The Qur'aan

A Literal Representation

Translated by Muhammad Sulaiman

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Introduction

بِسْمِ اللّٰهِ الرَّحْمَـٰنِ الرَّحِيمِ

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

This is the “raw” base document for my publication entitled *The Qur'aan – A simplified, literal translation*.

It includes bold font words, and symbols, to visually differentiate between certain near synonyms and to highlight certain grammatical structures.

The decimal numbers in the text refer to the page and first verse number of the Qur'aan I read from, printed at the King Fahd Glorious Quran Printing Complex, Al-Madinah Munawwarah, Kingdom of Saudi Arabia.

Muhammad Sulaiman 8th Shawwaal 1446 (7th April 2025)

Juz 01

1.1

(1) Al Faatihah [The Opening]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ~~The~~ {All} praise [belongs] to Allaah, Lord of the Worlds [of man and *jinn*].

[2] The All-Merciful, the Specifically-Merciful.

Note: See Tafseer ibn Katheer

[3] Master of [the] Day of ~~the~~ Recompense.

[4] You [alone] we worship and You [alone] we seek help from {from You [alone] we seek help}.

[5] Guide us to the Highway ~~the thing~~ which is [permanently] straight {the [**permanently**] **straight** Highway}.

[6] [The] Highway of those whom You [have] bestowed Favours upon ~~them~~ {those upon whom You [have] bestowed Favours};

[7] not of those who are objects of [Your] anger, and not {nor} of those who go astray.

2.1

(2) Al Baqarah [The Cow]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam meem*.

[2] *That* is the Book, no unsettling doubt in [relation to] {concerning} it {concerning which there is no unsettling doubt}. Guidance for the ones who have *taqwaa* {are fearfully aware}. AND *That* is the Book—[there is] no unsettling doubt. In it is guidance for the ones who have *taqwaa* {are fearfully aware}.

Note: *THaalika* (that) also indicates an object remote from others due to its highness and greatness of rank.

[3] Those who believe in the Unseen, and establish the ritual prayer, and spend *from what We* [have] *provided them*.

[4] And those who believe in what was {has been} caused to be sent down to you and what was caused to be sent down from [times] before {in times before} you, and [in connection] with {of} the Hereafter *they are certain*.

[5] Those are upon guidance from their Lord, and those, *they* are the ~~ones who are~~ successful.

3.6

[6] Truly, those who will have disbelieved, it is [the] same to them did you warn {whether you [have] warned} them or you haven't warned them—they don't believe.

Notes: The perfect tense *kafaroo* (disbelieved) has a more literal meaning of *will have disbelieved*, from the perspective of looking back at their lives when they are over.

The perfect tense is also used to describe general states, situations and rules, and hypothetical situations—for which the **present** tense is used in English.

'alaa here conveys the imagery of laying a particular scenario upon someone, and there being different responses possible. See 2:45 and 2:70 for similar usages.

[7] Allaah [has] put a seal on their hearts and on their hearing, and on their sights is a veil. And there will be a tremendous punishment for them {they will have a tremendous punishment}.

Note: *qalb* is derived from *qalaba*, indicating its constantly changing state.

[8] And of the people is him who says 'We [have] believed in Allaah and in the Last Day' and [yet] they are not believers.

Note: *an-naas* includes the people of the humans and of the *jinn* (see 33:72 and 114:5-6) unless the context limits it to the human people. Other groups containing both humans and *jinn* are the *SHayaaTeen* (6:112) and the *rijaal* (72:6).

[9] They try to fool Allaah and those who [have] believed, and [yet] they **don't** fool [anyone] {they fool no-one} except {but} themselves, and they **are not** cognisant [of it].

Note: *maa* + indefinite is used to describe negative general states, situations and rules. The present tense is used in English (e.g. **don't** / **are not**).

[10] In their hearts is a sickness, so Allaah [has] increased them [in] sickness, and there will be a painful punishment for them {they will have a painful punishment} by [reason of] {because of} what→ {the fact that} they used to lie.

Note: *maa* (what→) here is *maa maSdariy*, emphasising the following verb as being the cause {the fact that}.

[11] And ↓when↓ it was said to them ‘Don’t cause corruption in the land’ they said ‘We are only ones who set {~~setting~~} things right.’

Note: *iTHaa* (↓when↓) is used for non-unique past events, future (e.g. 110:1), or general events. It emphasises the present tense at the time.

[12] Well, truly they, *they* are the corrupters, ~~and~~ but they are not cognisant [of it].

[13] And ↓when↓ it was said to them ‘Believe like what {just as} the people [have] believed’ they said ‘Shall we believe like what {just as} the fools [have] believed?’ Well, truly they, *they* are the fools, ~~and~~ but they don’t know.

[14] And ↓when↓ they met those who [have] believed, they said ‘We [have] believed.’ And ↓when↓ they went alone to their devils, they said ‘Truly, we are with you. We are only mockers {mocking}.’

[15] Allaah mocks *them*, and prolongs them [in] wandering blindly in their inordinate transgressing.

[16] Those are the ones who [have] bought ~~the~~ [~~state of~~] being astray with ~~the~~ guidance [~~they had received~~], so their commerce will **not** have made a profit, and they will **not** have been ~~ones who were~~ guided.

4.17

[17] Their similitude is like [the] similitude of the one who kindled a fire, then →**when**← it made what was around him ~~to be~~ illuminated, Allaah did away with their light and left them in manifold darknesses—they wouldn’t {couldn’t} see.

Notes: *lammaa* (→**when**←) is used for the linking of two events.

Form IV of *b-S-r* is used to describe seeing in an abstract sense. *r-a-y* is used when signifying the act of seeing an object with eye (see 2:55).

[18] Deaf men, mutes, blind men, so *they don’t return*.

[19] Or like pouring rain from the sky, in it {which} are manifold darknesses, and thunder, and lightning. They make {put} their fingers ~~[be]~~ in their ears due to the thunderclaps, [in] wariness of ~~the~~ death. And Allaah ~~is [the] One Who~~ encompasses the disbelievers.

Note: *bi* is often used solely to indicate the object of a verb, and has no equivalent usage in English.

[20] The lightning is close to snatching away their sights. [In] every what→ {case that} {Every time} it will have made light {**makes light**} for them, they will have walked {**walk**} in it, and ↓when↓ it will have became dark {**becomes dark**} over them, they will have stood still {**stand still**}. And **if** Allaah had wished [to], He would have

done away with their hearing and their sights. Truly, Allaah is [One] possessing power over everything.

Notes: *SHaa'a* indicates a state of mind of willing, wishing or desiring what can, has or will happen or come into existence. Its use in the Qur'aan is tied to Allaah's will, and dependency and supposed independency (see 8:31) in relation to it. Willing, wishing or desiring what is not certain is described using *araada*.

law (**if**) is used for improbable events, in contrast to *in* (if) for probable or definite ones.

[21] Oh you, the people, worship your Lord; the One Who created you and those who were from [times] before {in times before} you, [so that] *perhaps* (hopefully) you will have *taqwaa* {be fearfully aware}.

Note: *la'alla* (perhaps) the ل being augmentative, prefixed for the purpose of corroboration: the meaning is expectation of a thing hoped for or feared; importing hope, or eager desire, and fear, or caution.

[22] The One Who made the ground a thing spread out for you, and the sky a construction, and caused water to be sent down from the sky, then by [means of] it ~~He~~ caused [some] of the [various] fruits to come out [as] provision for you. So don't assign compeers to Allaah and [at the same time] {*when*} *you know* [~~*differently*~~].

Note: *wa* {*when*} has a more literal sense of *and at the same time*.

[23] And if you [have] been in unsettling doubt of what We [have] sent down upon Our slave, then come with a *soorah* of its like. And call your witnesses from other and better than {besides} Allaah if you will have been {**are**} ~~ones who are~~ true [in what you say].

Note: Among many other meanings, *doona* has contrary meanings of being both nobler and higher, and baser and lower in estimation, condition, or situation.

[24] So if you haven't done [so]—and you **will not** do [so]—then have *taqwaa* {be fearfully aware} of the Fire ~~the one~~ which its {whose} fuel is ~~the~~ people and ~~the~~ stones, prepared for the disbelievers.

Note: *lan* (**not**) is for negation of future events and states, and implies impossibility.

5.25

[25] And gladden those who [have] believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} [with glad tidings] *that* for them will be {they will have} Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}. [In] every what→ {case that} {Every time} they will have been provided {~~**are provided**~~} ~~a~~ provision of fruit from them, they will have said {~~**say**~~} 'This is ~~the thing~~ {that} which we were provided from [times] before {in times before}.' And they will

have been brought {~~**are brought**~~} by [means of] it [~~their new provision~~] a thing which resembles [~~their previous provision~~]. And in them {which} are marriage partners ~~ones~~ who are [continuously] purified for them {they will have [**continuously-**] **purified** marriage partners}, and they will be ~~ones who~~ stay in them perpetually.

Notes: *baSHSHara* refers to the changing of a person's face colour on receiving good or bad news.

anna (*that*) is a corroborative particle introducing information on a situation or case. It is used in cases where such a situation is certain.

ootoo has no passive equivalent in English, so the verb is changed from *come* to *bring*.

zawjun (pl. *azwaajun*) indicates the uniting and pairing aspect of marriage and being a husband or wife.

[26] Truly, Allaah doesn't feel shy **that** He sets forth {to set forth} a similitude of even a gnat, [and] then what is above it [in rank]. So, as for those who [have] believed, then {~~—well,~~} they know *that* it is the truth from their Lord. And as for those who [have] disbelieved, then {~~well~~} they say 'Whatever did Allaah intend by this [as] a similitude?' He causes many to go astray by it, and He guides many by it, and [yet] He **doesn't** cause [anyone] {causes **none**} except {but} the **iniquitous** to go astray by it;

Notes: *an* (**that**) can be represented as an infinitive verb (e.g. to set forth), or an infinitive noun (e.g. setting forth).

See Tafseer ibn Katheer for *fa maa fawqa-haa*.

[27] those who break [the] covenant of Allaah from [some time] after {sometime after} its ratification, and ~~they~~ sever what Allaah [has] ordered [in connection] with it (**that** it be made close), and cause corruption in the land. Those, *they* are the losers.

[28] How do you disbelieve in Allaah, and [at the same time] {*when*} you were lifeless [beings], then He caused you to live? Then [later] {Thereafter}, He will cause you to die, then [later] {and thereafter}, He will cause you to live, then [later] {and thereafter}, you will be returned to Him.

Note: *thumma* does not always imply consecutive actions in time (see 10:46).

[29] He is the One Who created for you whatever is on the Earth, entirely. Then [later] {Thereafter}, He directed Himself to ~~the~~ heaven, then fashioned them [as] seven heavens. And He is All-Knower [in connection] with {about} everything.

Note: *hunna* (them) refers to the heaven, indicating that it also has an internal plurality. See 41:9-12.

6.30

[30] And ←when {there was the time} your Lord said to the Angels ‘Truly, I am an Assigner of {assigning} a vicegerent on ~~the~~ Earth.’ They said ‘Are You assigning on it one who will cause corruption on it and shed ~~the~~ bloods {blood}, and [yet] *we glorify* by [means of] Your Praise and we declare Your Holiness to You?’ He said ‘Truly, I know what you don’t know.’

Notes: *iTH* (←when) emphasises an event having happened in the past. It is also used to set or introduce a past or future scene (e.g. 4:108) or event (see 2:165).

KHaleefah is understood to mean both a deputy (38:26) and a succession of generations (6:165). See Tafseer al Jalaalayn and Tafseer ibn Katheer.

[31] And He taught Adam the names—all of them. Then [later] {Thereafter}, He presented them before the Angels, then said ‘Make Me informed of [the] names of these if you were ~~ones who were~~ true [in what you implied].

[32] They said ‘Your Immaculacy…! For us there is {We have} no knowledge except what You [have] taught us. Truly You, *You* are the All-Knower, the All-Wise.’

Note: *sabbaha* and *subhaan* (see 2:32) are part of the core of worship (see 56:74). See Lane’s Lexicon.

subhaan is the state of being, conducting and controlling in ways that are free and far above and away from any fault, imperfection, or weakness, and from any possibility of hindrance or opposition. It is often used in a style akin to the example of someone presenting an I.D. card, then just stating “Press” or “Forensics.” The implications of the authority, implied request and subsequent permissions are understood without having to articulate them. In the example in this verse, *Your Immaculacy* is their founding belief presented in lieu of the implied question-cum-statement of *How is that possible?*

[33] He said ‘Oh Adam, make them informed of their names.’ Then, →**when**← he had made them informed of their names, He said ‘Haven’t I said to you “Truly, I know [the] Unseen of the heavens and ~~the~~ Earth.”? And [so] I know what you make manifest and what you were concealing.’

[34] And ←when {there was the time} We said to the Angels ‘Prostrate to Adam’ so they prostrated—except Iblees. He {, who} refused and considered himself great, and became from [among] the disbelievers.

[35] And We said ‘Oh Adam, inhabit the Garden—you and your partner—and eat amply and pleasantly from it wherever you will both have wished {~~both~~ **wish**}; and [yet] don’t [either of you] approach this ~~the~~ tree, for then you will ~~both~~ be from [among] the wrongdoers.’

[36] Then ~~the~~ Satan made them both slip from it, so he caused them to leave from what they were {had been} in ~~it.~~ And We said ‘Go down [in abasement]—some of you an enemy to ~~some~~ {others}. And on ~~the~~ Earth there will be a fixed place of [long-term] settlement for you {you will have a fixed place of [long-term] settlement}, and enjoyment and ~~a~~ provision of necessities up to an [unspecified] {some} time.’

[37] Then Adam received Words from his Lord, then He returned His Favour upon him. Truly He, *He* is the Ever-Returning of His Favour, the Specifically-Merciful.

7.38

[38] We said ‘Go down collectively from it [in abasement]. Then, if guidance should ever *come* to you from Me, then {~~—well,~~} whoever will have followed My guidance, then there is no fear upon them, and *they don’t grieve*.

[39] And those who will have disbelieved and falsely denied Our signs, those will be [the] companions of the Fire. They will be ~~ones who~~ stay in it perpetually.

[40] Oh Children of Israel, remember My Favour ~~the one~~ which I bestowed upon you and fulfil My covenant (*I* will fulfil *your* covenant), and then be in constant fear of Me [alone].

[41] And believe in what I [have] caused to be sent down, **confirming** ~~for~~ what is with you, and don’t be [the] first disbeliever in it. And don’t buy a small price with My signs. And then have *taqwaa* {be fearfully aware} of Me [alone].

[42] And don’t obscure the truth with ~~the~~ falsehood, and [at the same time] conceal {while concealing} the truth, and [yet] *you know* [~~*differently*~~].

Note: The indefinite form *baaTilun*/*baaTilan* in 3:191, 7:139, 11:16, 38:27 carries meanings of being in vain, and futilely.

baaTil is the active participle of Form I *baTala*, and here means a thing which causes a *buTl* (something false, fictitious, unfounded and intended to deceive, or cause doubt and confusion) —itself being a passive noun indicating a causer: a *baaTil*. Anyone employing *baaTil* to cause a *buTl* is a *mubTil* (maker of false claims) —the Form IV active participle. In this *aayah*, anyone who still insists on obscuring (literally *clothing*) the truth with the *baaTil* would be a *mubTil*.

[43] And establish the ritual prayer, and give the *zakaah*, and bow with the ones who bow.

[44] Do you order the people with ~~the~~ piety {to be pious}, and forget yourselves, and [yet] *you* recite the Book? So don’t you understand?

Note: *’aqala* carries primary meanings of withholding, restraining and binding, so in terms of understanding, it should restrain and bind one to what is required of that

understanding. The more general verb for understanding is *fahama*, and its Form I form is not used in the Qur'aan.

[45] And seek help by ~~the~~ patience and ~~the~~ ritual prayer. And truly, it is a *big* thing, except upon {to} the ~~ones who are~~ **humble**;

[46] those who think [for certain] *that* they ~~are ones who~~ will meet their Lord, and *that* they ~~are ones who~~ will return to Him.

Note: *THann* is to think and come to a conclusion, whether based on complete or partial information, whether a correct or incorrect conclusion is reached, and whether after deep thought or based on as little as a prejudice.

[47] Oh Children of Israel, remember My Favour ~~the one~~ which I bestowed upon you, and *that* I gave you preference over the Worlds [of man and *jinn*].

[48] And have *taqwaa* {be fearfully aware} of a Day a soul doesn't pay a [single] thing [as] ~~a~~ satisfaction on behalf of [another] soul, and intercession isn't accepted from it, and compensation isn't taken from it, and *they are not helped*.

8.49

[49] And ←when {there was the time} We delivered you from Pharaoh's lot. They {, who} were {had been} subjecting you to [the] evil of ~~the~~ punishment; they kept slaughtering your sons, and letting your **women** live. And there was a tremendous test in that from your Lord.

Notes: Form II *najjaynaa* is used to describe repeated events; numerically great events or individuals (see similarly 37:133-7 for example); subsequent removal to a different locality or state of being, and extensive time periods (see 10:92), whereas Form IV *anjaynaa* is used to describe specific incidents and general rules (see next verse and also 7:141 for example).

yasoomoon carries meanings of seeking something out, doing as one pleases, and imposing something unpleasant.

nisaa' carries a meaning of *adult female*, contrasting with male child in this *aayah*. It is used in connection with mature relationships and in their being free agents in their actions, and can be translated as women and wives. It is only used in the plural.

[50] And ←when {there was the time} We parted the sea by [reason of] {because of} you, then We saved you, and drowned Pharaoh's lot and [at the same time] {*while*} *you were looking on*.

Note: *wa* {*while*} has a more literal sense of *and at the same time*.

[51] And ←when {there was the time} We made with Moses a mutual promise of forty nights. Then [later] {Thereafter}, you took for yourselves the Calf from [some time] after {sometime after} him [leaving], and you were wrongdoers.

Note: Allaah (a.w.j.) promised to give the Torah, and Moses promised to fast.

[52] Then [later] {Thereafter}, We effaced [that sin] from {pardoned} you from [some time] after {sometime after} that, [so that] *perhaps* (hopefully) you would be thankful.

Notes: See 4:153 for evidence of word order.

See Lane's Lexicon for *'afaa*.

[53] And ←when {there was the time} We gave Moses the Book and the Criterion, [so that] *perhaps* (hopefully) you would become guided.

Note: *furqaan* is derived from *furqun*, a passive noun meaning made separate or distinct. The addition of *alif-noon* indicates something which is a means of making this manifest.

[54] And ←when {there was the time} Moses said to his People 'Oh, my People, truly you [have] wronged yourselves by your taking [of] the Calf for yourselves, so turn in repentance to your Maker, then kill yourselves. That is better for you in your Maker's sight, [and] then He will have returned His Favour upon you. Truly He, *He* is the Ever-Returning of His Favour, the Specifically-Merciful.

Note: *KHayrun* is a noun used to describe *good* as in 'For the greater good' and the comparative and superlative *better* and *best*.

[55] And ←when {there was the time} you said 'Oh Moses, we **will not** believe ~~for~~ you until we see Allaah [as] a conspicuous thing' so the thunderbolt seized you and [at the same time] {*while*} *you were looking on*.

Notes: The use of *li* with *aamana* indicates the ready submission and obedience associated with belief.

The feminine form *jahratan* is used, as Allaah (a.w.j.) is non-human.

[56] Then [later] {Thereafter}, We resurrected you from [some time] after {straight after} your death, [so that] *perhaps* (hopefully) you would be thankful.

[57] And We made ~~the~~ white cloud {clouds} give shade over you, and We caused ~~the~~ *manna* and ~~the~~ quail to be sent down upon {to} you. 'Eat from [the] good things what {that} We [have] provided you.' And they didn't wrong Us, ~~and~~ but they used to wrong themselves.

9.58

[58] And ←when {there was the time} We said ‘Enter this ~~the~~ town, then eat amply and pleasantly from it wherever you will have wished {~~**wish**~~}. And enter the gate [in a state of] prostration {**prostrating**}, and say ‘Exoneration.’ We will forgive your offences for you, and We **will** give an increase to the persistent doers of good.’

Notes: *GHafar* has a more literal meaning of to cover and protect from the effect of major sins.

sa- (**will**) specifies the future. *sawfa* usually implies the near future.

[59] Then those who did wrong substituted a statement other than the one which was {had been} said to them, so We caused a scourge from ~~the~~ heaven to be sent down upon those who did {had done} wrong by [reason of] {because of} what→ {the fact that} they used to be iniquitous.

[60] And ←when {there was the time} Moses asked for water for his People, so We said ‘Hit the stone with your staff’ then twelve springs gushed themselves forth from it. All tribal groups certainly knew their drinking place. ‘Eat and drink from [the] provision of Allaah, and don’t make mischief in the land, **spreading corruption**.’

Note: *qad* is used to indicate certainty of past events, and ties in with its other meaning of *already* (see 2:134).

[61] And ←when {there was the time} you said ‘Oh Moses, we **will not** have patience over a single [kind of] food, so supplicate your Lord for us [that] He cause {~~us to cause~~} to come out for us (from what the earth causes to grow) [some] of its herb, and its cucumber, and its garlic, and its lentil, and its onion.’ He said ‘Do you seek to exchange ~~the thing~~ {that} which ~~it~~ is inferior for ~~the thing~~ {that} which ~~it~~ is better? Go down [in abasement] to a large town, then truly, for you will be {you will have} what you [have] asked [for].’ And ~~the~~ ignominy and ~~the~~ {a} state of destitution were made to fall violently upon them, and they returned burdened with anger from Allaah. That was by [reason] *that* {because} they used to disbelieve in [the] signs of Allaah, and would kill the Prophets with not the right {with no right}. That was by [reason of] {because of} what→ {the fact that} they disobeyed, and they used to make themselves transgress.

Note: *’alaa* here indicates a long-standing situation—eating one kind of food every day. See 2:175 for a similar usage.

10.62

[62] Truly, those who [have] believed, and those who were Jews, and the Christians, and the Sabaeans—whoever believed in Allaah and the Last Day, and performed **that which is righteous**—then for them is {they will have} their remuneration with their Lord, and there is no fear upon them, and *they don’t grieve*.

[63] And ←when {there was the time} We took your solemn pledge, and We raised the Mount above you. ‘Take what We gave {have given} you with strength, and remember what is in it, [so that] *perhaps* (hopefully) you will have *taqwaa* {be fearfully aware}.’

[64] Then [later] {Thereafter}, you turned yourselves away from [some time] after {sometime after} that. So, if not [for] Allaah’s Grace to you and His Mercy, you *would* have been from [among] the losers.

[65] And you *certainly* knew {have *certainly* known} [of] those of you who made themselves transgress in [relation to] {concerning} the Sabbath, so We said to them ‘Be apes, ~~ones which are~~ **driven away** [~~like a feral dog~~].’

[66] So We made it an exemplary punishment for what was between their two hands {those ~~who were~~} {directly in front of it} and what was {those ~~who were~~} after it, and an admonition for the ones who have *taqwaa* {are fearfully aware}.

Notes: *bayna yaday* means ‘between two hands’ and is usually translated when used spatially as before (in front of), and when used temporally as before (prior to). What is between the two hands is in front of a person and clearly and obviously visible, so when used temporally it refers to the past, as we have some existing connection, knowledge and experience of it. This gives a sense of moving through time with our backs to the future, and what is behind a person is not visible. This future sense (usually translated as ‘after’, ‘ahead’) is expressed using *waraa'* (e.g. 2:91 and 14:16) and *khalf*, which when used spatially are usually translated as ‘behind.’ Both spatially and temporally, *waraa'* is specific in nature and indicates a connection, closeness or sequence (e.g. 23:100), whereas *khalf* indicates separation and non-specific times and locations. *waraa'* is also used figuratively to mean ‘after this statement, and after these boundaries’ in 4:24, 23:7 and 70:31.

See Tafseer ibn Katheer for *bayna yaday* in this instance, and 7:163 for more details of the event.

[67] And ←when {there was the time} Moses said to his People ‘Truly, Allaah is ordering you **that** you {to} slaughter a cow.’ They said ‘Are you intentionally taking us [as an object of] mockery?’ He said ‘I take refuge with Allaah, [in case] **that** {lest} I be <from my being> from [among] the ~~ones who are~~ ignorant.’

[68] They said ‘Supplicate your Lord for us [that] He make {~~us to make~~} clear to us what it is.’ He said ‘Truly, He says “Truly, it is a cow not aged, and not {nor} a heifer—middling between that {those}” so do what you are ordered.’

[69] They said ‘Supplicate your Lord for us [that] He make {~~us to make~~} clear to us what its colour is.’ He said ‘Truly, He says “Truly, it is a yellow cow—its colour vivid—quietly pleasing the ones who look.”’

[70] They said ‘Supplicate your Lord for us [that] He make {~~us to make~~} clear to us what it is. Truly, ~~the~~ cow {cows} is {are} like one another upon {to} us, and truly, if Allaah will have willed {**~~wills~~**}, we will be ~~ones who are~~ *guided*.’

Note: This is a specific scenario, so the present tense, general usage, cannot apply. The decision is after the supplication, hence the future perfect.

[71] He said ‘Truly, He says “Truly, it is a cow it {which} isn’t tractable, ploughing the earth, and not {nor} watering the tilled ground. Rendered free of defects, there is no blemish on it.”’ They said ‘Now you came {have come} with the truth.’ So they slaughtered it, and [yet] they weren’t almost doing [so] {almost didn’t}.

Note: *tu<u>th</u>eeru* is Form IV of the root meaning to become raised, stirred up and spread.

[72] And ←when {there was the time} you killed a soul, then strove to push away [the blame] to one another in [relation to] {concerning} it. And Allaah ~~is One Who~~ brought out what you were concealing,

Note: *kuntum* + imperfect indicates a continuous state.

[73] so We said ‘Hit him with part of it.’ Like that {In like manner,} Allaah causes the dead to live, and He shows you His signs, [so that] *perhaps* (hopefully) you will understand.

[74] Then [later] {Thereafter}, your hearts hardened from [some time] after {sometime after} that, so they were like ~~the~~ stone {stones}, or stronger [in] hardness. And truly, of the stone{s} is *what* ~~the~~ rivers flow forth from ~~it~~ {*one* from which rivers flow forth}. And truly, of them is *what* {*one*} it {that} becomes split apart, so ~~the~~ water comes out from it. And truly, of them is *what* {*one*} it {that} falls down [in abasement] from dread of Allaah. And Allaah **isn’t** ~~One Who is~~ unmindful about {of} what you perform.

Note: *’an* here relates to an uncovering of information.

[75] So, do you long for [it to be the case] **that** they {them to} believe ~~for~~ you and [at the same time] {*when*}, for certain, a group of them used to hear [the] Saying of Allaah, then [later] {then later on} distort it from [some time] after {sometime after} what→ {the fact that} they had understood it, and *they would know* [~~they were doing wrong~~]?

[76] And ↓when↓ they met those who [have] believed, they said ‘We [have] believed’ and ↓when↓ they went alone, some of them to ~~some~~ {others}, they said ‘Do you narrate to them with [reference to] {about} what Allaah opened up upon {to} you in order that {so} they [can] contend with you by [means of] it in the vicinity of your Lord? So don’t you understand?’

Note: *bi* identifies the object, alludes to *what Allaah opened up* being the means of narration, and prevents ambiguity. Without it, it could mean ‘*Allaah didn’t open up*…’

12.77

[77] And don’t they know *that* Allaah knows what they keep secret and what they make public?

[78] And of them are [the] illiterates. They {, who} don’t know the Book ([nothing] except {but} wishful desires) and *they* [*do*] *not except* {*but*} *conjecture*.

[79] So woe to those who write the Book with their hands then [later] {and subsequently} say ‘This is from the presence of Allaah’ in order that they {to} buy with it a small substitute. So woe to them due to what their hands wrote, and woe to them due to what they earn.

[80] And they said ‘The Fire **will not** touch us, except [for a few] numbered days.’ Say ‘Did you take {Have you taken} for yourselves a covenant with Allaah—for Allaah **will not** fail to fulfil His covenant—or do you say about Allaah what you don’t know?’

[81] Yes indeed [you do]! Whoever will have earned an evil deed, and his offending will have surrounded [and overpowered] him, then {~~—well,~~} those will be [the] companions of the Fire. They will ~~be ones who~~ stay in it perpetually.

Note: *baa'* indicates the object of *a<u>h</u>aaTat*.

[82] And those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, those will be [the] companions of the Garden. They will ~~be ones who~~ stay in it perpetually.

[83] And ←when {there was the time} We took [the] solemn pledge of [the] Children of Israel. ‘Don’t worship [anything] {Worship nothing} except {but} Allaah; and *i<u>h</u>saan* with ~~the~~ ones who begat {**biological parents**}, and ~~the~~ one possessing ~~the~~ closeness {relatives}, and ~~the~~ orphans, and the destitute ~~ones~~; and speak good to the people [in future]; and establish the ritual prayer and give the *zakaah*.’ Then [later] {Thereafter}, you turned yourselves away—[all] except {but} a few of you—and you ~~were ones who~~ turned away [in spirit].

Notes: Any goodness that is experienced has to be brought into being by Allaah (a.w.j.). This is reflected in the passive noun *<u>h</u>usnun*. It is used in the Qur'aan to describe material things which are certain to exist, but are yet to be brought about in the near future (e.g. 3:14), or to describe things or actions for which there is only an expectation they will exist in the near future (for example this *aayah*, 27:11 and 33:52). 18:86 relates an incidence from the past, but contains a direct quote about the future.

Addition of an *alif* to *<u>h</u>usnun*, to give *<u>h</u>usnaa*, indicates an additional, lasting quality. It again implies being brought about by Allaah (a.w.j.) in the near future, except when referring to things relating directly to Allaah (a.w.j.) Himself (e.g. 7:137 and 7:180).

The passive structure confirms Allaah (a.w.j.) having given His Word to Banee Israa'eel and having named Himself with His Names, but the “yet to be brought about” meaning of *ḥusnun* is so obviously inapplicable that it gives a clear distinction between the way Allaah (a.w.j.) describes Himself and the creation. This is relevant to what follows.

Once a good has been brought into existence, the masculine *ḥasanun* (plural *ḥisaanun*) is used to describe it (e.g. 3:37, 8:17, 16:66-7 and 55:70). It is also used when a thing may never exist (e.g. 2:245), to describe a general rule (11:114), and to describe something which is certain to exist in the near future (which would usually warrant the use of *ḥusnun*) but is also part of a direct promise by Allaah (a.w.j.), so in effect it is already considered to exist, as there is no possibility of it *not* existing (e.g. 11:3, 18:2 and 55:70).

Allaah (a.w.j.) freed Himself from using *ḥasanun* to describe His existing Names, Attributes and Actions. The rules of Arabic grammar don’t apply to Him (a.w.j.) in the same way as they apply to His creation.

To further define the use of *ḥasanun* from its general sense to one of a good which is pleasurable, it is feminised to *ḥasanatun*, and is then used for both good already brought about and future good (e.g. 2:201, 13:22 and 33:21) and to refer to a good deed (which is pleasing to Allaah (a.w.j.) (e.g. 6:160).

waalidayn (biological parents) is a dual noun.

13.84

[84] And ←when {there was the time} We took your solemn pledge. ‘Don’t shed your bloods {blood}, and don’t {nor} expel yourselves from your homes.’ Then [later] {Thereafter}, you affirmed it, and *you would bear witness*.

[85] Then [later] {Thereafter}, you are those they {who} are killing yourselves, and expelling a group of you from their homes, backing one another up against them in ~~the~~ sin and ~~the~~ hostility. And if they come to you [as] captives, you ransom them, and [yet] their expulsion—it was ~~a~~ forbidden ~~thing~~ upon {to} you. So, do you believe in some of the Book, and disbelieve in some? Then what will be [the] recompense of whoever of you does that, except {other than} disgrace in the life of the world, and [that on the] Day of ~~the~~ Standing they will be turned away to [the] most severe of ~~the~~ punishment {punishments}? And Allaah **isn’t** ~~One Who is~~ unmindful about {of} what you perform.

Notes: *’alaa* here refers to a legal obligation placed upon them.

radda takes an object, whereas *inqalaba* is reflexive (e.g. 2:143). *radda* also implies dislike.

[86] Those are the ones who will have bought the life of the world with the Hereafter, so the punishment isn't lightened from them, and *they are not helped*.

[87] And We *certainly* gave Moses the Book, and We followed up from [the time] after {in times after} him with the Messengers. And We gave Jesus, son of Mary, ~~the~~ clear proofs, and We supported him with the Holy Spirit. So, was it [that] [in] every what→ {case that} {every time} a Messenger came to you with what your souls wouldn't fancy, you considered yourselves great? Then a group you called liars, and a group you would kill.

[88] And they said 'Our hearts are encased repositories [~~of knowledge~~].' Nay, rather Allaah [has] cursed them by [reason of] {because of} their disbelief, for they believe just little.

Note: See Tafseer ibn Katheer and Lane's Lexicon for *ghulf*.

14.89

[89] And →**when**← a Book from the presence of Allaah came {has come} to them **confirming** ~~for~~ what was with them (and from [times] before {in times before}, they used to pray for victory over those who disbelieved), then →**when**← what they [have] recognised came {has come} to them, they [have] disbelieved in it, so [the] curse of Allaah is on the disbelievers.

[90] What they [have] bought with their souls is absolutely evil; [the situation] **that** they ~~would~~ disbelieve in what Allaah [has] caused to be sent down, [in] covetous envy [of the situation] **that** Allaah sends down <of Allaah's sending down> [from time to time] [some] of His Grace {sending down some of His Grace from time to time} on whomever He wishes of His slaves—so they [have] returned burdened with anger upon anger. And for the disbelievers there will be a **humiliating** punishment {the disbelievers will have a **humiliating** punishment}.

Note: *baGHy* differs from *hasad* in that *baGHy* implies the desire to acquire the thing currently in possession of the one being envied, thus depriving them of it.

[91] And ↓when↓ it was said to them 'Believe in what Allaah [has] caused to be sent down' they said 'We believe in what was caused to be sent down upon us' and they disbelieve in what is after it—and [yet] it is the truth, **confirming** ~~for~~ what is with them. Say 'So for **what** [possible reason] were you killing [the] Prophets of Allaah from [times] before {in times before}, if you were believers?'

[92] And Moses *certainly* came to you with ~~the~~ clear proofs, then [later] {then later on} you took the Calf for yourselves from [some time] after {sometime after} him [leaving], and you were wrongdoers.

[93] And ←when {there was the time} We took your solemn pledge, and We raised the Mount over you. 'Take what We gave {have given} you with strength, and listen.'

They said ‘We [have] heard and [yet] ~~we [have~~] disobeyed’ and they were made to drink the Calf into their hearts by [reason of] {because of} their disbelief. Say ‘What your *eemaan* [**believing**] {Faith} orders you with ~~it~~ is absolutely evil, if you were believers.’

Note: The last statement refers to their forefathers.

15.94

[94] Say ‘If the Home of the Hereafter with Allaah will have been {**is**} **exclusively** for you, exclusive of the people, then wish ~~the~~ death for yourselves if you will have been {**are**} ~~ones who are~~ true [in what you say].’

[95] And they **will not** wish it for themselves—*ever*—by [reason of] {because of} what their hands [have] sent ahead. And Allaah is All-Knower [in connection] with {about} the wrongdoers.

[96] And you will most definitely find them [the] most covetous of ~~the~~ people for life, and [more covetous even] than those who will have committed {**commit**} *shirk*. One of them would love **if** he were given a long life of a thousand years, and [yet] it (**that** he {to} be given a long life) **would not** be a thing that makes him {make him be} whisked far away from the punishment. And Allaah is All-Seer [in connection] with {of} what they perform.

Note: See 4:48 for *shirk*.

[97] Say ‘Whoever will have been {**is**} an enemy to Gabriel,’ (for truly, *he* brought it down upon your heart by [the] permission of Allaah, **confirming** ~~for~~ what was between its two hands {clearly before it}, and [as] guidance, and [as] a glad tiding for the believers)

[98] ‘whoever will have been {**is**} an enemy to Allaah and His Angels and His Messengers, and Gabriel and Michael, then {~~—well,~~} truly, Allaah is an enemy to the disbelievers.’

[99] And We [have] *certainly* caused clear-proof signs to be sent down to you, and he **doesn’t** disbelieve {**no-one disbelieves**} in them except {but} the **iniquitous** {none but the **iniquitous disbelieves** in them}.

[100] And is it not [the case that] [in] every what→ {case that} {every time} they pledged themselves to a covenant, a group of them discarded it? Nay, rather most of them don’t believe.

Note: *nabaTHa* means to throw away or discard something considered of no value or importance, or simply to dispose of it. This can be figurative, or literal in describing ejecting something from its current holder or container (20:96).

[101] And →**when**← a Messenger from the presence of Allaah came {has come} to them **confirming** ~~for~~ what was with them, a group of those who were given the Book [have] discarded [the] Book of Allaah behind their backs, like that {as if} they don't know.

16.102

[102] And they [have] made themselves strive to follow what the devils would recite against Solomon's reign. And [yet] Solomon didn't disbelieve, ~~and~~ but the devils disbelieved; teaching the people ~~the~~ sorcery and what was caused to be sent down upon the two Angels (Haaroot and Maaroot) in Babylon. And they **wouldn't** teach anyone until they would say 'We are only a *fitnah*, so don't disbelieve.' Then they would learn from them what they would cause separation between the man and his marriage partner by ~~it~~ {that by which they would cause separation between the man and his marriage partner}, and [yet] they **would not** ~~be ones who harmed~~ {harm} anyone by it except by [the] permission of Allaah. And they would learn what would harm them, and wouldn't benefit them. And they *certainly* knew [that] *whoever* bought it there **isn't** any share for him {~~he~~ has **no** share} in the Hereafter. And what they sold their souls [in exchange] for is absolutely *evil*, **if** [only] they had used to know {had known}.

Notes: *ittaba'a* is Form VIII of *taba'a* (to follow).

mulk is a passive noun, indicating something created or gifted

laakin and *laakinna* have the same meaning, with *laakinna* being used when merging into the following word, or when followed by a pronoun or *alif*.

[103] And **if** [it were the case] *that* they had believed, and had *taqwaa*, [the] *being-rewarded* from the presence of Allaah would have been better, **if** [only] they had used to know {had known}.

[104] Oh you ~~those~~ who [have] believed, don't say 'Observe us' but say 'Look upon us' and listen. And for the disbelievers there will be a painful punishment.

Note: See Tafseer al Jalaalayn for the reason that *raa'i-naa* was disapproved of.

[105] They **don't** like (those who [have] disbelieved from the People of the Book, and not {nor} the ones who commit *shirk*) **that** any good is sent down <any good being sent down> to you [from time to time] from your Lord, and [yet] Allaah singles out for His Mercy whomever He wishes. And Allaah is [the] Possessor of ~~the~~ tremendous Grace.

17.106

[106] Whatever a verse We abrogate or cause to be forgotten, We bring better than it, or [the] like of it. Have you not known {Do you not know} *that* Allaah is [One] possessing power over everything?

[107] Have you not known {Do you not know} *that* Allaah, to Him [belongs] [the] Dominion of the heavens and ~~the~~ Earth, and [that] there **isn't** any protecting friend, and no {nor} helper for you {you **have no** protecting friend and no {~~nor~~} helper} other and better than {besides} Allaah?

[108] Or do you want **that** you {to} question your Messenger like what {just as} Moses was questioned from [times] before {in times before}? And whoever exchanges ~~the~~ disbelief for ~~the~~ *eemaan* [**believing**] {Faith}, then {~~well~~} he [has] certainly strayed [from the] middle way.

[109] Many of [the] People of the Book would have loved [it] **if** they [could] turn you back [to being] staunch disbelievers after your *eemaan* [**believing**] {Faith}; a jealousy from the vicinity of their souls from [some time] after {sometime after} what→ {the fact that} the truth became {had become} clear to them. So pardon and turn the side of your face until Allaah brings His order. Truly, Allaah is [One] possessing power over everything.

Note: *Safaha* (turn the side of your face) is to look the other way so as not to notice, i.e. to overlook.

[110] And establish the ritual prayer and give the *zakaah*. And whatever a good [thing] you send ahead for your own souls, you will find it with Allaah. Truly, Allaah is All-Seer [in connection] with {of} what you perform.

[111] And they said 'He **will not** {**No-one** will} enter the Garden except {but} one who will have been a Jew, or Christians {**None** but one who will have been a Jew, or Christians, will enter the Garden}.' That is their wishful desires. Say 'Produce your proof if you will have been {**are**} ~~ones who are~~ true [in what you say].'

[112] Yes indeed [they will]! Whoever will have submitted his face to Allaah and ~~he will have~~ been a persistent doer of good, then {~~—well,~~} for him is {he has} his remuneration with his Lord, and there is no fear upon them, and *they don't grieve*.

18.113

[113] And the Jews said 'The Christians **are** not [grounded] on a [single] thing' and the Christians said 'The Jews **are** not [grounded] on a [single] thing' and [yet] *they* recite the Book. Like that {In the same way}, those who don't know [have] said [the] like of their statement. So Allaah will judge between them [on the] Day of ~~the~~ Standing in [relation to] {concerning} that which they used to differ with one another in [relation to] {concerning} ~~it~~ {that in which they used to differ with one another}.

Note: *hakama* indicates the necessity of being legally bound to the decision made.

[114] And who is more wrongful than he who prevented [in] Allaah's mosques [the situation] **that** His Name be mentioned <being mentioned> in them, and strove in [the cause of] {for} their ruination? Those, it wasn't for them that they {to} enter them

except [~~as] one who was~~ in a state of fear. There is disgrace for them in the world, and a tremendous punishment for them in the Hereafter.

Note: *masaajid* has a literal meaning of *places for prostration*.

[115] And to Allaah [belong] the East and the West, so wheresoever you turn, then {~~—well,~~} [the] Face of Allaah is {out} **there**. Truly, Allaah is All-Encompassing, All-Knowing.

Note: *th*amma (**there**) indicates distance and remoteness.

[116] And [yet] they said 'Allaah took a son for Himself.' His Immaculacy…! Nay, to Him [belongs] what is in the heavens and ~~the~~ Earth. All are ~~ones who are~~ devoutly obedient to Him.

Note: *walad* has a literal meaning of male-born child.

[117] Originator of the heavens and ~~the~~ Earth, and ↓when↓ He will have decreed {**decrees**} an affair, then He only says to it "Be" so it is.

Note: *bada'a* is to originate something for which no precedence or likeness existed beforehand.

[118] And those who don't know said 'Why doesn't Allaah speak with us, or a sign come to us?' Like that {In the same way}, those who were from [times] before {in times before} them said [the] like of their statement. Their hearts were {have been} like one another. We [have] certainly made the signs clear to a People they {who} are certain.

Note: The *laa* (negative) in *law laa* is assumed, in that the act *not* having taken place gives rise to the desire implied in the statement.

[119] Truly, We [have] sent you with the truth, [as] a bearer of glad tidings, and [as] a Warner. And you are not asked about [the] companions of the Hellfire.

19.120

[120] The Jews **will not** be pleased regarding you, and not {nor} the Christians, until you make yourself carefully follow their creed. Say 'Truly, Allaah's guidance *it* is *the* guidance.' And *if* you will have followed {**follow**} their whims after ~~the thing~~ {that} which came {has come} to you of ~~the~~ knowledge, there **won't** be any protecting friend for you {you will have **no** protecting friend} against Allaah, and no {~~nor~~} helper.

[121] Those whom We gave {have given} the Book they {who} recite it [with the] right of its recitation—those believe in it. And whoever disbelieves in it, then {~~—well~~} those, *they* will be the losers.

[122] Oh Children of Israel, remember My Favour ~~the one~~ which I bestowed upon you, and *that* I gave you preference over the Worlds [of man and *jinn*].

[123] And have *taqwaa* {be fearfully aware} of a Day a soul doesn't pay a [single] thing [as] ~~a~~ satisfaction on behalf of [another] soul, and compensation isn't accepted from it, and intercession doesn't benefit it, and *they are not helped*.

Note: See 2:48

[124] And ←when {there was the time} his Lord Himself tested Abraham with Words, then he fulfilled them. He said 'Truly, I am your Assigner {assigning you} [as] an *Imaam* for the people.' He said 'And from my offspring?' He said 'My covenant doesn't reach {extend to} the wrongdoers.'

Notes: For the meaning of *Words*, see Tafseer Ibn Katheer.

tamma differs from *akmala* in that *akmala* is used to describe the completion and perfection of something given a specific, permanent, predefined form, time or quantity by Allaah (a.w.j). The *tafseer* of 7:142 explains the use of *tamma* in that instance.

naala means to reach in a figurative sense, as opposed to *balaGHa*.

[125] And ←when {there was the time} We made the House a place of assembly and frequent returning for the people, and [a place of] security. And [so] take a place of prayer for yourselves from Abraham's standing place. And We charged ~~to~~ Abraham and Ishmael →that→ {:} '[Ritually] cleanse My House for the ones who circumambulate, and the ones who retreat in devotion, and the bowings, the prostrations.'

Notes: *an* (→that→) has an explicative use between two propositions, equating to introducing what is said.

Tahara and its derivatives refer to physical and spiritual cleaning and purifying from impurities that are stated or implied, and the resultant state of cleanliness, whereas *zakkaa* and its derivatives refer to the developmental processes and stages of spiritual purification. See 2:232 and 9:103.

[126] And ←when Abraham said 'My Lord, make this a **safe** township, and provide its populace from the fruits—whomever of them will have believed in Allaah and the Last Day,' He said 'And whoever will have disbelieved, then I will grant him enjoyment [for] a little [while], then [later] {and thereafter} I will drive him [against his will] to [the] punishment of the Fire. And the journey's end is absolutely evil.'

20.127

[127] And ←when Abraham was raising up the foundations of the House, and Ishmael [also]. 'Our Lord, accept this from us for Yourself. Truly You, *You* are the All-Hearer, the All-Knowing.

[128] Our Lord, and make us both ones who submitted {~~Muslims~~} to You, and from our offspring, a community ~~a thing~~ which submitted {~~Muslim~~} to You. And show us our religious rites, and return Your Favour upon us. Truly You, *You* are the Ever-Returning of Your Favour, the Specifically-Merciful.

[129] Our Lord, and send ~~in~~ [amongst] them a Messenger from [among] them, reciting Your verses before them, and teaching them the Book and the Wisdom, and purifying them. Truly You, *You* are the Almighty, the All-Wise.'

[130] And who intentionally forsakes ~~away from~~ [the] creed of Abraham except {other than} he who will have made himself a fool {a fool of himself}? And We *certainly* selected him for Ourselves in preferment in the world, and truly, in the Hereafter he *will be* from [among] the ~~ones who were~~ righteous.

Note: *'an* here indicates a figurative distancing.

[131] ←When his Lord said to him 'Submit' he said 'I [have] submitted to [the] Lord of the Worlds [of man and *jinn*].'

[132] And Abraham enjoined upon his sons ~~with~~ it {enjoined it upon his sons}, and {as did} Jacob. 'Oh my sons, truly, Allaah [has] selected for Himself the religion in preferment for you, so don't *die* except and [at the same time] {*while*} you are ones who submitted {Muslims}.'

[133] Or were you witnesses ←when ~~the~~ death became present with Jacob? ←When he said to his sons 'What will you worship from [the time] after {in the time after} me?' they said 'We will worship your god and [the] god of your forefathers Abraham and Ishmael and Isaac—a unitary god. And we are ones who submitted {~~Muslims~~} to Him.'

Note: See 2:163 note.

[134] That is a community it {that} [has] already passed away. For it will be {It will have} what it earned, and for you will be {you will have} what you will have earned, and you are not asked about what they used to perform.

21.135

[135] And they said 'Be Jews or Christians—you will become guided.' Say 'Nay, rather [the] creed of Abraham, a *<u>h</u>aneef*; and he wasn't from [among] the ones who commit *shirk*.'

Note: A *<u>h</u>aneef* is one who inclines away from all other religions to the upright religion. See 30:30.

[136] Say 'We [have] believed in Allaah, and what was {has been} caused to be sent down to us, and what was caused to be sent down to Abraham and Ishmael and Isaac and Jacob and the Tribes, and what was given to Moses and Jesus, and what

was given to the Prophets from their Lord. We don't make a distinction between one [and another] of them [in acceptance], and we are ones who submitted {~~Muslims~~} to Him.'

Notes: *aSbaat* (grandsons) refers to the tribes descended from the grandsons of Ishmael (a.s.) —the twelve tribes of Israel. See 7:160.

For the acceptance aspect of *laa nufarriqu* (we don't make a distinction), see 10:150.

[137] So, if they will have believed {**believe**} in [the] like of what you [have] believed in, then they will have certainly become guided. And if they will have turned themselves away {**turn themselves away**}, then they are only in schism, so Allaah **will** suffice you against them. And He is the All-Hearer, the All-Knowing.

[138] '[The] colour of Allaah, and who is better [at] colour{ing} than Allaah? And we are worshippers {render worship} to Him.'

Note: *SibGHah* is derived from the verb meaning to dye or colour cloth, and refers to the *fitrah*.

[139] Say 'Do you contend with us in [relation to] {concerning} Allaah, and [yet] He is our Lord and your Lord? And for us are {we have} our deeds, and for you are {you have} your deeds, and we are ~~ones who are~~ sincere to Him.

[140] Or do you say [that] truly, Abraham and Ishmael and Isaac and Jacob and the Tribes were Jews or Christians?' Say 'Are you more knowing, or Allaah? And who is more wrongful than he who concealed a testimony from Allaah [that is] with him? And Allaah **isn't** ~~One Who is~~ unmindful about {of} what you perform.'

[141] That is a community it {that} [has] already passed away. For it will be {It will have} what it earned, and for you will be {you will have} what you will have earned, and you are not asked about what they used to perform.

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22.142

[142] The fools of the people **will** say 'What [has] turned them from [the] prayer direction ~~the one~~ which they were upon ~~it~~?' Say 'To Allaah [belong] the East and the West. He guides whomever He wishes to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.'

[143] And like that {in the same way,} We [have] made you a crowning community, in order {so} that you {~~to~~} [may] be witnesses against the people, and [that] the Messenger {~~to~~} [may] be a witness against you. And We didn't assign the prayer direction ~~the one~~ which you were upon ~~it~~ except {for any reason other than} in order that We {to} know him who makes himself strive to follow the Messenger from him who turns himself about, changed, on his heels. And truly, it was a *big* thing, except

for those whom Allaah [has] guided. And Allaah won't [ever] have been [One] to cause your *eemaan* [**believing**] {Faith} to go to waste. Truly, Allaah is *Pitying*, Specifically-Merciful with the people.

Notes: *wasaTa* has a primary meaning of being the centre or midpoint of what surrounds it. In this instance and in 68:28, it can be thought of as the peak of a normal distribution curve.

Translating *illaa* as *except* gives a meaning which is comprehensible, but is grammatically incorrect.

The *laam* of *li-yuDee'a* (to ever cause to go to waste) is *laam juhood*, which indicates strong denial or negation. See also 3:179 (x2), 4:137 (x2), 4:168, 7:43, 7:101, 8:33, 9:70, 9:115, 9:122, 10:13, 10:74, 11:117, 12:76, 15:33, 29:40, 30:9 and 35:44.

[144] We certainly saw {have certainly seen} your face's constantly turning itself about in the sky, so We will most definitely turn you [to] a prayer direction you will be pleased with ~~it~~ {with which you will be pleased}. So turn your face [in the] direction of the Sacred Mosque. And wherever you might have been {**may be**}, then turn your faces [in] its direction. And truly, those who were given the Book *know* *that* it is the truth from their Lord. And Allaah **isn't** ~~One Who is~~ unmindful about {of} what they perform.

[145] And *if* you came {had come} with every sign to those who were given the Book, they wouldn't have followed your prayer direction, and you **are not** a follower of their prayer direction. And some of them **are not** followers of [the] prayer direction of ~~some~~ {others}. And *if* you will have made {**make**} yourself strive to follow their whims from [some time] after {anytime after} that which came {has come} to you of ~~the~~ knowledge, truly, you will definitely be from [among] the wrongdoers in that case.

23.146

[146] Those whom We gave the Book recognise him like what {just as} they recognise their sons. And truly, a group of them *conceal* the truth, and [yet] *they know*.

[147] The truth is from your Lord, so *don't* be from [among] the ones who cause themselves to doubt.

[148] And for each is a direction [which] he is its [constant] turner towards {towards which he is constantly turning}, so race one another [to] the [future] good deeds. Wheresoever you will be, Allaah will bring you entirely. Truly, Allaah is [One] possessing power over everything.

Note: *KHayraat* are good deeds that haven't yet been performed, whereas *hasanaat* are ones which have been done (reflecting the passive noun structure of *husnun*).

When meaning ‘good things’, then *KHayraat* are yet to be given (e.g. 9:88), while *hasanaat* have already been given (7:168).

[149] And from wherever you will have gone out {**go out**} [to], then turn your face [in the] direction of the Sacred Mosque. And truly, it is the *truth* from your Lord. And Allaah **isn’t** ~~One Who is~~ unmindful about {of} what you perform.

[150] And from wherever you will have gone out {**go out**} [to], then turn your face [in the] direction of the Sacred Mosque. And wherever you might have been {**may be**}, then turn your faces [in] its direction, in order that [it’s the case] {so} **that** there isn’t a {is no} mode of argument for the people against you—except [from] those of them who did {have done} wrong (so don’t be in dread of them, and be in dread of Me)—and in order {so} that I [may] complete My Favour upon you, and [so that] *perhaps* (hopefully) you will become guided.

[151] Like what {~~Just~~ Seeing as} We sent ~~in~~ [amongst] you a Messenger from [among] yourselves, reciting Our verses before you and purifying you, and teaching you the Book and the Wisdom, and teaching you what you didn’t use to know,

[152] then remember Me. I will remember you. And be thankful to Me, and don’t be ungrateful to Me.

[153] Oh you ~~those~~ who [have] believed, seek help by ~~the~~ patience and ~~the~~ ritual prayer. Truly, Allaah is with the ~~ones who are~~ patient.

24.154

[154] And don’t say of whomever is killed in [the] Way of Allaah ‘Lifeless [ones].’ Rather, living [ones], ~~and~~ but you are not cognisant [of it].

[155] And We will most definitely test you with something of ~~the~~ fear, and ~~the~~ hunger, and loss of ~~the~~ wealths {wealth} and ~~the~~ souls and ~~the~~ fruits. And gladden the ~~ones who are~~ patient [with glad tidings].

[156] Those who, ↓when↓ a **calamity** will have struck {**strikes**} them, will have said {**say**} ‘Truly, we [belong] to Allaah, and truly, we ~~are ones who~~ will return to Him.’

Note: *muSeebah* has a literal meaning of a thing that was made to strike [someone/something]. See 11:81.

[157] Those, blessings from their Lord, and Mercy, are upon them, and those, *they* are the ones who are guided.

[158] Truly, ~~the~~ Safaa and ~~the~~ Marwah are from [among] [the] religious symbols of Allaah, so whoever will have performed {**performs**} Hajj to the House, or will have performed {**performs**} ’Umrah, then there is no misdemeanour [charged] against him [in the case] **that** he circumambulates <for his circumambulating> them both. And he

who will have repeatedly imposed {**imposes**} good upon himself in obedience, then truly, Allaah is Appreciator, All-Knowing.

[159] Truly, those who conceal what We [have] caused to be sent down of ~~the~~ clear proofs and ~~the~~ guidance (from [some time] after {sometime after} what→ {the fact that} We [have] made it clear to the people in the Book) those, Allaah curses them and the cursers curse them.

[160] Except those who will have turned in repentance, and reformed themselves, and made [it] clear [that they have], then those, I will return My Favour upon them. And I am the Ever-Returning of My Favour, the Specifically-Merciful.

[161] Truly, those who will have disbelieved, and died and [at the same time] {*while*} they were staunch disbelievers—those, [the] curse of Allaah, and the Angels, and [the] whole of the people is on them.

Note: *ajma'een* is a superlative, meaning the most brought together possible.

[162] [~~In a state of~~] **Staying** in it perpetually, the punishment isn't lightened from them, and *they are not given* [*any*] *respite*.

[163] And your god is a unitary god. There is no god except {but} Him, the All-Merciful, the Specifically-Merciful.

Note: *ilaah* switches from definite(*ilaahu*-god) to indefinite (*ilaahun*-a god), and *waahidun* is an active participle used as an adjective, indicating a state of being. The usual translation of '*your god is One god*' doesn't capture this, and doesn't negate the Christian belief in one god having a triune nature. See 4:171 and 5:73.

25.164

[164] Truly, in [the] creation of the heavens and ~~the~~ Earth; and [the] alternating of ~~the~~ night and ~~the~~ day; and ~~the~~ ship{s} ~~the one{s}~~ that run on the sea with what benefits the people; and what [part] of water Allaah caused to be sent down from the sky, then caused the earth to live by [means of] it after its death, and dispersed in it [some] of every moving creature; and [the] constant turning of the winds; and the subjugated, drawn-along cloud between the sky and the ground, are *signs* for a People they {who} understand.

Note: The use of *sa<u>h</u>aab* emphasises the cloud being drawn along by the wind.

[165] And of the people is him who takes for himself compeers other and lesser than {besides} Allaah, loving them like [the] love of Allaah. And those who [have] believed are stronger [in] love for Allaah. And **if** those who did wrong {have done wrong} could [only] see (←when they see the punishment) *that* ~~the~~ power [belongs] entirely to Allaah, and *that* Allaah is severe [in] ~~the~~ punishment.

[166] ←When {There will be a time when} those who were {have been} carefully followed will have disassociated themselves from those who [have] made themselves carefully follow, and they will have seen the punishment, and the ties of relationship will have become cut off for them,

Note: *attubi'oo* is passive, so the reflexive, causative aspects of the Form VIII structure cannot be directly translated in English. It would require an explanatory clause such as *by those who made themselves do so*. See 10:35 for the other example of this with *ittaba'a*.

[167] and those who [have] made themselves carefully follow will have said '**If** [only it were the case] that there was a return {another turn} for us {**If** only we had another go}, then we would disassociate ourselves from them, like what {just as} they are disassociating themselves from us.' Like that {In this way}, Allaah will show them their deeds [as] regrets for them, and they will **not** ~~**be** ones who~~ get out from the Fire.

[168] Oh you, the people, eat from what is lawful and good on ~~the~~ Earth, and don't make yourselves strive to follow [the] footsteps of ~~the~~ Satan. Truly, he is a *mubeen* {**clear**} enemy to you.

Note: *mubeen* (**clear**) is a Form IV active participle, with usual meanings of a thing that makes itself clear, and a thing which is possessed of clarity.

[169] He only orders you with ~~the~~ {to do} evil and ~~the~~ obscenity, and [the case] **that** you {to} say about Allaah what you don't know.

26.170

[170] And ↓when↓ it was said to them 'Make yourselves carefully follow what Allaah [has] caused to be sent down' they said 'Nay, rather we make ourselves carefully follow what we found our forefathers on ~~it~~.' ~~And~~ [Even] **if** their forefathers didn't use to understand a [single] thing, and didn't {nor} become guided?

Notes: See 5:104 for the use of *wajada* rather than *alfa* for *found*. *alfa* may additionally indicate the effects of being exposed to what they found them to be on.

See 12:25 and 37:69.

[171] And [the] similitude of those who [have] disbelieved is like [the] similitude of the one who hollers for what doesn't hear [anything] {hears nothing} except {but} a call and a crying out. Deaf men, mutes, blind men, so *they don't understand*.

[172] Oh you ~~those~~ who [have] believed, eat of [the] good things of what We [have] provided you, and give thanks to Allaah if you used to worship {you have been worshipping} Him [alone].

[173] He [has] only made unlawful upon {to} you ~~the~~ carrion, ~~the~~ blood, and [the] flesh of ~~the~~ swine, and what was {has been} cried out over (by [means of] it) for other-than-Allaah. So whoever was {has been} forced [against his will] (not [as] one who seeks, and not {nor} [as] a transgressor), then there is no sin [charged] against him. Truly, Allaah is Forgiving, Specifically-Merciful.

Notes: *uhilla* (cried out over) refers to the practice of raising the voice in dedication when slaughtering an animal sacrifice.

The *it* of '*by means of it*' refers to the name of the '*other-than-Allaah*' for which something is being sacrificed, for example using '*In the name of Al Laat*' to slaughter something dedicated to Al Laat in the Age of Ignorance.

[174] Truly, those who conceal what Allaah [has] caused to be sent down of the Book, and buy with it a small price; those, they **don't** eat into their bellies [anything] {eat into their bellies **nothing**} except {but} the Fire, and Allaah doesn't speak with them [on the] Day of ~~the~~ Standing, and doesn't purify them, and there is a painful punishment for them {they have a painful punishment}.

[175] Those are the ones who [have] bought ~~the [state of]~~ being-astray with ~~the~~ guidance ~~[they had received]~~, and ~~the~~ punishment with ~~the~~ forgiveness. So what [has] made them [so] patient over the Fire?!

Note: *maa asbara-hum* (what made them so patient) is one of the two patterns of *af'al at-ta'ajjub*.

[176] That is by [reason] *that* {because} Allaah [has] sent down the Book with the truth. And truly, those who will have differed with one another {**differ with one another**} in [relation to] {concerning} the Book are in distant *schism*.

27.177

[177] It **is** not ~~the~~ piety [the case] **that** you turn <turning> your faces towards the East and the West, ~~and~~ but ~~the~~ piety is one who [has] believed in Allaah and the Last Day and the Angels and the Book and the Prophets, and gave {has given} ~~the~~ wealth, despite love of it, [to] the two possessing ~~the~~ closeness {maternal and paternal relatives} and ~~the~~ orphans and the destitute ~~ones~~ and [~~the~~] son of the way {travellers} and the ones who ask, and in [relation to] {concerning} the enslaved necks; and [has] established the ritual prayer and gave {~~has~~ given} the *zakaah*; and the fulfillers of their covenant ↓when↓ they [have] pledged themselves [~~to it~~], and the ones who are patient in ~~the~~ adversity and ~~the~~ hardship, and [the] time of ~~the~~ peril in battle. Those are the ones who [have] proved to be true [to their word], and those, *they* are the ones who have *taqwaa* {are fearfully aware}.

[178] Oh you ~~those~~ who [have] believed, ~~the~~ retaliation was {has been} prescribed upon {to} you in [relation to] {concerning} the killed ~~ones~~: the free man for the free man, and the slave for the slave, and the female for the female. Then, whoever

something in exchange for his brother will have been pardoned {**is pardoned**} for him {whoever [has] something in exchange for his brother will have been pardoned {~~is~~ **pardoned**} for him}, then [there is] a follow-up [in accordance] with ~~the~~ *ma'roof*, and a payment to him with *ih*saan. That is a lightening from your Lord, and a Mercy. So whoever will have made himself transgress {**makes himself transgress**} after that, then {~~—well,~~} there will be a painful punishment for him {he will have a painful punishment}.

Note: See Tafseer al Jalaalayn Arabic for …*whoever has a thing pardoned for him in exchange for his brother*…

[179] And in ~~the~~ retaliation there is life for you, oh possessors of ~~the~~ sound understanding, [so that] *perhaps* (hopefully) you will have *taqwaa* {be fearfully aware}.

[180] Prescribed upon {to} you ↓when↓ ~~the~~ death will have became present {**becomes present**} with one of you (if he [has] left good) was {is} the will for ~~the~~ ones who begat {**biological parents**} and ~~the~~ close relatives, [in accordance] with ~~the~~ *ma'roof*. A right act [due] upon the ones who have *taqwaa* {are fearfully aware}.

[181] Then whoever will have changed {**changes**} it after what→ {the fact that} he [has] heard it, then {~~well~~} its sin is only upon those who change it. Truly, Allaah is All-Hearer, All-Knowing.

28.182

[182] Then whoever will have feared {**fears**} inclining [from what is right], or sin, from a testator, so he will have set things right {**sets things right**} between them, then {~~well~~} there is no sin [charged] against him. Truly, Allaah is Forgiving, Specifically-Merciful.

[183] Oh you ~~those~~ who [have] believed, the Fast was {has been} prescribed upon {to} you, like what {just as} it was prescribed upon {to} those who were from [times] before {in times before} you, [so that] *perhaps* (hopefully) you will have *taqwaa* {be fearfully aware}.

[184] [For] numbered days. So whoever of you will have been {**is**} ill, or on a journey, then a fixed number of other days. And [due] upon the ones who are possessed of the capability for it, but with difficulty, is a ransom: [the] food of a destitute ~~one~~. So whoever will have repeatedly imposed {**imposes**} good upon himself in obedience, then it is better for him. And [the case] **that** you {to} fast is best for you, if you [but] used to know {knew}.

Note: *yuTeeqoona* here includes the meaning of having something constricting the neck, thus causing distress and hardship. See 3:180.

[185] [The] month of Ramadaan is the one which the Qur'aan was caused to be sent down in ~~it~~ {in which the Qur'aan was caused to be sent down} [as] guidance for the people, and [as] clear proofs of the Guidance and the Criterion. So whoever of you will have witnessed {**witnesses**} the month, then he should fast it, and whoever will have been {**is**} ill, or on a journey, then a fixed number of other days. (Allaah wants ~~the~~ ease for you, and He doesn't want ~~the~~ difficulty for you.) And [this is] in order {so} that you finish the prescribed period, and in order {so} that you [may] magnify Allaah on account of what→ {the fact that} He [has] guided you, and [so that] *perhaps* (hopefully) you will be thankful.

Note: *'alaa* here indicates the reason for the instruction.

[186] And ↓when↓ My slaves will have asked {**ask**} you about Me, then {~~well~~} truly I am near. I answer [the] supplication of the supplicant ↓when↓ he will have supplicated {**supplicates**} Me, so they should become responsive to Me, and they should believe in Me, [so that] *perhaps* (hopefully) they take the right way.

Note: *daa'i* (supplicant/caller) is used for events and *daa'ee* is used for a lengthy or continuous occupation.

29.187

[187] ~~The~~ sexual advance {Sexual advances} to your **wives** [on the] night of the fast has been {have been} made lawful for you. They are a garment for you, and you are a garment for them. Allaah knew *that* you used to make yourselves betray yourselves, so He [has] returned His Favour upon you, and ~~He~~ [~~has~~] effaced [that sin] from {[~~has~~] pardoned} you. So now, lie (skin to skin) with them and seek for yourselves what Allaah [has] prescribed for you. And eat and drink until the white thread of ~~the~~ dawn becomes distinct to you from the black thread. Then [later] {Thereafter}, complete the fast up to the night. And don't lie (skin to skin) with them and [at the same time] {*while*} you are ~~ones who are~~ retreating in devotion in the mosques. These are Allaah's limits, so don't approach them. Like that {In this manner}, Allaah makes His signs clear to the people, [so that] *perhaps* (hopefully) they will have *taqwaa* {be fearfully aware}.

[188] And don't consume your wealths {wealth} between you by [means of] ~~the~~ falsehood, and [don't] gain access by it to the ones appointed to judge in order that you {so as to} consume a portion of the people's wealths {wealth} by [means of] ~~the~~ sin and [at the same time] {*when*} *you know* [~~*it's wrong*~~].

[189] They ask you about the new moons. Say 'They are time indicators for the people and the Hajj.' And it **is** not ~~the~~ piety ~~[the case]~~ **that** you {to} come <your coming> to ~~the~~ houses from their backs, ~~and~~ but ~~the~~ piety is one who [has] had *taqwaa*. And come to ~~the~~ houses from their doors, and have *taqwaa* {be fearfully aware} of Allaah, [so that] *perhaps* (hopefully) you will be successful.

[190] And fight in [the] Way of Allaah those who fight against you, and [yet] don't make yourselves transgress. Truly, Allaah doesn't like the ones who make themselves transgress.

30.191

[191] And kill them where you will have come across {**come across**} them, and expel them from where they will have expelled {**expel**} you. And ~~the~~ *fitnah* is more severe than ~~the~~ killing. And don't fight them in the vicinity of the Sacred Mosque until they fight you in it. So if they will have fought {**fight**} you, then kill them. Like that {Thus} is [the] recompense of the disbelievers.

[192] Then if they will have refrained themselves {**refrain themselves**}, then {—~~well,~~} truly, Allaah is Forgiving, Specifically-Merciful.

[193] And fight them until there is no *fitnah*, and ~~the~~ religion is for Allaah. Then if they will have refrained themselves {**refrain themselves**}, then there will be no hostility, except against the wrongdoers.

[194] The sacred month for the sacred month, and [for] the sacred matters, a retaliation. Then whoever will have made himself transgress {**makes himself transgress**} against you, then [~~in requital~~] make yourselves transgress against him with [the] like of that which he made himself transgress against you. And have *taqwaa* {be fearfully aware} of Allaah, and know *that* Allaah is with the ones who have *taqwaa* {are fearfully aware}.

[195] And spend in [the] Way of Allaah, and don't cause yourselves to **throw**→ ~~*bi*~~ your hands into the thing that leads to ruin. And do good persistently. Truly, Allaah loves the persistent doers of good. AND And spend in [the] Way of Allaah, and don't cause yourselves to **throw**→ ~~*bi*~~ your hands into the thing that leads to ruin, and do good persistently. Truly, Allaah loves the persistent doers of good.

Notes: Form I *laqiy* carries meanings of to meet, encounter, experience and undergo. The use of Form IV (*alqaa*→) seems to emphasise causing or making an object to meet, encounter, experience and undergo something, and/or to call attention to the effects and subsequent events that may occur when the direct object reaches or comes into contact with the indirect object—i.e. **what happens?**

bi indicates the direct object so isn't translated, but it still alludes to the means. Hands are specified, even though the meaning is *yourselves*, because withholding from spending is the cause. See Tafseer al Jalaalayn.

[196] And complete the Hajj and the 'Umrah for Allaah. So, if you will have been held back {**are held back**}, then [give] what [kind] of ~~the~~ sacrificial offering is easy to procure, and don't shave your heads until the offering reaches its place of sacrifice. So, whoever of you will have been {**is**} ill, or there is on him a harmful condition of his head, then [there is] a ransom of a fast, or a voluntary almsgiving, or a ritual

sacrifice. Then ↓when↓ you will have become secure {**become secure**}, then whoever will have enjoyed himself {**enjoys himself**} with the 'Umrah up until the Hajj, then [give] what [kind] of ~~the~~ sacrificial offering is easy to procure. So, whoever hasn't found [the means], then [there is] [the] fast of three days in the Hajj, and seven ↓when↓ they will have returned {**return**}. This is a **completing** of ten. That is for him whom his {whose} family hasn't been present at the Sacred Mosque. And have *taqwaa* {be fearfully aware} of Allaah, and know *that* Allaah is severe in ~~the~~ retribution.

31.197

[197] The Hajj is [in] known months, so whoever will have undertaken {**undertakes**} the Hajj in them, then there is no sexual advance, and no iniquity, and no wrangling in the Hajj. And what you do of good, Allaah knows it. And take travelling provisions for yourselves. So, truly, the best travelling provision is ~~the~~ *taqwaa*. And have *taqwaa* {be fearfully aware} of Me, oh possessors of ~~the~~ sound understanding.

Note: *faraDa* (to undertake) implies making Hajj obligatory upon himself by assuming the *ihraam* with the intention of Hajj.

[198] It **is** not a misdemeanour [charged] against you [in the case] **that** you seek <for your seeking> Grace for yourselves from your Lord. Then ↓when↓ you will have poured out {**have poured out**} from 'Arafaat, then remember Allaah in the vicinity of the Sacred Monument. And remember Him like what {~~just~~ seeing as} He [has] guided you and [at the same time] {*when*} truly, from [times] before {in times before} it you *were indeed* from [among] the ones who went astray.

[199] Then [later] {Thereafter}, pour out from where the people will have poured out, and ask Allaah for forgiveness. Truly, Allaah is Forgiving, Specifically-Merciful.

[200] Then ↓when↓ you will have completed {**complete**} your religious rites, then remember Allaah like your remembering of your forefathers, or a more intense remembering. So, of the people is he who says 'Our Lord, give to us in the world' and there **isn't** any share for him in the Hereafter {he **has no** share in the Hereafter}.

[201] And of them is he who says 'Our Lord, give pleasurable good to us in the world, and pleasurable good in the Hereafter, and protect us [from the] punishment of the Fire.'

[202] Those there is a set portion for them {~~they~~ will have a set portion} from what they will have earned, and Allaah is fast [at] ~~the~~ accounting.

32.203

[203] And remember Allaah in numbered days. Then he who will have made himself hasten on {**makes himself hasten on**} in two days, then {~~—well,~~} there is no sin [charged] against him. And he who will have made himself delay {**makes himself**

delay}, then {~~—well,~~} there is no sin [charged] against him—for him who had *taqwaa*. And have *taqwaa* {be fearfully aware} of Allaah, and know *that* to Him you will be gathered.

[204] And of the people is he who his {whose} speech amazes you in the life of the world, and he makes Allaah ~~a~~ Witness over {to} what is in his heart, and [yet] he is [the] most contentious of ~~the~~ arguers.

Note: See Tafseer al Jalaalayn.

[205] And ↓when↓ he will have turned himself away {**turns himself away**], he will have walked about quickly {**walks about quickly**} in the land in order that he {to} cause corruption on it, and {~~to~~} destroy ~~the~~ crop {crops} and ~~the~~ livestock line {lines}. And Allaah doesn't like ~~the~~ corruption.

[206] And ↓when↓ it will have been said {**is said**} to him 'Have *taqwaa* {Be fearfully aware} of Allaah' ~~the~~ self-esteem will have taken {**takes**} him onto ~~the~~ sin. So his sufficiency is Hell {Hell is sufficient for him}, and the resting place is absolutely *evil*.

[207] And of the people is he who sells himself [in] seeking Allaah's pleasure, and Allaah is Pitying with the slaves.

[208] Oh you ~~those~~ who [have] believed, enter into ~~the~~ self-resignation completely, and don't make yourselves strive to follow [the] footsteps of ~~the~~ Satan. Truly, he is a *mubeen* {**clear**} enemy to you.

[209] So, if you will have slipped {**slip**} from [some time] after {anytime after} what→ {the fact that} ~~the~~ clear proofs came {have come} to you, then {~~—well,~~} know *that* Allaah is Almighty, All-Wise.

[210] Do they look [for anything] except {but} ~~[the case]~~ **that** Allaah comes <Allaah's coming> to them in [the] shades of ~~the~~ white cloud {clouds}, and the Angels [also], and [that] the affair was {has been} decided? And [all] ~~the~~ affairs will be returned to Allaah.

Note: *qaDaa* carries a sense of the decision making process being finished, and the matter being closed and final.

33.211

[211] Ask [the] Children of Israel how many a clear-proof sign We gave {have given} them. And whoever changes Allaah's Favour from [some time] after {anytime after} what→ {the fact that} it came {has come} to him, then {~~—well,~~} Allaah is severe in ~~the~~ retribution.

[212] The life of the world was disbelieved beautified for those who [have] disbelieved. And they make fun of those who [have] believed, and [yet] those who

[have] had *taqwaa* will be above them [on the] Day of ~~the~~ Standing. And Allaah provides for whomever He wishes, with no accounting.

[213] The people were a single community, then Allaah sent the Prophets [as] gladdeners [with glad tidings] and [as] Constant Warners. And He caused the Book to be sent down with them with the truth, in order {so} that He [might] judge between the people in [relation to] {concerning} that which they differed with one another in [relation to] {concerning} ~~it~~ {that in which they differed with one another}. And he didn't differ {no-one differed} in [relation to] {concerning} it—except those who were given it—from [some time] after {sometime after} what→ {the fact that} ~~the~~ clear proofs came {had come} to them—[out of] covetous envy between them. <And no-one but those who were given it differed concerning it—from [some time] after {sometime after} the fact that clear proofs came to them—[out of] envy between them.> Then Allaah guided those who believed to that which of the truth they differed with one another in [relation to] {concerning} ~~it~~ {that of the truth in which they differed with one another}, by His permission. And Allaah guides whomever He wishes to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[214] Or did you reckon [it to be the case] **that** you will enter <on your entering> the Garden and [yet] [the] similitude of [what came to] those who passed away from [times] before {in times before} you not yet {hasn't yet} come to you? ~~The~~ Adversity and ~~the~~ hardship touched them and they were shaken up, to the point that the Messenger and those who believed [along] with him would say 'When will Allaah's help be?' Well, truly Allaah's help is close.

Note: *hasaba* indicates a calculating thought process. See 2:46 note.

[215] They ask you what they should spend. Say 'What you will have spent {**spend**} of good, then it is for ~~the~~ ones who begat {**biological parents**}, and ~~the~~ close relatives, and ~~the~~ orphans, and the destitute ~~ones~~, and [~~the~~] son of the way {travellers}. And what you do of good, then {~~—well,~~} truly, Allaah is All-Knower [in connection] with {about} it.'

34.216

[216] ~~The~~ Fighting was {has been} prescribed upon {to} you, and [yet] it is a disliked thing to you. And it may have been so {**it may be so**}, [the case] **that** you dislike something and it is good for you. And it may have been so {**it may be so**}, [the case] **that** you love something and it is bad for you. And Allaah knows, and *you* know not.

Note: *SHarr* is used to describe moral and physical bad/evil, and *soo'* for natural dispositions, states, doings and events.

[217] They ask you about the sacred month—[about] fighting in it. Say 'Fighting in it is a big thing, and [yet] hindering [others] from [the] Way of Allaah (and disbelief in Him) and the Sacred Mosque, and [the] expulsion of its populace from it is a greater thing in the sight of Allaah. And ~~the~~ *fitnah* is a greater thing than ~~the~~ killing.' And they

wouldn't cease fighting you until they would turn you back ~~away~~ from your religion, if they were able [to]. And whoever of you makes himself turn back ~~away~~ from his religion, then dies and [at the same time] {*while*} he is a disbeliever, then {~~—well~~} those, their labours will have become void in the world and the Hereafter. And those will be [the] companions of the Fire. They will ~~be ones who~~ stay in it perpetually.

Note: *habiTa* derives from the description of an animal becoming constipated, bloated and dying after eating.

[218] Truly, those who [have] believed, and those who [have] emigrated and struggled in [the] Way of Allaah, those hope for Allaah's Mercy. And Allaah is Forgiving, Specifically-Merciful.

[219] They ask you about ~~the~~ intoxicant {intoxicants} and ~~the~~ game {games} of chance. Say 'In both is great sin, and benefits for the people, and [yet] their sin is greater than their benefit.' And they ask you what they should spend. Say 'The surplus.' Like that {In this manner}, Allaah makes the signs clear to you, [so that] *perhaps* (hopefully) you will make yourselves reflect—

35.220

[220] in [relation to] {concerning} the world and the Hereafter. And they ask you about the orphans. Say 'Putting [things] in good order for them is best, and [yet] if you intermix [your affairs] with them, then {—well,} they are your brethren… And Allaah knows the corrupter from the one who puts things in order. And **if** Allaah had wished [to], He would have put you in *difficulty*. Truly, Allaah is Almighty, All-Wise.'

Note: See Tafseer al Jalaalayn for *if you intermix*.

[221] And don't take the females who commit *shirk* in marriage until they believe. And a believing *slave girl* is better than a female who commits *shirk*, ~~and~~ [even] **if** she will have amazed {**amazes**} you. And don't give in marriage to the males who commit *shirk* until they believe. And a believing *slave* is better than a male who commits *shirk*, ~~and~~ [even] **if** he will have amazed {**amazes**} you. Those invite to the Fire, and Allaah invites to the Garden and ~~the~~ forgiveness by His permission. And He makes His signs clear to the people, [so that] *perhaps* (hopefully) they keep [them] in mind.

[222] And they ask you about the [fixed] time of menstruation. Say 'It is a hurtful [thing], so separate yourselves from ~~the~~ **women** during the [fixed] time of menstruation, and don't approach them until they are [ritually] clean. Then ↓when↓ they will have [ritually] cleansed {**have ritually cleansed**} themselves, then come to them from where Allaah [has] ordered you.' Truly, Allaah loves the ones who repent, and He loves the ones who [ritually] cleanse themselves.

[223] Your **women** are a tillage for you, so come to your tillage however you will have wished {**wish**}. And send ahead for your souls. And have *taqwaa* {be fearfully

aware} of Allaah, and know *that* you ~~are ones who~~ will meet Him. And gladden the believers [with glad tidings].

Note: *annaa* usually means *whence*, *whencesoever*, but is used instead of *kayfa* to mean *however*.

[224] And don't make Allaah an obstacle (due to your oaths [by Allaah]) [to the case] **that** you are <to your being> good [~~in behaviour~~] and you have <having> *taqwaa*, and you set <setting> things right between the people. And Allaah is All-Hearer, All-Knowing.

Note: *aymaan* (oaths) is derived from the practice of striking right hands together while swearing.

36.225

[225] Allaah doesn't take you to task by [reason of] {because of} ~~the~~ thoughtless utterance {utterances} in your oaths, ~~and~~ but He takes you to task by [reason of] {because of} what your hearts will have earned {**earn**}. And Allaah is Forgiving, Forbearing.

[226] For those who forswear from their **women** is four months of making oneself wait expectantly, then if they will have reverted {**revert**}, then truly, Allaah is Forgiving, Specifically-Merciful.

[227] And if they will have determined {**determine**} [upon] ~~the~~ divorce, then truly, Allaah is All-Hearer, All-Knowing.

[228] And ~~the~~ divorced women will make themselves wait expectantly by themselves [for] three menstrual periods. And it isn't lawful for them **that** they {to} conceal what Allaah [has] created in their wombs if they used to believe {have believed} in Allaah and the Last Day. And their husbands have a better right [in connection] with their [the women] returning during that [period] if they will have wanted {**want**} reconciliation. And for them [the women] is {they have} [the] like of ~~the thing~~ {that} which is [due] upon them, [in accordance] with ~~the~~ *ma'roof*. And [yet] there is a level above them for ~~the~~ **men** {**men** have a level above them}. And Allaah is Almighty, All-Wise.

Notes: *kunna yu'minna* has a literal meaning of *have been believing*.

rajulun (plural *rijaalun*) (**men**) alludes to the strength and power aspects of a healthy, mature male.

[229] ~~The~~ Divorce is twice, then [there is] retaining [in accordance] with *ma'roof*, or releasing with *ih<u>h</u>saan*. And it isn't lawful for you **that** you {to} take a [single] thing from what you gave {have given} them, except [in the case] **that** <unless> they both fear [the situation] **that** they won't observe <their not observing> Allaah's limits. So if you will have feared {**fear**} [the situation] **that** they wouldn't observe <their not

observing> Allaah's limits, then there would be no misdemeanour [charged] against them both {either of them} in [relation to] {concerning} what she will have ransomed {**ransoms**} herself with ~~it~~. These are Allaah's limits, so don't make yourselves transgress them. And whoever wilfully transgresses Allaah's limits, then {~~—well,~~} those, *they* are the wrongdoers.

[230] Then if he will have divorced {**divorces**} her, she isn't lawful for him from [the time] after {in the time after} [that], until she takes a marriage partner other than he. Then if *he* will have divorced {**divorces**} her, then {~~well~~} there would be no misdemeanour [charged] against them both {either of them} [in the case] **that** they return <for their returning> to one another, if they will have thought {**think**} [for certain] **that** they will observe Allaah's limits. And these are Allaah's limits. He makes them {, which He makes} clear to a People they {who} know.

37.231

[231] And ↓when↓ you will have divorced {**divorce**} ~~the~~ **women**, then they will have reached {**reach**} their term, then retain them [in accordance] with *ma'roof*, or release them [in accordance] with *ma'roof*. And don't retain them [as a way of] harming, [so as] to make yourselves transgress, and whoever does that, then {~~well~~} he [has] certainly wronged his soul. And don't purposely take Allaah's verses [as objects of] mockery. And remember Allaah's Favour upon you, and what→ {the fact that} He [has] caused the Book and the Wisdom to be sent down to you, He admonishes you with ~~it~~ {with which He admonishes you}. And have *taqwaa* {be fearfully aware} of Allaah, and know *that* Allaah is All-Knower [in connection] with {about} everything.

[232] And ↓when↓ you will have divorced {**divorce**} ~~the~~ **women**, then they will have reached {**reach**} their term, then don't hinder them [from the situation] **that** they marry <from their marrying> their [previous] marriage partners when they will have mutually agreed {**mutually agree**} between themselves [in accordance] with ~~the~~ *ma'roof*. Whoever of you used to believe {has believed} in Allaah and the Last Day is admonished with that. That is purer for you, and [spiritually] cleaner. And Allaah knows, and *you* know not.

Note: *kaana yu'minu* has a literal meaning of *has been believing*.

[233] And the females who give birth {**birth mothers**} will suckle their children for two **entire** years, for whoever will have wanted {**wants**} **that** he {to} complete the suckling. And [due] upon the male who was begotten [a child] {**biological father**}: to him is their [(the wives)] provision and their clothing [in accordance] with ~~the~~ *ma'roof*. A soul isn't tasked [with anything] {~~is tasked with nothing~~} except {but} its capacity. A female who gives birth {**birth mother**} will not be harmed by [means of] her child, and no-one who was made a father {no **biological father**} [will be harmed] by [means of] his child. And [the] like of that is [due] upon the heir. Then if—from mutual agreement of both of them, and consultation—they both will have wanted {**want**} weaning, then there would be no misdemeanour [charged] against them both {either

of them}. And if you will have wanted {**want**} **that** you {to} ask for suckling of your children, then there would be no misdemeanour [charged] against you—↓when↓ you will have delivered up {**deliver up**} what you will have given {**give**} [in accordance] with ~~the~~ *ma'roof*. And have *taqwaa* {be fearfully aware} of Allaah, and know *that* Allaah is All-Seer [in connection] with {of} what you perform.

Note: See 58:2

38.234

[234] And those of you who are taken fully [in death], and leave marriage partners, they will make themselves wait expectantly by themselves for four months and ten [days]. Then ↓when↓ they will have reached {**reach**} their term, then there is no misdemeanour [charged] against you in [relation to] {concerning} what they do in [relation to] {concerning} themselves, [in accordance] with ~~the~~ *ma'roof*. And Allaah is All-Aware [in connection] with {of} what you perform.

Note: *tawaffaa* (Form V) indicates the act being done to oneself to fulfil the conditions of the Form I meanings of fulfilling a covenant, being faithful to an engagement, and paying something.

[235] And there is no misdemeanour [charged] against you in [relation to] {concerning} what you will have said {**say**} indirectly [in connection] with it (namely, ~~the~~ marriage proposal {proposals} of ~~the~~ **women**), or will have concealed {**conceal**} from exposure within yourselves. Allaah knew *that* you **will** mention them, ~~and~~ but don't make mutual promises with them [in] secrecy—[nothing] except {but} [the case] **that** you speak <your speaking> *ma'roof* speech. And don't determine on [the] knot of ~~the~~ marriage until the ordinance reaches its term. And know *that* Allaah knows what is in your souls, so be wary of Him. And know *that* Allaah is Forgiving, Forbearing.

Note: See Tafseer ibn Katheer for '*ma'roof* speech.'

[236] There is no misdemeanour [charged] against you if you will have divorced {**divorce**} ~~the~~ **women** what {whom} you haven't touched ~~them~~, or specified an obligatory amount for them {or for them {whom} you [haven't] specified an obligatory amount}. And [yet] give them a compensatory gift of ~~a~~ provision of necessities (the one who is of ample means, according to his means, and the one who is indigent, according to his means) [as] a compensatory gift [in accordance] with ~~the~~ *ma'roof*. A right act [due] upon the persistent doers of good.

Note: *'alaa* here indicates the basis on which the gift amount is set.

[237] And if you will have divorced {**divorce**} them from [a time] before {sometime before} [the case] **that** you touch <your touching> them, and you had {**have**} already specified an obligatory amount for them, then half of what you had {**have**} specified, except [in the case] **that** <unless> they remit, or the one who [the] knot of the

marriage is in his hand {in whose hand is the knot of the marriage} remits. And [the case] **that** you remit <your remitting> is nearer to ~~the~~ *taqwaa*. And don't forget ~~the~~ graciousness between you. Truly, Allaah is All-Seer [in connection] with {of} what you perform.

39.238

[238] Keep constant guard over the ritual prayers and the middle ritual prayer, and stand up [~~as] ones who are~~ devoutly obedient to Allaah.

Note: *qaaniteen* is a *haal*.

[239] Then if you will have been {**are**} in fear, then [as] goers by leg {on foot}, or [as] riders {riding}. Then ↓when↓ you will have become secure {**become secure**}, then remember Allaah, like what {~~just~~ seeing as} He [has] taught you what you didn't use to know.

[240] And those of you who are taken fully [in death], and leave marriage partners: a bequest for their marriage partners of ~~a~~ provision of necessities up until ~~the~~ {a} year, without expulsion. So if they will have left {**leave**}, then {~~well~~} there would be no misdemeanour [charged] against you in [relation to] {concerning} whatever of *ma'roof* they will have done {**do**} in [relation to] {concerning} themselves. And Allaah is Almighty, All-Wise.

[241] And for ~~the~~ divorced women is ~~a~~ provision of necessities [in accordance] with ~~the~~ *ma'roof*. A right act [due] upon the ones who have *taqwaa* {are fearfully aware}.

[242] Like that {In this manner}, Allaah makes His signs clear to you, [so that] *perhaps* (hopefully) you will understand.

[243] Haven't you seen towards {considered} those who departed from their homes (and they were [in the] thousands) [in] wariness of ~~the~~ death, so Allaah said to them 'Die' then [later] {then later on} He caused them to live? Truly, Allaah is [the] Possessor of *Bounty* to the people, ~~and~~ but most of the people are not thankful.

[244] And fight in [the] Way of Allaah, and know *that* Allaah is All-Hearer, All-Knowing.

[245] Who is [the] fellow ~~the one~~ who will lend Allaah a goodly loan, so He will multiply it for him many multiples? And Allaah constricts and extends, and to Him you will be returned.

Note: *qabaDa* carries meanings of grasping and squeezing with the hand, thus causing a restriction.

40.246

[246] Haven't you seen towards {considered} the council of [the] Children of Israel from [some time] after {sometime after} Moses, ←when they said to a Prophet for them {of theirs} 'Send a king for us. We will fight in [the] Way of Allaah.'? He said 'Might you be such [that] if ~~the~~ fighting were prescribed upon {to} you, ~~**that**~~ you wouldn't fight?' They said 'And what [reason would there be] for us {reason would we have} [the case] **that** we wouldn't fight {for not fighting} in [the] Way of Allaah, and [at the same time] {*when*} we were certainly {have certainly been} expelled from our homes and our children?' Then, →**when**← ~~the~~ fighting was prescribed upon {to} them, they turned themselves away—[all] except {but} a few of them. And Allaah is All-Knower [in connection] with {about} the wrongdoers.

[247] And their Prophet said to them 'Truly, Allaah [has] certainly sent Saul for you [as] a king.' They said 'However is the kingship over us for him {will he have kingship over us}, and [at the same time] {*when*} we have more right [in connection] with the kingship than he, and he hasn't been given an abundance of ~~the~~ wealth?' He said 'Truly, Allaah [has] selected him for Himself in preferment over you, and [~~has~~] increased him extensively in ~~the~~ knowledge and ~~the~~ physique. And Allaah gives His kingship to whomever He wishes. And Allaah is All-Encompassing, All-Knowing.'

Note: *however…?* rather than simply *how…?* gives an additional sense of incredulity; see 2:107 and 3:26.

[248] And their Prophet said to them 'Truly, [the] sign of his kingship is [the case] **that** the Ark will come <will be the Ark's coming> to you, in it {which} is tranquility from your Lord, and a remnant of what the family of Moses and the family of Aaron left behind. The Angels will be carrying it. Truly, there will be a *sign* in that for you if you will have been {**are**} believers.'

41.249

[249] Then, →**when**← Saul moved out with the troops, he said 'Truly, Allaah will be your Tester {testing you} by [means of] a river, so whoever will have drunk {**drinks**} from it, then he **is** not of me (and whoever hasn't tasted it, then truly, he is of me) except him who will have palmed {**palms**} a palmful with his hand.' Then they drank from it—[all] except {but} a few of them. Then, →**when**← he crossed it (he and those who believed [along] with him), they said 'We have no capability today [in connection] with Goliath and his troops.' Those who thought [for certain] *that* they ~~were ones who~~ will meet Allaah said 'How many a force [of] few defeated a force [of] many by [the] permission of Allaah; and Allaah is with the ~~ones who are~~ patient.'

Notes: For *yaT'am* meaning taste, see 47:15.

The *they* of *they said* refers to the ones who hadn't drunk more than a handful.

[250] And →**when**← they came out to Goliath and his troops, they said 'Our Lord, pour out patience on us, and make our feet firm, and help us against the **disbelieving** People.'

[251] So they routed them by [the] permission of Allaah, and David killed Goliath. And Allaah gave him ~~the~~ kingship and ~~the~~ Wisdom, and He taught him from what He would will. And if not [for] Allaah's repelling ~~the~~ people (some of them by [means of] ~~some~~ {others}), ~~the~~ Earth would have been *corrupted*, ~~and~~ but Allaah is [a] Possessor of Grace to the Worlds [of man and *jinn*].

[252] These are [the] signs of Allaah. We recite them {, which We recite} before you [in accordance] with the truth. And truly, you *are* from [among] the Ones Who were Sent {Sent Ones}.

Juz 03

42.253

[253] These are the Messengers. We gave preference to some of them over ~~some~~ {others}. Of them were ones with whom Allaah spoke, and He raised some of them [in] levels. And We gave Jesus, son of Mary, ~~the~~ clear proofs, and supported him with the Holy Spirit. And **if** Allaah had willed, those who [came] from [some time] after {sometime after} them wouldn't have fought one another from [some time] after {sometime after} what→ {the fact that} ~~the~~ clear proofs came {had come} to them, ~~and~~ but they differed with one another, so of them was he who believed, and of them was he who disbelieved. And **if** Allaah had willed, they wouldn't have fought one another, ~~and~~ but Allaah does whatever He wants.

[254] Oh you ~~those~~ who [have] believed, spend from what We [have] provided you from [the time] before {sometime before} [the situation] **that** a Day comes <the coming of a Day> there is no bargaining in ~~it~~ {in which there is no bargaining}, and no {nor} close friendship, and no {nor} intercession. And the disbelievers—they are the wrongdoers.

[255] Allaah, there is no god except {but} Him, the Living, the Self-Subsisting. Slumber doesn't seize Him, and not {nor} sleep. To Him [belong] what is in the heavens and what is on ~~the~~ Earth. Who is [the] fellow ~~the one~~ who will intercede with Him except by His permission? He knows what is between their hands {directly in front of them}, and what is after them, and [yet] they don't encompass a [single] thing of His knowledge, except [in accordance] with what He willed. His Throne encompassed the heavens and ~~the~~ Earth, and the preserving of them both doesn't tire Him. And He is the Most High, the Tremendous.

Note: See Tafseer al Jalaalayn for *bayna yaday*.

[256] There is no compulsion in [relation to] {concerning} ~~the~~ religion. The right way certainly became {has certainly become} clear from the wrong way. So whoever disbelieves in the *TaaGHoot*, {~~the~~ false god{s}} and believes in Allaah, then {~~—well,~~} he [has] certainly grabbed hold of the most firm handle, there is no breaking itself

apart for it {for which there is no breaking apart of itself}. And Allaah is All-Hearer, All-Knowing.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *TaaGHoot.*

43.257

[257] Allaah is [the] Protecting Friend of those who [have] believed. He takes them out from the manifold darknesses to the Light. And those who [have] disbelieved—their "protecting" friends are the *TaaGHoot* {~~the~~ false god{s}}. They take them out from the Light to the manifold darknesses. Those will be [the] companions of the Fire. They will ~~be ones who~~ stay in it perpetually.

[258] Haven't you seen towards {considered} the one who contended with Abraham in [relation to] {concerning} his Lord ([in the situation] **that** Allaah had <due to Allaah's having> given him ~~the~~ kingship) ←when Abraham said 'My Lord is the One Who causes life and causes death'? He said '*I* cause life and cause death.' Abraham said 'Then {Well} truly, Allaah brings the sun from the East, so bring it from the West' so the one who disbelieved was confounded. And Allaah doesn't guide ~~the~~ wrongdoing People{s}.

[259] Or like the one who passed in front of a town and [at the same time] {*while*} it was ~~**one that was**~~ **deserted**, ~~one which was~~ collapsed in upon its roofs. He said 'However will Allaah cause this to live after its death?' So Allaah caused him to die [for] a hundred year[s], then [later] {then subsequently}, He resurrected him. He said 'How long did you tarry?' He said 'I tarried a day, or part of a day.' He said 'Nay, rather you tarried a hundred years, so, look at your food and your drink—it hasn't spoiled. And look at your ass (and [all this is] in order that {so} We [can] make you a sign for the people) and look at the bones—how We cause them to rise up, then [later] {then subsequently} clothe them [in] flesh.' So, →**when**← it became clear to him, he said 'I know *that* Allaah is [One] possessing power over everything.'

Note: *'aam* (year) is a seasonal cycle of winter and summer, whereas *sanah* is any twelve month period.

44.260

[260] And ←when {there was the time} Abraham said 'My Lord, show me how You cause the dead to live.' He said 'And [yet] haven't you believed?' He said 'Yes indeed [I have]—~~and~~ but in order that {so} my heart [may] be at ease.' He said 'Then take four ~~of the~~ bird {any four birds}, then incline them to you. Then [later] {Thereafter}, make a portion of them [be] {put a portion of them} on every mountain. Then [later] {Thereafter}, call them; they will come to you [at] a quick run. And know *that* Allaah is Almighty, All-Wise.'

Note: *aT-Tayr* (*the bird*) is a group noun.

[261] [The] similitude of those who spend their wealths {wealth} in [the] Way of Allaah is like [the] similitude of a grain it {that} [has] caused seven ears to grow—in every ear a hundred [of] grain {grains}. And Allaah multiplies for whomever He wishes, and Allaah is All-Encompassing, All-Knowing.

[262] Those who spend their wealths {wealth} in [the] Way of Allaah, then [later] don't {then don't subsequently} make a reminder [of it] follow what they [have] spent, and no {nor} hurt, for them is {~~they~~ have} their recompense with their Lord, and there is no fear upon them, and *they don't grieve*.

[263] *Ma'roof* speech and forgiveness are better than a voluntary almsgiving a hurt follows ~~it~~ {which a hurt follows}. And Allaah is Free of Need, Forbearing.

[264] Oh you ~~those~~ who [have] believed, don't nullify your voluntary almsgivings by ~~the~~ reminder {reminders} [of it] and ~~the~~ hurt, like the one who spends his wealth [in] showing off [to] ~~the~~ people and doesn't believe in Allaah and the Last Day. So his similitude is like [the] similitude of a smooth rock on it {which} is dust. Then a heavy rain will have struck {**strikes**} it, so it will have left {**leaves**} it barren. They don't have power over a [single] thing of what they will have earned {**earn**}. And Allaah doesn't guide ~~the~~ **disbelieving** People{s}.

45.265

[265] And [the] similitude of those who spend their wealths {wealth} [in] seeking Allaah's pleasure, and [as] a confirmation from themselves, is like [the] similitude of a garden on a hill. A heavy rain will have struck {**strikes**} it, so it will have given {**gives**} its edible produce two-fold. So, if a heavy rain hasn't struck it, then a drizzle [~~suffices~~]. And Allaah is All-Seer [in connection] with {of} what you perform.

[266] Would one of you like **that** there be a garden of date-palms and grapevines for him {he would have a garden of date-palms and grapevines}; ~~the~~ rivers flowing from under it {from under which rivers flow}. There is [some] of each of the fruits in it for him {—in which he has some of each of the fruits}; and [then] ~~the~~ old age will have struck {**strikes**} him, and for him are {he has} weak offspring; then a whirlwind will have struck {**strikes**} it, in it {which} was {is} fire, so it will have become {**becomes**} burnt? Like that {In this manner}, Allaah makes the signs clear to you, [so that] *perhaps* (hopefully) you will make yourselves reflect.

[267] Oh you ~~those~~ who [have] believed, spend from [the] good things what {that} you [have] earned, and from what We [have] made [to] come out from the earth for you. And don't aim [at] spending the bad of it and [at the same time] {*when*} you **are** not ones who would take it except [in the situation] **that** you would close <{while} closing> your eyes in [consequence of] it. And know *that* Allaah is Free of Need, Praiseworthy.

[268] ~~The~~ Satan promises you ~~the~~ poverty and enjoins you with ~~the~~ obscenity {to be obscene}. And Allaah promises you pardon from Him, and Grace. And Allaah is All-Encompassing, All-Knowing.

[269] He gives ~~the~~ wisdom to whomever He wishes, and whoever is given ~~the~~ wisdom, then {~~—well,~~} he will have certainly been given much good. And he **doesn't** keep {**no-one keeps**} [it] in mind except {but} [the] possessors of ~~the~~ sound understanding {**none** but the possessors of sound understanding **keeps** it in mind}.

46.270

[270] And whatever [kind] of an expenditure you will have spent {**spend**}, or [kind] of a vow you will have vowed {**vow**}, then {~~—well,~~} truly, Allaah knows it. And there **aren't** any {are **no**} helpers for the wrongdoers.

[271] If you make ~~the~~ voluntary almsgivings manifest, then it will have been {**is**} an excellent [thing]. And if you make them hidden, and give them to the poor ~~ones~~, then {~~well~~} it is better for you, and it will firmly cover your [some] of evil deeds away from you. And Allaah is All-Aware [in connection] with {of} what you perform.

[272] [Responsibility for] their guidance **is** not upon you, ~~and~~ but Allaah guides whomever He wishes. And whatever a good [thing] you spend, then {~~well~~} it is for yourselves—and [at the same time] {*when*} you **don't** spend except {for any reason other than} seeking Allaah's Face. And whatever a good [thing] you spend is paid to you in full, and *you are not wronged*.

[273] For the poor ~~ones~~ ~~those~~ who will have been tied up {**are tied up**} in [the cause of the] Way of Allaah. They {, who} are not capable of striking out in the land. The one who is ignorant reckons them to be free of need, due to ~~the~~ [their] self-restraint. You will recognise them by their sign—they don't ask ~~the~~ people [with] importunity. And whatever a good [thing] you spend, then {~~—well,~~} truly, Allaah is All-Knower [in connection] with {about} it.

Note: *il<u>h</u>aaf* (importunity) comes from a root meaning of to wrap up with a cover, blanket etc.

[274] Those who spend their wealths {wealth} by ~~the~~ night and ~~the~~ day, [in] secrecy and publicly, then {~~—well,~~} for them is {they have} their remuneration with their Lord, and there is no fear upon them, and *they don't grieve*.

47.275

[275] Those who consume ~~the~~ usury don't rise except {in any way other than} like what {just as} the one whom ~~the~~ Satan drives ~~him~~ mad due to "the touch" will rise. That is by [reason] *that* {because} they said '~~The~~ Bargaining is only of [the] like [of] ~~the~~ usury.' And [yet] Allaah [has] made ~~the~~ bargaining lawful, and forbade {~~has~~ forbidden} ~~the~~ usury. So whoever an admonition will have come {**comes**} to him {**has**

an admonition come to him} from his Lord and he will have refrained {**refrains**} himself, then for him is {he has} what [has] preceded, and his affair is up to Allaah. And whoever will have reverted {**reverts**}, then those will be [the] companions of the Fire. They will ~~be ones who~~ stay in it perpetually.

[276] Allaah effaces ~~the~~ usury, and He makes ~~the~~ voluntary almsgivings swell up. Allaah doesn't like every [single] {*any*} sinful, staunch disbeliever.

Note: *ribaa'* for Allaah (a.w.j.) is in voluntary almsgivings.

[277] Truly, those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, and will have established the ritual prayer and given the *zakaah*, for them will be {~~they~~ will have} their remuneration with their Lord, and there is no fear upon them, and *they don't grieve*.

[278] Oh you ~~those~~ who [have] believed, have *taqwaa* {be fearfully aware} of Allaah, and leave what was left of ~~the~~ usury if you will have been {**are**} believers.

[279] So if you haven't done [so], then give ear [in connection] with war from Allaah and His Messenger. And if you will have turned in repentance {**turn in repentance**}, then for you are {you have} [the] principals of your wealths {wealth}. Don't do wrong, and you are not wronged.

[280] And if he was one having {in} difficulty, then [there should be] respite up until a time of ease. And [yet] **that** you {to} give voluntary alms is better for you, if you [but] used to know {knew}.

[281] And have *taqwaa* {be fearfully aware} of a Day you are returned to Allaah in ~~it~~ {in {which} you are returned to Allaah}. Then [later] {Thereafter}, each soul is paid in full what it [had] earned, and *they are not wronged*.

48.282

[282] Oh you ~~those~~ who [have] believed, ↓when↓ you will have contracted {**contract**} with one another by debt for a specified term, then write it down. And a writer should write it down between you [in accordance] with ~~the~~ justice. And a writer shouldn't refuse **that** he writes {to write}, like what {~~just~~ seeing as} Allaah [has] taught him. So he should write, and the one on whom is the right should dictate, and he should have *taqwaa* {be fearfully aware} of Allaah his Lord and not diminish a [single] thing of it. So, if the one on whom is the right is one lacking mental capacity, or weak, or isn't capable **that** *he* dictate himself {*he himself* isn't able to dictate}, then his guardian should dictate [in accordance] with ~~the~~ justice. And call two witnesses from your **men** to bear witness. And if there haven't been two **men**, then a **man** and two **women** from whomever of the witnesses you approve of. [In the case] **that** one of the two loses track, then the other one of the two will remind her. And the witnesses shouldn't refuse ↓when↓ they might will have been called {**be called**}. And don't get sick of [the case] **that** you write ~~it~~ down <your writing down> a small thing or a great

thing for its term. That is more equitable in the sight of Allaah, and [the] most upright thing for ~~the~~ evidence, and it is closer [to the situation] {makes it more likely} **that** you don't cause yourselves to have suspicious doubt. Except [in the case] **that** <Unless> it be a transaction ~~a thing~~ which is present {an immediate transaction} you conduct it {that you conduct} hand-to-hand between you. Then it **is** not a misdemeanour [charged] against you [the case] **that** you don't write it down <then your not writing it down **is** not a misdemeanour [chargeable] against you>. And take witnesses ↓when↓ you will have traded with one another {**trade with one another**}. And a writer isn't [to be] harmed, and not {nor} a witness. And if you do, then truly, it is an iniquity by you. And have *taqwaa* {be fearfully aware} of Allaah. And Allaah is teaching you, and Allaah is All-Knower [in connection] with {about} everything.

Note: *iTHaa maa* has a range of meanings depending upon context. See 5:93, 9:92, 9:124, 9:127, 10:51, 19:66, 21:45, 41:20, 42:37, 89:15 and 89:16.

Here, the *maa* in *iTHaa maa* restricts the certainty of an indicated event, or introduces a vagueness as to its timing.

49.283

[283] And if you will have been {**are**} on a journey, and you haven't found a writer, then [there is] a pledge ~~a thing~~ taken in the hand. Then if some {one} of you will have trusted {**trusts**} some {the other}, then him who will have been entrusted {**is entrusted**} should surrender his trust, and he should have *taqwaa* {be fearfully aware} of Allaah his Lord. And don't conceal ~~the~~ testimony. And whoever conceals it, then {~~— well,~~} truly, his heart is a sinner. And Allaah is All-Knower [in connection] with {about} what you perform.

[284] To Allaah [belong] what is in the heavens and what is on ~~the~~ Earth. And if you make what is within yourselves manifest, or you make it hidden, Allaah will call you to account [in connection] with {for} it. Then He will forgive for whomever He wishes, and punish whomever He wishes. And Allaah is [One] possessing power over everything.

[285] The Messenger [has] believed in what was {has been} caused to be sent down to him from his Lord, and [so did {have}] the believers. All [have] believed in Allaah and His Angels, and His Books, and His Messengers. 'We don't make a distinction between one [and another] of His Messengers [in acceptance].' And they said 'We [have] heard and ~~we [have~~] obeyed. Your forgiveness, our Lord. And to You is the journey's end.'

[286] Allaah doesn't task a soul [with anything] except {but} its capacity. *For* it, will be what it will have earned, and against it will be what it will have made itself earn. 'Our Lord, don't take us to task if we will have forgotten {**forget**}, or made a mistake {**make a mistake**}. Our Lord, and don't mount a restraining load upon us, like what {just as} You mounted it upon those who were from [times] before {in times before}

us. Our Lord, and don't make us carry what we have no capability [in connection] with {for} ~~it~~. And efface [our sins] from {pardon} us, and forgive for us, and have mercy on us. You are our Patron, so help us against the **disbelieving** People.'

50.1

(3) Aali 'Imraan [The Family of Imraan]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam meem*.

[2] Allaah. There is no god except {but} Him, the Living, the Self-Subsisting.

[3] He [has] sent down the Book upon you with the truth, **confirming** ~~for~~ what was between its two hands {clearly before it}, and He caused the Torah and the Gospel to be sent down

[4] from [times] before {in times before}, [as] guidance to the people, and He caused the Criterion to be sent down. Truly, those who will have disbelieved in Allaah's signs for them will be {~~they~~ will have} a severe punishment. And Allaah is Almighty, Possessor of vengeance.

[5] Truly, Allaah, a [single] thing on ~~the~~ Earth isn't hidden to Him, and not {nor} in ~~the~~ heaven.

[6] He is the One Who shapes you in the wombs how He wishes. There is no god except {but} Him, the Almighty, the All-Wise.

[7] He is the One Who [has] caused the Book to be sent down upon you, of it {which} are verses ~~ones~~ which were {have been} made definitive—they are [the] mother {foundation} of the Book—and others ~~ones~~ which [only] resemble other, [*known*] things. So, as for those who deviation is in their hearts {in whose hearts there is deviation}, then {~~—well,~~} they make themselves strive to follow that which of it [~~the Book~~] [only] will have resembled {**resembles**} [the other, known things], seeking ~~the~~ *fitnah*, and seeking its interpretation, and [yet] he **doesn't** know {**no-one** knows} its interpretation except {but} Allaah {**none** but Allaah knows its interpretation}. And the ones who are firmly rooted in ~~the~~ knowledge say 'We [have] believed in it. All is from the presence of our Lord.' And he **doesn't** keep {**no-one** keeps} it in mind except {but} [the] possessors of ~~the~~ sound understanding {**none** but the possessors of sound understanding keeps it in mind}.

Notes: *mutaSHaabihaat* (things which resemble other, known things) is a plural Form IV active participle, which can imply a meaning of pretending to possess something not actually possessed.

See Tafseer ibn Katheer for a detailed discussion.

[8] ‘Our Lord, don’t cause our hearts to deviate after ←when {the time when} You guided us, and grant Mercy to us from Your Own Self. Truly You, *You* are the Bestower.

[9] Our Lord, truly, You are [the] Gatherer of the people for a Day no unsettling doubt in [relation to] {concerning} ~~it~~ {concerning which there is no unsettling doubt}. Truly, Allaah doesn’t fail to fulfil the promise instrument {means by which the promise is fulfilled}.’

Note: *miy’aad* has a literal meaning of an instrument by which the terms of a promise are implemented.

51.10

[10] Truly, those who [have] disbelieved, their wealths {wealth} **will not** avail ~~for~~ them (and not {nor} their children) a [single] thing against Allaah. And those, *they* will be [the] fuel of the Fire.

[11] Like [the] manner of Pharaoh’s lot, and those who were from [times] before {in times before} them. They falsely denied Our signs, so Allaah seized them by [reason of] {because of} their punishable misdeeds, and Allaah is severe in ~~the~~ retribution.

[12] Say to those who [have] disbelieved ‘You **will** be defeated and gathered and driven to Hell. And the resting place is absolutely evil.’

[13] There was certainly a sign for you in [the] two forces they {that} met one another—a force fighting in [the] Way of Allaah, and another [of] disbelievers. They {who} were seeing them [as] twice [the] like of them [with the] sight of the eye {with their own eyes}. And Allaah supports whomever He wishes by [means of] His Help. Truly, there is a *lesson* in that for [the] possessors of ~~the~~ {those having} visions {vision}.

[14] Beautified for ~~the~~ people was [the] love of ~~the~~ ardent desires of ~~the~~ **women**, and ~~the~~ children, and ~~the~~ heaped-up heaps of ~~the~~ gold and ~~the~~ silver, and ~~the~~ marked horses, and ~~the~~ grazing livestock, and ~~the~~ tillage. That is [the] enjoyment and provision of necessities of the life of the world. And Allaah, with Him is the [future] good place of return.

[15] Say ‘Shall I inform you of better than that? For those who will have had *taqwaa*, there are Gardens with their Lord; ~~the~~ rivers flowing from under them {, from under which rivers flow}~~—[in a state of~~] **staying** in them perpetually; and marriage partners ~~ones~~ who are [continuously] purified {[**continuously-**] **purified** marriage partners}, and pleasure from Allaah. And Allaah is All-Seer [in connection] with {of} the slaves.

52.16

[16] Those who would say ‘Our Lord, truly we [have] believed, so forgive our punishable misdeeds for us, and protect us [from] [the] punishment of the Fire.’

[17] The ~~ones who are~~ patient; and the ones who are true [to what they say]; and the ~~ones who are~~ devoutly obedient; and the spenders, and the ones who ask for forgiveness in the hours before dawn.

[18] Allaah bore {has borne} witness *that* there is no god except {but} Him, and [so have] the Angels and [the] possessors of {~~those having~~} ~~the~~ knowledge. Maintainer of ~~the~~ equity. There is no god except {but} Him, the Almighty, the All-Wise.

[19] Truly, ~~the~~ religion in the sight of Allaah is ~~the~~ submission {~~the~~ Islaam}. And those who were given the Book didn't differ with one another except {for any reason other than} covetous envy between them from [some time] after {sometime after} what→ {the fact that} ~~the~~ knowledge came {had come} to them. And whoever disbelieves in Allaah's signs, then {~~well~~} truly, Allaah is fast [at] ~~the~~ accounting.

[20] So if they will have contended {**contend**} with you, then say 'I [have] submitted my face to Allaah, and [so has] whoever [has] made himself carefully follow me.' And say to those who were given the Book, and to the unlettered 'Did you submit {Have you submitted}?' So, if they will have submitted {**submit**}, then they will have certainly become guided, and if they will have turned themselves away {**turn themselves away**}, then [the] only [duty] upon you is ~~the~~ conveyance. And Allaah is All-Seer [in connection] with {of} the slaves.

[21] Truly, those who would disbelieve in [the] signs of Allaah, and kill the Prophets with no right, and kill from the people those {those of the people} who would order ~~with the~~ equity, then {~~—well,~~} grieve them by [tidings of] a painful punishment.

Note: See note to 2:25.

[22] Those are the ones who their {whose} labours will have become void in the world and the Hereafter, and there **won't be** any helpers for them {they will have **no** helpers}.

53.23

[23] Haven't you seen towards {considered} those who were given a set portion of the Book? They are called to the Book of Allaah, in order {so} that it [may] judge between them, then [later] {and thereafter} a group of them turn themselves away, and they ~~were ones who~~ turned away [in spirit].

[24] That was by [reason] *that* {because} they said 'The Fire **will not** touch us, except [for a few] numbered days.' And what they used to intentionally fabricate deceived them in [relation to] {concerning} their religion.

[25] So how [will it be] ↓when↓ We will have gathered them for a Day no unsettling doubt in [relation to] {concerning} ~~it~~ {concerning which there is no unsettling doubt}, and each soul will have been paid in full what it [had] earned, and *they are not wronged*?

[26] Say ‘Oh Allaah, Owner of the Dominion, you give the Dominion to whomever You wish, and ~~You~~ remove the Dominion from whomever You wish. And You make honourable whomever You wish, and ~~You~~ make ignominious whomever You wish. The {All} good is in Your Hand. Truly, You are [One] possessing power over everything.

Note: The *Oh* (*-umma*) here is one of respect and glorification, not of calling and addressing (*yaa*).

[27] You make ~~the~~ night enter into ~~the~~ day and You make ~~the~~ day enter into ~~the~~ night, and You bring out the living one from the one to die, and You bring out the one to die from the living, and You provide [to] whomever You wish, with no accounting.’

[28] The believers don’t take for themselves the disbelievers [as] protecting friends or allies, exclusive of the believers, (and whoever does that, then he **is** not of Allaah in [relation to] {concerning} a [single] thing {he **is** nothing to do with Allaah}) except [in the situation] **that** <unless it is> you {to} protect yourselves from them, [as] a precaution. And Allaah cautions you of His Self. And to Allaah is the journey’s end.

[29] Say ‘If you make what is in your chests hidden, or make it manifest, Allaah knows it and He knows what is in the heavens and what is on ~~the~~ Earth. And Allaah is [One] possessing power over everything.

54.30

[30] [The] Day each soul finds what it [had] performed of good is ~~a thing which is~~ made to be present. And what it [had] performed of evil, it would love [it] **if** [it were the case] *that* between it[self] and ~~between~~ it [there were] a great distance. And Allaah cautions you of His Self, and Allaah is Pitying with the slaves.

[31] Say ‘If you ~~used to~~ love Allaah, then make yourself carefully follow me. Allaah will love you, and forgive your punishable misdeeds for you, and Allaah is Forgiving, Specifically-Merciful.’

Notes: See 12:108.

kuntum tuhibboon has a literal meaning of *have been loving*.

[32] Say ‘Obey Allaah, and the Messenger.’ Then if they will have turned themselves away {**turn themselves away**}, then {~~—well,~~} truly, Allaah doesn’t like the disbelievers.

[33] Truly, Allaah selected Adam and Noah and the family of Abraham and the family of ’Imraan for Himself, in preferment over the Worlds [of man and *jinn*],

[34] [as] offspring, some of them from some {others}. And Allaah is All-Hearer, All-Knowing.

[35] ←When {There was the time} [the] wife of 'Imraan said 'My Lord, truly, I [have] vowed what is in my belly to You [as] a thing which is dedicated {**dedication**}, so accept [this] from me for Yourself. Truly You, *You* are the All-Hearer, the All-Knowing.'

Note: *imra'atun* has a primary meaning of *woman*, and can contextually mean *wife*. It may be used here due to 'Imraan (a.s.) dying before Mary (a.s.) was born, thus ending the marriage.

[36] Then, →**when**← she gave birth to her, she said 'My Lord, truly I gave {have given} birth to her—a female.' (And Allaah was [the] Most Knowing [in connection] with {about} what she gave {had given} birth to, and the male **is** not like the female.) 'And truly, I [have] named her Mary, and truly, I take refuge for her (and her offspring) with You from the stoned-at Satan.'

[37] So her Lord accepted her for Himself with a goodly acceptance, and made her grow [as] a goodly growth, and put her in the care of Zachariah. [In] every what→ {case that} {Every time} Zachariah entered upon her [in] the prayer chamber, he found ~~a~~ provision with her. He said 'Oh Mary, however is this for you {do you have this}?' She said 'It is from the presence of Allaah. Truly, Allaah provides for whomever He wishes with no accounting.'

Note: *min 'indi-llaah* 'from the presence of Allaah' is given in Tafseer al Jalaalayn to mean from *jannah*.

55.38

[38] Then and there, Zachariah supplicated to his Lord. He said 'My Lord, grant to me from Your Own Self a good offspring. Truly, You are All-Hearer of ~~the~~ supplication{s}.'

[39] So the Angels called out to him (and [at the time] {*whilst*} he was [~~in a state of~~] {**standing**} performing the ritual prayer in the prayer chamber) →that→ {:} 'Allaah gladdens you with [glad tidings of] John—[one] **confirming** a Word from Allaah, and a noble, and one chaste, and a Prophet from [among] the ~~ones who are~~ righteous.'

Notes: *Sallaa* refers to the ritual prayer.

bi indicates the object being confirmed.

[40] He said 'My Lord, however will there be a boy slave for me {will I have a boy slave} and [at the same time] {*when*} ~~the~~ old age [has] already reached me, and my wife is ~~one who is~~ barren?' He said 'Like that {Thus it is}. Allaah does whatever He wishes.'

[41] He said 'My Lord, make a sign for me.' He said 'Your sign is [the situation] **that** you don't speak <is your not speaking> with the people [for] three days; [nothing]

except {but} gesture. And remember your Lord much, and glorify [in ritual prayer] in the evening and in the morning.'

Note: See 19:62 and 56:26 for similar, more definitive usages of *illaa*.

[42] And ←when {there was the time} the Angels said 'Oh Mary, truly, Allaah [has] selected you for Himself in preference, and [~~has~~] [spiritually] cleansed you, and [~~has~~] selected you for Himself in preference over [the] **women** of the Worlds [of man and *jinn*].

[43] Oh Mary, be devoutly obedient to your Lord, and prostrate, and bow with the ones who bow.'

[44] That is from [the] tidings of the Unseen We reveal ~~it~~ {which We reveal} to you. And you were not present with them ←when they were **casting**→ their pens [as to] which of them would take charge of Mary. And you were not present with them ←when they were arguing with one another.

[45] ←When the Angels said 'Oh Mary, truly, Allaah gladdens you with [glad tidings of] a Word from Him. His {, whose} name is the Messiah, Jesus, son of Mary; eminent in the world and the Hereafter, and from [among] the ones ~~who are~~ brought near.

56.46

[46] And he will speak with the people in the cradle, and [in] maturity, and will be from [among] the ~~ones who are~~ righteous.'

[47] she said 'My Lord, however will there be a boy for me {will I have a boy} and [at the same time] {*when*} a human being hasn't touched me?' He said "Like that {Thus it is}. Allaah creates whatever He wishes. ↓When↓ He will have decreed {**decrees**} an affair, then He only says to it "Be" so it is.

[48] And He will teach him the Book, and the Wisdom, and the Torah, and the Gospel,

[49] and [to be] a Messenger to [the] Children of Israel, →that→ {saying} 'I certainly came {have certainly come} to you with a sign from your Lord: **that** I will create <my creating> [a thing] like [the] shape of ~~the~~ bird{s} {a bird-like shape} for you from ~~the~~ clay, then breathe into it, so it becomes a bird by [the] permission of Allaah. And I will cure the one born blind and the leper, and I will cause the dead to live, by [the] permission of Allaah. And I will inform you [in connection] with {of} what you eat, and what you lay up for yourselves in your houses. (Truly, there is a *sign* in that for you if you will have been {**are**} believers.)

Notes: *an-nee* is *an* + pronoun.

breathe into it, so it becomes a bird—'it' here is masculine referring to the clay, so 'becomes' is masculine, whereas in 5:110, 'it' refers to 'shape', so is feminine along with the verb.

[50] And **confirming** ~~for~~ what was between my two hands {clearly before me} of the Torah, and in order that I {to} make lawful for you some of ~~the thing~~ {that} which was forbidden to you. And I came {have come} to you with a sign from your Lord, so have *taqwaa* {be fearfully aware} of Allaah, and obey me.

[51] Truly, Allaah is my Lord and your Lord, so worship Him. This is a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.'"

[52] Then, →**when**← Jesus sensed ~~the~~ disbelief from them, he said 'Who are my givers of help to Allaah?' The *<u>h</u>awaariyyoon* {Disciples} said 'We are [the] helpers of Allaah. We [have] believed in Allaah, and [so] bear witness to [the case] **that** we are <to our being> ones who submitted {Muslims}.'

Notes: *<u>h</u>awaariyyoon* (Disciples) carries many shades of meaning, and is used in the Qur'aan to refer to the companions of Jesus (a.s.). *<u>h</u>awaariyyun* is one who whitens clothes by washing and beating them; one who is freed and cleared from every vice, fault and defect, and has been tried and proved repeatedly to be so; one who counsels, or acts, sincerely, honestly and faithfully; a true friend, or assistant to prophets and others.

an-naa is *an* + pronoun

57.53

[53] "Our Lord, we [have] believed in what You [have] caused to be sent down, and we [have] made ourselves carefully follow the Messenger, so write us down [along] with the witnesses."

[54] And they plotted, and Allaah plotted, and Allaah is [the] best of ~~the~~ plotters.

[55] ←When {There was the time} Allaah said 'Oh Jesus, I am ~~the One Who will take~~ {taking} you fully [in body], and ~~the One Who will raise~~ {raising} you to Me, and ~~the One Who will~~ [spiritually] cleanse {cleansing} you from those who [have] disbelieved, and ~~the One Who~~ {I} will make those who [have] made themselves carefully follow you be above those who [have] disbelieved, up to [the] Day of ~~the~~ Standing. Then [later] {Thereafter}, your place of return will be to Me, then I will judge between you in [relation to] {concerning} that which you used to differ with one another in [relation to] {concerning} ~~it~~ {that in which you used to differ with one another}.

[56] So, as for those who [have] disbelieved, then I will punish them [with] a severe punishment in the world and the Hereafter, and there **won't be** any helpers for them {they will have **no** helpers}.

[57] And as for those who [have] believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, then He will pay them their remunerations in full. And Allaah doesn't like the wrongdoers.'

[58] That—We recite ~~it~~ {which we recite} before you—is from the verses and the Wise Remembering.

[59] Truly, [the] example of Jesus in the sight of Allaah is like [the] example of Adam. He created him from dust then [later] {and thereafter} said to him "Be" so he is.

[60] The truth is from your Lord, so don't be from [among] the ones who cause themselves to doubt.

[61] So whoever will have contended {**contends**} with you in [relation to] {concerning} him, from [some time] after {anytime after} what came {has come} to you of ~~the~~ knowledge, then say 'Come. We will call our sons and your sons, our **womenfolk** and your **womenfolk**, ourselves and yourselves, then [later] {and thereafter} we will earnestly invoke curses upon each other, then make Allaah's curse be upon the liars.'

Note: *bahala* is to invoke curses on someone extensively.

58.62

[62] Truly, this, *it* is the true story. And there **isn't** any god except {but} Allaah. And truly, Allaah *He* is the Almighty, the All-Wise.

[63] So if they will have turned themselves away {**turn themselves away**}, then {—~~well,~~} truly, Allaah is All-Knower [in connection] with {about} the corrupters.

[64] Say 'Oh People of the Book, come to an equitable word between us and ~~between~~ you: **that** we don't {to not} worship [anything] {worship nothing} except {but} Allaah, and we don't {not} associate a [single] thing as partner with Him, and [that] some [section] of us doesn't {not to} take for themselves some {others} {and some of us don't {not to} take for themselves others} [as] lords other and lesser than {besides} Allaah.' Then if they will have turned themselves away {**turn themselves away**}, then say 'Bear witness to [the case] **that** we are <to our being> ones who submitted {Muslims}.'

[65] Oh People of the Book, for **what** [possible reason] do you contend in [relation to] {concerning} Abraham, and [yet] the Torah and the Gospel were not caused to be sent down except from [some time] after {sometime after} him? So don't you understand?

[66] Here you are! The ones who [have] contended in [relation to] {concerning} what there is knowledge for you [in connection] with it {what you have knowledge of}. So for **what** [possible reason] do you contend in [relation to] {concerning} what there **is**

not [any] knowledge for you [in connection] with it {what you **have** no knowledge of}? And Allaah knows, and *you* know not.

[67] Abraham wasn't a Jew, and not {nor} a Christian, ~~and~~ but he was a *h*aneef—one who submitted {a Muslim}—and he wasn't from [among] the ones who commit *shirk*.

[68] Truly, the people with [the] best claim [in connection] with Abraham are definitely those who will have made themselves carefully follow him {*those who **make themselves carefully follow** him*}, and this ~~the~~ Prophet, and those who [have] believed. And Allaah is [the] Protecting Friend of the believers.

[69] A particular group of [the] People of the Book would have loved [it] **if** they [could] lead you astray, and [yet] they **don't** lead [anyone] {lead **no-one**}astray except {but} themselves, and they **are not** cognisant [of it].

[70] Oh People of the Book, for **what** [possible reason] do you disbelieve in Allaah's signs, and [yet] *you bear witness*?

59.71

[71] Oh People of the Book, for **what** [possible reason] do you obscure the truth by [means of] ~~the~~ falsehood, and [at the same time] conceal {*while* concealing} the truth, and [yet] *you know*?

[72] And a particular group of [the] People of the Book said '[At the] face {beginning} of the day, believe in ~~the thing~~ {that} which was {has been} caused to be sent down upon those who [have] believed, and disbelieve at its end, [so that] *perhaps* (hopefully) they will return.

Note: *wajh* (face) is often used in a sense of being something by which a thing is recognised. See 5:108.

[73] And don't believe (except[ing] ~~for~~ him who [has] followed your religion)'—Say 'Truly, ~~the~~ guidance is Allaah's guidance"—'**that** someone is given [the] like of what you were {have been} given, or they will contend with you in the vicinity of your Lord.' Say "Truly, ~~the~~ {all} Grace is in Allaah's Hand. He gives it to whomever He wishes. And Allaah is All-Encompassing, All-Knowing.

Note: the *li* of *li-man* means having the right or permission to be believed in, or to believe them.

[74] He singles out for His Mercy whomever He wishes. And Allaah is [the] Possessor of ~~the~~ tremendous Grace.'

[75] And of [the] People of the Book is he who, if you trust him with a heap of wealth, he surrenders it to you, and of them is he who, if you trust him with a *dinaar*, he doesn't surrender it to you—except [in the case] <unless> you just kept continually **standing** over him. That is by [reason] *that* {because} they said 'There **is** not a way

[of blame] against us in [relation to] {concerning} the illiterates.' And they say ~~the~~ lie {lies} about Allaah, and [yet] *they know*.

Notes: *illaa* is used without *an* here.

ummiyyeen (illiterates) was a derogatory term for the pagan Arabs.

kaTHib (lie) is a group noun.

[76] Yes indeed [there is]! Whoever will have fulfilled {**fulfils**} his covenant, and had {**has**} *taqwaa*, then {~~—well,~~} truly, Allaah loves the ones who have *taqwaa* {are fearfully aware}.

[77] Truly, those who buy a small price with Allaah's covenant and their oaths—those there is no share for them in the Hereafter {~~they~~ have no share in the Hereafter}, and Allaah doesn't speak with them, and doesn't look towards them [on the] Day of ~~the~~ Standing, and doesn't purify them. And there is a painful punishment for them {they have a painful punishment}.

60.78

[78] And truly, there is a *group* from [among] them they {who} twist their tongues [in connection] with the Book, in order {so} that you reckon it to be from the Book, and [yet] it **isn't** from the Book. And they say 'It is from the presence of Allaah' and [yet] it **isn't** from the presence of Allaah. And they say ~~the~~ lie {lies} about Allaah, and [yet] *they know*.

[79] It wasn't for a human being ~~[the case]~~ **that** Allaah would give him the Book and ~~the~~ Judgment and ~~the~~ Prophethood, then [later] {and thereafter} he would say to the people 'Be slaves to me other and lesser than {besides} Allaah' ~~and~~ but [he'd say] 'Be rabbis, by [virtue of] what→ {the fact that} you have been teaching the Book and by [virtue of] what→ {the fact that} you have been studying.'

[80] And he wouldn't order you **that** you {to} take for yourselves the Angels and the Prophets [as] lords. Would he order you with ~~the~~ disbelief {to disbelieve} after ←when {the time when} you were ones who submitted {Muslims}?

[81] And ←when {there was the time} Allaah took [the] solemn pledge of the Prophets. '*Whatever* I will have given you of a Book and wisdom, then [later] {and thereafter} a Messenger will have come {**comes**} to you **confirming** ~~for~~ what is with you, you will most definitely believe in him and you will most definitely help him.' He said 'Did you affirm {Have you affirmed} and take {taken} My restrictive covenant on that [basis]?' They said 'We [have] affirmed.' He said 'Then bear witness, and I am with you from [among] the witnesses.

[82] Then whoever will have turned himself away {**turns himself away**} after that, then {~~—well,~~} those, *they* are the **iniquitous**.'

[83] So, do they seek other than *Allaah's* religion, and [yet] whoever is in the heavens and ~~the~~ Earth will have submitted to Him ([in] obedience and [in] dislike) and to Him they will be returned?

61.84

[84] Say 'We [have] believed in Allaah, and what was {has been} caused to be sent down upon us, and what was caused to be sent down upon Abraham and Ishmael and Isaac and Jacob and the Tribes, and what was given to Moses and Jesus and the Prophets from their Lord. We don't make a distinction between a [single] *one* of them [in acceptance], and we are ones who submitted {Muslims} to Him.'

Note: *'alaa* here, not *ilaa* (see 2:136)

[85] And whoever seeks for himself other than ~~the~~ Islaam [as] a religion, then {well} it **will not** be accepted from him, and in the Hereafter he will be from [among] the losers.

[86] How will Allaah guide a People they {who} disbelieved after their *eemaan* [**believing**] {Faith}, and [yet] they had borne witness *that* the Messenger is true, and ~~the~~ clear proofs had come to them? And Allaah doesn't guide ~~the~~ **wrongdoing** People{s}.

[87] Those, their recompense is *that* [the] curse of Allaah and the Angels and [the] whole of the people will be upon them.

[88] [~~In a state of~~] **Staying** in it perpetually, the punishment isn't lightened from them, and *they are not given [any] respite*.

[89] Except those who will have turned in repentance from [some time] after {sometime after} that, and reformed themselves, for truly, Allaah is Forgiving, Specifically-Merciful.

[90] Truly, those who will have disbelieved {**disbelieve**} after their *eemaan* [**believing**] {Faith}, then [later] {and subsequently} increased themselves {**increase themselves**} [in] disbelief, their repentance **will not** be accepted. And those, *they* are the ones who went astray.

[91] Truly, those who will have disbelieved, and died and [at the same time] {*while*} they were staunch disbelievers, then {~~well~~} the Earth full of gold **would not** be accepted from a [single] *one* of them, ~~and~~ [even] **if** he would have ransomed himself with it. Those there is a painful punishment for them {~~they~~ have a painful punishment}, and there **are not** any helpers for them {they have **no** helpers}.

Juz 04

62.92

[92] You **will not** reach ~~the~~ piety until you spend from what you love, and whatever a thing you spend, then {~~—well,~~} truly, Allaah is All-Knower [in connection] with {about} it.

Notes: See Tafseer al Jalaalayn and Tafseer ibn Katheer for meaning of *al birr*.

This particular use of *min* is repeated in 7:185, 8:60, 16:48, 28:60, 34:39, 42:10 and 42:36. See 2:211 as an example of a similar usage. In both cases, if the indefinite singular is replaced by a plural, the statements become specific, which is not the intent.

[93] All ~~the~~ food was ~~a~~ lawful ~~thing~~ for [the] Children of Israel, except that which Israel prohibited to himself from [a time] before {sometime before} [the case] **that** the Torah would be < the Torah's being> sent down. Say 'So come with the Torah then recite it, if you will have been {**are**} ~~ones who are~~ true [in what you say].'

Notes: *Ta'aam* here is a group noun.

See Tafseer al Jalaalayn and Tafseer ibn Katheer for *harrama Israa'eela 'alaa nafsi-hee* (Israel made unlawful upon himself).

[94] So whoever will have intentionally fabricated {**intentionally fabricates**} ~~the~~ lie {lies} about Allaah from [some time] after {anytime after} that, then {~~—well~~} those, *they* are the wrongdoers.

[95] Say 'Allaah spoke the truth, so make yourselves carefully follow [the] creed of Abraham, a *haneef*, and he wasn't from [among] the ones who commit *shirk*.'

[96] Truly, [the] first house set up for the people was definitely the one that was in *Bakkah* {*the one that was in Bakkah*}~~—a thing that was~~ blessed, and guidance for the Worlds [of man and *jinn*],

[97] in it {which} are clear-proof signs—[the] standing place of Abraham [for example]. And whoever will have entered {**enters**} it will have become {**becomes**} ~~one who is~~ **safe**. And pilgrimage [to] the House is [an obligation] upon the people to Allaah—whoever will have been capable {**is capable**} of a way to it. And whoever will have disbelieved {**disbelieves**}, then {well,} truly Allaah is Free of Need from the Worlds [of man and *jinn*].

[98] Say 'Oh People of the Book, for **what** [possible reason] do you disbelieve in Allaah's verses, and [yet] Allaah is ~~a~~ Witness over what you perform?'

[99] Say 'Oh People of the Book, for **what** [possible reason] do you **hinder** him who [has] believed from [the] Way of Allaah, seeking to make it [appear to have] crookedness {appear crooked}, and [yet] you are witnesses? And Allaah **isn't** ~~One Who is~~ unmindful about {of} what you perform.'

Notes: *Sadda* (**hinder**/**turn back**) differs from *a'raDa* (see 4:16 note) and *Sarafa* (see 3:152 note) in Qur'anic usage in that it emphasises the prevention of someone taking a particular path, or choosing not to take it, and diverting to, or returning via, a different one instead.

tabGHoona-haa 'iwajaa (seeking to make it appear crooked) is translated in various ways having different meanings. The context of its use in 7:86 would suggest an implied second object in its meaning.

[100] Oh you ~~those~~ who [have] believed, if you obey a group of those who were given the Book, they will turn you back [to being] disbelievers after your *eemaan* [**believing**] {Faith}.

63.101

[101] And how do you disbelieve and [yet] it is you [~~that~~] Allaah's verses are being recited before you {whom} {before whom Allaah's verses are being recited}, and His Messenger is ~~in~~ [amongst] you? And whoever holds fast [in connection] with {to} Allaah, then he will have certainly been guided to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[102] Oh you ~~those~~ who [have] believed, have *taqwaa* {be fearfully aware} of Allaah [to the] right of His *taqwaa*, and don't *die* except and [at the same time] {*while*} you are ones who submitted {Muslims}.

[103] And hold fast collectively [in connection] with {to} [the] rope of Allaah, and don't be divided. And remember Allaah's Favour upon you ←when you were enemies, then He caused a union between your hearts, so you became {have become} brethren by His Favour. And you were on [the] brink of a pit of the Fire, then He rescued you from it. Like that {In this manner}, Allaah makes His signs clear to you, [so that] *perhaps* (hopefully) you will become guided.

[104] And there should be a community from [among] you calling to ~~the~~ good, and enjoining ~~the~~ *ma'roof*, and forbidding from ~~the~~ *munkar*; and those, *they* are the ~~ones who are~~ successful.

[105] And don't be like the ones who were divided and differed with one another from [some time] after {sometime after} what→ {the fact that} ~~the~~ clear proofs came {had come} to them. And those there is a tremendous punishment for them {~~they~~ have a tremendous punishment}.

[106] [The] Day faces become white, and faces become black. So, as for those who their {whose} faces will have become black. 'Did you disbelieve after your *eemaan* [**believing**] {Faith}? Then taste the punishment by [reason of] {because of} what→ {the fact that} you used to disbelieve.'

[107] And as for those who their {whose} faces will have become white, then {~~well~~} they will be in Allaah's Mercy. They will ~~be ones who~~ stay in it perpetually.

[108] These are [the] signs of Allaah We recite them {which We recite} before you in ~~the~~ truth. And Allaah **doesn't** want injustice for the Worlds [of man and *jinn*].

64.109

[109] And to Allaah [belong] what is in the heavens and what is on ~~the~~ Earth, and [all] ~~the~~ affairs are returned to Allaah.

[110] You will have been {**are**} [the] best community—brought forth for the people. You enjoin ~~the~~ *ma'roof*, and you forbid from ~~the~~ *munkar*, and you believe in Allaah. And **if** [only] [the] People of the Book had believed, it *would* have been better for them. From [among] them there are ~~the~~ believers, and [yet] most of them are the **iniquitous**.

Note: The only *ummah* brought forth for all of mankind and *jinnaat*, to replace the system of Prophets (a.s.) sent to individual communities.

[111] They **will not** harm you [anything] except {but} a slight hurt, and if they fought against you, they would turn the {their} backs to you [in flight], then [later] {and furthermore} they wouldn't be helped.

[112] ~~The~~ Ignominy will have been made to fall violently {**is made to fall violently**} upon them wheresoever they will have been come across {**are come across**}—except by [virtue of] a rope from Allaah, and a rope from the people—and they will have returned {**return**} burdened with anger from Allaah, and ~~the state of~~ destitution will have been made to fall violently {**is made to fall violently**} upon them. That is by [reason] *that* {because} they used to disbelieve in Allaah's signs, and would kill the Prophets with no right. That was by [reason of] {because of} what→ {the fact that} they disobeyed, and they used to make themselves transgress.

[113] They **are** not [all] the same. From [the] People of the Book is a community ~~one~~ which stands {an **upstanding** community}, reciting Allaah's verses [for] hours of the night, and *they prostrate*.

[114] They believe in Allaah and the Last Day, and they enjoin ~~the~~ *ma'roof* and forbid from ~~the~~ *munkar*, and they strive to hasten in ~~the~~ [future] good deeds. And those are from [among] the ~~ones who are~~ righteous.

[115] And what they do of good, they **will not** be repudiated [concerning] it. And Allaah is All-Knower [in connection] with {about} the ones who have *taqwaa* {are fearfully aware}.

65.116

[116] Truly, those who [have] disbelieved, their wealths {wealth} **will not** avail ~~for~~ them (and not {nor} their children) a [single] thing against Allaah. And those will be [the] companions of the Fire. They will ~~be ones who~~ stay in it perpetually.

[117] [The] similitude of what they spend in this ~~the~~ life of the world is like [the] similitude of a wind in it {which} was a blast of cold it {that} struck [the] harvest of a People they {who} [had] wronged themselves, then destroyed it. And Allaah didn't wrong them, ~~and~~ but they were wronging themselves.

[118] Oh you ~~those~~ who [have] believed, don't take an intimate for yourselves from other and lesser than {besides} yourselves. They don't spare any {spare no} effort with you in [the cause of] confused disorder. They will have loved {**love**} what will have distressed {**distresses**} you. ~~The~~ Vehement hatred already became {has already become} manifest from their mouths, and what their chests make hidden is greater. We [have] certainly made the signs clear to you, if you ~~used to~~ understand.

Notes: See Tafseer al Jalaalayn for addition of *fee*.

See 9:47 for the only other use of *KHabaalan* (confused disorder).

kuntum ta'qiloon has a literal meaning of *have been understanding*.

[119] Here you are! Those, you love them, but they don't love you, and [yet] you believe in the Book{s}—all of it {them}. And ↓when↓ they will have met {**meet**} you, they will have said {**say**} 'We [have] believed' and ↓when↓ they will have gone alone {**go alone**}, they will have bitten {**bite**} the {their} fingertips from ~~the~~ rage on account of you. Say 'Die by [reason of] {because of} your rage. Truly, Allaah is All-Knower [in connection] with {about} [the] possession {contents} of the chests.'

Notes: See Tafseer al Jalaalayn for *the Books—all of them*.

See 10:57 for an example of *maa fi-S-Sudoor* (what is in the chests).

[120] If pleasurable good touches you, it distresses them, and if an evil event strikes you, they rejoice by [reason of] {because of} it. And if you are patient and have *taqwaa* {are fearfully aware}, their plan will not harm you a [single] thing. Truly, Allaah ~~is [the] One Who~~ encompasses what they perform.

[121] And ←when {there was the time} you set out from your family before sunrise, assigning the believers [the] stations for ~~the~~ battle (and Allaah is All-Hearer, All-Knowing)

66.122

[122] —←when two particular groups of you were at the point [of the situation] **that** they were <of their> losing heart, and [yet] Allaah was their Protecting Friend. And on Allaah then the believers should make themselves rely.

[123] And Allaah *certainly* helped you at Badr, and [at the time] {*when*} you were most ignominious. So have *taqwaa* {be fearfully aware} of Allaah, [so that] *perhaps* (hopefully) you will be thankful.

[124] ←When you were saying to the believers '**Won't** it be sufficient for you ~~[the case]~~ **that** your Lord will reinforce you with three thousand~~s~~ of the Angels, ~~[as] ones who are~~ sent down {**sent-down** Angels}? <**Won't** your Lord's reinforcing you with three thousand of the Angels ~~[as] ones who are~~ sent down {**sent-down** Angels} be sufficient for you?>

[125] Yes indeed [it will]! If you are patient and have *taqwaa* {are fearfully aware}, and they come to you due to this state-of-brooking-no-delay {gung-ho attitude} of theirs, your Lord will reinforce you with five thousand~~s~~ of the Angels, ~~[as] ones who~~ carry {**carrying**} marks.'

[126] And Allaah didn't assign it except [as] {for any reason other than to be} a glad tiding for you, and in order {so} that your hearts [may] be {~~for your hearts to be~~} at ease by [means of] it. And ~~the~~ help **is not** except {but} from the presence of Allaah, the Almighty, the All-Wise,

[127] in order {so} that He [may] cut off a flank of those who [have] disbelieved, or throw down and abase them, so they turn themselves about, changed, frustrated

Note: *KHaa'ibeen* is a *haal*.

[128] (there **is** not a [single] thing for you of the affair) {(*you* **have** nothing to do with the affair),} or He returns His Favour upon them, or punishes them—for truly, they are wrongdoers.

[129] And to Allaah [belong] what is in the heavens and what is on ~~the~~ Earth. He forgives for whomever He wishes and punishes whomever He wishes. And Allaah is Forgiving, Specifically-Merciful.

[130] Oh you ~~those~~ who [have] believed, don't consume ~~the~~ usury, two-fold, multiplied. And have *taqwaa* {be fearfully aware} of Allaah, [so that] *perhaps* (hopefully) you will be successful.

[131] And have *taqwaa* {be fearfully aware} of the Fire ~~the one~~ that was {has been} prepared for the disbelievers.

[132] And obey Allaah and the Messenger, [so that] *perhaps* (hopefully) you will be shown Mercy.

67.133

[133] And strive to hasten to forgiveness from your Lord, and a Garden its {whose} width is the heavens and ~~the~~ Earth, prepared for the ones who have *taqwaa* {are fearfully aware}.

[134] Those who spend in the state of ampleness and the state of hardship, and the ones who suppress the {their} rage, and the ones who pardon for the people. And Allaah loves the persistent doers of good.

[135] And those who, ↓when↓ they will have committed {**commit**} an obscenity, or wronged {**wrong**} themselves, remembered {**remember**} Allaah, then asked forgiveness {**ask forgiveness**} for their punishable misdeeds (and who forgives the punishable misdeeds except {but} Allaah?) and haven't persisted in what they did and [at the same time] {*while*} *they knew*.

[136] Those, their recompense is forgiveness from their Lord, and Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually. And [the] remuneration of the performers [of good] will have been most excellent.

[137] Ways of life certainly passed away from [times] before {in times before} you, so travel on the Earth then look at how [the] resultant state of the ones who falsely denied was.

Note: *sunan* (ways of life) is the plural of *sunnah*: a way, course, rule, mode, or manner of acting, or conduct, or life.

[138] This is an exposition for the people, and ~~a~~ guidance and an admonition for the ones who have *taqwaa* {are fearfully aware}.

[139] And don't be faint-hearted, and don't grieve, and you will be the superior ones if you will have been {**are**} believers.

[140] If a wound touches you, then {well} a wound of its like [has] already touched the People. And these ~~the~~ days—We alternate them between the people, and [this is] in order {so} that Allaah [may] know {~~for Allaah to know~~} those who [have] believed, and [~~that~~] ~~He~~ {~~to~~} take for Himself witnesses from [among] you. And Allaah doesn't like the wrongdoers.

68.141

[141] And in order {so} that Allaah [may] purge clean {~~for Allaah to purge clean~~} those who [have] believed, and efface the disbelievers.

[142] Or did you reckon ~~[it to be the case]~~ **that** you would enter <on your entering> the Garden and [at the same time] {*while*} not yet [does] Allaah know {Allaah doesn't yet know} those of you who [have] struggled, and [doesn't yet] know the ones who are patient?

Note: Allaah (a.w.j.) differentiates between knowing His eternal Knowledge and His knowing by witnessing the manifestation of His Knowledge through the actions of His slaves. See 3:167, 8:70 and 9:16 also. Here, the imperfect jussive form *ya'lam* is modified to *ya'lami* to connect more fluently with *Allaah*, to give *ya'lami-llaah*.

[143] And you *certainly* used to wish for ~~the~~ death for yourselves from [a time] {in the time before} before [the situation] **that** you would meet <your meeting> it. So, you certainly saw it and *you were looking on*.

[144] And Muhammad **is not** except {but} a Messenger. ~~The~~ Messengers from [times] before {in times before} him certainly passed away, so, if he will have died {**dies**} or will have been killed {**is killed**}, would you have turned yourselves about {**will you turn yourselves about**}, changed, on your heels? And whoever turns himself about, changed, on his heels, then {well} he **will not** harm Allaah a [single] thing, and Allaah **will** recompense the ~~ones who are~~ thankful.

[145] And it will not have been {**is** not} for a soul **that** it would {to} die {**dies**} except by [the] permission of Allaah, [as] a determined ordinance. And whoever wants [the] reward of the world, We will give him of it. And whoever wants [the] reward of the Hereafter, We will give him of it. And We **will** recompense the ~~ones who are~~ thankful.

[146] And how many a Prophet [had] many rabbis they {who} fought [along] with him, then they didn't become faint-hearted at what struck them in [the] Way of Allaah, and they didn't weaken, and they didn't surrender. And Allaah loves the ~~ones who are~~ patient.

Note: See Tafseer ibn Katheer for *ribbiyyoon* (rabbis).

[147] And their speech was not except {but} [the case] **that** they said {to say} <their saying> 'Our Lord, forgive our punishable misdeeds for us and our excessiveness in our affair, and make our feet firm, and help us against the **disbelieving** People.'

[148] So Allaah gave them [the] reward of the world, and [the future] good reward of the Hereafter. And Allaah loves the persistent doers of good.

69.149

[149] Oh you ~~those~~ who [have] believed, if you obey those who [have] disbelieved, they will turn you back on your heels, then you will return back, changed, [as] losers.

[150] Nay, rather Allaah is your Patron, and He is [the] best of ~~the~~ helpers.

[151] We **will cast**→ ~~the~~ induced, utmost terror into the hearts of those who [have] disbelieved by [reason of] {because of} what→ {the fact that} they associated with Allaah that which He hasn't sent down authorisation [in connection] with {for} ~~it~~ {for which He hasn't sent down authorisation}. And their abode will be the Fire, and [the] place of stay of the wrongdoers is absolutely evil.

Note: *ru'ba* is a passive noun.

[152] And Allaah *certainly* proved His promise to you to be true ←when you were extirpating them by His permission, until ↓when↓ you lost heart and bandied arguments with one another in [relation to] {concerning} the order, and ~~you~~

disobeyed from [some time] after {sometime after} what→ {the fact that} He showed you what you love. (Of you is he who wants the world, and of you is he who wants the Hereafter.) Then [later] {Thereafter}, He turned you away from them in order {so} that He Himself [could] test you. And He *certainly* effaced [that sin] from {pardoned} you. And Allaah is [a] Possessor of Grace to the believers.

Notes: *Sarafa* emphasises the changing of direction from the turning, resulting in being elsewhere either literally or figuratively.

The *iTHaa* of *hattaa iTHaa* is considered redundant, leaving the following verb to be understood as representing the past.

[153] ←When {There was the time} you were fleeing upwards and were not paying heed to [any]one {paying heed to no-one}, and the Messenger was calling you in [a position at] your rear, so He gave you a reward of anguish for anguish, in *order* that you don't grieve over what passed you by, and not {nor} what struck you. And Allaah is All-Aware [in connection] with {of} what you perform.

70.154

[154] Then [later] {Thereafter}, He caused security to be sent down upon you (from [some time] after {sometime after} ~~the~~ anguish) [as] a drowsy calm overcoming a particular group of you. And a particular group, [who] their {whose} souls certainly caused them distress, were thinking other than the truth [in connection] with {about} Allaah ([the] thought of the Age of Ignorance) saying 'Is there anything of the affair for us? {Do we have anything to do with the affair?}' Say 'Truly, the affair—all of it—is up to Allaah.' They make hidden within themselves what they don't make manifest to you. They say 'If there were a [single] thing of the affair for us {If we had a [single] thing to do with the affair}, we wouldn't have been killed right here.' Say '[Even] **if** you had been in your houses, those who ~~the~~ being-killed had been prescribed upon {to} them would have *come out* to their laying places.' And [this was] in order {so} that Allaah Himself [could] test what is in your chests, and ~~in order that He~~ purge clean what is in your hearts. And Allaah is All-Knower [in connection] with {about} [the] possession {contents} of the chests.

Note: See 3:128 for a similar question that was posed.

[155] Truly, those of you who turned themselves away [the] day the two assemblages met one another, only ~~the~~ Satan sought to make them slip by [reason of] {because of} some of what they [had] earned. And [yet] Allaah *certainly* effaced [that sin] from {pardoned} them. Truly, Allaah is Forgiving, Forbearing.

[156] Oh you ~~those~~ who [have] believed, don't be like those who will have disbelieved {**disbelieve**} and said {**say**} of their brethren ↓when↓ they will have struck out {**strike out**} on the Earth, or will have been {**are**} [on] campaign '**If** they had been with us, they wouldn't have died and wouldn't have been killed'—in order

{so} that Allaah [might] make that a regret in their hearts. And Allaah causes life, and He causes death, and Allaah is All-Seer [in connection] with {of} what you perform.

[157] And *if* you will have been killed {**are killed**} in [the] Way of Allaah, or died {**die**}, *forgiveness* from Allaah and Mercy are better than what they amass.

71.158

[158] And *if* you will have died {**die**}, or been killed {**are killed**}, *to Allaah* you will be gathered.

[159] So, by *a Mercy from Allaah*, you were soft to them. And **if** you had been rough, harsh of ~~the~~ heart, they would have *scattered themselves* from around you. So turn away from [their sins and punishing] {pardon} them, and ask forgiveness for them, and consult them in the affair. Then, ↓when↓ you will have determined {**determine**} [upon a course of action], then make yourself rely on Allaah. Truly, Allaah loves the reliers.

Note: *'afuw* here means to turn away from someone's sins and faults, and to not punish them.

[160] If Allaah helps you, then there is no defeater for you {you have no defeater}. And if He holds back from helping you, then who is [the] fellow ~~the one~~ who will help you from [a time] after {anytime after} Him? And on Allaah then the believers should make themselves rely.

[161] And it was not for a Prophet **that** he would {~~to~~} embezzle, and whoever embezzles will come with what he will have embezzled [on the] Day of ~~the~~ Standing. Then [later] {Thereafter}, each soul will be paid in full what it [had] earned, and *they are not wronged*.

[162] So, is he who will have striven to make himself follow [the pursuit of] [the] pleasure of Allaah like him who will have returned burdened with wrath from Allaah, and his abode is Hell? And the journey's end is absolutely evil.

[163] They are of levels in the sight of Allaah, and Allaah is All-Seer [in connection] with {of} what they perform.

[164] Allaah *certainly* bestowed a Favour on the believers ←when He sent ~~in~~ [amongst] them a Messenger from [among] themselves, reciting His signs before them, and purifying them, and teaching them the Book and the Wisdom, and truly, from [times] before {in times before}, they were in a *mubeen* {**clear**} *straying*.

[165] Or did you say, →**when**← a **calamity** struck you (you certainly struck twice [the] like of ~~it~~ {which you [had] certainly struck twice [the] like of}) 'However is this?'? Say 'It is from with yourselves. Truly, Allaah is [One] possessing power over everything.'

72.166

[166] And what struck you [the] day the two assemblages met one another, then {well} it was by [the] permission of Allaah, and in order {so} that He [would] know the believers,

[167] and in order {so} that He [would] know those who were hypocrites. And it was said to them 'Come now. Fight in [the] Way of Allaah, or repel.' They said '**If** we knew {had known} fighting {how to fight}, we would have made ourselves strive to *follow* you.' They were nearer to ~~the~~ disbelief than they were to ~~the~~ *eemaan* [**believing**] {Faith} that day—saying with their mouths what **is** not in their hearts. And Allaah is [the] Most Knowing [in connection] with {about} what they conceal.

Note: This is based on Tafseer al Jalaalayn. The alternative translation of *If we'd known there'd be fighting*… is based on Tafseer ibn Katheer.

[168] Those who said of their brethren (and [at the same time] {*while*} they [themselves] had sat down) '**If** they had obeyed us, they wouldn't have been killed.' Say 'Then avert ~~the~~ death from yourselves if you will have been {**are**} ~~ones who are~~ true [in what you say].'

[169] And you shouldn't reckon those who were {have been} killed in [the] Way of Allaah to be dead [ones]. Rather, living [ones] with their Lord, being provided for.

[170] [~~In a state of~~] **Rejoicing** in what Allaah gave {has given} them of His Grace. And they become gladdened by [the glad tidings concerning] the ones from their remaining group who haven't joined them—~~[the situation]~~ **that** there is no fear upon them, and *they don't grieve*.

[171] They become gladdened by [the glad tidings of] Favour from Allaah and Grace, and *that* Allaah doesn't cause [the] remuneration of the believers to go to waste.

[172] Those who became responsive to Allaah and the Messenger from [some time] after {straight after} what→ {the case that} ~~the~~ wound {wounds} [had] struck them. For those of them who persistently did {have persistently done} good and [~~have~~] had *taqwaa* {fearful awareness}, there will be ~~a~~ tremendous remuneration.

Note: See Tafseer al Jalaalayn

[173] Those whom the people said to them 'Truly, the people [have] already gathered against you, so be in dread of them' so it increased them [in] *eemaan* [**believing**] {Faith}, and they said 'Allaah is our sufficiency {sufficient for us}, and [the] most excellent ~~the~~ Trustee.'

73.174

[174] So they returned back home with Favour from Allaah and Grace; evil hadn't touched them. And they made themselves strive to follow [the pursuit of the] pleasure of Allaah. And Allaah is [a] Possessor of tremendous Grace.

Note: *inqalaboo* emphasises the change of state from one of war and travelling to that of domesticity and peace. See 12:62.

[175] That was only ~~the~~ Satan causing his allies to be feared, so don't fear them, and fear Me if you will have been {**are**} believers.

Note: *That* being the statement *Truly, the people already gathered against you, so fear them*.

[176] And those who strive to hasten into ~~the~~ disbelief shouldn't grieve you. Truly, they **will not** harm Allaah a [single] thing. Allaah intends **that** He doesn't {to not} assign a portion for them in the Hereafter, and there will be a tremendous punishment for them {they will have a tremendous punishment}.

[177] Truly, those who [have] bought ~~the~~ disbelief with ~~the~~ *eemaan* [**believing**] {Faith} **will not** harm Allaah a [single] thing, and there will be a painful punishment for them {they will have a painful punishment}.

[178] And those who [have] disbelieved shouldn't reckon *that* what We give [of] a long period of enjoyment to them is good for themselves. We only give a long period of enjoyment to them in order that {so} they will increase themselves [in] sin. And there will be a **humiliating** punishment for them {they will have a **humiliating** punishment}.

[179] Allaah wasn't [One] to [ever] leave the believers on what you are [all] on ~~it~~ until He separates the bad from the good. And Allaah wasn't [One] to [ever] apprise you [all] about the Unseen, ~~and~~ but Allaah selects for Himself from His Messengers whomever He wishes. So believe in Allaah and His Messengers. And if you believe and have *taqwaa* {are fearfully aware}, then there will be ~~a~~ tremendous remuneration for you {you will have ~~a~~ tremendous remuneration}.

[180] And those who are miserly with what Allaah gave {has given} them of His Grace shouldn't reckon it is good for them. Nay, rather it is bad for them. Their necks **will** be encircled by what they were {have been} miserly with ~~it~~ [on the] Day of ~~the~~ Standing. And to Allaah [belongs] [the] means of inheritance of the heavens and ~~the~~ Earth. And Allaah is All-Aware [in connection] with {of} what you perform.

Note: The word *encollared* would have to exist to more closely describe the passive meaning of *Tawwaqa*.

74.181

[181] Allaah *certainly* heard [the] statement of those who said 'Truly, Allaah is a poor one, and we are [the] rich ones.' We **will** write down what they said, and their killing of the Prophets with no right, and We will say 'Taste [the] punishment of the burning.

[182] That is by [reason of] {because of} what your hands sent forward, and [for reason] *that* {because} Allaah **is** not One Who acts unjustly to the slaves.'

[183] Those who said 'Truly, Allaah [has] charged ~~to~~ us **that** we don't {not to} believe ~~for~~ a Messenger until he comes to us with a sacrifice the fire consumes ~~it~~ {which the fire consumes}.' Say 'Messengers already came to you from [times] before {in times before} me with ~~the~~ clear proofs and with ~~the thing~~ {that} which you said, so for **what** [possible reason] did you kill them if you will have been {**are**} ~~ones who are~~ true [to what you say]?'

[184] So, if they will have called you a liar {**are calling you a liar**}, then certainly Messengers from [times] before {in times before} you were called liars. They came with ~~the~~ clear proofs, and ~~the~~ Writings, and the Illuminating Book.

[185] Each soul will be a taster of ~~the~~ death, and you will only be paid your remunerations in full [on the] Day of ~~the~~ Standing. So whoever will have been whisked far away from the Fire and will have been made to enter the Garden, then they will have certainly achieved. And the life of the world **is not** except {but} [the] enjoyment of ~~the~~ delusion.

[186] You will most definitely be exposed to testing in your wealths {wealth} and yourselves, and you will most definitely hear many hurtful thing{s} from those who were given the Book from [times] before {in times before} you, and from those who [have] committed *shirk*. And if you are patient, and have *taqwaa* {are fearfully aware}, then truly, that is from [among] the affairs of firm determination.

75.187

[187] And ←when {there was the time} Allaah took [the] solemn pledge of those who were given the Book. 'You will most definitely make it clear to the people, and not conceal it.' Then they discarded it behind their backs, and bought a small price with it. So, what they would buy is absolutely evil.

[188] You shouldn't reckon [that] those who rejoice in what they [have] engaged in, and love **that** they {to} be praised by [virtue of] what they haven't done—so, you shouldn't reckon them [as having] a place of escape from the punishment. And there will be a painful punishment for them {they will have a painful punishment}.

[189] And to Allaah [belongs] [the] Dominion of the heavens and ~~the~~ Earth, and Allaah is [One] possessing power over everything.

[190] Truly, in [the] creation of the heavens and ~~the~~ Earth, and [the] alternating of ~~the~~ night and ~~the~~ day, there are *signs* for [the] possessors of ~~the~~ sound understanding.

[191] Those who remember Allaah [in states of] **standing**, and **sitting**, and on their sides, and make themselves reflect in [relation to] {concerning} [the] creation of the heavens and ~~the~~ Earth. 'Our Lord, You didn't create this ~~[as] a thing which is~~ in vain. Your Immaculacy…! So protect us [from] [the] punishment of the Fire.

[192] Our Lord, truly, whomever You make enter the Fire, then You will have certainly disgraced him. And there **won't be** any {will be **no**} helpers for the wrongdoers.

[193] Our Lord, truly, we heard a continuous caller, continuously calling to ~~the~~ *eemaan* [**believing**] {Faith}, →that→ {saying} 'Believe in your Lord' so we believed. Our Lord, so forgive our punishable misdeeds for us, and firmly cover our evil deeds away from us, and take us fully [in death] [along] with the ~~ones who were~~ pious.

[194] Our Lord, and give us what You [have] promised us through Your Messengers, and don't disgrace us [on the] Day of ~~the~~ Standing. Truly, You don't fail to fulfil the promise instrument {means by which the promise is fulfilled}.'

76.195

[195] So their Lord became responsive to them, →that→ {saying} 'I don't cause [the] work of a performer [of good] from [among] you of male or female to go to waste. Some of you are from some {others}. So those who [have] emigrated, and were {~~have~~ been} expelled from their homes and were {~~have been~~} made to experience harm in My Way, and [have] fought, and were {~~have~~ been} killed, I will most definitely firmly cover their evil deeds away from them, and I will most definitely make them enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [as] a reward from the presence of Allaah. And Allaah, with Him is the [future] good reward.'

[196] [The] constant going to and fro (of those who [have] disbelieved) in the lands doesn't {shouldn't} *deceive* you {~~Don't let [the] constant going to and fro (of those who [have] disbelieved) in the lands *deceive* you~~}.

[197] A little enjoyment, then [later] {then subsequently} their abode is Hell. And the resting place is absolutely evil.

[198] ~~And~~ But those who [have] had *taqwaa* {fearful awareness} of their Lord for them are {~~they~~ will have} Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually [as] a place of hospitality and lodging from the presence of Allaah. And what is with Allaah is better for the ones who were pious.

[199] And truly, from [among the] People of the Book there is definitely he who believes {*he who believes*} in Allaah and what was {has been} caused to be sent down to you, and what was caused to be sent down to them—[~~in a state of being~~] **humble** to Allaah. They don't buy a small price with [the] verses of Allaah. Those for

them {~~they~~ have} their remuneration ~~is~~ with their Lord. Truly, Allaah is fast [at] ~~the~~ accounting.

[200] Oh you ~~those~~ who [have] believed, be patient and vie in patience, and be constantly resolute, and have *taqwaa* {be fearfully aware} of Allaah, [so that] *perhaps* (hopefully) you will be successful.

77.1

(4) An-Nisaa' [The Women]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Oh you, the people, have *taqwaa* {be fearfully aware} of your Lord; the One Who created you from a single soul, and created from it its partner, and from them both He [has] spread many **men** and **women**. And have *taqwaa* {be fearfully aware} of Allaah (the One Whom by [virtue of] Him you ask of one another) and the wombs. Truly, Allaah will have [ever] been a Watcher over you.

[2] And give the orphans their wealths {wealth}, and don't exchange the bad for the good, and don't consume their wealths {wealth} [by adding it] to your wealths {wealth}. Truly, it was a major criminal act.

[3] And if you will have feared {**fear**} [the case] **that** you would {will} not act <your not acting> justly in [relation to] {concerning} the orphans, then take in marriage that which will have seemed good {**seems good**} to you of the **women**—two and three and four. Then if you will have feared {**fear**} [the case] **that** you wouldn't act <your not acting> equitably, then one alone, or what your right hands will have owned {**own**}. That is closer [to the situation] {makes it more likely} **that** you don't act inequitably.

[4] And give **women** their dowries [as] a no-strings gift. Then if they, of their own will, happily give to you from something of it, then consume it [in] unalloyed, wholesome enjoyment.

[5] And don't give to the foolish your wealths {wealth} ~~the one~~ which Allaah [has] made [as] **supporters** {a means of support} for you, and [yet] provide for them within it, and clothe them, and speak *ma'roof* speech to them.

Note: *fee* (within) is used rather than *min* (from) to indicate provision within their means.

[6] Test the orphans yourselves until [the time] ↓when↓ they will have reached {**reach**} the [age of] marriage. Then, if you will have perceived {**perceive**} rectitude from them, then deliver their wealths {wealth} to them. And don't consume it [in] extravagance and [in] haste, [for fear] **that** they grow up. And he who will have been {**is**} rich, then he should abstain. And he who will have been {**is**} poor, then he

should consume [in accordance] with ~~the~~ *ma'roof*. Then ↓when↓ you will have delivered {**deliver**} their wealths {wealth} to them, then take witnesses as to them. And [yet] it will have been sufficient with Allaah [as] Reckoner.

78.7

[7] For ~~the~~ **men** is a set portion of what ~~the~~ ones who begat {**biological parents**} and ~~the~~ close relatives will have left {**leave**}, and for ~~the~~ **women** is a set portion of what ~~the~~ ones who begat {**biological parents**} and ~~the~~ close relatives will have left {**leave**}, from what of it will have been little {**is little**}, or will have been much {**is much**}—[as] an obligated, set portion.

[8] And ↓when↓ the ones of the closeness {relatives}, and ~~the~~ orphans, and the destitute ~~ones~~ will have been present {**are present**} at the division, then provide [for] them from it, and speak *ma'roof* speech to them.

Note: *qurbaa* is based on the passive noun *qurbun*, meaning a thing made close; in this instance, by familial relationship. Addition of an *alif* to *qurbun*, to give *qurbaa*, emphasises the additional, lasting quality of a family relationship.

[9] And they should be in dread—those who, **if** they will have left {**were to leave**} from [a time] after them {behind them} weak offspring, will have feared {**would fear**} concerning them—so they should have *taqwaa* {be fearfully aware} of Allaah and should speak appropriate speech.

Note: *min KHalf* is used, as the event is not certain to happen.

[10] Truly, those who consume [the] wealth of the orphans unjustly only consume fire in their bellies, and they **will** suffer a Blazing Fire.

[11] Allaah enjoins you in [relation to] {concerning} your children. To the male, [the] like of [the] portion of ~~the~~ two females. So, if they will have been {**are**} **women** above two {more than two **women**}, then for them is {they have} two-thirds of what he will have left {**leaves**}, and if she will have been {**is**} one alone, then to her is {she has} ~~the~~ half. And for his parents, to each single one of them both is the {a} sixth of what he will have left {**leaves**} if there will have been {**is**} a child to him {he **has** a child}. So, if there hasn't been a child for him {if he hasn't had a child}, and his parents will have inherited {**inherit**} [from] him, then for his mother is {his mother has} the {a} third. So, if there will have been {**are**} siblings to him {if he **has** siblings}, then to his mother is the {his mother has a} sixth from [the time] after {—*after*} a bequest he makes a bequest of ~~it~~ {which he makes a bequest of}, or a debt. Your parents and your children—you don't <u>know</u> which of them is nearer [in] benefit to you. An obligation from Allaah. Truly, Allaah will have [ever] been All-Knower, All-Wise.

Notes: <u>know</u> *d-r-y* in its Form I is only used in a negative sense in the Qur'aan. It differs from *'alama* in that it refers to unattainable though contemporary knowledge, a

future event, or the Unseen. See 42:52, 46:9 and 69:1-3 for example. See also 69:25-6.

Parents are referred to here using the dual *abaway* (mother and father), rather than *waalidaan*.

79.12

[12] And for you is {you have} half of what your marriage partners will have left {**leave**} if there hasn't been a child for them {if they haven't had a child}, then if there will have been {**is**} a child for them {they have a child}, then for you is {you have} the {a} fourth of what they will have left {**leave**}, from [the time] after {—*after*} a bequest they make a bequest of ~~it~~ {which they make a bequest of}, or a debt. And for them is {they have} the {a} fourth of what you will have left {**leave**} if there hasn't been a child for you {if you haven't had a child}, then if there will have been {**is**} a child for you {you have a child}, then for them is {they have} the {an} eighth of what you will have left {**leave**}, from [the time] after {—*after*} a bequest you make a bequest of ~~it~~ {which you make a bequest of}, or a debt. And if it was a **man** (or a woman) without parent or child being inherited, and for him {he has} a brother or a sister, then for each one of them both is {each one of them both has} the {a} sixth, then if they will have been {**are**} more than that, then they are sharers in the {a} third from [the time] after {—*after*} a bequest he makes a bequest of ~~it~~ {which he makes a bequest of}, or a debt; without [~~being] a thing which harms~~ {harming}. An injunction from Allaah. And Allaah is All-Knower, Forbearing.

[13] These are Allaah's limits, and whoever obeys Allaah and His Messenger, He will make him enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually. And that is the tremendous attainment.

[14] And whoever disobeys Allaah and His Messenger, and wilfully and repeatedly transgresses His limits, He will make him enter a Fire, [~~in a state of~~] **staying** in it perpetually, and there will be a **humiliating** punishment for him {he will have a **humiliating** punishment}.

80.15

[15] And those of your **women** who will have engaged in {**engage in**} the obscene act, then {~~—well,~~} call four of you to testify against them, then if they will have testified {**testify**}, then confine them in the {their} houses until ~~the~~ death takes them fully, or Allaah makes a way for them.

[16] And those two of you who engage in it, then make them both experience hurt. Then, if they will have both turned in repentance {**both turn in repentance**} and reformed {**reform**} themselves, then turn aside from them. Truly, Allaah will have [ever] been Ever-Returning of His Favour, Specifically-Merciful.

Note: *a'raDa* can be to turn ones side from someone or something physically, or from an action, or in a figurative sense, such as turning ones heart, thoughts, or attention away. It carries the reflexive sense of Form IV.

[17] The only repentance [incumbent] upon Allaah is for those who perform ~~the~~ evil in ignorance, then [later] {then subsequently} turn in repentance from a [time] near [after]. So those, Allaah returns His Favour upon them. And Allaah will have [ever] been All-Knower, All-Wise.

Note: See Tafseer ibn Katheer for *in ignorance* and *a time near after*.

[18] And ~~the~~ repentance **is** not for those who perform ~~the~~ evil deeds until, ↓when↓ ~~the~~ death will have become present {**becomes present**} with one of them, he will have said {**says**} 'Truly, I turn in repentance now' and not {nor} those who die and [at the same time] {*while*} they are staunch disbelievers. Those, We [have] prepared for them a painful punishment.

[19] Oh you ~~those~~ who [have] believed, it isn't lawful for you **that** you {to} inherit **women** [in] dislike, and not {nor to} hinder them in order that {so} you [can] {~~, to~~} go off with some of what you gave {have given} them, except [in the case] **that** <unless> they engage in an obscenity ~~**one**~~ **which becomes clear**. And live with them [in accordance] with ~~the~~ *ma'roof*. So, if you will have disliked {**dislike**} them, then it may have been so {**it may be so**}, ~~[the case]~~ **that** you are disliking something and [yet] Allaah will make much good [be] {will place much good} in it.

81.20

[20] And if you will have intended {**intend**} replacing a marriage partner [in] place of a marriage partner, and you gave {have given} one of them a heap of wealth, then don't take a [single] thing of it. Will you take it by [means of] a shocking slander and a *mubeen* {**clear**} sin?

[21] And how will you take it and [at the same time] {*when*} some {one} of you already came to the space of some {another}, and they took a solemn, ratified pledge from you?

[22] And don't take in marriage [any] of the **women** what {whom} your fathers took in marriage, except [for] what [has] already preceded. Truly, it was an obscenity and a detestable thing, and it was evil [as] a way.

[23] Made unlawful to you are your mothers; and your daughters; and your sisters; and your paternal aunts; and your maternal aunts; and daughters of ~~the~~ brother{s}; and daughters of ~~the~~ sister{s}; and your mothers ~~those~~ who made you suckle; and your sisters [in consequence] of the suckling; and [the] mothers of your **wives**; and your step-daughters ~~those~~ who are in your guardianship from your **wives** ~~those~~ whom you [have] entered ~~in~~ ~~them~~ (so if you hadn't used to enter ~~in~~ them, then there is no misdemeanour [charged] against you); and the permitted women of your sons

(those who are from your loins); and **that** you {to} bring a state of union between ~~the~~ two sisters, except [for] what [has] already preceded (truly, Allaah will have [ever] been Forgiving, Specifically-Merciful);

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82.24

[24] and **the ones who are married** of the **women**, except what your right hands will have owned {**own**}. A prescription of Allaah upon {to} you. And what is beyond that was {has been} made lawful for you [in the case] **that** you seek <in your seeking> [them] for yourselves with your wealths {wealth}—[you being] ~~ones who are~~ **chaste**, not **fornicators**. So, what you will have sought for yourselves from them for enjoyment {**seek for yourselves** from them **for enjoyment**} by [means of] it, then give them their remunerations [as] an obligation. And there is no misdemeanour [charged] against you in [relation to] {concerning} what you will have mutually agreed {**mutually agree**} [in connection] with {about} ~~it~~ from [some time] after {anytime after} the obligation. Truly, Allaah will have [ever] been All-Knower, All-Wise.

Note: The passive structure of *muḥSanaat* indicates that married women are prevented from the unlawful by virtue of their marriages and their husbands.

[25] And whoever of you hasn't been capable of [the] ampleness of means [for the situation] **that** he takes {to take} <for his taking> ~~the~~ **free, chaste**, believing women in marriage, then [he should marry] from what your right hands will have owned {**own**} of your believing slave girls. And Allaah is [the] Most Knowing [in connection] with {about} your *eemaan* [**believing**] {Faith}—some of you are from some {others}. So take them in marriage, with [the] permission of their People, and give them their remunerations [in accordance] with ~~the~~ *ma'roof*—[they being] ~~ones who are~~ **chaste**, not fornicatresses, and not {nor} ones who take lovers for themselves. Then ↓when↓ they will have become bound in marriage {**become bound in marriage**}, then if they will have engaged in {**engage in**} an obscenity, then [incumbent] upon them will be half of that ~~the~~ punishment which is [incumbent] upon ~~the~~ **free**, [**unmarried**] **women**. That is for whoever of you will have been in dread {**is in dread**} of the distress of sin; and [yet] **that** you {to} be patient is better for you. And Allaah is Forgiving, Specifically-Merciful.

Note: *muḥSanaat* here refers more generally to chaste women, as it is stated elsewhere that *az-zaaniyaat*... (24:3).

[26] Allaah wants to make [things] clear to you and guide you to [the] *sunan* {practices} of those who were from [times] before {in times before} you, and [to] return His Favour upon you. And Allaah is All-Knower, All-Wise.

83.27

[27] And Allaah wants **that** He return {to return} His Favour upon you, and those who make themselves strive to follow ~~the~~ ardent desires want **that** you {to} deviate [with] a tremendous deviation.

[28] Allaah wants **that** He lighten {to lighten} [things] from you; and the human was {has been} created [as] a weak thing.

[29] Oh you ~~those~~ who [have] believed, don't consume your wealths {wealth} between you by [means of] ~~the~~ falsehood; [nothing] except {but} [the case] **that** it be <its being> commerce from mutual agreement by you. And don't kill yourselves. Truly, Allaah will have [ever] been Specifically-Merciful [in connection] with you.

[30] And whoever does that [in] hostility and injustice, then [in the near future] We will make him suffer a Fire. And that will have been {**is**} an easy thing to Allaah.

Note: *sawfa* (in the near future) indicates postponement, and is used in terrifying, threatening and promising.

[31] If you shun [the] major sins [of] what you are forbidden from ~~it~~, We will firmly cover your evil deeds away from you, and make you enter [with] an honourable **being-entered**.

[32] And don't wish for yourselves what Allaah gave {has given} preference (by means of it) to some of you over some {others}. For ~~the~~ **men** is a set portion due to what they will have made themselves earn, and for ~~the~~ **women** is a set portion due to what they will have made themselves earn. And ask Allaah [to give] from His Grace. Truly, Allaah will have [ever] been All-Knower [in connection] with {about} everything.

[33] And for each We [have] made heirs of what the ones who begat {**biological parents**} and ~~the~~ close relatives will have left {**leave**}. And those whom your right hands [have] pledged—then give them their set portion. Truly, Allaah will have [ever] been a Witness over everything.

84.34

[34] ~~The~~ **Men** are custodians over ~~the~~ **women** by [reason of] {because of} what→ {the fact that} Allaah gave {has given} preference to some of them over the some {others}, and by [virtue of] what→ {the fact that} they will have spent {**spend**} of their wealths {wealth}. So the women who are righteous {the **righteous** women} are ~~ones who are~~ devoutly obedient, guarders to the unseen by [reason of] {because of} what Allaah [has] guarded. And those whom you fear their raising themselves up [over you], then admonish them, and cut off relations with them in the laying places, and hit them. Then, if they will have obeyed {**obey**} you, then don't seek a way [of harm] against them. Truly, Allaah will have [ever] been Most High, Great.

Note: For the only other use of *nuSHooz*, see 4:128.

[35] And if you will have feared {**fear**} ~~a~~ disunion between the two, then send an arbitrator from his family, and an arbitrator from her family. If they both want reconciliation, Allaah will bring about harmony between them both. Truly, Allaah will have [ever] been All-Knower, All-Aware.

[36] And worship Allaah, and don't associate anything with Him. And *ih*saan with the ones who begat {**biological parents**}, and with the one possessing the closeness {relatives}, and ~~the~~ orphans, and the destitute ~~ones~~, and the neighbour possessing ~~the~~ closeness {who is near of kin}, and the neighbour who is distant {not related}, and the companion at the side, and [~~the~~] son of the way {travellers}, and what your right hands will have owned {**own**}. Truly, Allaah doesn't like him who will have been {**is**} self-conceited, boastful;

Note: See Tafseer ibn Katheer for *THi-l qurbaa* (possessing closeness) and *al junub* (the distant).

[37] those who are miserly, and order the people with ~~the~~ miserliness, and conceal what Allaah gave {has given} them of His Grace (and We [have] prepared a **humiliating** punishment for the disbelievers),

85.38

[38] and those who spend their wealths {wealth} [in] showing off to ~~the~~ people, and don't believe in Allaah, and not {nor} in the Last Day. And whoever ~~the~~ Satan is a comrade for him {has Satan as a comrade}, then he will have been evil [as] a comrade.

[39] And what [burden] would be upon them **if** they believed in Allaah and the Last Day, and spent from what Allaah [has] provided them? And Allaah will have [ever] been All-Knower [in connection] with {about} them.

[40] Truly, Allaah doesn't wrong [the] weight of a particle. And if it is a good [deed], He multiplies it and gives from His Own Self ~~a~~ tremendous remuneration.

[41] So how [will it be] ↓when↓ We will have brought a witness from every community, and We will have brought you [as] a witness against these?

[42] On that Day, those who will have disbelieved and disobeyed the Messenger would love [it] **if** the earth were levelled on them, and [yet] they wouldn't conceal [any] {would conceal no} conversation [from] Allaah.

Note: See Tafseer al Jalaalayn.

[43] Oh you ~~those~~ who [have] believed, don't approach the ritual prayer and [at the same time] {*whilst*} you are [in] states of intoxication, until you know what you are saying, and not {nor} [as] one ritually impure (except ones travelling along a way), until you bathe yourselves. And if you will have been {**are**} ill [~~ones~~], or on a journey, or one of you will have come {**comes**} from the latrine, or you will have touched

{**touch**} ~~the~~ **women**, then you haven't found water—then perform *tayammoom* [from] good earth, then wipe your faces and your hands. Truly, Allaah will have [ever] been Oft-Pardoning, Forgiving.

Note: *lamasa* is to touch with the hand, and can carry meanings of sexual intimacy. See Tafseer al Jalaalayn, and 2:236 where *massa* is used.

[44] Haven't you seen towards {considered} those who were given a set portion of the Book? They buy the [state of] being astray, and they want **that** you {to} stray [from] the Way.

86.45

[45] And Allaah is [the] Most Knowing [in connection] with {about} your enemies. And it will have been sufficient with Allaah [as] a Protecting Friend. And it will have been sufficient with Allaah [as] a Helper.

[46] [Some] of those who were Jews distort ~~the~~ word from its {words from their} contexts and say 'We [have] heard and [yet] ~~we [have~~] disobeyed' and 'Hear [as] one who wasn't made to hear' and 'Observe us'—twisting with their tongues and defaming in [relation to] {concerning} the religion. And **if** [it were the case] *that* they had said 'We [have] heard and ~~we [have~~] obeyed' and 'Hear' and 'Look upon us,' it *would* have been better for them, and [the] most upright thing, ~~and~~ but Allaah [has] cursed them by [reason of] {because of} their disbelief, so they don't believe, except a few.

Notes: *kalima* here (word) is a collective noun, hence the following plural. Specific words are described using *kalimah* / *kalimaat*. See 3:39 and 2:37.

See 2:104

For *wa-sma' GHayra musma'* (hear as one who wasn't made to hear) see Tafseer al Jalaalayn and Tafseer ibn Katheer.

[47] Oh you ~~those~~ who were given the Book, believe in what We [have] sent down, **confirming** ~~for~~ what is with you, from [a time] before {sometime before} [the situation] **that** We obliterate faces then turn them away [to be] on their backs, or curse them like what {just as} We cursed [the] companions of the Sabbath. And Allaah's order will [ever] have been ~~a thing which is~~ done.

Note: For *turn them away to be on their backs* see Tafseers Al Jalaalayn and ibn Katheer.

[48] Truly, Allaah doesn't forgive [the case] **that** partners are <partners being> associated with Him, and [yet] He forgives what is other and lesser than {besides} that for whomever He wishes. And whoever associates partners with Allaah, then {well} he will have certainly intentionally fabricated a tremendous sin.

[49] Haven't you seen towards {considered} those who attribute purity to themselves? Nay, rather Allaah purifies whomever He wishes, and they will not be wronged a thread of a date stone.

[50] Look at how they intentionally fabricate ~~the~~ lie {lies} about Allaah, and it {that itself} will have sufficed [as] a *mubeen* {**clear**} sin.

[51] Haven't you seen towards {considered} those who were given a set portion of the Book? They believe in the *Jibt* {~~the~~ superstition{s}} and the *TaaGHoot* {~~the~~ false god{s}}, and they say to those who [have] disbelieved 'These are better guided [as to] a way than the believers.'

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *Jibt* and *TaaGHoot*.

87.52

[52] Those are the ones Allaah [has] cursed ~~them~~ {whom Allaah [has] cursed}, and whomever Allaah will have cursed {**curses**}, then you **will not** find a helper for him.

[53] Or is there a set portion of the Dominion for them? {Or do they have a set portion of the Dominion?} Then {Well} [even] in that case, they wouldn't give the people a speck on a date stone.

[54] Or are they jealous of the people on account of what Allaah gave {has given} them of His Grace? For We certainly gave the family of Abraham the Book and the Wisdom, and We gave them a tremendous Dominion.

[55] So, of them was he who believed in him, and of them was he who **turned away** from him. And it will have sufficed with Hell [as] a Blazing Fire.

Note: *bi-hee* and *'an-hu* can refer to the Grace of Allaah (a.w.j.), or to Muhammad (s.a.w.s.). See Tafseer al Jalaalayn and Tafseer ibn Katheer

[56] Truly, those who [have] disbelieved in Our signs, [in the near future] We will make them suffer a Fire. [In] every what→ {case that} {Every time} their skins will have become thoroughly burnt, We will have exchanged them [for] skins other than them, in order {so} that they taste the punishment. Truly, Allaah will have [ever] been Almighty, All-Wise.

[57] And those who will have believed, and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, We **will** make them enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually—forever. In them {which} are marriage partners ~~ones~~ who are [continuously] purified for them {they will have [**continuously-**] **purified** marriage partners}, and We make them enter shady shade.

[58] Truly, Allaah orders you **that** you {to} surrender ~~the~~ trusts to their owner, and ↓when↓ you will have judged {**judge**} between the people, **that** you {to} judge with

~~the~~ justice. Truly, Allaah is most excellent [in] what He admonishes you with ~~it~~. Truly, Allaah will have [ever] been All-Hearer, All-Seeing.

[59] Oh you ~~those~~ who [have] believed, obey Allaah, and obey the Messenger and [the] possessors of {those having} command among you. Then, if you will have bandied arguments {**bandy arguments**} with one another in [relation to] {concerning} something, then refer it back to Allaah and the Messenger, if you used to believe {have believed} in Allaah and the Last Day. That is good, and better [as] an interpretation.

Note: *kuntum tu'minoon* has a literal meaning of *have been believing*.

88.60

[60] Haven't you seen towards {considered} those who assert *that* they [have] believed in what was {has been} caused to be sent down to you, and what was caused to be sent down from [times] before {in times before} you? They want **that** they {to} bring one another to the *TaaGHoot* {~~the~~ false god{s}} for judgment, and [yet] they were certainly [have certainly been] ordered **that** they {to} disbelieve in it {them}. And ~~the~~ Satan wants **that** he lead {to lead} them astray [in] a far straying.

[61] And ↓when↓ it was said to them 'Come to what Allaah [has] caused to be sent down, and to the Messenger,' you saw the hypocrites **turning away** from you [in] aversion.

[62] So how will it be ↓when↓ a **calamity** will have struck {**strikes**} them by [reason of] {because of} what their hands [have] sent ahead? Then [later] {Thereafter}, they will have come to you, swearing [falsely] by Allaah 'We intended not except {but} *ih*saan and conciliation.'

Note: *halafa* (swear) is used to indicate falsehood in an oath, or failure to keep it (see 5:89).

[63] Those are the ones whom Allaah knows what is in their hearts, so turn aside from them, and admonish them, and say {give} a penetrating speech to them in [relation to] {concerning} their souls.

[64] We didn't send any {sent no} Messenger except {but} to be obeyed, by [the] permission of Allaah. And **if** [it were the case] *that* they had come to you ←when they had wronged themselves, then asked Allaah for forgiveness, and the Messenger had asked forgiveness for them, they would have *found* Allaah Ever-Returning of His Favour, Specifically-Merciful.

[65] So no, by your Lord, they don't believe until they make you a judge in [relation to] {concerning} that which will have become a matter of contention {**becomes a matter of contention**} between them, then [later] {then subsequently} don't find a

constriction within themselves due to what you will have decided {**decide**}, and they submit [in] submission.

89.66

[66] And **if** [it were the case] *that* We had prescribed upon {to} them →that→ {:} 'Kill yourselves' or 'Go out from your homes,' they wouldn't have done it, except a few of them. And **if** [it were the case] *that* they had done what they were {had been} admonished with ~~it~~, it *would* have been better for them, and stronger [as] a confirmation.

[67] And in that case, We would have *given* them from Our Own Selves ~~a~~ tremendous remuneration,

[68] and We would have *guided* them to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[69] And whoever obeys Allaah and the Messenger, then those are with those whom Allaah bestowed His Favours upon ~~them~~ {upon whom Allaah bestowed His Favours}, of the Prophets and the truthful, and the martyrs, and the ~~ones who were~~ righteous. And it will have been good [with] those [as] an after-journey companion.

[70] That is the Grace from Allaah. And it will have been sufficient with Allaah [as] All-Knower.

[71] Oh you ~~those~~ who [have] believed, take your precautions, then go forth [as] companies, or go forth collectively.

[72] And truly, of you is *he* who most definitely lags behind, then if a **calamity** had struck you, he would have said 'Allaah certainly bestowed His Favour upon me ←when I hadn't been with them [as] a witness.'

[73] And *if* a Grace from Allaah struck you, he would most definitely say (like that {as if} there hasn't been affection between you and ~~between~~ him) 'Oh, would that I was with them, so I would attain a tremendous attainment.'

[74] So, those who sell the life of the world for the Hereafter should fight in [the] Way of Allaah. And whoever fights in [the] Way of Allaah, then is killed, or is victorious, then [in the near future] We will give him ~~a~~ tremendous remuneration.

90.75

[75] And what [reason] is there for you {reason do you have} [that] you don't fight {for not fighting} {~~to not fight~~} in [the] Way of Allaah and the ones considered weaklings from [among] the **men** and the **women** and the children, ~~those~~ who say 'Our Lord, take us out from this ~~the~~ town its {whose} populace is ~~the~~ wrongdoer {are wrongdoers}, and assign a protecting friend for us from Your Own Self, and assign a helper for us from Your Own Self'?

[76] Those who [have] believed fight in [the] Way of Allaah, and those who [have] disbelieved fight in the way of the *TaaGHoot* {~~the~~ false god{s}}, so fight [the] allies of ~~the~~ Satan. Truly, [the] plan of ~~the~~ Satan will [ever] have been weak.

[77] Haven't you seen towards {considered} those whom it was said to ~~them~~ {to whom it was said} 'Restrain your hands, and establish the ritual prayer and give the *zakaah*'? Then, →**when**← ~~the~~ fighting was prescribed upon {to} them, lo and behold, a group of them are in dread of the people like the dread of Allaah, or a stronger dread! And they said 'Our Lord, for **what** [possible reason] did You prescribe {have You prescribed} ~~the~~ fighting to us? Why didn't You grant us a delay to a near term?' Say '[The] enjoyment of the world is little, and the Hereafter is better for whoever has *taqwaa* {fearful awareness}. And you will not be wronged a date thread.

[78] Wheresoever you are, ~~the~~ death will overtake you, ~~and~~ [even] **if** you had been in **raised-up**, [inaccessible] towers.' And if a pleasurable good strikes them, they say 'This is from the presence of Allaah' and if an evil event strikes them, they say 'This is from your presence.' Say 'Everything is from the presence of Allaah.' So what *is* [it] with these ~~the~~ People [that] they are not [even] *near* to comprehending a conversation?

[79] Whatever a pleasurable good will have struck {**strikes**} you, then it is from Allaah. And whatever an evil event will have struck {**strikes**} you, then it is from yourself. And We [have] sent you to the people [as] a Messenger, and it will have been sufficient with Allaah [as] a Witness.

91.80

[80] Whoever obeys the Messenger, then he [has] certainly obeyed Allaah, and whoever [has] turned himself away, then We didn't send you [as] a guardian over them.

[81] And they say 'Obedience.' Then ↓when↓ they will have come out {**come out**} from your presence, a particular group of them will have planned by night {**plan by night**} other than ~~the thing~~ {that} which you say. And Allaah writes down what they plan by night. So turn aside from them and make yourself rely on Allaah. And it will have been sufficient with Allaah [as] ~~a~~ Trustee.

[82] So don't they make themselves analyse the Qur'aan? And **if** it had been from the presence of other than Allaah, they *would* have found much contradicting in it.

[83] And ↓when↓ there will have come {**comes**} to them an affair of ~~the~~ security, or ~~the~~ fear, they will have caused it to be broadcast {**cause** it **to be broadcast**}. And **if** they had referred it back to the Messenger and to [the] possessors of {those having} ~~the~~ command among them, those of them who are able to extract what to *do* from it would have *known* it. And if not [for] Allaah's Grace to you and His Mercy, you *would* have made yourselves strive to follow ~~the~~ Satan; [all] except {but} a few.

[84] So fight in [the] Way of Allaah. You are not tasked [with] except {other than} yourself. And urge on the believers. Allaah may be such **that** He will restrain [the military] might of those who [have] disbelieved. And Allaah is stronger [in military] might and stronger [in] deterrence.

Note: Allaah (a.w.j.) is the subject of *'asaa* (may be such).

[85] Whoever intercedes [with] a pleasurably good intercession there will be a set portion of it for him {~~he~~ will have a set portion of it}, and whoever intercedes [with] an evil intercession there will be a guaranteed share of it for him {~~he~~ will have a guaranteed share of it}. And Allaah will have [ever] been a *muqeet* {an Overseer} over everything.

Note: For *muqeet*, see Tafseer al Jalaalayn, Tafseer ibn Katheer and Lane's Lexicon.

[86] And ↓when↓ you will have been greeted {**are greeted**} with a greeting, then greet with better than it, or return it. Truly, Allaah will have [ever] been a Reckoner concerning everything.

92.87

[87] Allaah, there is no god except {but} Him. He will most definitely gather you to [the] Day of ~~the~~ Standing, no unsettling doubt in [relation to] {concerning} ~~it~~ {concerning which there is no unsettling doubt}. And who is truer in narration than Allaah?

[88] So, what [reason] is there for you {reason do you have} for being two camps in [relation to] {concerning} the hypocrites and [at the same time] {*when*} Allaah threw them back {has thrown them back} by [reason of] {because of} what they [have] earned? Do you intend **that** you {to} guide him whom Allaah [has] caused to go astray? And [yet] whomever Allaah causes to go astray, then {~~—well,~~} you **will not** find a way for him.

Note: See Tafseer al Jalaalayn for *arkasa* (threw back).

[89] They would have loved [it] **if** you would disbelieve like what {just as} they [have] disbelieved, so you would be equal. So don't take for yourselves protecting friends or allies from [among] them until they emigrate in [the] Way of Allaah. Then, if they will have turned themselves away {**turn themselves away**}, then seize them and kill them wherever you will have found {**find**} them. And don't take for yourselves a protecting friend or ally from [among] them, and not {nor} a helper.

[90] Except those who have ties to a People [whom] between you and ~~between~~ them there is a treaty, or they will have come {**come**} to you [with] their chests constrained [from worry] **that** they [might] fight you, or they [might] fight their People. And **if** Allaah had wished [to], He would have given them *power* over you, so they would

have *fought* you. So, if they will have separated themselves {**separate themselves**} from you, then haven't fought you, and they will have offered {**offer**} you ~~the~~ submission, then Allaah didn't make a way [of harm] against them for you.

Note: *mee<u>th</u>aaq* is used rather than *'aqd*, as the conditions are not strictly enforceable.

[91] You **will** find others wanting **that** they {to} be secure from you and to be secure from their People. [In] every what→ {case that} {Every time} what→ {it's the case that} they will have been returned back {**are returned back**} to ~~the~~ *fitnah*, they will have been thrown back {**are thrown back**} into it. So, if they haven't separated themselves from you and offered ~~the~~ submission to you and restrained their hands, then take them and kill them wherever you will have come across {**come across**} them. And those, We [have] made a *mubeen* {**clear**} authorisation over them for you.

93.92

[92] And it will not have been {**isn't**} for a believer **that** he kills {to kill} a believer, except [by] mistake. And whoever will have killed {**kills**} a believer [by] mistake, then there is [the] freeing of a believing, enslaved neck, and blood-money [~~as] a thing which is~~ **delivered** to his family, except [in the case] **that** <unless> they give voluntary charity [by forgoing their right]. Then, if he was from a People inimical to you, and he was a believer, then there is [the] freeing of a believing, enslaved neck. And if he was from a People [whom] between you and ~~between~~ them there is a treaty, then there is blood-money ~~as] a thing which is~~ **delivered** to his family, and [the] freeing of a believing, enslaved neck. So whoever hasn't found [the means], then there is [the] fasting of two months ~~ones~~ which follow one another {two **consecutive** months}, [as a means of] repentance from Allaah. And Allaah will have [ever] been All-Knower, All-Wise.

[93] And whoever kills a believer, [~~being] one who wilfully intended~~ {wilfully intending} [to], then his recompense is Hell, [~~in a state of~~] **staying** in it perpetually, and Allaah will have been angry with him and cursed him, and will have prepared a tremendous punishment for him.

[94] Oh you ~~those~~ who [have] believed, ↓when↓ you will have struck out {**strike out**} in [the] Way of Allaah, then investigate, and don't say to him who will have offered {**offers**} you the greeting of peace 'You **are** not a believer' seeking for yourselves [the] transient gain of the life of the world, for with Allaah are many spoils. *You* were like that from [times] before {in times before}, then Allaah bestowed Favour upon you, so investigate. Truly, Allaah was All-Aware [in connection] with {of} what you were performing.

94.95

[95] The sitters from [among] the believers (other than possessors of {those having} ~~the~~ bodily affliction{s}) and the strugglers in [the] Way of Allaah with their wealths

{wealth} and their selves, are not equal. Allaah gave {has given} preference [in] level to the strugglers with their wealths {wealth} and their selves over the sitters, and [yet] Allaah [has] promised ~~the~~ everlasting good to each. And Allaah gave {has given} preference to the strugglers over the sitters [with] ~~a~~ tremendous remuneration—

[96] levels from Him, and forgiveness and Mercy. And Allaah will have [ever] been Forgiving, Specifically-Merciful.

[97] Truly, those whom the Angels will have taken ~~them~~ fully [in death] [while] wronging themselves (they will have said 'In **what** [state] were you [exactly]?') will have said "We were [the] ones considered weaklings on ~~the~~ Earth." They will have said 'Hasn't Allaah's Earth been spacious, so that you could have emigrated in it?' So those, their abode will be Hell, and it will have been evil [as] a journey's end.

[98] Except the ones considered weaklings of the **men** and ~~the~~ **women** and ~~the~~ children they {who} are not capable of a stratagem, and don't become guided [to] a way.

[99] So those, Allaah may be such **that** He will efface [that sin] from {pardon} them, and Allaah will have [ever] been Oft-Pardoning, Forgiving.

[100] And whoever emigrates in [the] Way of Allaah will find many **cut-off places**, and abundance on ~~the~~ Earth. And whoever goes out from his house [as] an emigrant to Allaah and His Messenger, then [later] {then later on} ~~the~~ death overtakes him, then his remuneration will have certainly fallen {**falls**} [due] upon Allaah, and Allaah will have [ever] been Forgiving, Specifically-Merciful.

Note: *waqa'a* is a figurative falling, whereas *saqaTa* is more literal (see 6:59 for example).

[101] And ↓when↓ you will have struck out {**strike out**} on the Earth, then it **is** not a misdemeanour [charged] against you [in the case] **that** you shorten <for your shortening of> the ritual prayer if you will have feared {**fear**} [the case] **that** those who [have] disbelieved would cause <you will have feared {**fear**} those who [have] disbelieved causing> you *fitnah*. Truly, the disbelievers will [ever] have been a *mubeen* {**clear**} enemy to you.

95.102

[102] And ↓when↓ you will have been {**are**} ~~in~~ [amongst] them, then you will have led {**lead**} the ritual prayer for them, then a particular group of them should stand with you and they should take their weapons. Then, ↓when↓ they will have prostrated {**finish their prostrations**}, then they should be from {at} your rear, and another particular group they {who} haven't performed the ritual prayer should come, then they should perform the ritual prayer with you, and they should take their precautions and their weapons. Those who [have] disbelieved would have loved {**love**} [it] **if** you were unmindful about {of} your weapons and your essential provisions, so they could

swoop down on you in one [single] swoop {one [fell] swoop}. And there would be no misdemeanour [charged] against you if there were bother for you from rain, or you were ill [~~ones~~], **that** you lay down <for your laying down> your weapons {for laying down your weapons if there were bother for you from rain, or you were ill}. And [yet] take your precautions. Truly, Allaah [has] prepared a **humiliating** punishment for the disbelievers.

Note: *min waraa'* is indicating a specific position in relation to someone, rather than just a general quarter.

[103] Then, ↓when↓ you will have completed {**complete**} the ritual prayer, then remember Allaah [in states of] **standing**, and **sitting**, and on your sides. Then, ↓when↓ you will have been secure {**are secure**}, then establish the ritual prayer. Truly, the ritual prayer will have been {**is**} a prescription [incumbent] upon the believers at **fixed times**.

[104] And don't be faint-hearted in seeking out the People. If you are suffering, then truly, they suffer like what {just as} you suffer, and [yet] you hope from Allaah what they don't hope [for]. And Allaah will have [ever] been All-Knower, All-Wise.

[105] Truly, We [have] caused the Book to be sent down to you with the truth, in order {so} that you [may] judge {~~for you to judge~~} between the people with what Allaah showed {has shown} you. And don't be an arguer for the betrayers.

96.106

[106] And ask Allaah for forgiveness. Truly, Allaah will have [ever] been Forgiving, Specifically-Merciful.

[107] And don't try to wrangle on behalf of those who make themselves betray themselves. Truly, Allaah doesn't like him who will have been {**is**} treacherous, sinful.

[108] They seek to hide themselves from the people, and they don't seek to hide themselves from Allaah, and [yet] He is with them ←when they plot at night that which of ~~the~~ speech He doesn't approve. And Allaah will have [ever] been [the] One Who encompasses what they perform.

[109] Here you are! Those who [have] tried to wrangle on their behalf in the life of the world. So who will try to wrangle [with] Allaah on their behalf [on the] Day of ~~the~~ Standing, or who will be an advocate to {for} them?

[110] And whoever performs evil, or wrongs his soul, then [later] {then subsequently} asks Allaah for forgiveness, he will find Allaah Forgiving, Specifically-Merciful.

[111] And whoever earns a sin, then he only earns it against himself, and Allaah will have [ever] been All-Knower, All-Wise.

[112] And whoever earns an offence or a sin, then [later] {then subsequently} pelts an innocent with it, then he [has] certainly made himself carry a shocking slander and a *mubeen* {**clear**} sin.

Note: *ramiy* is to throw with the intention of causing harm.

[113] And if not [for] Allaah's Grace to you and His Mercy, a particular group of them would have *purposed* **that** they {to} make you go astray, and [yet] they **don't** make [anyone] {make **no-one**} go astray except {but} themselves. And they **don't** {**can't**} hurt you [in] anything. And Allaah [has] caused the Book and the Wisdom to be sent down upon you, and He [has] taught you what you didn't use to know. And Allaah's Grace to you will [ever] have been tremendous.

97.114

[114] There is no good in much of their secret conversation, except him who will have ordered {**orders**} voluntary almsgiving, or *ma'roof*, or setting things right between the people. And whoever does that [in] seeking Allaah's pleasure, then [in the near future] We will give him ~~a~~ tremendous remuneration.

[115] And whoever actively opposes the Messenger from [some time] after {anytime after} what→ {the fact that} ~~the~~ guidance became clear to him, and makes himself carefully follow other than [the] way of the believers, We will turn him [to] what he turned himself to, and We will make him suffer Hell. And it will have been evil [as] a journey's end.

[116] Truly, Allaah doesn't forgive [the case] **that** partners are <partners being> associated with Him, and [yet] He forgives what is other and lesser than {besides} that for whomever He wishes. And whoever associates partners with Allaah, then {well} he [has] certainly strayed [in] a far straying.

[117] They supplicate other and lesser than {besides} Him not except {but} females, and they supplicate not except {but} a rebellious Satan

[118] Allaah cursed him {whom Allaah cursed} and he {who} said 'I will most definitely take for myself an apportioned set portion of Your slaves.

[119] And I will most definitely make them go astray. And I will most definitely arouse desires in them. And I will most definitely order them, then they will most definitely cut up the grazing livestock's ears. And I will most definitely order them, then they will most definitely change Allaah's creation.' And whoever takes for himself ~~the~~ Satan [as] a "protecting" friend other and better than {besides} Allaah, then he will have certainly lost {**loses**} a continuing, *mubeen* {**clear**,} induced loss.

[120] He promises them, and arouses desires in them, and [yet] ~~the~~ Satan **doesn't** promise them [anything] {promises them **nothing**} except {but} delusion.

[121] Those, their abode will be Hell, and they don't find a place of escape away from it.

98.122

[122] And those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, We **will** make them enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually—forever. Allaah's promise [in] truth, and who is truer than Allaah [in] saying {truer [in] saying than Allaah}?

Note: *qiylaa* is continuous.

[123] It **is** not by [virtue of] your wishful desires, and not {nor} [the] wishful desires of [the] People of the Book. Whoever performs evil will be recompensed [in accordance] with it, and he will not find a protecting friend and no {nor} a helper for himself other and better than {besides} Allaah.

[124] And whoever (of male or female) performs [some] of the ~~things~~ [deeds] which are righteous {**righteous** deeds}, and he is a believer, then those will enter the Garden, and they are not wronged [as much as] a groove in a date stone.

[125] And who is better [in] religion than he who will have submitted {**submits**} his face to Allaah, and ~~he~~ is a persistent doer of good, and will have made himself carefully follow {**makes himself carefully follow**} [the] creed of Abraham—a *h*aneef? And Allaah took Abraham for Himself [as] a close friend.

[126] And to Allaah [belong] what is in the heavens and what is on ~~the~~ Earth. And Allaah will have [ever] been One Who encompasses everything.

[127] And they ask you for a ruling in [relation to] {concerning} ~~the~~ **women**. Say 'Allaah gives you the ruling in [relation to] {concerning} them (and {as does} what is recited before you in the Book in [relation to] {concerning} the orphan **women** ~~those~~ whom you don't give what is prescribed for them, and [at the same time] {*while*} you ardently desire {ardently desiring} **that** you {to} take them in marriage) and [~~concerning~~] the ones considered weaklings of the children, and [~~He gives you the ruling~~] **that** you {~~to~~} manage [things] for the orphans with ~~the~~ equity. And whatever of good you do, then {~~—well,~~} Allaah will have [ever] been All-Knower [in connection] with {about} it.'

Note: See Tafseer ibn Katheer.

99.128

[128] And if a woman will have feared {**fears**} a rising up [(to look down on her)] from her husband, or a turning aside, then there would be no misdemeanour [charged] against them both {either of them} [in the case] **that** they make good <for their making good> a reconciliation between them. And ~~the~~ reconciliation is better. And

~~the~~ covetousness was {has been} made to be present in the souls. And if you persistently do good and have *taqwaa* {be fearfully aware}, then truly, Allaah will have [ever] been All-Aware [in connection] with {of} what you perform.

Note: *Sulh* is a passive noun.

[129] And you **will not** be capable **that** you act {of your acting} justly between ~~the~~ **women**, ~~and~~ [even] **if** you strongly desire [it], so don't incline all the inclination {away completely} so [that] you {so as to} leave her like the one who is suspended. And if you set things right, and have *taqwaa* {are fearfully aware}, then truly, Allaah will have [ever] been Forgiving, Specifically-Merciful.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *tameeloo kulla-l mayl* (incline all the inclination).

[130] And if they both become separate, Allaah will enrich each from His abundance. And Allaah will have [ever] been All-Encompassing, All-Wise.

[131] And to Allaah [belong] what is in the heavens and what is on ~~the~~ Earth. And We *certainly* enjoined those who were given the Book from [times] before {in times before} you, and you →that→ {:} 'Have *taqwaa* {Be fearfully aware} of Allaah.' And if you disbelieve, then {well,} truly, to Allaah [belong] what is in the heavens and what is on ~~the~~ Earth, and Allaah will have [ever] been Free of Need, Praiseworthy.

[132] And to Allaah [belong] what is in the heavens and what is on ~~the~~ Earth, and it will have been sufficient with Allaah [as] ~~a~~ Trustee.

[133] If He wishes [to], He will remove you, oh you, the people, and bring [forth] others. And Allaah will have [ever] been [One] possessing power over that.

Note: *will remove* is a more direct threat than *can remove*.

[134] Whoever used to want [the] reward of the world, then with Allaah is [the] reward of the world and the Hereafter. And Allaah will have [ever] been All-Hearer, All-Seeing.

100.135

[135] Oh you ~~those~~ who [have] believed, be mainstays [in connection] with {of} ~~the~~ equity, [as] witnesses for [the sake of] Allaah, ~~and~~ [even] **if** it be against yourselves, or the ones who begat {**biological parents**} and ~~the~~ close relatives, if he be rich or poor—for Allaah is more suitable for them both [~~than you~~]. So don't make yourselves strive to follow ~~the~~ whim {whims}, [in case] that {lest} you swerve. And if you twist, or turn aside, then {~~well,~~} truly, Allaah will have [ever] been All-Aware [in connection] with {of} what you perform.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *awlaa bi-himaa* (more suitable for them both).

[136] Oh you ~~those~~ who [have] believed, believe in Allaah and His Messenger and the Book ~~the one~~ which He [has] sent down upon His Messenger, and the Book ~~the one~~ which He caused to be sent down from [a time] before {in times before}. And whoever disbelieves in Allaah and His Angels and His Books, and His Messengers, and the Last Day, then he [has] certainly strayed [in] a far straying.

[137] Truly, those who will have believed, then [later] {then later on} disbelieved, then [later] {then later on} believed, then [later] {then later on} disbelieved, then [later] {then subsequently} increased themselves [in] disbelief—Allaah hasn't been [One] to ever forgive for them, and not {nor} to ever guide them to a way.

[138] Grieve the hypocrites with [tidings] *that* for them there will be {they will have} a painful punishment;

[139] those who take for themselves the disbelievers [as] protecting friends or allies exclusive of the believers. Do they seek ~~the~~ renown for themselves with them? For truly, ~~the~~ renown [belongs] entirely to Allaah.

[140] (And He [have] already sent down upon you in the Book →that→ {:} '↓When↓ you will have heard {**hear**} Allaah's signs being disbelieved in ~~them~~ and being mocked ~~them~~, then don't sit down with them until they wade into a conversation other than it. Truly, you would be [the] like of them in that case.' Truly, Allaah is [the] Gatherer of [the] entirety [of] the hypocrites and the disbelievers in Hell.)

101.141

[141] Those who make themselves wait expectantly [in connection] with you. So, if there had been a conquest for you from Allaah, they would have said 'Haven't we been *with* you?' And if there had been a set portion [of luck] for the disbelievers, they would have said 'Haven't we gained mastery over you, and [yet] we prevented [any attack on] you from the believers?' So, Allaah will judge between you [on the] Day of ~~the~~ Standing, and Allaah **will not** make a way for the disbelievers over the believers.

Note: *fath* gives a sense of opening up new territory or opportunities for *da'wah* after the conquest.

[142] Truly, the hypocrites try to fool Allaah, but He is *their* Fooler {fooling *them*}. And ↓when↓ they will have stood up {**stand up**} for the ritual prayer, they will have stood up {**stand up**} [in] laziness, trying to be seen [by] the people, and they don't remember Allaah except {but} ~~a~~ little.

[143] Constantly swung to and fro between that {those}—not to these, and not to these. And whomever Allaah causes to go astray, then you **will not** find a way for him.

Note: *muTHabTHabeen* is a *haal*.

[144] Oh you ~~those~~ who [have] believed, don't take for yourselves the disbelievers [as] protecting friends or allies exclusive of the believers. Do you want **that** you {to} make a *mubeen* {**clear**} authorisation against you for Allaah?

[145] Truly, the hypocrites will be in the lowest depth of the Fire, and you **will not** find a helper for them.

[146] Except those who will have turned in repentance {**turn in repentance**}, and reformed themselves {**reform themselves**}, and held fast {**hold fast**} [in connection] with {to} Allaah, and made their religion purely {**make** their religion **purely**} for Allaah, for those will be with the believers, and [in the near future] Allaah will give the believers ~~a~~ tremendous remuneration.

[147] What would Allaah do with your punishment {~~Why would Allaah punish you~~} if you will have been thankful {**are thankful**} and believed {**believe**}? And Allaah will have [ever] been Appreciator, All-Knowing.

Juz 06

102.148

[148] Allaah doesn't like the open mention of ~~the~~ evil (from ~~the~~ speech {speaking [of it]}), except [by] him who was {has been} wronged. And Allaah will have [ever] been All-Hearer, All-Knowing.

[149] If you make good manifest, or make it hidden, or turn away from an evil [done to you] {pardon}, then truly, Allaah will have [ever] been Oft-Pardoning, possessing power.

[150] Truly, those who disbelieve in Allaah and His Messengers and want **that** they {to} make a distinction between Allaah and His Messengers, and they say 'We believe in some, and disbelieve in some' and they want **that** they {to} take between that {those} [as] a way for themselves—

[151] those, *they* are [in] truth the disbelievers, and We [have] prepared a **humiliating** punishment for the disbelievers.

[152] And those who [have] believed in Allaah and His Messengers and haven't made a distinction between one [and another] of them [in acceptance]—those, He will give them their remunerations [in the near future]. And Allaah will have [ever] been Forgiving, Specifically-Merciful.

[153] [The] People of the Book ask you **that** you {to} send down a Book from ~~the~~ heaven upon them. So {Well} they certainly asked Moses a greater thing than that, for they said 'Show us Allaah [as] a conspicuous thing' so the thunderbolt seized them by [reason of] {because of} their wrongdoing. Then [later] {Thereafter}, they took the Calf for themselves from [some time] after {sometime after} what→ {the fact

that} ~~the~~ clear proofs came to them. Then We turned away from [retribution for] {pardoned} that, and gave Moses a *mubeen* {**clear**} authority.

[154] And We raised the Mount above them for their solemn pledge, and We said to them 'Enter the gate [in a state of] prostration {**prostrating**}.' And We said to them 'Don't transgress in [relation to] {concerning} the Sabbath.' And We took a solemn, ratified pledge from them.

103.155

[155] Then, by [reason of] {because of} what→ {the fact of} their breaking of their solemn pledge; and their disbelief in [the] signs of Allaah; and their killing of the Prophets with no right; and for their statement 'Our hearts are encased repositories [~~of knowledge~~]' (nay, rather Allaah sealed over them by [reason of] {because of} their disbelief, so they don't believe, except a few);

[156] and for their disbelief; and their utterance of a tremendous, shocking slander against Mary;

[157] and their statement 'Truly, we killed the Messiah, Jesus, son of Mary, [the] Messenger of Allaah'—(and [yet] they didn't kill him, and not {nor} did they crucify him, ~~and~~ but it was made to appear so to them. And truly, those who differed with one another in [relation to] {concerning} it are in wavering *doubt* due to it. They **don't have** any {have **no**} knowledge [in connection] with {of} it; [nothing] except {but} [the] following of ~~the~~ conjecture. And for certain they didn't kill him.

[158] Nay, rather Allaah raised him to Him. And Allaah will have [ever] been Almighty, All-Wise.

[159] And there isn't [anyone] {is no-one} from [the] People of the Book except {but} [that] he will most definitely believe in him before his death. And [on the] Day of ~~the~~ Standing he will be a witness against them.)

Note: The use of *qabla* rather *min qabli* gives a different emphasis.

[160] —so by [reason of] {because of} wrongdoing of those who were Jews, We made unlawful to them good things they {which} had been made lawful for them; and by [reason of] {because of} their hindering many from [the] Way of Allaah;

[161] and their taking [of] ~~the~~ usury and [at the same time] {*when*} they were certainly forbidden from it, and their eating the people's wealths {wealth} by [means of] ~~the~~ falsehood. And We [have] prepared for the disbelievers of them a painful punishment.

[162] But the ones of them who are firmly rooted in ~~the~~ knowledge, and the believers, believe in what was {has been} caused to be sent down to you, and what was caused to be sent down from [times] before {in times before} you. And the

establishers of the ritual prayer, and the givers of *zakaah*, and the believers in Allaah and the Last Day—those, We **will** give them ~~a~~ tremendous remuneration.

104.163

[163] Truly, We [have] revealed to you like what {just as} We revealed to Noah and the Prophets from [times] after {in times after} him. And We revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes and Jesus and Job and Jonah and Aaron and Solomon. And We gave David a Writing [Zaboor].

[164] And Messengers We already related ~~them~~ {whom We already related} before you from [times] before {sometime before}, and Messengers We haven't related ~~them~~ {whom We haven't related} before you (and Allaah spoke with Moses [by] *takleeman*);

Note: *takleem* is a verbal noun meaning 'saying words.' Words having a similar structure include *tahleel* (saying *laa ilaaha ill-allaah*), *takbeer* (saying *allaahu akbar*), *tasbeeh* (saying *subhaan allaah*) and *tahmeed* (saying *al hamdu li-llaah*).

[165] Messengers [as] gladdeners [with glad tidings], and [as] Constant Warners, for [reason] **that** after the Messengers, there isn't a mode of argument against Allaah for the people. And Allaah will have [ever] been Almighty, All-Wise.

[166] But Allaah bears witness [in connection] with {about} what He [has] caused to be sent down to you. He [has] caused it to be sent down with His knowledge, and the Angels bear witness. And [yet] it will have been sufficient with Allaah [as] a Witness.

[167] Truly, those who will have disbelieved {**disbelieve**} and hindered {**hinder**} [others] from [the] Way of Allaah, they will have certainly strayed {**stray**} [in] a far straying.

[168] Truly, those who will have disbelieved {**disbelieve**} and did {**do**} wrong, Allaah hasn't been [One] to ever forgive for them, and not {nor} to ever guide them to a path,

[169] except [the] path of Hell, [~~in a state of~~] **staying** in it perpetually—forever. And that will have been {**is**} an easy thing to Allaah.

[170] Oh you, the people, the Messenger certainly came {has certainly come} to you with the truth from your Lord, so believe—it is better for you. And if you disbelieve, then {well,} truly, to Allaah [belongs] what is in the heavens and on ~~the~~ Earth, and Allaah will have [ever] been All-Knower, All-Wise.

105.171

[171] Oh People of the Book, don't exceed the due bounds in your religion, and don't say [anything] {say nothing} except {but} the truth about Allaah. The Messiah, Jesus, son of Mary, is only [the] Messenger of Allaah, and His Word He communicated it

{which He communicated} to Mary, and a spirit from Him. So believe in Allaah and His Messengers, and don't say 'Three.' Refrain yourselves—it is better for you. Allaah is only a unitary god. His Immaculacy…, ~~[the case]~~ **that** there should be a son for Him {He would have a son}! To Him [belong] what is in the heavens and what is on ~~the~~ Earth. And it will have been sufficient with Allaah [as] ~~a~~ Trustee.

[172] The Messiah **will not** [even] *think* to disdain **that** he {to} be a slave [belonging] to {of} Allaah, and not {nor} the Angels ~~the ones~~ who are brought near. And whoever thinks to disdain ~~from~~ His worship, and considers himself great, then {~~well~~} He **will** gather [the] entirety [of] them to Him.

[173] So, as for those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, then He will pay them their remunerations in full, and He will give an increase to them from His Grace. And as for those who will have thought to disdain and will have considered themselves great, then He will punish them [with] a painful punishment, and they don't find a protecting friend and no {nor} a helper for themselves other and better than {besides} Allaah.

[174] Oh you, the people, a proof [has] certainly came to you from your Lord, and We [have] caused a *mubeen* {**clear**} Light to be sent down to you.

[175] So, as for those who will have believed {**believe**} in Allaah, and held fast {**hold fast**} [in connection] with {to} Him, then He **will** make them enter into Mercy from Him, and Grace, and guide them to Him [on] a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

106.176

[176] They ask you for a ruling. Say 'Allaah gives you the ruling in [relation to] {concerning} the one without parent or child. If a man will have passed away {**passes away**} there **is** not for him a child {**having** no children}, and for him is {he has} a sister, then for her is {she has} half of what he will have left {**leaves**}. And *he* inherits [from] her if there hasn't been a child for her {if she hasn't had a child}. Then, if there will have been {**are**} two sisters, then for them are {they have} ~~the~~ two-thirds of what he will have left {**leaves**}. And if there will have been {**are**} siblings, **men** and **women**, then for the male is [the] like of [the] portion of ~~the~~ two females. Allaah makes [things] clear to you, [in case] that {lest} you go astray, and Allaah is All-Knower in [connection with] {about} everything.'

(5) Al Maa'idah [The Table]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Oh you ~~those~~ who [have] believed, fulfil ~~the~~ contracts. Made lawful to you was [the] beast of the grazing livestock, except what is being recited before you. ~~The~~

Game isn't ~~a thing which is~~ lawful to you and [at the same time] {*while*} you are ~~ones~~ in the state of *ih̲raam*. Truly, Allaah adjudges whatever He wants.

Note: *an'aam* (grazing livestock) is derived from the verb having derivates concerning excellence, favours and delight.

[2] Oh you ~~those~~ who [have] believed, don't make [breaking] [the] ritual ceremonies of Allaah lawful, and not {nor} the sacred month, and not {nor} the sacrificial offering, and not {nor} the garlands, and not {nor} [the] ones trying to reach the Sacred House, seeking Grace for themselves from their Lord, and Pleasure. And ↓when↓ you will have come out of *ih̲raam* {**come out of** *ih̲raam*}, then hunt for game. And [the] hatred of a People—[the case] **that** they **hindered** <for their hindering> you from the Sacred Mosque—shouldn't induce you **that** you {to} make yourselves transgress. And help one another to be on ~~the~~ piety and ~~the~~ *taqwaa* {fearful awareness}, and don't help one another to be on ~~the~~ sin and ~~the~~ hostility. And have *taqwaa* {be fearfully aware} of Allaah. Truly, Allaah is severe in ~~the~~ retribution.

Note: *h̲alaltum* (you come out of *ih̲raam*) refers to things becoming *h̲alaal* (permitted) again after being forbidden while in the state of *ih̲raam*.

107.3

[3] Made unlawful to you are ~~the~~ carrion; and ~~the~~ blood; and [the] flesh of ~~the~~ swine; and what was {has been} cried out over for other-than-Allaah (by [means of] it); and the thing which becomes choked; and the thing which is beaten to death; and the thing which falls to its death by itself; and the thing gored to death; and what ~~the~~ predatory animal {animals} [have] fed on (except for what you [have] legally slaughtered); and what was {has been} slaughtered on ~~the~~ pagan sacrificial stones, and **that** you {to} seek decisions by [means of] ~~the~~ divining arrows—that is an iniquity.——**Today, the disbelievers gave {have given} up hope of {in relation to} your religion [~~collapsing~~], so don't be in dread of them, and be in dread of Me. Today, I [have] completed your religion for you and ~~I [have~~] perfected My Favour upon you, and I [have] approved ~~the~~ Islaam for you as a religion.**——So whoever will have been forced {**is forced**}, in [a state of] starvation, not being one who makes himself incline to sin, then truly, Allaah is Forgiving, Specifically-Merciful.

Note: *kamala* is used, as the religion was precisely predefined. *tamma* is used, as we cannot precisely identify and define it (14:37). See 6:154.

[4] They ask you what was {has been} made lawful for them. Say 'The good things were {have been} made lawful for you and {the prey of} what {whichever} of the hunting creatures you [have] taught ([as] hunt trainers, teaching them from what Allaah [has] taught you), so eat from what they [have] caught on account of you, and mention Allaah's name over it. And have *taqwaa* {be fearfully aware} of Allaah. Truly, Allaah is fast [at] ~~the~~ accounting.'

Note: The major ellipsis here is 'prey' as has been stated in *tafaaseer*.

[5] Today, the good things were {have been} made lawful for you; and [the] food of those who were given the Book is a lawful thing for you; and your food is a lawful thing for them; and the ones who are chaste of the believing women; and the [~~female~~] ones who are chaste of those who were given the Book from [times] before {in times before} you, ↓when↓ you will have given {**give**} them their remunerations—[you yourselves being] ~~ones who are~~ chaste, not fornicators, and not {nor} ones who seek to take lovers for themselves. And whoever disbelieves in ~~the~~ *eemaan* [**believing**] {Faith}, then his work will have certainly become void, and in the Hereafter he will be from [among] the losers.

108.6

[6] Oh you ~~those~~ who [have] believed, ↓when↓ you will have stood up {**stand up**} [to go] to the ritual prayer, then wash your faces, and your hands up to the elbow, and wipe on your heads, and your feet up to the two {both} ankles. And if you will have been {**are**} one ritually impure, then [ritually] cleanse yourselves. And if you will have been {**are**} ill [~~ones~~], or on a journey, or one of you will have come {**comes**} from the latrine, or you will have touched {**touch**} ~~the~~ **women**, then you haven't found water, then perform *tayammoom* [from] good earth, then wipe on your faces and your hands from it. Allaah **doesn't** want to make any distressing difficulty [to be] on you, ~~and~~ but He wants to [spiritually] cleanse you, and to complete His Favour upon you, [so that] *perhaps* (hopefully) you will be thankful.

Notes: *and your feet* covers both *wash* and *wipe*, depending on whether one is wearing appropriate socks or not.

See 4:43 for alternative wording of *tayammoom*.

[7] And remember Allaah's Favour upon you, and His solemn pledge ~~the one~~ which He entered into ~~it~~ with you ←when you said 'We [have] heard and ~~we [have~~] obeyed.' And have *taqwaa* {be fearfully aware} of Allaah. Truly, Allaah is All-Knower [in connection] with {about} [the] possession {contents} of the chests.

[8] Oh you ~~those~~ who [have] believed, be mainstays for [the sake of] Allaah, [as] witnesses [in accordance] with ~~the~~ equity. And [the] hatred of a People shouldn't induce you to [the situation] **that** you don't act {to your not acting} justly. Act justly. It is nearer to ~~the~~ *taqwaa* {fearful awareness}. And have *taqwaa* {be fearfully aware} of Allaah. Truly, Allaah is All-Aware [in connection] with {of} what you perform.

Note: See 4:135 first sentence.

[9] Allaah [has] promised those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, forgiveness and ~~a~~ tremendous remuneration for them {[that} they will have forgiveness and tremendous remuneration}.

109.10

[10] And those who will have disbelieved and falsely denied Our signs, those will be [the] companions of the Hellfire.

[11] Oh you ~~those~~ who [have] believed, remember Allaah's Favour upon you ←when a People purposed **that** they would {to} extend their hands towards you, then He restrained their hands from you. And have *taqwaa* {be fearfully aware} of Allaah. And on Allaah then the believers should make themselves rely.

[12] And Allaah *certainly* took [the] solemn pledge of [the] Children of Israel, and We raised from them twelve chieftains. And Allaah said 'Truly, I am with you. *If* you will have established {**establish**} the ritual prayer, and given {**give**} the *zakaah*, and believed {**believe**} in My Messengers and assisted {**assist**} them, and lent {**lend**} Allaah a goodly loan, I will most definitely, firmly cover your evil deeds away from you, and I will most definitely make you enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}. So, whoever of you will have disbelieved {**disbelieves**} after that, then he will have certainly strayed {**strays**} [from the] middle way.'

[13] So, by [reason of] {because of} what→ {the fact of} their breaking of their solemn pledge, We cursed them and made their hearts **~~a thing which is~~ hard**. They would distort ~~the~~ word from its {words from their} contexts, and they forgot a portion of what they were {had been} reminded [in connection] with {of} ~~it~~. And you won't cease coming to know about treachery from them, except a few of them. So turn away from [their sins and punishing] {pardon} them, and turn the side of your face. Truly, Allaah loves the persistent doers of good.

110.14

[14] And from those who said 'Truly, we are Christians' We took their solemn pledge, then they forgot a portion of what they were {had been} reminded [in connection] with {of} ~~it~~, so We incited ~~the~~ enmity and ~~the~~ vehement hatred between them up to [the] Day of ~~the~~ Standing. And [in the near future], Allaah will inform them [in connection] with {of} what they used to knowingly do.

Note: *aGHray* (incited) carries primary meanings of to glue and to adhere.

[15] Oh People of the Book, Our Messenger certainly came {has certainly come} to you. He makes clear to you much of what you used to make hidden of the Book, and turns away from much [of what you hid] {passes over much}. A Light certainly came {has certainly come} to you from Allaah, and a *mubeen* {**clear**} Book.

[16] Allaah guides by [means of] it whoever will have made himself strive to follow {**makes himself strive to follow**} [the pursuit of] His Pleasure, [to] [the] Ways of ~~the~~ peace, and takes them out from the manifold darknesses to the Light by His permission, and He guides them to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[17] Those who will have said {**say**} 'Truly, Allaah, *He* is the Messiah, son of Mary' will have *certainly* disbelieved {**disbelieve**}. Say 'So who would have authoritative power [of] a [single] thing against Allaah if He intended **that** He {to} destroy the Messiah, son of Mary, and his mother, and [the] entirety [of] whoever is on ~~the~~ Earth?' And to Allaah [belongs] the Dominion of the heavens and ~~the~~ Earth and what is between them both. He creates whatever He wishes. And Allaah is [One] possessing power over everything.

111.18

[18] And the Jews and the Christians will have said {**say**} 'We are [the] sons of Allaah and His beloved ones.' Say 'So for **what** [possible reason] does He punish you for your punishable misdeeds? Nay, rather you are a human being from [among] ones whom He [has] created. He forgives for whomever He wishes, and He punishes whomever He wishes.' And to Allaah [belongs] [the] Dominion of the heavens and ~~the~~ Earth and what is between them both. And to Him is the journey's end.

[19] Oh People of the Book, Our Messenger certainly came {has certainly come} to you. He makes [things] clear to you on account of an interval of the Messengers, [in case] **that** {lest} you say 'There didn't come to us any bearer of glad tidings {No bearer of glad tidings came to us}, and no {~~nor a~~} Warner.' So, a bearer of glad tidings and a Warner certainly came {has certainly come} to you. And Allaah is [One] possessing power over everything.

[20] And ←when Moses said to his People 'Oh my People, remember Allaah's Favour upon you ←when He made Prophets [be] ~~in~~ [amongst] {placed Prophets amongst} you, and made you kings, and gave you what He hasn't given a [single] one {anyone} {has given no-one} [else] from the Worlds [of man and *jinn*].

Note: See Tafseer ibn Katheer for *made you kings*.

[21] Oh my People, enter the Hallowed Land ~~the one~~ which Allaah appointed for you, and don't make yourselves turn upon your backs {do an about-turn,} for then you will return back, changed, [as] losers.'

Note: To turn upon ones back is the same structure as to turn upon ones heels.

[22] they said 'Oh Moses, truly, there is a People of giants in it, and truly, we **will not** enter it until they depart from it. So if they depart from it, then truly, we will ~~be ones who~~ enter.'

[23] Two **men** of those who would fear (Allaah bestowed His Favours upon them) {(upon whom Allaah had bestowed His Favours)} said 'Enter the gate upon them. Then, ↓when↓ you will have entered {**enter**} it, then truly, you will be victors. And on *Allaah* then make yourselves rely if you will have been {**are**} believers.'

112.24

[24] They said ‘Oh Moses, truly, we **will not** enter it—*ever*—as long as they will have remained {**remain**} in it, so go, you and your Lord, then both [of you] fight. Truly, we will be sitters {sitting} just here.’

[25] He said ‘My Lord, truly, I don’t have mastery of [anyone] {have mastery of none} except {but} myself and my brother, so distinguish between us and ~~between~~ the **iniquitous** People.’

[26] He said ‘Then truly, it will be ~~a thing which is~~ forbidden to them. Forty years they will wander—lost—on the Earth, so don’t grieve over the **iniquitous** People.’ AND He said ‘Then truly, it will be ~~a thing which is~~ forbidden to them [for] forty years. They will wander—lost—on the Earth. So don’t grieve over the **iniquitous** People.’

[27] And recite before them [the] news of [the] two sons of Adam, [in accordance] with the truth, ←when they both offered a sacrifice, then it was accepted for Himself from one of them ~~both~~, and hadn’t been accepted for Himself from the other. He said ‘I will most definitely kill you.’ He said “Allaah only accepts for Himself from the ones who have *taqwaa* {are fearfully aware}.

[28] *If* you will have extended {**extend**} your hand towards me in order that you {to} kill me, I would not be an extender of {extend} my hand towards you in order that I {to} kill *you*. Truly, I fear Allaah, [the] Lord of the Worlds [of man and *jinn*].

[29] Truly, I want **that** you {to} return burdened with my sin and your sin, so you will be from [among] [the] companions of the Fire. And that is [the] recompense of the wrongdoers.”

[30] Then his soul became strongly obedient to him [in] [the] killing of his brother, so he killed him then became from [among] the losers.

Note: See Lane’s Lexicon for opinions on *Tawwa’at*.

[31] Then Allaah sent a raven, scratching into the earth, in order that {so} it [could] show him how he [could] {to} hide his brother’s corpse [from sight]. He said ‘Woe is me. Am I unable **that** I {to} be [the] like of this ~~the~~ raven, so [as to] hide my brother’s corpse [from sight]?’ Then he became from [among] the regretful.

Note: The root of *waariy* has forms which carry meanings of making something out to be something other than what it is, and to be behind something.

113.32

[32] From that cause, We prescribed upon {to} [the] Children of Israel *that* he who will have killed {**kills**} a soul by [reason of] {for} other than a soul, or corruption in the land, then it is like that {as if} he [has] killed [the] entirety [of] the people; and whoever will have caused it to continue living {**causes** it **to continue living**}, then it

is like that {as if} he [has] caused [the] entirety [of] the people to continue living. And our Messengers *certainly* came to them with ~~the~~ clear proofs, then [later] {then subsequently}, truly, many of them after that ~~were ones who~~ exceeded [*all*] *bounds* on ~~the~~ Earth.

Note: *min ajal* is usually translated in a less literal way, using phrases such as 'because of' or 'as a consequence.'

The *maa* of *ka-anna-maa* is *kaaffah wa mawkoofah*.

[33] [The] only recompense of those who wage war against Allaah and His Messenger, and strive for corruption in the land, is ~~[the case]~~ **that** they are killed, or crucified, or their hands and their feet are hacked off from opposite [sides], or they are exiled from the land. That is a disgrace for them in the world, and in the Hereafter there will be a tremendous punishment for them {they will have a tremendous punishment}.

[34] Except those who will have turned in repentance {**turn in repentance**} from [a time] before {sometime before} [the case] **that** you have <your having> power over them. So know *that* Allaah is Forgiving, Specifically-Merciful.

[35] Oh you ~~those~~ who [have] believed, have *taqwaa* {be fearfully aware} of Allaah, and seek for yourselves the means of approach to Him, and struggle in His Way, [so that] *perhaps* (hopefully) you will be successful.

[36] Truly, those who will have disbelieved, **if** [it were the case] *that* [the] entirety [of] what is on ~~the~~ Earth [belonged] to them, and [the] like of it with it, in order {so} that they [could] ransom themselves with it from [the] punishment of [the] Day of ~~the~~ Standing, it wouldn't have been accepted for Himself from them. And for them will be {they will have} a painful punishment.

114.37

[37] They will want **that** they {to} get out from the Fire, and [yet] they will **not ~~be~~ ~~ones who~~** get out from it, and there will be an **everlasting** punishment for them {they will have an **everlasting** punishment}.

[38] And the male thief and the female thief, then {~~—well,~~} cut off their hands [as] ~~a~~ recompense in [exchange for] {for} what they [have] earned, [as] an exemplary punishment from Allaah. And Allaah is Almighty, All-Wise.

[39] Then, whoever will have turned in repentance {**turns in repentance**} from [some time] after {sometime after} his wrongdoing, and will have reformed himself {**reforms himself**}, then truly, Allaah returns His Favour upon him. Truly, Allaah is Forgiving, Specifically-Merciful.

[40] Haven't you known {Do you not know} *that* Allaah, to Him [belongs] [the] Dominion of the heavens and ~~the~~ Earth? He punishes whomever He wishes and He

forgives for whomever He wishes, and Allaah is [One] possessing power over everything.

[41] Oh you, the Messenger, those who strive to hasten into ~~the~~ disbelief won't {shouldn't} grieve you {don't let those who strive to hasten into ~~the~~ disbelief grieve you}—from those who said 'We [have] believed' with their mouths, and [yet] their hearts haven't believed. And from those who were Jews there are listeners to the lie {lies}; listeners for another People they {who} haven't come to you. They distort ~~the~~ word {words} from [some time] after {sometime after} its {their] contextualisation, saying 'If you will have been given {**are given** } this, then take it, and if you haven't been given it, then beware.' And whomever Allaah intends his *fitnah*, then you **will not** have authoritative power [of] a [single] thing for him against Allaah. Those are the ones whom Allaah hasn't wanted **that** He {to} [spiritually] cleanse their hearts. There is disgrace for them in the world, and a tremendous punishment for them in the Hereafter. AND Oh you, the Messenger, those who strive to hasten into ~~the~~ disbelief won't {shouldn't} grieve you {don't let those who strive to hasten into ~~the~~ disbelief grieve you}—from those who said 'We [have] believed' with their mouths, and [yet] their hearts haven't believed, and from those who were Jews; listeners to the lie {lies}—listeners for another People they {who} haven't come to you. They distort ~~the~~ word {words} from [some time] after {sometime after} its {their] contextualisation, saying 'If you will have been given {**are given** } this, then take it, and if you haven't been given it, then beware.' And whomever Allaah intends his *fitnah*, then you **will not** have authoritative power [of] a [single] thing for him against Allaah. Those are the ones whom Allaah hasn't wanted **that** He {to} [spiritually] cleanse their hearts. There is disgrace for them in the world, and a tremendous punishment for them in the Hereafter.

Notes: See Tafseer al Jalaalayn.

aaKHareen (another) is plural, indicating the multiplicity of community members.

115.42

[42] Listeners to ~~the~~ lie {lies}. Devourers of ~~the~~ unlawful gain. So, if they will have come {**come**} to you, then judge between them, or turn aside from them. And if you turn aside from them, then they **will not** harm you a [single] thing. And if you will have judged {**judge**}, then judge between them with ~~the~~ equity. Truly, Allaah loves the ~~ones who are~~ equitable.

[43] And how do they make you a judge and [at the same time] {*when*} the Torah is with them, in it {which} is Allaah's Judgment? Then [later] {Thereafter}, they turn themselves away from [some time] after {sometime after} that. And those are not the believers.

[44] Truly, We caused the Torah to be sent down, in it {which} was guidance and Light by it {which} the Prophets (those who [had] submitted) would judge for those

who were Jews—and {as did} the rabbis and the priests with what they were entrusted of [the] Book of Allaah, and they were witnesses to it {and to which they were witnesses}. So don't be in dread of the people, and be in dread of Me, and don't buy a small price with My signs. And whoever hasn't judged with what Allaah [has] caused to be sent down, then those, *they* are the disbelievers.

[45] And in it {which} We prescribed upon {to} them *that* [there will be] the life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and [for] ~~the~~ wounds is a retaliation. Then whoever will have given voluntary charity {**gives voluntary charity**} with it [by forgoing their right], then it will have been {**is**} expiation for him. And whoever hasn't judged with what Allaah [has] caused to be sent down, then those, *they* are the wrongdoers.

116.46

[46] And We followed up with Jesus, son of Mary, on their tracks, **confirming** ~~for~~ what was between his two hands {clearly before him} of the Torah. And We gave him the Gospel in it {which} were guidance and Light, and **confirming** ~~for~~ what was between its two hands {clearly before it} of the Torah, and [as] ~~a~~ guidance and an admonition to the ones who have *taqwaa* {are fearfully aware}.

[47] And the People of the Gospel should judge with what Allaah caused to be sent down in it. And whoever hasn't judged with what Allaah [has] caused to be sent down, then those, *they* are the **iniquitous**.

Note: See Tafseer ibn Katheer and Tafseer al Jalaalayn

[48] And We [have] caused the Book to be sent down to you with the truth, **confirming** ~~for~~ what was between its two hands {clearly before it} of the Book, and [as] a protector over it. So judge between them with what Allaah [has] caused to be sent down, and don't make yourself carefully follow their whims away from that which of the truth came {has come} to you. For each of you, We made a divine law and a methodological path. And **if** Allaah had wished [to], He would have *made* you a single community, ~~and~~ but [He didn't do so]—in order that He {so as to} test you in what He gave {has given} you. So race one another [to] ~~the~~ [future] good deeds. To Allaah is your collective place of return, then He will inform you [in connection] with {about} that which you used to differ with one another in [relation to] {concerning} ~~it~~ {that in which you used to differ with one another}.

[49] And [so] that [We would command]: 'Judge between them with what Allaah has caused to be sent down, and don't make yourself carefully follow their whims, and be wary of them, [in case] **that** {lest} they tempt you away from part of what Allaah has caused to be sent down to you.' So, if they will have turned themselves away {**turn themselves away**}, then know *that* Allaah just wants **that** He {to} strike them by [reason of] {because of} some of their punishable misdeeds. And truly, many of the people are ***iniquitous***.

Note: *an* is *maSdaree*, linked to the first phrase of verse 48.

[50] So do they seek [the] judgment of the Age of Ignorance? And who is better [in] Judgment than Allaah for a People they {who} are certain?

117.51

[51] Oh you ~~those~~ who [have] believed, don't take for yourselves the Jews and the Christians [as] protecting friends or allies. Some of them are protecting friends and allies of some {others}. And whoever of you turns himself towards them, then {well} truly, he is from [among] them. Truly, Allaah doesn't guide ~~the~~ **wrongdoing** People{s}.

[52] So you see those who in their {in whose} hearts is a sickness striving to hasten for the sake of them {for their sake}, saying 'We dread [the case] **that** a turn of fortune will strike <a turn of fortune's striking> us.' Then {Well} Allaah may be such **that** He will bring ~~the~~ conquest, or an order from His presence, so they will become ~~ones who are~~ regretful on account of what they kept secret within themselves.

Note: See Tafseer al Jalaalayn Arabic text for *fee-him* (for their sake).

[53] And those who [have] believed say 'Are these those who swore by Allaah [in the] strenuousness of their oaths [that] truly, they were *with* you?' Their works became {have become} void, so they became {have become} losers.

[54] Oh you ~~those~~ who [have] believed, whoever of you makes himself turn back from his religion, then [in the near future] Allaah will bring [forth] a People He will love them {whom He will love}, and they will love Him; most lowly toward the believers, stern toward the disbelievers, struggling in [the] Way of Allaah, and not fearing [the] blame of one who blames. That is Allaah's Grace. He gives it {which He gives} to whomever He wishes. And Allaah is All-Encompassing, All-Knowing.

[55] Your Protecting Friend is only Allaah, and [also] His Messenger, and those who [have] believed—those who establish the ritual prayer and give the *zakaah*, and they are ones who bow.

Note: See Tafseer ibn Katheer for *wa hum raaki'oon*. The Shee'ah translate this as "give the *zakaah* while they are bowing" to be evidence for a fabricated *hadeeth* about 'Alee (r.a.) —ignoring that it is a general, plural statement, not specific to an individual.

[56] And whoever turns himself towards Allaah and His Messenger and those who [have] believed, then truly, [the] party of Allaah, they are the victors.

[57] Oh you ~~those~~ who [have] believed, don't take for yourselves [as] protecting friends or allies those who purposely took {have purposely taken} your religion [as an object of] mockery and [as] a game (from those who were given the Book from

[times] before {in times before} you, and the staunch disbelievers). And have *taqwaa* {be fearfully aware} of Allaah if you will have been {**are**} believers.

118.58

[58] And ↓when↓ you will have made the call {**make the call** } to the ritual prayer, they will have purposely taken {**purposely take**} it [as an object of] mockery and [as] a game. That is by [reason] *that* {because} they are a People they {who} don't understand.

[59] Say 'Oh People of the Book, do you harbour malice against us except {for any reason other than} **that** we [have] believed in Allaah, and what was {has been} caused to be sent down to us, and what was caused to be sent down from [times] before {in times before}, and *that* most of you are **iniquitous**?'

[60] Say 'Shall I inform you of worse than that [as a way of] being rewarded, in the sight of Allaah? Him whom Allaah cursed ~~him~~ and became angry with ~~him~~ (and He made [some] of them ~~the~~ apes and ~~the~~ swine), and [him who] worshipped the *TaaGHoot* {~~the~~ false god{s}}. Those are [in a] worse position and more astray from the middle way.'

[61] And ↓when↓ they will have come {**come**} to you, they will have said {**say**} 'We [have] believed' and [yet] they certainly will have entered {**enter**} with ~~the~~ disbelief, and they certainly will have *departed* {***depart***} with it. And Allaah is [the] Most Knowing [in connection] with {about} what they used to conceal.

[62] And you see many of them striving to hasten in ~~the~~ sin and ~~the~~ hostility, and their eating of ~~the~~ unlawful gain. What they used to perform is absolutely *evil*.

[63] Why don't the rabbis and the priests forbid them from their utterance of ~~the~~ sin, and their eating of ~~the~~ unlawful gain? What they used to knowingly do is absolutely *evil*.

[64] And the Jews said 'Allaah's Hand is ~~a thing which is~~ chained.' *Their* hands were chained {May *their* hands be chained}, and they were cursed {may they be cursed} by [reason of] {because of} what they said. Nay, rather His Two Hands are both ~~things which are~~ extended. He spends how He wishes. And what was {has been} caused to be sent down to you from your Lord will most definitely increase many of them [in] inordinate transgressing and disbelief. And We [have] **cast**→ ~~the~~ enmity and ~~the~~ vehement hatred between them up to [the] Day of ~~the~~ Standing. [In] every what→ {case that} {Every time} they will have caused a fire for ~~the~~ war to be lit {**cause** a fire for war **to be lit**}, Allaah will have extinguished {**extinguishes**} it. And they strive [for] corruption in the land, and Allaah doesn't like the corrupters.

Note: See 17:29

119.65

[65] And **if** [it were the case] *that* [the] People of the Book had believed and had *taqwaa*, We would have firmly *covered* their evil deeds away from them, and We would have made them *enter* [the] Gardens of ~~the~~ Delight.

[66] And **if** [it were the case] *that* they had observed the Torah and the Gospel, and what was {has been} caused to be sent down to them from their Lord, they would have *eaten* from above them and from under their feet. Of them was a community ~~one~~ which made itself follow the middle way, and [yet] many of them, what they would do was evil.

[67] Oh you, the Messenger, [continuously] convey what was {has been} caused to be sent down to you from your Lord. And if you haven't done [so], then you won't have [continuously] conveyed His Message. And Allaah will defend you from the people. Truly, Allaah doesn't guide ~~the~~ **disbelieving** People{s}.

Note: *ballaGHa* emphasises ongoing conveyance, whereas *ablaGHa* emphasises having made the message reach its recipients, or a one-off situation of conveyance (see 9:6).

[68] Say 'Oh People of the Book, you **are** not [grounded] on a [single] thing until you observe the Torah and the Gospel and what was {has been} caused to be sent down to you from your Lord.' And what was {has been} caused to be sent down to you from your Lord will most definitely increase many of them [in] inordinate transgressing and disbelief, so don't grieve over ~~the~~ **disbelieving** People{s}.

[69] Truly, those who [have] believed, and those who were Jews, and the Sabaeans, and the Christians—whoever believed in Allaah and the Last Day and performed that which was righteous—then there is no fear upon them, and *they don't grieve*.

[70] We *certainly* took [the] solemn pledge [of] the Children of Israel, and We sent Messengers to them. [In] every what→ {case that} {Every time} a Messenger came to them with what their souls didn't fancy, a group they called liars, and a group they would kill.

120.71

[71] And they reckoned ~~[it to be the case]~~ **that** there would be <on there being> no *fitnah*, so they became blind and became deaf. Then [later] {Thereafter}, Allaah returned His Favour upon them. Then [later] {Thereafter}, many of them became blind and became deaf. And Allaah is All-Seer [in connection] with {of} what they perform.

[72] Those will have *certainly* disbelieved {**disbelieve**} who will have said {**say**} 'Truly, Allaah *He* is the Messiah, son of Mary,' and [at the same time] {*while*} the *Messiah* said 'Oh Children of Israel, worship Allaah, my Lord and your Lord. Truly, he who associates partners with Allaah, then {~~—well,~~} Allaah certainly forbade {has certainly forbidden} the Garden to him, and his abode will be the Fire. And there

won't be any {will be **no**} helpers for the wrongdoers {~~the wrongdoers **won't have** any helpers~~}.'

[73] Those who will have said {**say**} 'Truly, Allaah is [the] third of three' will have *certainly* disbelieved {**disbelieve**}. And there **isn't** any god except {but} a unitary god. And if they haven't refrained themselves from what they were saying, a painful punishment will most definitely touch those of them who [have] disbelieved.

[74] So will they not turn in repentance to Allaah and ask Him for forgiveness? And Allaah is Forgiving, Specifically-Merciful.

[75] The Messiah, son of Mary, **was not** except {but} a Messenger. The Messengers from [times] before {in times before} him certainly passed away. And his mother was a truthful woman. They both used to eat ~~the~~ food. Look at how We make the signs clear to them, then [later] {and again} look. However are they beguiled?

[76] Say 'Do you worship other and better than {besides} Allaah that which doesn't have {has no} authoritative power [of] harm and not {nor} benefit for you? And [yet] Allaah, *He* is the All-Hearer, the All-Knowing.'

121.77

[77] Say 'Oh People of the Book, don't [let] other-than-the-truth {[what is] other-than-the-truth} exceed the due bounds in your religion, and don't make yourselves strive to follow [the] whims of a People they {who} certainly went astray from [times] before {in times before}, and caused many to go astray, and strayed from the middle way.'

Notes: Vocalisation of *other-than-the-truth* can result in the loss of its specific meaning, necessitating the addition of *what is*.

See 4:171

[78] [The] ones of [the] Children of Israel who disbelieved were cursed on [the] tongue of David and Jesus, son of Mary. That was by [reason of] {because of} what→ {the fact that} they disobeyed and they used to make themselves transgress.

[79] They didn't use to forbid one another from *munkar* they did ~~it~~ {which they did}. What they used to do is absolutely *evil*.

[80] You see many of them turn themselves towards those who [have] disbelieved. What their souls [have] sent ahead for them is absolutely *evil*: ~~[the case]~~ **that** Allaah became {has become} wrathful with them, and [that] they will {~~to be~~} ~~be ones who~~ stay perpetually in the punishment.

[81] And **if** they used to believe {had believed} in Allaah and the Prophet, and what was {has been} caused to be sent down to him, they wouldn't have taken them [as] protecting friends or allies for themselves, ~~and~~ but many of them are **iniquitous**.

Note: *kaanoo yu'minoon* has a literal meaning of *have been believing*.

[82] You will most definitely find [the] strongest of the people [in] enmity to those who [have] believed [to be] the Jews and those who [have] committed *shirk*. And you will most definitely find [the] nearest of them [in] love to those who [have] believed [to be] those who will have said {**say**} 'Truly, we are Christians.' That [is] by [reason] *that* {because} [some] of them are priests and monks, and *that* {because} they don't consider themselves great.

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122.83

[83] And ↓when↓ they will have heard {**hear**} what was {has been} caused to be sent down to the Messenger, you will see their eyes overflowing due to the tear {with tears} due to what they will have recognised {**recognise**} of the truth. They will say 'Our Lord, we [have] believed, so write us down [along] with the witnesses.

[84] And what [reason is there] for us {would we have} [that] we don't believe {for not believing} {~~to not believe~~} in Allaah and that which came {has come} to us of the truth, and longing for [it to be the case] **that** our Lord makes {our Lord to make} us enter [along] with the People{s} of ~~the~~ ones who were righteous {the **righteous** Peoples}?'

[85] So Allaah will have given them a reward by [virtue of] what they said: Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually. And that is [the] recompense of the persistent doers of good.

[86] And those who will have disbelieved and falsely denied Our signs, those will be [the] companions of the Hellfire.

[87] Oh you ~~those~~ who [have] believed, don't make [the] good things of what Allaah [has] made lawful for you unlawful, and don't make yourselves transgress. Truly, Allaah doesn't love the ones who make themselves transgress.

[88] And eat from what good, lawful [things] Allaah [has] provided you. And have *taqwaa* {be fearfully aware} of Allaah, the One Whom you are believers in ~~Him~~ {in Whom you are believers}.

[89] Allaah doesn't take you to task by [reason of] {because of} ~~the~~ thoughtless utterance {utterances} in your oaths, ~~and~~ but He takes you to task by [reason of] {because of} what of the oaths {the oaths which} you [have] ratified, so its expiation is feeding ten destitute ones [the] average of what you feed your families, or their clothing, or freeing an enslaved neck. So, whoever hasn't found [the means], then [there is the] fasting of three days. That is expiation of your oaths ↓when↓ you will have sworn {**swear**} [in vain], and [yet] keep your oaths. Like that {In this manner},

Allaah makes His signs clear to you, [so that] *perhaps* (hopefully) you will be thankful.

123.90

[90] Oh you ~~those~~ who [have] believed, ~~the~~ wine, and ~~the~~ game {games} of chance, and ~~the~~ pagan sacrificial stones, and ~~the~~ divinatory arrows are only a filthy act from [the] work of ~~the~~ Satan, so shun it {them}, [so that] *perhaps* (hopefully) you will be successful.

[91] In ~~the~~ wine and ~~the~~ game {games} of chance, ~~the~~ Satan only wants **that** he causes {to cause} ~~the~~ enmity and ~~the~~ vehement hatred between you, and {to} **hinder** you from [~~the~~] remembering ~~of~~ Allaah and from the ritual prayer. So will you be ones who refrain themselves?

Note: The use of *fee* (in) rather than *bi* (by means of) emphasises their being intrinsic to consumption and involvement.

[92] And obey Allaah and obey the Messenger, and beware. So, if you will have turned yourselves away {**turn yourselves away**}, then know *that* [the duty] upon Our Messenger is just ~~the~~ *mubeen* {**clear**} conveyance.

[93] There **is** not a misdemeanour [charged] against those who will have believed {**believe**} and performed {**perform**} ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} in [relation to] {concerning} what they [had] fed on, just ↓when↓ {so long as} they will have had *taqwaa* {**have** *taqwaa*} {**are** fearfully aware}, and believed {**believe**} and performed {**perform**} ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, then [later] {and subsequently} will have had *taqwaa* {**have** *taqwaa*} {**are** fearfully aware} and believed {**believe**}, then [later] {and thereafter} will have had *taqwaa* {**have** *taqwaa*} {**are** fearfully aware} and persistently did good {**persistently do good**}. And Allaah loves the persistent doers of good.

[94] Oh you ~~those~~ who [have] believed, Allaah will most definitely test you with something of the game your hands and your spears can reach ~~it~~ {which your hands and your spears can reach}, in order {so} that Allaah [may] know him who fears Him in the unseen. So whoever will have made himself transgress {**makes himself transgress**} after that, then there will be a painful punishment for him {he will have a painful punishment}.

Note: *unseen* in this usage carries a meaning of *the times when no-one is around*.

[95] Oh you ~~those~~ who [have] believed, don't kill ~~the~~ game and [at the same time] {*while*} you are ~~ones~~ in the state of *ih<u>r</u>aam*. And whoever of you will have killed {**kills**} it [~~as] one who will have wilfully intended~~ {**wilfully intending**} [to], then [the] recompense will be [the] like of what he killed, from the grazing livestock (two just men among you will judge [in connection] with {about} it), [as] an offering ~~one~~ which reaches the Ka'bah, or expiation of [the] food of [the] destitute ~~ones~~, or [the]

equivalent of that [in] fasting—in order {so} that he [may] taste [the] evil consequence of his deed. Allaah [has] turned away from what preceded [of your sins] {[has] pardoned what preceded}, and whoever will have reverted {**reverts**}, then Allaah will avenge Himself against him. And Allaah is Almighty, Possessor of vengeance.

124.96

[96] [The] game of the sea and its food was {has been} made lawful for you, [as] a provision for you and for ~~the~~ traveller{s}. And [the] game of the land was {has been} made unlawful to you as long as you will have remained {**remain**} [in] *ih<u>r</u>aam*. And have *taqwaa* {be fearfully aware} of Allaah, the One Whom to *Him* you will be gathered and driven.

[97] Allaah made the Ka'bah (the Sacred House) [as] an **enduring institution** for the people—and [also] ~~the~~ sacred month{s}, and ~~the~~ offering{s} and the garlands. That is in order that {so} you [may] know *that* Allaah knows what is in the heavens and what is on ~~the~~ Earth, and *that* Allaah is All-Knower [in connection] with {about} everything.

[98] Know *that* Allaah is severe in ~~the~~ punishment, and *that* Allaah is Forgiving, Specifically-Merciful.

[99] There **is no** [duty] upon the Messenger except ~~the~~ conveyance, and Allaah knows what you make manifest and what you conceal.

[100] Say 'The bad and the good are not equal, ~~and~~ [even] **if** [the] abundance of the bad will have amazed {**amazes**} you.' So have *taqwaa* {be fearfully aware} of Allaah, oh possessors of ~~the~~ sound understanding, [so that] *perhaps* (hopefully) you will be successful.

[101] Oh you ~~those~~ who [have] believed, don't ask about things if made plain to you they would distress you {which if made plain to you would distress you}, and [yet] if you ask about them [in] the period [in which] the Qur'aan is being sent down [in stages], they will be made plain to you. Allaah will have turned away from [the wrong within] {will have pardoned} them, and Allaah is Forgiving, Forbearing.

[102] A People from [a time] {in a time before} before you certainly asked them, then [later] {then subsequently} became disbelievers by [means of] them.

[103] Allaah didn't appoint any *Ba<u>h</u>eerah*, and no {nor} a *Saaa'ibah*, and no {nor} a *WaSeelah*, and no {nor} a *<u>H</u>aam*, ~~and~~ but those who [have] disbelieved intentionally fabricate ~~the~~ lie {lies} about Allaah. And most of them don't understand.

125.104

[104] And ↓when↓ it was said to them 'Come to what Allaah [has] caused to be sent down, and to the Messenger' they said 'What we found our forefathers on ~~it~~ is our

sufficiency {sufficient for us}.' ~~And~~ [Even] **if** their forefathers didn't use to know a [single] thing, and didn't {nor} become guided?

[105] Oh you ~~those~~ who [have] believed, upon you [is responsibility for] your own souls {you are responsible for yourselves}. He who will have gone astray {**goes astray** } doesn't hurt you ↓when↓ you will have become guided {**become guided**}. To Allaah is your collective place of return, then He will inform you [in connection] with {of} what you used to perform.

[106] Oh you ~~those~~ who [have] believed, [the] testimony between you (↓when↓ ~~the~~ death will have become present {**becomes present**} with one of you) [at] the time of the will is [that] of two men of justice among you—or of two others from other than you if *you* ~~will~~ *have struck out* on the Earth then [the] **calamity** of ~~the~~ death will have struck {**strikes**} you. You [should] detain them both from [the time] after {in the time after} the ritual prayer, then they [should] both swear by Allaah (if you will have caused yourselves to have suspicious doubt {**cause yourselves to have suspicious doubt**}) 'We are not buying a price with it, ~~and~~ [even] **if** he were one possessing the closeness {a relative}, and we are not concealing [the] testimony of Allaah. Truly, we would definitely be from [among] the sinners in that case.'

[107] Then, if it will have been stumbled upon {**comes to light**} *that* they both will have deserved {**deserve**} [the charge of] sin, then two others of those who will have been found {**are found**} to possess the right over them [should] both stand [in] their standing place (the two next of kin), then both swear by Allaah '*Our* testimony is truer than their testimony, and we didn't make ourselves transgress. Truly, we would definitely be from [among] the wrongdoers in that case.'

[108] That is closer [to the situation] {makes it more likely} **that** they will come with ~~the~~ testimony upon {in} its proper form, or fear [~~the situation~~] **that** oaths would be <oaths being> referred to after *their* oaths. And have *taqwaa* {Be fearfully aware} of Allaah and listen. And Allaah doesn't guide ~~the~~ **iniquitous** People{s}.

126.109

[109] [The] Day Allaah gathers the Messengers, then says 'What were you responded [with]?' they will have said 'There is no knowledge for us {We have no knowledge}. Truly You, *You* are the Omniscient of the things made unseen.'

[110] ←When Allaah will have said 'Oh Jesus, son of Mary, remember My Favour upon you and upon your female who gave birth to you {your **birth mother**}, ←when I supported you with the Holy Spirit. You would speak with the people in the cradle and [in] maturity. And ←when I taught you the Book, and the Wisdom, and the Torah, and the Gospel. And ←when you would create [something] like [the] shape of the {a} bird {a bird-like shape} from ~~the~~ clay by My permission, then you would breathe into it, so it would become a bird by My permission, and you would heal the one born blind and the leper by My permission, and ←when you would bring out the

dead [ones] by My permission. And ←when I restrained [the] Children of Israel from you ←when you came to them with ~~the~~ clear proofs, then those of them who disbelieved said 'This is not except {but} *mubeen* {**clear**} sorcery.'

[111] And ←when I inspired to the *h*awaariyyeen {Disciples}→that→ {:} 'Believe in Me and in My Messenger' they said 'We [have] believed, and bear witness to [the fact] *that* we are ones who submitted {Muslims}.''

[112] ←When the *h*awaariyyoon {Disciples} said 'Oh Jesus, son of Mary, is your Lord able **that** He send down {to send down} upon us a Table from ~~the~~ heaven?' he said 'Have *taqwaa* {Be fearfully aware} of Allaah if you will have been {**are**} believers.'

[113] They said 'We want **that** we {to} eat from it, and [that] our hearts {to} be at ease, and [that] we {to} know ~~[it to be the case]~~ **that** you [have] certainly told us the truth, and [that] we {to} be from [among] the witnesses to it.'

127.114

[114] Jesus, son of Mary, said 'Oh Allaah, our Lord, cause a Table to be sent down upon us from ~~the~~ heaven, it {which} will be a recurring festival for us—for [the] first of us and [the] last of us—and a sign from You. And provide for us, and You are [the] best of ~~the~~ providers.'

[115] Allaah said 'Truly, I am One Who will send {sending} it down upon you, then whoever of you disbelieves afterwards, then truly, I will punish him [with] a punishment I don't punish a [single] one from the Worlds [of man and *jinn*] [with] ~~it~~ {[with] which I don't punish a [single] one {anyone} [else]} {with which I punish no-one else} from the Worlds [of man and *jinn*].'

[116] And ←when Allaah will have said 'Oh Jesus, son of Mary, did *you* say to the people "Take me and my mother as two gods for yourselves other and lesser than {besides} Allaah?"' he will have said 'Your Immaculacy…! It **wasn't** for me **that** I {to} say what ~~it~~ **is** not for me [to say] by right. If I *had* said it, then You would certainly have known it. You know what is in my self, and [yet] I don't know what is in Your Self. Truly You, *You* are [the] Omniscient of the things made unseen.

Notes: *yakun* indicates a continuous state in the past, but English doesn't use the past continuous in this way.

Pluperfect followed by perfect again indicates Allaah's (a.w.j.) knowledge of events through experience of them happening.

[117] I didn't say to them [anything] {said nothing to them} except {but} what You ordered me with ~~it~~ →that→ {:} 'Worship Allaah, my Lord and your Lord.' And I was a witness over them as long as I remained ~~in~~ [amongst] them, then →**when**← You took me fully, You were Yourself the Watcher over them, and You are ~~a~~ Witness over everything.

[118] If you punish them, then truly, they are Your slaves, and if You forgive for them, then truly You, *You* are the Almighty, the All-Wise.'

[119] Allaah will have said 'This is the Day their truthfulness will benefit the ones who were true [in fulfilling their oath]. For them are {They have} Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually—forever. Allaah will have been pleased with them, and they will have been pleased with Him. That is the tremendous attainment.'

[120] To Allaah [belongs] [the] Dominion of the heavens and ~~the~~ Earth and what is in them, and He is [One] possessing power over everything.

128.1

(6) Al An'aam [The Grazing Livestock]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ~~The~~ {All} praise [belongs] to Allaah; the One Who created the heavens and ~~the~~ Earth, and made the manifold darknesses and the light. Then [later] {Thereafter}, those who [have] disbelieved in their Lord make [others] equal [to Him].

[2] He is the One Who created you from clay, then [later] {then subsequently} ~~He~~ decreed a term (and a term is a specified thing with Him), then [later] {then subsequently} *you cause yourselves to doubt*.

[3] And He is Allaah in the heavens and on ~~the~~ Earth. He knows your secret and your openly conspicuous thing, and He knows what you earn.

[4] And there **wouldn't** come to them any verse of the verses of their Lord {**no** verse of [the] verses of their Lord would come to them} except [that] they ~~were ones who~~ turned away from it [in spirit].

[5] Then they [have] certainly, falsely denied the truth →**when**← it came {has come} to them, so [in the near future] [the] tidings of what they used to mock ~~it~~ will come to them.

[6] Haven't they seen {considered} how many a generation We destroyed from [times] before {in times before} them? We assigned them places on the Earth ~~what~~ {which} We haven't assigned [as] places for you. And We sent the sky upon them [as] an instrument of continuous, abundant rain, and made ~~the~~ rivers, flowing from under them. Then We destroyed them by [reason of] {because of} their punishable misdeeds, and produced another generation from [some time] after {sometime after} them.

Notes: *midraarun* is of the form *mif'aalun*, being an instrument to accomplish the Form I verb *darra*.

anSHa'a (Form IV) carries meanings of causing: life, origination, production, growth, growing up, development, maturing and raising up in elevation.

[7] And **if** We had sent down upon you a Book on parchment, then they had touched it with their hands, those who [have] disbelieved would have *said* 'This is not except {but} *mubeen* {**clear**} sorcery.'

[8] And they said 'Why wasn't an Angel {hasn't an Angel been} caused to be sent down upon him?' And [yet] **if** We had caused an Angel to be sent down, the affair would have been *decided*, then [later] {and furthermore} they wouldn't be given [any] {would be given no} respite.

129.9

[9] And **if** We had assigned him an Angel, We would have *made* him a **man**, and We would have *obscured* to them what they obscure.

[10] And Messengers were *certainly* mocked from [times] before {in times before} you, so what they used to mock ~~it~~ beset those of them who made fun.

Note: *<u>h</u>aaqa* emphasises the all-encompassing, evil result of actions, whereas *a<u>h</u>aaTa* emphasises encompassment more generally, in its literal and metaphorical uses.

[11] Say 'Travel on the Earth then [later] {and thereafter}, look at how [the] resultant state of the ones who falsely denied was.'

[12] Say 'To whom [belongs] what is in the heavens and ~~the~~ Earth?' Say 'To Allaah.' He [has] prescribed ~~the~~ Mercy [as an obligation] upon Himself. He will most definitely gather you to [the] Day of ~~the~~ Standing, no unsettling doubt in [relation to] {concerning} ~~it~~ {concerning which there is no unsettling doubt}. Those who [have] lost their souls, then {well}, *they don't believe*.

Note: *fee* (in) here includes the Earth, unlike its usual separate mention as *fi-l arD* (on the Earth).

[13] And to Him [belongs] whatever will have dwelt {**dwells**} in the night and the day, and He is the All-Hearer, the All-Knowing.

[14] Say 'Do I take for myself other than Allaah, [the] Creator of the heavens and ~~the~~ Earth from nothing, [as] a protecting friend, and [yet] *He* feeds and isn't fed?' Say 'Truly, I was {have been} ordered **that** I {to} be [the] first of whoever [has] submitted, and "*Don't* be from [among] the ones who commit *shirk.*"'

[15] Say 'Truly, I fear, if I will have disobeyed {**disobey**} my Lord, [the] punishment of a tremendous Day.'

[16] Whomever it is averted from ~~him~~ on that Day, then {~~well~~} He will have certainly had mercy on him. And that is the *mubeen* {**clear**} attainment.

[17] And if Allaah touches you with harm, then there is no remover of it except {but} He. And if He touches you with good, then He is [One] possessing power over everything.

Note: *Durrun* is a passive structure and emphasises the inflicted nature of the harm, whereas *Darrun* describes harm in general (see 5:76 for example).

[18] And He is the Subjugator over His slaves, and He is the All-Wise, the All-Aware.

130.19

[19] Say 'What thing is greatest [as] testimony?' Say 'Allaah is ~~a~~ Witness between me and ~~between~~ you, and this Qur'aan was {has been} revealed to me in order {so} that I [may] warn {~~for me to warn~~} you with it, and whomever it will have reached {**reaches**}. Do you truly bear *witness* *that* there are other gods with Allaah?' Say 'I don't bear witness.' Say 'He is only a unitary god, and truly, I am free of what you associate.'

[20] Those whom We gave the Book recognise him like what {just as} they recognise their sons. Those who [have] lost their souls, then {well}, *they don't believe*.

[21] And who is more wrongful than he who will have intentionally fabricated {**intentionally fabricates**} a lie about Allaah, or falsely denied {**falsely denies**} His signs? Truly, the wrongdoers are not successful.

[22] And [the] Day We gather [the] entirety [of] them, then [later] {then subsequently} say to those who committed *shirk* 'Where are your partners whom you used to assert?'

[23] Then [later] {Thereafter}, their [final] *fitnah* won't [yet] have been except {but} **that** they will {to} have said 'By Allaah our Lord, we weren't ones who committed *shirk*.'

[24] Look at how they will have lied against themselves. And what they used to intentionally fabricate will have gone away from them.

[25] And of them is he who makes himself listen to you, and [yet] We [have] made a preventive covering [be] {[have] placed a preventive covering} upon their hearts, [in case] **that** {lest} they comprehend it, and in their ears a deafness. And if they see every sign, they don't believe in it, until {to the extent of} those who [have] disbelieved saying, ↓when↓ they will have come {**come**} to you, wrangling with you 'This is not except {but} [the] fables of the people of former ages.'

[26] And *they forbid* from it and refrain from it, and they destroy not except {but} themselves, and [yet] they are **not** cognisant [of it].

[27] And **if** you [could] see ←when they will have been made to stand still before the Fire, then they will have said ‘Oh, would that we would be returned back, and we wouldn’t falsely deny [the] signs of our Lord, and we would be from [among] the believers.’

131.28

[28] Nay, rather what they used to make hidden from [times] before {in times before} will have become manifest to them. And **if** they had been returned back, they would have *reverted* to what they were {had been} forbidden from ~~it~~. And truly, they are *liars*.

[29] And they will have said {**say**} ‘It {There} is not except {but} our life of the world, and we will **not be** ~~ones who are~~ resurrected.’

[30] And **if** you [could] see ←when they will have been made to stand still before their Lord. He will have said ‘**Is** this not in [accordance with] the truth?’ They will have said ‘Yes indeed [it is], by our Lord.’ He will have said ‘So taste the punishment by [reason of] {because of} what→ {the fact that} you used to disbelieve.’

[31] Those who [have] falsely denied Allaah’s meeting {meeting Allaah} will have certainly lost, until ↓when↓ the Hour will have come to them suddenly, they will have said ‘Oh, our regret over what we neglected in [relation to] {concerning} it.’ And *they* will be carrying their burdens on their backs. Well, what they bear will have been *evil*.

[32] And the life of the world is **not** except {but} a game and a diversion, and the Home of the *Hereafter* is better for those who have *taqwaa* {are fearfully aware}. So don’t you understand?

[33] We certainly know [that] truly, ~~the thing~~ {that} which they say *grieves* you. So, truly, they aren’t calling you a liar, ~~and~~ but the wrongdoers knowingly deny [the] signs of Allaah.

[34] And Messengers were *certainly* called liars from [times] before {in times before} you, then they were patient over what→ {the fact that} they were called liars. And they were made to experience harm until Our help came to them. And there is no changer of [the] Words of Allaah. And [some] of [the] news of the Ones Who were Sent {Sent Ones} *already* came {has *already* come} to you.

[35] And if it will have been {**is**} [the case that] their turning aside will have been [too] great {**is [too] great**} [a thing] to you, then if you will have been able {**are able**} **that** you {to} seek for yourself a tunnel in the Earth, or a ladder into ~~the~~ heaven, so that you bring them a sign… And **if** Allaah had wished [to], He would have *gathered* them upon ~~the~~ guidance, so *don’t* be from [among] the ~~ones who are~~ ignorant.

132.36

[36] Only those who hear will become responsive. And the dead: Allaah will resurrect them, then [later] {then subsequently} they will be returned to Him.

[37] And they said 'Why wasn't a sign sent down {hasn't a sign been sent down} upon him from his Lord?' Say 'Truly, Allaah ~~is One Who~~ has power over [the case] **that** He send <His sending> down [of] a sign, ~~and~~ but most of them don't know.'

[38] And there **isn't** any {is **no**} moving creature on ~~the~~ Earth, and no {nor} a thing that flies, flying with its two wings, except {but} [that] they are communities of your similitudes. We didn't neglect anything {neglected nothing} in the Book. Then [later] {Thereafter}, they will be gathered and driven to their Lord.

[39] And the ones who [have] falsely denied Our signs are deaf and dumb, in the manifold darknesses. Whomever Allaah wishes, He causes him to go astray, and whomever He wishes, He makes him [to be] {puts him} on a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[40] Say 'Did you see {consider} {Have you considered} [for] yourselves: if Allaah's punishment came to you, or the Hour came to you, would you supplicate *other* than Allaah, if you will have been {**are**} ~~ones who are~~ true [to what you say]?'

[41] Nay, rather Him [alone] you would supplicate, then He would remove what you were supplicating to Him [about] if He will have wished [to], and you would forget what you associate.

[42] And We *certainly* sent to communities from [times] before {in times before} you, then We seized them with ~~the~~ adversity and ~~the~~ hardship, [so that] *perhaps* (hopefully) they would abase themselves.

[43] So why didn't they become abased ←when Our [punishing] might came to them? ~~And~~ But their hearts were hard, and ~~the~~ Satan adorned for them what they used to perform.

[44] So, →**when**← they forgot what they were {had been} reminded of ~~it~~, We opened [the] gates of everything upon them until, ↓when↓ they rejoiced in what they were {had been} given, We seized them suddenly, then lo! they were ~~ones who were~~ silent with grief.

133.45

[45] So [the] last root of the People ~~those~~ who did {had done} wrong was severed. And ~~the~~ {all} praise [belongs] to Allaah, Lord of the Worlds [of man and *jinn*].

[46] Say 'Did you see {consider} {Have you considered}: if Allaah took your hearing and your sights, and put a seal on your hearts, who is a god other than Allaah it {who} [could] bring it {them} [back] to you?' Look at how We elaborate the signs, then [later] {then subsequently} *they turn away and leave*.

Note: *Sarrafa* emphasises the repeated turning of the viewpoint from which something is described or discussed.

[47] Say ‘Did you see {consider} {Have you considered} [for] yourselves: if Allaah’s punishment came to you suddenly, or [as] a conspicuous thing, would [any] except {but} ~~the~~ **wrongdoing** People{s} be destroyed?’

[48] And We **don’t** send the Ones Who are Sent {Sent Ones} except [as] {for any reason other than to be} gladdeners [with glad tidings], and [~~as~~] Constant Warners. So whoever will have believed and reformed himself, then {~~well~~} there is no fear upon them, and *they don’t grieve*.

[49] And those who [have] falsely denied Our signs, the punishment will touch them by [reason of] {because of} what→ {the fact that} they used to be iniquitous.

[50] Say ‘I don’t say to you “[The] treasuries of Allaah are with me.” And I don’t know the Unseen. And I don’t say to you “Truly, I am an Angel.” I make myself carefully follow not except {but} what is revealed to me.’ Say ‘Is {Are} the blind man and the seeing equal? So don’t you make yourselves reflect?’

[51] And warn with it those who fear [the case] **that** they will be <their being> gathered and driven to their Lord (there **is** not a protecting friend, and no {nor} an intercessor for them {they don’t **have** a protecting friend, and no {nor} an intercessor}, other and better than {besides} Him), [so that] *perhaps* (hopefully) they will have *taqwaa* {be fearfully aware}.

[52] And don’t drive away those who supplicate their Lord in the morning and the evening, desiring His Face. There **isn’t** anything {is **nothing**} from their accounting [due] upon you, and there **isn’t** anything {is **nothing**} from your accounting [due] upon them so {such that} you would drive them away, then be from [among] the wrongdoers.

134.53

[53] And like that {in that way}, We tried some of them by some {others}, in order {so} that they [would] say ‘Is it these from amongst us {of all people,} Allaah [has] bestowed Favour upon ~~them~~ {whom Allaah [has] bestowed Favour upon}?!’ **Is** not Allaah [the] Most Knowing [in connection] with {about} the ~~ones who are~~ thankful?

[54] And ↓when↓ those who [have] believed in Our signs will have come {**come**} to you, then say ‘Peace be upon you. Your Lord [has] prescribed upon {for} Himself the Mercy *that* he of you who will have performed {**performs**} evil in ignorance, then [later] {then subsequently} turned in repentance {**turns in repentance**} from [a time] after {sometime after} it and reformed {**reforms**} himself, *that* then, He is Forgiving, Specifically-Merciful.’

[55] And like that {in this way,} We explain the verses in detail, and in order {so} that [the] way of the criminals becomes clear.

Note: *faSSala* is Form II and implies a repeated and stage-by-stage process.

[56] Say 'Truly, I was {have been} forbidden **that** I {to} worship those whom you supplicate other and lesser than {besides} Allaah.' Say 'I don't make myself carefully follow your whims. I would have certainly gone astray in that case, and I wouldn't be from [among] the ones who are guided.'

[57] Say 'I am [grounded] upon a clear proof from my Lord, and [yet] you [have] falsely denied Him. What you seek to hasten ~~it~~ **isn't** with me {in my possession}. ~~The~~ Judgment is not except {but} for Allaah. He relates the truth. And He is the best of ~~the~~ distinguishers.'

Note: *bi-hee* is used here, and *min-hu* in 10:50

[58] Say '**If** [it were the case] *that* what you seek to hasten ~~it~~ were with me {in my possession}, the affair between me and ~~between~~ you would have been *decided*. And Allaah is [the] Most Knowing [in connection] with {about} the wrongdoers.'

[59] And with *Him* are [the] keys of the Unseen. He doesn't know {No-one knows} them except {but} Him. And He knows what is in the land and the sea. And any leaf **doesn't** fall {**not** a leaf **falls**}, except [that] He knows it. And not {Nor} [is there] a grain in [the] manifold darknesses of the earth, and no {nor} a moist thing, and no {nor} a thing which is dry, except {but} [that] it is in a *mubeen* {**clear**} Book.

135.60

[60] And He is the One Who takes you [in the minor death] at night, and He knows what you committed in the day. Then [later] {Thereafter}, He sends you into it, in order {so} that a **specified** term be completed. Then [later] {Thereafter}, to Him will be your place of return. Then [later] {Thereafter}, He will inform you [in connection] with {of} what you used to perform.

[61] And He is the Subjugator, above His slaves. And He sends guardians over you until, ↓when↓ ~~the~~ death will have come {**comes**} to one of you, Our Messengers take him fully [in death] and *they are not remiss*.

Note: See Tafseer al Jalaalayn for the positioning, and hence the meaning, of *fawqa* (above).

[62] Then [later] {Thereafter}, they are returned back to Allaah their Patron, the True. Well, the Judgment is for Him, and He is [the] fastest of ~~the~~ Reckoners.

Note: See Tafseer al Jalaalayn for *al <u>h</u>aqq* (the True).

[63] Say ‘Who delivers you from [the] manifold darknesses of the land and the sea? You supplicate Him [in] abasement and made hidden. “*If* He will have saved {**saves**} us from this, we will most definitely be from [among] the ~~ones who are~~ thankful.”’

Note: Form II and Form IV uses of *najaa* for general and specific situations.

[64] Say ‘Allaah delivers you from it, and from every anxiety, then [later] {then later on} *you commit shirk*.’

[65] Say ‘He ~~is the One Who~~ has power over **that** He send <His sending> [of] a punishment upon you from above you, or from under your feet, or [that] He {~~to~~} render <rendering> you confused [as] sects, and [that] He {~~to~~} make <making> some of you taste [the] [military] might of some {others}.’ Look at how We elaborate the signs, [so that] *perhaps* (hopefully) they will comprehend.

[66] And your People [have] falsely denied it, and [yet] it is the truth. Say ‘I **am** not a governor over you.

[67] For every tiding is a fixed time of establishment. And [in the near future] you will come to know.’

[68] And ↓when↓ you will have seen {**see**} those who wade into Our signs, then turn aside from them until they wade into a conversation other than it. And if ~~the~~ Satan should ever make you *forget*, then {~~well~~} don’t sit down (after the reminder) with ~~the~~ **wrongdoing** People{s}.

Note: *THikraa* is used to describe events, whereas *THikr* is used for continuous situations or states.

136.69

[69] And there **isn’t** anything {is nothing} from their accounting [due] upon those who have *taqwaa* {are fearfully aware}, ~~and~~ but it is a reminder, [so that] *perhaps* (hopefully) *they* will have *taqwaa*.

[70] And leave those who will have purposely taken {**purposely take**} their religion [as] a game and a diversion, and the life of the world will have deceived {**deceives**} ~~them~~ {whom the life of the world **deceives**}. And [yet] remind with it, [in case] that {lest} a soul is consigned to destruction by [reason of] {because of} what it [has] earned. There **is** not a protecting friend and no {nor} intercessor for it {It doesn’t **have** a protecting friend nor intercessor} other and better than {besides} Allaah, and if it offers compensation of every compensation [possible], it isn’t taken from it. Those are the ones who will have been consigned to destruction by [reason of] {because of} what they [had] earned. For them will be {They will have} a drink of scalding water and a painful punishment by [reason of] {because of} what→ {the fact that} they used to disbelieve.

[71] Say ‘Shall we supplicate other and lesser than {besides} Allaah what doesn’t benefit us and doesn’t harm us, and be turned back on our heels after ←when {the time when} Allaah guided us? Like the one whom the devils will have enticed {**entice**} on ~~the~~ Earth [as] one bedazzled, he {who} has companions inviting him to ~~the~~ guidance “Come to us.”’ Say ‘Truly, Allaah’s guidance *it* is the [true] guidance, and we were {have been} ordered in order that we {to} submit to [the] Lord of the Worlds [of man and *jinn*].’

Note: *li-* of purpose

[72] And →that→ {say} ‘Establish the ritual prayer and have *taqwaa* {be fearfully aware} of Him. And He is the One Whom you will be gathered and driven to ~~Him~~ {the One to Whom you will be gathered and driven}.’

[73] And He is the One Who created the heavens and ~~the~~ Earth [in accordance] with the truth. And [the] Day He says ‘Be,’ then it is. His Speech is the truth. And the Dominion [belongs] to Him [the] Day the Trumpet is blown into. Knower of the Unseen and the Witnessed. And He is the All-Wise, the All-Aware.

137.74

[74] And ←when {there was the time} Abraham said to his father, Aazar ‘Do you take for yourself idols [as] gods? Truly, I see you and your People [to be] in a *mubeen* {**clear**} straying.’

[75] (And like that {in the same way,} We would show Abraham [the] Kingdom of the heavens and ~~the~~ Earth, and [this was] in order that {so} he [would] be from [among] the ones who are certain.)

Note: See Tafseer al Jalaalayn for *wa ka-THaali-k* (and in the same way).

[76] Then, →**when**← the night covered over and hid him, he saw a star. He said ‘This is my Lord.’ Then, →**when**← it set, he said ‘I don’t love the ones that set.’

Note: *janna* carries meanings of covering with increasing, concealing darkness (see 113:3).

[77] Then, →**when**← he saw the moon [~~in a state of~~] **rising**, he said ‘This is my Lord.’ Then, →**when**← it set, he said ‘*If* my Lord hasn’t guided me, I will most definitely become from [among] ~~the~~ People{s} who went astray.’

[78] Then, →**when**← he saw the sun [~~in a state of~~] **rising**, he said ‘This is my Lord; this is greater.’ Then, →**when**← it set, he said ‘Oh my People, truly, I am free of what you associate.

[79] Truly, I [have] faced my face [as] a *<u>h</u>aneef* to the One Who created the heavens and ~~the~~ Earth from nothing, and I’m not from [among] the ones who commit *shirk*.’

[80] And his People contended with him. He said ‘Do you contend with me in [relation to] {concerning} Allaah and [yet] He [has] certainly guided me? And I don’t fear what you associate with Him, except [it be the case] **that** <unless> my Lord wills something. My Lord will have encompassed {**encompasses**} everything [in] knowledge, so will you not keep [it] in mind?

[81] And how would I fear what you [have] associated, and [at the same time] {*when*} you don’t fear *that* you [have] associated with Allaah that which He hasn’t sent down upon you [any] authorisation in [relation to] {concerning} ~~it~~ {concerning which He has sent down no authorisation upon you}? So, which of the two groups [has] more right [in connection] with {to} security if you ~~used to~~ know?’

Note: *kuntum ta’lamoon* has a literal meaning of *have been knowing*.

138.82

[82] Those who [have] believed and haven’t obscured their *eemaan* [**believing**] {Faith} with wrongdoing—those ~~the~~ security is for them {~~they~~ have security}, and they are ~~ones who were~~ guided.

[83] And that mode of argument of Ours, We gave it to Abraham [to use] against his People. We raise [in] levels whomever We will. Truly, your Lord is All-Wise, All-Knowing.

Note: Tafseer al Jalaalayn states that *mode of argument* refers to verses 76-9, whereas Tafseer Ibn katheer states that it refers to verse 81.

[84] And We granted Isaac and Jacob to him. Each We guided. And Noah We [had] guided from [a time] before {sometime before}. And from [among] his offspring are David and Solomon and Job and Joseph and Moses and Aaron (and like that {in like manner,} We recompense the persistent doers of good);

[85] and Zachariah and John and Jesus and Elias (all were from [among] the ~~ones who were~~ righteous);

[86] and Ishmael and Elisha and Jonah and Lot (and We gave preference to *all* [of them] over the Worlds [of man and *jinn*]);

[87] and from [among] their forefathers, and their offsprings {offspring}, and their brethren (and We selected them for Ourselves and We guided them to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}).

Note: See Tafseer al Jalaalayn

[88] That is Allaah’s guidance. He guides by it {, by which He guides} whomever of His slaves He wishes. And **if** they had committed *shirk*, what they used to perform would have become *void* for them.

[89] Those are the ones to whom We gave the Book and ~~the~~ Judgment and ~~the~~ Prophethood, so if these disbelieve in it, then {~~well~~} We [have] certainly entrusted a People with it they {who} **are** not disbelievers in it.

[90] Those are the ones whom Allaah [has] guided, so make yourselves carefully emulate their guidance. Say 'I'm not asking you for remuneration on account of it. It is not except {but} a reminder to the Worlds [of man and *jinn*].'

139.91

[91] They didn't measure Allaah [according to] [the] right of His measure ←when they said 'Allaah didn't cause anything to be sent down upon a human being.' Say 'Who caused the Book ~~the one~~ which Moses came with ~~it~~ to be sent down [as] a Light and guidance for the people? You make it to be {put it on} parchments. You make them manifest {which you make manifest,} and [at the same time] {*while*} ~~you~~ make {making} many hidden. And you were taught what you hadn't known—you and not {nor} your forefathers.' Say 'Allaah.' Then [later] {Thereafter}, leave them playing in their wading [into vain discourse].

[92] And this is a **blessed** Book We [have] caused ~~it~~ to be sent down {which We [have] caused to be sent down,} **confirming** ~~the thing~~ [that] which was between its two hands {clearly before it}, and in order {so} that you [may] warn [the] Mother of the Towns and whomever is around it. And those who believe in the Hereafter believe in it, and *they keep constant guard* over their ritual prayer.

[93] And who is more wrongful than he who will have intentionally fabricated {**intentionally fabricates**} a lie about Allaah, or said {**says**} 'It was {has been} revealed to me' and [at the same time] {*when*} a [single] thing hasn't {not a single thing has} been revealed to him, and he who will have said {**says**} 'I **will** cause [the] like of what Allaah [has] caused to be sent down to be sent down'? And **if** [only] you [could] see ←when the wrongdoers are in [the] submersions [of the pangs] of ~~the~~ death, and the Angels are ones who extend their hands, [saying] 'Bring out your souls. Today you will be recompensed [the] punishment of ~~the~~ humiliation by [reason of] {because of} what you used to say about Allaah other than the truth, and [because] you used to become arrogant against His signs.'

[94] "And you *certainly* came {have *certainly* come} to Us singly, like what {just as} We created you [the] first time, and what We conferred on you, you [have] left behind your backs. And We **don't** see your intercessors with you—those whom you asserted *that* they were partners in [relation to] {concerning} you. It was *certainly* {has *certainly* been} made to be severed between you, and what you used to assert went {has gone} away from you."

140.95

[95] Truly, Allaah is [the] Cleaver of the grain and the date stone. He brings out the living from the dead, and is [the] One Who brings out the dead from the living. That is Allaah, so however are you beguiled?

[96] Cleaver of the first-light, and He made the night a thing by which to become at rest, and the sun and the moon [as means of] reckoning. That is [the] ordaining of the Almighty, the All-Knowing.

[97] And He is the One Who made the stars for you in order {so} that you [may] strive to guide yourselves by them in [the] manifold darknesses of ~~the~~ land and ~~the~~ sea. We [have] certainly explained the signs in detail for a People they {who} know.

[98] And He is the One Who produced you from a single soul, then there is a fixed place of [long-term] settlement [~~the wombs and the world~~] and a fixed place of storage [~~the loins and the grave~~]. We [have] certainly explained the signs in detail for a People they {who} comprehend.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *mustaqarr* and *mustawda'*.

[99] And He is the One Who caused water to be sent down from the sky, then by [means of] it We brought out [the] vegetation of everything, then We brought out greenery from it, from it {which} We bring out **thick-clustered** grain; and from the date palm (from its spathe) bunches of dates **being near** [to one another]; and gardens of grapevines, and the olive and the pomegranate, sort of **resembling** one another and [also] not **resembling** one another. Look at their fruit ↓when↓ they will have borne fruit {**bear fruit**}, and its ripening. Truly, there are *signs* in that for a People they {who} believe.

Notes: Plants with chlorophyll were created after earlier plant species.

See 6:141 for *SHabiha.*

[100] And they make to *Allaah* partners: the *jinn*—and [yet] He created them. And they [have] falsely attributed sons and daughters to Him, with no knowledge. His Immaculacy… and He will have been exalted {**is exalted**} from what they ~~would~~ attribute!

[101] Originator of the heavens and ~~the~~ Earth. However will [there] be a son for Him {will He have a son} and [at the same time] {*when*} there hasn't been a female companion for Him {He hasn't had a female companion}, and He created everything, and He is All-Knower [in connection] with {about} everything?

141.102

[102] That is Allaah, your Lord. There is no god except {but} Him, [the] Creator of everything, so worship Him. And He is ~~a~~ Trustee over everything.

[103] ~~The~~ Sight cannot attain Him, and [yet] *He* attains the {all} sights. And He is the Subtle, the All-Aware.

[104] 'Insights certainly came {have certainly come} to you from your Lord, so whoever will have seen {**sees**}, then it is for his soul, and whoever will have been blind {**is blind** }, then it is against it. And I am not a guardian over you.'

[105] And like that {in this manner,} We elaborate the signs, and [this is] in order that {so} they [will] say 'You studied,' and in order that We {to} make it clear for a People they {who} know.

[106] Make yourself carefully follow what was {has been} revealed to you from your Lord. There is no god except {but} Him. And turn aside from the ones who commit *shirk*.

[107] And **if** Allaah had willed, they wouldn't have committed *shirk*. And We didn't make you a guardian over them, and you are not a governor over them.

[108] And don't revile those whom they supplicate other and lesser than {besides} Allaah, for then they will revile Allaah [in] an act of hostility, with no knowledge. Like that {In like manner}, for every community We adorned their action. Then [later] {Thereafter}, their place of return is to their Lord, then He will inform them [in connection] with {about} what they used to perform.

[109] And they swore by Allaah [in the] strenuousness of their oaths [that] *if* a sign came to them, they would most definitely believe in it. Say '~~The~~ Signs are only with Allaah.' And what will make you cognisant *that* ↓when↓ it will have come {**comes**}, they don't believe?

[110] And We will turn their [inner] hearts and their sights every which way (like what {just as} they hadn't believed in it [the] first time) and We will leave them wandering blindly in their inordinate transgressing.

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142.111

[111] And **if** [it were the case] *that* We had sent down the Angels to them, and the dead had spoken with them, and We had gathered everything before them face on, they wouldn't have been [ones] to believe, except [in the case] **that** <unless> Allaah would have willed [it], ~~and~~ but most of them are ignorant.

Note: *anna-naa* is used here, rather than the *an-naa* of 5:111, as the proposition is not one of certainty.

[112] And like that {in like manner}, We made an enemy for every Prophet—devils of ~~the~~ man and ~~the~~ *jinn*—they {who} would inspire ~~the~~ ornamentation {ornamentations}

of ~~the~~ speech, some to some {others}, [as] a deception (and **if** your Lord had willed, they wouldn't have done it, so leave them and what they intentionally fabricate),

[113] and in order {so} that [the inner] hearts of those who don't believe in the Hereafter [would] incline to it, and ~~in order that~~ they [would] be pleased with it, and ~~in order that~~ they [would] make themselves accrue what they are accruers [of].

[114] 'So, would I seek for myself other than Allaah [as] a judge, and [at the same time] {*when*} He is the One Who [has] caused the Book to be sent down to you, [~~as] a thing which is~~ explained in detail?' And those whom We gave the Book know *that* it is a thing ~~which is~~ sent down from your Lord with the truth, so *don't* be from [among] the ones who cause themselves to doubt.

[115] And [the] Word of your Lord was {has been} fulfilled [in] truthfulness and justice. There is no changer of His Words. And He is the All-Hearer, the All-Knowing.

[116] And if you obey most of whoever are on ~~the~~ Earth, they will cause you to go astray from [the] Way of Allaah. They make themselves carefully follow not except {but} ~~the~~ conjecture, and *they are not except* {*but*} *opining*.

[117] Truly your Lord, *He* is [the] Most Knowing of whoever strays from His Way, and He is [the] Most Knowing [in connection] with {about} the ones who are guided.

[118] So, eat from what Allaah's Name was {has been} mentioned over ~~it~~ if you will have been {**are**} believers in His signs.

143.119

[119] And what [reason] is there for you {reason do you have} [the case] **that** you don't eat <for your not eating> from that which Allaah's Name was {has been} mentioned over ~~it~~ {over which Allaah's Name was mentioned}, and [at the same time] {*when*} He [has] already explained in detail for you what He [has] made unlawful to you, except that which you were {have been} forced to ~~it~~ {to which you were {have been} forced}? And truly, many are caused to go *astray* by their whims, with no knowledge. Truly your Lord, *He* is [the] Most Knowing [in connection] with {about} the ones who make themselves transgress.

[120] And leave [the] thing which is **apparent** of ~~the~~ sin and its thing which is inward. Truly, those who earn ~~the~~ sin **will** be recompensed [in accordance] with what they used to make themselves accrue.

[121] And don't eat from that which Allaah's Name hasn't been mentioned over ~~it~~ {over which Allaah's Name hasn't been mentioned}. And truly, it is an *iniquity*. And truly, the devils *suggest* [things] to their allies in order {so} that they [might] wrangle with you. And if you obeyed them, truly, you would be *ones who commit shirk*.

Note: *li-* of purpose

[122] And is he who was dead, then We caused him to live and made a Light for him he walks ~~in~~ [among] the people by ~~it~~ {by which he walks ~~in~~ [amongst] the people}, like him who his {whose} similitude is to be in the manifold darknesses—not to **be** one who gets out from them? Like that {In the same way}, what they used to perform was adorned for the disbelievers.

[123] And like that {in like manner}, We [have] made [to be] {[have] placed} in every town [the] great ones of its criminals in order that {so} they [may] plot in it, and [yet] they **don't** plot except [in connection] with themselves, and [yet] they **are not** cognisant [of it].

[124] And ↓when↓ a sign will have come {**comes**} to them, they will have said {**say**} 'We **will not** believe until we are given [the] like of what was given to [the] Messengers of Allaah.' Allaah is [the] Most Knowing [of] where He makes His Message [to be] {places His Message}. Belittling in the vicinity of Allaah, and a severe punishment, **will** strike those who committed crime, by [reason of] {because of} what they used to plot.

144.125

[125] So, whomever Allaah wants **that** He guide ~~him~~ {to guide}, He opens wide his chest to ~~the~~ Islaam. And whomever He wants **that** He make ~~him~~ {to make} go astray, He makes his chest narrow, constricted, like that {as if} he just kept ascending into the sky. Like that {In like manner,} Allaah makes ~~the~~ filth [to be] {puts ~~the~~ filth} on those who don't believe.

[126] And this is [the] Highway of your Lord, ~~a thing~~ which is [permanently] straight {the [**permanently**] **straight** Highway of your Lord}. We [have] certainly explained the signs in detail for a People they {who} keep [them] in mind.

[127] For them will be {They will have} [the] Home of ~~the~~ Peace with their Lord, and He will be their Protecting Friend by [virtue of] what they used to perform.

[128] And [the] Day He gathers [the] entirety [of] them. 'Oh great company of the *jinn*, you certainly procured much for yourself from ~~the~~ man.' And their protecting friends and allies from ~~the~~ man will have said 'Our Lord, some of us took enjoyment for ourselves by [means of] some {others}, and we reached our term ~~the one~~ which You specified for us.' He will have said 'The Fire is your place of stay, [~~in a state of~~] **staying** in it perpetually, except what {whomever} Allaah willed.' Truly, your Lord is All-Wise, All-Knowing.

[129] And like that {in like manner,} We turn some of the wrongdoers to some {others} by [reason of] {because of} what they used to earn.

[130] 'Oh great company of ~~the~~ *jinn* and ~~the~~ man, haven't Messengers come to you from [among] you, relating My signs before you and warning you of [the] meeting of this Day of yours?' They will have said 'We bore witness {**bear witness**} against

ourselves.' And the life of the world will have deceived them, and they will have borne witness against themselves *that* they were {had been} disbelievers.

[131] That is [for reason] **that** {because} your Lord hasn't been One Who destroys {to destroy} ~~the~~ towns by [reason of] {because of} wrongdoing and [at the same time] {*while*} their populace{s} were ~~ones who were~~ heedless.

Note: See Tafseer al Jalaalayn for the implied *li-anna-hoo* (for reason that – because) of *an* (that).

145.132

[132] And for all will be levels due to what they [have] performed. And Your Lord **isn't** ~~One Who is~~ unmindful about {of} what they perform.

[133] And your Lord is the One Free of Need, [the] Possessor of ~~the~~ Mercy. If He wishes [to], He will do away with you and appoint what {whomever} He wishes as successors from [some time] after {sometime after} you, like what {just as} He produced *you* from [the] offspring of another People.

[134] Truly, what you are being promised is ~~a thing which is~~ *coming*, and you are not eluders {you will not elude it}.

[135] Say 'Oh my People, act based upon your position {standpoint}. Truly, *I* am one who acts {acting}. Then [in the near future], you will know whom [the] resultant state of the Home will be for ~~him~~ {for whom [the] resultant state of the Home will be}. Truly, the wrongdoers are not successful.'

[136] They will have assigned {**assign**} a set portion for Allaah from what He [has] created (in large numbers) of ~~the~~ crop{s} and ~~the~~ grazing livestock, then they will have said {**say**} 'This is for Allaah' (by their assertion) 'and this is for our partners.' So, what will have been {**is**} for their partners, then {~~well~~} it doesn't get to Allaah, and what will have been {**is**} for Allaah, then {~~well~~} *it* gets to their partners. What they ~~would~~ judge will have been evil {**is evil**}.

[137] And like that {in the same way}, their partners adorned [the] killing of their children to many of the ones who committed *shirk*, in order that they {so as to} cause them to tumble, and in order that they {to} render their religion confused to them. And **if** Allaah had willed, they wouldn't have done it, so leave them and what they intentionally fabricate.

Note: tumble into the Fire.

146.138

[138] And they said 'These grazing livestock and tillage are sacrosanct. He doesn't feed {No-one feeds} on them except whomever we will' by their assertion. And [there are] grazing livestock their {whose} backs were {have been} made unlawful, and

grazing livestock they don't mention Allaah's Name over ~~them~~ {which they don't mention Allaah's Name over}—[as] an intentional fabrication about Him. He **will** recompense them in [exchange for] {for} what they used to intentionally fabricate.

Note: See Tafseer al Jalaalayn for the meaning of *whose backs were made unlawful*.

[139] And they said 'What is within [the] bellies of these ~~the~~ grazing livestock is ~~a thing which is~~ **exclusively** for our males, and ~~a thing which is~~ **forbidden** to our marriage partners. And if it is stillborn, then they are sharers in it.' He **will** recompense them [for] their attribution. Truly, He is All-Wise, All-Knowing.

[140] Those who will have killed {**kill**} their children [in] foolishness, with no knowledge, and will have made unlawful {**make unlawful**} what Allaah [has] provided them ([as] an intentional fabrication about Allaah) will have certainly lost {**lose**}. They will have certainly gone astray {**go astray**} and they won't have been {**aren't**} ones who were {are} guided.

[141] And He is the One Who [has] produced gardens (**trellised** and not **trellised**); and the date palm and the seed crop (of its **differing** edible produce); and the olive and the pomegranate, **resembling** one another and [also] not **resembling** one another. Eat of its fruit ↓when↓ it will have borne fruit {**bears fruit**}, and give its due on [the] day of its reaping, and don't be extravagant. Truly, He doesn't love the **extravagant**.

[142] And of the grazing livestock, one for carrying, and one for milk, slaughter and by-products. Eat from what Allaah [has] provided you, and don't make yourselves strive to follow [the] footsteps of ~~the~~ Satan. Truly, he is a *mubeen* {**clear**} enemy to you.

Note: For *farSH*, see Tafseer ibn Katheer.

147.143

[143] Eight members of pairs: two of the sheep, and two of the goat. Say 'Is it the two males He [has] made unlawful, or the two females? Or what [the] wombs of the two females will have made themselves envelop {**make themselves envelop**} over ~~it~~? Inform Me [in accordance] with knowledge, if you will have been {**are**} ~~ones who are~~ true [in what you say].'

Note: These are *azwaaj* due to their relationships as sexual pairs.

[144] And two of the camel and two of the cattle. Say 'Is it the two males He [has] made unlawful, or the two females? Or what [the] wombs of the two females will have made themselves envelop {**make themselves envelop**} over ~~it~~? Or were you witnesses ←when Allaah enjoined you with this? So who is more wrongful than he who will have intentionally fabricated {**intentionally fabricates**} a lie about Allaah, to

cause the people to go astray, with no knowledge? Truly, Allaah doesn't guide ~~the~~ **wrongdoing** People{s}.'

[145] Say 'I don't find in what was {has been} revealed to me {In what was {has been} revealed to me, I don't find} a thing {anything} ~~that was~~ forbidden for an eater he eats {to eat} ~~it~~, except [in the case] **that** <unless> it be carrion, or blood **poured forth**, or [the] flesh of swine (for it is truly filth), or an iniquity (cried out over for other-than-Allaah by [means of] it). So whoever was {has been} forced [against his will], not [as] one who seeks, and not {nor} a transgressor, then truly, your Lord is Forgiving, Specifically-Merciful.'

[146] And to those who were Jews, We made every possessor of {[thing] having} a claw unlawful. And of the cow and the sheep We made their fats unlawful to them, except what their backs carried, or the entrails, or what was mingled with a bone. We recompensed them that by [reason of] {because of} their seeking to act wrongly, and truly, We are ~~Ones Who are~~ *true* [in what We say].

148.147

[147] So, if they will have called you a liar {**call** you **a liar**}, then say 'Your Lord is [a] Possessor of vast Mercy, and His [punishing] might isn't repelled from ~~the~~ criminal People{s}.'

[148] Those who committed *shirk* **will** say '**If** Allaah had wished [it], we wouldn't have committed *shirk*, and not {nor} our forefathers, and not {nor} would we have made anything unlawful.' Those who were from [times] before {in times before} them falsely denied like that {likewise}, until they tasted Our [punishing] might. Say 'Is there any knowledge with you {Do you have any knowledge}, so you [can] bring it out for us? You make yourselves carefully follow not except {but} ~~the~~ conjecture, and *you are not except* {*but*} *opining*.'

[149] Say 'So, to Allaah [belongs] the mode of argument ~~the thing~~ which reaches [its objective] {the objective-reaching mode of argument}, so **if** He had wished [to], He would have *guided* [the] whole lot of you.'

[150] Say 'Bring forward your witnesses—those who bear witness *that* Allaah made this unlawful.' So, if they bear witness, then don't bear witness with them. And don't make yourself carefully follow [the] whims of those who [have] falsely denied Our signs, and those who don't believe in the Hereafter, and *they* {*who*} *make* [*others*] *equal* with their Lord.

[151] Say 'Come, I will recite what your Lord [has] made unlawful to you: that you don't associate a [single] thing with Him (and [yet] *ih*saan with the ones who begat {**biological parents**}); and don't kill your children due to poverty (*We* will provide for you and them); and don't go near ~~the~~ obscenities—what will have been apparent {**is apparent**} of them and what will have been concealed {**is concealed**}, and don't kill the soul ~~the one~~ which Allaah made unlawful [to kill] except with the [legal] right. That

He [has] enjoined you with ~~it~~ {He [has] enjoined you with that}, [so that] *perhaps* (hopefully) you will understand.

Note: See Tafseer ibn Katheer and 2:83 and 17:23.

149.152

[152] And don't go near [the] wealth of the orphan except with ~~the one~~ {that} which ~~it~~ is best [for it], until he reaches his strength of discernment. And give the volumetric measure and the weight to the full with ~~the~~ equity.' (We don't task a soul [with anything] except {but} its capacity.) 'And ↓when↓ you will have spoken {**speak**}, then act justly, ~~and~~ [even] **if** he were one possessing [the] closeness {a relative}. And fulfil Allaah's covenant. That He [has] enjoined you with ~~it~~, {He enjoined you with that}, [so that] *perhaps* (hopefully) you keep [it] in mind.'

[153] And →that→ {:} 'This is My Highway ~~a thing~~ which is [permanently] straight {[**permanently**] **straight** Highway}, so make yourselves carefully follow it and don't make yourselves strive to follow the [other] ways, for then they will make you become separate from *His* Way.' That, He [has] enjoined you with ~~it~~ {He enjoined you with that}, [so that] *perhaps* (hopefully) you will have *taqwaa* {be fearfully aware}.'

Note: Linked to the *Say* of verse 151.

[154] Then [later] {Thereafter}, We gave Moses the Book; complete for the one who persistently did good, and a detailed explanation for everything, and ~~a~~ guidance and ~~a~~ Mercy, [so that] *perhaps* (hopefully) they would believe in their Lord's meeting {meeting their Lord}.

Notes: *tamma* is used, as the completion was only for the stage determined for the time of Moses. It was perfected at the time of the Farewell Hajj (see 5:3).

Tafseer al Jalaalayn and Tafseer ibn Katheer differ on the meaning of *tamaaman*.

[155] And this is a **blessed** Book We [have] caused ~~it~~ to be sent down {which We [have] caused to be sent down}, so make yourselves carefully follow it, and have *taqwaa* {be fearfully aware}, [so that] *perhaps* (hopefully) you will be shown Mercy,

[156] [in case] that {lest} you say 'The Book was only caused to be sent down upon two particular groups from [times] before {in times before} us, and truly, we were ~~ones who were~~ *heedless* about {of} their study.'

[157] Or you say '**If** [it were the case] *that* the Book had been caused to be sent down upon us, we *would* have been better guided than they.' So, a clear proof certainly came {has certainly come} to you from your Lord, and ~~a~~ guidance and ~~a~~ Mercy. So who is more wrongful than he who will have falsely denied {**falsely denies**} Allaah's signs and turned away {**turns away**} from and left {**leaves**} them? We **will** recompense those who turn away from and leave Our signs [with the] evil

~~the~~ punishment by [reason of] {because of} what they used to turn away from and leave.

150.158

[158] Do they look [for anything] except {but} ~~[the case]~~ **that** the Angels come <the coming of the Angels> to them, or your Lord comes < your Lord's coming>, or some of your Lord's signs come <the coming of some of your Lord's signs>? [The] day some of your Lord's signs come, its *eemaan* [**believing**] {Faith} doesn't benefit a soul it {which} hadn't used to believe from [a time] before {in the time before}, or didn't earn good in [consequence of] its *eemaan* [**believing**] {Faith}. Say 'Wait. Truly, *we* are ones who wait {waiting}.'

[159] Truly, those who [have] disunited their religion, and became {have become} sects, you **are** not of them in [relation to] {concerning} a [single] thing {you are nothing to do with them}. Their affair will only be up to Allaah, then [later] {then subsequently} He will inform them [in connection] with {about} what they used to do.

[160] Whoever will have come with ~~the~~ pleasurable good [deed{s}], then {~~well~~} for him will be {he will have} ten of [the] likes of it {them}, and whoever will have come with ~~the~~ evil deed{s}, then {~~well~~} he isn't recompensed [anything] {is recompensed nothing} except {but} [the] like of it {them}, and *they are not wronged*.

[161] Say 'Truly, I; my Lord [has] guided me to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}, an upright religion—[the] creed of Abraham, a *<u>h</u>aneef*. And he wasn't from [among] the ones who commit *shirk*.'

[162] Say 'Truly, my ritual prayer and my ritual sacrifice, and my living, and my death, are for Allaah, Lord of the Worlds [of man and *jinn*].

Note: *mamaat* (death) refers to the event, not the state (*mawt*).

[163] There is no partner for Him {He has no partner}. And I was {have been} ordered with that, and I am [the] first of the ones who submitted {Muslims}.'

[164] Say 'Do {Should} I seek other than Allaah [as] a lord, and [at the same time] {*when*} He is Lord of everything?' And each soul doesn't earn except against itself, and a bearer doesn't bear [the] burden of another. Then [later] {Thereafter}, to your Lord is your place of return, then He will inform you [in connection] with {about} that which you used to differ with one another in [relation to] {concerning} ~~it~~ {that in which you used to differ with one another}.

[165] And He is the One Who [has] made you [the] successors of ~~the~~ Earth, and [has] raised some of you above some {others} [in] levels, in order that He {to} test you in what He gave {has given} you. Truly, your Lord is swift [in] ~~the~~ retribution, and truly, He is *Forgiving*, Specifically-Merciful.

(7) Al A’raaf [The Heights]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam meem Saad*.

[2] A Book it {which} was {has been} caused to be sent down to you (so there isn’t {should be no} constriction in your chest due to it) in order {so} that you [may] warn with it, and [as] a reminder for the believers.

[3] Make yourselves carefully follow what was {has been} caused to be sent down to you from your Lord, and don’t make yourselves strive to follow protecting friends other and lesser than {besides} Him. You keep just little in mind.

[4] And how many a town We destroyed, so Our [punishing] might came to it at night, or they were ~~ones who were~~ sleeping at midday.

[5] Then their call, ←when Our [punishing] might came to them, wasn’t except {but} ~~[the case]~~ **that** they said {to say} <their saying> ‘Truly, we were {have been} wrongdoers.’

[6] Then We will most definitely question those whom it was sent to ~~them~~ {to whom it was sent}, and We will most definitely question the Ones Who were Sent {Sent Ones}.

[7] Then We will most definitely relate before them with knowledge, and We were not absentees.

[8] And the weighing on that Day will be the true one, so he who his {whose} scales will have been heavy, then {~~well~~} those, *they* are the ~~ones who are~~ successful.

[9] And he who his {whose} scales will have been light, then {~~well~~} those are the ones who lost their souls by [reason of] {because of} what they used to do wrong {what wrong they used to do} [in connection] with Our signs.

[10] And We [have] *certainly* assigned a place for you on the Earth, and [~~have~~] made means of livelihood for you on it. You are thankful just little.

[11] And We *certainly* created you then [later] {and thereafter} shaped you, then [later] {and thereafter} said to the Angels ‘Prostrate to Adam’ so they prostrated—except Iblees. He {, who} hasn’t been from [among] the prostraters.

[12] He said ‘What prevented you [such] **that** you didn’t prostrate <from prostrating> ←when I ordered you [to]?’ He said ‘I am better than he. You created me from fire, and [at the same time] {*while*} You created *him* from clay.’

[13] He said ‘Then go down from it [in abasement], for it **isn’t** for you **that** you {to} aggrandise yourself in it, so leave. Truly, you are from [among] the ~~ones who are~~ belittled.’

[14] He said ‘Grant me respite up to [the] Day they are resurrected.’

[15] He said ‘Truly, you are from [among] the ones who are given respite.’

[16] He said ‘So, by [reason of] {because of} what→ {the fact that} You [have] made me go the wrong way, I will most definitely sit down for them on Your Highway ~~the one~~ which is [permanently] straight {Your [**permanently**] **straight** Highway}.

[17] Then [later] {Thereafter}, I will most definitely come to them from between their two hands {directly in front of them} and from behind them, and from their right-hand side and from their left-hand side. And You will not find most of them [to be] ~~ones who are~~ thankful.’

[18] He said ‘Leave from it [~~as] one who is~~ despised, ~~one who is~~ violently repelled. *Whoever* of them will have followed you, I will most definitely fill Hell from [the] whole lot of you.’

[19] And ‘Oh Adam, inhabit the Garden—you and your partner—then eat from wherever you both will have wished {**wish**}, and [yet] don’t [either of you] approach this ~~the~~ tree, for then you will ~~both~~ be from [among] the wrongdoers.’

[20] Then ~~the~~ Satan whispered to them, in order that he {to} make manifest to them both what had been hidden [from sight] from them of their private parts, and ~~he~~ said ‘Your Lord didn’t forbid you both from this ~~the~~ tree except {for any reason other than} ~~[in case]~~ **that** you would become two Angels, or would become from [among] the ones who stay perpetually.’

Note: See 20:120

[21] And he swore to both of them ‘Truly, I *am* from [among] the sincere advisers to you both.’

[22] So he directed them both by deception. Then, →**when**← they tasted [of] the tree, their private parts became manifest to them both, and they set about piecing together upon themselves [some] of [the] leaf {leaves} of the Garden. And their Lord called out to them ‘Haven’t I forbidden you from this ~~the~~ tree, and said to you “Truly, ~~the~~ Satan is a *mubeen* {**clear**} enemy to you both”?’

[23] They said ‘Our Lord, we [have] wronged ourselves, and if You haven’t forgiven for us and had mercy on us, we will most definitely be from [among] the losers.’

Note: There is the same *lam*+imperfect structure to indicate the future as in the story of Abraham (a.s.) looking at the stars, moon and sun (See 6:77).

[24] He said ‘Go down [in abasement]—some of you an enemy to ~~some~~ {others}. And on ~~the~~ Earth there is a fixed place of [long-term] settlement for you {you have a fixed place of [long-term] settlement}, and enjoyment and ~~a~~ provision of necessities up to an [unspecified] {some} time.’

[25] He said ‘On it you will live, and on it you will die, and from it you will be brought out.’

[26] Oh Children of Adam, We [have] certainly caused clothing to be sent down upon you, hiding your private parts [from sight], and [as] an adornment. And [the] clothing of ~~the~~ *taqwaa*, that is best. That is from Allaah’s signs, [so] *perhaps* (hopefully) they keep [it] in mind.

[27] Oh Children of Adam, ~~the~~ Satan doesn’t {shouldn’t} *tempt* you {don’t let Satan *tempt* you}, like what {just as} he caused your parents to leave from the Garden, removing their clothing from them in order that he {to} show them their private parts. Truly, he sees you (he and his tribe) from where you don’t see them. Truly, We [have] made the devils “protecting” friends and allies of those who don’t believe.

[28] And ↓when↓ they will have done {**do**} an obscenity {obscene act} they will have said {**say**} ‘We found our forefathers upon it, and Allaah [has] ordered us with it.’ Say ‘Truly, Allaah doesn’t order ~~the~~ obscenity. Do you say about Allaah what you don’t know?’

[29] Say ‘My Lord [has] ordered ~~the~~ equity. And set your faces [to Allaah] in the vicinity of every mosque, and supplicate Him [as] ones who are sincere to Him [in] the religion. Like what {Just as} He first created you, you will return a second time.

Note: Meaning naked and uncircumcised.

[30] A group, He [has] guided, and a group—the [state of] being astray was rightly due upon them. Truly, they took {have taken} for themselves the devils [as] “protecting” friends and allies other and lesser than {besides} Allaah, and they ~~would~~ reckon *that* they were {are} ~~ones who were {are}~~ guided.’

154.31

[31] Oh Children of Adam, take [on] your ornamentation in the vicinity of every mosque. And eat and drink, and [yet] don’t be extravagant. Truly, He doesn’t like the ~~ones who are~~ extravagant.

[32] Say ‘Who [has] made unlawful [the] ornamentation of Allaah ~~the one~~ which He [has] brought out for His slaves, and the good things of ~~the~~ provision?’ Say ‘They, [on the] Day of ~~the~~ Standing, will be **exclusively** for those who believed in {during} the life of the world.’ Like that {In this manner}, We explain the signs in detail for a People they {who} know.

[33] Say ‘My Lord [has] only made unlawful: ~~the~~ obscenities (what will have been apparent {**is apparent**} of them and what will have been concealed {**is concealed**}); and ~~the~~ sin; and ~~the~~ seeking to act wrongly with not the right {with no right}; and **that** you {to} associate with Allaah that which He hasn’t sent down [~~any~~] authorisation in [relation to] {concerning} ~~it~~ {concerning which He hasn’t sent down authorisation}, and **that** you {to} say about Allaah what you don’t know.’

[34] And there is a term for every community, so ↓when↓ their term will have come, they don’t procure a delay of an hour, and not {nor} procure an advance.

[35] Oh Children of Adam, if Messengers from [among] you ever *come* to you, relating My signs before you, then whoever will have had *taqwaa* and reformed himself, then there is no fear upon them, and *they don’t grieve*.

[36] And those who will have falsely denied Our signs and became {become} arrogant concerning them, those will be [the] companions of the Fire. They will ~~be ones who~~ stay in it perpetually.

[37] So who is more wrongful than he who will have intentionally fabricated {**intentionally fabricates**} a lie about Allaah, or falsely denied {**falsely denies**} His signs? Those, their set portion of the Book will reach them until, ↓when↓ Our Messengers will have come to them, taking them fully [in death], they will have said ‘Where is what you used to supplicate other and lesser than {besides} Allaah?’ They will have said ‘They went {have gone} away from us’ and they will have borne witness against themselves *that* they were {had been} disbelievers.

155.38

[38] He will have said ‘Enter into the Fire, ~~in~~ [amongst] communities of ~~the~~ *jinn* and ~~the~~ man they {that} already passed away from [times] before {in times before} you.’ [In] every what→ {case that} {Every time} a community will have entered, it will have cursed its sister-community until, ↓when↓ they will have caught one another up in it collectively, [the] last of them will have said about [the] first of them ‘Our Lord, these caused us to go astray, so give them a multiple punishment of the Fire.’ He will have said ‘For each will be a multiple, ~~and~~ but you don’t know.’

[39] And [the] first of them will have said to [the] last of them ‘So, there wasn’t any superiority for you {you had no superiority} over us, so taste the punishment by [reason of] {because of} what you used to earn.’

[40] Truly, those who will have falsely denied Our signs and became {become} arrogant concerning them, [the] gates of ~~the~~ heaven are not opened for them, and they don't enter the Garden until the camel goes into [the] eye of the needle. And like that {in this way} We recompense the criminals.

Note: *fattaḥa* (Form II) is used to indicate the repeated action involved in opening all of the gates.

[41] There is a bed of Hell for them {They have a bed of Hell}, and things that cover from above them. And like that {in this way} We recompense the wrongdoers.

[42] And those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} (We don't task a soul [with anything] except {but} its capacity) those are [the] companions of the Garden. They will ~~be ones who~~ stay in it perpetually.

[43] And We will have removed any rancour that is in their chests. ~~The~~ Rivers will flow from under them, and they will have said '~~The~~ {All} praise [belongs] to Allaah, the One Who guided us to this, and we weren't [ones] to ever become guided if not [for the fact] **that** Allaah guided <for Allaah's guiding> us. [The] Messengers of our Lord *certainly* came with the truth.' And they will have been called out to →that→ {:} 'This is the Garden. You were {have been} made to inherit ~~it~~ {which you were {have been} made to inherit} by [virtue of] what you used to perform.'

156.44

[44] And [the] companions of the Garden will have called out to [the] companions of the Fire →that→ {, saying} 'We [have] certainly found what our Lord promised us to be true, so did you find {have you found} what your Lord promised to be true?' They will have said 'Yes.' Then an announcer will have announced between them →that→ {:} 'Allaah's curse is on the wrongdoers.

[45] Those who would **hinder** [others] from [the] Way of Allaah, and would seek to make it [appear to have] crookedness {appear crooked}, and they {who} were disbelievers in the Hereafter.'

[46] And between them both is a preventive screen. And on the Heights are **men** they {who} recognise each by their mark, and they will have called out to [the] companions of the Garden →that→ {, saying } 'Peace be upon you.' They haven't entered it, and [yet] *they long* [*to*].

[47] And ↓when↓ their sights will have been turned [in the] direction of [the] companions of the Fire, they will have said 'Our Lord, don't make us [be] {put us} with the **wrongdoing** People.'

[48] And [the] companions of the Heights will have called out to **men** they recognise ~~them~~ {whom they recognise} by their mark. They will have said 'Your gathered

number and what you used to consider yourselves great [because of] didn't avail ~~for~~ you.

[49] Are these the ones of whom you swore [that] Allaah wouldn't reach [out to] them with Mercy?' "Enter the Garden. There is no fear upon you, and *you don't grieve*."

[50] And [the] companions of the Fire will have called out to [the] companions of the Garden →that→ {, saying} 'Pour out on us [some] ~~of the~~ water, or from what Allaah [has] provided you.' They will have said 'Truly, Allaah forbade {has forbidden} both to the disbelievers.

[51] Those who purposely took their religion [as] a diversion and a game, and the life of the world deceived ~~them~~ {whom the life of the world deceived}.' "So today We forget them, like what {just as} they forgot [the] meeting of this Day of theirs, and [for] what they used to knowingly deny of Our signs."

157.52

[52] And We [have] *certainly* brought them a Book We [have] explained ~~it~~ {which We [have] explained} in detail on the basis of knowledge, [as] ~~a~~ guidance and a Mercy for a People they {who} believe.

[53] Do they look [for anything] except {but} its fulfilment? [The] Day its fulfilment comes, those who forgot it from [times] before {in times before} say '[The] Messengers of our Lord certainly came with the truth. So, are there any intercessors for us {do we have any intercessors}, so they intercede for us, or [can] we be returned back, so we would perform other than ~~the thing~~ {that} which we used to perform?' They will have certainly lost their souls, and what they used to intentionally fabricate will have gone away from them.

[54] Truly, your Lord is Allaah, the One Who created the heavens and ~~the~~ Earth in six days {periods}, then [later] {and thereafter} ascended upon the Throne. He makes the day cover the night, following it [in] fast pursuit. And the sun and the moon and the stars are ~~things which are~~ made subservient by His order. Well, the creation and the order are for Him {His}. Blessed by Himself be Allaah, Lord of the Worlds [of man and *jinn*].

[55] Supplicate your Lord [in] abasement and made hidden. Truly, He doesn't like the ones who make themselves transgress.

[56] And don't cause corruption on the Earth after its being set right. And supplicate Him [in] fear and longing. Truly, Allaah's Mercy is near from {to} the persistent doers of good.

[57] And He is the One Who sends the winds [as] a glad tiding between [the] Two Hands of {directly before} His Mercy until, ↓when↓ they will have raised {**raise**} and carried {**carry**} heavy, drawn-along cloud, We will have driven {**drive**} it to a dying

tract of land, then We will have caused ~~the~~ water to be sent down {**cause** water **to be sent down**} by [means of] it, then by [means of] it We will have brought out {**bring out**} [some] of each of the fruits. Like that {In like manner,} We will bring out the dead, [so that] *perhaps* (hopefully) you keep [it] in mind.

158.58

[58] And the good tract of ~~the~~ land, its vegetation comes out by permission of its Lord. And the one which was bad, it doesn't come out except {but} scantily. Like that {In this manner}, We elaborate the signs for a People they {who} are thankful.

[59] We *certainly* sent Noah to his People, so he said 'Oh my People, worship Allaah. There **isn't** any god other than Him for you {You **don't** have any god other than He}. Truly, I fear concerning you [the] punishment of a tremendous Day.'

[60] The council of his People said 'Truly, we *see* you [as being] in a *mubeen* {**clear**} straying.'

[61] He said 'Oh, my People, there **is** not a [state of] being astray in me, ~~and~~ but I am a Messenger from [the] Lord of the Worlds [of man and *jinn*].

[62] I [continuously] convey to you [the] Messages of my Lord, and I give sincere advice to you, and I know from Allaah what you know not.

[63] And do you marvel [~~at the case~~] **that** a reminding from your Lord came {has come} <at a reminding from your Lord coming> to you upon a **man** from [among] you, in order that {to} warn you, and in order {so} that you [may] have *taqwaa* {are fearfully aware}, and [so that] *perhaps* (hopefully) you will be shown Mercy?'

[64] Then they called him a liar, so We saved him and those who were with him in the ship, and We drowned those who falsely denied Our signs. Truly, they were a blind People.

[65] And to 'Aad, their brother Huwd. He said 'Oh my People, worship Allaah. There **isn't** any god other than Him for you {You **don't** have any god other than He}. So don't you have *taqwaa* {aren't you fearfully aware}?'

Note: Continuing from the first sentence of verse 49.

[66] The council of those of his People who disbelieved said 'Truly, we *see* you [as being] in foolishness, and truly, we *think* you are from [among] the liars.'

[67] He said 'Oh my People, there **is** not a foolishness in me, ~~and~~ but I am a Messenger from [the] Lord of the Worlds [of man and *jinn*].

159.68

[68] I [continuously] convey to you [the] Messages of my Lord, and I am a trustworthy, sincere adviser to you.

[69] And do you marvel ~~[at the case]~~ **that** a reminding from your Lord came {has come} <at a reminding from your Lord coming> to you upon a **man** from [among] you, to warn you? And remember ←when He made you vicegerents from [some time] after {sometime after} [the] People of Noah, and increased you extensively in ~~the~~ stature. So remember Allaah's Bounties, [so that] *perhaps* (hopefully) you will be successful.'

[70] They said 'Did you come to us in order {so} that we [would] worship Allaah [in] His Oneness, and leave what our forefathers used to worship? Then come to us with what you are promising us if you will have been {**are**} from [among] the ones who are true [in what they say].

[71] He said 'Filth and anger from your Lord already fell {has already fallen} upon you. Do you wrangle with me in [relation to] {concerning} names you [have] named ~~them~~ {which you [have] named} (you and your forefathers) Allaah didn't send down any authorisation [in connection] with {for} ~~them~~ {for which Allaah sent down no authorisation}? Then wait. Truly, I am with you [as one] of the ones who wait.'

Note: *nazzala* is used here and elsewhere, and *anzala* in 12:40 and 53:23. It is also used in its perfect form, rather than the usual imperfect one e.g. 3:151.

[72] So We saved him and those who were with him by [virtue of] Mercy from Us, and We severed [the] last root of those who [had] falsely denied Our signs. And they were not believers.

[73] And to Thamood, their brother Saalih. He said 'Oh my People, worship Allaah. There **isn't** any god other than Him for you {You **don't** have any god other than He}. A clear proof certainly came {has certainly come} to you from your Lord. This is [the] She-Camel of Allaah—a sign for you—so leave her feeding on Allaah's land, and don't touch her with evil, for then a painful punishment will seize you.

Note: Continuing from the first sentence of verse 49.

160.74

[74] And remember ←when He made you vicegerents from [some time] after {sometime after} 'Aad, and gave you accommodation in the land. You take palaces for yourselves from its plains, and hew [the] mountains [into] houses. So remember Allaah's Bounties and don't make mischief in the land, **spreading corruption**.'

[75] The council of those of his People who considered themselves great said to those who were considered weaklings (to whomever of them believed) 'Do you know [for certain] *that* Saalih is a Sent One from his Lord?' They said 'Truly, we are believers in what he was {has been} sent with ~~it~~.'

[76] Those who considered themselves great said ‘Truly, we are disbelievers [in connection] with {of} ~~the thing~~ {that} which you [have] believed in ~~it~~ {in which you [have] believed}.’

[77] Then they hamstrung the She-Camel and turned away in disdain from [the] order of their Lord, and said ‘Oh Saalih, come to us with what you are promising us if you will have been {**are**} from [among] the Ones Who were Sent {Sent Ones}.’

[78] So the earthquake seized them, then they became ones ~~who were~~ lying prone in their homes.

[79] So he turned himself away from them and said ‘Oh my People, I [have] *certainly* conveyed to you [the] Message of my Lord and gave {~~have~~ given} sincere advice to you, ~~and~~ but you don’t like ~~the~~ sincere advisers.’

[80] And [there was] Lot, ←when he said to his People ‘Do you engage in the obscenity anybody from the Worlds [of man and *jinn*] didn’t precede you with {in} ~~it~~ {in which no-one from the Worlds [of man and *jinn*] preceded you}?

[81] Truly, you come [in] ardent desire to ***men*** from other and baser than {besides} **women**. Nay, rather you are a People ~~ones~~ who exceed [all] bounds.’

161.82

[82] And [the] response of his People wasn’t except {but} **that** they said {to say} ‘Expel them from your town. Truly, they are men they {who} believe themselves to be pure.’

Note: The Angels had appeared as men.

[83] So We saved him and his family—except his wife. She {, who} was from [among] the ones who stayed.

[84] And We rained upon them a rain [of punishment]. So look at how [the] resultant state of the criminals was.

[85] And to Midian, their brother Shu’ayb. He said ‘Oh my People, worship Allaah. There **isn’t** any god other than Him for you {You **don’t** have any god other than He}. A clear proof certainly came {has certainly come} to you from your Lord, so give the volumetric measure and the weight to the full, and don’t deprive the people of their things, and don’t cause corruption on the Earth after its being set right. That is better for you if you will have been {**are**} believers.

Note: Continuing from the first sentence of verse 49.

[86] And don’t sit down at every highway, threatening and **hindering** from [the] Way of Allaah him who [has] believed in Him, and seeking to make it [appear to have] crookedness {appear crooked}. And remember ←when {the time when} you were

few—then He made you many. And look at how [the] resultant state of the corrupters was.

[87] And if there will have been {**is**} a particular group of you they {who} will have believed {**believe**} in ~~the thing~~ {that} which I was {have been} sent with ~~it~~ {with which I was {have been} sent}, and a particular group they {who} haven't believed, then {~~well~~} be patient until Allaah judges between us. And He is [the] best of ~~the~~ judges.'

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162.88

[88] The council of those who considered themselves great from his People said 'We will most definitely expel you, oh Shu'ayb (and those who [have] believed [along] with you) from our town, or you will most definitely revert into our creed.' He said '~~And~~ [Even] **if** we will have been {**are**} ones who dislike [to]?

[89] We would certainly have intentionally fabricated a lie about Allaah if we reverted into your creed after ←when {the time when} Allaah delivered us from it. And it **isn't** for us **that** we {to} revert into it, except [in the case] **that** <unless> Allaah our Lord wills. Our Lord will have encompassed {**encompasses**} everything [in] knowledge. We [have] made ourselves rely on Allaah. "Our Lord, adjudicate between us and ~~between~~ our People [in accordance] with the truth, and You are the best of ~~the~~ adjudicators."'

Note: *fataḥa* in terms of adjudicating means to open up the truth of the matter.

[90] And the council of those of his People who disbelieved said '*If* you will have made yourselves carefully follow {**make yourselves carefully follow**} Shu'ayb, you are truly *losers* in that case.'

[91] So the earthquake seized them, then they became ones ~~who were~~ lying prone in their homes.

[92] Those who called Shu'ayb a liar—it is like that {as if} they hadn't lived and prospered in them. Those who called Shu'ayb a liar—*they* were the losers.

[93] So he turned himself away from them, and said 'Oh my People, I [have] *certainly* conveyed to you [the] Messages of my Lord and gave {have given} sincere advice to you, so how do {can} I grieve over a **disbelieving** People?'

[94] And We didn't send any {sent no} Prophet into a town except [that] We seized its populace with ~~the~~ adversity and ~~the~~ hardship, [so that] *perhaps* (hopefully) they would become abased.

[95] Then [later] {Thereafter}, We changed ~~the~~ pleasurable good [in] place of the evil state until they became many and said 'The state of hardship and the state of

ampleness certainly touched our forefathers.' Then We seized them suddenly, and [at the time] {*while*} *they weren't* ~~being~~ *cognisant*.

163.96

[96] And **if** [it were the case] *that* [the] populace of the towns had believed, and had *taqwaa*, We would have *opened* upon them blessings from ~~the~~ heaven and ~~the~~ Earth, ~~and~~ but they falsely denied, so We seized them by [reason of] {because of} what they used to earn.

[97] So, did [the] populace of the towns feel safe [from the case] **that** Our [punishing] might would come <from Our [punishing] might's coming> to them at night and [at the time] {*while*} they were ~~ones who were~~ sleeping?

[98] Or did [the] populace of the towns feel safe [from the case] **that** Our [punishing] might would come <from Our [punishing] might's coming> to them [in the] daytime and [at the same time] {*while*} *they were playing*?

[99] So, did they feel safe from Allaah's plotting? For he doesn't feel safe {no-one feels safe} from Allaah's plotting except ~~the~~ People{s} of ~~the~~ losers.

[100] And hasn't it provided guidance to those who inherit the land from [some time] after {sometime after} its populace, ~~[the case]~~ **that if** We wished [to], We could have struck them by [reason of] {because of} their punishable misdeeds, and We would seal over their hearts, so *they wouldn't hear*?

[101] These were the towns [which] We relate before you [some] of their tidings {some of whose tidings We relate before you}. And their Messengers *certainly* came to them with ~~the~~ clear proofs, then they weren't [ones] to ever believe in what they had falsely denied from [times] before {in times before}. Like that {Thus,} Allaah seals over [the] hearts of the disbelievers.

[102] And We didn't find any {found no} covenant in most of them. And truly, We found most of them were ***iniquitous***.

[103] Then [later] {Thereafter}, from [some time] after {sometime after} them, We sent Moses with Our signs to Pharaoh and his council, then they acted wrongly with them. So look at how [the] resultant state of the corrupters was.

Note: See 10:75.

[104] And Moses said 'Oh Pharaoh, truly, I am a Messenger from [the] Lord of the Worlds;

164.105

[105] disposed ~~to~~ ~~[the case]~~ **that** I don't say {to not say[ing]} [anything] {saying nothing} about Allaah except {but} the truth. I certainly came {have certainly come} to you with a clear proof from your Lord, so send [the] Children of Israel with me.'

[106] He said 'If you *did* [*have*] come with a sign, then perform it if you will have been {**are**} from [among] the ones who are true [in what they say].'

[107] So he **threw down**→ his staff, then lo and behold! it was a huge, *mubeen* {**conspicuous**} serpent.

[108] And he drew out his hand, then lo and behold! it was white to the ones who looked {ones looking on}.

[109] The council of Pharaoh's People said 'Truly, this man is a knowledgeable *sorcerer*

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer. This is their repetition of Pharoah's original statement in 26:36 and the following conversation—the difference being their use of *arsil* here rather than their original use of *ib'ath*.

[110] he {who} wants **that** he {to} expel you [~~all~~] from your land.' "So what do you order?"

[111] They said 'Put him and his brother off, and send gatherers into the cities.

[112] They will bring you every knowledgeable sorcerer.'

[113] And the sorcerers came to Pharaoh. They said 'Truly, there will be ~~a~~ *remuneration* for us {we will have ~~a~~ *remuneration*} if *we* will have been {**are**} the victors?'

[114] He said 'Yes, and truly, you will definitely be from [among] the ones ~~who are~~ brought near.'

[115] They said 'Oh Moses, [it's the case] **that** either you **cast**→, and either {or} **that** *we* will be the **casters** {cast}.'

[116] He said '**Cast**→.' Then, →**when**← they **cast**→, they bewitched the people's eyes, and struck fear into them, and came with {~~performed~~} a tremendous sorcery.

[117] And We revealed to Moses →that→ {:} '**Cast**→ your staff.' Then lo and behold! *it was snatching and swallowing* what they were falsifying.

[118] So the truth came to pass, and what they used to perform became null.

[119] So then and there they were defeated, and turned themselves about, changed, [~~as] ones who were~~ belittled.

[120] And the sorcerers **threw themselves down**→, [in a state of] prostration {**prostrating**}.

165.121

[121] They said ‘We [have] believed in [the] Lord of the Worlds [of man and *jinn*]—

[122] [the] Lord of Moses and Aaron.’

[123] Pharaoh said ‘Did you believe {Have you believed} in him before [it is the case] **that** I give <my giving> permission to you? Truly, this is a *plot* you [have] plotted ~~it~~ {which you [have] plotted} in the city in order that you {so as to} expel its populace from it. So, [in the near future] you will know.

[124] I will most definitely hack off your hands and your feet from opposite [sides], then [later] {then subsequently} I will most definitely crucify [the] whole lot of you.’

[125] They said ‘Truly, we ~~are ones who~~ ultimately return back to our Lord.

[126] And you **don’t** harbour malice against us except {for any reason other than} **that** we believed in [the] signs of our Lord →**when**← they came to us. “Our Lord, pour out patience upon us, and take us fully [in death] [as] ones who submitted {Muslims}.”’

[127] And the council of Pharaoh’s People said ‘Will you leave Moses and his People to ~~they~~ cause corruption in the land, and leave you and your gods?’ He said ‘We **will** massacre their sons and let their **women** live. And truly, we are subjugators above {over} them.’

[128] Moses said to his People ‘Seek help by [means of] Allaah and be patient. Truly, the Earth [belongs] to Allaah. He causes whomever He wishes of His slaves to inherit it. And the resultant state is for the ones who have *taqwaa* {are fearfully aware}.’

[129] They said ‘We were {have been} made to experience harm from [times] before {in times before} [the case] **that** you came <your coming> to us, and from [the time] after {in the period after} what→ {the fact that} you came to us.’ He said ‘Your Lord may be such **that** He will destroy your enemy and appoint you as successors in the land, then look at how you act.’

[130] And We *certainly* seized Pharaoh’s lot with the years [of drought] and a dearth of ~~the~~ fruits, [so that] *perhaps* (hopefully) they would keep [it] in mind.

166.131

[131] Then ↓when↓ the pleasurable good came to them, they said ‘This is for us {our due}.’ And [yet] if an evil event would strike them, they would augur ill [in connection] with {of} Moses and whoever was with him. Well, their **ill auguring** is only with Allaah, ~~and~~ but most of them don’t know.

Note: Omens were taken from the flights of birds, hence the root from which auguring is derived.

[132] And they said ‘Whatsoever [of] any sign you come to us with ~~it~~ {which you come to us with}—to bewitch us with it {with which to bewitch us}—then we will **not be** believers in you.’

[133] So We sent upon them the flood, and ~~the~~ locust{s}, and the weevils, and the frogs, and the blood; signs ~~things~~ which were explained in detail. Then they considered themselves great and were a criminal People.

Notes: *Toofaan* is derived from *Taafa*, meaning to go around, circulate.

See Tafseer Al Jalaalayn and Ibn Katheer for *qummal* (weevils).

[134] And →**when**← the scourge fell upon them, they said ‘Oh Moses, supplicate your Lord for us by what He [has] covenanted with you. *If* you will have removed {**remove**} the scourge from us, we will most definitely believe ~~for~~ you and we will most definitely send [the] Children of Israel with you.’

[135] Then, →**when**← We removed the scourge from them up to a term they were ones who reached ~~it~~ {which they reached}, lo and behold! *they would go back* [on their word]!

[136] So We avenged Ourselves against them, so We drowned them in the open water by [reason] *that* {because} they [had] falsely denied Our signs and were ~~ones who were~~ heedless about {of} them.

[137] And We caused the People ~~those~~ who used to be considered weaklings to inherit [the] eastern parts of the land and its western parts, ~~the ones~~ which We [have] bestowed blessings in ~~them~~ {in which We [have] bestowed blessings}. And the everlastingly good Word of your Lord was fulfilled to [the] Children of Israel by [reason of] {because of} what→ {the fact that} they were {had been} patient. And We utterly destroyed what Pharaoh and his People used to craft and what they used to erect.

167.138

[138] And We crossed [the] Children of Israel over the sea, then they came upon a People cleaving to idols for them {they had}. They said ‘Oh Moses, make a god for us, like what {just as} they have gods.’ He said ‘Truly, you are a People you {who} are ignorant.

[139] Truly, these, what they are in the midst of ~~it~~ will be ~~a thing that is~~ smashed up and destroyed, and what they used to perform was ~~a thing that was~~ in vain.’

[140] He said ‘Should I seek for you other than Allaah [as] a god, and [at the same time] {*when*} *He gave* {*has given*} *you preference* over the Worlds [of man and *jinn*]?’

[141] And ←when {there was the time} We saved you from Pharaoh’s lot. They {, who} were subjecting you to [the] evil of ~~the~~ punishment. They were massacring your sons, and letting your **women** live, and there was a tremendous test in that from your Lord.

[142] And We made with Moses a mutual promise of thirty nights, and perfected them with ten, so [the] appointed time of his Lord was completed [as] forty nights. And Moses said to his brother Aaron ‘Take my place ~~in~~ [amongst] my People, and act righteously, and don’t make yourself carefully follow [the] way of the corrupters.’

[143] And →**when**← Moses came to Our appointed place, and his Lord spoke {had spoken} with him, he said ‘My Lord, show Yourself to me [so] I [can] look at You.’ He said ‘You **will not** see Me, ~~and~~ but look at the mountain. So, if it will have remained fixed {**remains fixed** } in its place, then [in the near future] you will see Me.’ Then, when his Lord became manifest to the mountain, He made it crushed to dust, and Moses fell down senseless. Then, →**when**← he recovered his senses, he said ‘Your Immaculacy…! I [have] turned to You in repentance, and I am [the] first of the believers.’

168.144

[144] He said ‘Oh Moses, truly, I [have] selected you for Myself in preference over the people by [virtue of] My Messages and by [virtue of] My Saying, so take what I gave {have given} you, and be from [among] the ~~ones who are~~ thankful.’

[145] And We wrote on the Tablets for him about everything, [as] an admonition and a detailed explanation for everything. ‘So, take them with strength, and order your People [that] they {to} take hold of [the] best [sense] of them. I **will** show you [the] home of the **iniquitous**.

Note: *kulli* (every) is used in the ‘everything relevant to the topic or situation’ sense understood by Arabic speakers, not the literal ‘everything without exception’ sense as understood in English.

[146] I **will** turn away from My signs those who aggrandise themselves on ~~the~~ Earth with not the right {with no right}. And if they were to see every sign they wouldn’t believe in them, and if they see [the] Way of the right direction, they don’t take it for themselves [as] a way, and if they see [the] way of the wrong direction, they take it for themselves [as] a way. That is by [reason] *that* {because} they [have] falsely denied Our signs and were ~~ones who were~~ heedless about {of} them.

[147] And those who [have] falsely denied Our signs and [the] meeting of the Hereafter, their labours became {have become} void. Are they recompensed [for anything] except {but} what they used to perform?'

[148] And from [some time] after {sometime after} him [leaving], [the] People of Moses took for themselves a calf body from their ornaments. For it {, which had} a lowing sound. Hadn't they seen *that* it wouldn't {couldn't} speak with them, and wouldn't {couldn't} guide them to a way? They took it for themselves and were wrongdoers.

Note: *ittaKHaTHa* (took) is used to indicate making something for the personal use of the one(s) making it, rather than the more general *ja'ala*.

[149] And →**when**← it {realisation} was dropped into their hands {it dawned on them}, and they saw *that* they had certainly gone astray, they said '*If* our Lord hasn't been merciful to us and forgiven for us, we will most definitely be from [among] the losers.'

169.150

[150] And →**when**← Moses returned to his People, angry, bitterly grieved, he said 'What you substituted me [with] from [some time] after {straight after} me is absolutely evil. Were you hasty [for] [the] command of your Lord?' And he **threw down**→ the Tablets and ~~he~~ seized his brother by [the] head, dragging him toward him. He said 'Son of my mother, truly, the People considered me a weakling and they were close to killing me, so don't make the enemies gloat [in connection] with {~~about~~} {over} me, and don't make me [out to be] {don't consider me to be} with the **wrongdoing** People.'

[151] He said 'My Lord, forgive for me and for my brother and make us enter into Your Mercy, and You are [the] most Merciful of the ones who show mercy.'

[152] "Truly, those who took the Calf for themselves, anger **will** reach them from their Lord, and ignominy in the life of the world. And like that {in that way,} We recompense the intentional fabricators.

[153] And those who will have performed {**perform**} ~~the~~ evil deeds, then [later] {then subsequently} turned in repentance {**turn in repentance**} from [some time] after {sometime after} them and believed {**believe**}—truly your Lord, from [a time] after {sometime after} them, will have been {**is**} *Forgiving*, Specifically-Merciful."

[154] And →**when**← the anger subsided from Moses, he took the Tablets. And in their original form there was guidance and Mercy for those who ~~they~~ are constantly fearful of their Lord.

[155] And Moses carefully chose for himself seventy **men** of his People in liking, for Our appointed time and place. Then, →**when**← the earthquake seized them, he said

‘My Lord, if You had wished [to], You would have destroyed them from [a time] before {sometime before}, and me [also]. Will You destroy us by [reason of] {because of} what the foolish of us did? It is not except {but} Your *fitnah*. You cause to go astray by [means of] it {, by which You cause to go astray} whomever You wish, and ~~You~~ guide whomever You wish. You are our Protecting Friend, so forgive for us and have mercy on us, and You are [the] best of ~~the~~ forgivers.

170.156

[156] And prescribe pleasurable good for us in this ~~the~~ world, and in the Hereafter. Truly, we [have] repented, went {gone} back and returned to You.’ He said ‘My punishment, I strike with it whomever I will, and My Mercy will have encompassed everything, so I **will** prescribe it for those who have *taqwaa* {are fearfully aware} and give the *zakaah*, and those who ~~they~~ believe in Our signs.’

Note: *hudnaa* is the only use of this form of the verb not to refer to being Jewish.

[157] Those who make themselves carefully follow the Messenger (the unlettered Prophet ~~the one~~ whom they find **written** [about] with them in the Torah and the Gospel) he {who} orders them ~~the~~ *ma’roof* and forbids them from ~~the~~ *munkar*, and makes the good things lawful for them, and makes the bad things unlawful to them, and lays down from them their restraining load and the shackles ~~the one{s}~~ which were {have been} upon them, then those who will have believed in him and honoured him, and helped him, and made themselves carefully follow the Light ~~the one~~ which was caused to be sent down with him—those, *they* will be the ~~ones who are~~ successful.

[158] Say ‘Oh you, the people, truly I am [the] Messenger of Allaah to [the] entirety [of] you. The One Whom to Him {The One to Whom} [belongs] [the] Dominion of the heavens and ~~the~~ Earth. There is no god except {but} Him. He causes life and causes death.’ So, believe in Allaah and His Messenger (the unlettered Prophet ~~the one~~ who believes in Allaah and His Words) and make yourselves carefully follow him, [so that] *perhaps* (hopefully) you will become guided.

[159] And from [among] [the] People of Moses is a community who guide [in accordance] with the truth and act justly [in accordance] with it.

171.160

[160] And We split them [into] twelve Tribes [as] communities {Tribal communities}. And We revealed to Moses ←when his People asked him for water →that→ {:} ‘Hit the stone with your staff,’ so twelve spring{s} were made to flow copiously from it. All tribal groups certainly knew their drinking-place. And We made ~~the~~ white cloud {clouds} give shade over them, and We caused ~~the~~ *manna* and ~~the~~ quail to be sent down upon them. ‘Eat of the good things what {which} We [have] provided you.’ And they didn’t wrong Us, ~~and~~ but they used to wrong themselves.

[161] And ←when {there was the time} it was said to them ‘Inhabit this ~~the~~ town, and eat from it wherever you will have wished {**wish**}, and say “Exoneration” and enter the gate [in a state of] prostration {**prostrating**}. We will forgive your offences for you. We **will** give an increase to the persistent doers of good.’

[162] Then those of them who did wrong substituted a statement other than ~~the one~~ {that} which was {had been} said to them, so We sent down upon them a scourge from ~~the~~ heaven by [reason of] {because of} what→ {the fact that} they used to do wrong.

[163] And question them about the town ~~the one~~ which was **present** [by] the sea, ←when they transgressed in [relation to] {concerning} the Sabbath—←when their fish would come to them openly [on the surface] [on] their Sabbath day, and [on the] day they wouldn’t observe the Sabbath, they wouldn’t come to them. Like that We were testing them {We were testing them in that way} by [reason of] {because of} what→ {the fact that} they used to be iniquitous.

Note: *SHurra’an* also carries a sense of being permissible.

172.164

[164] And ←when a community from [among] them said ‘For **what** [possible reason] do you admonish a People Allaah is their Destroyer {which Allaah will destroy}, or their Punisher {punish them} [with] a severe punishment?’ they said ‘[As] an exculpation to your Lord, and [so that] *perhaps* (hopefully) they will have *taqwaa* {be fearfully aware}.’

[165] So →**when**← they forgot what they were {had been} reminded of ~~it~~, We saved those who forbade {had forbidden} from ~~the~~ evil, and We seized those who did {had done} wrong with a grievous punishment by [reason of] {because of} what→ {the fact that} they used to be iniquitous.

[166] Then, →**when**← they turned away in disdain from what they were {had been} forbidden from ~~it~~, We said to them ‘Be apes, ~~ones which are~~ **driven away** [like a feral dog].’

[167] And ←when {there was the time} your Lord had it announced [that] He will most definitely send against them, up to [the] Day of ~~the~~ Standing, one{s} who will subject them to [the] evil of ~~the~~ punishment. Truly, your Lord is *swift* [in] ~~the~~ retribution, and truly, He is *Forgiving*, Specifically-Merciful.

[168] And We split them up on ~~the~~ Earth [as] communities. Of them were the ~~ones who were~~ righteous, and of them were other and baser than that. And We tested them with ~~the~~ good events and ~~the~~ evil events, [so that] *perhaps* (hopefully) they would return.

[169] Then a [successor] generation [has] succeeded from [some time] after {sometime after} them. They {, who} [have] inherited the Book. They ~~would~~ take [the] transient gain of this ~~the~~ inferior [life] and say 'It **will** be forgiven for us' and [yet] if a transient gain [the] like of it ~~would~~ come {comes} to them, they ~~would~~ [still] take it. Hasn't [the] solemn pledge of the Book {the Book's solemn pledge} been taken [as an obligation] upon them—**that** they don't {to not} say [anything] {to say nothing} about Allaah except {but} the truth? And they [have] studied what is in it. And the Home of the Hereafter is better for those who have *taqwaa* {are fearfully aware}, so don't you understand?

[170] And those who hold fast [in connection] with {to} the Book, and [have] established the ritual prayer—truly, We don't cause [the] remuneration of the ones who set things right to go to waste.

173.171

[171] And ←when {there was the time} We wrenched out the mountain [to be] above them like that {as if} it were a canopy, and they thought [for certain] *that* it ~~was a thing which~~ would fall on them. 'Take with strength what We gave {have given} you, and remember what is in it, [so that] *perhaps* (hopefully) you will have *taqwaa* {be fearfully aware}.'

Note *nataqa* describes pulling a bucket out of a well, indicating pulling directly upwards, and perhaps also intimating at the liquid magma beneath the mountains.

[172] And ←when your Lord took from [the] Children of Adam (from their backs) their offspring and made them testify against themselves—'**Am** I not your Lord?' they said 'Yes indeed [You are]. We bore {have borne} witness.' [This was] [in case] that {lest} you say [on the] Day of ~~the~~ Standing 'Truly, we were ~~ones who were~~ heedless about {of} this.' AND And ←when your Lord took from [the] Children of Adam (from their backs) their offspring and made them testify against themselves—'**Am** I not your Lord?' they said 'Yes indeed [You are].' We bore witness, [in case] that {lest} you say [on the] Day of ~~the~~ Standing 'Truly, we were ~~ones who were~~ heedless about {of} this.'

[173] Or you say '[It is] only [that] our forefathers committed *shirk* from [times] before {in times before} and we were offspring from [a time] after {sometime after} them, so will You destroy us by [reason of] {because of} what the makers of false claims did?'

Note: See Tafseer al Jalaalayn. Most translations have variations of "Only our forefathers committed *shirk*…" rather than the excuse of being merely followers, and that they thus should be absolved of blame for their own *shirk*.

[174] And like that {in this manner}, We explain the signs in detail, and [so that] *perhaps* (hopefully) they will return.

[175] And recite before them [the] news of the one who We gave to him Our signs {the one to whom We gave Our signs}, then he divested himself of them, so ~~the~~

Satan followed him [in pursuit], so he became from [among] the ones who went the wrong way.

Note: *atba'a* here has a literal meaning of *he made himself follow*. This meaning is more clearly shown in 10:90.

[176] And **if** We had wished [to], We would have *elevated* him by it, ~~and~~ but *he inclined* to the Earth, and made himself strive to follow his whim. So, his similitude is like [the] similitude of the dog: if you charge upon it, it lolls its tongue out, or [if] you leave it, it lolls its tongue out. That is [the] likeness of the People [of] those who falsely denied Our signs, so relate the story, [so that] *perhaps* (hopefully) they will make themselves reflect.

[177] Were evil [as] a similitude the People {Evil [as] a similitude were the People [of]} those who falsely denied Our signs and [so] themselves used to wrong {used to wrong *themselves*}.

[178] Whomever Allaah guides, then he is the one who is guided for himself, and whomever He causes to go astray, then those, *they* are the losers.

174.179

[179] And We [have] *certainly* created [in large numbers] many of the *jinn* and ~~the~~ man for Hell. For them are {They have} hearts they don't comprehend with ~~them~~ {with which they don't comprehend}, and for them are {they have} eyes they don't see with ~~them~~ {with which they don't see}, and for them are {they have} ears they don't hear with ~~them~~ {with which they don't hear}. Those are like ~~the~~ grazing livestock. Nay, rather they are more astray. Those, *they* are the ~~ones who are~~ heedless.

[180] And to Allaah [belong] the everlastingly Good Names, so supplicate Him by [means of] them, and leave those who become heretics in [relation to] {concerning} His Names. They **will** be recompensed [for] what they used to perform.

[181] And from whom We [have] created there is a community they {who} guide [in accordance] with the truth, and act justly [in accordance] with it.

[182] And those who will have falsely denied {**falsely deny**} Our signs, We **will** take them for Ourselves step-by-step from where they don't know.

[183] And I will give a long period of enjoyment to them. Truly, My plan is firm.

[184] And haven't they made themselves reflect? There **isn't** any {is no} madness in their companion. He is not except {but} a *mubeen* {**clear**} Warner.

[185] And haven't they looked into [the] Dominion of the heaven and ~~the~~ Earth, and whatever a thing Allaah [has] created, and ~~[the case]~~ **that** it may be **that** it is [the

case that] their term has already drawn near? So in what narration after it will they believe?

[186] Whomever Allaah causes to go astray, then there is no guide for him {he has no guide}. And He leaves them wandering blindly in their inordinate transgressing.

[187] They ask you about the Hour. 'When will its **fixed time** be [exactly]?!' Say 'It's knowledge {[The] knowledge of it} is only with my Lord. He doesn't disclose it {No-one discloses it} ([as] to its time) except {but} Him. It will have weighed heavily {**weighs heavily**} on the heavens and ~~the~~ Earth. It doesn't come to you except suddenly.' They ask you like that {as if} you are one obsessed with enquiring about it. Say 'It's knowledge {[The] knowledge of it} is only with Allaah, ~~and~~ but most of the people don't know.'

Note: *ayyaana* (when [exactly]) is used for a specific time, whereas *mataa* (when [might]) is used for indefinite times. See 2:214. When used in reference to non-believers, as here, they can include a sense of incredulity. See 10:48.

175.188

[188] Say 'I don't have authoritative power [of] benefit and not {nor} harm for myself, except what Allaah willed. And **if** I'd used to know the Unseen, I would have procured an *abundance* of ~~the~~ good for myself, and ~~the~~ evil wouldn't have touched me. I am not except {but} a Warner and a bearer of glad tidings to a People they {who} believe.'

[189] He is the One Who created you from a single soul, and made from it its partner in order {so} that he [may] be inclined towards her [for ease of mind and intimacy]. Then, when he would cover her, she carried a light load, then she moved to and fro with it. Then, →**when**← she became heavy, they supplicated Allaah their Lord '*If* You will have given {**give**} us one that is sound, we will most definitely be from [among] the ~~ones who are~~ thankful.'

[190] Then, →**when**← He gave them both one that was sound, they made partners to Him in what He gave {had given} them. So, Allaah was exalted above what they would associate.

Note: By mistakenly naming the child 'Abdul Haarith, whereas everyone is 'Abdullaah or any of His other Names (a.w.j.).

[191] Do they associate what doesn't create a [single] thing, and *they* are created,

[192] and are not capable of help for them, and not {nor} [can] they help themselves?

Note: Neither directly helping, nor via third parties. See verse 197.

[193] And if you invite them to ~~the~~ guidance, they will not make themselves carefully follow you. It would be the same to you did you invite {whether you will have invited} {**invite**} them, or you are ~~ones who are~~ silent.

[194] Truly, those whom you supplicate other and lesser than {besides} Allaah are slaves of your similitude, so supplicate them, then they should become *responsive* to you if you will have been {**are**} ~~ones who are~~ true [in what you say].

Note: Evidence against those who supplicate the ones whose term of life has ended.

[195] Are there for them {Do they have} feet they walk with ~~them~~ {with which they walk}, or are there for them {do they have} hands they grasp with ~~them~~ {with which they grasp}, or are there for them {do they have} eyes they see with ~~them~~ {with which they see}, or are there for them {do they have} ears they hear with ~~them~~ {with which they hear}? Say 'Supplicate your partners, then [later] {then subsequently} plot against me, then don't give me [any] {give me no} respite.

176.196

[196] Truly, my Protecting Friend is Allaah, the One Who [has] sent down the Book, and *He* {*Who*} *turns Himself* towards the ~~ones who are~~ righteous.

[197] And those whom you supplicate other and lesser than {besides} Allaah ~~they~~ are not capable of your help {helping you}, and not {nor} [can] they help themselves.'

[198] And if you invite them to ~~the~~ guidance, they don't hear. And you see them looking at you, and [yet] *they don't see*.

[199] Take [to] ~~the~~ pardon {pardoning}, and enjoin ~~the~~ known goodness, and turn aside from the ~~ones who are~~ ignorant.

[200] And if an incitement to evil from ~~the~~ Satan ever *incites* you, then seek refuge in Allaah. Truly, He is All-Hearer, All-Knowing.

[201] Truly, those who will have had *taqwaa* {**have** *taqwaa*} {**are** fearfully aware}, ↓when↓ a visitation from ~~the~~ Satan will have touched {**touches**} them, they will have called [Allaah] to mind {**call** [Allaah] **to mind**}, then lo! they ~~were {are} ones who~~ see clearly.

[202] And their brethren draw them into the wrong way, then [later] {then subsequently} they don't stop short.

[203] And ↓when↓ you haven't come to them with a sign, they will have said {**say**} 'Why didn't you [go and] collect it for yourself?' Say 'I only make myself carefully follow what is revealed to me from my Lord. This is insight from your Lord, and ~~a~~ guidance and ~~a~~ Mercy for a People they {who} believe.'

[204] And ↓when↓ the Qur'aan will have been recited {**is recited**}, then make yourselves listen carefully to it, and listen quietly, [so that] *perhaps* (hopefully) you will be shown Mercy.

[205] And remember your Lord within yourself—[in] abasement and [in] fear, and below ~~the~~ open loudness of ~~the~~ speech—in the early mornings and the evenings. And don't be from [among] the ~~ones who are~~ heedless.

[206] Truly, those who are in the vicinity of your Lord don't consider themselves too great for His worship, and they glorify Him, and they prostrate to Him.

(8) Al Anfaal [The Spoils of War]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

177.1

[1] They ask you about the spoils of war. Say 'The spoils of war [belong] to Allaah and the Messenger. So have *taqwaa* {be fearfully aware} of Allaah and set things right between you. And obey Allaah and His Messenger if you will have been {**are**} believers.'

Note: For *THaata bayni-kum* see *THoo* and *bayn* entries in Lane's Lexicon.

[2] The believers are only those who, ↓when↓ Allaah will have been mentioned {**is mentioned**}, their hearts will have become apprehensive {**become apprehensive**}, and ↓when↓ His verses will have been recited {**are recited**} before them, they will have increased {**increase**} them [in] *eemaan* [**believing**] {Faith}, and they will have made themselves rely {**make themselves rely**} upon their Lord.

[3] Those who establish the ritual prayer, and spend from what We [have] provided them.

[4] Those, *they* are the true believers. For them are {They have} levels in the vicinity of their Lord, and forgiveness, and ~~a~~ generous provision.

[5] Like what {Just as} your Lord brought you out from your home with the Truth, and [yet] truly, a group of the believers ~~were ones who~~ *disliked* [it].

Note: *Just as* refers to the similarity between this situation and the situation of their questioning the spoils of war.

[6] They wrangle with you in [relation to] {concerning} the Truth after that which had become clear, like that {as if} they are just being driven towards ~~the~~ death and [at the same time {*while*} *they are looking on*.

[7] And ←when {there was the time} Allaah was promising you one of the two particular groups (*that* it would be for you {yours}) and you were wishing *that*

other than [the] one possessing ~~the~~ weapon{s} {the armed one} would be for you {yours}. And [yet] Allaah was wanting **that** He {to} manifest the truth to be true by His words, and [that He] {to} sever [the] last root of the disbelievers,

[8] in order that He {so as to} manifest the truth to be true and nullify ~~the~~ falsehood, ~~and~~ [even] **if** the criminals will have disliked {**dislike**} [it].

178.9

[9] ←When you were calling out to your Lord for help, then He became responsive to you, →that→ {saying} 'I am your Reinforcer {reinforcing you} by [means of] a thousand of the Angels ~~ones who are~~ one behind the other.'

[10] And Allaah didn't assign it except [as] {for any reason other than to be} a glad tiding, and in order {so} that by [means of] it your hearts [might] be {~~for your hearts to be~~} at ease. And ~~the~~ help is **not** except {but} from the presence of Allaah. Truly, Allaah is Almighty, All-Wise.

[11] ←When He was causing the {a} drowsy calm to cover you [as] security from Him, and He was sending down water upon you from ~~the~~ heaven, in order that He {to} [spiritually] cleanse you with it and take away from you [the] scourge of ~~the~~ Satan, and in order that He {to} bind fast upon your hearts {make your hearts resolute} and make ~~the~~ {your} feet firm by [means of] it.

Note For a more illustrative example of the meaning of *rabaTa*, see *ribaaT* in 8:60.

[12] ←When your Lord revealed to the Angels →that→ {:} 'I am with you, so make those who [have] believed firm. I **will cast**→ induced, utmost terror into [the] hearts of those who [have] disbelieved, so strike above the necks, and strike every fingertip of them {theirs}.'

Note: See 47:4 for an instruction to strike at the necks themselves. There, *raqabah* indicates a specific part of the neck, whereas *'unuq* is the neck as a whole. In 111:5 *jiyd* is the forepart of the neck, where a necklace rests.

[13] That is by [reason] *that* {because} they actively opposed Allaah and His Messenger, and whoever actively opposes Allaah and His Messenger, then truly, Allaah is severe in ~~the~~ retribution.

[14] 'That is for you, so taste it.' And [by reason] *that* {because} [the] punishment of the Fire is for the disbelievers.

[15] Oh you ~~those~~ who [have] believed, ↓when↓ you will have met {**meet**} those who [have] disbelieved advancing in a mass, then don't turn ~~the~~ {your} backs to them.

[16] And whoever turns his back to them on that day, except one who turns himself forcefully away for battle, or one who withdraws to a force, then he will have certainly

returned {**returns**} burdened with anger from Allaah, and his abode will be Hell. And the journey's end is absolutely evil.

179.17

[17] So, *you* haven't killed them, ~~and~~ but Allaah [has] killed them, and *you* didn't fling ←when you flung, ~~and~~ but Allaah flung, and [this was] in order {so} that He [might] expose the believers to testing with a goodly test from Him. Truly, Allaah is All-Hearer, All-Knowing.

[18] That is for you. And [also] [due to the fact] *that* Allaah is [the] Weakener of {weakens} [the] plan of the disbelievers.

[19] If you ask for an adjudication, then the adjudication certainly came {has certainly come} to you, and if you refrain yourselves, then it is better for you. And if you revert, We will revert, and your [fighting] force **will not** avail ~~for~~ you a [single] thing, ~~and~~ [even] **if** it were numerous. And [due to the fact] *that* Allaah is with the believers.

Note: *li-anna* is implied. See Tafseer al Jalaalayn.

[20] Oh you ~~those~~ who [have] believed, obey Allaah and His Messenger, and don't turn yourselves away from him and [at the same time] {*while*} you hear.

[21] And don't be like those who said 'We [have] heard' and [yet] *they don't hear*.

[22] Truly, [the] worst of ~~the~~ moving creatures in the sight of Allaah are the deaf ones, the dumb ones—those who don't understand.

[23] And **if** Allaah had known of good in them, He would have made them *hear*, and **if** He had made them hear [regardless], they would have *turned themselves away* and [at the same time] {*while*} they ~~were ones who~~ turned away [in spirit].

[24] Oh you ~~those~~ who [have] believed, become responsive to Allaah and to the Messenger ↓when↓ He will have called {**calls**} you to what will cause you to live. And know *that* Allaah intervenes between the man and his heart, and *that* to Him you will be gathered and driven.

[25] And have *taqwaa* {be fearfully aware} of a *fitnah* it {which} *doesn't* exclusively strike those of you who did {have done} wrong, and know *that* Allaah is severe in ~~the~~ retribution.

180.26

[26] And remember ←when {the time when} you were few~~—ones who were~~ considered weaklings in the land—fearing [~~the case~~] **that** the people would seize < the people's seizing> you by force, so He gave you refuge, and supported you by [means of] His Help, and provided you [some] of the good things, [so that] *perhaps* (hopefully) you would be thankful.

[27] Oh you ~~those~~ who [have] believed, don't betray Allaah and the Messenger, and [don't] betray your trusts, and [at the same time] {*while*} *you know*.

Note: See Tafseer al Jalaalayn for second negative.

[28] And know *that* your wealths {wealth} and your children are a *fitnah*, and *that* Allaah, with Him is ~~a~~ tremendous remuneration.

Note: The *maa* of *anna-maa* is *kaaffah wa mawkoofah*. Translating it as *just* or *only* is inappropriate here.

[29] Oh you ~~those~~ who [have] believed, if you have *taqwaa* {are fearfully aware} of Allaah, He will assign a [means of] discrimination for you, and firmly cover your evil deeds away from you, and forgive for you. And Allaah is [the] Possessor of ~~the~~ tremendous Grace.

[30] And ←when {there was the time} those who [have] disbelieved were plotting [in connection] with you—in order that they {to} confine you, or kill you, or expel you. And they were plotting, and Allaah was plotting, and Allaah is [the] best of ~~the~~ plotters.

[31] And ↓when↓ Our verses were being recited before them, they said 'We [have] already heard. **If** we wished [to], *we* could have spoken [the] like of this. This is not except {but} [the] fables of the people of former ages.'

Notes: See 8:2 for the use of *tuliyat* for a general scenario.

Their use of *law* indicates they have no interest in doing so

[32] And ←when {there was the time} they said 'Oh Allaah, if this, it was the truth from Your presence, then rain down stones upon us from the sky, or bring us a painful punishment.'

[33] And Allaah wasn't One to punish them and [at the same time] {*while*} you were ~~in~~ [amongst] them, and Allaah wasn't One Who would punish them and [at the same time] {*while*} *they* were asking for forgiveness.

181.34

[34] And what [reason] is there for them {do they have} ~~[the case]~~ **that** Allaah wouldn't {for Allaah not to} punish them and [at the same time] {*when*} *they* ~~*would*~~ ***hinder*** [others] from the Sacred Mosque, and [yet] they were not its guardians? Its guardians are not except {but} the ones who have *taqwaa* {are fearfully aware}, ~~and~~ but most of them don't know.

Note: See Tafseer al Jalaalayn for translation verbs of this and the following verse in the past tense.

[35] And their ritual prayer in the vicinity of the House was not except {but} whistling and hand-clapping. ‘So taste the punishment by [reason of] {because of} what→ {the fact that} you used to disbelieve.’

[36] Truly, those who [have] disbelieved spend their wealths {wealth} in order that they {to} **hinder** [others] from [the] Way of Allaah. So they **will** spend it, then [later] {and thereafter} it will be a regret to them. Then [later] {Thereafter}, they will be defeated. And those who disbelieved will be gathered and driven to Hell,

[37] in order {so} that Allaah [may] separate the bad from the good, and make the bad [be] some of it on some {another} {put some of the bad on others}, then heap up [the] entirety [of] it, then make it [be] {put it} in Hell. Those, *they* are the losers.

[38] Say to those who [have] disbelieved [that] if they refrain themselves, what [has] already preceded will be forgiven for them, and if they revert, then [the] *sunnah* of the people of former ages already came {has already come} to pass.

[39] And fight them until there is no *fitnah*, and ~~the~~ religion—all of it—is for Allaah. Then, if they will have refrained {**refrain**} themselves, then truly, Allaah is All-Seer [in connection] with {of} what they perform.

[40] And if they will have turned themselves away {**turn themselves away**}, then know *that* Allaah is your Patron. [The] most excellent ~~the~~ Patron and [the] most excellent ~~the~~ Helper.

Juz 10

182.41

[41] And know *that* whatever a thing you took {have taken} as spoils, then *that* [the] {a} fifth of it is for Allaah, and for the Messenger, and for the one possessing the closeness {relatives}, and the orphans, and the destitute ~~ones~~, and [~~the~~] son of the way {travellers}, if you [really] *did* believe {*have* believed} in Allaah and what We caused to be sent down upon Our slave [on the] Day of ~~the~~ Discrimination: [the] day the two assemblages met one another. And Allaah is [One] possessing power over everything.

[42] ←When {There was the time} you were on the nearer side of the valley, and they were on the farther side of the valley, and the caravan was lower than you. And **if** you had mutually promised [to be there], you would have *differed* in [relation to] {concerning] the promise instrument {means by which the promise was fulfilled}. and But [thus it was], in order {so} that Allaah [might] accomplish an affair it {that} was a ~~thing which was~~ to have been done, in order {so} that he who passed away would pass away from {after} a clear proof, and he who lived would live from {after} a clear proof. And truly, Allaah is *All-Hearer*, *All-Knowing*.

Note: The second sentence can only be understood from its Arabic *tafseer*. Translations usually try to capture the *tafseer* meaning, not the Qur'anic text.

[43] ←When Allaah was showing you them in your sleep time [as] few, and **if** He had shown them to you [as] many, you would have *lost heart* and bandied *arguments* with one another in [relation to] {concerning} the affair, ~~and~~ but Allaah saved [you]. Truly, He is All-Knower [in connection] with {about} [the] possession {contents} of the chests.

[44] And ←when Allaah was showing you them [as] few in your eyes ←when you met one another, and He was making you few in their eyes, in order {so} that Allaah [might] accomplish an affair it {that} was ~~a thing which was~~ to have been done. And [all] ~~the~~ affairs are returned to Allaah.

[45] Oh you ~~those~~ who [have] believed, ↓when↓ you will have met {**meet**} a [fighting] force, then be firm and remember Allaah much, [so that] *perhaps* (hopefully) you will be successful.

183.46

[46] And obey Allaah and His Messenger, and don't bandy arguments with one another, for then you will lose heart and your predominance will go. And be patient. Truly, Allaah is with the ~~ones who are~~ patient.

[47] And don't be like those who went out from their homes ungratefully exultant and showing off [to] the people, and **hindering** [others] from [the] Way of Allaah. And Allaah ~~is [the] One Who~~ encompasses what they perform.

[48] And ←when ~~the~~ Satan adorned their deeds for them and said 'You have no defeater today from [among] the people, and truly, I am a one-by-the {-your} -side for you.' Then, →**when**← the two forces sighted one another, he recoiled on his heels and said 'Truly, I am disassociated from you. Truly, I see what you don't see. Truly, I fear Allaah, and Allaah is severe in ~~the~~ retribution.'

[49] ←When the hypocrites and those who in their {in whose} hearts is a sickness were saying 'Their religion deceived these.' And [yet] whoever makes himself rely on Allaah, then truly, Allaah is Almighty, All-Wise.

[50] And **if** [only] you [could] see ←when {the time when} the Angels take fully [in death] those who will have disbelieved, beating their faces and their backs. 'And taste the punishment of the burning.

[51] That is by [reason of] {because of} what your hands sent ahead, and [by reason] *that* {because} Allaah **is** not One Who acts unjustly to the slaves.'

[52] Like [the] manner of Pharaoh's lot and those who were from [times] before {in times before} them. They disbelieved in Allaah's signs, so Allaah seized them by

[reason of] {because of} their punishable misdeeds. Truly, Allaah is Strong, severe in ~~the~~ retribution.

184.53

[53] That is by [reason] *that* {because} Allaah hasn't been One Who changed {to change} a Favour He [had] bestowed it {that He [had] bestowed} on a People until they would change what was with {within} themselves, and [by reason] *that* {because} Allaah is All-Hearer, All-Knowing.

[54] Like [the] manner of Pharaoh's lot and those who were from [times] before {in times before} them. They falsely denied [the] signs of their Lord, so We destroyed them by [reason of] {because of} their punishable misdeeds, and We drowned Pharaoh's lot. And all were wrongdoers.

[55] Truly, [the] worst of ~~the~~ moving creatures in the sight of Allaah are those who [have] disbelieved, so *they don't believe*.

[56] Those of them with whom you [have] made a covenant, then [later] {then subsequently} they <then they subsequently> break their covenant in every instance, and ~~*they*~~ *don't have taqwaa* {aren't fearfully aware}.

[57] So, if you should ever {~~should you ever~~} come *across* them in ~~the~~ war, then by [means of] them, make whoever is behind them scatter in fright, [so that] *perhaps* (hopefully) they keep [it] in mind.

Note: Indicating both the purpose and the response preferred by Allaah (a.w.j.).

[58] And if you should ever {~~should you ever~~} *fear* treachery from a People, then toss [the covenant] back at them upon equal terms. Truly, Allaah doesn't love ~~the~~ betrayers.

[59] And those who [have] disbelieved shouldn't reckon they [have] outstripped. Truly, they don't {can't} elude.

[60] And prepare for them what you will have been able to {**are able to**} of force and of ~~the~~ tethered horses; making [the] enemy of Allaah and your enemy be in constant fear by [means of] it—and others from other than {besides} them you don't know ~~them~~ {whom you don't know}. Allaah knows them. And whatever a thing you spend in [the] Way of Allaah will be paid to you in full, and *you are not wronged*.

[61] And if they will have inclined {**incline**} to ~~the~~ peace, then incline to it, and make yourself rely on Allaah. Truly He, *He* is the All-Hearer, the All-Knowing.

185.62

[62] And if they intend **that** they {to} fool you, then truly, Allaah is your sufficiency {sufficient for you}. He is the One Who [has] supported you by [means of] His Help and by [means of] the believers,

[63] and caused a union between their hearts. **If** you had spent [the] entirety [of] what is on ~~the~~ Earth, you would not have caused a union between their hearts, ~~and~~ but Allaah [has] caused a union between them. Truly, He is Almighty, All-Wise.

[64] Oh you, the Prophet, Allaah is your sufficiency {sufficient for you} and whomever of the believers [has] made himself carefully follow you.

Note: Indicating that not all believers will have followed their Prophet to the required degree.

[65] Oh you, the Prophet, urge on the believers to the fight. If there be twenty patient ones of you {twenty of you who are patient}, they will defeat two hundred. And if there be a hundred of you, they will defeat a thousand of those who [have] disbelieved, by [reason] *that* {because} they are a People they {who} don't comprehend.

[66] Now Allaah [has] lightened [things] from you, and He knew *that* there would be weakness in you. So if there be a hundred patient ones of you {a hundred of you who are patient}, they will defeat two hundred, and if there be a thousand of you, they will defeat two thousand by [the] permission of Allaah. And Allaah is with the ~~ones who are~~ patient.

[67] It was not for a Prophet **that** there would be prisoners for him {to have prisoners} until he would commit slaughter in the land. You want [the] transient gain of the world, and [at the same time] {*whilst*} Allaah wants the Hereafter [for you]. And Allaah is Almighty, All-Wise.

[68] If not [for] an ordinance from Allaah it {which} had preceded, a tremendous punishment would have *touched* you in [consequence of] what you took.

[69] So eat from what lawful and good [things] you took {have taken} as spoils, and have *taqwaa* {be fearfully aware} of Allaah. Truly, Allaah is Forgiving, Specifically-Merciful.

186.70

[70] Oh you, the Prophet, say to whomever of the prisoners are in your hands 'If Allaah knows of good in your hearts, He will give you better than what was {has been} taken from you, and will forgive for you. And Allaah is Forgiving, Specifically-Merciful.'

Note: See 3:142 note.

[71] And if they intend your betrayal, then {well} they already betrayed Allaah from [times] before {in times before}, so He gave {has given} power and authority over them. And Allaah is All-Knower, All-Wise.

[72] Truly, those who [have] believed and [~~have~~] emigrated and [~~have~~] struggled with their wealths {wealth} and their selves in [the] Way of Allaah, and those who gave {have given} refuge and [~~have~~] helped—those, some of them are protecting friends and allies of some {others}. And those who [have] believed and haven't emigrated, there **isn't** anything of their guardianship for you {you **don't have** anything {have nothing} to do with their guardianship} until they emigrate. And [yet] if they will have asked you for help {**ask** you **for help**} in [relation to] {concerning} the religion, then [the duty] of ~~the~~ help {helping} is upon you, except against a People [whom] between you and ~~between~~ them is a treaty. And Allaah is All-Seer [in connection] with {of} what you perform.

[73] And those who [have] disbelieved, some of them are protecting friends and allies of some {others}. If *you* don't do it, there will be *fitnah* on ~~the~~ Earth and great corruption.

[74] And those who [have] believed and [~~have~~] emigrated and [~~have~~] struggled in [the] Way of Allaah, and those who gave {have given} refuge and [~~have~~] helped—those, *they* are the true believers. For them is {They have} forgiveness and ~~a~~ generous provision.

[75] And those who [have] believed from [some time] after {sometime after}, and [~~have~~] emigrated and [~~have~~] struggled with you, then those are of you. And [yet] possessors of {those having} ~~the~~ blood relationships, some of them are ones having more entitlement in [connection with] some {others} in [the] Book of Allaah. Truly, Allaah is All-Knower [in connection] with {about} everything.

187.1

(9) At-Tawbah [The Repentance]

[1] A declaration of disassociation from Allaah and His Messenger to those of the ones who commit *shirk* with whom you [have] made a covenant:

[2] 'So, journey in the land [for] four months, and know *that* you are not eluders of {will not elude} Allaah, and *that* Allaah is [the] Disgracer of the disbelievers.'

[3] And an announcement from Allaah and His Messenger to the people [on] [the] day of the Greater Hajj: *that* Allaah is disassociated from the ones who commit *shirk*, and [so is] His Messenger. So, if you will have turned in repentance {**turn in repentance**}, then it is better for you. And if you will have turned yourselves away {**turn yourselves away**}, then know *that* you are not eluders of {will not elude}

Allaah. And grieve those who [have] disbelieved with [tidings of] a painful punishment.

[4] Except those of the ones who commit *shirk* with whom you [have] made a covenant, then [later] {then subsequently} ~~they~~ haven't done you out of a [single] thing, and haven't backed a [single] *one* against you—so fulfil their covenant for them up to their term limit. Truly, Allaah loves the ones who have *taqwaa* {are fearfully aware}.

[5] So, ↓when↓ the sacred months will have become passed {**become passed**}, then kill the ones who commit *shirk* wherever you will have found {**find**} them, and seize them, and besiege them, and sit down [in wait] for them [at] every place of ambush. So, if they will have turned in repentance {**turn in repentance**} and established {**establish**} the ritual prayer and given {**give**} the *zakaah*, then leave their way free. Truly, Allaah is Forgiving, Specifically-Merciful.

[6] And if one of the ones who commit *shirk* will have asked you to grant safety {**asks** you **to grant safety**}, then grant him safety until he hears [the] Saying of Allaah, then [later] {then subsequently} convey him [to] his place of safety. That is by [reason] *that* {because} they are a People they {who} don't know.

jaara/joor Form I means to decline or deviate from the right course, or to act wrongfully, injuriously, or tyrannically. Form IV often means to make or cause the Form I meaning, but in this case it means to protect, grant refuge, rescue, and aid—almost a polar opposite. This contrast is exemplified by the Form III meanings, which relate to being a neighbour and to being bound by covenant. As is often the case with Form III, these meanings indicate reciprocity, but not one of equivalence in the case of neighbours. Part of their rights is that we tolerate their bad behaviour, and treat them well even if they are not Muslims (Form I), and we help them according to their rights as a neighbour (Form IV). Form X (the requesting in this verse) is similarly granted due to their rights as emissaries or those making enquiries about Islaam, irrespective of their deviations in religion or their injurious behaviour.

188.7

[7] How will there be a covenant with Allaah and with His Messenger for the ones who commit *shirk*, except those [with] whom you made a covenant in the vicinity of the Sacred Mosque? (So, what {as long as} they will have been straight {**are straight**} with you, then be straight with them. Truly, Allaah loves the ones who have *taqwaa* {are fearfully aware}.)

[8] How…? And [yet] if they gain ascendency over you, they don't pay regard to a tie of kinship and not {nor} a protection treaty in [relation to] {concerning} you. They please you with their mouths and [at the same time] {*while*} their hearts refuse, and most of them are **iniquitous**.

[9] They [have] bought a small price with [the] signs of Allaah, then **hindered** [others] from His Way. Truly, what they used to perform was evil.

[10] They don't pay regard to a tie of kinship and not {nor} a protection treaty in [relation to] {concerning} a believer. And those, *they* are the ones who make themselves transgress.

[11] So, if they will have turned in repentance {**turn in repentance**} and established {**establish**} the ritual prayer and given {**give**} the *zakaah*, then [they are] your brothers in ~~the~~ religion. And We explain the signs in detail for a People they {who} know.

[12] And if they will have gone back on {**go back on**} their oaths from [some time] after {anytime after} their covenanting, and will have defamed {**defame**} in [relation to] {concerning} your religion, then fight [the] leaders of ~~the~~ disbelief (truly, they have no [binding] oaths), [so that] *perhaps* (hopefully) they will refrain themselves.

[13] Won't you fight a People they {who} went {have gone} back on their oaths and purposed [in connection] with [the] expulsion of the Messenger, and *they* started on *you* [the] first time? Are you in dread of them? For Allaah has more right ~~[to the situation]~~ **that** you are in dread of Him if you will have been {**are**} believers.

189.14

[14] Fight them. Allaah will punish them by [means of] your hands, and disgrace them, and help you against them, and heal [the] chests of a believing People.

[15] And He will do away with [the] rage of their hearts. And Allaah returns His Favour upon whomever He wishes. And Allaah is All-Knowing, All-Wise.

[16] Or did you reckon ~~[it to be the case]~~ **that** you would be <on your being> left, and [at the same time] {*when*} Allaah [does] not yet {doesn't yet} know those of you who will have struggled and haven't taken for themselves an intimate friend other and lesser than {besides} Allaah, and not {nor} His Messenger, and not {nor} the believers? And Allaah is All-Aware [in connection] with {of} what you perform.

Note: See 3:142 note.

[17] It was not for the ones who committed *shirk* **that** they {to} maintain Allaah's mosques; [~~in a state of~~] bearing witness against themselves [in connection] with {of} ~~the~~ disbelief. Those, their labours will have become void, and they will ~~be ones who~~ stay perpetually in the Fire.

[18] Only he will maintain Allaah's mosques who [has] believed in Allaah and the Last Day, and [~~has~~] established the ritual prayer, and gave {~~has~~ given} the *zakaah*, and hasn't been in dread of [anyone] {has been in dread of no-one} except {but} Allaah. Then those, they may be such ~~[the case]~~ **that** they will be from [among] the ones who are guided.

Note: *ulaa'ika* (those) are the subject of *'asaa* (may be such).

[19] Did you make [the] giving of raisin-water to the one performing Hajj, and [the] maintenance of the Sacred Mosque, [be] like one who [has] believed in Allaah and the Last Day and [~~has~~] struggled in [the] Way of Allaah? They are not equal in the sight of Allaah. And Allaah doesn't guide ~~the~~ **wrongdoing** People{s}.

[20] Those who [have] believed, and [~~have~~] emigrated, and [~~have~~] struggled in [the] Way of Allaah with their wealths {wealth} and their selves are more tremendous [in] level in the sight of Allaah. And those, *they* are the attainers.

190.21

[21] Their Lord gladdens them with [glad tidings of] Mercy from Him, and pleasure and Gardens. There is **everlasting** delight in them for them {They have **everlasting** delight in them} {in which they have **everlasting** delight},

[22] [~~in a state of~~] **staying** in them perpetually—forever. Truly, Allaah, with Him is ~~a~~ tremendous remuneration.

[23] Oh you ~~those~~ who [have] believed, don't take for yourselves your fathers and brothers [as] allies if they love ~~the~~ disbelief in preference over ~~the~~ *eemaan* [**believing**] {Faith}. And whoever of you turns himself towards them, then {~~well~~} those, *they* are the wrongdoers.

[24] Say 'If your fathers; and your sons; and your brothers; and your marriage partners; and your clan; and wealths {wealth} you [have] made yourselves accrue ~~them~~ {which you made yourselves accrue}; and commerce you are in dread of its being unsalable; and dwellings you are pleased with ~~them~~ {with which you are pleased}, will have been {**are**} more beloved to you than Allaah and His Messenger and struggling in His Way, then make yourselves wait expectantly until Allaah brings His order. And Allaah doesn't guide ~~the~~ **iniquitous** People{s}.'

[25] Allaah *certainly* helped you in many spots, and [on the] day of Hunayn—←when your multitude had amazed you, then it hadn't availed ~~for~~ you a [single] thing. And the Earth, [along] with {~~despite~~} what→ {the fact that} it was spacious, was straitened upon you. Then [later] {Thereafter}, you turned back [as] retreaters.

[26] Then [later] {Thereafter}, Allaah caused His tranquility to be sent down upon His Messenger and upon the believers. And He caused forces you hadn't seen to be sent down, and punished those who had disbelieved. And that is [the] recompense of the disbelievers.

191.27

[27] Then [later] Thereafter, from [some time] after {sometime after} that, Allaah will return His Favour upon whomever He wishes. And Allaah is Forgiving, Specifically-Merciful.

[28] Oh you ~~those~~ who [have] believed, truly, the ones who commit *shirk* are just unclean, so they are not to be near the Sacred Mosque after this year of theirs. And if you will have feared {**fear**} impoverishment, then [in the near future] Allaah will enrich you from His Grace, if He will have wished [to] {~~**wishes to**~~}. Truly, Allaah is All-Knowing, All-Wise.

[29] Fight the ones from [among] those who were given the Book who don't believe in Allaah, and not {nor} in the Last Day, and they {who} don't make unlawful what Allaah and His Messenger [have] made unlawful, and not {nor} do they adopt [the] religion of ~~the~~ truth, until they give the *jizya* from {with} their [own] hand, and [at the same time] {*while*} they are ~~ones who are~~ belittled.

[30] And the Jews said an 'Uzayr is [the] son of Allaah, and the Christians said the Messiah is [the] son of Allaah. That was their utterance by their mouths, imitating [the] utterance of those who disbelieved from [times] before {in times before}. Allaah will have killed {May Allaah **kill**} them. However are they beguiled?

[31] They took for themselves their rabbis and their monks [as] lords other and lesser than {besides} Allaah (and [also took] the Messiah, son of Mary) and [yet] they were not {had not been} ordered [anything] {were {had been} ordered nothing} except {but} to worship a unitary god. There is no god except {but} Him. His Immaculacy… above what they would associate!

192.32

[32] They want **that** they {to} extinguish Allaah's Light with their mouths, and [yet] Allaah refuses [anything] except {but} **that** He {~~to~~} perfect His Light, ~~and~~ [even] **if** the disbelievers will have disliked {**dislike**} [it].

[33] He is the One Who sent His Messenger with ~~the~~ guidance and [the] religion of ~~the~~ truth, in order that He {to} make it gain ascendency over the religion{s}—all of it {them}~~—and~~ [even] **if** the ones who commit *shirk* will have disliked {**dislike**} [it].

[34] Oh you ~~those~~ who [have] believed, truly, many of the rabbis and the monks *consume* [the] people's wealths {wealth} by [means of] ~~the~~ falsehood, and **hinder** [others] from [the] Way of Allaah. And those who hoard ~~the~~ gold and ~~the~~ silver, and don't spend it in [the] Way of Allaah, then {~~well,~~} grieve them with [tidings of] a painful punishment.

[35] [The] Day there becomes ferocious heat upon it in [the] fire of Hell, then their foreheads and their sides and their backs are branded with it. 'This is what you hoarded up for yourselves, so taste what you used to hoard.'

[36] Truly, [the] fixed number of ~~the~~ months with Allaah was twelve month{s} in [the] Book of Allaah [the] day He created the heavens and ~~the~~ Earth. Of them, four are sacred. That is the correct religion, so don't wrong yourselves in them. And fight the

ones who commit *shirk* one and all, like what {just as} they fight you one and all, and know *that* Allaah is with the ones who have *taqwaa* {are fearfully aware}.

193.37

[37] Truly, the postponement [of the sacred month] is only an increase in ~~the~~ disbelief. Those who [have] disbelieved are sent astray by it {, by which those who [have] disbelieved are sent astray}. They make it lawful a year, and make it unlawful a year, in order that they {to} try keep in step with [the] prescribed number of that which Allaah made unlawful—so they make lawful what Allaah made unlawful. [The] evil of their deeds was {has been} adorned for them, and Allaah doesn't guide ~~the~~ **disbelieving** People{s}.

[38] Oh you ~~those~~ who [have] believed, what [reason] was there for you {did you have}, ↓when↓ it was said to you 'Go forth in [the] Way of Allaah' [that] you made {for making} {~~to make~~} yourselves become heavy towards the ground? Were you pleased with the life of the world, [rather] than the Hereafter? For [the] enjoyment of the life of the world **is not** except {but} little in [comparison with] the Hereafter.

[39] If you don't go forth, He will punish you [with] a painful punishment, and He will substitute a People other than you, and you will not harm Him a [single] thing. And Allaah is [One] possessing power over everything.

[40] If you don't help him, then Allaah certainly helped him ←when those who [have] disbelieved drove him out [as the] second of [the] two, ←when they were both in the cavern—←when he was saying to his companion 'Don't grieve. Truly, Allaah is with us.' Then Allaah caused His tranquility to be sent down upon him and supported him with forces you haven't seen. And He made [the] word of those who [have] disbelieved the lowest, and [the] Word of Allaah, *it* is the highest. And Allaah is Almighty, All-Wise.

194.41

[41] Go forth, light and heavy, and struggle with your wealths {wealth} and your selves in [the] Way of Allaah. That is better for you, if you [but] used to know {knew}.

[42] **If** it had been a transient, worldly gain close by, and a journey ~~one~~ which was moderate, they would have made themselves strive to *follow* you, ~~and~~ but the difficult road was long to them. And [yet] they **will** swear [falsely] by Allaah '**If** we had been able, we would have *gone out* with you,' destroying their souls. And Allaah knows—truly, they are *liars*.

[43] Allaah will have effaced [that sin] from {pardoned} you {May Allaah **pardon** you}. For **what** [possible reason] did you give permission to them, until {such time as} it had become clear to you those who spoke the truth, and you would know [which were] the liars?

[44] Those who [have] believed in Allaah and the Last Day don't ask you for permission **that** they {to} struggle with their wealths {wealth} and their selves. And Allaah is All-Knowing [in connection] with {about} the ones who have *taqwaa* {are fearfully aware}.

[45] Only those who don't believe in Allaah and the Last Day ask you for permission. And their hearts [have] caused themselves to have unsettling doubt, so they waver in their unsettling doubt.

[46] And **if** they had intended ~~the~~ going out, they would have *prepared* a preparation for it, ~~and~~ but Allaah disliked their being sent, so He held them back, and it was said 'Sit down with the ones who sit down.'

[47] **If** they had gone out ~~in~~ [amongst] you, they wouldn't have increased you [in anything] {would have increased you in nothing} except {but} confused disorder, and would have been *active* [in] your midst, seeking ~~the~~ *fitnah* for you. And ~~in~~ [amongst] you are ones who listen to them. And Allaah is All-Knowing [in connection] with {about} the wrongdoers.

195.48

[48] They *certainly* sought ~~the~~ *fitnah* for themselves from [times] before {in times before}, and mulled over the affairs [relating] to you, until the truth came and Allaah's order gained ascendency, and [at the same time] {*while*} they ~~were ones who~~ disliked [it].

[49] And of them is he who says 'Give permission to me, and don't try me.' Well, they fell into the trial! And truly, Hell will ~~be a thing which~~ *encompasses* {*encompass*} the disbelievers.

[50] If pleasurable good strikes you, it distresses them, and if a **calamity** strikes you, they say 'We already took our affair in hand from [a time] before {sometime before}.' And they turn themselves away and [at the same time] {*while*} they are [~~in a state of~~] **rejoicing**.

[51] Say 'It **will not** {**Nothing will**} strike us except what Allaah wrote {has written} for us. He is our Patron. And on Allaah then the believers should make themselves rely.'

[52] Say 'Are you making yourselves wait expectantly [in connection] with us [for anything] except {but} one of the two everlastingly good things? And we are making ourselves wait expectantly [in connection] with you; [the case] **that** Allaah strikes <for Allaah's striking> you with a punishment from His presence, or by [means of] our hands. So make yourselves wait expectantly. Truly, we are with you [as] ones who make themselves wait expectantly {making ourselves wait expectantly with you}.'

[53] Say ‘Spend [in] obedience or [in] dislike, it **will not** be accepted for Himself from you. Truly, you will have been {**are**} an **iniquitous** People.’

[54] And what [has] prevented ~~[for]~~ them [from being in the situation] **that** their expenditure would be ~~{to be}~~ accepted < their expenditure’s being accepted> from them except {other than} ~~[the situation]~~ *that* they [have] disbelieved in Allaah and in His Messenger, and they don’t come to the ritual prayer except [that] and [at the same time] {*while*} they are {being} lazy, and they don’t spend except [that] and [at the same time] {*while*} they ~~are ones who~~ dislike [to]?

196.55

[55] So, their wealths {wealth} doesn’t {shouldn’t} amaze you, and not {nor} their children. Allaah only intends to punish them by [means of] them in the life of the world, and [that] their souls {~~to~~} pass away and [at the same time] {*while*} they are disbelievers.

Note: *li yu’aTHTHiba-hum* here, to indicate ongoing punishment, and *an yu’aTHTHiba-hum* in 9:85 to indicate a general statement.

[56] And they swear [falsely] by Allaah: truly, they are *of* you. And they are **not** of you, ~~and~~ but *they are* a People they {who} are afraid.

Note: *yafraqoon* not *yafruqoon*

[57] **If** they [could] find a place of refuge, or caverns, or a place which is entered, they would have *turned* to it and *they would have bolted* [~~like runaway horses~~].

[58] And of them is he who criticises you in [relation to] {concerning} the voluntary almsgivings. So, if they will have been given by hand {**are given by hand**} from them, they will have been pleased {**are pleased**}, and if they haven’t been given by hand from them, lo! *they are wrathful*.

Note: *saKHaTA* is used for those superior to an inferior, so here they were behaving as if it were the case.

[59] And **if** [only it were the case] *that* they had been pleased with what Allaah and His Messenger had given them, and had said ‘Allaah is our sufficiency {sufficient for us}. Allaah **will** give us from His Grace, and [so will] His Messenger. Truly, we are petitioners to Allaah.’

[60] The voluntary almsgivings are only for the poor ~~ones~~ and the destitute ~~ones~~; and the ones who work concerning them; and **the ones who** their {whose} hearts **are to be made united**; and in [relation to] {concerning} the enslaved necks; and the ones who are in debt; and in [the] Way of Allaah, and [~~the~~] son of the way {travellers}—an obligation from Allaah. And Allaah is All-Knowing, All-Wise.

[61] And of them are those who make the Prophet annoyed, and they say ‘He is an ear.’ Say ‘[The] ear of good for you. He {, who} believes in Allaah and believes ~~for~~ the believers, and is a Mercy for those of you who [have] believed.’ And those who make Allaah’s Messenger annoyed for them will be {~~they~~ will have} a painful punishment.

Note: See Tafseer al Jalaalayn for *yu'minu li-l mu'mineen* (believes the believers).

197.62

[62] They swear [falsely] by Allaah to you, in order that they {to} please you, and [yet] Allaah and His Messenger have more right ~~[of the situation]~~ **that** they please *them*, if they were {have been} believers.

Note: The joint pronouns are expressed singly as –*hu*. See Tafseer al Jalaalayn.

[63] Haven’t they known {Do they not know} *that* he who continuously acts in opposition to Allaah and His Messenger, then *that* for him will be {he will have} [the] fire of Hell, [~~in a state of~~] **staying** in it perpetually? That is the tremendous disgrace.

[64] The hypocrites are wary [of the case] **that** a *soorah* is <of a *soorah’s* being> sent down against them, informing them [in connection] with {of} what is in their hearts. Say ‘Mock. Truly, Allaah ~~is [the] One Who~~ will bring out what you are wary [of].’

Note: See Tafseer al Jalaalayn.

[65] And *if* you asked them, they would most definitely say ‘We were only wading [into vain discourse], and playing.’ Say ‘Was it Allaah, and His signs, and His Messenger you were mocking?

Note: *kunnaa* and *kuntum* here indicate a continuous action.

[66] Don’t make excuses for yourselves. You [have] certainly disbelieved after your *eemaan* [**believing**] {Faith}. If We efface [that sin] from {pardon} a particular group of you, We will punish a particular group by [reason] *that* {because} they were criminals.’

[67] The male hypocrites and the female hypocrites, some of them are of some {others}. They order ~~the~~ *munkar*, and forbid from ~~the~~ *ma’roof*; and they close up their hands. They forgot Allaah, so He forgot them. Truly, the hypocrites, they are the **iniquitous**.

Note: *forgot* in relation to Allaah (a.w.j.) relates to the equivalence in outcome of forgetting, not the literal forgetting of information.

[68] Allaah [has] promised the male hypocrites and the female hypocrites, and the staunch disbelievers, [the] fire of Hell, [~~in a state of~~] **staying** in it perpetually. It will be their sufficiency {sufficient for them}. And Allaah [has] cursed them, and for them will be {they will have} an **everlasting** punishment.

198.69

[69] Like those who were from [times] before {in times before} you. They {, who} were stronger than you [in] power, and more abundant [in] wealths {wealth} and children. So, they took enjoyment for themselves by [means of] their share. So *you* are taking enjoyment for yourselves by [means of] *your* share, like what {just as} those who were from [times] before {in times before} you took enjoyment for themselves by [means of] *their* share. And you [have] waded [into vain discourse], like the one[s] who waded [into vain discourse]. Those, their labours became void in the world and the Hereafter, and those, *they* are the losers.

[70] Hasn't [the] news of those who were from [times] before {in times before} them come to them—[the] People of Noah, and 'Aad, and Thamood, and [the] People of Abraham, and [the] companions of Midian, and the **overturned** towns? Their Messengers came to them with ~~the~~ clear proofs, so Allaah wasn't [One] to ever wrong them, ~~and~~ but they used to wrong themselves.

Note: *mu'tafikaat* (overturned towns) is a plural Form VIII active participle of *afaka* (see Lane's Lexicon), but it is understood in reference to the community of Lot (a.s.), rather than by its literal meaning.

[71] And the believing men and the believing women, some of them are protecting friends and allies of some {others}. They order ~~the~~ *ma'roof* and forbid from ~~the~~ *munkar*; and they establish the ritual prayer and give the *zakaah*, and they obey Allaah and His Messenger. Those, Allaah **will** have mercy on them. Truly, Allaah is Almighty, All-Wise.

[72] Allaah [has] promised the believing men and the believing women Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually, and good dwellings in [the] Gardens of Eden. And [yet] pleasure from Allaah is greater. That, *it* is the tremendous attainment.

Note: 4:13 and other verses do not contain the pronoun *huwa* (it).

199.73

[73] Oh you, the Prophet, struggle against the staunch disbelievers and the hypocrites, and be harsh upon {with} them. And their abode will be Hell, and the journey's end is absolutely evil.

[74] They swear [falsely] by Allaah [that] they didn't speak, and [yet] they *certainly* said [the] word of disbelief, and disbelieved after their submission {Islaam}. And they

purposed what they haven't reached. And they didn't harbour malice except {for any reason other than} **that** Allaah and His Messenger caused freedom from want for them from His Grace. So if they turn in repentance, it is better for them. And if they turn themselves away, Allaah will punish them [with] a painful punishment in the world and the Hereafter, and there **isn't** any protecting friend and no {nor} helper for them on ~~the~~ Earth {they have **no** protecting friend and no {nor} helper on ~~the~~ Earth}.

[75] And of them is he who made a covenant with Allaah. '*If* He gives us from His Grace, we will most definitely give voluntary charity, and we will most definitely be from [among] the ~~ones who are~~ righteous.'

[76] Then, →**when**← He gave them from His Grace, they were miserly with it and they turned themselves away and [at the same time] {*while*} they ~~were ones who~~ turned away [in spirit].

[77] So He [has] made the consequence for them [to be] hypocrisy in their hearts up until [the] Day they meet Him, by [reason of] {because of} what→ {the fact that} they failed to fulfil for Allaah what they [had] promised Him, and by [reason of] {because of} what→ {the fact that} they used to lie.

[78] Haven't they known {Do they not know} *that* Allaah knows their secret thought and their secret conversation, and *that* Allaah is [the] Omniscient of the things made unseen?

[79] Those who criticise the ones of the believers who repeatedly impose obedience upon themselves in [relation to] {concerning} ~~the~~ voluntarily charity, and those who find nothing [to offer] except {but} their effort, so they make fun of them—Allaah will have made fun of *them*, and there will be a painful punishment for them {they will have a painful punishment}.

200.80

[80] Ask forgiveness for them, or don't ask forgiveness for them. If you ask forgiveness for them seventy time{s}, then {~~—well~~} Allaah **will** [*still*] **not** forgive for them. That is by [reason] *that* {because} they disbelieved in Allaah and His Messenger. And Allaah doesn't guide ~~the~~ **iniquitous** People{s}.

[81] The ones left behind rejoiced at their sitting-place after the Messenger of Allaah [left], and disliked **that** they {to} strive with their wealths {wealth} and their lives in [the] Way of Allaah. And they said 'Don't go forth in the heat.' Say '[The] fire of Hell is more intense [in] heat.' **If** [only] they'd used to comprehend.

Note: The use of *KHilaafah* to mean 'after' (rather than *KHalfun*) adds a sense of contrariness and opposition, which is the more usual sense of the word and the Form III root from which it is derived. See 17:76 also. When Moses left *his* community behind, Allaah (a.w.j.) used the phrase *min ba'di-hee*, as there was no sense of opposition in his leaving them behind (see 2:51 for example).

[82] So they should laugh little and should weep much, [as] ~~a~~ recompense in [exchange for] {for} what they used to earn.

[83] So, if Allaah will have returned {**returns**} you to a particular group of them, then they will have asked you for permission {**ask** you **for permission**} for ~~the~~ going out, then say 'You **will not** go out with me—*ever*—and you **will not** fight an enemy with me. Truly, you were content with ~~the~~ sitting [~~at home~~] [the] first time, so sit down with the ones who lawfully stay behind.'

[84] And don't perform the ritual prayer over a [single] *one* of them he {who} will have died {**dies**}—*ever*—and don't stand over his grave. Truly, they disbelieved in Allaah and His Messenger, and died and [at the same time] {*while*} they were **iniquitous**.

[85] And their wealths {wealth} and their children doesn't {shouldn't} amaze you. Allaah only intends **that** He {to} punish them by [means of] them in the world, and [that] their souls pass away and [at the same time] {*while*} they are disbelievers.

Note: Compare with 9:55 where *li-yu'aTHTHiba-hum* is used.

[86] And ↓when↓ a *soorah* was caused to be sent down, →that→ {saying} 'Believe in Allaah and struggle [along] with His Messenger' [the] possessors of {~~those having~~} ~~the~~ abundance from [among] them asked you for permission, and said 'Leave us to be with the sitters.'

201.87

[87] They were content with [the situation] **that** they be <their being> with the ones who [lawfully] stay behind, and their hearts were sealed over, so they don't comprehend.

[88] ~~And~~ But the Messenger and those who [have] believed [along] with him struggled with their wealths {wealth} and their selves. And those for them are {~~they~~ have} the [future] good things. And those, *they* are the ~~ones who are~~ successful.

[89] Allaah [has] prepared Gardens for them; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually. That is the tremendous attainment.

[90] And the ones from the Bedouins who excused themselves without reason came, in order {so} that permission [might] be granted {~~for permission to be granted~~} to them. And those who lied to Allaah and His Messenger sat down. A painful punishment **will** strike those of them who [have] disbelieved.

[91] There **is** not a distressing sin [charged] against the weak, and not {nor] against the ill [~~ones~~], and not {nor} against those who wouldn't {couldn't} find that which they would {could} spend, ↓when↓ they [have] acted sincerely for Allaah and His Messenger. There is **not** any way [of blame] against the persistent doers of good. And Allaah is Forgiving, Specifically-Merciful.

[92] And not {Nor} against those who—↓when↓ they came to you just in order that {so} you [might] give {~~for you to give~~} them a mount, [and] you said 'I don't {can't} find that which I [could] mount you on ~~it'~~—turned themselves back, and their eyes were overflowing from the tear {with tears} [from] grief ~~[of the case]~~ **that** they wouldn't {couldn't} find <at their not finding> that which they would {could} spend.

[93] The way [of blame] is only on those who ask you for permission and [yet] they are [the] rich. They were content with [the situation] **that** they be <their being> with the ones who [lawfully] stay behind, and Allaah sealed over their hearts, so they don't know.

Juz 11

202.94

[94] They will make excuses for themselves to you when you will have returned {**return**} to them. Say 'Don't make excuses for yourselves. We **will not** believe ~~for~~ you. Allaah certainly informed us of your enquired-of accounts. And Allaah **will** see your action, and [so will] His Messenger, then [later] {then subsequently} you will be returned back to [the] Knower of the Unseen and the Witnessed, then He will inform you [in connection] with {about} what you used to perform.'

[95] They **will** swear [falsely] to you by Allaah ↓when↓ you will have returned back home {**return back home**} to them, in order {so} that you [will] turn aside from them. So turn aside from them. Truly, they are filth, and their abode will be Hell [as] ~~a~~ recompense in [exchange for] {for} what they used to earn.

[96] They will swear [falsely] to you, in order {so} that you [will] be pleased with them. So, if you are pleased with them, then truly, Allaah isn't pleased with ~~the~~ **iniquitous** People{s}.

[97] The Bedouins are stronger [in] disbelief and hypocrisy, and are more likely **that** they don't {to not} know [the] limits of what Allaah [has] caused to be sent down upon His Messenger. And Allaah is All-Knowing, All-Wise.

[98] And of the Bedouins is he who takes what he spends [as] a fine for {on} himself, and makes himself wait expectantly ([in connection] with you) [for] the turns of misfortune. Upon *them* will be [the] evil-natured turn of misfortune. And Allaah is All-Hearing, All-Knowing.

[99] And of the Bedouins is he who believes in Allaah and the Last Day, and takes what he spends [as being] means of nearness with Allaah and [the] supplicatory blessings of the Messenger for himself. Well, truly it *is* a means of nearness for them. Allaah **will** make them enter into His Mercy. Truly, Allaah is Forgiving, Specifically-Merciful.

203.100

[100] And the first ~~ones of the~~ ones who preceded of the Emigrants and the Helpers, and those who will have made themselves carefully follow them with *ih<u>s</u>aan*—Allaah will have been pleased with them, and they will have been pleased with Him. And He [has] prepared Gardens for them; ~~the~~ rivers flowing under them {under which rivers flow}, [~~in a state of~~] **staying** in them perpetually—forever. That is the tremendous attainment.

Notes: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *as-saabiqoona-l awwaloon*.

The only variance from the usual *rivers flowing from under them*.

[101] And from the ones around you of the Bedouins (and from [the] populace of ~~the~~ Madeenah) there are hypocrites. They {who} will have been habituated {**are habituated**} upon ~~the~~ hypocrisy. You don't know them. We know them. We **will** punish them twice, then [later] {then subsequently} they will be turned away to a tremendous punishment.

[102] And there are others they {who} will have acknowledged {**acknowledge**} their punishable misdeeds; they mixed an act ~~one~~ that was righteous {a **righteous** act} and another [that was] evil. Allaah may be such **that** He will return His Favour upon them. Truly, Allaah is Forgiving, Specifically-Merciful.

Note: *sayyi'* is used to describe actions, whereas *saw'* describes objects.

[103] Take charity from their wealths {wealth} ([spiritually] cleansing them and purifying them by [means] of it) and supplicate for blessings upon them. Truly, your supplicatory blessings are a source of calm for them. And Allaah is All-Hearing, All-Knowing.

[104] Haven't they known {Do they not know} *that* Allaah, *He accepts* ~~the~~ repentance from His slaves and takes the voluntary charities, and *that* Allaah, *He* is the Ever-Returning of His Favour, the Specifically-Merciful?

[105] And say 'Act, then Allaah **will** see your action, and [so will] His Messenger and the believers, and you **will** be returned back to [the] Knower of the Unseen and the Witnessed, then He will inform you [in connection] with {about} what you used to perform.'

[106] And there are others **deferred** to Allaah's order; whether He punishes them and whether {or} He returns His Favour upon them. And Allaah is All-Knowing, All-Wise.

204.107

[107] And [there are] those who took {have taken} a mosque for themselves [for the purpose of] harming, and disbelief, and division between the believers, and as an outpost for him who waged war against Allaah and His Messenger from [a time]

before {sometime before}. And they will most definitely swear [falsely] 'We intended not except {but} ~~the~~ lasting good.' And [yet] Allaah bears witness—truly, they are *liars*.

Note: See Tafseer al Jalaalayn for *him who*.

[108] Don't stand in it—*ever*. A *mosque* founded upon ~~the~~ *taqwaa* from [the] first day has more right ~~[of the case]~~ **that** you stand <of your standing> in it. In it are **men** they {who} love **that** they {to} [ritually] cleanse themselves, and Allaah loves the ones who [ritually] cleanse themselves.

Note: the *taa'* of *mutaTahhireen* (2:222) has been assimilated here in *muTTahhireen*.

[109] So, is he who founded his building upon *taqwaa* of Allaah and pleasure better, or he who founded his building upon [the] edge of a crumbling bank, so it collapsed with him into [the] fire of Hell? And Allaah doesn't guide ~~the~~ **wrongdoing** People{s}.

Note: The use of Form VII *inhaara* indicates self-causation of the collapse.

[110] Their building ~~the one~~ which they built will not cease to be a cause of disturbance in their hearts, except [in the case] **that** <unless> their hearts become hacked to pieces. And Allaah is All-Knowing, All-Wise.

[111] Truly, Allaah [has] bought from the believers their souls and their wealths {wealth}, by [reason] *that* {because} the Garden is for them {theirs}. (They fight in [the] Way of Allaah, so they kill and are killed. A promise truly [binding] upon Him in the Torah and the Gospel and the Qur'aan. And who is more fulfilling of his covenant than Allaah? So become gladdened by [the glad tidings concerning] your bargain ~~the one~~ which you [have] made a covenant by ~~it~~ {by which you [have] made a covenant}. And that, *it* is the tremendous attainment.)

205.112

[112] The ones who turn in repentance; the ones who worship; the ones who give praise; the ones who travel in religious service; the ones who bow; the ones who prostrate; the ones who order ~~the~~ *ma'roof* and the ones who forbid from ~~the~~ *munkar*, and the ones who keep to Allaah's limits. And gladden the believers [with glad tidings].

Note: *<u>h</u>aafi<u>TH</u>* emphasises constancy, whereas *<u>h</u>afee<u>TH</u>* emphasises the role (see 4:80).

[113] It wasn't for the Prophet and those who [have] believed **that** they {to} ask forgiveness for the ones who commit *shirk* (~~and~~ [even] **if** they had been the ones possessing the closeness {relatives}) from [the time] after {anytime after} that which became clear to them—*that* they are companions of the Hellfire.

[114] And Abraham's asking for forgiveness for his father wasn't except {but} because of a commitment he [had] promised ~~it~~ {which he [had] promised} him, so →**when**← it became clear to him *that* he was an enemy to Allaah, he disassociated himself from him. Truly, Abraham was *tender-hearted*, forbearing.

Note: *iyyaa* is used to carry the second pronoun.

[115] And Allaah wasn't [One] to ever cause a People to go astray after ←when {the time when} He [had] guided them, until He would make clear to them what they should have *taqwaa* {be fearfully aware} of. Truly, Allaah is All-Knowing [in connection] with {about} everything.

[116] Truly Allaah, to *Him* [belongs] [the] Dominion of the heavens and of ~~the~~ Earth. He causes life and He causes death, and there **isn't** any protecting friend and no {nor} helper for you {you have **no** protecting friend and no {nor} helper} other and better than {besides} Allaah.

[117] Allaah *certainly* returned His Favour upon the Prophet and the Emigrants and the Helpers ~~those~~ who made themselves strive to follow him in [the] hour of ~~the~~ difficulty, from [some time] after {sometime after} what→ {the fact that} [the] hearts of a group of them had almost deviated. Then [later] {Thereafter}, He returned His Favour upon them. Truly, He is Pitying, Specifically-Merciful with them.

206.118

[118] And upon the three: those who were left behind, until ↓when↓ the Earth, [along] with {~~despite~~} what→ {the fact that} it was spacious, was straitened upon them, and their souls were straitened upon them, and they thought [for certain] [~~it to be the case~~] **that** there was no refuge from Allaah except to Him. Then [later] {Thereafter}, He returned His Favour upon them in order {so} that they [would] turn in repentance. Truly, Allaah, *He* is the Ever-Returning of His Favour, the Specifically-Merciful.

[119] Oh you ~~those~~ who [have] believed, have *taqwaa* {be fearfully aware} of Allaah and be with the ones who are true [in fulfilling their oath].

Notes: See 33:23

The *Saadiqeen* are further defined in 49:15 and 59:8.

[120] It was not for [the] populace of ~~the~~ Madeenah and whoever of the Bedouins were around them **that** they {to} hold themselves back from [following] Allaah's Messenger, and not {nor} [that] they {to} ardently desire [in connection] with {for} their [own] selves rather than his self. That is by [reason] *that* {because} thirst doesn't strike them, and not {nor} fatigue, and not {nor} starvation, in [the] Way of Allaah; and they don't tread a footprint it {that} enrages the staunch disbelievers; and don't {nor} obtain an obtainment from an enemy, except [that] an act ~~one~~ which is righteous {a **righteous** act} will have been written down {**is written down**} for them

for it. Truly, Allaah doesn't cause [the] remuneration of the persistent doers of good to go to waste.

[121] And they don't spend an expenditure (small and not {nor} large) and they don't cut across a valley, except [that] it will have been recorded {**is recorded**} for them, in order {so} that Allaah [may] recompense them [the] best [of] what they used to perform.

[122] And the believers weren't to ever go forth one and all. So why didn't a particular group from every division of them go forth, in order {so} that they [who remained] would {could} gain thorough understanding in [relation to] {concerning} the religion, and ~~in order that they~~ would {could} warn their People ↓when↓ they returned to them, [so that] *perhaps* (hopefully) they would be wary?

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer.

207.123

[123] Oh you ~~those~~ who [have] believed, fight those of the staunch disbelievers who are near you, and they should find harshness in you. And know *that* Allaah is with the ones who have *taqwaa* {are fearfully aware}.

[124] And ↓when↓ [ever] {whenever} a *soorah* will have been caused to be sent down {**is caused to be sent down**}, then from [among] them is he who says 'Which of you did this increase {has this increased} him [in] *eemaan* [**believing**] {Faith}?' So, as for those who [have] believed, then {~~well~~} it will have increased {**increases**} them [in] *eemaan* [**believing**] {Faith}, and *they become gladdened* [by the glad tidings].

[125] And as for those who in their {in whose} hearts was {is} a sickness, then {~~well~~} it will have increased {**increases**} them [in] filth in addition to their filth, and they will have died {**die**} and [at the same time] {*while*} they were {are} disbelievers.

[126] And don't they see *that* they are tried a time or two times {once or twice} in every year? Then [later] {Thereafter}, they don't turn in repentance, and *they don't keep* [*it*] *in mind*.

[127] And ↓when↓ [ever] {whenever} a *soorah* will have been caused to be sent down {**is caused to be sent down**}, some of them will have looked {**look**} at some {others.} 'Does anyone see you?' Then [later] {Thereafter}, they will have turned themselves away {**turn themselves away**}. Allaah will have turned away {**turns away**} their hearts by [reason] *that* {because} they are a People they {who} don't comprehend.

[128] A Messenger from [among] yourselves *certainly* came {has *certainly* come} to you. What you will have suffered {**suffer**} is grievous upon {to} him. One solicitous over you; one of pity, merciful with the believers.

[129] So, if they will have turned themselves away {**turn themselves away**}, then say ‘Allaah is my sufficiency {sufficient for me}. There is no god except {but} Him. Upon Him I [have] made myself rely, and He is [the] Lord of the Tremendous Throne.’

208.1

(10) Yoonus [Jonah]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam raa'*. These are [the] verses of the wise Book.

[2] Was it a wonder for the people ~~[the case]~~ **that** We revealed to a **man** from [among] them →that→ {:} ‘Warn the people and gladden those who [have] believed [with glad tidings] *that* there is a prior truth for them with their Lord?’ The disbelievers said ‘Truly, this is a *mubeen* {**clear**} *sorcerer*.’

Note: *qadama Sidq* (prior truth) is given widely diverging meanings in Tafaaseer and translations.

[3] Truly, your Lord is Allaah, the One Who created the heavens and ~~the~~ Earth in six days {periods} then [later] {and thereafter} ascended upon the Throne, directing ~~the~~ affair{s}. There **isn’t** any {is no} intercessor except from [some time] after {sometime after} His permission. That is Allaah, your Lord, so worship Him. So won’t you keep [it] in mind?

[4] To Him is your collective place of return—Allaah’s promise [in] truth. Truly, He initiates the creation, then [later] {and thereafter} causes it to return [in its original state], in order {so} that He [may] recompense those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}—[in accordance] with ~~the~~ equity. And those who will have disbelieved for them will be {~~they~~ will have} a drink of scalding water and a painful punishment by [reason of] {because of} what they used to disbelieve.

Note: ***a’aada*** is to repeat once, whereas *karrara* can be more than that. See 29:19.

[5] He is the One Who made the sun an illumination, and the moon a light, and determined stations for it, in order {so} that you [may] know {~~for you to know~~} [the] number of ~~the~~ years and the accounting. Allaah didn’t create that except {in any way other than} [in accordance] with the truth. He explains the signs in detail for a People they {who} know.

[6] Truly, in [the] alternating of ~~the~~ night and ~~the~~ day, and [in] what Allaah [has] created in the heavens and ~~the~~ Earth, there are *signs* for a People they {who} have *taqwaa* {are fearfully aware}.

209.7

[7] Truly, those who don't hope for Our meeting {to meet Us}, and were {have been} pleased with the life of the world and ~~were {have been}~~ satisfied with it, and those who ~~they~~ are ~~ones who are~~ heedless about {of} Our signs,

[8] those, their abode will be the Fire by [reason of] {because of} what they used to earn.

[9] Truly, those who will have believed {**believe**} and performed {**perform**} ~~the things~~ [deeds] which are righteous {**righteous** deeds}, their Lord guides them by [means of] their *eemaan* [**believing**] {Faith}. [~~The~~] Rivers will flow from under them in [the] Gardens of ~~the~~ Delight,

[10] their call in them {in which their call} will be 'Your Immaculacy…, oh Allaah!' and their greeting in them {in which their greeting} will be 'Peace.' And [the] last [part] of their call will be →that→ {:} '~~The~~ {All} praise [belongs] to Allaah, Lord of the Worlds [of man and *jinn*].'

Note: *Their call* is their means of asking for what they wish for.

[11] And **if** Allaah were to hasten the bad for the people [as He does with] their demanding to hasten with the good, their term [of life] would have been *completed* to {for} them. So We leave those who don't hope for Our meeting {to meet Us} wandering blindly in their inordinate transgressing.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer.

[12] And ↓when↓ ~~the~~ harm will have touched {**touches**} the human, he will have supplicated {**supplicates**} Us on his side, or [in states of] **sitting** or **standing**. Then, →**when**← We will have removed {**remove**} his harm from him, he will have passed on {**passes on**} like that {as if} he hasn't supplicated Us [in relation] to a harm it {that} touched him. Like that {In like manner}, what they used to perform was adorned for the **extravagant**.

[13] And We *certainly* destroyed ~~the~~ generations from [times] before {in times before} you →**when**← they did wrong. And their Messengers came to them with ~~the~~ clear proofs, and [yet] they weren't [ones] to ever believe. Like that {In like manner,} We recompense ~~the~~ criminal People{s}.

[14] Then [later] {Thereafter}, We made you successors in the land from [some time] after {sometime after} them, in order that We {to} look at how you act.

210.15

[15] And ↓when↓ Our clear verses were being recited before them, those who don't hope for Our meeting {to meet Us} said 'Come with a Qur'aan other than this, or change it.' Say 'It **isn't** for me **that** I {to} change it from [the] direction of myself {of

my own accord}. I make myself carefully follow not except {but} what is revealed to me. Truly, I fear, if I will have disobeyed {**disobey**} my Lord, [the] punishment of a tremendous Day.'

[16] Say '**If** Allaah had willed, I wouldn't have recited it before you, and He wouldn't have made you gain knowledge [in connection] with {of} it. So, I [have] already stayed ~~in~~ [amongst] you a lifetime from [a time] before {in the time before} it, so don't you understand?'

[17] So who is more wrongful than he who will have intentionally fabricated {**intentionally fabricates**} a lie about Allaah, or falsely denied {**falsely denies**} His signs? Truly, the criminals are not successful.

[18] And they worship other and lesser than {besides} Allaah that which doesn't harm them and doesn't benefit them, and they say 'These are our intercessors with Allaah.' Say 'Do you inform Allaah [in connection] with {of} what He doesn't know in the heavens, and not {nor} on ~~the~~ Earth?' His Immaculacy…, and He will have been exalted {**is exalted**} above what they ~~would~~ associate!

[19] And the people were not except {but} a single community, then they differed with one another. And if no Word had preceded from your Lord, it would have been *decided* between them in [relation to] {concerning} that which they would differ with one another in [relation to] {concerning} ~~it~~ {that in which they would differ with one another}.

[20] And they say 'Why wasn't a sign {hasn't a sign been} caused to be sent down upon him from his Lord?' So say 'The Unseen [belongs] only to Allaah. So wait. Truly, I am with you [as one] of the ones who wait.'

211.21

[21] And ↓when↓ We will have made the people taste {**make** the people **taste**} Mercy from [some time] after {sometime after} hardship will have touched {**touches**} them, lo! for them is {they have} a plot in [relation to] {concerning} Our signs. Say 'Allaah is [the] fastest [at] plotting. Truly, Our Messengers write down what you plot.'

[22] He is the One Who enables you to travel on ~~the~~ land and ~~the~~ sea, until ↓when↓ you will have been {**are**} on ~~the~~ ship{s} and they will have run {**run**} with them with a good wind and they will have rejoiced {**rejoice**} in it, a stormy wind will have come {**comes**} to them, and ~~the~~ wave{s} will have come {**come**} to them from every place, and they will have thought {**think**} [for certain] *that* they will have been surrounded {**are surrounded**} [and overpowered] by them, they will have supplicated {**supplicate**} Allaah [as] ones who are sincere to Him [in] ~~the~~ religion. '*If* You will have saved {**save**} us from this, we will most definitely be from [among] the ~~ones who are~~ thankful.'

[23] Then, →**when**← He will have saved {**saves**} them, lo! *they seek to act wrongly* on ~~the~~ Earth with not the right {with no right}. Oh you, the people, your seeking to act wrongly is only against yourselves. Enjoyment of the life of the world, then [later] {then subsequently} your place of return will be to Us, then We will inform you [in connection] with {about} what you used to perform.

[24] [The] similitude of the life of the world is only like water We will have caused it to be sent down {which We **cause to be sent down**} from the sky, then [the] vegetation of the Earth (from what {which} ~~the~~ people and ~~the~~ grazing livestock eat) will have absorbed {**absorbs**} it—until ↓when↓ the Earth will have taken on {**takes on**} its ornamentation, and beautified {**beautifies**} itself, and its populace will have thought {**think**} [for certain] *that* they ~~were {are} ones who had~~ {have} power over it, Our order will have come {**comes**} to it [by] night or day, then We will have made {**make**} it [as] reaped grain, like that {as if} it hadn't prospered on the previous day. Like that, We explain the signs in detail {We explain the signs in detail in this way} for a People they {who} make themselves reflect.

[25] And Allaah invites to [the] Home of ~~the~~ Peace, and He guides whomever He wishes to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

212.26

[26] For those who will have persistently done good {**persistently do good**} is the everlasting good and an increase, and black, smoke-infused dust doesn't come upon their faces, and not {nor} ignominy. Those are [the] companions of the Garden. They will ~~be ones who~~ stay in it perpetually.

[27] And [for] those who will have earned {**earn**} ~~the~~ evil deeds is recompense of an evil deed [in accordance] with [the] like of it. And ignominy comes upon them (there **isn't** any defender against Allaah for them {they have **no** defender against Allaah}) like that {as if} their faces will have been made to be covered {**are made to be covered**} with pieces of night ~~a thing~~ which was dark {**dark** night}. Those will be [the] companions of the Fire. They will ~~be ones who~~ stay in it perpetually.

Note: The *maa* of *anna-maa* is *kaaffah wa mawkoofah*.

[28] And [the] Day We gather [the] entirety [of] them, then [later] {then subsequently} say to those who committed *shirk* 'Your place, you and your partners.' Then We will have caused separation between them {separated them out}, and their partners will have said 'You didn't use to worship us.

[29] So it was sufficient with Allaah [as] ~~a~~ Witness between us and ~~between~~ you; truly, we were ~~ones who were~~ *unmindful* about {of} your worship.'

[30] Then and there, each soul will test [against a standard] {assay} what it did {had done} previously. And they will have been returned back to Allaah, their ~~the~~ true Patron, and what they used to intentionally fabricate will have gone away from them.

Note: *tabloo* here is testing in an analytical sense of checking against what was expected, leading to self-awareness and honest self-assessment.

[31] Say 'Who provides for you from ~~the~~ heaven and ~~the~~ Earth, or Who owns the hearing and the sight, and Who brings out the living from the dead and brings out the dead from the living, and Who directs ~~the~~ affair{s}?' So, they **will** say 'Allaah.' Then say 'So don't you have *taqwaa* {aren't you fearfully aware}?'

[32] So that is Allaah, your true Lord. So what is there after the truth except ~~the~~ straying? So however have you been turned away?

[33] Like that {Thus} [the] Word of your Lord will have become rightly due upon those who were iniquitous—*that* they don't believe.

213.34

[34] Say 'Is there from your partners one who initiates the creation, then [later] {then subsequently} causes it to return [in its original state]?' Say 'Allaah initiates the creation, then [later] {then subsequently} causes it to return [in its original state], so however are you beguiled?'

[35] Say 'Is there from your partners one who guides to the truth?' Say 'Allaah guides to the truth. So does He Who guides to the truth have more right **that** He is <to His being> carefully followed, or one who doesn't become guided except [in the case] **that** <unless> he is guided? So what do you have? How do you judge?'

[36] And most of them **don't** make themselves carefully follow [anything] {make themselves carefully follow **nothing**} except {but} conjecture. Truly, ~~the~~ conjecture doesn't avail a [single] thing against the truth. Truly, Allaah is All-Knowing [in connection] with {about} what they do.

[37] And this ~~the~~ Qur'aan was not [such] **that** it would {could} be intentionally fabricated ([by someone] other and lesser than {besides} Allaah), ~~and~~ but it is a confirmation of ~~the thing~~ {that} which was between its two hands {clearly before it}, and [the] detailed explanation of the Book no unsettling doubt in [relation to] {concerning} ~~it~~ {concerning which there is no unsettling doubt}, from [the] Lord of the Worlds [of man and *jinn*].

[38] Or do they say 'He intentionally fabricated it?' Say 'Then come with a *soorah* [the] like of it, and call whomever you can other and better than {besides} Allaah if you will have been {**are**} ones who were {are} true [in what you say].'

[39] Nay, rather they will have falsely denied {**falsely deny**} by [reason of] {because of} what→ {the fact that} they haven't encompassed its knowledge, and its

interpretation [has] not yet {hasn't yet} come to them. Those who were from [times] before {in times before} them falsely denied like that {likewise}. So look at how [the] resultant state of the wrongdoers was.

[40] And of them is he who believes in it and of them is he who doesn't believe in it. And your Lord is Most Knowing [in connection] with {about} the corrupters.

[41] And if they will have called you a liar {**call** you **a liar**}, then say 'To me is my work, and to you is your work. You are innocent ones {innocent} of what I perform, and I am an innocent one {innocent} of what you perform.'

[42] And of them is he who makes himself listen to you. So will *you* make the deaf hear, ~~and~~ [even] **if** they'd used to not understand {they didn't use to understand}?

214.43

[43] And of them is he who looks at you. So will *you* guide the blind, ~~and~~ [even] **if** they'd used to not see {they didn't use to see}?

[44] Truly, Allaah doesn't wrong the people a [single] thing, ~~and~~ but the people wrong themselves.

[45] And [the] Day He gathers them (like that {as if} they haven't tarried except {but} an hour of the day), they will have mutual recognition between them. Those who will have falsely denied Allaah's meeting {meeting Allaah} will have certainly lost, and they were not ones who were guided.

[46] And if We ever show you some of ~~the thing~~ {that} which We promise them, or We *take you fully* [in death], then to Us is their place of return. Then [later] {Thereafter}, Allaah is ~~a~~ Witness over what they do.

[47] And for every community there is a Messenger. So ↓when↓ their Messenger will have come {**comes**}, it will have been decided {**is decided**} between them with ~~the~~ equity, and *they are not wronged*.

Note: See Tafseer ibn Katheer.

[48] And they say 'When will {might} this ~~the~~ promise be, if you will have been {**are**} ~~ones who are~~ true [in what you say]?!'

[49] Say 'I don't have authoritative power [of] harm and not {nor} benefit for myself, except what Allaah willed. For every community there is a term. ↓When↓ their term will have come {**comes**}, then they don't procure a delay of an hour, and not {nor} procure an advance.'

[50] Say 'Did you see {consider} {Have you considered}: if His punishment came to you [by] night or day, what [part] of it would the criminals seek to hasten?

[51] Is it then [later] {thereafter}—↓*when*↓ *it will have occurred* {~~***occurs***~~}—[that] you will have believed {~~**believe**~~} in it?' "Now? And you certainly used to seek to hasten it."

Note: *bi-hee* here and 9:57/8

[52] Then [later] {Thereafter}, it will have been said to those who did {had done} wrong 'Taste [the] punishment of ~~the~~ eternity. Are you being recompensed except {in any way other than} [in accordance] with what you used to earn?'

[53] And they ask for information from you. 'Is it true?' Say 'Aye, by my Lord. Truly, it is *true*. And you are not eluders {you will not elude it}.'

215.54

[54] And **if** [it were the case] *that* to each soul it {that} had done wrong [had belonged] whatever is on ~~the~~ Earth, it would have *ransomed* itself with it. And they will have kept the {their} regret secret →**when**← they will have seen the punishment. And it will have been decided between them with ~~the~~ equity, and *they are not wronged*.

[55] Well, truly, to Allaah [belongs] what is in the heavens and ~~the~~ Earth. Well, truly Allaah's promise is true, ~~and~~ but most of them don't know.

[56] *He* causes life and causes death, and to Him you will be returned.

[57] Oh you, the people, an admonition from your Lord certainly came {has certainly come} to you, and a cure for what is in the chests, and ~~a~~ guidance and ~~a~~ Mercy for the believers.

[58] Say 'By [virtue of] [the] Grace of Allaah, and by [virtue of] His Mercy, so by [virtue of] that, then they should rejoice. It is better than what they amass.'

[59] Say 'Did you see {consider} {Have you considered} what Allaah [has] caused to be sent down for you [by way] of provision, then you [have] made of it unlawful and lawful?' Say 'Did Allaah give {Has Allaah given} permission to you, or do you intentionally fabricate [things] about Allaah?'

[60] And what is [the] assumption of those who intentionally fabricate ~~the~~ lie {lies} about Allaah, of {about} [the] Day of ~~the~~ Standing? Truly, Allaah is the Possessor of *Bounty* to the people, ~~and~~ but most of them are not thankful.

[61] And you {, oh Prophet,} **are not** [engaged] in a matter, and you **don't** recite of it any Qur'aan, and you are {all} not performing any action, except [that] We will have been Witnesses over you {all} ←when you are deeply engrossed in it. And any weight of a particle on ~~the~~ Earth and not {or} in ~~the~~ heaven **doesn't** escape {**no** weight of a particle on Earth and or in heaven escapes} from your Lord. And there is

no smaller thing than that and no bigger thing, except {but} [that] it is in a *mubeen* {**clear**} Book.

Note: See Tafseer al Jalaalayn.

216.62

[62] Well, truly Allaah's allies—there is no fear upon them, and *they don't grieve*.

[63] Those who believed and used to have *taqwaa* {be fearfully aware}.

[64] For them are {They have} ~~the~~ glad tiding{s} in the life of the world and in the Hereafter. There is no change to [the] Words of Allaah. That, *it* is the tremendous attainment.

[65] And don't [let] their speech grieve you. Truly, ~~the~~ renown [belongs] entirely to Allaah. He is the All-Hearer, the All-Knower.

[66] Well, truly, to Allaah [belong] whoever is in the heavens and whoever is on ~~the~~ Earth. And those who supplicate other and lesser than {others besides} Allaah **don't** [in fact] make themselves carefully follow partners. They make themselves carefully follow not except {but} ~~the~~ conjecture, and *they are not except* {*but*} *opining*.

[67] He is the One Who made the night for you in order that {so} you [can] be at rest in it, and the day [as] a thing which causes sight. Truly, there are *signs* in that for a People they {who} hear.

[68] They said 'Allaah took a son for Himself.' His Immaculacy…! He is the One Free of Need. To Him [belong] what is in the heavens and what is on ~~the~~ Earth. There isn't any {is no} authorisation with you [in connection] with {for} this. Do you say about Allaah what you don't know?

Note: *in 'inda-kum* not *maa 'inda-kum*.

[69] Say 'Truly, those who intentionally fabricate ~~the~~ lie {lies} about Allaah are not successful.'

[70] Enjoyment in the world, then [later] {then subsequently} to Us is their place of return, then [later] {then subsequently} We will make them taste the severe punishment by [reason of] {because of} what they used to disbelieve.

217.71

[71] And recite before them [the] news of Noah ←when he said to his People 'Oh my People, if it will have been {**is**} [the case that] my stay will have been [too] great {**is [too] great**} [a thing] for you, and [also] my reminding you with [the] signs of Allaah, then I [have] made myself rely on Allaah. So become united upon your and your partners' affair, then [later] {then subsequently} your affair won't {shouldn't} be {~~don't~~

~~let your affair be~~} a state of anguish for you. Then [later] {Thereafter}, accomplish [it] [in relation] to me, and don't give me [any] {give me no} respite.

[72] So, if you will have turned yourselves away {**~~turn yourselves away~~**}, then {~~well~~} I won't have asked {**~~don't ask~~**} you for any remuneration. [Responsibility for] my remuneration is not except {but} upon Allaah. And I was {have been} ordered **that** I {to} be from [among] the ones who submitted {Muslims}.'

[73] Then they called him a liar, so We delivered him and whoever was with him on the ship, and made them successors, and We drowned those who [had] falsely denied Our signs. So look at how [the] resultant state of the ones who were constantly warned was.

[74] Then [later] {Thereafter}, from [some time] after {sometime after} him, We sent Messengers to their People, so they came to them with ~~the~~ clear proofs. Then, they were not [ones] to ever believe in what they [had] falsely denied ~~it~~ from [times] before {in times before}. Like that {Thus,} We seal over [the] hearts of the ones who make themselves transgress.

[75] Then [later] {Thereafter}, from [some time] after {sometime after} them, We sent Moses and Aaron to Pharaoh and his council with Our signs, then they considered themselves great and were a criminal People.

[76] So →**when**← the truth came to them from Our presence, they said 'Truly, this is *mubeen* {**clear**} *sorcery*.'

[77] Moses said 'Do you say [so] to the truth →**when**← it came {has come} to you? Is this sorcery? And [yet] ~~the~~ sorcerers are not successful.'

[78] They said 'Did {Have} you come to us to divert us from what we found our forefathers on ~~it~~, and [so that] ~~the~~ greatness in the land will be for you both {you will both have greatness in the land}? And we **are not** believers ~~for~~ {of} you both.'

218.79

[79] And Pharaoh said 'Bring me every knowledgeable sorcerer.'

[80] Then, →**when**← [the] sorcerers came, Moses said to them '**Cast**→ what you are **casters** [of] {casting}.'

[81] Then, →**when**← they **cast**→, Moses said 'What you came {have come} with ~~it~~ is ~~the~~ sorcery. Truly, Allaah **will** nullify it. Truly, Allaah doesn't put right [the] work of the corrupters.

[82] And Allaah will manifest the truth to be true by His Words, ~~and~~ [even] **if** the criminals will have disliked {**dislike**} [it].'

[83] So, he didn't believe {no-one believed} ~~for~~ Moses except an offspring of his People, on account of fear of Pharaoh and their council~~—[the situation]~~ **that** he would persecute them. And truly, Pharaoh ~~was one who~~ *exalted* himself on ~~the~~ Earth, and truly, he *was indeed* from [among] the ones who exceeded [all] bounds.

[84] And Moses said 'Oh my People, if you [really] *did* believe in Allaah, then make yourselves rely on Him, if you will have been {**are**} ones who submitted {Muslims}.'

[85] So they said 'Upon Allaah we [have] made ourselves rely. Our Lord, don't make us a *fitnah* for the **wrongdoing** People,

[86] and deliver us, by Your Mercy from the **disbelieving** People.'

[87] And We revealed to Moses and his brother →that→ {:} 'Prepare houses for your People in Egypt and make your houses [as] a direction of prayer, and establish the ritual prayer, and gladden the believers [with glad tidings].'

[88] And Moses said 'Our Lord, truly, You gave {have given} Pharaoh and his council ornamentation and wealths {wealth} in the life of the world. Our Lord, so that they [may] cause [people] to go astray from Your Way. Our Lord, obliterate {cause an obliteration} to their wealths {wealth} and harden their hearts over, so they don't believe until they see the painful punishment.'

Notes: See *Tamasa* with (36:66) and without (54:37, 4:47 and 77:8) *'alaa*.

See Tafseer al Jalaalayn and Tafseer ibn Katheer.

219.89

[89] He said 'Your joint supplication was certainly {has certainly been} answered, so both be steadfast, and *don't* make yourselves strive to follow [the] way of those who don't know.'

[90] And We crossed [the] Children of Israel over the sea, then Pharaoh and his troops followed them [in pursuit] [in] an act of seeking to do wrong and an act of hostility until, ↓when↓ ~~the~~ drowning overtook {had overtaken} him, he said 'I believed *that* there is no god except {but} the One Whom [the] Children of Israel believed in ~~Him~~ {the One in Whom [the] Children of Israel believed}, and I am from [among] the ones who submitted {Muslims}.'

Note: *bi anna-hoo* is implied.

[91] 'Now? And [yet] you certainly disobeyed before, and you were from [among] the corrupters.

[92] So today, We will preserve you by [means of] your body, in order {so} that you [will] be {~~, for you to be~~} a sign for whoever is your successor. And truly, most of the people are ~~ones who are~~ *heedless* about {of} Our signs.'

[93] And We *certainly* gave [the] Children of Israel accommodation [in] an honourable place of being settled, and ~~We~~ provided them [some] of the good things. Then they didn't differ with one another until ~~the~~ knowledge came to them. Truly, your Lord will decide between them [on the] Day of ~~the~~ Standing in [relation to] {concerning} that which they used to differ between themselves in [relation to] {concerning} ~~it~~ {that in which they used to differ between themselves}.

[94] So, if you will have been {**are**} in wavering doubt of what We [have] caused to be sent down to you, then question those who were reading the Book from [times] before {in times before} you. The truth from your Lord *certainly* came {has certainly come} to you, so *don't* be from [among] the ones who cause themselves to doubt.

[95] And *don't* be from [among] those who [will have] falsely denied {**~~falsely deny~~**} Allaah's signs, for then you will be from [among] the losers.

[96] Truly, those whom [the] Word of your Lord became {has become} rightly due upon them won't believe

[97] (~~and~~ [even] **if** every sign came to them) until they see the painful punishment.

220.98

[98] So, why wasn't there a town it {which} believed, so its *eemaan* [**believing**] {Faith} benefited it, except for [the] People of Jonah? →**When**← they believed, We removed from them [the] punishment of ~~the~~ disgrace in the life of the world, and We let them enjoy up to an [unspecified] {some} time.

[99] And **if** your Lord had willed, whoever was on ~~the~~ Earth would have *believed*—all of them collectively. So, would you compel the people until they become believers?

[100] And it was not for a soul **that** it would {to} believe, except by [the] permission of Allaah, and He makes filth [to be] {puts filth} on those who don't understand.

[101] Say 'Look at what is in the heavens and ~~the~~ Earth.' And [yet] ~~the~~ signs and ~~the~~ Warners **don't** avail ~~for~~ a People they {who} don't believe.

[102] So, do they wait [for anything] except {but} [the] like of [the] days of those who passed away from [times] before {in times before} them? Say 'Then wait. Truly, I am with you [as one] of the ones who wait.'

[103] Then [later] {Thereafter}, We will deliver Our Messengers and those who believed. Like that {Likewise}, it is a right act [due] upon Us [that] We {~~to~~} save the believers.

Note: The right upon Allaah (a.w.j.) makes the situation a general rule, hence the use of Form IV *nunji*.

[104] Say ‘Oh you, the people, if you will have been {**are**} in wavering doubt of my religion, then I don’t worship those whom you worship other and lesser than {besides} Allaah, ~~and~~ but I worship Allaah, the One Who takes you fully [in death]. And I was {have been} ordered **that** I {to} be from [among] the believers.’

[105] And →that→ {:} ‘Set your face to the religion [as] a *h*aneef, and *don’t* be from [among] the ones who commit *shirk*.

[106] And don’t supplicate (other and lesser than {besides} Allaah) that which doesn’t benefit you and doesn’t harm you. For if you will have done {**do**}, then truly you will be from [among] the wrongdoers in that case.

221.107

[107] And if Allaah touches you with harm, then there is no remover of it except {but} Him. And if He wants you [to be] with good, then there is no repeller of His Grace. He strikes with it whomever He wishes of His slaves. And He is the Forgiving, the Specifically-Merciful.’

[108] Say ‘Oh you, the people, the truth certainly came {has certainly come} to you from your Lord. So whoever will have become guided {**becomes guided**}, then he only becomes guided for his soul, and whoever will have gone astray {**goes astray**}, then he only goes astray against it. And I am not a governor over you.’

[109] And make yourselves carefully follow what is revealed to you, and be patient until Allaah passes Judgment. And He is [the] best of ~~the~~ judges.

(11) Huwd

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam raa'.* A Book its {whose} verses were {have been} made definitive, then [later] {and furthermore} explained in detail, from the Self of [One] All-Wise, All-Aware,

Note: *uhkimat* is the verb form of the passive participles in 3:7 and 47:20.

[2] →that→ {saying} ‘Don’t worship [anything] {Worship nothing} except {but} Allaah. Truly, I am a Warner to you from Him, and a bearer of glad tidings.’

[3] And →that→ {:} ‘Ask your Lord for forgiveness, then [later] {then subsequently} turn to Him in repentance. He will let you enjoy a goodly enjoyment up to a specified term, and He will give every possessor of ~~{[one] having}~~ merit his merit. And if you turn yourselves away, then truly, I fear concerning you [the] punishment of a Great Day.

[4] To Allaah is your place of return, and He is [One] possessing power over everything.’

[5] Well, truly, they fold up their chests to seek to hide from Him. Well, [the] time they cover themselves [with] their garments, He knows what they keep secret and what they make public. Truly, He is All-Knower [in connection] with {about} [the] possession {contents} of the chests.

Note: See Tafseer ibn Katheer for first sentence.

Juz 12

222.6

[6] And there **isn't** any {is no} moving creature on ~~the~~ Earth except [that] [responsibility for] its provision is upon Allaah. And He knows its fixed place of [long-term] settlement and its fixed place of storage. All is in a *mubeen* {**clear**} Book.

Note: *mustaqarr* is the wombs and the world, and *mustawda'* is the loins and the grave.

[7] And He is the One Who created the heavens and ~~the~~ Earth in six days {periods} (and His Throne was upon the water) in order that He {to} test you [as to] which of you is best [in] deed. And *if* you will have said {**say**} 'Truly, you will be ~~ones who are~~ resurrected from [some time] after {sometime after} ~~the~~ death' those who [have] disbelieved would most definitely say 'This is not except {but} *mubeen* {**clear**} sorcery.'

[8] And *if* We will have postponed {**postpone**} the punishment from them to a reckoned *ummah* {collection of times}, they would most definitely say 'What is detaining it?' Well, [the] Day it comes to them, it **is** not ~~a thing which is~~ turned away from them, and what they used to mock ~~it~~ will have beset them.

Note: *ummah* here is described as *jamaa'ah min al awqaat* (collection / aggregate / assemblage of times) in Al I'raab al MufaSSal, i.e. one event with each individual lifespan to that point being previously calculated.

[9] And *if* We will have caused the human to taste {**cause** the human **to taste**} Mercy from Us, then [later] {then subsequently} will have withdrawn {**withdraw**} it from him, truly, he is one without *hope*, ungrateful.

[10] And *if* We will have caused him to taste {**cause** him **to taste**} well-being after hardship will have touched {**touches**} him, he would most definitely say 'The evil events went {have gone} away from me.' Truly, he is *exultant*, boastful.

[11] Except those who will have been patient {**are patient**} and performed {**perform**} ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}. Those for them will be {~~they~~ will have} forgiveness and a large remuneration.

[12] So *perhaps* you ~~are one who~~ would leave some of what is revealed to you, and your chest is ~~a thing which is~~ straitened by it—[for reason] **that** {because} they say

<by their saying> ‘Why wasn’t a treasure caused to be sent down upon him, or [why didn’t] an Angel came {**come**} with him?’ You are only a Warner, and Allaah is ~~a~~ Trustee over everything.

223.13

[13] Or do they say ‘He intentionally fabricated it?’ Say ‘Then come with ten *soorahs* [the] like of it [as] things which are intentionally fabricated {**intentionally-fabricated** *soorahs* [the] like of it}, and call whomever you can other and better than {besides} Allaah, if you will have been {**are**} ~~ones who are~~ true [in what you say].’

[14] Then, if they haven’t become responsive to you, then know *that* it was {has been} caused to be sent down with just Allaah’s knowledge, and **that** there is no god except {but} Him. So will you be ones who submitted {Muslims}?

[15] Whoever used to want the life of the world and its ornamentation, We would pay their deeds to them in full in it, and *they wouldn’t be deprived* in [relation to] {concerning} them.

[16] Those are the ones who there **is** not [anything] {**is** nothing} except {but} the Fire for them in the Hereafter {for whom there **is** nothing but the Fire in the Hereafter}. And what they will have crafted in it will have become void, and what they used to perform will have been ~~a thing which is~~ in vain.

[17] So, is he who was [grounded] on a clear proof from his Lord, and a witnesser from Him follows after {does according to} it…? And from [a time] before {sometime before} it was [the] Book of Moses [as] an *imaam* and a Mercy. Those, they believe in it. And whoever from the factions disbelieves in it, then {~~—well~~} the Fire will be his appointed place. So don’t be in doubt about it. Truly, it is the truth from your Lord, ~~and~~ but most of the people don’t believe.

[18] And who is more wrongful than he who will have intentionally fabricated {**intentionally fabricates**} a lie about Allaah? Those are presented before their Lord, and the witnessing Angels say ‘These are those who lied about their Lord.’ Well, [the] curse of Allaah is upon the wrongdoers.

[19] Those who **hinder** [others] from [the] Way of Allaah, and seek to make it [appear to have] crookedness {appear crooked}, and they, they are disbelievers in the Hereafter.

224.20

[20] Those haven’t been eluders {eluded Allaah} on ~~the~~ Earth, and there will not have been any protecting friends for them {they will have had no protecting friends} other and better than {besides} Allaah. The punishment will be multiplied for them. They didn’t use to be capable of ~~the~~ hearing, and they didn’t use to see.

[21] Those are the ones who will have lost their souls, and what they used to intentionally fabricate will have gone away from them.

[22] There is no avoiding *that* they, *they* will be the greatest losers in the Hereafter.

[23] Truly, those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, and lowered themselves to their Lord, those will be [the] companions of the Garden. They will ~~be ones who~~ stay in it perpetually.

[24] [The] similitude of the two groups is like the blind man and the deaf man, and the seer and the hearer. Are they both equal [in] similitude? So won't you keep [it] in mind?

[25] And We *certainly* sent Noah to his People. 'I am a *mubeen* {**clear**} Warner for you,

[26] →that→ {saying} "Don't worship [anything] {Worship nothing} except {but} Allaah." Truly, I fear concerning you [the] punishment of a painful Day.'

[27] Then the council of those who disbelieved from [among] his People said 'We **don't** see you [as being anything] {see you as being **nothing**} except {but} a human being of our like, and we **don't** see you [as being such that anyone] {see you as being such that **none**} except {but} those who ~~they~~ are the basest ones of us [have] made themselves carefully follow you—beginners {ones who are immature} [in] ~~the~~ opinion. And we **don't** see you [as] having any {see you as having **no**} merit over us. Nay, rather we think you are liars.'

Note: See 23:33 first statement.

[28] He said 'Oh my People, did you see {consider} {have you considered}: if I was {have been} [grounded] upon a clear proof from my Lord and He gave {has given} me Mercy from His presence, then it was {has been} made obscure to you, would we compel you to it and [at the same time] {*when*} you ~~are ones who~~ dislike it?

225.29

[29] And, oh my People, I'm not asking you for wealth on account of it. [Responsibility for] my remuneration is not except {but} upon Allaah. And I am not one who drives {don't drive} away those who [have] believed. Truly, they ~~are ones who~~ will meet their Lord. ~~And~~ But I see you are a People they {who} are ignorant.

[30] And, oh my People, who would help me against Allaah if I drove them away? So won't you keep [it] in mind?

[31] And I don't say to you "[The] treasuries of Allaah are with me" and not {nor} "I know the Unseen" and I don't say "Truly, I am an Angel." And I don't say to {of} those whom your eyes make themselves find fault with [that] Allaah **will not** give them

good. Allaah is Most Knowing [in connection] with {of} what is in their souls. Truly, I would definitely be from [among] the wrongdoers in that case.'

[32] They said 'Oh Noah, you [have] certainly wrangled with us and you [have] made our wrangling to be much, so come to us with what you are promising us if you will have been {**are**} from [among] the ones who are true [to what they say].'

[33] He said 'Only Allaah will bring you it, if He will have wished [to] {~~**wishes to**~~}, and you are not eluders {you will not elude it}.

[34] And my sincere advice wouldn't benefit you (if I will have wanted {**want**} **that** I {to} give sincere advice to you) if Allaah will have wanted {**wants**} **that** He {to} make you go the wrong way. He is your Lord, and to Him you will be returned.'

Note: *kaana* plus the indefinite (incomplete) verb form *yureedu* indicates Allaah's (a.w.j.) ongoing, time-based action.

[35] Or do they say 'He intentionally fabricated it?' Say 'If I intentionally fabricated it, then my crime will be upon me, and I am innocent of what you commit [of] crime {of what crimes you commit}.'

[36] And it was revealed to Noah →that→ {:} 'He **won't** believe from your People {**No-one** from your people **will** believe} except him who [has] already believed, so don't be distressed by what they used to do.

[37] And construct the ship in Our Eyes and [by] Our inspiration, and don't address Me in [relation to] {concerning} those who did {have done} wrong. Truly, they will be ~~ones who are~~ drowned.'

226.38

[38] And he was constructing the ship, and [in] every what→ {case that} {every time} a council of his People passed before him, they made fun of him. He said 'If you make fun of us, then truly, we make fun of you, like what {just as} you make fun.

[39] Then [in the near future], you will know him whom a punishment will come to ~~him~~ {him to whom a punishment will come}, disgracing him, and an **everlasting** punishment will alight upon ~~him~~ { upon whom an **everlasting** punishment will alight}.'

[40] Until, ↓when↓ Our order came and the *tandoor* welled over, We said 'Carry on it two of every paired things, and your family (except whomever the statement [has] preceded against him {them}), and whoever [has] believed.' And they didn't believe [along] with him, except a few {not but few believed along with him}.

Note: *two of every paired things* means one of each sex of every male-female pair.

[41] And he said 'Embark on it. In [the] Name of Allaah be its course and its mooring. Truly, my Lord is *Forgiving*, Specifically-Merciful.'

[42] And *it ran* with them on a wave like ~~the~~ mountains, and Noah called out to his son, and [at the time] {*while*} he was in a separate place 'Oh my son, embark with us and don't be with the disbelievers.'

Note: Akin to surfing.

[43] He said 'I **will** betake myself [for refuge] to a mountain it {that} will defend me from the water.' He said 'Today there is no defender from Allaah's order, except him whom He will have had mercy on.' And ~~the~~ wave{s} got between them, so he was from [among] the ~~ones who were~~ drowned.

[44] And it was said 'Oh Earth, swallow your water, and oh heaven, desist' and the water subsided. And the order was completed and it settled upon *Al Joodee*. And it was said 'A far removal for the **wrongdoing** People.'

Note: *aqli'ee* is Form IV and has a literal meaning of to remove extermination / extirpation (the Form I meaning).

[45] And Noah called out to his Lord, then said 'My Lord, truly, my son is [one] of my family, and truly, Your promise is the truth, and You are the most qualified of ~~the~~ judges to judge.'

227.46

[46] He said 'Oh Noah, truly, he was not [one] of your family. Truly, it [asking] is an act ~~one~~ which is other than righteous {an **unrighteous** act}, so don't ask of Me what there **is** not for you [any] knowledge [in connection] with ~~it~~ {what you **have** no knowledge of}. Truly, I admonish you, [in case] that {lest} you become from [among] the ~~ones who are~~ ignorant.'

[47] He said 'My Lord, truly, I take refuge with You [from the case] **that** I ask <from my asking> of You what there **is** not for me [any] knowledge [in connection] with ~~it~~ {what I have no knowledge of}. And if You don't forgive for me and have mercy on me, I will be from [among] the losers.'

[48] It was said 'Oh Noah, go down [in humility] with peace from Us and blessings upon you and upon communities from the ones with you. And [there will be] communities We **will** let them enjoy {whom We **will** grant enjoyment}, then [later] {then subsequently} a painful punishment from Us will touch them.'

[49] This is from [the] tidings of the Unseen We reveal ~~it~~ {which We reveal} to you. You didn't use to know it—you and not {nor} your People—from [times] before {anytime before} this. So be patient. Truly, the resultant state is for the ones who have *taqwaa* {are fearfully aware}.

[50] And to 'Aad their brother Huwd. He said 'Oh my People, worship Allaah. There **isn't** any god other than Him for you {You **don't have** any god other than He}. You are not except {but} intentional fabricators.

[51] Oh my People, I'm not asking you for remuneration on account of it. [Responsibility for] my remuneration is not except {but} upon the One Who created me from nothing. So don't you understand?

[52] And, oh my People, ask your Lord for forgiveness, then [later] {then subsequently} turn to Him in repentance. He will send the sky upon you [as] an instrument of continuous, abundant rain, and He will increase you [in] strength in addition to your strength. And don't turn yourselves away [as] criminals.'

[53] They said 'Oh Huwd, you didn't come to us with a clear proof, and we **are not** ones who leave {leaving} our gods because of your statement, and we **are not** believers for {of} you.

228.54

[54] We say not except {but} [that] some of our gods [have] afflicted you with evil.' He said 'Truly, I make Allaah bear witness—and you bear witness—*that* I am free of what you associate

[55] other and lesser than {besides} Him. So plot [against] me collectively, then [later] {and thereafter} don't give me [any] {give me no} respite.

[56] Truly, I [have] made myself rely on Allaah—my Lord and your Lord. There **isn't** any {is **no**} moving creature except [that] He ~~is [the] One Who~~ takes it by its forelock. Truly, my Lord is on a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[57] So, if you turn yourselves away, then {~~well~~} I [have] certainly conveyed to you what I was {have been} sent to you with ~~it~~, and my Lord will appoint a People other than you as successors. And you will not harm Him a [single] thing. Truly, My Lord is ~~a~~ Guardian over everything.'

[58] And →**when**← Our order came, We delivered Huwd and those who believed [along] with him by [reason of] {because of} a Mercy from Us, and We delivered them from a harsh punishment.

[59] And this was 'Aad. They knowingly denied [the] signs of their Lord, and disobeyed His Messengers, and made themselves carefully follow [the] order of every obstinate tyrant.

[60] And they were made to be followed [by] a curse in this ~~the~~ world, and {as well as} [on the] Day of ~~the~~ Standing. Well, truly 'Aad disbelieved their Lord. Well, a far removal for 'Aad, [the] People of Huwd.

[61] And to Thamood, their brother Saalih. He said 'Oh my People, worship Allaah. There **isn't** any god other than Him for you {You **don't have** any god other than He}. *He* produced you from the earth, and [has] made you live on it, so ask Him for

forgiveness, then [later] {then subsequently} turn to Him in repentance. Truly, my Lord is Near, a Responder.'

[62] They said 'Oh Saalih, ~~in~~ [amongst] us you were certainly one in whom hope was {had been} placed before this. Do you forbid us **that** we {to} worship what our forefathers would worship? And truly, we are in wavering *doubt* of what you invite us to ~~it~~; [it being] a thing which causes suspicion {a **suspicion-inducing,** wavering *doubt* of what you invite us to}.'

229.63

[63] He said 'Oh my People, did you see {consider} {have you considered}: if I was [grounded] upon a clear proof from my Lord, and He gave {has given} me Mercy from Him, then who would help me against Allaah if I disobeyed Him? So you **wouldn't** increase me other than [in] a cause of loss.

[64] And, oh my People, this is [the] She-Camel of Allaah—a sign for you—so leave her eating on Allaah's land and don't touch her with evil, for then a near {an imminent} punishment will seize you.'

[65] Then they hamstrung her, so he said 'Enjoy yourselves in your homes [for] three days. That is a promise not [to be] **belied**.'

[66] So →**when**← Our order came, We delivered Saalih and those who believed [along] with him by [reason of] {because of} a Mercy from Us, and from [the] disgrace of that day. Truly, your Lord, He is the Strong, the Almighty.

[67] And the Cry seized those who did {had done} wrong, so they became ones ~~who were~~ lying prone in their homes,

[68] like that {as if} they hadn't prospered in them. Well, truly, Thamood disbelieved their Lord. Well, a far removal for Thamood.

[69] And Our Messengers *certainly* came [to] Abraham with ~~the~~ glad tiding{s}. They said 'Peace.' He said 'Peace' then ~~he~~ didn't delay **that** he came {in his coming} with a roasted calf.

[70] Then, →**when**← he saw their hands were not reaching [out] to it, he felt them to be strange and conceived a fear of them. They said 'Don't fear {Fear not}. Truly, we were {have been} sent to [the] People of Lot.'

[71] And his wife was ~~one who was~~ **standing** [there], so she laughed. Then We gladdened her with [glad tidings of] Isaac, and from [a time] after {sometime after} Isaac, Jacob.

Note: *min waraa'* is indicating a specific time in sequence of Jacob's arrival relative to Isaac, rather than just the later time of his coming.

230.72

[72] She said ‘Woe is me! Will I bear a child and [at the same time] {*when*} I am an old woman, and this my husband is an old man? Truly, this is an *amazing thing*.’

[73] They said ‘Are you astonished due to Allaah’s order? [The] Mercy of Allaah and His blessings be upon you, family of the house. Truly, He is Praiseworthy, Glorious.’

[74] Then, →**when**← the fright went from Abraham and ~~the~~ glad tiding{s} came to him, he tried to wrangle with Us in [relation to] {concerning} [the] People of Lot.

[75] Truly, Abraham was *forbearing*, tender-hearted, one who kept turning himself back.

[76] ‘Oh Abraham, turn aside from this. Truly, [the] order of your Lord already came {has already come}, and truly, there is a thing which is coming of theirs {a thing of theirs which is coming}—a punishment not **repelled**.’

[77] And →**when**← Our Messengers came [to] Lot, he was distressed [in connection] with {about} them, and was straitened [in the] extent of his arm {in his protective capability} [in connection] with {for} them, and said ‘This is a critical day.’

Note: Distressed by his people and constrained with reference to his guests. The word *an* is added in 29:33. Critical because of the coming severe test (see Tafseer ibn Katheer).

[78] And his People came to him, impelled towards him—and from [times] before {in times before} they used to perform ~~the~~ evil deeds. He said ‘Oh my People, these are my daughters. They are [spiritually] cleaner for you. So have *taqwaa* {be fearfully aware} of Allaah, and don’t disgrace me in [relation to] {concerning} my guest party. **Is** not there a rightly-guided **man** from [among] you?’

Note: Tafseer ibn Katheer explains *daughters* to mean daughters of the nation, i.e. its women.

[79] They said ‘You *certainly* knew we **don’t have** any {have **no**} right in [relation to] {concerning} your daughters, and truly, you *know* what we want.’

[80] He said ‘**If** [only it were the case] *that* I had power [in connection] with you, or [could] betake myself to a strong support.’

[81] They said ‘Oh Lot, truly, we are Messengers of your Lord. They **will not** get to you, so make yourself travel with your family in a part of the night, and one of you doesn’t turn himself about {no-one of you should turn himself about}. Except your wife. Truly, what will have struck *them* will be the thing which strikes *her*. Truly, the morning is their appointed time. **Is** not the morning near?’

Note: See Tafseer al Jalaalayn.

231.82

[82] So →**when**← Our order came, We made their thing that was high their thing that was low, and We rained upon them **layered** stones of baked clay,

[83] **marked** in the vicinity of your Lord. And they **are not** far from the wrongdoers.

[84] And to Midian their brother Shu'ayb. He said 'Oh my People, worship Allaah. There **isn't** any god other than Him for you {You **don't have** any god other than He}. And don't lessen the standard volumetric measure and the scale {standard weight}. Truly, I see you in goodness. And truly, I fear concerning you [the] punishment of an **all-encompassing** Day.

[85] And, oh my People, give the standard volumetric measure and the scale {standard weight} to the full with ~~the~~ equity, and don't deprive the people [of] their things, and don't make mischief in the land, **spreading corruption**.

[86] Allaah's Remnant is better for you if you will have been {**are**} believers. And I am not a guardian over you.'

Note: Attributing Allaah's Name (a.w.j.) to what is left over, to indicate the value and blessing contained in it.

[87] They said 'Oh Shu'ayb, does your ritual prayer order you ~~[with the situation]~~ **that** we leave what our forefathers would worship, or ~~[the situation]~~ **that** we do what we will in [relation to] {concerning} our wealths {wealth}? Truly, *you* are the forbearing, the rightly-guided.'

Note: All said in mockery and provocation.

[88] He said 'Oh my People, did you see {consider} {have you considered}: if I was [grounded] upon a clear proof from my Lord and He [has] provided me with goodly provision from Him…? And I **don't** want **that** I {to} act contrarily [with] you [in relation] to what I forbid you from ~~it~~. I want not except {but} the setting right [of] that which I will have been able {**am able**}. And my ability to achieve [that] **isn't** except {is in **no** way other than} by Allaah. On Him I [have] made myself rely and to Him I keep turning myself back.

232.89

[89] And, oh my People, active opposition to me won't {shouldn't} *bring about* for you {don't let active opposition to me *bring about* for you} ~~[the situation]~~ **that** [the] like of what struck [the] People of Noah (or [the] People of Huwd, or [the] People of Saali<u>h</u>) strikes you. And [the] People of Lot **are not** far from you.

[90] And ask your Lord for forgiveness, then [later] {then subsequently} turn to Him in repentance. Truly, my Lord is Specifically-Merciful, Loving.'

[91] They said ‘Oh Shu’ayb, we **don’t** comprehend much of what you say. And truly, we *see* you are weak ~~in~~ [amongst] us, and if not [for] your clan, we would have *stoned* you. And you are not powerful against us.’

[92] He said ‘Oh my People, is my clan mightier against you than Allaah? And you took {have taken} Him for yourselves [as] a back-up spare behind you. Truly, my Lord ~~is [the] One Who~~ encompasses what you perform.

Note: The translation of *THihriyyun* is taken and adapted from Lane’s Lexicon.

[93] And, oh my People, act based upon your position {standpoint}. Truly, *I* am one who acts {acting}. [In the near future,] you will know whom a punishment will come to {to whom a punishment will come}, ~~it {which} will disgrace~~ {disgracing} him, and who ~~he~~ is a liar. And make yourselves keep watch. I will be a watcher [along] with you.’

[94] And →**when**← Our order came, We delivered Shu’ayb and those who believed [along] with him by [reason of] {because of} a Mercy from Us. And the Cry seized those who did {had done} wrong, so they became ones ~~who were~~ lying prone in their homes,

[95] like that {as if} they hadn’t prospered in them. Well, a far removal for Midian, like what {just as} Thamood was removed far away.

[96] And We *certainly* sent Moses with Our signs and a *mubeen* {**clear**} authorisation

[97] to Pharaoh and his council. Then they [~~all~~] made themselves carefully follow Pharaoh’s order, and Pharaoh’s order was not right-guided.

233.98

[98] He leads his People [on the] Day of ~~the~~ Standing, then he will have made them come to the Fire. And the place of coming-to of the ones who will have been made to come is absolutely evil.

Note: *warada* is to pass over, come to, or arrive at water etc., whether ones enters it or not.

[99] And they were made to be followed [by] a curse in this [world], and {as well as} [on the] Day of ~~the~~ Standing. The **assisted** ~~the~~ assistance is absolutely evil.

Note: See Tafseer al Jalaalayn.

[100] That is from [the] tidings of the towns We relate ~~it~~ {which We relate} before you. Of them is one which stands, and a reaped one.

[101] And We didn’t wrong them, ~~and~~ but they wronged themselves. So, their gods ~~the one{s}~~ which they would supplicate other and lesser than {besides} Allaah didn’t avail ~~for~~ them anything {availed them nothing} →**when**← [the] order of your Lord

came, and they didn't increase them other than [in] {increased them in nothing other than} induced perdition.

[102] And like that {thus} is [the] seizing of your Lord ↓when↓ He will have seized {**seizes**} the towns and [at the same time] {*while*} they were {are} [in a state of] **wrongdoing**. Truly, His seizing is painful, severe.

[103] Truly, there is a *sign* in that for whoever feared [the] punishment of the Hereafter. That is a Day the people will be ~~ones who are~~ gathered for ~~it~~ {for which the people will be ~~ones who are~~ gathered}, and that is a **witnessed** Day.

[104] And We **don't** postpone it except to a **counted** term.

[105] [The] Day it comes, a soul doesn't speak for itself except by His permission. So, of them will be a wretched one and a happy one.

[106] So, as for those who will have been wretched, then [they will be] in the Fire. There will be sighing and wailing in it for them {, in which sighing and wailing will be their lot};

[107] [~~in a state of~~] **staying** in it as long as the heavens and ~~the~~ Earth will have remained, except what your Lord will have willed. Truly, your Lord is Doer of {does} whatever He wants.

Note See Tafseer al Jalaalayn and Tafseer ibn Katheer.

[108] And as for those who will have been made happy, then [they will be] in the Garden; [~~in a state of~~] **staying** in it as long as the heavens and ~~the~~ Earth will have remained, except what your Lord will have willed. A Hand-given gift not **cut off**.

234.109

[109] So don't be in doubt about what these worship. They **don't** worship except {in any way other than} like what {just as} their forefathers would worship from [times] before {in times before}. And We ~~are Ones Who~~ will give them their set portion in *full*, not **diminished** {**undiminished**}.

[110] And We *certainly* gave Moses the Book, then it was differed upon in [relation to] {concerning} it. And if no Word had preceded from your Lord, it would have been *decided* between them. And truly, they are in wavering *doubt* of it; [it being] a thing which causes suspicion {a **suspicion-inducing,** wavering *doubt* of it}.

[111] And truly, *your Lord most definitely pays each in full for their deeds*. Truly, He is All-Aware [in connection] with {of} what they perform.

Note: *lammaa* here is grammatically understood as *laam+maa* to give certainty and emphasis, equating to swearing to the truth of what follows. See 36:32 for a similar usage.

[112] So be steadfast like what {just as} you were {have been} ordered (and he who will have turned in repentance {**turns in repentance**} [along] with you) and don't overstep the bounds. Truly, He is All-Seer [in connection] with {of} what you perform.

[113] And don't incline toward those who did {have done} wrong, for then the Fire will touch you (and there **isn't** any protecting friend other and better than {besides} Allaah for you {and you have **no** protecting friend besides Allaah}) then [later] {and thereafter} you are not helped.

[114] And establish the ritual prayer [at the] two ends of the day, and [in] early watches of the night. Truly, ~~the~~ good deeds do away with ~~the~~ evil deeds. That is a remembrance for the ones who remember.

Note: *zulafan* (early watches) are defined in a *hadeeth* as Maghrib and 'Ishaa'

[115] And be patient, for truly, Allaah doesn't cause [the] remuneration of the persistent doers of good to go to waste.

[116] So why weren't there from [among] the generations from [times] before {in times before} you possessors of {~~those having~~} a remnant [of good sense], forbidding from ~~the~~ corruption on ~~the~~ Earth, except a few of the ones We saved from [among] them? And those who did wrong made themselves strive to follow [the pursuit of] that which they were {had been} made to luxuriate in ~~it~~ {in which they were {had been} made to luxuriate}, and they were criminals.

[117] And [yet] your Lord wasn't [One] to ever destroy the towns with injustice, and [at the same time] {*while*} their populace{s} were rectifiers {~~rectifying [things~~]}.

235.118

[118] And **if** your Lord had wished [to], He would have *made* the people a single community. And [yet] they don't cease to be {being} ones who differ,

[119] except whomever your Lord [has] had mercy on. And He created them for that. And [the] Word of your Lord will have been fulfilled—'I will most definitely fill Hell from [the] whole lot of ~~the~~ *jinnah* and ~~the~~ men.'

Note: *jinnah* is used to emphasise their concealed nature.

[120] And all [that] We relate before you of [the] tidings of the Messengers is that which We make your [inner] heart firm by ~~[means of] it~~ {that by which We make your [inner] heart firm}. And in this, the truth and an admonition and a reminder to the believers came {have come} to you.

[121] And say to those who don't believe 'Act based upon your position {standpoint}. Truly, *we* are ones who act.

[122] And wait. Truly, *we* are ones who wait {waiting}.'

[123] And to Allaah [belongs] [the] Unseen of the heavens and ~~the~~ Earth, and ~~the~~ affair{s} will be returned to Him—all of it {them}. So worship Him, and make yourself rely on Him. And your Lord **isn't** ~~One Who is~~ unmindful about {of} what you perform.

(12) Yoosuf [Joseph]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam raa'*. These are [the] verses of the *mubeen* {**clear**} Book.

[2] Truly, We [have] caused it to be sent down [as] an Arabic Qur'aan, [so that] *perhaps* (hopefully) you will understand.

[3] *We* relate before you [the] best of ~~the~~ story {stories} by [means of] what We [have] revealed to you—this ~~the~~ Qur'aan. And truly, from [times] before {in times before} it, you *were indeed* from [among] the ~~ones who were~~ heedless.

[4] ←When Joseph said to his father 'Oh my dear father, truly, I saw eleven planet{s} and the sun and the moon. I saw them [in the state of] prostration {**prostrating**} to me.'

236.5

[5] he said 'Oh my dear son, don't relate your vision before your brothers, for then they will devise a plan for you. Truly, ~~the~~ Satan is a *mubeen* {**clear**} enemy to the human.

[6] And like that {in that manner} your Lord will select you for Himself, and teach you [some] of [the] interpretation of [dream] ~~the~~ narrations, and complete His Favour upon you and upon [the] family of Jacob, like what {just as} He completed it upon your two forefathers Abraham and Isaac from [times] before {in times before}. Truly, your Lord is All-Knower, All-Wise.'

Note: *a<u>h</u>aadee<u>th</u>* refers to narrations of the dreams of others.

[7] In Joseph and his brothers there were *certainly* signs for the ones who inquire.

[8] ←When they said '*Joseph and his brother* are dearer to our father than we, and [yet] we are a united group. Truly, our father is in a *mubeen* {**clear**} *straying*.

[9] Kill Joseph, or drive him far away [to] a land. Your father's face {attention} will become only for you, and from [the time] after {straight after} it you will be a People of ones who are righteous {a **righteous** People}.'

[10] a speaker from [among] them said 'Don't kill Joseph, and [yet] **throw**→ him into [the hidden] bottom of the well (some ~~of the~~ caravan will pick him up for themselves) if you will have been {**are**} doers [of something] {are going to do something}.'

Note: *GHayaabati* is the part of anything that veils, or conceals, one.

[11] They said ‘Oh our father, what [reason is there] for you {reason do you have} [that] you don’t give {for not giving} {~~to not give~~} us charge over Joseph, and [yet] truly, we are *well-wishers* for him {his *well-wishers*}?

[12] Send him with us tomorrow he will {to} enjoy himself eating and drinking, and he will {to} play, and truly, we will be *guardians* for him.’

[13] He said ‘Truly, it *grieves* me ~~[the case]~~ **that** you will go with him <your going with him grieves me>, and I fear ~~[the case]~~ **that** ~~the~~ wolf {wolves} will eat him and [at the time] {*while*} you are ~~ones who are~~ heedless about {of} him.’

[14] They said ‘*If* ~~the~~ wolf {wolves} ate him and [at the same time] {*when*} we were a united group, we would truly be *losers* in that case.’

237.15

[15] So, →**when**← they went with him, and became united **that** they would {to} make him [to be] in {to put him in} [the hidden] bottom of the well… And We revealed to him ‘You will most definitely inform them [in connection] with {about} this affair of theirs and [at the same time] {*while*} *they are not cognisant*.’

[16] And they came to their father [at] nightfall, weeping.

[17] They said ‘Oh our father, truly we went racing one another and left Joseph with our things, then ~~the~~ wolf {wolves} ate him. And you are not a believer of us, [even] **if** we will have been {**were**} ~~ones who were~~ true [in what we say].’

[18] And they came with false blood on his shirt. He said ‘Nay, rather your souls commended an affair to you, so—comely patience. And Allaah is the One Who is **sought for help** against that which you are attributing.’

[19] And a caravan came, then they sent their water-drawer, so he let down his bucket. He said ‘Oh glad tiding! This is a boy slave’ and they secreted him [as] merchandise. And Allaah was All-Knowing [in connection] with {about} what they were performing.

[20] And they sold him for a meagre price: numbered *dirhams*. And they were (in [relation to] {concerning} him) from [among] the ones who desire little.

[21] And the one from Egypt who bought him said to his wife ‘Make his place of stay comfortable. It may have been so {**It may be so**}, ~~[the case]~~ **that** he will be useful to us, or we take him for ourselves [as] a son.’ And like that {in this way} We established Joseph in the land, and [this was] in order that {so} We [might] teach him [some] of [the] interpretation of [dream] ~~the~~ narrations. And Allaah is [ever] Victor over His Affair, ~~and~~ but most of the people don’t know.

[22] And →**when**← he reached his strength of discernment, We gave him judgment and knowledge. And like that {in this manner}, We recompense the persistent doers of good.

238.23

[23] And she who he was in her house {in whose house he was} tried to seduce him against his will, and locked the doors. And she said 'Come, you.' He said 'Allaah [is my] refuge. Truly, my lord [has] made my place of stay good. Truly, the wrongdoers are not successful.'

[24] And she was *certainly* interested in him, and he would have been interested in her if not [for the situation] **that** he had <for his having> seen [the] proof of his Lord. Like that {Thus it was}, in order {so} that We [might] turn away ~~the~~ evil and ~~the~~ obscenity from him. Truly, he was from [among] Our specially-selected slaves.

[25] And they both raced one another [to] the door, and she tore his shirt from [the] back—and they ~~both~~ found her lord and master present at the door. She said 'What is [the] recompense of him who intended evil with your family except ~~[the situation]~~ **that** he is imprisoned <his imprisonment>, or there is <being> a painful punishment?'

[26] He said '*She* tried to seduce *me* against my will.' And a witnesser from her family testified 'If his shirt has been torn from [the] front, then she told the truth, and he is from [among] the liars.

Note: *kaana* here indicates an agent having intent, rather than the agentless 'was torn.'

[27] And if his shirt has been torn from [the] back, then she lied, and he is from [among] the ones who are true [in what they say].'

[28] So →**when**← he saw his shirt was torn from behind, he said 'Truly, it is [part] of [you women's] guile. Truly, your guile is tremendous.

[29] Joseph, turn aside from this. And you, [my wife,] ask forgiveness for your punishable misdeed. Truly, you were {have been} from [among] the persistent offenders.'

[30] And **women** in the city said 'The Court Officer's wife was trying to seduce her slave boy against his will. He certainly penetrated her pericardium [with] love. Truly, we see {consider} *her* to be in a *mubeen* {**clear**} straying.'

239.31

[31] So →**when**← she heard [in connection] with {of} their machinations, she sent to {for} them and prepared a **repast** for them, and gave each one of them a knife and said 'Come out upon them.' Then, when they saw him, they considered him

exceptional and gashed their hands, and said ‘Allaah preserve us. This **isn’t** a human being. This is not except {but} an honourable Angel!’

Note: *muttaka'a* is a Form VIII passive participle meaning a meal in which one needs to make oneself lean on a knife to cut it.

[32] She said ‘So, that is the one you blamed me in [relation to] {concerning} ~~him~~ {concerning whom you blamed me}. And I *certainly* tried to seduce him against his will, then he defended himself. And *if* he hasn’t done what I order him, he will most definitely be imprisoned, and he will most definitely be from [among] the ~~ones who are~~ belittled.’

[33] He said ‘My Lord, ~~the~~ prison is dearer to me than that which they invite me to ~~it~~ {than that to which they invite me}. And if You don’t turn their plot away from me, I will passionately incline towards them and will be from [among] the ~~ones who are~~ ignorant.’

[34] So his Lord became responsive to him, then turned their plot away from him. Truly He, *He* is the All-Hearer, the All-Knowing.

[35] Then [later] {Thereafter}, it occurred to them (from [some time] after {sometime after} what→ {the fact that} they saw {had seen} the signs) [that] they should certainly imprison him until [some unspecified] time.

[36] And two youths entered the prison with him. One of them said ‘Truly, I was seeing myself pressing wine.’ And the other said ‘Truly, I was seeing myself carrying bread above my head. ~~The bird~~ {Birds} were eating from it {, from which birds were eating}. Inform us of its interpretation. Truly, we see you as being from [among] the persistent doers of good.’

[37] He said ‘Food you are both provided with ~~it~~ {which you are both provided with} will not come to you both, except [that] I will have informed you of its interpretation before ~~[the case]~~ **that** it comes <its coming> to you. That is from what my Lord [has] taught me. Truly, I [have] left alone [the] creed of a People they {who} don’t believe in Allaah, and they, they are disbelievers in the Hereafter.

Note: *laa ya'tee* can only be translated in the near future tense here.

240.38

[38] And I [have] made myself carefully follow [the] creed of my forefathers, Abraham and Isaac and Jacob. It wasn’t for us **that** we would {to} associate anything with Allaah. That is [part] of Allaah’s Grace to us and upon the people, ~~and~~ but most of the people are not thankful.

[39] Oh, my two companions of the prison {fellow prisoners}, are lords ~~ones~~ who are [constantly] divided better, or Allaah, the Unitary, the Subduer?

[40] You **don't** worship other and lesser than {besides} Him [anything] {worship besides Him nothing} except {but} names you [have] named ~~them~~ {which you [have] named} (you and your forefathers), Allaah didn't cause any authorisation to be sent down [in connection] with {for} ~~them~~ {for which Allaah [has] caused no authorisation to be sent down}. ~~The~~ Judgment is not except {but} for Allaah. He [has] ordered **that** you don't {to not} worship except {but} Him [alone]. That is the correct religion, ~~and~~ but most of the people don't know.

[41] Oh, my two companions of the prison {fellow prisoners}. As for one of you both, then he will give his lord a drink of wine. And as for the other, then he will be crucified, so ~~the~~ bird{s} will eat from his head. The affair{s} in [relation to] {concerning} ~~the one~~{~~s~~} which you were seeking opinion from me was {were} [have been] decreed.'

[42] And he said to the one whom he thought [for certain] *that* he would be [the] one who was saved of them both {saved one of the two} 'Mention me in the vicinity of your lord.' Then ~~the~~ Satan caused him to forget [the] mentioning {to mention him} [to] his master, so he stayed in the prison a few years.

[43] And the king said 'Truly, I was seeing seven fat cows seven lean ones were eating ~~them~~ {that seven lean ones were eating}, and seven greened ears of corn, and others dried up. Oh you, the council, give me an opinion in [relation to] {concerning} my vision if you have been [able to] give interpretations to ~~the~~ vision {visions}.'

Notes: *kuntum ta'buroon* has a literal meaning of *have been giving interpretations*.

the vision is a group noun.

241.44

[44] They said 'Confusions of dreams. And we **are not** ones who have knowledge [in connection] with {about} [the] interpretation of ~~the~~ dreams.'

[45] And the one who was {had been} saved of them both {the two} (and he {who} recalled [events] to himself after a period of time) said '*I* will inform you of its interpretation, so send me.'

[46] 'Joseph, oh you the truthful one, give us an opinion in [relation to] {concerning} seven fat cows seven lean ones were eating ~~them~~ {that seven lean ones were eating}, and seven greened ears of corn and others dried up, [so that] *perhaps* (hopefully) I will return to the people, [so that] *perhaps* (hopefully) they will know.'

[47] He said 'You will cultivate [for] seven years as usual, then what you will have reaped, then leave it in its ear; [all] except {but} a little from what {which} you will eat.

[48] Then [later] {Subsequently}, from [the time] after {straight after} that, will come a hard seven [years] they {which} will consume what you laid up for them, except [for] a little from what you store.

[49] Then [later] {Subsequently}, from [the time] after {straight after} that, will come a year in ~~it~~ {which} the people will be given revitalising rain, and in ~~it~~ {which} they will press [fruit for wine and oil].'

[50] And the king said 'Bring him to me.' Then, →**when**← the messenger came to him, he said 'Return to your lord, then ask him "What was [the] case of the **women** ~~those~~ who gashed their hands?" Truly, my lord is all-knowing [in connection] with {about} their guile.'

[51] He said 'What was your affair ←when you tried to seduce Joseph against his will?' They said 'Allaah preserve us. We didn't know any {knew no} evil about him.' The Court Officer's wife said 'Now the truth came {has come} to light. *I* tried to seduce *him* against his will, and truly, he *is* from [among] the ones who are true [in what they say].'

[52] "That was in order that {so} he [will] know *that* I haven't betrayed him in the unseen {behind his back}, and *that* Allaah doesn't guide [the] plot of the betrayers.

Note: Explaining his enquiry of the king before leaving prison.

Juz 13

242.53

[53] And [yet] I **don't** declare my soul guiltless. Truly, the soul is [the] *constant orderer* of ~~the~~ evil, except what {whomever} my Lord will have had mercy on {**has mercy on**}. Truly, my Lord is Forgiving, Specifically-Merciful."

[54] And the king said 'Bring him to me. I will appropriate him purely for myself.' Then, →**when**← he spoke with him, he said 'Truly, today you are firmly established in our presence—trusted.'

[55] He said 'Assign me [to be] over [the] treasuries of the land. Truly, I am a knowledgeable guardian.'

[56] And like that {thus} We established Joseph in the land. He would [journey, alight and] settle of it wherever he would wish. We strike with Our Mercy whomever We will and We don't cause [the] remuneration of the persistent doers of good to go to waste.

[57] And [the] remuneration of the *Hereafter* is better for those who will have believed and used to have *taqwaa* {be fearfully aware}.

[58] And Joseph's brothers came, then they entered upon him, so he recognised them, and [yet] they ~~were ones who~~ didn't know of him.

[59] And →**when**← he supplied them with their supply, he said 'Come to me with a brother you have {of yours} from your father. Don't you see *that* I give the volumetric measure to the full, and I am [the] best of ~~the~~ hosts?

[60] So, if you haven't come to me with him, then there will be no measure for you with me {you will have no measure with me}, and you won't approach me.'

[61] They said 'We **will** try to turn his father away from him. And we will be *doers* [of that] {are going to *do* that}.'

[62] And he said to his young men 'Make their merchandise [be] {Put their merchandise} in their saddlebags, [so that] *perhaps* (hopefully) they will recognise it ↓when↓ they will have returned back home {**return back home**} to their family, [so that] *perhaps* (hopefully) they will return.'

[63] So →**when**← they returned to their father, they said 'Oh our father, the measure was {has been} prevented from [being given to] us, so send our brother with us. ~~We will~~ {to} get a measure for ourselves. And truly, we will be *guardians* for him.'

243.64

[64] He said 'Should I give you charge over him except {in any way other than} like what {just as} I gave you charge over his brother from [a time] before {the time before}? Then [again], Allaah is best [as] Guardian, and He is [the] most Merciful of the ones who show mercy.'

[65] And →**when**← they opened their baggages {baggage}, they found their merchandise had been returned back to them. They said 'Oh our father, what [more could] we seek? This is our merchandise returned back to us. And we will provision our family, and guard our brother, and we will acquire an increase of a camel measure. That will be an easy measure.'

[66] He said 'I **will not** send him with you until you give me a [trustworthy] promise through Allaah that you will most definitely come to me with him, except [in a situation] **that** ~~it~~ causes you to be surrounded.' So →**when**← they gave {had given} him their [trustworthy] promise, he said 'Allaah will be Trustee over what we say.'

[67] And he said 'Oh my sons, don't enter from one gate, and enter [instead] from ~~ones which are~~ separate gates. And [yet] I don't avail ~~for~~ you anything {avail you nothing} against Allaah. ~~The~~ Judgment is not except {but} for Allaah. On Him I [have] made myself rely, and on Him then the reliers should make themselves rely.'

[68] And →**when**← they entered from where their father had ordered them, it wasn't anything {was nothing} it {that} availed ~~for~~ them against Allaah—[nothing] except {but} a need in Jacob's soul, he accomplished ~~it~~ {which he accomplished}. And truly,

he was a *possessor* of knowledge due to what We taught him, ~~and~~ but most of the people don't know.

[69] And →**when**← they entered upon Joseph, he took his brother to himself. He said 'Truly I, *I* am your brother, so don't be distressed by what they used to perform.'

244.70

[70] Then, →**when**← he supplied them with their supply, he made the drinking-cup [be] {put the drinking cup} in his brother's saddlebag. Then [later] {Thereafter}, an announcer announced 'Oh you, the caravan, truly, you are *thieves*.'

[71] They said and [at the same time] {*whilst*} they advanced upon them 'What are you missing?'

[72] They said 'We are missing [the] king's drinking cup.' "And for him who will have come with it will be a camel's load, and I am surety for it."

Note: *himlu* is a load which is imposed against the will of the carrier, whereas *hamlu* is used for the load carried in pregnancy.

[73] They said 'By Allaah, you *certainly* knew [that] we didn't come to cause corruption in the land, and [that] we were not thieves.'

[74] They said 'So what will be its recompense if you will have been {**are**} liars?'

[75] They said 'Its recompense will be [that] the one who it will have been found {**is found**} in his saddlebag {in whose saddlebag it **is found**}, then *he* will be its recompense. Like that {In this manner}, we recompense the wrongdoers.'

[76] So he began with *their* bags before his brother's bag, then [later] {then later on}, he pulled it out from his brother's bag. Like that {In that way,} We planned for Joseph. He wasn't [able] to ever take his brother within the king's *deen*, except[ing] **that** <unless> Allaah would will [it]. We raise [in] levels whomever We will. And above every possessor of {~~one having~~} knowledge is an All-Knower.

[77] They said 'If he steals, then {~~well~~} a brother of his certainly stole from [a time] before {sometime before}.' So, Joseph kept it secret within himself and wasn't making it manifest to them. He said [~~to himself~~] 'You are [in a] worse position. And Allaah is Most Knowing [in connection] with {about} what you are attributing.'

Note: Distancing themselves from him by alluding to his only being a half brother, and taking after his full brother.

[78] They said 'Oh you, the Court Officer, truly, he has a father—a greatly aged man—so take one of us [in] his place. Truly, we see you [to be] from [among] the persistent doers of good.'

245.79

[79] He said ‘Allaah [is our] refuge [from the case] **that** we take <from our taking> [anyone] except him whom we found our property with ~~him~~ {with whom we found our property}. Truly, we would be *wrongdoers* in that case.’

[80] So →**when**← they cut off [any] hope [of anything] from him, they withdrew (just themselves) [in] secret conversation. [The] elder from [among] them said ‘Haven’t you known {Do you not know} *that* your father already took {has already taken} a [trustworthy] promise [as an obligation] upon you through Allaah, and from [a time] before {the time before}, what you neglected in [relation to] {concerning} Joseph? So I **will not** quit the land until my father gives permission to me, or Allaah adjudges for me. And He is [the] best of ~~the~~ judges.

[81] Return to your father, then say “Oh our father, truly, your son stole, and we didn’t testify [anything] {testified nothing} except {but} what we knew. And we weren’t guardians to {against} the Unseen.

[82] And ask the town ~~the one~~ which we were in ~~it~~, and the caravan ~~the one~~ which we embarked in ~~it~~ {in which we embarked}. And truly, we are ~~ones who are~~ *true* [in what we say].”’

[83] He said ‘Nay, rather your souls commended an affair to you, so—comely patience. Allaah may be such **that** He will bring them to me entirely. Truly He, *He* is the All-Knower, the All-Wise.’

[84] And he turned himself away from them and said ‘Oh, [my] bitter grief over Joseph.’ And his eyes turned white from ~~the~~ grief, for he was a suppressor [of his grief] {suppressing his grief}.

[85] They said ‘By Allaah, you will not stop remembering Joseph until you become one near to dying, or you become from [among] the ones who pass away.’

[86] He said ‘I only complain of my intense sorrow and my grief to Allaah, and I know from Allaah what you don’t know.

Note: *ba<u>ththa</u>* is grief, or sorrow which one makes known to only a friend or companion.

246.87

[87] Oh my sons, go, then make extensive enquiries of Joseph and his brother, and don’t give up hope of Allaah’s soothing Mercy. Truly, he doesn’t give up hope {no-one gives up hope} of Allaah’s soothing Mercy except ~~the~~ **disbelieving** People{s}.’

[88] So, →**when**← they entered upon him, they said ‘Oh you, the Court Officer, ~~the~~ harm [has] touched us and our family, and we came {have come} with **rejected** merchandise, so give the measure to the full for us and be charitable to us. Truly, Allaah recompenses the givers of charity.’

Note: *mujzaa* is the passive participle of the Form IV verb meaning to shove, push, drive, so gives a sense of goods which have been taken, then forcefully given back due to being substandard.

[89] He said ‘Did you know what you did with Joseph and his brother ←when you were ~~ones who were~~ ignorant?’

[90] They said ‘Are *you* truly Joseph?’ He said ‘I am Joseph, and this is my brother. Allaah [has] certainly bestowed Favour upon us. Truly, whoever has *taqwaa* and is patient, then truly, Allaah doesn’t cause [the] remuneration of the persistent doers of good to go to waste.’

[91] They said ‘By Allaah, Allaah [has] *certainly* preferred you over us, and truly, we were {have been} *persistent offenders*.’

Note: *aa<u>th</u>ara* is to prefer something due to the impression it creates.

[92] He said ‘There will be no severe reproach on you today. Allaah will forgive for you, and He is [the] most Merciful of the ones who show mercy.

[93] Go with this shirt of mine, then **cast**→ it on my father’s face; he will come [to be] a seer. And come to me with your entire family.’

[94] And →**when**← the caravan moved out, their father said ‘Truly, I *perceive* [the] breath of Joseph, even if [it be the case] **that** you think I am doting.’

[95] They said ‘By Allaah, truly, you are in your old *straying*.’

247.96

[96] Then, →**when**← [it happened] that the bearer of glad tidings came, he **cast**→ it on his face, so he returned back [to being] a seer. He said ‘Haven’t I said to you “Truly, I know from Allaah what you don’t know”?’

Note: The reflexive sense of Form VIII *irtadda* identifies its subject as Jacob (a.s.).

[97] They said ‘Oh our father, ask forgiveness of our punishable misdeeds for us. Truly, we were {have been} persistent offenders.’

[98] He said ‘[In the near future,] I will ask my Lord for forgiveness for you. Truly He, *He* is the Forgiving, the Specifically-Merciful.’

[99] Then, →**when**← they entered upon Joseph, he took his parents to himself, and said ‘Enter Egypt, if Allaah willed—[~~as] ones who are~~ **safe**.’

Note: A specific situation in which a decision has already been made.

[100] And he raised his parents upon the throne, and they fell down to him [in a state of] prostration {**prostrating**}. And he said ‘Oh my dear father, this is [the] interpretation of my vision from before. My Lord [has] certainly made it true. And He

was certainly good with me ←when He brought me out from ~~the~~ prison. And He [has] brought you from the desert from [some time] after {sometime after} ~~[the case]~~ **that** ~~the~~ Satan incited < Satan's inciting> ill feeling between me and ~~between~~ my brothers. Truly, my Lord is ~~One Who is~~ subtle in [bringing about] whatever He wishes. Truly He, *He* is the All-Knower, the All-Wise.'

[101] "My Lord, You certainly gave {have certainly given} me [something] of the Dominion, and You [have] taught me [some] of [the] interpretation of [dream] ~~the~~ narrations. Creator of the heavens and ~~the~~ Earth from nothing, You are my Protecting Friend in the world and the Hereafter. Take me fully [in death] [as] one who submitted [a Muslim] and join me with the ~~ones who were~~ righteous."

[102] That is from [the] tidings of the Unseen We reveal ~~it~~ {which We reveal} to you. And you were not present with them ←when they put their affair together, and *they were plotting*.

[103] And most of the people will not be believers, ~~and~~ [even] **if** you will have strongly desired {**strongly desire**} [it].

248.104

[104] And you are **not** asking them for any remuneration on account of it. It is not except {but} a reminding to the Worlds [of man and *jinn*].

[105] And how many a sign in the heavens and ~~the~~ Earth do they pass before ~~it~~, and [yet] they ~~are ones who~~ turn away from it [in spirit]?

[106] And most of them **don't** believe in Allaah except and [at the same time] {*whilst*} they are ones who [also] commit *shirk*.

[107] So, did they feel secure [from ~~the case]~~ **that** a thing that covers will come to them <from the coming to them of a thing that covers,>—from [the] punishment of Allaah—or ~~[that]~~ the Hour will come <the Hour's coming> to them suddenly and [at the same time] {*whilst*} *they are not cognisant*?

[108] Say 'This is my way: I invite to Allaah upon insight—I and whoever will have made himself carefully follow me. And [the] Immaculacy of Allaah…! And I am not from [among] the ones who commit *shirk*.'

[109] And We didn't send from [times] before {in times before} you [anyone] {sent from [times] before {in times before} you none} except {but} **men** We revealed to ~~them~~ {to whom We revealed}, from [among] [the] populace of the towns—(So haven't they travelled on the Earth, then looked at how [the] resultant state of those who were from [times] before {in times before} them was? And [the] *Home of the Hereafter* is better for those who had *taqwaa*. So don't they understand?)

[110] —until, ↓when↓ the Messengers became cut off from hope, and they [(their people)] thought *that* they had certainly been lied to, Our help came to them, then

whomever We would will was delivered. And Our [punishing] might isn't repelled from ~~the~~ criminal People{s}.

[111] There was *certainly* a lesson in their story for [the] possessors of ~~the~~ sound understanding. It wasn't a narrative it {that} was being intentionally fabricated, ~~and~~ but it is a confirmation of ~~the thing~~ {that} which was between its two hands {clearly before it}, and [the] detailed explanation of everything, and ~~a~~ guidance and ~~a~~ Mercy for a People they {who} believe.

249.1

(13) Ar-Ra'd [The Thunder]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam meem raa'*. These are [the] verses of the Book. And ~~the thing~~ {that} which was {has been} caused to be sent down to you from your Lord is the truth, ~~and~~ but most of the people don't believe.

[2] Allaah is the One Who raised up the heavens with no pillars you [can] see ~~them~~ {which you can see}, then [later] {and thereafter} ascended upon the Throne. And He subjected the sun and the moon—each running for a **specified** term. He directs the affair. He explains the signs in detail, [so that] *perhaps* (hopefully) you will be certain of your Lord's meeting {meeting your Lord}.

[3] And He is the One Who stretched out the ground and made **firm mountains** and rivers in it, and made two paired units of each of the fruits in it {made in it two paired units of each of the fruits}. He makes the day cover the night. Truly, there are *signs* in that for a People they {who} make themselves reflect.

[4] And on ~~the~~ Earth are **neighbouring** sections, and gardens of grapevines and seed crop, and date-palms sharing one root and not sharing one root. They {, which} are watered by a single [kind of] water, and [yet] We make some of them excel over ~~some~~ {others} in ~~the~~ edible produce. Truly, there are *signs* in that for a People they {who} understand.

[5] And if you are astonished, then an astonishing thing is their statement 'Huh? ↓When↓ we will have become dust, will we truly be in a *new creation*?' Those are the ones who [have] disbelieved in their Lord, and those—~~the~~ iron collars will be on {around} their necks, and those will be [the] companions of the Fire. They will ~~be ones who~~ stay in it perpetually.

250.6

[6] And they ask you to hasten the evil event before the pleasurable good, and [at the same time] {*when*} ~~the~~ similar punishments already went by {occurred} from

[times] before {in times before} them. And truly, your Lord is One of *forgiveness* for the people despite their wrongdoing, and truly, your Lord is *severe* in ~~the~~ retribution.

[7] And those who [have] disbelieved say 'Why wasn't a sign {hasn't a sign been} caused to be sent down upon him from his Lord?' You are only a Constant Warner, and for every People there is a guide.

[8] Allaah knows what every female carries, and what the wombs fall short [in], and what they make themselves increase. And everything with Him is [in accordance] with a measurement.

Note: *miqdaar* is of the same class as *miftaah* (instrument for opening—a key) and *meezaan* (instrument for weighing—scale)

[9] Knower of the Unseen and the Witnessed, the Great, the Self-Exalting.

[10] [It is] the same, whoever of you will have kept ~~the~~ speech secret {**keeps** speech **secret**} and whoever will have uttered it openly {**utters** it **openly**}, and whoever ~~he is one who~~ seeks to hide in the night and ~~one who~~ goes out for his needs in the day.

[11] For him are {He has} ones who follow nearby from between his two hands {directly in front of him} and from behind him, guarding him due to Allaah's order. Truly, Allaah doesn't alter what is with a People until they alter what is in their souls. And ↓when↓ Allaah will have intended {**intends**} evil for a People, then there is no averting of it. And there **isn't** any [constant] protector for them {they have **no** [constant] protector} other and better than {besides} Him.

[12] He is the One Who shows you the lightning [as] a [source of] fear and longing, and He raises up the heavy, drawn-along cloud.

Note: *thiqaal* (heavy) is plural.

[13] And the thunder glorifies by [means of] His praise, and [so do] the Angels, from fear of Him. And He sends the thunderbolts, then strikes with them whomever He wishes and [at the same time] {*while*} *they wrangle* in [relation to] {concerning} Allaah. And He is strong [in] ~~the~~ intrigue.

251.14

[14] His is [the] invitation [of] ~~the~~ truth. And those whom they supplicate other and lesser than {besides} Him don't become responsive to them [in] a [single] thing; it is except {but} [as] one who extends his hands towards ~~the~~ water in order that {so} it [may] reach his mouth, and [yet] it **isn't** a thing which reaches {**doesn't** reach} it. And [the] supplication of the disbelievers **is not** except {but} in straying [~~from the right path~~].

Note: For first sentence, see Tafseer al Jalaalayn and Tafseer ibn Katheer.

[15] And to Allaah prostrates whoever is in the heavens and ~~the~~ Earth ([in] obedience and [in] dislike), and [so do] their shadows in the early mornings and the evenings.

[16] Say 'Who is Lord of the heavens and ~~the~~ Earth?' Say 'Allaah.' Say 'So, did you take {have you taken} for yourselves, other and lesser than {besides} Him, protecting friends they {who} don't have authoritative power [of] benefit and not {nor} harm to themselves?' Say 'Are the blind man and the seer equal? Or are the manifold darknesses and the light equal?' Or did they assign {have they assigned} partners to Allaah they {who} [have] created like His Creation, so the {their} creation seemed alike to them? Say 'Allaah is [the] Creator of everything, and He is the Unitary, the Subduer.'

[17] He will have caused water to be sent down {**causes** water **to be sent down**} from the sky, so the valleys will have flowed {**flow**} [in accordance] with their measure, then the torrent will have made itself carry {**makes itself carry**} a **swelling** foam. And from that which they cause to be burnt upon it in the fire (seeking ornamentation or metalware) is a foam [the] like of it. Like that {In this manner}, Allaah sets forth ~~the~~ truth and ~~the~~ falsehood. So, as for the foam, then it goes away [as] scum, and as for what benefits the people, then it stays in the earth. Like that {In this manner}, Allaah sets forth ~~the~~ similitudes.

[18] For those who will have become responsive {**become responsive**} to their Lord, there will be the everlasting good, and those who haven't become responsive to Him, **if** [it were the case] *that* [the] entirety [of] what is on ~~the~~ Earth [had belonged] to them, and [the] like of it with it, they would have *ransomed* themselves with it. Those for them will be {~~they~~ will have} [the] evil ~~the~~ accounting, and their abode will be Hell, and the resting place is absolutely evil.

252.19

[19] So, is he who knows that what was {has been} caused to be sent down to you from your Lord is the truth, like him who ~~he~~ is [a] blind man? Only [the] possessors of ~~the~~ sound understanding keep [it] in mind.

Note: Referring to 13:16

[20] Those who fulfil Allaah's covenant, and don't break ~~the~~ solemn pledge{s};

[21] and those who make close what Allaah [has] ordered [in connection] with {about} it ([~~the case~~] **that** it be made close), and are in dread of their Lord, and fear [the] evil ~~the~~ accounting;

[22] and those who will have been patient {**are patient**} (seeking their Lord's Face), and established {**establish**} the ritual prayer, and spent {**spend**} [in] secrecy and publicly from what We [have] provided them, and ~~would~~ avert the evil deed with the good deed—those [the] final outcome of the Home is for them {~~they~~ will have [the] final outcome of the Home }:

[23] Gardens of Eden they will enter ~~them~~ {which they will enter}, and [also] whoever was righteous from [among] their forefathers and their marriage partners and their offsprings {offspring}. And the Angels will enter upon them from every gate.

[24] 'Peace be upon you by [virtue of] what→ {the fact that} you had patience.' Then there is [the] most excellent final outcome of the Home.

[25] And those who break Allaah's covenant from [some time] after {sometime after} its ratification, and sever what Allaah [has] ordered [in connection] with {about} it (~~[the case]~~ **that** it be made close), and cause corruption on ~~the~~ Earth—those for them will be {~~they~~ will have} the curse, and for them will be [the] evil ~~the~~ home {they will have [the] evil ~~the~~ home}.

[26] Allaah extends ~~the~~ provision for whomever He wishes, and restricts [it]. And they will have rejoiced in the life of the world, and [yet] the life of the world in [comparison with] the Hereafter **is not** except {but} a brief enjoyment.

[27] And those who [have] disbelieved say 'Why wasn't a sign {hasn't a sign been} caused to be sent down upon him from his Lord?' Say 'Truly, Allaah causes to go astray whomever He wishes, and He guides to Him whoever will have kept turning himself back {**keeps turning himself back**}.'

[28] Those who [have] believed, and their {whose} hearts are at ease by [~~means of~~] [~~the~~] remembering ~~of~~ Allaah. Well, the hearts are at ease by [~~means of~~] [~~the~~] remembering ~~of~~ Allaah.

253.29

[29] Those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} there will be goodness for them {~~they~~ will have goodness}, and a [future] good place of return.

[30] Like that {Thus,} We [have] sent you ~~in~~ [amongst] a community from [times] before {in times before} ~~it~~ {which} [other] communities [had] already passed away, in order {so} that you [may] recite before them ~~the thing~~ {that} which We [have] revealed to you, and [yet] *they disbelieve* in the All-Merciful. Say 'He is my Lord. There is no god except {but} Him. Upon Him I [have] made myself rely, and my repentance is to Him.'

[31] And **if** [it were the case] *that* there were a Qur'aan by [means of] it {by which} the mountains were made to move place, or the ground was cloven asunder by it {by which the ground was cloven asunder}, or the dead made to converse by it {by which the dead were made to converse}… Nay, rather the affair is entirely up to Allaah. So, haven't those who [have] believed [yet] known in hopelessness ~~[the case]~~ **that if** Allaah wished [to], He could have *guided* [the] entirety [of] the people? And ~~a~~ sudden calamity doesn't cease striking ~~them~~ those who [have] disbelieved (by [reason of] {because of} what they knowingly did), or alighting near from {to} their home, until

Allaah's promise comes [to pass]. Truly, Allaah doesn't fail to fulfil the promise instrument {means by which the promise is fulfilled}.

Note: *yaSHaa'* (willed) is used here, with *SHaa'* (had willed) used in 6:149 and 16:9.

[32] And Messengers were *certainly* mocked from [times] before {in times before} you, then I give a long period of enjoyment to those who disbelieved, then [later] {and thereafter} I seized them. So how was My retribution?

[33] So is He Who ~~He~~ is a Stander {standing} over each soul, [in accordance] with what it will have earned {**earns**}…? And [yet] they [have] assigned partners to Allaah. Say 'Name them. Or do you inform Him [in connection] with {of} what He doesn't know on ~~the~~ Earth? Or [was it] by **superficiality** of ~~the~~ speech?' Nay, rather their plotting was {has been} adorned for those who [have] disbelieved, and they were {have been} hindered from the Way. And whomever Allaah causes to go astray, then there **isn't** any guide for him {he has **no** guide}.

Notes: *bi <u>TH</u>aahir mina-l qawl* is translated from its *tafseer*, not its more literal meaning.

bi is used to link to the previous statement concerning assigning of partners.

[34] For them is a {They have a} punishment in the life of the world, and [the] punishment of the *Hereafter* is more severe. And there **isn't** any protector against Allaah for them {And they have **no** protector against Allaah}.

254.35

[35] [The] similitude of the Garden ~~the one~~ which those who have *taqwaa* {are fearfully aware} were {have been} promised: ~~the~~ rivers flow from under it; its edible produce is a thing which is constant, and [so is] its shade. That is [the] final outcome of the ones who will have had *taqwaa* {will have been fearfully aware}, and [the] final outcome of the disbelievers is the Fire.

[36] And those whom We gave the Book rejoice in what was {has been} caused to be sent down to you, and from the factions is he who denies some of it. Say 'I was only {have only been} ordered **that** I {to} worship Allaah and not associate partners with Him. To Him I invite and to Him is my place of return.'

Note: See Tafseer al Jalaalayn for *gave*.

[37] And like that {thus} We [have] caused it to be sent down [as] an Arabic ordinance. And *if* you made yourself carefully follow their whims after that which of ~~the~~ knowledge came {has come} to you, there **wouldn't** be any ally and no {nor} protector, against Allaah for you {you would have **no** ally, and no {~~nor~~} protector, against Allaah}.

[38] And We *certainly* sent Messengers from [times] before {in times before} you, and We assigned marriage partners and offspring for them. And it was not for a Messenger **that** he would {to} come with a sign, except by [the] permission of Allaah. For every period there is a Book.

[39] Allaah erases whatever He wishes and He makes permanent. And with Him is [the] Mother of the Book.

[40] And if We ever *show* you some of ~~the thing~~ {that} which We promise them, or We *take you fully* [in death], then [the] only [duty] upon you is the conveyance, and [the duty] upon Us is the accounting.

[41] And haven't they seen *that* We come at the land, reducing it from its outer edges? And Allaah judges. There is no corrector for His Judgment. And He is fast [at] ~~the~~ accounting.

Note: *ataa* here indicates coming at and chipping away at something to eventually cause its destruction, demolition, coming to an end, consumption, devouring and such like meanings.

[42] And those who were from [times] before {in times before} them certainly plotted, then to Allaah [belongs] [the] entirety [of] ~~the~~ plotting. He knows what each soul earns. And the staunch disbelievers **will** know for whom [the] final outcome of the Home will be.

255.43

[43] And those who [have] disbelieved say 'You **are** not a Sent One.' Say 'It will have been sufficient with Allaah [as] ~~a~~ Witness between me and ~~between~~ you, and [also] him who knowledge of the Book is with him.'

(14) Ibraaheem [Abraham]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam raa'*. A Book We [have] caused ~~it~~ to be sent down {which We [have] caused to be sent down} to you, in order {so} that you [may] bring the people out from the manifold darknesses to the Light, by [the] permission of their Lord, to [the] Highway of the Almighty, the Praiseworthy;

[2] Allaah—the One Whom to *Him* [belong] what is in the heavens and what is on ~~the~~ Earth. And woe to the disbelievers from a severe punishment;

[3] those who love the life of the world in preference over the Hereafter, and **hinder** [others] from [the] Way of Allaah, and seek to make it [appear to have] crookedness {appear crooked}. Those are in a far straying.

[4] And We didn't send any {sent no} Messenger except with [the] tongue of his People, in order {so} that he [might] make [things] clear to them. Then Allaah would cause whomever He would will to go astray, and guide whomever He would will. And He is the Almighty, the All-Wise.

[5] And We *certainly* sent Moses with Our signs, →that→ {saying} 'Bring out your People from the manifold darknesses to the Light, and remind them of [the] Days of Allaah.' Truly, there are *signs* in that for every steadfast, deeply grateful [one].

256.6

[6] And ←when {there was the time} Moses said to his People 'Remember Allaah's Favour upon you ←when He saved you from Pharaoh's lot. They {, who} were {had been} subjecting you to [the] evil of ~~the~~ punishment, and they kept slaughtering your sons and letting your **women** live. And in that there was a tremendous test from your Lord.

[7] And ←when {there was the time} your Lord had it announced "*If* you will have been thankful {**~~are thankful~~**}, I will most definitely give an increase to you, and *if* you will have been ungrateful {**~~are ungrateful~~**}, truly, My punishment is *severe.*"'

[8] And Moses said 'If you are ungrateful, you and [the] entirety [of] whoever is on ~~the~~ Earth, then truly, Allaah is *Free of Need*, Praiseworthy.'

[9] Hasn't [the] news of those who were from [times] before {in times before} you come to you—[the] People of Noah, and 'Aad and Thamood? And those who were from [times] after {in times after} them—he doesn't know {no-one knows} them except {but} Allaah. Their Messengers came to them with ~~the~~ clear proofs, so they returned {put} their hands in their mouths and [then] said 'Truly, we [have] disbelieved in what you were {have been} sent with ~~it~~, and truly, we are in wavering *doubt* of what you invite us to ~~it~~; [it being] a thing which causes suspicion {a **suspicion-inducing,** wavering *doubt* of what you invite us to}.' AND Hasn't [the] news of those who were from [times] before {in times before} you come to you—[the] People of Noah, and 'Aad, and Thamood and those who were from [times] after {in times after} them? He doesn't know {No-one knows} them except {but} Allaah. Their Messengers came to them with ~~the~~ clear proofs, so they returned {put} their hands in their mouths and [then] said 'Truly, we [have] disbelieved in what you were {have been} sent with ~~it~~, and truly, we are in wavering *doubt* of what you invite us to ~~it~~; [it being] a thing which causes suspicion {a **suspicion-inducing,** wavering *doubt* of what you invite us to}.'

Note: For *they put their hands in their mouths* see Tafseer al Jalaalayn, Tafseer ibn Katheer and Lane's Lexicon.

[10] Their Messengers said 'Is there a wavering doubt in [relation to] {concerning} Allaah, Creator of the heavens and ~~the~~ Earth from nothing? He invites you in order {so} that He [may] forgive [some] of your punishable misdeeds for you, and grant you

a delay up to a specified term.' They said 'You are not except {but} a human being of [the] like of us. You want **that** you {to} **turn us away** from what our forefathers used to worship, so come to us with a *mubeen* {**clear**} authorisation.'

Note: *you* here is plural throughout.

257.11

[11] Their Messengers said to them 'We are not except {but} a human being of [the] like of you, ~~and~~ but Allaah bestows Favour upon whomever He wishes of His slaves. And it was not for us **that** we {to} come to you with an authorisation except by [the] permission of Allaah. And on Allaah then the believers should make themselves rely.

[12] And what [reason would there be] for us {reason would we have} **that** we wouldn't {to not} make ourselves rely {for not making ourselves rely} on Allaah and [at the same time] {*when*} He [has] certainly guided us [to] our Ways? And we will most definitely have patience over what→ {the fact that} you [have] made us experience harm. And on Allaah then the reliers should make themselves rely.'

[13] And those who disbelieved said to their Messengers 'We will most definitely expel you from our land, or you will most definitely revert into our creed.' Then their Lord revealed to them 'We will most definitely destroy the wrongdoers,

[14] and We will most definitely make you inhabit the land from [the time] after {straight after} them. That is for whoever feared My standing place and feared My threat.'

[15] And they asked for adjudication, and each obstinate tyrant failed.

Note: Adjudication in terms of Allaah (a.w.j.) deciding to give victory or not.

[16] From [a time] beyond {ahead of} him is Hell, and he is given drink from purulent water.

Note: *min waraa'* is indicating the future.

[17] He sips it repeatedly [against his will], and is not {nowhere} *near* swallowing it [easily and pleasantly]. And ~~the~~ death comes to him from every place, and [yet] he **won't be** a dead one. And from [times] beyond {ahead of} him is a harsh punishment.

[18] [The] similitude of those who [have] disbelieved in their Lord: their works are like ash the wind becomes violent with ~~it~~ {which the wind becomes violent with} in {on} a stormy day. They don't have power over a [single] thing of what they [have] earned. That, *it* is the far straying.

258.19

[19] Haven't you seen *that* Allaah created the heavens and ~~the~~ Earth [in accordance] with the truth? If He wishes [to], He will do away with you and bring [forth] a new creation.

[20] And that **isn't** a huge thing to Allaah.

[21] And they will have come out to Allaah collectively, then the weak ones will have said to those who considered themselves great 'Truly, we were a following for you {of yours}, so ~~are you ones who [can~~] {can you} avail us anything against [the] punishment of Allaah?' They will have said '**If** Allaah had guided us, we would have guided *you*. It is the same to us will we have grown {whether we will have grown impatient} {**grow impatient**}, or will have been patient {**are patient**}—there **isn't** any place of escape for us {we have **no** place of escape}.'

[22] And ~~the~~ Satan will have said, →**when**← the affair will have been decided 'Truly, Allaah promised you [the] promise of ~~the~~ truth, and I promised you, then failed you. And there wasn't any authority for me {I had no authority} over you; [nothing] except {but} ~~[the situation]~~ **that** I called you and you became responsive to me. So don't blame me, and blame yourselves. I am not your helper in distress, and you are not my helpers in distress. Truly, I disbelieved in what association you made of me from [times] before {in times before}.' Truly, [for] the wrongdoers there will be a painful punishment for them {~~they~~ will have a painful punishment}.

[23] And those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} will have been made to enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually by [the] permission of their Lord, their greeting in them {in which their greeting} will be 'Peace.'

[24] Haven't you seen how Allaah [has] set forth a similitude of a good word [being] like a good tree? Its root is ~~a thing which is~~ firm, and its upper part is in the sky.

259.25

[25] It gives its edible produce every time by [the] permission of its Lord. And Allaah sets forth ~~the~~ similitudes for the people, [so that] *perhaps* (hopefully) they keep [them] in mind.

[26] And [the] similitude of a bad word is like a bad tree, ~~it was~~ uprooted from ~~above~~ {the face of} the Earth. There **isn't** any place of stability for it {It has **no** place of stability} <, which has **no** place of stability>.

Note: *min fawq* is repeated in relation to Allaah (a.w.j.), but in a different context, in 16:50.

[27] Allaah makes those who [have] believed firm by the firm statement, in the life of the world and in the Hereafter. And Allaah causes the wrongdoers to go astray. And Allaah does whatever He wishes.

[28] Haven't you seen towards {considered} those who exchanged Allaah's Favour [for] ingratitude, and will have made their People settle in [the] Home of Perdition?

[29] Hell; they will suffer it {, which they will suffer}. And the settling place is absolutely evil.

[30] And they assigned compeers to Allaah, to cause [people] to go astray from His Way. Say 'Enjoy yourselves. Then truly, your journey's end will be to the Fire.'

[31] Say to My slaves—those who [have] believed—[that] they [should] {~~to~~} establish the ritual prayer and spend [in] secrecy and publicly from what We [have] provided them, from [a time] before {sometime before} ~~[the situation]~~ **that** a Day comes <the coming of a Day> there will be no bargaining in ~~it~~ {in which there will be no bargaining}, and no {nor} close friendship.

[32] Allaah is the One Who created the heavens and ~~the~~ Earth, and caused water to be sent down from the sky. Then by [means of] it, He caused ~~a~~ provision from the [various] fruits to come out for you. And He subjected ~~the~~ ship{s} for you, in order {so} that they [will] run upon the sea by His order, and He subjected the rivers for you.

[33] And He subjected the sun and the moon for you, both constantly following their courses. And He subjected the night and the day for you.

260.34

[34] And He will have given {~~**gives**~~} you [some] of all of that which you will have asked {~~**ask**~~} of Him. And if you were to count Allaah's Favour, you wouldn't enumerate it. Truly, the human is a *persistent* wrongdoer, deeply ungrateful.

[35] And ←when {there was the time} Abraham said 'My Lord, make this ~~the~~ township ~~one which is~~ **safe**, and distance me and my sons from [the situation] **that** we worship <our worshipping> ~~the~~ idols.

[36] My Lord, truly, they [have] caused many of the people to go astray. So, whoever will have followed me, then truly, he is of me, and whoever will have disobeyed me, then truly, You are Forgiving, Specifically-Merciful.

[37] Our Lord, truly, I [have] made [some] of my offspring dwell in a valley not possessing seed crop, in the vicinity of Your ~~the~~ Sanctified House. Our Lord, in order {so} that they [may] establish the ritual prayer. So make [the inner] hearts of [some] of the people take to them, and provide [for] them from the fruits, [so that] *perhaps* (hopefully) they will be thankful.

Note: See Tafseer ibn Katheer.

[38] Our Lord, truly, You know what we make hidden and what we make public.' (And there **isn't** anything {is **nothing**} on ~~the~~ Earth, and not {nor} in ~~the~~ heaven, hidden to Allaah.)

[39] '~~The~~ {All} praise [belongs] to Allaah; the One Who granted Ishmael and Isaac to me, despite ~~the~~ old age. Truly, my Lord is *All-Hearer* of ~~the~~ supplication{s}.

[40] My Lord, make me an establisher of the ritual prayer, and from my offspring [also]. Our Lord, and accept for Yourself my supplication.

[41] Our Lord, forgive for me and for [the] ones who begat me {my **biological parents**} and for the believers [on the] Day the accounting comes to pass.'

[42] And you shouldn't reckon Allaah [to be] ~~one who is~~ unmindful about {of} what the wrongdoers perform. He only grants them a delay to a Day the sights will rise fixedly in ~~it~~ {in which the sights will rise fixedly}—

261.43

[43] **running with necks outstretched**, **lifting** their heads, their gaze not returning itself to them, and [~~the emotions of~~] their [inner] hearts [as] air.

[44] And warn the people of a Day the punishment will come to them, then those who did {have done} wrong will say 'Our Lord, grant us a delay up to a close term. We will answer Your invitation and make ourselves carefully follow the Messengers.' "And [yet] hadn't you used to swear from [times] before {in times before} [that] there **wasn't** any {was **no**} end for you?

[45] And you dwelt in [the] dwellings of those who [had] wronged themselves, and it became clear to you how We did {had dealt} with them, and We set forth ~~the~~ similitudes for you."

[46] And they certainly plotted their plot, and their plot is with Allaah, [even] if their plot was in order {so} that the mountains [would] move {~~for the mountains to move~~} due to it.

[47] So, you shouldn't reckon Allaah [to be] a failer of His promise [to] His Messengers. Truly, Allaah is Almighty, Possessor of vengeance.

[48] [The] Day the Earth is changed [to] other than the Earth, and the heavens [likewise], and they will have come out to Allaah, the Unitary, the Subduer.

[49] And you see the criminals on that Day **bound together** in ~~the~~ chains—

[50] their garments of pitch, and the Fire covering their faces,

[51] in order {so} that Allaah [can] recompense each soul [for] what it earned. Truly, Allaah is fast at ~~the~~ accounting.

[52] This is a conveyed message for the people, and [it is] in order {so} that they [may] be warned with it, and ~~in order that they~~ [may] know *that* He is just a unitary god, and in order {so} that [the] possessors of ~~the~~ sound understanding [may] keep [it] in mind.

Juz 14

262.1

(15) Al Hijr [The Rocky Tract]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam raa'*. These are [the] verses of the Book and a *mubeen* {**clear**} Qur'aan.

[2] *Many* times, those who will have disbelieved will wish: **if** [only] they had been ones who submitted {Muslims}.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer.

[3] Leave them eating and enjoying themselves, and ~~the~~ distant expectation{s} causing them to be diverted, then [in the near future] they will know.

[4] And We didn't destroy any {destroyed no} town except [that] and it had a known decree {it also had a **known** decree}.

[5] Any community **doesn't** outstrip its term {There is **no** community it {which} outstrips its term}, and they **don't** procure a delay.

[6] And they said 'Oh you, the one whom the Reminding was {has been} sent down upon ~~him~~ {upon whom the Reminding was {has been} sent down}, truly, you are *possessed*.

[7] Why **don't** you come to us with the Angels if you will have been {**are**} from [among] the ones who are true [in what they say]?'

[8] We **don't** send down the Angels except with the truth, and they wouldn't have been ~~ones who are~~ given respite in that case.

[9] Truly We, *We* [have] sent down the Reminding, and truly, We are *Guardians* for it.

[10] And from [times] before {in times before} you, We *certainly* sent ~~in~~ [amongst] [the] sects of the people of former ages.

[11] And there **wouldn't** come to them any Messenger {**no** Messenger would come to them} except [that] they used to mock him.

[12] Like that {In the same way,} We insert it into [the] hearts of the criminals.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *–hu* (it). Repeated in 26:200.

[13] They don't believe in him, and [yet] [the] *sunnah* of the people of former ages already went {has already gone} by.

[14] And [even] **if** We had opened a gate of ~~the~~ heaven to them, then they had continued ascending in it,

[15] they would have *said* 'Our sights were {have been} only intoxicated {[It's] only [that] our sights were {have been} intoxicated}. Nay, rather we are a **bewitched** People.'

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[16] And We [have] *certainly* made constellations in ~~the~~ heaven, and ~~We~~ [~~have~~] beautified it for the ones who look.

[17] And We [have] guarded it from every stoned-at devil.

[18] Except him who will have stolen {**steals**} the {a} hearing for himself—then a *mubeen* {**conspicuous**}, burning flame will have followed {**follows**} him [in pursuit].

[19] And the ground, We [have] stretched it out and **cast**→ **firm mountains** into it, and [~~have~~] caused [some] of every kind of **balanced** thing to grow in it.

[20] And We [have] made means of livelihood on it for you and him whom you **are** not providers for him {for whom you **are** not providers}.

[21] And there isn't anything {is nothing} except {but} [that] its treasuries are with Us, and We **don't** send it down except [in accordance] with a **known** measure.

[22] And We [have] sent the winds [as] fertilisers, then caused water to be sent down from the sky, then We gave {have given} it to you to drink, and you are not treasurers for it.

[23] And truly, We, definitely *We*, cause life and cause death, and We are the Inheritors.

[24] And We will *certainly* have known {**know**} the ones from [among] you who preceded, and We will *certainly* have known {**know**} the ones who ~~will have~~ come after.

[25] And truly, your Lord, *He* will gather them. Truly, He is All-Wise, All-Knowing.

[26] And We *certainly* created the human from sound-making clay of **moulded**, black mud.

[27] And the one who conceals [himself,] We created him from [a time] before {sometime before} from ~~the~~ smokeless, permeative fire.

Notes: The *jinn* are described with the word *jinn* while in the world; when addressed directly on the Day of Judgment (e.g. 6:128) and in relation to being in Hell. When describing the process of their creation, and those of them who enter Paradise, they are described by their quality of concealing themselves from the sight of humans—*jaaannun* (active participle).

See Tafseer al Jalaalayn and Tafseer ibn Katheer for the definition of *samoom*.

[28] And ←when {there was the time} your Lord said to the Angels 'Truly, I am a Creator of {creating} a human being from sound-making clay of **moulded**, black mud.

[29] So, ↓when↓ I will have fashioned {**fashion**} him and breathed {**breathe**} into him [a breath] consisting of My Spirit, then fall down [in a state of] prostration {**prostrating**} to him.'

Note: *My Spirit* and *His Spirit* are honorific titles for the created soul of Adam (a.s.).

[30] So the Angels prostrated—all of them, all together—

[31] except Iblees. He {, who} refused **that** he {to} be with the ones who prostrate.

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[32] He said 'Oh Iblees, what [reason is there] for you {what reason do you have} [the case] **that** you are not <for your not being> with the ones who prostrate?'

[33] He said 'I will not have been [one] to ever prostrate to a human being You created ~~him~~ {whom You created} from sound-making clay of **moulded**, black mud.'

Note: *lam* here indicates a future perfect, incomplete action.

[34] He said 'Then leave from it, then truly, you will be one stoned-at.

[35] And truly, the curse will be upon you up to [the] Day of ~~the~~ Recompense.'

[36] He said 'My Lord, then grant me respite up to [the] Day they are resurrected.'

[37] He said 'Then truly, you are from [among] the ones who are given respite

[38] up to [the] Day of the **known** time.'

[39] He said 'My Lord, by [reason of] {because of} what→ {the fact that} You [have] made me go the wrong way, I will most definitely adorn [things] for them on ~~the~~ Earth, and I will most definitely make [the] whole lot of them go the wrong way;

[40] except Your specially-selected slaves from [among] them.'

[41] He said ‘This is a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway} [incumbent] upon Me:

[42] truly, My slaves—there **is** not authority for you {you **have** no authority} over them, except him who will have made himself carefully follow you, from [among] the ones who go the wrong way.

[43] And truly, Hell will be their appointed *place*—[the] whole lot.

[44] It has seven gates. For each gate, a **divided-up** portion of them.’

[45] Truly, the ones who have *taqwaa* {are fearfully aware} will be amidst Gardens and springs.

[46] ‘Enter them in peace—[~~as] ones who are~~ **safe**.’

[47] And We will have removed what [there is] of rancour in their chests, to be brethren upon couches, **facing one another**.

Note: *sururun* is a plural of multiplicity, and is derived from *sarra*, emphasising the pleasure and happiness of their users.

[48] Fatigue doesn’t touch them in them {In which fatigue doesn’t touch them}, and they will **not be** ~~ones who are~~ expelled from them {from which they will **not be** ~~ones who are~~ expelled}.

[49] Inform My slaves *that* I, *I* am the Forgiving, the Specifically-Merciful,

[50] and *that* My punishment, *it* is the painful punishment.

[51] And inform them about Abraham’s guest party.

265.52

[52] ←When they entered upon him, then said ‘Peace’ he said ‘Truly, we are apprehensive of you.’

[53] They said ‘Don’t be apprehensive. Truly, we are gladdening you with [glad tidings of] a knowledgeable boy slave.’

[54] He said ‘Will you have gladdened {Do you **gladden**} me [with glad tidings] despite [the situation] **that** ~~the~~ old age touched <old age’s touching> me? So, **what** will you have been gladdening {**are** you **gladdening**} me with [exactly] {with **what are** you **gladdening** me exactly}?’

[55] They said ‘We will have gladdened {**gladden**} you with the truth, so don’t be from [among] the ones who despair.’

[56] He said ‘And who despairs of [the] Mercy of his Lord, except the ones who go astray?’

[57] He said ‘So what is your affair, oh you ~~the~~ Ones Who were Sent {Sent Ones}?’

[58] They said ‘Truly, we were {have been} sent to a People of criminals {criminal People}.

[59] [Everyone] except [the] family of Lot. Truly, we ~~are ones who~~ will *save* [the] whole lot of them,

[60] except his wife. We [have] decreed [that] truly, she *will be* from [among] the ones who stay.’

[61] Then, →**when**← the Ones Who were Sent {Sent Ones} came to [the] family of Lot,

[62] he said ‘Truly, you are an **unknown** People.’

[63] They said ‘Rather, we came {have come} to you with that which they used to cause themselves to doubt in [relation to] {concerning} ~~it~~ {that concerning which they used to cause themselves to doubt.

[64] And we came {have come} to you with the truth, and truly, we are ~~ones who are~~ *true* [in what we say].

[65] So make yourself travel with your family in a part of the night, and make yourself carefully follow their backs {rear}. And one of you doesn’t turn himself around {no-one of you should turn himself around}. And press onward to where you are ordered.’

[66] And We pronounced that ~~the~~ affair to him—*that* [the] last root of these would be ~~a thing that was~~ severed [on] **entering early morning**.

[67] And [the] populace of the city came, becoming gladdened [by the glad tidings].

[68] He said ‘Truly, these are my guest party, so don’t shame me.

[69] And have *taqwaa* {be fearfully aware} of Allaah, and don’t disgrace me.’

[70] They said ‘And haven’t we forbidden you from the *’aalameen* {all the people}?’

Note: *’aalameen* is also synonymous with *qarn* as meaning a generation of the people, or the people of one time.

266.71

[71] He said ‘These are my daughters, if you will have been {**are**} doers [of anything] {are going to do anything}.’

[72] By your term of *life*, truly, they were wandering blindly in their fit of *intoxication*.

[73] Then the Cry seized them [on] **entering the time of sunrise**.

[74] Then We made their thing that was high their thing that was low, and We rained on them stones of baked clay.

[75] Truly, there are *signs* in that for the ones who analyse carefully.

[76] And truly, they are on a [still-] **remaining** *road*.

[77] Truly, there is a *sign* in that for the believers.

[78] And truly, [the] Dwellers of the Wood were *wrongdoers*.

[79] So We avenged Ourselves against them. And truly, both of them are by a {*mubeen* {**conspicuous**}, *imaam* {*open route*}}.

[80] And [the] Dwellers of al Hijr *certainly* called the Ones Who are Sent {Sent Ones} liars.

Note: Al Hijr would translate as something like rocky ground, or tract.

[81] And We gave them Our signs, then they ~~were ones who~~ turned away from them [in spirit].

[82] And they used to hew out dwellings from the mountains—[~~as] ones who were~~ secure.

[83] Then the Cry seized them [on] **entering early morning**.

[84] So what they used to earn didn't avail ~~for~~ them.

[85] And We didn't create the heavens and ~~the~~ Earth and what is between them both except {in any way other than} [in accordance] with the truth. And truly, the Hour is ~~a thing that is~~ *coming*. So turn the side of your face [with] the comely face side.

[86] Truly, your Lord, *He* is the All-Knowing Creator of multitudes.

[87] And We *certainly* {have *certainly* given} gave you seven of the oft-repeated [verses] and the tremendous Qur'aan.

[88] *Don't* extend your eyes toward that with which We [have] furnished [different] sorts of them to enjoy. And don't grieve over them, and lower your wing for the believers.

[89] And say 'Truly I, *I* am the *mubeen* {**clear**} Warner.'

[90] Like what {Just as} We caused [something] to be sent down upon the ones who divide among themselves—

267.91

[91] those who [have] made the Qur'aan divided parts—

Note: See Tafseer ibn Katheer for an explanation of *'iDeen* (divided parts).

[92] then by your Lord, We will most definitely question [the] whole lot of them

[93] about what they used to perform.

[94] So split [in accordance] with what you are ordered, and turn aside from the ones who commit *shirk*.

Note: Split into groups of believers and non-believers.

[95] Truly, We [have] sufficed you [against] the mockers.

[96] Those who assign another god with Allaah, so [in the near future] they will know.

[97] And We *certainly* know *that* your chest is straitened by what they say.

[98] So glorify by [means of] praise of your Lord, and be from [among] the ones who prostrate,

[99] and worship your Lord until the Certainty comes to you.

(16) An-Nahl [The Bee]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Allaah's order will have come, so don't seek to hasten it. His Immaculacy… and He will have been exalted {**is exalted**} above what they associate!

Note: See Tafseer al Jalaalayn for first verb tense.

[2] He would send down the Angels with the Spirit of His order upon whomever He would will of His slaves, →that→ {saying} 'Warn *that* there is no god except {but} Me, so have *taqwaa* of Me.'

[3] He created the heavens and ~~the~~ Earth [in accordance] with the truth. He will have been exalted {**is exalted**} above what they associate.

[4] He created the human from a drop [of semen], then lo! he is a *mubeen* {**clear-cut**} arguer.

[5] And the grazing livestock, He created them for you. There is warmth in them {—in which are warmth} and [other] benefits, and you eat from them {from which you eat},

[6] and there is beauty in them {in which is beauty} for you the time you bring [them] in, and the time you send [them] out to pasture,

[7] and they {which} carry your heavy loads to ~~a~~ land you haven't been ones who reach ~~it~~ {which you couldn't reach} except with great trouble of the selves. Truly, your Lord is *Pitying*, Specifically-Merciful.

[8] And the horse and ~~the~~ mules and ~~the~~ donkeys, in order {so} that you [may] ride them, and [as] an ornamentation. And He creates what you don't know.

Note: Continuing from verse 5.

[9] And upon Allaah is [responsibility for] [the] direction of the Way, and of them are ones that deviate. And **if** He had wished [to], He would have *guided* [the] whole lot of you.

[10] He is the One Who caused water to be sent down from the sky. There is drink from it for you {from which you have drink}, and from it {which} is shrubbery you pasture [your animals] on ~~it~~ {on which you pasture [your animals]}.

[11] By [means of] it, He makes the seed crop grow for you, and the olive and ~~the~~ date-palms and ~~the~~ grapes and [some] of each of the fruits. Truly, there is a *sign* in that for a People they {who} make themselves reflect.

[12] And He subjected the night and the day and the sun and the moon for you, and the stars are ~~things which are~~ made subservient by His order. Truly, there are *signs* in that for a People they {who} understand.

[13] And whatever He [has] created [in large numbers] for you on ~~the~~ Earth, of its **differing** colours, truly, there is a *sign* in that for a People they {who} keep [it] in mind.

[14] And He is the One Who subjected the sea, in order {so} that you [may] eat fresh meat from it and [~~that~~] ~~you~~ {~~to~~} extract from it ornamentation you wear ~~it~~ {which you wear}, (and you see ~~the~~ ship{s} **cleaving** into it), and in order {so} that you [may] seek for yourselves [some] of His Grace, and [so that] *perhaps* (hopefully) you will be thankful.

Note: *the ship* is a group noun. See 35:12.

269.15

[15] And He **cast**→ down **firm mountains** into the ground, [in case] that {lest} it shake with you; and rivers and ways, [so that] *perhaps* (hopefully) you will become guided,

[16] and landmarks. And by ~~the~~ star{s} *they strive to guide themselves*.

[17] So, is He Who creates like him who doesn't create? So won't you keep [it] in mind?

[18] And if you were to count Allaah's Favour, you wouldn't enumerate it. Truly, Allaah is *Forgiving*, Specifically-Merciful.

[19] And Allaah knows what you keep secret and what you make public.

[20] And those whom you supplicate other and lesser than {besides} Allaah don't create a [single] thing, and *they* are created.

[21] Dead, not alive, and they are **not** cognisant [of] when [exactly] they will be resurrected.

[22] Your god is a unitary god. So, those who don't believe in the Hereafter, their hearts are ~~ones which are~~ [in a state of] **denial**, and they ~~are ones who~~ consider themselves great.

[23] There is no avoiding *that* Allaah knows what they keep secret and what they make public. Truly, He doesn't like the ones who consider themselves great.

[24] And ↓when↓ it was said to them 'What did your Lord cause {has your Lord caused} to be sent down?' they said '[The] fables of the people of former ages.'

[25] [This was] in order that {so} they [will] carry their **entire** burdens [on the] Day of ~~the~~ Standing, and [some] of [the] burdens of those whom they [have] caused ~~them~~ to go astray, with no knowledge. Well, what they bear will have been evil.

[26] Those who were from [times] before {in times before} them certainly plotted, then Allaah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they were not cognisant.

270.27

[27] Then [later] {Thereafter}, [on the] Day of ~~the~~ Standing He will disgrace them and He will say 'Where are My partners—those whom in [the cause of] them {for their sake} you used to be actively opposed?' Those who were {had been} given knowledge will have said 'Truly, ~~the~~ disgrace on this Day, and ~~the~~ evil, are upon the disbelievers.

[28] Those whom the Angels take ~~them~~ fully [in death] wronging themselves.' Then they will have **offered** ~~the~~ submission. 'We didn't use to perform any evil.' "Yes indeed [you did]! Truly, Allaah is All-Knowing [in connection] with {about} what you used to perform,

[29] so enter [the] gates of Hell, [~~in a state of~~] **staying** in it perpetually." Then [the] place of stay of the self-aggrandisers is absolutely *evil*.

[30] And it will have been said to those who had *taqwaa* 'What did your Lord cause to be sent down?' They will have said 'Good.' For those who persistently did good in

this ~~the~~ world, there will be pleasurable good. And the Home of the *Hereafter* is better. And the Home of the ones who have *taqwaa* {are fearfully aware} is most *excellent*;

[31] Gardens of Eden they will enter ~~them~~ {which they will enter}; ~~the~~ rivers flowing from under them {, from under which rivers flow}. For them in them there will be whatever they wish {, in which they will have whatever they wish}. Like that {In this way}, Allaah will recompense the ones who have *taqwaa* {are fearfully aware}.

[32] Those whom the Angels take ~~them~~ fully [in death] [as] good [people], saying 'Peace be upon you. Enter the Garden by [virtue of] what you used to perform.'

[33] Do they look [for anything] except {but} ~~[the case]~~ **that** the Angels come <the coming of the Angels> to them, or your Lord's order comes <the coming of your Lord's order>? Like that did those who were from [times] before {in times before} them {Those who were from [times] before {in times before} them did likewise}. And Allaah didn't wrong them, ~~and~~ but they used to wrong themselves.

[34] So [the] evil returns of what they [had] performed struck them, and what they used to mock ~~it~~ beset them.

271.35

[35] And those who committed *shirk* said '**If** Allaah had wished [it], we wouldn't have worshipped anything other and lesser than {besides} Him—we and not {nor} our forefathers—and we wouldn't have made anything unlawful due to other than He ~~{His Command}~~.' Like that did those who were from [times] before {in times before} them {Those who were from [times] before {in times before} them did likewise}. So, is there [any duty] upon the Messengers except ~~the~~ *mubeen* {**clear**} conveyance?

[36] And We *certainly* sent a Messenger into every community, →that→ {saying} 'Worship Allaah and shun the *TaaGHoot* {~~the~~ false god{s}}.' Then, of them was him whom Allaah guided, and of them was him whom the [state of] being astray was rightly due upon him. So travel on the Earth then look at how [the] resultant state of those who falsely denied was.

[37] If you strongly desire concerning their guidance, then {well}, truly Allaah doesn't guide whomever He causes to go astray, and there **are not** any helpers for them {they have **no** helpers}.

[38] And they will have sworn {**swear**} by Allaah [in the] strenuousness of their oaths [that] Allaah won't resurrect whoever dies. Yes indeed [He will]! It is a true promise [incumbent] upon Him, ~~and~~ but most of the people don't know.

[39] [This is] in order {so} that He [may] make clear to them ~~the thing~~ {that} which they differ with one another in [relation to] {concerning} ~~it~~ {that in which they differ

with one another}, and in order {so} that those who will have disbelieved [will] know *that* they were {had been} liars.

Note: A continuation of *aayah* 36.

[40] Our Utterance to something ↓when↓ We will have intended {**intend**} it, is only ~~[the case]~~ **that** We say <Our saying> to it “Be” so it is.

Note: Allaah (a.w.j.) completes His intention before His later command for it to come into being.

[41] And those who emigrated in {for the sake of} Allaah from [some time] after {sometime after} what→ {the fact that} they were {had been} wronged, We will most definitely provide them accommodation of pleasurable good in the world, and [the] remuneration of the *Hereafter* is greater, **if** [only] they had used to know {knew}.

[42] Those who were patient and made themselves rely on their Lord.

272.43

[43] And We didn’t send from [times] before {in times before} you [anyone] {sent from [times] before {in times before} you none} except {but} **men** We revealed to ~~them~~ {to whom We revealed} (so ask the People of the Reminding if you didn’t use to know {~~haven’t known~~}),

Note: *kuntum laa ta’lamoon* has a literal meaning of *you weren’t knowing*.

[44] with ~~the~~ clear proofs and ~~the~~ Writings. And We [have] caused the Reminding to be sent down to you, in order {so} that you [may] make clear to the people what was {has been} sent down to them, and [so that] *perhaps* (hopefully) they will make themselves reflect.

[45] So, did those who plotted ~~the~~ evil deeds feel secure [from the case] **that** Allaah will make <Allaah’s making> the ground swallow them, or the punishment will come < the punishment~~’s~~ coming> to them from where they are not cognisant?

[46] Or He seizes {Him seizing} them in their constant going to and fro, so they will **not be** eluders {elude Him}?

[47] Or He seizes {Him seizing} them little by little? So, truly, your Lord is *Pitying*, Specifically-Merciful.

[48] And haven’t they seen towards {considered} whatever a thing Allaah [has] created? Its {Their} shadows repeatedly shift away from the right side and the left side, [in a state of] prostration {**prostrating**} to Allaah, and they are ~~things which are~~ abject.

[49] And to Allaah prostrates what is in the heavens, and what [there is] of moving creature on ~~the~~ Earth, and the Angels. And *they* don’t consider themselves great.

[50] They fear their Lord from above them, and they do what they are ordered.

Note: See 14:26, 41:10 and 42:5 for *from above*.

[51] And Allaah said ‘Don’t take for yourselves two gods. He is only a unitary god. So be in constant fear of *Me Alone.’*

[52] And to Him [belongs] what is in the heavens and ~~the~~ Earth. And to Him [belongs] the religion ~~a thing~~ which is constant {**constant** religion}. So, do you have *taqwaa* {are you fearfully aware} of other than Allaah?

[53] And whatever a Favour is with you, then it is from Allaah. Then [later] {Thereafter}, ↓when↓ ~~the~~ harm will have touched {**touches**} you, then to Him you will cry for help.

[54] Then [later] {Thereafter}, ↓when↓ He will have removed {**removes**} the harm from you, lo and behold! a group from [among] you associate partners with their Lord,

273.55

[55] in order {so} that they [can] be ungrateful and disbelieve in what We gave {have given} them. So enjoy yourselves, then [in the near future] you will know.

[56] And they assign a set portion of what We [have] provided them to what they don’t know. By Allaah, you will most definitely be questioned about what you used to intentionally fabricate.

[57] And they assign ~~the~~ daughters for Allaah—His Immaculacy…!—and [yet] for them is what they ardently desire for themselves.

[58] And ↓when↓ one of them will have been given good news {**is given good news**} of the {a} female, his face will have become {**becomes**} ~~a thing which became~~ black, and he will have been {is} a suppressor [of his rage] {suppressing his rage}.

[59] He makes himself hide from the People due to [the] “evil” of what he was {has been} given good news of ~~it~~. Should he retain it (in humiliation), or bury it in the dust? Well, what they would judge was evil.

[60] For those who don’t believe in the Hereafter is [the] evil-natured similitude, and for Allaah is the highest similitude. And He is the Almighty, the All-Wise.

[61] And **if** Allaah took the people to task by [reason of] {because of} their wrongdoing, He wouldn’t have left any {would have left no} moving creature upon it, ~~and~~ but He grants them a delay up to a **specified** term. Then ↓when↓ their term will have come {**comes**}, they don’t procure a delay of an hour, and not {nor} procure an advance.

[62] And [yet] they assign for Allaah what they dislike. And their tongues attribute the lie *that* the everlasting good will be for them. There is no avoiding *that* the Fire is for them, and *that* they will be ~~ones who are~~ left and forgotten.

[63] By Allaah, We *certainly* sent to communities from [times] before {in times before} you, then ~~the~~ Satan adorned their deeds for them. So he is their "protecting" friend today, and for them there will be {they will have} a painful punishment.

[64] And We didn't cause the Book to be sent down upon you except {for any reason other than} in order {so} that you [may] make clear {for you to make clear} to them ~~the thing~~ {that} which they differ with one another in [relation to] {concerning} ~~it~~ {that in which they differ with one another}, and [as] ~~a~~ guidance and ~~a~~ Mercy for a People they {who} believe.

274.65

[65] And Allaah caused water to be sent down from the sky, then caused the earth to live by [means of] it after its death. Truly, there is a *sign* in that for a People they {who} listen.

[66] And truly, there is a *lesson* for you in the grazing livestock. From what is in its {their} bellies (from between faeces and blood), We give you **unadulterated** milk to drink—easy and agreeable for the drinkers to swallow.

[67] And [~~there is a lesson~~] from [the] fruits of the date-palms and the grapevines, you take for yourselves an intoxicant from it {them} {from which you take for yourselves an intoxicant} and goodly provision. Truly, there is a *sign* in that for a People they {who} understand.

Note: The intoxicant is the same from all—alcohol.

[68] And your Lord inspired to the bee →that→ {:} 'Take houses for yourselves from the mountains, and from ~~the~~ tree{s}, and from what they construct from wood.

[69] Then [later] {Thereafter}, eat from each of the fruits, and travel along the well-beaten ways of your Lord.' A drink comes out from their bellies—its colours **differing**—in it {which} is a healing for the people. Truly, there is a *sign* in that for a People they {who} make themselves reflect.

Notes: nahl (bee) is feminine, and all worker bees are females.

For *th*amaraat (fruits) see Lane's Lexicon.

Bees are known to repeatedly follow specific paths to food sources. These are indicated and taught to fellow workers at the hive by the bee scouts who discover them.

It's now known that bees vomit nectar from their stomachs.

Honey's use in medicine has attracted more research in recent years. It's efficacy mirrors the order given—mountain honey, natural tree honey, and honey from man-made hives.

[70] And Allaah created you, then [later] {then subsequently} takes you fully [in death]. And of you is he who is returned back to [the] worst [condition] of ~~the~~ age, in *order* that he doesn't {not} know a [single] thing after [having possessed] knowledge. Truly, Allaah is All-Knowing, [One] possessing power.

[71] And Allaah gave {has given} preference to some of you over some {others} in [the matter of] ~~the~~ provision. Then those who were {have been} given preference will not ~~be ones who~~ hand over their provision to what their right hands [have] owned, so they are equal in it. So do they knowingly deny the Favour of Allaah?

Note: *raaaddee* is dual, indicating giving with both hands.

[72] And Allaah [has] made marriage partners for you from your own selves, and made children and grandchildren for you from your marriage partners, and He [has] provided [for] you from the good things. So, do they believe in ~~the~~ falsehood, and *disbelieve* in the Favour of Allaah?

275.73

[73] And they worship other and lesser than {besides} Allaah that which doesn't have authoritative power [of] a [single] thing of provision from the heavens and ~~the~~ Earth for them, and they are not capable [of it].

[74] So don't set forth ~~the~~ similitudes for Allaah. Truly, Allaah knows, and *you* don't know.

[75] Allaah [has] set forth a similitude [of] a slave ~~one~~ who is owned, he {who} doesn't have power over a [single] thing, and one whom We [have] provided a goodly provision from Us, so *he spends* from it [in] secret and [in] open conspicuousness. Are they equal? ~~The~~ {All} praise [belongs] to Allaah. Nay, but most of them don't know.

[76] And Allaah [has] set forth a similitude [of] two **men**: one of them is dumb. He {, who} doesn't have power over a [single] thing, and ~~he~~ is a millstone upon his patron. Wheresoever he faces him, he doesn't come with good. Is he equal, he and one who enjoins ~~the~~ justice and ~~he~~ is on a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}?

[77] And to Allaah [belongs] [the] Unseen of the heavens and ~~the~~ Earth. And [the] affair of the Hour is not except {but} like [the] glance of the sight {twinkling of an eye}, or it is nearer. Truly, Allaah is [One] possessing power over everything.

[78] And Allaah brought you out from [the] bellies of your mothers not knowing a [single] thing, and He made ~~the~~ hearing and ~~the~~ sights {sight} and [inner] hearts for you, [so that] *perhaps* (hopefully) you will be thankful.

[79] Haven't they seen towards {considered} ~~the~~ bird {birds}, ~~things~~ which are constrained in [the] air of the sky? He **doesn't** hold {**No-one holds**} them except {but} Allaah. Truly, there are *signs* in that for a People they {who} believe.

276.80

[80] And Allaah made from your homes a place for you in which to become at rest. And He made homes for you from [the] skins of ~~the~~ grazing livestock, you find them light {which you find light} [on the] day of your nomadic travels and [on the] day of your staying and setting up [camp]. And from their wool, and their fur, and their hair, are household goods, and enjoyment up to an [unspecified] {some} time.

[81] And Allaah [has] made shades for you from what He created, and He [has] made places of cover for you from the mountains, and He [has] made garments for you they {that} protect you [from] the heat, and garments they {that} protect you [from] your battle. Like that {In this way,} He completes His Favour upon you, [so that] *perhaps* (hopefully) you will submit.

[82] So, if they will have turned themselves away {**turn themselves away**}, then [the] only [duty] upon you is ~~the~~ *mubeen* {**clear**} conveyance.

[83] They recognise Allaah's Favour then [later] {then later on} deny it, and most of them are the disbelievers.

[84] And [the] Day We resurrect a witness from every community, then [later] {then subsequently} it isn't permitted to those who will have disbelieved, and *they are not asked to make amends*.

[85] And ↓when↓ those who did {had done} wrong will have seen the punishment, then it isn't lightened from them, and *they are not granted* [*any*] *respite*.

[86] And ↓when↓ those who [had] committed *shirk* will have seen their partners, they will have said 'Our Lord, these are our partners ~~those~~ whom we used to supplicate other and lesser than {besides} You.' Then they [the partners] will have **thrown back**→ at them the statement 'Truly, you are *liars*.'

[87] And on that Day, they will have **offered** ~~the~~ submission to Allaah, and what they used to intentionally fabricate will have gone away from them.

277.88

[88] Those who will have disbelieved and **hindered** [others] from [the] Way of Allaah, We will have increased them [in] punishment over [and above] the punishment, by [reason of] {because of} what→ {the fact that} they used to cause corruption.

[89] And [the] Day We resurrect in every community a witness against them from [amongst] themselves, and We will have brought you [as] a witness against these. And We [have] sent the Book down upon you [as] a clarification for everything, and [as] ~~a~~ guidance, and [as] ~~a~~ Mercy and a glad tiding for the ones who submitted {Muslims}.

[90] Truly, Allaah orders ~~with~~ ~~the~~ justice and ~~the~~ *ih*saan and giving [to] the one possessing the closeness {relatives}, and He forbids from ~~the~~ obscenity and ~~the~~ *munkar* and ~~the~~ seeking to act wrongly. He admonishes you, [so that] *perhaps* (hopefully) you keep [it] in mind.

[91] And fulfil [the] covenant of Allaah ↓when↓ you will have pledged yourself {**pledge yourself**} [to it], and don't break ~~the~~ oaths after their confirmation and ~~you~~ [having] already made Allaah surety over you. Truly, Allaah knows what you do.

[92] And don't be like she who untwisted her spun thread (from [some time] after {sometime after} it being strong) to be loose fibres—intentionally taking your oaths [as a means of] deception between you, ~~[to create the situation]~~ <so> **that** [one] community ~~it~~ becomes more numerous and wealthy than [another] community. Allaah only tests you with it, and He will most definitely make clear to you [on the] Day of ~~the~~ Standing that which you used to differ with one another in [relation to] {concerning} ~~it~~ {that in which you used to differ with one another}.

Note: See Tafseer al Jalaalayn for translation of *an*.

[93] And **if** Allaah had wished [to], He would have *made* you a single community, ~~and~~ but He causes whomever He wishes to go astray and guides whomever He wishes. And you will most definitely be questioned about what you used to perform.

278.94

[94] And don't intentionally take your oaths [as a means of] deception between you, for then a foot will slip after its being firm, and you will taste ~~the~~ evil by [reason of] {because of} what→ {the fact that} you **hindered** [others] from [the] Way of Allaah, and there will be a tremendous punishment for you {you will have a tremendous punishment}.

[95] And don't buy a small price with Allaah's covenant. Truly, what is with Allaah—it is better for you if you [but] used to know {knew}.

[96] What is with you will be exhausted, and what is with Allaah is ~~a thing that is~~ left remaining. And He will most definitely recompense those who were patient their remuneration, [in accordance] with [the] best [of] what they used to perform.

[97] Whoever of male or female will have performed that which was righteous, and he was a believer, then We will most definitely cause him to live a good life. And We

will most definitely recompense them their remuneration [in accordance] with [the] best [of] what they used to perform.

[98] So, ↓when↓ you will have recited {**recite**} the Qur'aan, then seek refuge in Allaah from the stoned-at ~~the~~ Satan.

[99] Truly, there **is** not authority for him {he **has** no authority} over those who [have] believed and make themselves rely on their Lord.

[100] His authority is only over those who turn themselves towards him, and those who ~~they~~ are ones who commit *shirk* [in connection] with Him.

[101] And ↓when↓ We will have substituted {~~**substitute**~~} a verse [in] place of a verse (and Allaah is Most Knowing [in connection] with {of} what He sends down [from time to time]), they will have said {~~**say**~~} 'You are only an intentional fabricator.' Nay, but most of them don't know.

[102] Say '[The] Holy Spirit will have brought it down {~~**brings it down**~~} [in stages] from your Lord with the truth, in order that He {to} make those who [have] believed firm, and [as] guidance and a glad tiding for the ones who submitted {Muslims}.'

279.103

[103] And We *certainly* know *that* they say 'Only a human being teaches him.' [The] tongue of the one whom they incline towards ~~him~~ is foreign, and [yet] this is [in] a *mubeen* {**clear**} Arabic tongue.

[104] Truly, those who don't believe in Allaah's signs, Allaah doesn't guide them and there will be a painful punishment for them {they will have a painful punishment}.

[105] Only those who don't believe in Allaah's signs intentionally fabricate ~~the~~ lie {lies}, and those, *they* are the liars.

[106] Whoever will have disbelieved {**disbelieves**} in Allaah from [some time] after {sometime after} his *eemaan* [**believing**] {Faith} (except him who was compelled, and [at the same time] {*while*} his heart was ~~a thing which was~~ at ease in [relation to] {concerning} ~~the~~ *eemaan* [**believing**] {Faith}~~—and~~ but him who will have opened wide {**opens wide**} a chest for ~~the~~ disbelief), then upon them will be anger from Allaah, and there will be a tremendous punishment for them {they will have a tremendous punishment}.

[107] That is by [reason] *that* {because} they will have loved {**love**} the life of the world in preference over the Hereafter, and [by reason] *that* {because} Allaah doesn't guide ~~the~~ **disbelieving** People{s}.

[108] Those are the ones whom Allaah will have sealed {**seals**} over their hearts, and their hearing, and their sight, and those, *they* are the ~~ones who are~~ heedless.

[109] There is no avoiding *that* they, *they* will be the losers in the Hereafter.

[110] Then [later] {Thereafter}, truly, your Lord—for those who emigrated from [some time] after {sometime after} what→ {the fact that} they were persecuted, then [later] {then subsequently} struggled and were patient—truly your Lord, from [some time] after {sometime after} it, is *Forgiving*, Specifically-Merciful.

280.111

[111] [The] Day each soul comes, trying to wrangle for itself, and each soul is paid in full [for] what it [had] performed and *they are not wronged*.

[112] And Allaah [has] set forth a similitude of a town it {that} was ~~one which was~~ **safe**, ~~one which was~~ **satisfied**. Its {, whose} provision would come to it amply and easily from every place. Then it rejected Allaah's Favours, so Allaah made it taste [the] garment of ~~the~~ hunger and ~~the~~ fear by [reason of] {because of} what they used to knowingly do.

See Tafseer al Jalaalayn and Tafseer ibn Katheer for *kafarat* (rejected).

[113] And a Messenger from [among] them *certainly* came to them, then they called him a liar, so the punishment seized them and [at the same time] {*while*} they were wrongdoers.

[114] So eat from what lawful, good [thing] Allaah [has] provided you, and be thankful for Allaah's Favour, if you have been worshipping Him [alone].

[115] He [has] only made unlawful to you ~~the~~ carrion, and ~~the~~ blood, and [the] flesh of ~~the~~ swine, and what was {has been} cried out over for other-than-Allaah by [means of] it. So whoever was {has been} forced [against his will], not [as] one who seeks, and not {nor} [as] a transgressor, then truly, Allaah is Forgiving, Specifically-Merciful.

[116] And don't say the lie belonging to what your *tongues* attribute—'This is lawful, and this is unlawful'—in order that you {to} intentionally fabricate ~~the~~ lie {lies} about Allaah. Truly, those who intentionally fabricate ~~the~~ lie {lies} about Allaah are not successful.

Note: See Tafseer ibn Katheer.

[117] A little enjoyment, and [then] there will be a painful punishment for them {they will have a painful punishment}.

[118] And to those who were Jews, We made unlawful what We related before you from [times] before {sometime before}. And We didn't wrong them, ~~and~~ but they used to wrong themselves.

281.119

[119] Then [later] {Thereafter}, truly, your Lord—to those who [have] performed ~~the~~ evil in ignorance then [later] {then subsequently} [~~have~~] turned in repentance from [a time] after {sometime after} that, and [~~have~~] reformed themselves—truly your Lord, from [a time] after {sometime after} it, is *Forgiving*, Specifically-Merciful.

[120] Truly, Abraham was a community; ~~one who was~~ devoutly obedient to Allaah, a *haneef*, and he hasn't been {hadn't been} from [among] the ones who commit *shirk*.

[121] One who was thankful for His Favours. He selected him for Himself, and guided him to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[122] And We gave him pleasurable good in the world, and in the Hereafter he will truly *be* from [among] the ~~ones who were~~ righteous.

[123] Then [later] {Thereafter}, We revealed to you →that→ {:} 'Make yourself carefully follow [the] creed of Abraham—a *haneef*. And he wasn't from [among] the ones who commit *shirk*.'

[124] The Sabbath was only made [obligatory] on those who differed with one another in [relation to] {concerning} it. And truly, your Lord will *judge* between them [on the] Day of ~~the~~ Standing in [relation to] {concerning} that which they used to differ with one another in [relation to] {concerning} ~~it~~ {that in which they used to differ with one another}.

[125] Invite to [the] Way of your Lord with ~~the~~ wisdom and ~~the~~ pleasurably good exhortation, and wrangle [with] them by [means of] ~~the one~~ {that} which ~~it~~ is best. Truly, your Lord, *He* is [the] Most Knowing of whoever [has] strayed from His Way, and He is [the] Most Knowing [in connection] with {about} the ones who were {are} guided.

[126] And if you will have retaliated {**retaliate**}, then retaliate with [the] like of what you were afflicted with ~~it~~. And *if* you will have been patient {**are patient**}, definitely it is better {it is *better*} for the ~~ones who are~~ patient.

[127] And be patient, and your patience **is not** except {but} by [means of] Allaah. And don't grieve over them, and don't be in straitness due to what they plot.

[128] Truly, Allaah is with those who will have had *taqwaa* {**have** *taqwaa*} {**are** fearfully aware}, and those who ~~they~~ are persistent doers of good.

Juz 15

282.1

(17) Al Israa' [The Night Journey]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Immaculacy is the One Who made His slave travel by night—[in] a [single] night—from the Sacred Mosque to the Farthest Mosque (the one which We blessed its surrounding{s} {whose surroundings We blessed}) in order {so} that We [might] {—to} show him [some] of Our signs. Truly He, *He* is the All-Hearer, the All-Seeing.

Note: For the use of *laylan* here, see *sariy* in Lane's Lexicon.

[2] And We gave Moses the Book, and made it a guidance for [the] Children of Israel, →that→ {saying} 'Don't take a trustee for yourselves other and lesser than {besides} Me.'

[3] Offspring of whomever We carried with Noah. Truly, he was a deeply grateful slave.

[4] And We decreed to [the] Children of Israel in the Book 'You will most definitely cause corruption on ~~the~~ Earth twice, and you will most definitely become exalted [to] a great haughtiness.'

[5] So ↓when↓ [the] promise for [the] first of the two came [to pass], We sent against you slaves [belonging] to Us {of Ours} {slaves of Ours against you}—ones of strong [military] might—then they ransacked [the] innermost part of the {your} homes, and it was a promise [that was] done {fulfilled}.

[6] Then [later] {Thereafter}, We gave the turn back to you over them, and We replenished you with wealths {wealth} and sons, and made you more [in] manpower.

[7] 'If you will have persistently done good {**persistently do good**}, you will have persistently done good {**persistently do good**} for your souls, and if you will have done evil {**do evil**}, then it will have been {**is**} for them.' So ↓when↓ the last promise came… [This was] in order that {so} your faces [would] be distressed, and ~~in order that~~ {so} they [would] enter the Mosque, like what {just as} they entered it [the] first time, and ~~in order {so} that they [would]~~ smash to pieces that which they overcame, [in] a total smashing-up.

283.8

[8] Your Lord may be such **that** He will have mercy upon you, and [yet] if you will have reverted {**revert**}, We will have reverted {**revert**}. And We [have] made Hell a confinement for the disbelievers.

[9] Truly, this ~~the~~ Qur'aan guides to ~~the one~~ {that} which ~~it~~ is [the] most upright thing, and gladdens the believers (those who perform ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}) [with glad tidings] *that* there will be a large remuneration for them {they will have a large remuneration},

[10] and *that* those who don't believe in the Hereafter, We [have] prepared a painful punishment for them.

[11] And the human supplicates for ~~the~~ bad [like] his supplication for ~~the~~ good. And the human will [ever] have been hasty.

[12] And We made the night and the day two signs. Then We erased [the] sign of the night and made [the] sign of the day [as] a thing which causes sight, in order {so} that you [may] seek for yourselves Grace from your Lord, and ~~in order that~~ {so} you [may] know [the] number of ~~the~~ years and the accounting. And everything We [have] explained ~~it~~ {We [have] explained everything} in detail [in] a detailed explanation.

Note: See 10:5.

[13] And every human, We [have] made his fortune cleave to him on {around} his neck and We will bring out for him, [on the] Day of ~~the~~ Standing, a book he will find ~~it~~ {which he will find} [~~as] a thing which is~~ **spread open**.

Note: *Taa'ir* (a thing which flies) refers to the good or evil deeds which fly from a person.

[14] 'Read your book. Today, it will have been sufficient with your soul [as] reckoner against you.'

[15] Whoever became guided, then he would only become guided for his soul, and whoever went astray, then he would only go astray against it. And a bearer doesn't bear [the] burden of another. And We were not Ones Who [would] {to} punish until We [would] send a Messenger.

[16] And ↓when↓ We intended **that** We {to} destroy a town, We ordered {gave orders to} its ones who had been made to live a life of luxury, then they were iniquitous in it, so the statement was rightly due upon it, and We utterly destroyed it [in] an utter destruction.

Note: See Tafseer ibn Katheer for *amarnaa*.

[17] And how many of the generations did We destroy from [the time] after {in the times after} Noah? And it was sufficient with your Lord [as] All-Aware, All-Seeing [in connection] with {of} His slaves' punishable misdeeds.

284.18

[18] Whoever used to want the thing which is present {the here and now}, for whomever We would intend, We hastened for him in it whatever We would will. Then [later] {Thereafter}, We made Hell for him, he will suffer ~~it~~ {which he will suffer}, [~~as]~~ ~~one who is~~ **found at fault**, **violently repelled**.

[19] And whoever wanted the Hereafter and strove its striving for it, and ~~he~~ was a believer, then those, their striving was ~~a thing that was~~ appreciated.

[20] Each We give abundantly—these and these—from [the] Hand-given gift of your Lord. And [the] Hand-given gift of your Lord won't have been {**is** not} ~~a thing that is~~ confined.

[21] Look at how We gave {have given} preference to some of them over some {others}. And [yet] the *Hereafter* is greater [in] levels and greater [in] preferment.

[22] Don't assign another god with Allaah, for then you will sit down, [~~as] one who is~~ **found at fault**, **left without help**.

[23] And your Lord [has] decreed **that** you don't {not to} worship except {but} Him [alone], and [yet] *ihsaan* with the ones who begat {**biological parents**}. If one of them, or both of them, should reach ~~the~~ old age with you, then don't say '*Uff*' to them, and don't chide them, and speak an honourable speech to them.

[24] And lower to them both [the] wing of ~~the~~ engendered gentleness, due to ~~the~~ mercy, and say 'My Lord, have mercy on them both, like what {seeing as} they reared me [as] a little one.'

[25] Your Lord is Most Knowing [in connection] with {of} what is in your souls. If you are ~~ones who are~~ righteous, then truly, He will [ever] have been Forgiving to the ones who constantly turn in repentance.

[26] And give ~~the~~ one possessing the closeness {relatives} his {their} right{s}, and the destitute one, and [~~the~~] son of the way {travellers}, and [yet] don't spend wastefully [in] squandering.

[27] Truly, ~~the~~ spendthrifts are brethren of the devils, and ~~the~~ Satan was ungrateful to his Lord.

285.28

[28] And if you should ever {~~should you ever~~} turn aside from them, seeking Mercy you hope for ~~it~~ {which you hope for} from your Lord, then speak to them speech **made gentle**.

[29] And don't make your hand be ~~a thing which is~~ chained to your neck, and don't {nor} extend it all the extension {in a full extension}, for then you will sit down [~~as]~~ ~~ones who are~~ **blamed**, **denuded**.

[30] Truly, your Lord extends the provision for whomever He wishes, and restricts [it]. Truly, He will [ever] have been All-Aware, All-Seeing in [connection with] {of} His slaves.

[31] And don’t kill your children [from] dread of penury. *We* will provide for them and you. Truly, their killing was a great offence.

[32] And don’t go [anywhere] near ~~the~~ fornication. Truly, it will have been {**is**} an obscenity and it will have been evil {**is evil**} [as] a way.

[33] And don’t kill the soul ~~the one~~ which Allaah [has] made unlawful [to kill], except with the [legal] right. And whoever will have been killed {**is killed**} **wrongfully**, then We [have] certainly assigned an authority to his heir, so don’t exceed [the] bounds in [relation to] {concerning} ~~the~~ killing. Truly, he will have been {**is**} **helped**.

[34] And don’t go near [the] wealth of the orphan, except with ~~the one~~ {that} which ~~it~~ is best [for it], until he reaches his strength of discernment. And fulfil the covenant. Truly, the covenant will have been ~~a thing which was~~ asked [about].

[35] And give the volumetric measure to the full ↓when↓ you will have given by volumetric measure {**give by volumetric measure**}, and weigh with the {a} [**permanently**] **straight** balance beam. That is good and better [in] outcome.

[36] And don’t pursue what there **is** not for you [any] knowledge [in connection] with ~~it~~ {what you **have** no knowledge of}. Truly, the hearing and the sight and the [inner] heart—each of those will have been ~~a thing which was~~ asked about ~~it~~.

[37] And don’t walk on the Earth [in] excessive exultance {like a peacock}. Truly, you **will not** pierce the Earth, and you **will not** reach the mountains [in] height.

[38] All of that—[the] evil of it was ~~a thing that was~~ **disliked** in the sight of your Lord.

286.39

[39] That is from what your Lord [has] revealed to you of the Wisdom. And don’t assign another god with Allaah, for then you will be **thrown**→ into Hell, [~~as] ones who are~~ **blamed**, **violently repelled**.

[40] So, did your Lord make {has your Lord made} you preferred by [means of] ~~the~~ sons, and took {taken} females for Himself from the Angels? Truly, you are saying a *huge* statement.

[41] And We [have] *certainly* elaborated [things] in this ~~the~~ Qur'aan, in order {so} that they keep [may] [it] in mind, and [yet] it **doesn’t** increase them [in anything] {increases them in **nothing**} except {but} aversion.

[42] Say ‘**If** there were gods [along] with Him like what {just as} they say, [even] in that case, they would have *sought a way* for themselves to [the] Possessor of the Throne.

[43] His Immaculacy…, and He will have been exalted {**is exalted**} a great exaltedness away from {above} what they say!

[44] The seven heavens, and the Earth, and whoever is in them glorify to Him. And there isn't anything {is nothing} except {but} [that] it glorifies by [means of] His praise, ~~and~~ but you don't comprehend their glorification. Truly, He will [ever] have been Forbearing, Forgiving.

[45] And ↓when↓ you will have recited {**recite**} the Qur'aan, We will have made {**make**} a **hidden**, preventive screen [be] {**place** a hidden, preventive screen} between you and ~~between~~ those who don't believe in the Hereafter.

Note: *satara* emphasises the necessity or desirability for the hiding or concealment of what is being hidden.

[46] And We will have made {**make**} a preventive covering [be] {**place** a preventive covering} upon their hearts, [in case] **that** {lest} they comprehend it, and deafness in their ears. And ↓when↓ you will have mentioned {**mention**} your Lord [in] His Oneness in the Qur'aan, they will have turned {**turn**} on {with} their backs [in] aversion.

Note: The same structure as *they turn on their heels*.

[47] We are [the] Most Knowing [in connection] with {about} what they make themselves listen [in connection] with {about} ~~it~~ ←when they make themselves listen to you, and ←when they are [in] secret conversation—←when the wrongdoers say 'You are making yourselves carefully follow not except {but} a **man bewitched**.'

[48] Look at how they [have] set forth ~~the~~ similitudes for you, so they went {have gone} astray, so are not capable of a way.

[49] And they said 'Huh? ↓When↓ we will have become bones and crumbled fragments, will we truly be ~~ones who are~~ *resurrected* [as] a new creation?'

287.50

[50] Say 'Be stones, or iron,

[51] or a creation from what is great in your chests.' Then they **will** say 'Who will cause us to return [in our first state]?' Say 'The One Who created you from nothing [the] first time. Then they **will** shake their heads at you in derision and say 'When will {might} it be?!' Say 'It may have been so {**It may be so**}, ~~[the case]~~ **that** it is near.'

[52] [The] Day He calls you, then you become responsive by [means of] His praise, and you think you stayed not except {but} a little.

Note: See 57:1, 59:1 and 61:1.

[53] And say to My slaves [that] they [should] {~~to~~} speak ~~the one~~ {that} which ~~it~~ is best. Truly, ~~the~~ Satan incites ill feeling between them. Truly, ~~the~~ Satan was {has been} a *mubeen* {**clear**} enemy to the human.

[54] Your Lord is Most Knowing [in connection] with {about} you. If He wishes [to], He will have mercy on you, or if He wishes [to], He will punish you. And We didn't send you [as] a governor over them.

[55] And your Lord is Most Knowing [in connection] with {about} whoever is in the heavens and ~~the~~ Earth. And We *certainly* gave preference to some of the Prophets over some {others}, and We gave David a Writing {Zaboor}.

[56] Say 'Supplicate those whom you asserted [to be] other and better than {besides} Him, then they will not have authoritative power [of] removal of ~~the~~ harm from you, and not {nor} of a transfer [of it].

[57] Those ~~the ones~~ whom they supplicate seek for themselves the means of approach to their Lord ([even] whichever of them is nearest) and they hope for His Mercy and fear His punishment. Truly, your Lord's punishment will have been {**is**} ~~a thing which is~~ {to be} waried of.

[58] And there isn't any {is no} town except [that] We are its Destroyer {destroy it} before [the] Day of ~~the~~ Standing, or its Punisher {punish it} [with] a severe punishment. That was ~~a thing that was~~ **transcribed** in the Book.

Note: *in min* not *maa min*.

288.59

[59] And it didn't prevent {nothing prevented} Us [from the case] **that** We send {from Our sending} ~~the~~ signs, except ~~[the case]~~ **that** the people of former ages falsely denied them <the false denying of them of the people of former ages>. And We gave Thamood the She-Camel [as] a thing to make [them] see, then they did wrong with it. And We **don't** send ~~the~~ signs except [as] {for any reason other than to be} a thing to induce fear.

[60] And ←when {there was the time} We said to you 'Truly, your Lord will have encompassed {**encompasses**} the people.' And We didn't make the vision ~~the one~~ which We showed you except [as] {for any reason other than to be} a *fitnah* for the people, and [likewise] the **cursed** tree in the Qur'aan. And We frighten them, then it **doesn't** increase them [in anything] {increases them in **nothing**} except {but} great, inordinate transgressing.

[61] And ←when {there was the time} We said to the Angels 'Prostrate to Adam' so they prostrated—except Iblees. He {, who} said 'Should I prostrate to one whom You created [as] clay?'

[62] He said 'Did you see {consider} {Have you considered} [for] Yourself this ~~the~~ one whom You [have] honoured above me? *If* You will have granted me a delay {**grant** me **a delay**} up to [the] Day of ~~the~~ Standing, I will most definitely halter-up and lead off his offspring, except a few.'

[63] He said ‘Go, then whoever of them will have followed you, then truly, Hell will be your recompense; ~~a~~ recompense that will be made ample and comprehensive.

[64] And impel whom of them you can with your voice, and make your cavalry and your infantry charge against them, and be a partner with them in ~~the~~ wealths {wealth} and ~~the~~ children, and promise them.’ And ~~the~~ Satan **doesn’t** promise them [anything] {promises them **nothing**} except {but} delusion.

[65] ‘Truly, My slaves—there **is** not authority {you **have** no authority} over them.’ And it will have been sufficient with your Lord [as] Trustee.

[66] Your Lord is the One Who gently drives ~~the~~ ship{s} upon the sea for you, in order {so} that you [may] seek for yourselves [some] of His Grace. Truly, He will [ever] have been Specifically-Merciful with you.

289.67

[67] And ↓when↓ ~~the~~ harm will have touched {**touches**} you upon the sea, whomever you supplicate will have gone away (**goes away**}—except Him [alone]. Then, →**when**← He will have delivered {**delivers**} you to ~~the~~ land, you will have turned aside {**turn aside**}. And the human will [ever] have been an ingrate.

[68] So, will you have felt secure {**do you feel secure**} [from the case] **that** He would make <from His making> a side of the land swallow you, or send <sending> a storm of pebbles upon you? Then [later] {Thereafter}, you wouldn’t find an advocate for yourselves.

[69] Or will you have felt secure {**do you feel secure**} [from the case] **that** He would cause <from His causing> you to return back onto it another time, then send <sending> upon you a roaring of the wind, then drown <drowning> you by [reason of] {because of} what→ {the fact that} you disbelieved? Then [later] {Thereafter}, you wouldn’t find a prosecutor for yourselves against Us [in connection] with it.

[70] And We [have] *certainly* honoured [the] Children of Adam, and carried them on ~~the~~ land and ~~the~~ sea, and provided [for] them from the good things, and gave {given} them preference of a preferment above many of whomever We [have] created.

[71] [The] Day We call all men with their *imaam*, then whoever will have been given his book in his right hand, then those will read their book, and they are not wronged a [single] date-thread.

Note: See Tafseer ibn Katheer for *imaam*.

[72] And whoever was {has been} [a] blind man in this, then he will be [a] blind man in the Hereafter, and more astray [from] a way.

[73] And truly, they intended (but failed) *tempting you away* from ~~the thing~~ {that} which We [have] revealed to you, in order {so} that you [would] intentionally fabricate

against Us [something] other than it. And in that case, they *would* have taken you for themselves as a close friend.

[74] And if not [for the case] **that** We had made <for Our making> you firm, you would have *certainly* been near to inclining to them a little something {a little bit}.

[75] In that case, We *would* have made you taste multiple [in] ~~the~~ life and multiple [on] ~~the~~ death, then [later] {then subsequently} you wouldn't have been finding {wouldn't have found} any helper {would have found no helper} for you against Us.

290.76

[76] And truly, they intended (but failed in the short term) to *frighten, unsettle [and so] uproot* you from the land, in order that they {to} make you depart from it. And in that case, they wouldn't stay after you except a little.

[77] [The] *sunnah* of whomever of Our Messengers We already sent before you. And you don't find a change to Our *sunnah*.

[78] Establish the ritual prayer from [the] sun's decline up to [the] full darkness of the night, and [the] Qur'aan of the dawn. Truly, [the] Qur'aan of the dawn will have been {**is**} ~~a thing that is~~ witnessed.

[79] And then [part] of the night, awake and pray in it [as] a supererogatory one for you. It may have been so {**It may be so**}, **that** your Lord will resurrect you to a praised standing place.

[80] And say 'My Lord, make me enter with a sound **being-entered**, and bring me out with a sound **being-brought-out**. And assign a helping authority from Your Own Self for me.'

[81] And say 'The truth came {has come} and ~~the~~ falsehood [has] passed away. Truly, ~~the~~ falsehood will [ever] have been a thing to pass away.'

[82] And We are sending down [in stages] that which ~~it~~ is a cure and a Mercy for believers (namely the Qur'aan), and [at the same time] {*while*} it doesn't increase the wrongdoers [in anything] {increases the wrongdoers in nothing} except {but} continuing loss.

[83] And ↓when↓ We will have bestowed Favours {**bestow Favours**} on the human, he will have turned aside {**turns aside**} and distanced {**distances**} himself with his side. And ↓when↓ ~~the~~ bad will have touched {**touches**} him, he will have been {**is**} one without hope.

[84] Say 'Each {Everyone} acts according to his character, so your Lord is Most Knowing [in connection] with {of} whoever ~~he~~ is best guided [as to] a way.'

[85] And they ask you about the soul. Say ‘The soul is [part] of [the] affair of my Lord. And you were not given of ~~the~~ knowledge except a little.’

[86] And *if* We will have wished [to], We will most definitely do away with ~~the thing~~ {that} which We [have] revealed to you. Then [later] {thereafter}, you will not find an advocate for yourself against Us [in connection] with it.

291.87

[87] [It is] except {but} a Mercy from your Lord. Truly, His Bounty to you will [ever] have been great.

Note: See Tafseer al Jalaalayn for *illaa*.

[88] Say ‘*If* ~~the~~ man and ~~the~~ *jinn* gathered themselves together on account **that** they come [up] with [the] like of this ~~the~~ Qur'aan, they wouldn’t come [up] with [the] like of it, ~~and~~ [even] **if** one of them had been a backer to some {another}.’

[89] And in this ~~the~~ Qur'aan We [have] *certainly* elaborated [some] of every [kind of] similitude for the people, then most of the people [have] refused [everything] except {but} extreme disbelief.

[90] And they said ‘We **will not** believe in you until you make a spring flow for us from the ground,

[91] or there be a garden of date-palms and grapevine for you, then you cause ~~the~~ rivers to flow forth [in] a flowing forth in their midst,

[92] or you cause ~~the~~ heaven to fall upon us [in] fragments like what {just as} you asserted, or you come with Allaah and the Angels [as] guarantor,

[93] or there be a house of gold ornamentation for you, or you ascend into ~~the~~ heaven. And we **will not** believe ~~for~~ your ascension until you bring down upon us a book we can read ~~it~~ {which we can read}.’ Say ‘[The] Immaculacy of my Lord! Was I [anything] except {but} a human being—a Messenger?’

[94] And it didn’t prevent {nothing prevented} the people **that** they {to} believe <from their believing> ←when the guidance came to them except ~~[the case]~~ **that** they said <their saying> ‘Did Allaah send {Has Allaah sent} a human being [as] a Messenger?’

[95] Say ‘**If** there had been Angels on ~~the~~ Earth, walking ~~[as] ones who were~~ **at ease**, We *would* have sent down upon them from ~~the~~ heaven an Angel [as] a Messenger.’

[96] Say ‘It will have been sufficient with Allaah [as] ~~a~~ Witness between me and ~~between~~ you. Truly, He will [ever] have been All-Aware, All-Seeing of His slaves.’

292.97

[97] And whomever Allaah guides, then he is the one who is guided, and whomever He causes to go astray, then you **will not** find protecting friends for them other and better than {besides} Him. And We will gather them on their faces [on the] Day of ~~the~~ Standing; blind and dumb and deaf. Their abode will be Hell. [In] every what→ {case that} {Every time} it will have abated, We will have given them an increase [in] Blazing Fire.

[98] That is their recompense by [reason] *that* {because} they disbelieved in Our signs and said 'Huh? ↓When↓ we will have become bones and crumbled fragments, will we truly be ~~ones who are~~ *resurrected* [as] a new creation?'

[99] And haven't they seen {considered} *that* Allaah, the One Who created the heavens and ~~the~~ Earth, ~~is One Who~~ has power over [the situation] **that** He creates <His creating> [the] like of them? And He [has] assigned a term for them, no unsettling doubt in [relation to] {concerning} ~~it~~ {concerning which there is no unsettling doubt}. Then the wrongdoers [have] refused [everything] except {but} extreme disbelief.

[100] Say '**If** *you* owned [the] treasuries of my Lord's Mercy, [even] in that case, you would have *withheld* [from] dread of ~~the~~ spending. And the human will have been {**is**} parsimonious.'

[101] And We *certainly* gave Moses nine clear-proof signs, so ask [the] Children of Israel [about] ←when he came to them. Then Pharaoh said to him 'Truly, I *think* you, oh Moses, [to be] **bewitched**.'

[102] He (Moses) said 'You *certainly* knew [that] he didn't cause these to be sent down except the Lord of the heavens and ~~the~~ Earth {no-one except {but} the Lord of the heavens and ~~the~~ Earth [has] caused these to be sent down}, [as] insights. And truly, I think *you*, oh Pharaoh, [to be] one who will be annihilated.'

[103] Then he wanted **that** he {to} frighten, unsettle, [and so] uproot them from the land, so We drowned him and whoever was with him, entirely.

[104] And from [some time] after {sometime after} him We said to [the] Children of Israel 'Inhabit the land, then ↓when↓ [the] promise of the Hereafter will have come [to pass], We will have brought you [as] a mixed group.'

293.105

[105] And with the truth We [have] caused it to be sent down, and with the truth it [has] descended. And We didn't send you except [as] {for any reason other than to be} a gladdener [with glad tidings], and a Warner.

[106] And [it is] a Qur'aan We divided ~~it~~ {which We divided}, in order {so} that you [would] recite it before the people at delayed intervals. And We will have sent it down {~~**send** it **down**~~} [in] a [stage-by-stage] sending down.

[107] Say ‘Believe in it or don’t believe.’ Truly, those who were given ~~the~~ knowledge from [times] before {in times before} it, ↓when↓ it is recited before them, ~~they~~ fall down to the {their} chins, [in a state of] prostration {**prostrating**},

[108] and say ‘[The] Immaculacy of our Lord! Truly, Our Lord’s promise will [ever] have been ~~a thing that was~~ *done*.’

[109] And they fall down to the {their} chins, weeping, and it increases them [in] humility.

[110] Say ‘Supplicate Allaah, or supplicate the All-Merciful. Whichever you supplicate, then to Him [belong] the everlastingly Good Names.’ And don’t be openly loud in your ritual prayer, and don’t {nor} say it in a low voice, and seek for yourself a way between that {those}.

[111] And say ‘~~The~~ {All} praise [belongs] to Allaah; the One Who hasn’t taken a son for Himself, and there hasn’t been a partner for Him {~~He~~ hasn’t had a partner} in the Dominion, and there hasn’t been a protecting friend or ally for Him {~~He~~ hasn’t had a protecting friend or ally} due to ~~the~~ engendered ignominy.’ And magnify Him [in] a magnification.

Note: There is no partner in His Dominion, but He gives aspects of it temporarily to whom He pleases, and takes it back from whom He pleases. The ignominy would be from Allaah’s personal perspective (a.w.j.).

(18) Al Kahf [The Cave]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ~~The~~ {All} praise [belongs] to Allaah; the One Who [has] caused the Book to be sent down upon His slave, and hasn’t made [any] {has made no} crookedness for it;

[2] straight, in order that He {to} warn of severe, [punishing] might from His Own Self, and [that] He {to} gladden the believers (those who perform ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}) [with glad tidings] *that* there will be ~~a~~ goodly remuneration for them {they will have ~~a~~ goodly remuneration}

[3] (ones who remain {**remaining**} in it forever),

[4] and [that] he {to} warn those who [have] said ‘Allaah took a son for Himself.’

294.5

[5] There **isn’t** any knowledge for them {They have **no** knowledge} [in connection] with {about} it, and not for {nor had} their forefathers. [The] statement coming out of their mouths was huge. They speak not except {but} a lie.

[6] So *perhaps* (out of bitter grief) you will ~~be one who~~ butchers {butcher} yourself on their tracks if they haven't believed in this ~~the~~ narration.

[7] Truly, We [have] made what is on ~~the~~ Earth an ornamentation for it, in order that We {to} test them [as to] which of them is best [in] deed.

[8] And truly, We ~~are Ones Who~~ will make what is on it *barren soil*.

[9] Or did you reckon *that* [the] Companions of the Cave and the Inscription were a wonder from [among] Our signs?

[10] ←When {The time when} the youths betook themselves to the Cave [for refuge], then said 'Our Lord, give us Mercy from Your own Self and facilitate right-mindedness for us from our affair'

[11] so We cast a seal over their ears in the Cave [for] a number of years,

Note: *Daraba* is also used to describe the process of beating clay into brick moulds, and beating plaster against walls to make it conform to shape. Its use here is figurative.

[12] then [later] {and thereafter} roused them, in order that We would {to} know which of the two parties was better at calculating for what [length of] time they had tarried.

[13] *We* are relating their news before you [in accordance] with the truth. Truly, they were youths they {who} believed in their Lord, and We increased them [in] guidance.

[14] And We bound fast upon their hearts {made their hearts resolute} ←when they rose up then said 'Our Lord is [the] Lord of the heavens and ~~the~~ Earth. We **will not** supplicate a god other and lesser than {besides} Him. We will have *certainly* said something outrageous in that case.

[15] These, our People, took {have taken} for themselves gods other and lesser than {besides} Him. Why don't they come with a clear authorisation concerning them? So, who is more wrongful than he who intentionally fabricated a lie about Allaah?

295.16

[16] And ←when you will have separated yourselves {**separate yourselves**} from them and what they worship (except Allaah), then betake yourselves to the Cave [for refuge]. Your Lord will spread [some] of His Mercy for you and facilitate an advantageous thing for you from your affair.'

[17] And you saw {one [could] see} the sun ↓when↓ it rose, inclining away from their cave to the right, and ↓when↓ it went down in the West, passing across them to the left, and [at the same time] {*while*} they were in an open space of it. That was from [the] signs of Allaah. Whomever Allaah guides, then he is the one who is guided, and

whomever He causes to go astray, you **will not** find a **guiding**, protecting friend for him.

[18] And you would have reckoned them [to be] awake, and [yet] they were asleep. And We kept turning them to the right side and to the left side. And their dog was one which extended {extending} its forelegs at the threshold. **If** you had suddenly come upon them yourself, you would have *turned* from them in flight and you would have been *filled* [with] induced, utmost terror of them.

[19] And like that {likewise,} We roused them in order that {so} they [would] question one another between themselves. A speaker from [among] them said 'How long did you tarry {have you tarried}?' They said 'We [have] tarried a day, or part of a day.' They said 'Your Lord is Most Knowing [in connection] with {about} what [time] you [have] tarried. So, send one of you with this silver coin of yours to the city, then he should look into which is [the] purest food, then *come* to you with provision from it. And he should be cautious and not make a [single] *one* {anyone [else]} *cognisant* of you.

Note: *azkaa* is used, not *Tayyib*.

[20] Truly, if they come to know about you, they will stone you, or make you return back into their creed, and in that case, you **will not** be successful—*ever* {~~**will never be successful**~~}.'

296.21

[21] And in that way, We made [them] come to find out about them, in order that {so} they [would] know *that* Allaah's promise is true, and *that* the Hour—[there is] no unsettling doubt in [relation to] {concerning} it. ←When {There was a time} they were bandying arguments of their affair between themselves, so they said 'Construct a building over them. Their Lord is Most Knowing [in connection] with {about} them.' Those who were victorious concerning their affair said 'We will most definitely take a mosque for ourselves over them.'

Notes: '*in that way*' i.e. by their use of a 300-year-old silver coin.

See 7:148 note.

[22] They **will** say 'Three—their dog the fourth of them' and they will say 'Five—their dog the sixth of them' stone throwing {wildly guessing} [in connection] with {about} the Unseen. And they will say 'Seven, and their dog the eighth of them.' Say 'My Lord is Most Knowing [in connection] with {about} their number. He **doesn't** know {**No-one knows**} them, except a few.' So don't debate in [relation to] {concerning} them except [with] an **evident**, incontrovertible fact, and don't seek an answer in [relation to] {concerning} them from a [single] *one* of them.

Note: *rajman* (wildly guessing) is likened to the throwing of stones, being unsure of hitting the target.

[23] And *don't* say of something 'Truly, I will be a doer of {do} that tomorrow'

[24] except →that→ {[when] saying} 'Allaah willing.' And remember your Lord ↓when↓ you will have forgotten {**forget**}, and say 'It may have been so {**It may be so**}, **that** my Lord will guide me to nearer than this [as] a right way.'

[25] And they tarried in their Cave three hundred years, and they added nine themselves.

Note: See Tafseer al Jalaalayn.

[26] Say 'Allaah is Most Knowing [in connection] with {about} what→ {the fact that} they tarried. [The] Unseen of the heavens and ~~the~~ Earth [belongs] to Him. How well He sees, and how well He hears! There **isn't** any protecting friend for them {They have **no** protecting friend} other and better than {besides} Him, and He doesn't make a [single] one {anyone} {makes no-one} [else] a partner in His exercise of judicial authority.'

Note: the *maa* of *bi-maa* is *maSdaree*.

[27] And recite what was {has been} revealed to you of the Book of your Lord. There is no changer of His Words. And you **will not** find one who will have been taken {**is taken**} as a refuge other and better than {besides} Him.

297.28

[28] And patiently restrain yourself [along] with those who supplicate their Lord in the morning and ~~the~~ evening, desiring His Face, and don't pass your eyes away from them, wanting [the] ornamentation of the life of the world. And don't obey him whom We [have] made his heart {whose heart we made} heedless about {of} Our Reminding, and he {who} makes himself carefully follow his whim, and his {whose} affair will have been {~~**is**~~} one of excess.

[29] And say 'The truth is from your Lord, so whoever will have wished {**wishes**}, then he should believe, and whoever will have wished {**wishes**}, then he should disbelieve.' Truly, for the wrongdoers We [have] prepared a Fire its {whose} enclosure will have surrounded them. And if they cry out for [relieving] rain, they will be showered with water like ~~the~~ oil sediment, it {which} scalds the {their} faces. The drink is absolutely evil, and it will have been evil [as] a **lounging place**.

Notes: For *istaGHaathoo* see *GHaatha* in Lane's Lexicon.

For *muhl* see Tafseer ibn Katheer.

[30] Truly, those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}—truly, We don't cause [the] remuneration of one who did {has done} good [in] deed to go to waste.

[31] Those for them there are {~~they~~ have} Gardens of Eden; ~~the~~ rivers flowing from under them {from under which rivers flow}. They are bedecked in them {, in which they are bedecked} from {with some} bracelets of gold, and they wear greened garments of fine silk and [heavy], silk brocade, **reclining** in them on ~~the~~ couches. [The] most excellent ~~the~~ reward, and it will have been good [as] a **lounging place**.

[32] And set forth for them a similitude [of] two **men**: We assigned two gardens of grapes for one of them, and encircled them both with date-palm, and made seed crop [to be] {placed seed crop} between them both.

[33] Each of the two gardens gave its edible produce and hadn't fallen short [in] a [single] thing of it, and We caused a river to flow forth [in] their midst.

[34] And there was {life's} fruit for him {he had life's fruit}, so he said to his companion and [at the same time] {*while*} he was bandying words with him 'I am greater [in] wealth than you and mightier [in] kin.'

Note: See Lane's Lexicon for the meanings of *th*amar (fruit).

298.35

[35] And he entered his garden and [at the same time] {*while*} he was ~~one who was~~ doing wrong to himself. He said 'I [certainly] **don't** think ~~[it to be the case]~~ **that** this will ever come to an end.

[36] And I [certainly] **don't** think the Hour ~~is a thing which~~ will be established. And *if* I were returned back to my Lord, I would most definitely find better than it [as] a place to be returned back to.'

[37] His companion said to him and [at the same time] {*while*} he was bandying words with him 'Did you disbelieve {Have you disbelieved} in the One Who created you from dust, then [later] {and thereafter} from a drop [of semen], then [later] {and thereafter} fashioned you [as] a **man**?

[38] But [as for] *me*, He is Allaah, my Lord, and I don't associate anyone {~~associate no-one~~} with my Lord.

[39] And ←when you entered your garden, why didn't you say "Whatever Allaah will have willed {**wills**}. There is no power except by [means of] Allaah"? If you see me [that] I am {~~to be~~} {[as] being} a possessor of less than you of wealth and children,

[40] then my Lord may be such **that** He will give me better than your garden, and send a reckoning from ~~the~~ heaven upon it, so it becomes smooth, slippery soil,

[41] or its water becomes sunken into the ground, so you **will not** be capable of finding and getting ~~of~~ it.'

[42] And his fruit was {had been} surrounded [and destroyed], so he began wringing his hands over what he had spent in {on} it. And it was ~~a thing that was~~ collapsed on its trellises, and he was saying 'Oh, would that I hadn't associated anyone with my Lord.'

[43] And there hadn't been a force other and better than {besides} Allaah for him they {who} were {he hadn't had a force besides Allaah}, helping him, and he wasn't one who could defend himself.

[44] There and then, ~~the~~ guardianship [belonged] to Allaah, the True. He is best [in] reward, and best [in] final outcome.

[45] And set forth for them [the] similitude of the life of the world [being] like water We caused ~~it~~ {which We caused} to be sent down from the sky, then [the] vegetation of the earth absorbed it, then it became dry, broken plant matter the winds would raise and disperse it {which the winds would raise and disperse}. And Allaah will have [ever] been ~~One Who is~~ Omnipotent over everything.

299.46

[46] ~~The~~ Wealth and ~~the~~ children are [the] ornamentation of the life of the world. And [yet] the **righteous** things ~~that are~~ left remaining are better with your Lord [for] reward, and better [for] a distant expectation of hope.

Note: Al l'raab al MufaSSal states that *Saalih<u>h</u>aat* (righteous) is an adjective here.

[47] And [the] Day We make the mountains pass away, and you see ~~the~~ Earth [~~as] a thing which is~~ entirely exposed, and We will have gathered them, so We haven't left {won't have left} a [single] *one* of them behind,

Note: See 56:5-6

[48] and they will have been presented before your Lord [in] rows. 'You *certainly* came {have *certainly* come} to Us like what {just as} We created you [the] first time. Rather, you asserted ~~[the case]~~ **that** We would **not** make an appointed time and place for you.'

[49] And the Book will have been put in place, then you will see the criminals ~~ones who are~~ **afraid** of what is in it, and they will say 'Oh, woe is us. What is it with this ~~the~~ Book? It doesn't leave out a small sin and not {nor} a major sin; [nothing] except [that] it enumerated it.' And they will have found what they [had] performed [to be] ~~a thing which is~~ **present**. And your Lord doesn't wrong anyone {wrongs no-one}.

[50] And ←when {there was the time} We said to the Angels 'Prostrate to Adam' so they prostrated—except Iblees. He was from [among] the *jinn*, then he departed from

his Lord's order. So, will you take him and his offspring for yourselves [as] "protecting" friends and allies other and lesser than {besides} Me, and [yet] they are an enemy to you? It is absolutely evil for the wrongdoers [as] an exchange.

[51] I didn't make them witness [the] creation of the heavens and ~~the~~ Earth, and not {nor} [the] creation of themselves. And I won't [ever] have been One Who takes {to take} the misguiders for Myself [as] an assistant.

[52] And [the] Day He says 'Supplicate My partners—those whom you asserted.' So they will have supplicated them, then they haven't have become responsive {won't have become responsive} to them, and We will have made an unbridgeable chasm between them.

Note: *mawbiqun* (unbridgeable chasm) has meanings such as being a place of destruction, and a dangerous place. See Tafseer al Jalaalayn and Tafseer ibn Katheer.

[53] And the criminals will have seen the Fire, so they will have thought [for certain] *that* they ~~were ones who~~ would fall into it. And they haven't found {won't have found} a place to turn away from it.

300.54

[54] And in this ~~the~~ Qur'aan We [have] *certainly* elaborated [some] of every [kind of] similitude for the people, and [yet] more than anything [else], the human will have been {**is**} disputatious.

Note: Despite the clear explanations, humans will still argue that things mean differently. See 17:89.

[55] And it didn't prevent {nothing prevented} the people [from the situation] **that** they believe <from their believing> ←when ~~the~~ guidance came to them, and ask <their asking> their Lord for forgiveness, except ~~[the case]~~ **that** [the] *sunnah* of the people of former ages [should first] come to them <the coming to them [firstly] of [the] *sunnah* of the people of former ages>, or the punishment [should first] come < the punishment's coming> to them face on.

Note: See Tafseer ibn Katheer for an explanation of *illaa* (except) in this context.

[56] And We **don't** send the Ones Who are Sent {Sent Ones} except [as] {for any reason other than to be} gladdeners [with glad tidings], and [~~as~~] Constant Warners. And [yet] those who [have] disbelieved ~~would~~ wrangle by [means of] ~~the~~ falsehood, in order that they {to} invalidate the truth with it, and they purposely took {have purposely taken} My signs and what they were {have been} warned [of] [as objects of] mockery.

[57] And who is more wrongful than he who will have been reminded {**is reminded**} of [the] signs of his Lord, then turned aside {**turns aside**} from them and forgot

{**forgets**} what his hands [have] sent ahead? Truly, We will have made {**make**} a preventive covering [be] {placed {**place**} a preventive covering} upon their hearts, [in case] **that** {lest} they comprehend it, and a deafness in their ears. And if you invite them to ~~the~~ guidance, then [even] in that case, they **will not** become guided—*ever* {~~**will never** be guided~~}.

[58] And your Lord is the Forgiver, [the] Possessor of ~~the~~ Mercy. **If** He took them to task by [reason of] {because of} what they had earned, He would have *hastened* the punishment for them. Rather, there is an appointed place and time for them {they have an appointed place and time} they **will not** find an escape from ahead of {beyond} ~~it~~ {beyond which they **will not** find an escape}.

[59] And those ~~the~~ towns, We destroyed them →**when**← they did wrong, and We made an appointed time for their destruction.

[60] And ←when {there was the time} Moses said to his lad 'I will not quit until I reach [the] joining place of the two seas, or {even if} I press on [for] a long time.'

[61] Then, →**when**← they reached [the] joining place between the two, they forgot [about] their fish, so it took for itself its way into the sea [via] a burrow.

Note: See Tafseer ibn Katheer.

301.62

[62] Then, →**when**← they passed beyond, he said to his lad 'Bring us our breakfast. We [have] *certainly* encountered fatigue due to this journey of ours.'

[63] He said 'Did you see ←when we betook ourselves to the rock [for shelter]? So, [by doing so,] truly I forgot [about] the fish (and he didn't make me forget it except {but} ~~the~~ Satan {no-one but Satan made me forget} **that** I {to} mention it) and it took for itself its way into the sea [by] an amazing thing.'

[64] He said 'That is what we were seeking' so they did an about-turn on their tracks, trailing {retracing [their route]}.

Note: *kunnaa* indicating continuous action.

[65] So they found a slave of Our slaves We had given him {to whom We had given} Mercy from Our presence, and We had taught him {whom We had taught} knowledge from Our Own Selves.

[66] Moses said to him 'May I make myself carefully follow you on account **that** you teach me [some] of what right guidance you were {have been} taught?'

[67] He said 'Truly, you **will not** be capable of patience with me.

[68] And how will you have patience over what you haven't encompassed [in connection] with ~~it~~ comprehensive knowledge {comprehensive knowledge of}?'

[69] He said ‘You **will** find me, if Allaah will have wished [it] {~~**wishes it**~~}, ~~one who is~~ patient, and I will not disobey an order of yours.’

[70] He said ‘Then {Well} if you make yourself carefully follow me, then don’t ask me about a [single] thing until I bring myself to narrate a mentioning of it to you.’

[71] So, they set themselves on their way until, ↓when↓ they embarked on the boat, he made a hole in it. He said ‘Did you make a hole in it in order that you {to} drown its people? You [have] *certainly* performed a dreadful thing.’

[72] He said ‘Haven’t I said “Truly, you **will not** be capable of patience with me”?’

[73] He said ‘Don’t take me to task by [reason of] {because of} what I forgot, and don’t make difficulty come upon me from my affair.’

[74] So, they set themselves on their way until ↓when↓ they met a boy slave, then he killed him. He [Moses] said ‘Did you kill a pure soul by [reason of] {for} other than a soul? You [have] *certainly* performed a terrible thing.’

Juz 16

302.75

[75] He said ‘Haven’t I said to you “Truly, you **will not** be capable of patience with me”?’

[76] He [Moses] said ‘If I will have asked {**ask**} you about a [single] thing after it, then don’t keep company with me. You will have certainly reached [the point of] an excuse from my own self.’

[77] So, they set themselves on their way until, ↓when↓ they came to [the] populace of a town, they asked its populace for food, then they refused [the situation] **that** they {to} host them. Then they found in it a wall it {which} was wanting **that** it {to} <about to> collapse, so he set it upright. He said ‘**If** you had wished [to], you would {*could*} have taken remuneration for yourself on account of it.’

[78] He said ‘This is [the] parting between me and ~~between~~ you. I **will** inform you [in connection] with {of} [the] interpretation of what you haven’t been capable of patience over ~~it~~.

Note: *firaaq* (Form III) indicates the mutuality of the parting.

[79] As for the boat, then {well}, it was for {belonged to} destitute ones working upon the sea, so I wanted **that** I {to} make it faulty and [at the same time] {*while*} a king was behind them, seizing every boat [by] force.

[80] And as for the boy slave, then {well}, his parents were believers, so we dreaded ~~[the situation]~~ **that** he would make <his making> inordinate transgressing and disbelief come upon them both.

[81] So we intended ~~[the case]~~ **that** their Lord substitute one better [in] purity and closer [in] affection than he for them.

[82] And as for the wall, then {well}, it was for {belonged to} two orphan boy slaves in the city, and under it was a treasure for them both. And their father was {had been} ~~one who was~~ righteous, so your Lord intended **that** they both {~~them both to~~} reach their strength of discernment and extract their treasure [as] a Mercy from your Lord. And I didn't do it on the authority of my [own] order. That is [the] interpretation of what you haven't been capable of patience over ~~it~~.'

[83] And they ask you about *THu-l Qarnayn* [The Possessor of ~~the~~ Two Horns]. Say 'I **will** recite before you a mentioning of him.'

303.84

[84] Truly, We gave power and authority to him on ~~the~~ Earth, and We gave him a way {means} for everything.

[85] So, he made himself follow a way

[86] until, ↓when↓ he reached [the] setting place of the sun, he found it going down in the West in a spring of dark mud, and he found a People in its vicinity. We said 'Oh *THu-l Qarnayn*, either [it's the case] **that** you punish, and either {or} **that** you make yourself take to good in [relation to] {concerning} them [in future].'

[87] He said 'As for he who will have done wrong {**does wrong**}, then [in the near future] we will punish him. Then [later] {Thereafter}, he will be returned back to his Lord, then He will punish him with a terrible punishment.

[88] And as for he who will have believed {**believes**} and performed {**performs**} that which was {is} righteous, then for him will be {he will have} ~~a~~ recompense of the everlasting good, and we **will** say {order} him [that] of our order [which] is made easy.'

Notes: *yusr* (that which is made easy) is a passive noun.

For an explanatory statement concerning *order him that of our order which is made easy*, see Tafseer al Jalaalayn.

[89] Then [later] {Thereafter}, he made himself follow a way

[90] until, ↓when↓ he reached [the] rising place of the sun, he found it rising on a People We hadn't made {provided} a protective cover against it for them We {for whom We hadn't provided a protective cover against it}.

[91] Like that {Thus it was}. And We certainly encompassed whatever comprehensive knowledge was present with him.

[92] Then [later] {Thereafter}, he made himself follow a way

[93] until, ↓when↓ he reached between ~~the~~ two [mountain] ranges, he found from before {in front of} them a People they {who} were not [even] *near* to understanding a statement.

[94] They said ‘Oh *THu-l Qarnayn*, truly, Gog and Magog are corrupters in the land, so can we make a payment to you on account of **that** you make <your making> a barrier between us and ~~between~~ them?’

[95] He said ‘What my Lord gave {has given} me power and authority in [relation to] {concerning} ~~it~~ is better, so help me with strength [instead]. I will build a rampart between you and ~~between~~ them.

[96] Bring me sheets of ~~the~~ iron.’ Until, ↓when↓ he had raised up the level between the two cliff faces he said ‘Blow’ until, ↓when↓ he [had] made it a fire, he said ‘Bring me molten copper, [which] I will {~~copper to~~} pour over it.’

[97] So they were not able **that** they {to} surmount it, and were not capable of [making] a hole for {in} it.

304.98

[98] He said ‘This is a Mercy from my Lord. Then, ↓when↓ my Lord’s promise will have come [to pass], He will have made it [to be] crushed level, and my Lord’s promise will have been true.’

[99] And on that Day, We will have left some of them surging on some {others}, and the Trumpet will have been blown into, then We will have gathered them [as] a mass {*en masse*}.

[100] And We will have laid open Hell to the disbelievers on that Day, [as] a display.

[101] Those who their {whose} eyes were {had been} inside a cover—away from My Reminding—and used to not be capable {be incapable} of hearing.

Note: The commentary of Tafseer ibn Katheer is closer to the literal meaning than Tafseer al Jalaalayn.

[102] So, did those who [have] disbelieved reckon ~~[it to be the case]~~ **that** they [can] take My slaves as protecting friends for themselves other and better than {besides} Me? Truly, We [have] prepared Hell for the disbelievers [as] a place of hospitality and lodging.

[103] Say ‘Shall We inform you [in connection] with {of} the greatest losers [in] labours?

[104] Those who their {whose} effort will have gone astray in the life of the world, and [yet] *they* would reckon *that* they were doing good, knowledge-based work.

[105] Those are the ones who will have disbelieved in [the] signs of their Lord and His meeting {in meeting Him}, so their labours will have become void, so We won't set up {~~assign~~} [any] {will set up no} weight for them [on the] Day of ~~the~~ Standing.

Note: The scales are set up with good and bad deeds on either side.

[106] That is their recompense—Hell—by [reason of] {because of} what→ {the fact that} they disbelieved, and they purposely took My signs and My Messengers [as objects of] mockery.

[107] Truly, those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, there will have been [the] Gardens of ~~the~~ Firdaws for them {~~they will have had the Gardens of Firdaws~~} [as] a place of hospitality and lodging;

[108] staying in them perpetually, not seeking a transfer from them.

[109] Say '**If** the sea had been ink for [the] Words of my Lord, the sea would have *exhausted* before [it being the case] **that** <the exhausting of> [the] Words of my Lord would exhaust, ~~and~~ [even] **if** we had come with [the] like of it [as] a replenishment.'

[110] Say 'I am only a human being of [the] like of you. It is revealed to me *that* your god is just a unitary god. So, whoever used to hope for his Lord's meeting {to meet his Lord}, then he should perform work ~~a thing~~ that is righteous {**righteous** work} and not associate anyone [in connection] with [the] worship of his Lord.'

305.1

(19) Maryam [Mary]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *kaaf haa yaa 'ayn Saad*.

[2] [The] mentioning of your Lord's Mercy [to] His slave Zachariah,

[3] ←when he called out to his Lord a hardly perceptible call.

[4] He said 'My Lord, truly, the bone of me became frail {has become frail}, and the head became ablaze {has become ablaze} [with] grey hair, and I haven't been miserable by [means of] Your supplication, my Lord.

Notes:*'aTHm* (bone) is a collective noun.

Using *the bone* and *the head* gives the sense of looking at himself dispassionately from the outside.

iSHta'ala (Form VIII) has a quasi-passive meaning, but the word *ablazed* isn't used in English.

[5] And truly, I [have] feared [for] the succeeding relatives from [times] after {in times after} me, and my wife was {has been} ~~one who is~~ barren, so grant an heir to me from Your Own Self

Notes: He (a.s.) is speaking in the past tense, in the certain belief that his supplication will be answered. *min waraa'* indicates the times of events certain to happen.

See Tafseer ibn Katheer for *mawaalee* (succeeding relatives).

[6] he {who} will inherit [from] me, and inherit from [the] family of Jacob. And make him pleasing, my Lord.'

[7] 'Oh Zachariah, truly We are gladdening you with [glad tidings of] a boy slave his {whose} name is John. We haven't made a namesake for him from [a time] before {anytime before}.'

[8] He said 'My Lord, however will there be a boy slave for me {will I have a boy slave} and [at the same time] {*when*} my wife was {has been} ~~one who is~~ barren, and I [have] already reached [the point] of ~~the~~ extreme old age?'

[9] He said 'Like that {Thus it is}. Your Lord said "It is a thing of insignificance to Me, and I certainly created you from [a time] before {sometime before} and [at the same time] {*when*} you hadn't been a thing [at all]."'

[10] He said 'My Lord, make a sign for me.' He said 'Your sign is ~~[the situation]~~ **that** [in] sound health, you don't speak with the people [for] three nights <your not speaking with the people for three nights, in sound health>.'

[11] So he came out upon his People from the prayer chamber, then got across the idea to them →that→ {:} 'Glorify [in ritual prayer] [the] time before sunrise and [at] evening [time].'

306.12

[12] "Oh John, take the Book with strength." And We gave him the [faculty of] judgment [as] a little boy,

[13] and compassionate affection from Our Own Selves, and purity, and he was a man of *taqwaa*

[14] and filial piety with [the] ones who begat him {his **biological parents**}. And he hasn't been {hadn't been} a tyrant—disobedient.

[15] 'And peace be upon him [the] day he was born, and [the] day he dies, and [the] day he will be resurrected alive.'

[16] And mention Mary in the Book, ←when she made herself withdraw from her family [to] an easterly place.

[17] Then she took a preventive screen for herself from before {in front of} them, then We sent Our Spirit to her, then he made himself [be] like a perfectly-formed human being for her.

[18] She said ‘Truly, I take refuge in the All-Merciful from you, if you will have been {**are**} a man of *taqwaa*.’

[19] He said ‘I am only a Messenger of your Lord, in order that I {so as to} grant a pure boy slave to you.’

[20] She said ‘However will there be a boy slave for me {will I have a boy slave} and [at the same time] {*when*} a human being hasn’t touched me, and I haven’t been unchaste?’

Note: See 3:47

[21] He said ‘Like that {Thus it is}. Your Lord said “It is a thing of insignificance to Me, and [this is] in order that {so} We [can] make him a sign for the people, and a Mercy from Us. And it was an affair ~~a thing~~ that was decreed {a **decreed** affair}.”’

[22] So she carried him, then made herself withdraw with him [to] a remote place.

[23] Then, ~~the~~ birth pang{s} made her come to [the] trunk of the {a} female date palm. She said ‘Oh, would that I had died before this and was a **forgotten** forgotten-thing.’

[24] So he called out to her from below her →that→ {:} ‘Don’t grieve. Your Lord [has] already made {placed} a rivulet [~~be~~] below you.

[25] And shake [the] trunk of the female date palm towards you. It {, which} will cause ripe, fresh dates to keep dropping upon you.

307.26

[26] So eat and drink, and cool an eye {be comforted}. Then, if you should see one of the human being{s}, then say “Truly, I [have] vowed a fast to the All-Merciful, so I **will not** speak with a human today.”’

[27] Then she came with him [to] her People, carrying him. They said ‘Oh Mary, you [have] *certainly* brought [to pass] something of great magnitude.

Note: *fariyyan* carries a sense of being something new, confounding and improper.

[28] Oh sister of Aaron, your father was not an evil-natured man, and your mother was not unchaste.’

[29] So she indicated towards him. They said ‘How do {can} we speak with one who will have been {**is**} in the cradle—an infant?’

[30] He said ‘Truly, I am [the] slave of Allaah. He [has] gave me the Book and made me a Prophet.

[31] And He [has] made me ~~one who is~~ **blessed** wheresoever I will have been {**am**,} and ~~He~~ [has] enjoined me with the ritual prayer and the *zakaah* as long as I will have remained {**remain**} alive,

[32] and filial piety with [the] female who gave birth to me {my **natural mother**}. And He hasn’t made me a tyrant—wretched.

[33] And ~~the~~ peace be upon me [the] day I was born, and [the] day I die, and [the] day I will be resurrected alive.’

[34] That is Jesus, son of Mary—a statement of the truth ~~the one~~ which they cause themselves to doubt in [relation to] {concerning} ~~it~~ {, concerning which they cause themselves to doubt}.

[35] It wasn’t for Allaah **that** He {to} take any son for Himself. His Immaculacy…! ↓When↓ He will have decreed {**decrees**} an affair, then He only says to it “Be” so it is.

[36] ‘And truly, Allaah is my Lord and your Lord, so worship Him. This is a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.'

[37] Then the factions differed ~~from~~ between themselves. So woe to those who disbelieved, from [the] place of witnessing of a tremendous Day.

[38] How well they will hear, and how well they will see, [the] Day they come to Us, ~~and~~ but today the wrongdoers are in a *mubeen* {**clear**} straying.

308.39

[39] And warn them of [the] Day of ~~the~~ Regret, ←when the affair will have been decided. And [yet] they are in heedlessness and *they don’t believe*.

[40] Truly We, *We* will inherit ~~the~~ Earth and whoever is upon it, and to Us they will be returned.

Note: *’alay-haa* is used, rather than *fee-haa*.

[41] And mention Abraham in the Book. Truly, he was a man of truth, a Prophet.

[42] ←When he said to his father ‘Oh my dear father, for **what** [possible reason] do you worship what doesn’t hear and doesn’t see, and doesn’t avail ~~for~~ you a [single] thing?

[43] Oh my dear father, truly, there certainly came {has certainly come} to me of ~~the~~ knowledge that which hasn’t come to you, so make yourself carefully follow me. I will guide you [to] an even Highway.

[44] Oh my dear father, don't worship ~~the~~ Satan. Truly, ~~the~~ Satan was disobedient to the All-Merciful.

[45] Oh my dear father, truly I fear ~~[the case]~~ **that** a punishment from the All-Merciful will touch you <the touching you of a punishment from the All-Merciful>, then you would become an ally to ~~the~~ Satan.'

[46] he said 'Are you ~~one who~~ intentionally forsakes {forsaking} ~~from~~ my gods, oh Abraham? *If* you haven't refrained yourself, I will most definitely stone you. And [now], cut off relations from me [for] a length of time.'

[47] He said 'Peace be upon you. I **will** ask my Lord for forgiveness for you. Truly, He was [ever] solicitous with me.

[48] And I will separate myself from you and what you supplicate other and lesser than {besides} Allaah, and I will supplicate my Lord. It may have been so {**It may be so**}, ~~[the case]~~ **that** by supplication of my Lord I will not be miserable.'

[49] So →**when**← he separated himself from them and what they were worshipping other and lesser than {besides} Allaah, We granted Isaac and Jacob to him, and We made each a Prophet.

[50] And We granted to them, from Our Mercy, and We assigned for them exalted veracity [on the] tongue.

Note: See 26:84 and Tafseer ibn Katheer.

[51] And mention Moses in the Book. Truly, he was ~~one who was~~ made pure and sincere, and he was a Messenger, a Prophet.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *muKHlaSan*.

309.52

[52] And We called out to him from the right side of the Mount and We brought him near [in] a secret conversation.

[53] And from Our Mercy, We granted to him his brother Aaron [as] a Prophet.

[54] And mention Ishmael in the Book. Truly, he was ~~one who was~~ true to the {his} promise, and he was a Messenger, a Prophet.

Note: See 37:102-5

[55] And he used to order his family with the ritual prayer and the *zakaah*, and in his Lord's sight he was one found pleasing.

[56] And mention Idrees in the Book. Truly, he was a man of truth, a Prophet.

[57] And We raised him [to] an exalted place.

[58] Those are the ones whom Allaah bestowed His Favours upon ~~them~~ {the ones upon whom Allaah bestowed His Favours} from [among] the Prophets of [the] offspring of Adam, and of whomever We carried with Noah; and from [the] offspring of Abraham and Israel, and from whomever We [have] guided and [~~have~~] selected for Ourselves. ↓When↓ [the] signs of the All-Merciful were being recited before them, they fell down [~~in a state of~~] prostrating {**prostrating**} and [in] profuse weeping.

[59] Then a [successor] generation succeeded from [some time] after {sometime after} them. They {, who} made the ritual prayer become lost, and made themselves carefully follow ~~the~~ ardent desires. So [in the near future,] they will meet *GHayy*.

Note: *GHayy* (a wrong way) is reported to be a valley of Hell.

[60] Except whoever will have turned in repentance and believed and performed that which was righteous, for those enter the Garden and are not wronged a [single] thing.

[61] Gardens of Eden ~~the one{s}~~ which the All-Merciful promised His slaves in the Unseen. Truly, His promise will [ever] have been ~~a thing which will have been {**is**}~~ brought [to pass].

[62] They don't hear idle talk in them {In which they don't hear idle talk}—[nothing] except {but} 'Peace'—and in them there is their provision for them {in which they have their provision} morning and evening.

[63] This is the Garden ~~the one~~ which We will cause whoever of Our slaves was {has been} a man of *taqwaa* to inherit.

[64] 'And we **don't** descend except by [the] order of your Lord. To Him [belong] what is between our hands {clearly before us} and what is behind us, and what is between that {those}. And your Lord wasn't forgetful.'

Note: See Tafseer al Jalaalayn

310.65

[65] [The] Lord of the heavens and ~~the~~ Earth and what is between them both, so worship Him and make yourself patiently steadfast in His worship. Do you know a namesake to Him?

[66] And the human says 'Huh? ↓When↓ {it's} what→ {a fact that} I will have died, will I be brought out alive [in the *near future*]?'

[67] And doesn't the human remember *that* We created him from [a time] before {sometime before}, and [at the time] {*when*} he hadn't been a thing [at all]?

[68] So, by your Lord, We will most definitely gather them and the devils, then [later] {then subsequently} We will most definitely make them to be present around Hell, **kneeling**.

[69] Then [later] {Thereafter}, We will most definitely pull out from every sect whichever of them was {had been} [the] most hardened [in] disdain against the All-Merciful.

[70] Then [later] {Thereafter}, *We* will be [the] Most Knowing [in connection] with {about} those who ~~they~~ are the ones most deserving of being burnt in it.

[71] And there isn't [anyone] {is no-one} from [among] you except {but} [that] he ~~is one who~~ will come up to it. That will have been a ~~thing that was~~ **decreed** inevitability, [binding] on your Lord.

[72] Then [later] {Thereafter}, We will deliver those who had had *taqwaa*, and leave the wrongdoers **kneeling** in it.

[73] And ↓when↓ Our clear-proof verses were being recited before them, those who [have] disbelieved said to those who [have] believed 'Which of the two groups is better [in] station and most excellent [in] place of assembly?'

[74] And [yet] how many a generation We destroyed before them they {who} were better [in] possessions and appearance.

[75] Say 'Whoever was {has been} in the [state of] being astray, then the All-Merciful will *extend* an extension for him, until ↓when↓ they will have seen what they are promised—either the punishment and either {or} the Hour. Then they **will** know him who ~~he~~ is worse [in] position and weaker [in] military force.'

[76] And Allaah increases [in] guidance those who will have made themselves carefully act upon guidance. And the **righteous** things ~~that are~~ left remaining are better (in your Lord's sight) [in] reward, and better [in] return yield.

311.77

[77] So, did you see {consider} {have you considered} the one who disbelieved in Our signs and said 'I will most definitely be given wealth and children'?

[78] Did {Has} he become acquainted with the Unseen, or did he take {has he taken} a covenant for himself with the All-Merciful?

[79] Certainly not! We **will** write down what he says, and extend an extension of the punishment for him.

[80] And We will inherit from him what he says {talks about}, and he will come to Us, alone.

[81] And they took {have taken} for themselves gods other and lesser than {besides} Allaah, in order {so} that they [would] be a [source of] might for them.

[82] Never! They **will** repudiate their worship, and they will be against them [as] an opponent.

[83] Haven't you seen *that* We [have] sent the devils upon the disbelievers, inciting them [with] incitement?

[84] So don't be hasty against them. We only count a counting for them.

[85] [The] Day We gather and drive the ones who have *taqwaa* {are fearfully aware} to the All-Merciful [as] an honoured delegation,

[86] and drive the criminals to Hell [as] a thirsty herd,

[87] they don't have authoritative power [of] ~~the~~ intercession, except him who took a covenant for himself with the All-Merciful.

[88] And they said 'The All-Merciful took a son for Himself.'

[89] You [have] *certainly* brought [to pass] an abominable thing.

[90] The heavens are almost rent asunder due to it, and the Earth [almost] becomes split apart, and the mountains [almost] collapse [with] a violent noise—

[91] [the case] **that** they call <at their calling> [someone] a son to the All-Merciful.

Note: i.e. they said *'Jesus, son of God.'* See 33:5, where *id'oo-hum li aabaa'i-him* is defined by context as meaning an instruction to call someone *'son/daughter of so-and-so.'* This meaning of *'call'* is lost in translation, as is the usual translation of *li* (to/for), as we'd usually say in English *'Name them after their fathers.'* See also 33:4 *ad'iyaa'a-kum*.

[92] And it is **not** befitting for the All-Merciful **that** He {to} take a son for Himself.

[93] Everyone who is in the heavens and ~~the~~ Earth is not except {but} one who comes to the All-Merciful [as] a slave.

[94] He *certainly* enumerated them, and counted them [in] a counting.

[95] And each of them ~~is one who~~ comes alone to Him [on the] Day of ~~the~~ Standing.

312.96

[96] Truly, those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, the All-Merciful **will** assign love for them.

[97] So, We [have] only made it easy on your tongue in order {so} that, by [means of] it, you [may] gladden [with glad tidings] the ones who have *taqwaa* {are fearfully aware}, and ~~you~~ [can] warn a contentious People by [means of] it.

[98] And how many a generation did We destroy before them? Do you sense anyone of them, or hear a faint sound of them?

(20) Taa Haa

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *Taa haa*.

[2] We didn't cause the Qur'aan to be sent down upon you in order {so} that you [would] be {~~for you to be~~} distressed;

[3] except {[not] for any reason other than to be} a means of reminding for whoever is in a state of dread.

[4] A gradual sending down {~~revelation~~} from Him Who created ~~the~~ Earth and the high heavens.

[5] The All-Merciful ascended upon the Throne.

[6] To Him [belong] what is in the heavens and what is on ~~the~~ Earth and what is between them both, and what is below the moist soil.

[7] And if you are openly loud in ~~the~~ speech, then {well} truly He knows the secret and [the] [even] more hidden.

[8] Allaah, there is no god except {but} Him. To Him [belong] the everlastingly Good, Beautiful Names.

[9] And did {has} [the] tale of Moses come to you?

[10] ←When he saw a fire, so said to his family 'Stay. Truly, I [have] spotted a fire. *Perhaps* (hopefully) I will bring you a brand from it, or find guidance at the fire.'

[11] Then, →**when**← he came to it, he was called out to. 'Oh Moses,

[12] truly I, *I* am your Lord, so take off your sandals. Truly, you are in the hallowed valley of Tuwaa.

313.13

[13] And I chose you for Myself in liking, so make yourself listen carefully to what is revealed.

[14] Truly I, *I* am Allaah. There is no god except {but} Me. So worship Me and establish the ritual prayer for My remembering {remembering Me}.

[15] Truly, the Hour is ~~a thing which is~~ coming. I well nigh make it hidden, in order {so} that each soul ~~is~~ [may be] recompensed [in accordance] with what it strives [for].

[16] So he who doesn't believe in it, and makes himself carefully follow his whim, won't {shouldn't} ***turn you away*** from it {don't let him who doesn't believe in it, and makes himself carefully follow his whim, ***turn you away*** from it}, for then you will tumble.

[17] And what is that in your right hand, oh Moses?'

[18] He said 'It is my staff. I lean upon it {~~which I lean upon~~}, and ~~I~~ beat down [leaves] upon my sheep with it {~~with which I beat down [leaves] upon my sheep~~}, and there are other uses in it for me {I have other uses in it} {~~in which I have other uses~~}.'

[19] He said '**Cast**→ it, oh Moses.'

[20] So he **cast**→ it, then lo and behold! it was a huge serpent going about quickly.

[21] He said 'Take hold of it and don't fear. We **will** make it return back to its first state.

[22] And draw your hand to your armpit. It will come out white (due to no evil {not due to any evil}) [as] another sign.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *not due to any evil*.

[23] [This was] in order that {so} We [might] show you [some] of Our greatest signs.

[24] Go to Pharaoh. Truly, he [has] transgressed inordinately.'

[25] He said 'My Lord, open wide my chest for me,

[26] and make my affair easy for me,

[27] and untie a knot from my tongue,

[28] [so] they comprehend my speech.

[29] And assign a minister for me, from my family—

[30] Aaron, my brother.

[31] Strengthen my spine by [means of] him,

Note: *azr* is used figuratively here. It is also the place where the *izaar* (waist wrapper) is knotted. See Lane's Lexicon for a fuller contextualisation of the meaning. See 48:29 for the only other derivative used.

[32] and make him a partner in my affair,

[33] in order that we [may] glorify You much

Note: *kay* is a more formal way of expressing purpose than *li*.

[34] and remember You much.

[35] Truly, You will have been {**are**} All-Seer [in connection] with {of} us.'

[36] He said 'You were certainly {have certainly been} given your request, oh Moses.

[37] And We *certainly* bestowed Favour upon you another time,

314.38

[38] ←when We inspired to your mother what would be inspired:

[39] ~~→that→~~ 'Pop↓↓ him in the chest, then [quickly] cast↓↓ him out into the open water, then the open water will ***cast***→ him on the shore. An enemy to Me and an enemy to him will take him.' And I **cast**→ upon you love from Me. And [all this was] in order that {so} you [would] be knowingly prepared before My Eye.

Note: *qaTHafa* (↓↓) is to throw in moments of urgency, emergency or necessity (see 20:87), or as an immediate reaction to an unwanted situation, or to create an immediate response (see 21:18); often unplanned, or spur-of-the-moment and brought on by fear or panic. For *alqaa* see 2:195.

[40] ←When your sister was walking, then saying 'Shall I direct you to one who will take him into their care?' so We returned you to your mother, in order that her eye would be cool {she would be comforted} and she wouldn't grieve. And you killed a soul, so We delivered you from the anguish, and We tried you with *futoon*. Then you stayed [for] years ~~in~~ [amongst] [the] populace of Midian. Then [later] {Thereafter}, you came in accordance with a predecree, oh Moses.

Note: *futoon* is a more intense meaning of *fitnah*, or is its plural.

[41] And I [have] knowingly prepared you for Myself.

[42] Go, you and your brother, with My signs, and don't tire in [~~the~~] remembering ~~of~~ Me.

[43] Go to Pharaoh. Truly, he [has] transgressed inordinately.

[44] Then both speak to him soft speech, [so that] *perhaps* (hopefully) he keeps [it] in mind, or becomes in a state of dread.'

[45] They both said 'Our Lord, truly, we fear ~~[the case]~~ **that** he will act <his acting> hastily against us, or **that** he will transgress ~~<and his transgressing>~~ inordinately.'

[46] He said ‘Don’t fear. Truly, I am with you both. I hear and I see.

[47] So come to him then say “Truly, we are two {both} Messengers of your Lord, so send [the] Children of Israel with us and don’t punish them. We certainly came {have certainly come} to you with a sign from your Lord, and ~~the~~ peace be upon him who makes himself carefully follow ~~the~~ guidance.

[48] Truly, it was certainly {has certainly been} revealed to us *that* the punishment will be upon him who will have falsely denied {**falsely denies**} and ~~will have~~ turned himself away {**turns himself away**}.”’

[49] He said ‘So who is your Lord, oh Moses?’

[50] He said ‘Our Lord is the One Who gave everything its outer form by Hand, then [later] {then subsequently} guided [it].’

[51] He said ‘So what is [the] case of the former generations?’

315.52

[52] He said ‘Its knowledge is with my Lord, in a Book. My Lord doesn’t lose track, and He doesn’t forget.’

[53] The One Who made the ground a thing spread out for you, and threaded ways in it for you, and caused water to be sent down from the sky, then by [means of] it We [have] brought out pairs of diverse vegetation.

Note: The plants’ reproductive parts, in male-female pairs. These are created before the fruits.

[54] Eat, and pasture your grazing livestock. Truly, there are *signs* in that for possessors of {~~those having~~} intelligence.

[55] From it We created you, and into it We will make you return back [~~as dust~~], and from it We will bring you out another time.

[56] And We *certainly* showed him Our signs—all of them—then he falsely denied and refused.

[57] He said ‘Did {Have} you come to us in order that you {to} expel us from our land by your sorcery, oh Moses?

[58] Then we will most definitely come to you with sorcery [of the] like of it, so make {fix} an appointed time between us and ~~between~~ you we will not fail to keep ~~it~~ {which we will not fail to keep}—we and not {nor} you—[at] a midway point.’

[59] He said ‘Your appointed time is [the] Day of ~~the~~ Ornamentation, and **that** the people {are to} gather [at] forenoon.’

[60] So Pharaoh turned himself away, then put his plan together, then [later] {then subsequently} came.

[61] Moses said to them ‘Woe is you. Don’t intentionally fabricate a lie about Allaah, for then He will eradicate you with a punishment. And he who will have intentionally fabricated {**intentionally fabricates**} will have certainly failed {**fails**}.’

[62] So, they bandied arguments of their affair between themselves and kept the secret conversation {their secret conversations} secret.

[63] They said ‘Truly, these two are *sorcerers* intending **that** they {to} expel you from your land by their sorcery, and [that] they {to} do away with your exemplary way [of life].

[64] So become united on your plan, then [later] {and thereafter} come [in] a row. And whoever will have become uppermost today will have certainly been successful.’

316.65

[65] They said ‘Oh Moses. Either [it’s ~~the case~~] **that** you **cast**→, and either {or} **that** we will be [the] first who will have **cast**→ {**cast**→}.’

[66] He said ‘Nay, rather you **cast**→.’ Then lo and behold! their ropes and their staffs were made to seem to him (due to their sorcery) *that* they were {to be} going about quickly,

[67] so Moses conceived a fear within himself.

[68] We said ‘Don’t fear. Truly you, *you* are the higher.

[69] And **cast**→ what is in your right hand. It {, which} will snatch and swallow what they wrought. They only wrought [the] plot of a sorcerer, and the sorcerer won’t be successful wherever he will have come {**comes**} [to].’

[70] Then the sorcerers **threw themselves down**→, [in a state of] prostration {**prostrating**}. They said ‘We [have] believed in [the] Lord of Aaron and Moses.’

[71] He said ‘Did you believe {Have you believed} ~~for~~ him before [it’s the case] **that** I give <my giving> permission to you? Truly, he is your *elder*—the one who [has] taught you ~~the~~ sorcery. So I will most definitely hack off your hands and your feet from opposite [sides] and I will most definitely crucify you on [~~the~~] trunks of the date palm {date-palm trunks}. And you will most definitely know which of us is more severe [in] punishment, and more lasting.’

[72] They said ‘We **will not** give preference to you over what came {has come} to us of ~~the~~ clear proofs, and {nor} the One Who created us from nothing, so decree what you are decreer [of]. You only decree [in] this ~~the~~ life of the world.

[73] Truly, We [have] believed in our Lord in order {so} that He [would] {will} forgive our offences for us, and what of ~~the~~ sorcery you compelled us to ~~it~~. And Allaah is better and more lasting.'

[74] Truly, whoever comes to his Lord [as] a criminal, then truly, for him is Hell. He doesn't die in it {, in which he doesn't die}, and doesn't live.

[75] And whoever comes to Him [as] a believer he {who} certainly performed ~~the things~~ [deeds] which are righteous {**righteous** deeds}, then those the high levels will be for them {~~they~~ will have the high levels};

[76] [the] Gardens of Eden; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually. And that is [the] recompense of whoever will have purified himself.

317.77

[77] And We *certainly* revealed to Moses →that→ {:} 'Make My slaves travel by night, then beat a dry path for them in the sea. Don't fear being overtaken, and don't be in a state of dread.'

[78] Then Pharaoh followed them [in pursuit] with his troops, then there covered them of the open water that which covered them.

[79] And Pharaoh caused his People to go astray, and he didn't guide them.

[80] Oh Children of Israel, We certainly saved you from your enemy, and We made a mutual promise with you [on] the right side of the Mount, and We [repeatedly] sent down upon you ~~the~~ *manna* and ~~the~~ quail.

[81] 'Eat of the good things what {which} We [have] provided you, but don't overstep the bounds in [relation to] {concerning} them, for then My anger will alight upon you. And whoever My anger alights upon ~~him~~, then he will have certainly fallen [into Hell].

[82] And truly, I am *Oft-Forgiving* to whoever will have turned in repentance {**turns in repentance**}, and believed {**believes**}, and performed {**performs**} that which was {is} righteous, then [later] {then subsequently} made himself carefully act upon guidance {**makes himself carefully act upon guidance**}.'

[83] 'And what [has] made you hasten away from your People, oh Moses?'

[84] He said 'They are close behind upon my track, and I hastened to You, my Lord, in order {so} that You [would] be pleased.'

[85] He said 'So, truly, We certainly tried your People from [the time] after {straight after} you [left], and the Samaritan [has] caused them to go astray.'

[86] So Moses returned to his People, angry, bitterly grieved. He said 'Oh my People, hasn't your Lord promised you a goodly promise? So, did the covenant

seem long to you, or did you want **that** anger from your Lord alights upon <to alight upon> you, so you failed to fulfil the [meeting at] my appointed place?'

[87] They said 'We didn't fail to fulfil the [meeting at] your appointed place [due to anything] in our control, ~~and~~ but *we were made* to carry burdens of the People's ornamentation, so we dumped↓↓ them. Then, like that {in the same way}, the Samaritan **cast**→.'

Note: See Tafseer al Jalaalayn for *the Samaritan cast*.

318.88

[88] Then he brought out a calf body for them. It {, which} had a lowing sound. So they said 'This is your god and [the] god of Moses, then he forgot.'

[89] So, weren't they seeing {couldn't they see} *that* it wasn't returning speech {wasn't speaking back} to them, and wasn't having {didn't have} authoritative power [of] harm and not {nor} benefit for them?

Note: *allaa* is softened and shortened from *anna-hoo laa*.

[90] And Aaron *certainly* said to them from [some time] before {sometime before} 'Oh my People, you were only {have only been} tried by it. And truly, your Lord is the All-Merciful, so make yourselves carefully follow me, and obey my order.'

[91] They said 'We **will not** quit [being] ones who cleave {cleaving} to it until Moses returns to us.'

[92] He said 'Oh Aaron, what prevented you—←when you saw them go astray—

[93] [that led to the case] **that** you wouldn't make yourself carefully follow me <from your making yourself carefully follow me>? So, did you disobey my order?'

[94] He said 'Oh son of my mother, don't seize ~~by~~ my beard, and not {nor} ~~by~~ my head. Truly, I dreaded ~~[the case]~~ **that** you would say <your saying> "You [have] caused disunion between [the] Children of Israel and you haven't paid regard to my statement."'

[95] He said 'So what was your affair, oh Samaritan?'

[96] He said 'I perceived that which they hadn't perceived ~~it~~, so I grabbed a handful from [the] track of the Messenger, then tossed it. And like that my soul commended to me {my soul commended to me in that manner}.'

Note: the Messenger here refers to Jibreel (a.s.).

[97] He said 'Then go. For truly, it is for you {your lot} in ~~the~~ life **that** you will {to} say 'No touching!' And truly, there is an appointed time for you {you have an appointed time} you **will not** be failed in [relation to] it {concerning} {concerning which you **will**

not be failed}. And look at your god ~~the one~~ which you continued [to be] a cleaver to ~~it~~ {to which you continued to be a cleaver {to cleave}}. We will most definitely burn it, then [later] {then subsequently} we will most definitely scatter it on the open water [in] a scattering.

[98] Your god is only Allaah, the One Whom there is no god except {but} Him. He encompassed everything [in] knowledge.'

319.99

[99] Like that {Likewise,} We relate before you [some] of [the] tidings of what [has] already preceded, and We certainly gave {have certainly given} you a Reminding from Our Own Selves.

[100] Whoever will have turned aside from it, then truly, he will carry a burden [on the] Day of ~~the~~ Standing,

[101] [~~in a state of~~] **staying** in it perpetually. And it will have been evil for them [on the] Day of ~~the~~ Standing [as] a load.

[102] [The] Day the Trumpet is blown into, and We gather the criminals on that Day—blue—

[103] they murmur between themselves 'You tarried not except {but} ten [days].'

Note: *yataKHaafoon* (murmur) is Form VI, emphasising the mutuality and reciprocity.

[104] We are [the] Most Knowing [in connection] with {of} what they will say ←when [the] most exemplary of them in conduct says 'You tarried not except {but} a day.'

[105] And they will ask you about the mountains, so say 'My Lord will scatter them [in] a scattering,

[106] then leave them [as] a smooth, level plain. {,}

[107] You will not see crookedness on it, and no {nor} a curve {on which you will not see crookedness, and no {nor} a curve}.'

[108] On that Day they will make themselves carefully follow the Caller. There will be no deviation to it {—to which there will be no deviation}. And the voices will have hushed [in awe] for the All-Merciful, so you don't hear [anything] {hear nothing} except {but} a faint patter of feet.

[109] On that Day, ~~the~~ intercession will not benefit—except [from] him whom the All-Merciful will have given permission to ~~him~~ {to whom the All-Merciful will have given permission}, and approved a statement for him {of his}.

Note: See Tafseer al Jalaalayn

[110] He knows what is between their hands {clearly before them} and what is behind them, and they don't encompass it [in] knowledge.

Note: See Tafseer al Jalaalayn

[111] And ~~the~~ faces will have become lowly to the Living, the Self-Subsisting. And whoever will have carried wrongdoing will have certainly failed.

[112] And whoever performs [some] of the ~~things~~ [deeds] which are righteous {**righteous** deeds}, and he is a believer, then he doesn't fear injustice, and not {nor} deprivation.

[113] And like that {likewise,} We [have] caused it to be sent down [as] an Arabic Qur'aan, and We [have] elaborated in it [a number] of ~~the~~ threat{s}, [so that] *perhaps* (hopefully) they would {will} have *taqwaa* {be fearfully aware}, or it would {will} bring about a remembering for them.

Note: Following from verse 99.

320.114

[114] So, [ever] exalted was Allaah, the King, the True. And don't hasten with the Qur'aan from [a time] before {in the time before} [the situation] **that** its revelation is completed <its revelation's being completed> to you, and say 'My Lord, increase me [in] knowledge.'

[115] And We *certainly* charged ~~to~~ Adam from [a time] before {sometime before}, then he forgot. And We hadn't found for him {[that] he had} determination.

[116] And ←when {there was the time} We said to the Angels 'Prostrate to Adam' so they prostrated—except Iblees. He {, who} refused.

[117] Then We said 'Oh Adam, truly, this is an enemy to you and to your partner, so he won't {shouldn't} cause you both to *leave* {don't let him cause you both to *leave*} from the Garden, for then you will become distressed.

[118] Truly, it is for you {your lot} **that** you will not be ~~{to not be}~~ hungry in it, and don't {nor} go naked,

[119] and *that* you will not be thirsty in it, and don't {nor} suffer the heat of the sun.'

[120] Then ~~the~~ Satan whispered to him. He said 'Oh Adam, should I direct you to [the] Tree of ~~the~~ Eternity, and a Dominion it {that} doesn't decay?'

[121] Then they both ate from it, so their private parts became manifest to them both, and they set about piecing together upon themselves [some] ~~of~~ [the] leaf {leaves} of the Garden. And Adam disobeyed his Lord, so he went the wrong way.

[122] Then [later] {Thereafter}, his Lord selected him for Himself, then returned His Favour upon him, and guided {gave guidance}.

[123] He said 'Both [of you] go down collectively from it [in abasement]—some of you an enemy to ~~some~~ {others}. Then, if guidance should ever come to you from Me, then whoever will have made himself carefully follow My guidance, then he doesn't go astray, and he isn't wretched.

Notes: See 2:36 where the plural *ihbiToo* is used.

See Tafseer al Jalaalayn for *some of you an enemy to others*.

[124] And whoever will have turned aside from My Reminding, then truly, there is a straitened means of livelihood for him {he has a straitened means of livelihood}, and [on the] Day of ~~the~~ Standing We gather him [as a] blind man.'

[125] He will have said 'My Lord, for **what** [possible reason] did You gather {have You gathered} me [as a] blind man, and [yet] I was certainly a seer?'

321.126

[126] He will have said 'Like that {Thus it is}. Our signs came to you, then you forgot them. And like that {likewise}, today you will be forgotten.'

[127] And like that {in that way,} We recompense the one who will have exceeded [all] bounds and hasn't believed in [the] signs of his Lord. And [the] punishment of the *Hereafter* is more severe and more lasting.

[128] So, hasn't it been guidance for them how many of the generations We destroyed before them, they walk in [amongst] their dwellings {whose dwellings they walk amongst} {So, hasn't how many of the generations We destroyed before them (whose dwellings they walk amongst) been guidance for them? Truly, there are *signs* in that for possessors of {~~those having~~} intelligence.

[129] And if no Word had preceded from your Lord, it would have been an *inevitability* and a specified term.

[130] So be patient over what they say, and glorify by [means of] your Lord's praise [in ritual prayer] before [the] rising of the sun, and before its going down in the West, and then from hours of the night glorify [in ritual prayer], and [the] ends of the day, [so that] *perhaps* (hopefully) you will be pleased.

Note: *aTraaf* is plural, indicating the multiple ending and beginning times throughout the year (see 11:114).

[131] And *don't* extend your eyes toward that which We [have] furnished [different] sorts of them to enjoy by [means of] it {that with which We [have] furnished [different] sorts of them to enjoy} [as the] splendour of the life of the world, in order that We {so

as to} try them in [relation to] {concerning} it. And [the] provision of your Lord is better and more lasting.

[132] And order your family with the ritual prayer, and make yourself patiently steadfast upon it. We don't ask you for provision—*We* provide for *you*. And the resultant state will be for ~~the~~ *taqwaa*.

[133] And they said 'Why doesn't he come to us with a sign from his Lord?' And [yet] hasn't clear proof of what is in the former scriptures come to them?

[134] And **if** [it were the case] *that* We had destroyed them with a punishment from [a time] before {sometime before} him, they would have *said* 'Our Lord, why didn't You send a Messenger to us, then we would have made ourselves carefully follow Your signs from [a time] before {sometime before} [the situation] **that** we were <our being> ignominious and disgraced?'

[135] Say 'Each is ~~one who~~ makes {making} himself wait expectantly, so make yourselves wait expectantly. Then you **will** know who [the] companions of the even Highway are, and who became guided.'

Juz 17

322.1

(21) Al Anbiyaa' [The Prophets]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Their accounting drew {has drawn} itself near for the people, and [yet] they are in heedlessness, [~~as] ones who turn~~ {turning} away [in spirit].

[2] There **doesn't** come to them any **newly-produced** reminding {**No newly-produced** reminding comes to them} from their Lord except [that] they make themselves listen to it and [at the same time] {*while*} *they are playing*.

[3] Their hearts are [in a state of] **diversion**. And those who did {have done} wrong [have] kept the secret conversation {their secret conversations} secret. 'Is this [anyone] except {but} a human being of [the] like of you? So will you come to ~~the~~ sorcery, and [yet] *you see*?'

[4] He said 'My Lord knows the speech in the heavens and ~~the~~ Earth, and He is the All-Hearer, the All-Knowing.'

[5] Nay, rather they said 'Confusions of dreams. Nay, rather he intentionally fabricated it. Nay, rather he is a poet. So, he should *come* to us with a sign, like that {just as} was sent [to] the people of former ages.'

[6] Any town We destroyed ~~it~~ {which We destroyed} before them didn't believe {No town which We destroyed before them believed}. So will *they* believe?

[7] And We didn't send before you [anyone] {sent before you none} except {but} **men** We revealed to ~~them~~ {to whom We revealed}. So ask [the] People of the Reminding if you didn't use to know {~~haven't known~~}.

[8] And We didn't make them a body it {that} wouldn't eat ~~the~~ food, and they were not ones who stay perpetually.

[9] Then [later] {Thereafter}, We proved the promise true to them {to them that the promise was true}. So We saved them and whomever We would will, and We destroyed the ones who exceeded [all] bounds.

[10] We [have] *certainly* caused a Book to be sent down to you, in it {which} is your reminding. So don't you understand?

323.11

[11] And how many a town it {that} was ~~one that was~~ **wrongdoing** did We shatter and produce another People after it?

[12] Then, →**when**← they sensed Our [punishing] might, lo! *they were bolting off* from it.

Note: *rakaDa* indicates striking the ground hard in running, or impelling a horse to run by digging ones feet into its sides. See 38:42.

[13] 'Don't bolt off. And return to that which you were made to luxuriate in ~~it~~ {in which you were made to luxuriate}, and your dwellings, [so that] *perhaps* you will be questioned.'

[14] They said 'Oh, woe is us. Truly, we were {have been} wrongdoers.'

[15] So this (their call) {call of theirs} didn't cease until We made them [like] reaped grain; ~~ones who were~~ [like] silent, still ashes.

[16] And We didn't create the heaven and ~~the~~ Earth and what is between them both **playing** [**around**].

[17] **If** We had wanted **that** We {to} take a diversion for Ourselves, We *would* have taken it for Ourselves from Our Own Selves, if We were Doers [of such a thing].

[18] Nay, rather We hurl↓↓ the truth against ~~the~~ falsehood, so it smashes its skull in, then lo! it ~~is a thing that~~ passes away. And there will be ~~the~~ woe for you due to what you attribute.

[19] And to Him [belongs] whoever is in the heavens and ~~the~~ Earth. And whoever is in His vicinity, they don't consider themselves too great for His worship, and they don't become fatigued.

[20] They glorify ~~the~~ night and ~~the~~ day—they don't flag.

[21] Or did they take {have they taken} gods for themselves from ~~the~~ Earth *they* {*who*} *revivify*?

[22] **If** there had been in both of them gods excepting Allaah, they would both have become *corrupted*. So, [the] Immaculacy of Allaah, Lord of the Throne…, above what they attribute!

Note: *illaa* (excepting) rather than *min doon* (besides), as if they were there with Allaah (a.w.j.), He would still have full control.

[23] He isn't questioned about what He does, and [yet] *they* will be questioned.

[24] Or did they take {have they taken} for themselves gods other and better than {besides} Him? Say 'Produce your proof. This is [the] Reminding of the ones with me and [the] Reminding of the ones before me.' Nay, but most of them don't know the truth, so they ~~are ones who~~ turn away [in spirit].

324.25

[25] And We didn't send any {sent no} Messenger from [times] before {in times before} you except [that] We revealed to him *that* there is no god except {but} Me, so worship Me.

[26] And they said 'The All-Merciful took a son for Himself.' His Immaculacy…! Nay, rather [they are] **honoured** slaves.

Note: See Tafseer al Jalaalayn

[27] They don't precede Him with {in} ~~the~~ speech, and *they act* [in accordance] with His order.

[28] He knows what is between their hands {clearly before them} and what is behind them, and they don't intercede except for whomever He will have approved, and they are ~~ones who are~~ afraid due to dread of Him.

[29] And whoever of them says 'I am a god other and lesser than {besides} Him' then that [one] We will recompense [with] Hell. Like that {In that way,} We recompense the wrongdoers.

[30] And haven't those who [have] disbelieved seen *that* the heavens and ~~the~~ Earth were both a sewn-together entity, then We rent them both asunder, and We made from ~~the~~ water every living thing? So don't they believe?

Note: See 24:45 where *maa'* (water) and *KHalaqa* (created) are used, then 25:54.

[31] And We made **firm mountains** [be] {placed firm mountains} in the ground, [in case] that {lest} it shake with them, and We made in them mountain-valley passes [as] ways, [so that] *perhaps* (hopefully) they would become guided.

Note: See 16:15

[32] And We made the sky a **protected** ceiling, and [yet] they ~~are ones who~~ turn away [in spirit] from its signs.

[33] And He is the One Who created the night and the day, and the sun and the moon. All swim in an orbit.

[34] And We didn't assign ~~the~~ eternity to a human being from [times] before {anytime before} you, so if you will have died {**die**}, then would they ~~be the ones who~~ stay perpetually?

[35] Each soul will be a taster of ~~the~~ death, and We test you with ~~the~~ bad and ~~the~~ good [as] a *fitnah*. And to us you will be returned.

Note: Differentiating between *balaa'* and *fitnah*.

325.36

[36] And ↓when↓ those who [have] disbelieved will have seen {**see**} you, they purposely take you [as] not except {but} [an object of] mockery. 'Is this the one who mentions your gods?' And [yet] *they*, they are disbelievers in the mentioning of the All-Merciful.

[37] The human was created from haste. I **will** show you My signs, so don't ask me to hasten.

[38] And they say 'When will {might} this ~~the~~ promise be, if you will have been {**are**} ~~ones who are~~ true [in what you say]?!'

[39] **If** [only] those who [have] disbelieved knew of [the] time they don't restrain the Fire from their faces, and not {nor} from their backs, and *they are not helped*.

[40] Nay, rather it comes to them suddenly, so it confounds them. Then they are not capable of its turning back {turning it back}, and *they are not granted* [*any*] *respite*.

[41] And Messengers were *certainly* mocked from [times] before {in times before} you, then what they used to mock ~~it~~ beset those who made fun of them.

[42] Say 'Who keeps you safe by ~~the~~ night and ~~the~~ day from the All-Merciful?' Nay, but they ~~are ones who~~ turn away [in spirit] from [the] Reminding of their Lord.

[43] Or are there for them {do they have} gods preventing [attacks on] them other and better than {besides} Us? They are not capable of helping themselves, and *they don't protect* from Us.

[44] Nay, rather We let these and their forefathers enjoy, until the term of life lasted long {a long time} to {for} them. So, don't they see *that* We come [at] the land, reducing it from its outer edges? So will *they* be the victors?

326.45

[45] Say 'I only warn you by [means of] the Revelation.' And [yet] the deaf don't hear the invitation, [even] ↓when↓ they are warned [and warned].

Notes: *maa* here emphasises the frequency of being warned. There is no Form II of *naTHara*.

Form I (*yunTHaroona*) is used to mean 'warn' for the only time here. Form IV is used everywhere else, e.g. *yunTHaroo* (14:52). See also 18:56, 36:6 and 46:3.

[46] And *if* a whiff of your Lord's punishment touched them, they would most definitely say 'Oh, woe is us. Truly, we were wrongdoers.'

[47] And We will set up ~~the~~ equitable scales for [the] Day of ~~the~~ Standing, then a soul isn't wronged a [single] thing. And [even] if it will have been [the] weight of a grain of mustard, We will have brought it, and it will have been sufficient with Us [as] Reckoners.

[48] And We *certainly* gave Moses and Aaron the Criterion, and an illumination, and a Reminding for the ones who have *taqwaa* {are fearfully aware};

[49] those who are in dread of their Lord in the unseen, and ~~they~~ are ~~ones who are~~ afraid of the Hour.

[50] And this is a **blessed** Reminding We [have] caused ~~it~~ to be sent down {which We [have] caused to be sent down}. So are you deniers of it?

[51] And We *certainly* gave Abraham his rectitude from [a time] before {sometime before}, and We were Knowers [in connection] with {all about} him.

[52] ←When he said to his father and his People 'What are these ~~the~~ sculpted likenesses {statues} ~~the one{s}~~ which you are cleavers to ~~them~~ {to which you are cleavers {you cleave}}?'

[53] they said 'We found our forefathers [as] worshippers to {of} {rendering worship to} them.'

[54] He said '*Certainly*, you and your forefathers were in a *mubeen* {**clear**} straying.'

[55] They said ‘Did {Have} you come to us with the truth, or are you from [among] the ones who play [around]?’

[56] He said ‘Nay, rather your Lord is [the] Lord of the heavens and ~~the~~ Earth; the One Who created them from nothing. And I am from [among] the witnesses to that.

[57] And, by Allaah, I will most definitely plot [against] your idols after [the situation] **that** you turn <your turning,> **having [your] backs turned**.’

327.58

[58] So he made them broken pieces, except a large one of them, [so that] *perhaps* they would return to it.

[59] They said ‘Who did {has done} this with our gods? Truly, he is definitely from [among] the wrongdoers.’

[60] They said ‘We heard a young boy mentioning them. It is said of him {He is called} Abraham.’

[61] They said ‘Then bring him before the people’s eyes, [so that] *perhaps* they will witness.’

[62] They said ‘Did *you* do this with our gods, oh Abraham?’

[63] He said ‘Nay, rather this, [the] big one of them, did it. So ask them, if they used to speak {~~have been speaking~~}.’

[64] So they returned [their attention] to themselves, then said ‘Truly you, *you* are the wrongdoers.’

[65] Then [later] {Thereafter}, they were turned upside down on their heads {they did a complete about-face}. ‘You *certainly* knew [that] these **don’t** speak.’

[66] He said ‘So do you worship other and lesser than {besides} Allaah that which doesn’t benefit you a [single] thing, and doesn’t harm you?

[67] Uff to you and to what you worship other and lesser than {besides} Allaah. So don’t you understand?’

[68] They said ‘Burn him and help your gods, if you will have been {**are**} doers [of something] {are going to do something}.’

[69] We said ‘Oh fire, be cool and safe to Abraham.’

[70] And they intended a plot [in connection] with him, so We made them the greatest losers.

[71] And We delivered him and Lot to the land ~~the one~~ which We [have] bestowed blessings in ~~it~~ {in which We [have] bestowed blessings} for the Worlds [of man and *jinn*].

[72] And We granted Isaac to him, and Jacob [as] a voluntary addition, and We made all [of them] ~~ones who were~~ righteous.

328.73

[73] And We made them leaders, guiding [in accordance] with Our order. And We revealed to them [the] doing of ~~the~~ [future] good deeds and [the] establishment of the ritual prayer and [the] giving of the *zakaah*, and they were worshippers of Ours {ones who rendered worship to Us}.

[74] And We gave Lot judgment and knowledge, and We delivered him from the town ~~the one~~ which used to perform ~~the~~ bad deeds. Truly, they were an **iniquitous** People of evil nature.

[75] And We made him enter into Our Mercy. Truly, he was from [among] the ~~ones who were~~ righteous.

[76] And [there was] Noah, ←when he called out from [a time] before {sometime before}, so We became responsive to him, then delivered him and his family from the tremendous anxiety.

[77] And We helped him against the People ~~those~~ who falsely denied Our signs. Truly, they were a People of evil nature, so We drowned [the] whole lot of them.

[78] And David and Solomon, ←when they both judged in [relation to] {concerning} the tillage, ←when [the] sheep of the People pastured in it at night without a shepherd. And We were Witnesses to their judgment.

[79] Then We made Solomon understand it. And [to] each We gave judgment and knowledge. And We subjected the mountains, glorifying [along] with David, and the bird{s} {as did the birds}. And We were [the] Doers.

[80] And We taught him [the] manufacture of a coat of mail for you, in order {so} that it [may] act as a defence for you against your battle. So will you be ~~ones who are~~ thankful?

[81] And for Solomon: the violent wind, it {which} would run [in accordance] with his command to the land ~~the one~~ which We [have] bestowed blessings in ~~it~~ {in which We [have] bestowed blessings}. And We were Knowers [in connection] with {of} everything.

329.82

[82] And of the devils was he who would dive for him and would perform work other than that. And We were Guardians for them.

[83] And Job, ←when he called out to his Lord →that→ {:} 'I, ~~the~~ harm [has] touched me, and You are [the] most Merciful of the ones who show mercy.'

[84] So We became responsive to him, then removed what [there was] of harm on him, and We gave him his family and [the] like of them [along] with them [as] a Mercy from Our presence, and [as] a reminder for the worshippers.

[85] And Ishmael and Idrees and *THu-l Kifl*—all were from [among] the ~~ones who are~~ patient.

[86] And We made them enter into Our Mercy. Truly, they were from [among] the ~~ones who were~~ righteous.

[87] And *THa-n Noon*, ←when he went off [in a state of] anger, then thought ~~[it to be the case]~~ **that** We **would not** have power over him. Then he called out in the manifold darknesses →that→ {:} 'There is no god except {but} You. Your Immaculacy…! Truly, I was {have been} from [among] the wrongdoers.'

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for opinions on *naqdira*. Jonah's (a.s.) thinking that Allaah (a.w.j.) would have no power over him can be attributed to his being enraged at the time, thus temporarily affecting his judgment.

[88] So We became responsive to him and delivered him from ~~the~~ anguish, and like that {in the same way,} We save the believers.

[89] And Zachariah ←when he called out to his Lord 'My Lord, don't leave me solitary {~~without an heir~~}, and [yet] {even though} You are the best of ~~the~~ inheritors.'

[90] So We became responsive to him, and We granted John to him, and We made his marriage partner sound for him. Truly, they used to strive to hasten in ~~the~~ [future] good deeds, and would supplicate Us [in] deep longing and fearful caution. And they were ~~ones who were~~ humble before Us.

330.91

[91] And she who safeguarded her private part, then We breathed into her [by means] of Our Spirit. And We made her and her son a sign for the Worlds [of man and *jinn*].

Note: *min roo<u>h</u>i-naa* has a different meaning here and in 66:12 than in 15:29, 32:9 and 38:72.

[92] 'Truly, this, your community, is a single community, and I am your Lord, so worship Me.'

Note: c.f. 23:52

[93] And [yet] they made their affair to be cut up between themselves. All ~~are ones who~~ will return to Us.

[94] So, whoever performs [some] of the ~~things~~ [deeds] which are righteous {**righteous** deeds}, and he is a believer, then there will be no disacknowledgment of his effort, and truly, We are Writers {record [it]} for him.

[95] And there is a prohibition on a town We [have] destroyed ~~it~~ {which We [have] destroyed}—*that* they don't return

[96] until ↓when↓ Gog and Magog will have been let open {out} and *they slide down* from every high ground,

[97] and the true promise will have drawn itself near. Then lo! it will be a raised, fixed thing—the sights of those who will have disbelieved. 'Oh, woe is us. We were certainly in heedlessness of this. Nay, rather we were wrongdoers.'

[98] "Truly, you and what you worship other and lesser than {besides} Allaah will be [the] fuel of Hell. You will ~~be ones who~~ come up to it.

[99] **If** these had been gods, they wouldn't have [even] come up to it, and [yet] all will ~~be ones who~~ stay in it perpetually."

[100] There will be sighing in it for them {Sighing will be their lot in it}, and [yet] *they don't hear* in it.

[101] Truly, those who ~~the~~ everlasting good [has] preceded for them {those for whom everlasting good [has] preceded} from Us, those will be ~~ones who are~~ distanced from it.

331.102

[102] They don't hear its faintest sound, and they will be [~~in a state of~~] **staying** perpetually in what their souls ardently desired for themselves.

[103] The Greatest Terror doesn't grieve them, and the Angels receive them [with] 'This is your Day ~~the one~~ which you used to be promised.'

[104] [The] Day We roll up ~~the~~ heaven like [the] rolling of ~~the~~ scroll{s} for the books. Like what {Just as} We initiated [the] first creation, We cause it to return [in a new state]. A promise [binding] on Us. Truly, We will [ever] have been Doers.

Note: See Tafseer ibn Katheer for *sijill*.

[105] And We *certainly* wrote in the Writing {Zaboor} from [some time] after {sometime after} the Reminding →that→ {:} 'The Earth—My slaves ~~the ones~~ who were righteous {**righteous** slaves} will inherit it.'

[106] Truly, there is a *conveyance* in this for a People of worshippers.

[107] And We didn't send you except [as] {for any reason other than to be} a Mercy for the Worlds [of man and *jinn*].

[108] Say 'It is only revealed to me *that* your god is just a unitary god. So will you be ones who submitted {Muslims}?'

[109] So, if they will have turned themselves away {**turn themselves away**}, then say 'I [have] made you apprised in accordance with equity, and I know not is what you are being promised {whether what you are being promised is} near or far.

[110] Truly, He knows the openly conspicuous of ~~the~~ speech, and He knows what you conceal.

[111] And I know not—*perhaps* it is a *fitnah* for you, and an enjoyment up to an [unspecified] {some} time.'

[112] He said 'My Lord, judge with the truth.' "And our Lord is the All-Merciful, the One Who is **sought for help** against that which you are attributing."

332.1

(22) Al Hajj [The Pilgrimage]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Oh you, the people, have *taqwaa* {be fearfully aware} of your Lord. Truly, [the] vehement shaking of the Hour is a tremendous thing.

[2] [The] Day you see it, every nursing female will become diverted from what she made to suckle, and every possessor of {woman having} a load will give birth to her load. And you will see the people [in] states of intoxication, and [yet] they will **not be** [in] states of intoxication, ~~and~~ but [rather] Allaah's punishment is severe.

[3] And of the people is he who wrangles in [relation to] {concerning} Allaah with no knowledge, and makes himself carefully follow every rebellious devil

[4] he {who} it was {has been} prescribed concerning him *that* he who will have turned himself towards {**turns himself towards**} him, *that* then, he would cause him to go astray and would guide him to [the] punishment of the Blazing Fire.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer.

[5] Oh you, the people, if you will have been {**are**} in unsettling doubt of the Resurrection, then {well}, truly We created you from dust, then [later] {and thereafter}, from a drop [of semen], then [later] {and thereafter}, from an *'alaqah*, then [later] {and thereafter}, from a piece of chewed flesh (formed and unformed) in order that We {so as to} make [things] clear to you. And We make whatever We wish remain in the wombs up to a specified term, then [later] {and thereafter} We bring

you out [as] a child, then [later] {thereafter} in order that you <to thereafter> reach your strength of discernment. And of you is he who is taken fully [in death], and of you is he who is returned back to [the] worst [condition] of ~~the~~ age in *order* that from [a time] after [having] {after a period of} knowledge, he doesn't {not} know a [single] thing. And you see the earth **sterile**, then ↓when↓ We will have caused the water to be sent down {**cause** the water **to be sent down**} upon it, it will have stirred {**stirs**} and swelled {**swells**}, and will have caused {**causes**} [some] of every delightfully beautiful sort to grow.

Note: See Lane's Lexicon for meanings of *'alaqah*.

The *li* of *li-kay* (so that) indicates an explanation, and *kay* is *maSdaree*.

333.6

[6] That is by [reason] *that* {because} Allaah, *He* is the Truth, and [by reason] *that* He causes the dead to live, and [by reason] *that* He is [One] possessing power over everything,

[7] and [by reason] *that* the Hour is ~~a thing which is~~ coming ([there is] no unsettling doubt in [relation to] {concerning} it), and [by reason] *that* Allaah will resurrect ones who are in the graves.

[8] And of the people is he who wrangles in [relation to] {concerning} Allaah with no knowledge, and no {nor} guidance, and no {nor} an **illuminating** Book.

[9] Twisting his neck aside in order that he {to} cause [people] to go astray from [the] Way of Allaah. There will be disgrace for him in the world {~~He will have disgrace in the world~~}, and [on the] Day of ~~the~~ Standing We make him taste [the] punishment of ~~the~~ burning.

[10] 'That is by [reason of] {because of} what your hands sent ahead, and [by reason] *that* {because} Allaah **is** not One Who acts unjustly to the slaves.'

[11] And of the people is he who worships Allaah on a knife-edge, so if good will have struck {**strikes**} him, he will have been satisfied {**is satisfied**} with it, and if a *fitnah* will have struck {**strikes**} him, he will have turned himself about {**turns himself about**} on his face, changed {he **makes** an about-face}. He will have lost {**loses**} the world and the Hereafter. That, *it* is the *mubeen*, {**clear**}, continuing, induced loss.

[12] He supplicates other and lesser than {besides} Allaah that which doesn't hurt him, and that which doesn't benefit him. That, *it* is the far straying.

[13] He supplicates him who definitely his {whose} harm {*he whose harm*} is closer than his benefit. The patron is absolutely *evil* and the associate is absolutely *evil*.

[14] Truly, Allaah will make those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} enter Gardens; ~~the~~ rivers flowing

from under them {from under which rivers flow}. Truly, Allaah does whatever He wants.

[15] Whoever used to think [for certain] ~~[it to be the case]~~ **that** Allaah **will not** help him in the world and the Hereafter, then he should extend a rope to ~~the~~ heaven, then *cut off* [*his breathing*]. Then he should look at {consider} does his plot *do away* with {whether his plot *does away* with} what enrages [him].

334.16

[16] And like that {thus} We [have] caused it to be sent down [as] clear-proof signs, and [it is the case] *that* Allaah guides whomever He wants.

[17] Truly, those who [have] believed, and those who were Jews, and the Sabaeans, and the Christians, and the Magians, and those who committed *shirk*, truly, Allaah will make a decision between them [on the] Day of ~~the~~ Standing. Truly, Allaah is ~~a~~ Witness over everything.

Note: *faSala* carries a sense of separating between truth and falsehood, or the relative strengths of varying claims.

[18] Haven't you seen {considered} *that* Allaah, to Him prostrate whoever is in the heavens and whoever is on ~~the~~ Earth; and the sun and the moon; and the stars and the mountains; and ~~the~~ tree{s} and the moving creatures, and many of the people? And many, the punishment was rightly due upon them. And he whom Allaah humiliates, then there **isn't** any bestower of honour for him {he has **no** bestower of honour}. Truly, Allaah does whatever He wishes.

[19] These are two disputants {disputant groups} they both {who} will have argued with one another in [relation to] {concerning} their Lord, so those who will have disbelieved, garments of fire will have been hacked out for them. ~~The~~ Scalding water is poured from above their heads,

Note: See Tafseer al Jalaalayn for *two disputants*.

[20] what is in their bellies, and the {their} skins, are melted by it {by which what is in their bellies, and their skins, are melted}.

[21] And there are hooked rods of iron for them {~~they have hooked rods of iron~~}.

[22] [In] every what→ {case that} {Every time} they will have wanted **that** they {to} exit from it (due to anguish) they will have been caused to return back into it, and [told] 'Taste [the] punishment of ~~the~~ burning.'

[23] Truly, Allaah will make those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}. They are bedecked in them from {with some} bracelets of gold and pearl, and their clothing in them is silk {, in which

they are bedecked with bracelets of gold and pearl, and in which their clothing is silk}.

335.24

[24] And they will have been guided to the good of ~~the~~ speech, and they will have been guided to [the] Highway of the Praiseworthy.

[25] Truly, those who [have] disbelieved and **hinder** [others] from [the] Way of Allaah and the Sacred Mosque ~~the one~~ which We made ~~it~~ for the people (the one who remains dwelling in it and the desert dweller are equal), and whoever intends ~~the~~ heresy in it by wrongdoing, We will make him {them} taste [some] of a painful punishment.

[26] And ←when {there was the time} We assigned to Abraham [the] site of the House, →that→ {saying} 'Don't associate a [single] thing [as] a partner to Me, and [ritually] cleanse My House for the ones who circumambulate and the ones who stand and the ones who bow, [being] the ones who prostrate.

[27] And announce the Hajj ~~in~~ [amongst] the people. They will come to you on foot, and upon every [kind of] lean mount. They will come from every far-extending, mountain-valley pass

[28] in order that they {so as to} witness benefits {things of benefit} for them, and {to} mention Allaah's Name, on known days, over what He will have provided them of [the] beasts of ~~the~~ grazing livestock. So eat from them, and feed the poor one who is in adverse circumstances.

[29] Then they should finish their self-neglect, and ~~should~~ fulfil their vows, and ~~should~~ circumambulate at the Ancient House.'

[30] [That is] that. And whoever venerates [the] sacred matters of Allaah, then it is better for him in the sight of his Lord. And the grazing livestock were {have been} made lawful for you, except that which is recited before you. So shun the filth of ~~the~~ idols, and shun ~~the~~ deceptively false speech

336.31

[31] [as] *ḥunafaa'* to Allaah, not ones who associate partners with Him. And whoever associates partners with Allaah, then {well} it is just like that {as if} he fell from the sky, then the bird snatches {birds snatch} him away, or the wind blows with him into a far-off place.

Note: *ḥunafaa' is the plural of ḥaneef.*

[32] That [is how it is]. And whoever venerates [the] religious symbols of Allaah, then truly, it is from *taqwaa* of the hearts.

[33] There are benefits in them for you {You have benefits in them} up to a specified term. Then [later] {Thereafter}, their place of ritual slaughter is at the Ancient House.

[34] And for every community, We assigned a religious rite in order {so} that they [would] mention Allaah's Name over what He provided them of [the] beasts of ~~the~~ grazing livestock. So, your god is a unitary god, so submit to Him. And gladden [with glad tidings] the ones who lower themselves;

[35] those who, ↓when↓ Allaah will have been mentioned {**is mentioned**}, their hearts will have become timorous {**become timorous**}, and the ones who are patient over what will have struck {**strikes**} them, and the ones who establish the ritual prayer, and they {who} spend from what We [have] provided them.

[36] And the sacrificial camels and cattle, We appointed them for you [as] being from [among] [the] religious symbols of Allaah. There is good in them for you {~~You have good in them~~}, so mention Allaah's Name over them [in] set rows. Then, ↓when↓ their sides will have fallen lifeless {**fall lifeless**} to the ground, then eat from them, and feed the needy who don't ask and the needy who ask. Like that {In this way,} We [have] subjected them for you, [so that] *perhaps* (hopefully) you will be thankful.

[37] Their flesh~~es~~ **will not** reach Allaah, and not {nor} their blood~~s~~, ~~and~~ but ~~the~~ *taqwaa* from you reaches Him. Like that {In this way,} He [has] subjected them for you in order {so} that you [may] magnify Allaah on account of what→ {the fact that} He [has] guided you. And gladden the persistent doers of good [with glad tidings].

[38] Truly, Allaah repels [others] from those who [have] believed. Truly, Allaah doesn't like every ungrateful, treacherous [one].

337.39

[39] Permission was {has been} granted to those who are being fought, by [reason] *that* {because} they were {have been} wronged. And truly, Allaah is [One] possessing *power* over their help.

[40] Those who were expelled from their homes with no right; [for nothing] except {but} ~~[the case]~~ **that** they would say <their saying> 'Our Lord is Allaah.' And if not [for] Allaah's repelling of the people (some of them by [means of] ~~some~~ {others}), [the] monasteries, and churches, and synagogues, and [the] mosques in them {which} Allaah's Name is mentioned much would have been *demolished*. And Allaah most definitely helps whoever helps Him. (Truly, Allaah is *Strong*, Almighty).

Note: *Salawaatun* is the Hebrew word for Jewish places of worship.

[41] Those who, if We would have given them power and authority {**give** them **power and authority**} on ~~the~~ Earth, would have established {**establish**} the ritual prayer, and given {**give**} the *zakaah*, and enjoined {**enjoin**} ~~the~~ *ma'roof* and forbidden {**forbid**} from ~~the~~ *munkar*. And [the] resultant state of ~~the~~ affairs is up to Allaah.

[42] And if they are calling you a liar, then [the] People of Noah certainly falsely denied before them, and [so did] 'Aad, and Thamood,

[43] and [the] People of Abraham, and [the] People of Lot,

[44] and [the] companions of Midian. And Moses was [also] called a liar. So I gave a long period of enjoyment to the disbelievers, then [later] {then subsequently} I seized them. So how was My disapproval?

[45] So, how many a town We destroyed and [at the same time] {*while*} it was [in a state of] **wrongdoing**! So it is ~~one which is~~ deserted, collapsed in upon its roofs, and an **untended** well, and a **plastered** palace.

[46] So, haven't they travelled on the Earth so there will be hearts for them {they will have hearts} [to] understand with ~~them~~ {with which to understand}, or ears [to] hear with ~~them~~ {with which to hear}? So, truly, the sights are not blind, ~~and~~ but the hearts ~~the one{s}~~ that are in the chests are blind.

338.47

[47] And they ask you to hasten the punishment, and Allaah **will not** fail to fulfil His promise. And truly, with your Lord, a day is like a thousand year{s} of what you count.

[48] And how many a town I gave {have I given} a long period of enjoyment to ~~it~~ and [at the same time] {*while*} it was [in a state of] **wrongdoing**, then [later] {then subsequently} ~~I~~ seized it! And to Me is the journey's end.

[49] Say 'Oh you, the people, I am only a *mubeen* {**clear**} Warner for you.'

[50] So, those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} for them will be {~~they~~ will have} forgiveness and ~~a~~ generous provision.

[51] And those who will have striven in [relation to] {concerning} Our signs, **trying to incapacitate**, those will be [the] companions of the Hellfire.

[52] And We didn't send from [times] before {in times before} you any {sent from [times] before {in times before} you no} Messenger and no {~~nor a~~} Prophet except [that] ↓when↓ he recited, ~~the~~ Satan **cast**→ [something] into his recitation, so Allaah would abolish what ~~the~~ Satan would **cast**→, then [later] {then subsequently} Allaah would make His verses definitive. And Allaah is All-Knowing, All-Wise.

Note: The meanings of *tamannaa* and *umniyyati-hee* here are taken from *tafaaseer*, not dictionaries.

[53] [This was] in order {so} that He [could] make what ~~the~~ Satan **casts**→ a *fitnah* for those who in their {in whose} hearts is a sickness, and their {whose} hearts are ~~things which are~~ hard. And truly, the wrongdoers are in distant *schism*.

[54] And in order {so} that those who were given ~~the~~ knowledge know {{~~for~~} ~~those who were given knowledge~~ {~~to~~} ~~know~~} *that* it is the truth from your Lord, so they believe in it, then their hearts lower themselves to it. And truly, Allaah is [the] *Guide* of those who [have] believed, to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[55] And those who [have] disbelieved don't cease to be in doubt about it, until the Hour comes to them suddenly, or [the] punishment of a Day of Desolation comes to them.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *yawmin 'aqeem*.

339.56

[56] The Kingship on that Day will be for Allaah. He will judge between them. Then those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} will be in [the] Gardens of ~~the~~ Delight.

[57] And those who will have disbelieved and falsely denied Our signs, then those there will be a **humiliating** punishment for them {~~they~~ will have a **humiliating** punishment}.

[58] And those who emigrated in [the] Way of Allaah, then [later] {then subsequently} were {have been} killed, or [have] died, Allaah will most definitely provide them with ~~a~~ goodly provision. And truly, Allaah, *He* is [the] best of ~~the~~ providers.

[59] He will most definitely make them enter [with] a **being-entered** {an entering} they will be pleased with ~~it~~ {with which they will be pleased}. And truly, Allaah is *All-Knower*, Forbearing.

[60] That [is so]. And whoever will have retaliated {**retaliates**} with [the] like of what he was afflicted with ~~it~~, then [later] {and thereafter} will have been aggressed {**is aggressed**} against ~~him~~, Allaah will most definitely help him. Truly, Allaah is *Oft-Pardoning*, Forgiving.

[61] That is by [reason] *that* {because} Allaah makes the night enter into the day and makes the day enter into the night, and [by reason] *that* {because} Allaah is All-Hearing, All-Seeing.

Note: See 3:26-7

[62] That is by [reason] *that* {because} Allaah, *He* is the Truth, and [by reason] *that* {because} what they supplicate other and lesser than {besides} Him, it is ~~the~~ falsehood, and [by reason] *that* {because} Allaah, *He* is the Most High, the Great.

[63] Haven’t you seen {considered} *that* Allaah [has] caused water to be sent down from the sky, then the earth would become {becomes} ~~a thing which is~~ green? Truly, Allaah is Subtle, All-Aware.

[64] To Him [belong] what is in the heavens and what is on ~~the~~ Earth. And truly, Allaah, *He* is the One Free of Need, the Praiseworthy.

340.65

[65] Haven’t you seen {considered} *that* Allaah subjected for you what is on ~~the~~ Earth, and [that] ~~the~~ ship runs {ships run} upon the sea by His order, and [that] He restrains ~~the~~ heaven, [in case] that {lest} it fall on ~~the~~ Earth—except by His permission? Truly, Allaah is *Pitying*, Specifically-Merciful with the people.

[66] And He is the One Who caused you to live, then [later] {and thereafter} will cause you to die, then [later] {and thereafter} will cause you to live. Truly, the human is an *ingrate*.

[67] For every community We made a religious rite they were performers of ~~it~~ {which they were performers of}, so he {they} won’t {shouldn’t} *bandy arguments* with you {don’t let them *bandy arguments* with you} in [relation to] {concerning} the affair. And invite to your Lord. Truly, you are *on* ~~a~~ guidance ~~a thing~~ which is [permanently] straight {~~a~~ [**permanently**] **straight** guidance}.

[68] And if they wrangle with you, then say ‘Allaah is Most Knowing [in connection] with {about} what you perform.

[69] Allaah will judge between you [on the] Day of ~~the~~ Standing in [relation to] {concerning} that which you used to differ with one another in [relation to] {concerning} ~~it~~ {that in which you used to differ with one another}.’

[70] Haven’t you known {Do you not know} *that* Allaah knows what is in the heaven and ~~the~~ Earth? Truly, that is in a Book. Truly, that is easy to Allaah.

[71] And they worship other and lesser than {besides} Allaah that which He hasn’t sent down authorisation in [relation to] {concerning} it, and what there **is** not for them knowledge [in connection] with it {what they have no knowledge of}. And there **isn’t** any {is **no**} helper for the wrongdoers.

[72] And ↓when↓ Our clear-proof signs are recited before them, you will recognise the dislike on the faces of those who [have] disbelieved. They are near to launching an attack on those who recite Our signs before them. Say ‘So should I inform you of worse than that? The Fire Allaah [has] promised ~~it~~ {which Allaah [has] promised} those who [have] disbelieved. And the journey’s end is absolutely evil.’

341.73

[73] Oh you, the people, a similitude was {has been} set forth, so make yourselves listen carefully to it: truly, those whom you supplicate other and lesser than {besides} Allaah **will not** create a fly, ~~and~~ [even] **if** they gathered themselves together for it. And if the {a} fly snatches something away from them, they don't seek to rescue it from it. The seeker was weak, and [so was] the [thing] **sought**.

[74] They won't have measured {**don't measure**} Allaah [according to] [the] right of His measure. Truly, Allaah is *Strong*, Almighty.

[75] Allaah selects for Himself Messengers in preference, from the Angels and from the people. Truly, Allaah is All-Hearing, All-Seeing.

[76] He knows what is between their hands {clearly before them} and what is behind them, and [all] ~~the~~ affairs will be returned to Allaah.

[77] Oh you ~~those~~ who [have] believed, bow and prostrate and worship your Lord, and do good, [so that] *perhaps* (hopefully) you will be successful.

Juz 18

[78] And strive in {for the sake of} Allaah [with the] right of His striving. *He* [has] *selected* you for Himself, and didn't make any distressing difficulty [to be] {didn't place any distressing difficulty} <~~placed no distressing difficulty~~>upon you in ~~the~~ religion—[the] creed of your forefather Abraham. *He* named you "the ones who submitted {Muslims}" from [a time] before {in times before}, and in this, in order {so} that the Messenger [might] be a witness against you, and you [might] be witnesses against the people. So establish the ritual prayer and give the *zakaah*, and hold fast [in connection] with {to} Allaah. He is your Patron. So, He will have been the most excellent {**is** the **most excellent**} Patron, and He will have been the most excellent {**is** the **most excellent**} Helper.

Note: See Tafseer al Jalaalayn for '*witness against'*

342.1

(23) Al Mu'minoon [The Believers]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] The believers will have certainly been successful.

[2] Those who ~~they~~ are ~~ones who are~~ humble in their ritual prayers,

[3] and those who ~~they are ones who~~ turn away [in spirit] from ~~the~~ idle talk,

[4] and those who ~~they are ones who~~ perform {~~pay~~} the purification {*zakaah*},

Notes: See Tafseer al Jalaalayn Arabic (*mu'addoon*) and Lane's Lexicon a-d-y.

See Tafseer ibn Katheer and Lane's Lexicon for *zakaah* (purification).

[5] and those who ~~they are ones who~~ guard their private parts,

[6] except from their marriage partners, or what their right hands will have owned {**own**}, for then, truly, they are not ~~ones who are~~ blamed.

[7] So, whoever sought [anything] beyond that for himself, then those, *they* are the transgressors.

[8] And those who ~~they are ones who~~ observe their trusts and their covenant,

[9] and those who ~~they~~ keep constant guard over their ritual prayers.

[10] Those, *they* are the inheritors.

[11] Those who will inherit ~~the~~ Firdaws. They will ~~be ones who~~ stay in it perpetually {, in which they will ~~be ones who~~ stay perpetually}.

[12] And We *certainly* created the human from an extraction of clay.

Note: 'The human' refers specifically to the first human.

[13] Then [later] {Thereafter}, We made him a drop [of semen] in a firmly established resting place.

Note: The pronoun 'him' refers to 'the human' as the class of being.

[14] Then [later] {Thereafter}, We created the drop [of semen] [as] an *'alaqah* , then created the *'alaqah* [as] a piece of chewed flesh, then created the piece of chewed flesh [as] bones, then clothed the bones [in] flesh. Then [later] {Thereafter}, We produced him [as] another creation. So, blessed by Himself be Allaah, [the] best of ~~the~~ creators.

[15] Then [later] {Subsequently}, truly, after that you are ones who will *die*.

[16] Then [later] {Thereafter}, truly, [on the] Day of ~~the~~ Standing, you will be resurrected.

[17] And We *certainly* created above you seven stages [of heaven], and We were not ~~Ones Who were~~ unmindful about {of} the creation.

Note: for *Taraa'iq* (stages of heaven) see Tafseer al Jalaalayn and Lane's Lexicon.

343.18

[18] And We [have] caused water to be sent down from the sky [in accordance] with a measure, then ~~We~~ made it settle within the Earth. And truly, We ~~are Ones Who~~ have *power* over doing away with it.

[19] Then by [means of] it, We produced gardens of date-palms and grapevines for you. There are many kinds of sweet fruit in them for you {, in which you have many kinds of sweet fruit}, and you eat from them {from which you eat},

[20] and a tree it {that} comes out from Mount Sinai, producing ~~the~~ oil and a condiment for the ones who eat.

[21] And truly, there is a *lesson* for you in the grazing livestock. From what is in their bellies, We give you a drink to drink, and there are many benefits in them for you {you have many benefits in them}, and you eat from them.

Note: See 16:66

[22] And on them and on ~~the~~ ship{s} you are carried.

[23] And We *certainly* sent Noah to his People, so he said 'Oh my People, worship Allaah. There **isn't** any god other than Him for you {You **don't have** any god other than He}. So don't you have *taqwaa* {aren't you fearfully aware}?'

[24] Then the council of those who disbelieved from his People said 'This **isn't** except {but} a human being of [the] like of you. He {, who} wants **that** he {to} give himself superiority over you. And **if** Allaah had wished [it], He *would* have caused *Angels* to be sent down. We didn't hear [in connection] with {of} this among our forefathers of ~~the~~ former ages.

Note: *awwaloon* is an adjective here, but *former-ages forefathers* would be an overly-awkward translation.

[25] He is not except {but} a **man** in him {whom} is madness, so make yourselves wait expectantly [in connection] with him until an [unspecified] {some} time.'

[26] He said 'My Lord, help me by [reason of] {because of} what→ {the fact that} they [have] called me a liar.'

[27] So We revealed to him →that→ {:} 'Construct the ship in Our Eyes and Our Inspiration. Then, ↓when↓ Our order will have come {**comes**}, and the *tandoor* will have welled over {**wells over**}, then introduce into it two of every paired things, and your family, except for him of them whom the statement [has] preceded against him {against whom the statement [has] preceded}. And don't address Me in [relation to] {concerning} those who did {have done} wrong. Truly, they will be ~~ones who are~~ drowned.

344.28

[28] Then, ↓when↓ you will have settled {**settle**} (you and whoever is with you) upon the ship, then say "~~The~~ {All} praise [belongs] to Allaah; the One Who delivered us from the **wrongdoing** People."

[29] And say “My Lord, cause me to land [at] a **blessed place landed at**, and You are [the] best of the ones who bring to land.”’

[30] Truly, there are *signs* in that, and truly, We will [ever] have been *Testers* {*testing*}.

[31] Then [later] {Thereafter}, from [some time] after {sometime after} them, We produced another generation.

[32] Then We sent ~~in~~ [amongst] them a Messenger from [among] themselves, →that→ {saying} ‘Worship Allaah. There **isn’t** any god other than Him for you {You **don’t have** any god other than He}. So don’t you have *taqwaa* {aren’t you fearfully aware}?’

[33] And the council of his People (those who disbelieved and falsely denied [the] meeting of the Hereafter, and We made them luxuriate in the life of the world) said ‘This **is not** except {but} a human being of your like. He {, who} eats from what you eat from ~~it~~, and drinks from what you drink.

[34] And *if* you will have obeyed {**obey**} a human being of [the] like of you, truly you would be *losers* in that case.

[35] Does he promise you *that* ↓when↓ you will have died and will have become dust and bones, *that* you will be ~~ones who will be~~ brought out?

[36] Far-fetched, far-fetched regarding what you are promised.

[37] It is not except {but} our life of the world. We die, and we live, and we **are not** ~~ones who are~~ resurrected.

[38] He is not except {but} a **man** he {who} intentionally fabricated a lie about Allaah, and we **are not** believers ~~for~~ {of} him.’

[39] He said ‘My Lord, help me by [reason of] {because of} what→ {the fact that} they [have] called me a liar.’

[40] He said ‘After just a little [while], they will most definitely become ~~ones who are~~ regretful.’

[41] So the Cry seized them [in accordance] with the truth, then We made them [as] flotsam. So a far removal for the **wrongdoing** People.

[42] Then [later] {Thereafter}, from [some time] after {sometime after} them, We produced other generations.

345.43

[43] Any community **doesn’t** outstrip {There **isn’t** any {is no} community it {which} outstrips} its term, and they **don’t** procure a delay.

[44] Then [later] {Thereafter}, We sent Our Messengers [in] succession. [In] every what→ {case that} {Every time} its Messenger came to a community, they called him a liar, so We made some of them follow some {others}, and We made them to be tales. So a far removal for a People they {who} wouldn't believe.

[45] Then [later] {Thereafter}, We sent Moses and his brother Aaron with Our signs and a *mubeen* {**clear**} authorisation

[46] to Pharaoh and his council. Then they considered themselves great, and they were a People ~~ones~~ who thought highly of themselves.

[47] So they said 'Shall we believe ~~for~~ two human beings of our like, and [yet] their People are ~~ones who are~~ submissive and obedient to us?'

[48] Then they called them both liars, so became from [among] the ~~ones who were~~ destroyed.

[49] And We *certainly* gave Moses the Book, [so that] *perhaps* (hopefully) they would become guided.

[50] And We made [the] son of Mary and his mother a sign. And We gave them both shelter at a hill having a quiet resting place and a flowing spring.

[51] 'Oh you, the Messengers, eat of the good things and perform the thing {that} which is righteous. Truly, I am All-Knower [in connection] with {about} what you perform.

[52] And truly, this, your community, is a single community, and I am your Lord, so have *taqwaa* {be fearfully aware} of Me.'

[53] Then they made their affair to be cut up between them [into] writings. Each faction rejoicing in what was present with them {in their possession}.

[54] So leave them in their submersion [in ignorance] until an [unspecified] {some} time.

[55] Do they reckon *that* [in] what We make them abundant in ~~it~~ of wealth and sons,

[56] We are hastening in ~~the~~ [future] good things for them? Nay, rather they are not cognisant.

[57] Truly, those who ~~they~~ are ~~ones who are~~ afraid due to dread of their Lord,

[58] and those who ~~they~~ believe in [the] signs of their Lord,

[59] and those who ~~they~~ don't associate partners with their Lord,

[60] and those who give what they will have given {**give**} and [at the same time] {*while*} their hearts are apprehensive *that* they ~~are ones who~~ will return to their Lord—

[61] those strive to hasten in ~~the~~ [future] good deeds, and *they* are the ones who outstrip [others] to them.

[62] And We don't task a soul [with anything] except {but} its capacity. And with Us is a Book it {that} speaks [in accordance] with the truth, and *they are not wronged*.

[63] Nay, but their hearts are in a submersion [of ignorance] of this, and they have deeds other and baser than {besides} that, they are performers of them {which they are performers of}

[64] until, ↓when↓ We will have seized with the punishment their ones who were {have been} made to live a life of luxury, behold! *they will cry for help*.

[65] 'Don't cry for help today. Truly, you will not be helped against Us.

[66] My signs certainly used to be recited before you, then you used to recoil on your heels,

[67] **considering yourselves great** by [means of] it; talking foolishly [in] discourse by night.'

Note: See Tafseer ibn Katheer.

[68] So, haven't they made themselves analyse the utterance, or did {has} there come to them what hadn't come to their forefathers of ~~the~~ former ages?

[69] Or haven't they recognised their Messenger, so they are deniers of him?

[70] Or do they say 'There is madness in him'? Nay, rather he came {has come} to them with the truth, and [yet] most of them ~~are ones who~~ dislike the truth.

[71] And **if** the truth [had] made itself carefully follow their whims, the heavens and ~~the~~ Earth and whoever was in them would have become *corrupted*. Nay, rather We [have] brought them their reminding, then they ~~are ones who~~ turn away [in spirit] from their reminding.

[72] Or do you ask them [for] a payment? For [the] payment of your Lord is better, and He is the best of ~~the~~ providers.

[73] And truly, you *invite* them to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[74] And truly, those who don't believe in the Hereafter ~~are ones who~~ *veer* from the Highway.

[75] And **if** We had shown them Mercy and removed what [there was] of harm on them, they would have *persisted* [in] wandering blindly in their inordinate transgressing.

[76] And We *certainly* seized them with the punishment, then they didn't surrender themselves to their Lord, and they **wouldn't** abase themselves in supplication

[77] until, ↓when↓ We opened upon them a gate possessing a severe punishment, then lo and behold! they were ~~ones who were~~ silent with grief in it.

[78] And He is the One Who produced ~~the~~ hearing, and ~~the~~ sights {sight}, and ~~the~~ [inner] hearts for you. You are thankful just little.

[79] And He is the One Who [has] created you [in large numbers] on ~~the~~ Earth, and to Him {Whom} you will be gathered and driven.

[80] And He is the One Who causes life and causes death, and [the] alternating of the night and the day is due to Him. So don't you understand?

[81] Nay, rather they [have] said [the] like of what the people of former ages said.

[82] They said 'Huh? ↓When↓ we will have died and become dust and bones, will we truly be ~~ones who are~~ *resurrected*?

[83] We were *already* {have *already* been} promised this—we and our forefathers—from [times] before {in times before}. This is not except {but} [the] fables of the people of former ages.'

[84] Say 'To whom [belong] ~~the~~ Earth and whoever is on it, if you used to know?'

[85] They **will** say 'To Allaah.' Say 'So don't you keep [it] in mind?'

[86] Say 'Who is [the] Lord of the seven heavens and [the] Lord of the Tremendous Throne?'

[87] They **will** say '[They belong] to Allaah.' Say 'So don't you have *taqwaa* {aren't you fearfully aware}?'

[88] Say 'Who [is it that] in His Hand is the Kingdom of everything, and *He* guarantees protection, and [yet] he is not guaranteed protection {no-one is guaranteed protection} against Him, if you used to know?'

Note: The only instance of the lack of *ahad* or *illaa* to derive *no-one*.

[89] They **will** say '[It belongs] to Allaah.' Say 'So however are you bewitched?'

348.90

[90] Nay, rather We [have] brought them the truth, and truly, they are *liars*.

[91] Allaah didn't take any son for Himself, and there wasn't any god with Him. Each god would have *gone off* with what it created in that case. And some of them would have gained *ascendency* over some {others}. [The] Immaculacy of Allaah…, above what they attribute!

[92] Knower of the Unseen and the Witnessed, so He will have been exalted {**is exalted**} above what they associate.

[93] Say 'My Lord, if You ever *show* me what they are promised,

[94] my Lord, then don't make me [be] {put me} ~~in~~ [amongst] the **wrongdoing** People.'

[95] And truly, We ~~are Ones Who~~ have *power* over [the situation] **that** We show <Our showing> you what We promise them.

[96] Repel the evil deed with ~~the one~~ {that} which ~~it~~ is better. We are [the] Most Knowing [in connection] with {about} what they attribute.

[97] And say 'My Lord, I take refuge in You from [the] goadings of the devils.

[98] And I take refuge in You, my Lord, [in the case] **that** they become <from their becoming> present with me.'

[99] Until ↓when↓ ~~the~~ death will have come to one of them, he will have said 'My Lord, return me,

[100] [so that] *perhaps* I [can] perform that which is righteous in [relation to] {concerning} what I left behind.' Certainly not! Truly, it is [just] a word he is a speaker of ~~it~~ {which he is a speaker of}, and from behind them is a separating barrier up to [the] Day they are resurrected.

[101] Then, ↓when↓ the Trumpet will have been blown into, then there are no [more] blood relationships between them on that Day, and they don't question one another.

[102] Then he who his {whose} scales will have been heavy, then {~~well~~} those, *they* will be the ~~ones who are~~ successful.

[103] And he who his {whose} scales will have been light, then {~~well~~} those are the ones who will have lost themselves, [~~in a state of~~] **staying** perpetually in Hell.

[104] The Fire scorches their faces and [at the same time] {*while*} they ~~are ones who~~ grimace in it.

349.105

[105] 'Did My signs not used to be recited before you, then you used to falsely deny them?'

[106] They will have said ‘Our Lord, our wretchedness was victorious over us, and we were an **astray** People.

[107] Our Lord, take us out from it. Then, if we reverted, then truly, we would be wrongdoers.’

[108] He will have said ‘Be driven away into it [like a feral dog], and don’t speak with Me.

[109] Truly, there was a group of My slaves they {who} would say “Our Lord, we [have] believed, so forgive for us, and have mercy on us, and You are the best of the ones who show mercy.”

[110] Then you purposely took them [as an object of] fun until they made you forget My Reminding, and you used to laugh at them.

[111] Truly, I [have] recompensed them today (by [reason of] {because of} what→ {the fact that} they had patience) *that* they, *they* are the attainers [of their goal].’

[112] He will have said ‘How many number of years did you tarry on ~~the~~ Earth?’

[113] They will have said ‘We tarried a day, or some {part} of a day. So ask the ones who keep count.’

[114] He will have said ‘You tarried not except {but} a little, **if** [only it were the case] *that* you’d used to know.

[115] So did you reckon *that* We created you just [as] a pointless amusement, and *that* you wouldn’t be returned to Us?’

[116] So Allaah, the King, the Truth, will have been exalted {**is exalted**}. There is no god except {but} Him, [the] Lord of the Honourable Throne.

[117] And he who supplicates another god [along] with Allaah, there is no proof for him {he has no proof} [in connection] with {for} it. Then his accounting is only with his Lord. Truly, the disbelievers are not successful.

[118] And say ‘My Lord, forgive and be merciful, and You are the best of the ones who show mercy.’

350.1

(24) An-Noor [The Light]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] A *soorah* We [have] caused ~~it~~ to be sent down {which We [have] caused to be sent down}, and [have] made ~~it~~ {~~which We [have] made~~} obligatory. And We [have] caused clear-proof verses to be sent down in it {, and in which We [have] caused

clear-proof verses to be sent down} [so that] *perhaps* (hopefully) you keep [it] in mind.

[2] The fornicatress and the fornicator: then flog each one of them both a hundred of a lash {lashes}. And pity [in connection] with {for} them doesn't {mustn't} take hold of you in Allaah's religion, if you used to believe {have believed} in Allaah and the Last Day. And a group of the believers should witness their punishment.

Note: *kuntum tu'minoon* has a literal meaning of *have been believing*.

[3] The fornicator doesn't take in marriage [anyone] {takes no-one in marriage} except {but} a fornicatress or a female who commits *shirk*. And the fornicatress, he doesn't take her in marriage {no-one takes her in marriage} except {but} a fornicator or a male who commits *shirk*. And that was {has been} made unlawful to the believers.

[4] And those who cast [accusations] [at] chaste, married women, then [later] {then subsequently} haven't come with four witnesses, then flog them eighty of a lash {lashes}, and don't accept a testimony of theirs—*ever*. And those, *they* are the **iniquitous**.

[5] Except those who will have turned in repentance {**turn in repentance**} from [some time] after {sometime after} that and reformed themselves {**reform themselves**}, then truly, Allaah is Forgiving, Specifically-Merciful.

[6] And those who cast [accusations] [at] their marriage partners, and there haven't been [any] witnesses for them {~~they~~ have had no witnesses} except {but} themselves, then [the] testimony of one of them will be four testimonies by Allaah [that] truly, he *is indeed* from [among] the ones who are true [in what they say],

[7] and the fifth *that* Allaah's curse be upon him if he was from [among] the liars.

[8] And the punishment will be averted from her [in the case] **that** she bears <by her bearing> witness four testimonies by Allaah [that] truly, he *is indeed* from [among] the liars,

[9] and the fifth *that* Allaah's anger be upon her if he was from [among] the ones who are true [in what they say].

[10] And if not [for] Allaah's Grace to you and His Mercy, and *that* Allaah is Ever-Returning of His Favour, All-Wise…

351.11

[11] Truly, those who came with the twisted lie are a united group from [among] you. Don't reckon it is bad for you; rather it is good for you. For every man of them will be that which of the sin he made himself earn, and the one from [among] them who

turned himself towards the major part of it there will be a tremendous punishment for him {~~he~~ will have a tremendous punishment}.

[12] Why, ←when you [all] heard it, didn't the believing men and the believing women think good [in connection] with {of} themselves and say 'This is a *mubeen* {**clear**}, twisted lie'?

Note: *law* is an optative particle.

[13] Why didn't they produce four witnesses to it? So, ←when they haven't come with ~~the~~ witnesses, then those, in the sight of Allaah, *they* are the liars.

[14] And if not [for] Allaah's Grace to you, and His Mercy, in the world and the Hereafter, a tremendous punishment *would* have touched you in [relation to] {concerning} what you spoke at great length in [relation to] {concerning} ~~it~~;

[15] ←when you were receiving it by [means of] your tongues, and were saying with your mouths what there **is** not for you [any] {you **have** no} knowledge [in connection] with {about} ~~it~~. And you were reckoning it to be a thing of insignificance, and [yet] it was a great thing in the sight of Allaah.

[16] And why, ←when you [all] heard it, didn't you say 'It **isn't** for us **that** we {to} speak to ourselves {one another} [in connection] with {about} this. Your Immaculacy…! This is an enormous, shocking slander.'?

[17] Allaah admonishes you, [in case] that {lest} you ever revert to [the] like of it, if you will have been {**are**} believers.

[18] And Allaah clarifies the verses to you, and Allaah is All-Knower, All-Wise.

[19] Truly, those who love ~~[the situation]~~ **that** ~~the~~ obscenity in [relation to] {concerning} those who [have] believed becomes <to become> spread, there will be a painful punishment for them {~~they~~ will have a painful punishment} in the world and the Hereafter. And Allaah knows, and *you* know not.

[20] And if not [for] Allaah's Grace to you and His Mercy, and *that* Allaah is Pitying, Specifically-Merciful…

352.21

[21] Oh you ~~those~~ who [have] believed, don't make yourselves carefully follow [the] footsteps of ~~the~~ Satan. And whoever makes himself carefully follow [the] footsteps of ~~the~~ Satan, then truly, he orders ~~the~~ obscenity and ~~the~~ *munkar*. And if not [for] Allaah's Grace to you and His Mercy, anyone of you wouldn't ever have become pure {no-one {none} of you would ever have become pure}, ~~and~~ but Allaah purifies whomever He wishes, and Allaah is All-Hearer, All-Knowing.

[22] And [the] possessors of {~~those having~~} ~~the~~ Grace and ~~the~~ abundance from [among] you don't {shouldn't} make themselves forswear **that** they {to} give <giving> [to] the ones possessing the closeness {relatives} and the destitute ~~ones~~ and the emigrants in [the] Way of Allaah. And they should pardon and should turn the sides of their faces. Don't {Wouldn't} you love ~~[the case]~~ **that** Allaah forgives {to forgive} for you? And Allaah is Forgiving, Specifically-Merciful.

[23] Truly, those who cast [accusations] [at] the inadvertent, believing, chaste women will have been cursed in the world and the Hereafter, and there will be a tremendous punishment for them {they will have a tremendous punishment}.

[24] [The] Day their tongues and their hands and their feet testify against them [in connection] with {about} what they used to perform,

[25] that Day, Allaah pays them in full their rightful due, and they know *that* Allaah, *He* is the *mubeen* {**clear**} Truth.

[26] ~~The~~ Bad women are for ~~the~~ bad men, and ~~the~~ bad men are for ~~the~~ bad women. And ~~the~~ good women are for ~~the~~ good men, and ~~the~~ good men are for ~~the~~ good women. Those are ~~ones who are~~ declared innocent of what they say. For them will be {They will have} forgiveness and ~~a~~ generous provision.

[27] Oh you ~~those~~ who [have] believed, don't enter houses other than your houses until you ask permission to join their company, and you offer the *salaam* upon their occupants. That is better for you, [so that] *perhaps* (hopefully) you keep [it] in mind.

353.28

[28] So, if you haven't found a [single] one {anyone} [else] {have found no-one} in them, [even] then, don't enter them until permission is given to you. And if it will have been said {**is said**} to you 'Return' then return. It is purer for you. And Allaah is All-Knower [in connection] with {about} what you perform.

[29] It **is** not a misdemeanour [charged] against you ~~[in the case]~~ **that** you enter **uninhabited** houses <Your entering *uninhabited* houses **is** not a misdemeanour [charged] against you.> There is ~~a~~ provision in them for you {You have provision in them}. And Allaah knows what you make manifest and what you conceal.

[30] Say to the believing men [that] they [should] {~~to~~} lower [some] of their sights {gaze~~s~~} and guard their private parts. That is purer for them. Truly, Allaah is All-Aware [in connection] with {of} what they knowingly do.

Note: *min* prevents it being a universal command. See 49:3.

[31] And say to believing women [that] they [should] {~~to~~} lower [some] of their sights {gaze~~s~~}; and guard their private parts; and not make manifest their ornamentation (except what is apparent of it); and [that] they should {~~to~~} make their veils fall over their collar openings; and not make manifest their ornamentation except to their

husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers's sons, or their sisters' sons, or their **women**, or what their right hands will have owned {**own**}, or attendants from [among] the **men** *other* than possessors of {those having} ~~the~~ [sexual] need, or ~~the~~ children ~~those~~ who haven't attained knowledge concerning women's private areas; and [that] they don't {~~to not~~} stamp with their feet to make known what they make hidden of their ornamentation. And turn to Allaah collectively in repentance, oh you the believers, [so that] *perhaps* (hopefully) you will be successful.

354.32

[32] And get the single from [among] you married, and the righteous from [among] your male slaves and your female slaves. If they are poor ones, Allaah will enrich them from His Grace. And Allaah is All-Encompassing, All-Knowing.

[33] And those who don't find a marriage should be chaste until Allaah enriches them from His Grace. And those from [among] what your right hands will have owned {**own**} who seek for themselves a written contract [of emancipation], then contract with them if you will have known {**know**} [of] good in them, and give them from [the] wealth of Allaah ~~the one~~ which He gave {has given} you. And don't compel your slave-girls to ~~the~~ prostitution (if they will have desired {**desire**} chastity) in order that you {to} seek for yourselves [the] transient gain of the life of the world. And whoever compels them, then truly, from [the time] after {sometime after} their compulsion Allaah will be Forgiving, Specifically-Merciful.

[34] And We [have] *certainly* caused **clarifying** verses to be sent down to you, and a similitude from those who passed away from [times] before {in times before} you, and an admonition for the ones who have *taqwaa* {are fearfully aware}.

[35] Allaah is [the] Light of the heavens and ~~the~~ Earth. [The] similitude of His Light is as a niche in it {which} is a lamp. The lamp is in a glass; the glass is like that {as if} it were a brightly-shining star being caused to be lit by means [of] a **blessed** olive tree, not [of the] East and not {nor} [of the] West. Its {, whose} oil is near to giving bright light ~~and~~ [even] **if** a fire hasn't touched it. Light upon light. Allaah guides to His Light whomever He wishes. And Allaah sets forth ~~the~~ similitudes for the people. And Allaah is All-Knowing [in connection] with {about} everything.

[36] In houses Allaah permitted **that** they {to} be raised, and His Name be mentioned in them, ~~they~~ [do] glorify to Him [in ritual prayer] in them in the early mornings and the evenings

Note: See Tafseer ibn Katheer for verses 35 and 36.

355.37

[37] **men** [whom] neither commerce, and not {nor} bargaining cause them to be distracted from [~~the~~] remembering ~~of~~ Allaah and establishment of the ritual prayers

and giving the *zakaah*. They {—who} fear a Day the hearts and the sights will constantly turn themselves every which way in it {in which the hearts and the sights will constantly turn themselves every which way}.

[38] [This is] in order {so} that Allaah [may] recompense them [for the] best [of] what they [have] performed, and give them an increase from His Grace. And Allaah provides [for] whomever He wishes, with no accounting.

[39] And those who [have] disbelieved, their works are like a mirage on a plain. The thirsty one reckons it {, which the thirsty one reckons} [to be] water until, ↓when↓ he will have come {**comes**} to it, he hasn't found {doesn't find} it to be [any]thing {has found it to be nothing} [~~at all~~]. And [yet] he will have found {**finds**} Allaah with him, then He will have paid {**pays**} him his accounting in full. And Allaah is fast at ~~the~~ accounting.

[40] Or like manifold darknesses in a vast, deep sea, covering it {which} is a wave, from above it {which} is a wave, from above it {which} is drawn-along cloud. Manifold darknesses, some of them above some {others}. ↓When↓ he will have put out {**puts out**} his hand, he hasn't been {wasn't} {**isn't**} [even] *near* to seeing it. And he whom Allaah hasn't made a Light for ~~him~~ {for whom Allaah hasn't made a Light}, then there **isn't** any Light for him {he has **no** Light}.

[41] Haven't you seen {considered} *that* Allaah, to Him glorifies {glorify} whoever is in the heavens and ~~the~~ Earth, and ~~the~~ bird{s} [with] **wings outspread**? Each, He will have certainly known its ritual prayer and its glorification. And Allaah is All-Knowing [in connection] with {about} what they do.

[42] And to Allaah [belongs] [the] Dominion of the heavens and ~~the~~ Earth, and to Allaah is the journey's end.

[43] Haven't you seen {considered} *that* Allaah gently drives drawn-along cloud{s}, then [later] {then subsequently} joins between it {them}, then [later] {then subsequently} makes it {them} a heap, then you see ~~the~~ violent rain coming out from its {their} midst? And He sends down [some] ~~of~~ hail from the sky [from time to time] (from mountains within it), then strikes with it whomever He wishes and turns it away from whomever He wishes. [The] flash of its lightning is near to doing away with the sights.

356.44

[44] Allaah keeps altering the night and the day. Truly, there is a *lesson* in that for [the] possessors of ~~the~~ {those having} visions {vision}.

Note: See Tafseer ibn Katheer.

[45] And Allaah created every moving creature from [seminal] fluid. Then, of them is one which walks upon its belly, and of them is one which walks on two legs, and of

them is one which walks on four. Allaah creates whatever He wishes. Truly, Allaah is [One] possessing power over everything.

Note: See Tafseer al Jalaalayn for *maa'* (seminal fluid).

[46] We [have] *certainly* caused **clarifying** signs to be sent down. And Allaah guides whomever He wishes to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[47] And they say 'We [have] believed in Allaah and in the Messenger, and we [have] obeyed.' Then [later] {Thereafter}, a group of them turn themselves away from [some time] after {sometime after} that, and those are not the believers.

[48] And ↓when↓ they will have been invited {**are invited**} to Allaah and His Messenger, in order {so} that He [may] judge between them, lo! a group of them ~~were {are} ones who~~ turn away [in spirit].

[49] And [yet] if the right is for them {theirs}, they come to him [as] ones who obey quickly {in quick obedience}.

[50] Is there a sickness in their hearts? Or did they cause {have they caused} themselves to have suspicious doubt, or do they fear ~~[the case]~~ **that** Allaah will act unjustly < Allaah's acting unjustly> against them, and His Messenger [likewise]? Nay, rather those, *they* are the wrongdoers.

[51] [The] utterance of the *believers* ↓when↓ they will have been invited {**are invited**} to Allaah and His Messenger, in order {so} that He [may] judge between them, will have been {**is**} only **that** they ~~would~~ ~~{to}~~ say 'We [have] heard and ~~we [have~~] obeyed.' And those, *they* are the ~~ones who are~~ successful.

[52] And he who obeys Allaah and His Messenger, and is in dread of Allaah and has *taqwaa* of Him, then those, *they* are the attainers [of their goal].

[53] And they swore by Allaah [in the] strenuousness of their oaths [that] *if* you ordered them, they would most definitely go out. Say 'Don't swear. Obedience is *ma'roof*. Truly, Allaah is All-Aware [in connection] with {of} what you perform.'

357.54

[54] Say 'Obey Allaah, and obey the Messenger.' Then if you turn yourselves away, then [the] only [duty] upon him is what he was {has been} made to carry, and upon you is what you were {have been} made to carry. And if you obey him, you will become guided. And there is **no** [duty] upon the Messenger except ~~the~~ *mubeen* {**clear**} conveyance.

[55] Allaah [has] promised those of you who will have believed and performed ~~the things~~ [deeds] which are righteous {**righteous** deeds} [that] He will most definitely appoint them as successors in the land, like what {just as} He appointed those who

were from [times] before {in times before} them as successors, and He will most definitely establish for them their religion ~~the one~~ which He [has] approved for them, and He will most definitely change their state for them from [some time] after {sometime after} their fear—[to] security. (They worship Me. They don't associate {, not associating} a [single] thing [as] partner with Me.) And whoever will have disbelieved after that, then those, *they* are the **iniquitous**.

[56] And establish the ritual prayer and give the *zakaah*, and obey the Messenger, [so that] *perhaps* (hopefully) you will be shown Mercy.

[57] You shouldn't reckon those who [have] disbelieved [to be] eluders {will elude Allaah} on ~~the~~ Earth. And their abode will be the Fire, and the journey's end is absolutely *evil*.

[58] Oh you ~~those~~ who [have] believed, those whom your right hands will have owned {**own**}, and those of you who haven't reached ~~the~~ puberty, should ask you for permission three times: from [the time] before {in the time before} [the] ritual prayer of ~~the~~ dawn, and [the] time you put aside your garments due to ~~the~~ noon, and from [the time] after {in the time after} [the] ritual prayer of the night. Three periods of privacy for you. After them, there **is** not a misdemeanour [charged] against you (and not {nor} against them) [in] moving about [entering] upon you {yourselves}—some of you upon some {others}. Like that {In this manner}, Allaah makes the signs clear to you, and Allaah is All-Knowing, All-Wise.

Notes: *huluma* (puberty) relates to one of its evidences: that of having a sexual dream.

Moving about upon someone is to move around and enter upon someone in their place of privacy.

358.59

[59] And ↓when↓ the children from [among] you will have reached {**reach**} puberty, then they should ask for permission, like what {just as} those who were from [times] before {in times before} them asked for permission. Like that {In this manner}, Allaah makes His signs clear to you, and Allaah is All-Knowing, All-Wise.

[60] And the post-menopausal of the **women** ~~those~~ who don't hope for marriage, then it **is** not a misdemeanour [charged] against them **that** they ~~{to}~~ put aside their garments, without ~~being ones who display~~ {displaying} themselves [in] ornamentation <their putting aside their garments—without being ones who display themselves [in] ornamentation—**wouldn't be** a misdemeanour [charged] against them>, and [yet] [the situation] **that** they {to} abstain <and [yet] their abstaining> is better for them. And Allaah is All-Hearing, All-Knowing.

[61] It **is** not a distressing sin upon the blind, and not {nor} a distressing sin upon the lame, and not {nor} a distressing sin upon the ill, and not {nor} upon yourselves, **that**

you eat {to} from your houses, or your fathers' houses, or your mothers' houses, or your brothers's houses, or your sisters' houses, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or that which you had authorised possession of its keys, or [of] your friend. It **is** not a misdemeanour [charged] against you [in the case] **that** you eat collectively, or [as] separate groups <Your eating collectively or [as] separate groups **is** not a misdemeanour [charged] against you.> So, ↓when↓ you will have entered {**enter**} houses, then offer *salaam* upon yourselves [as] a **blessed**, good greeting from the presence of Allaah. Like that {In this manner}, Allaah makes the signs clear to you, [so that] *perhaps* (hopefully) you will understand.

359.62

[62] The believers are only those who [have] believed in Allaah and His Messenger, and ↓when↓ they will have been {**are**} with him on a **collective** affair, haven't gone until they ask him for permission. Truly, those who ask you for permission, those are the ones who believe in Allaah and His Messenger. So ↓when↓ they will have asked you for permission {**ask** you **for permission**} for some matter of theirs, then give permission to whomever of them you will have wished {**wish**}, and ask Allaah for forgiveness for them. Truly, Allaah is Forgiving, Specifically-Merciful.

[63] Between you {yourselves}, don't make [the] calling of the Messenger [be] like [the] calling of some {one} of you [to] some {another}. Allaah certainly knows those of you who make themselves steal away [under] cover. So those who dissent from His order should beware, [~~in case~~] ~~that~~ {lest} a *fitnah* strike them, or a painful punishment strike them.

[64] Well, truly, to Allaah [belongs] what is in the heavens and ~~the~~ Earth. He certainly knows what you are upon ~~it~~. And [the] Day they are returned to Him, then He will inform them [in connection] with {about} what they [had] performed, and Allaah is All-Knowing [in connection] with {about} everything.

(25) Al Furqaan [The Criterion]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Blessed by Himself be the One Who will have sent down {~~**sends down**~~} the Criterion [in stages] upon His slave, in order {so} that he [might] be a Warner to the Worlds [of man and *jinn*].

Note: Future perfect because revelation was not yet complete.

[2] The One Whom to *Him* [belongs] the Dominion of the heavens and ~~the~~ Earth, and He {Who} hasn't taken a son for Himself, and there hasn't been a partner for Him {~~He hasn't had a partner~~} {for Whom there hasn't been a partner} in the Dominion,

and He {Who} [has] created everything, then over and over again determined multitudinous measure{s} [for] it.

Note: See 76:16

360.3

[3] And [yet] they took {have taken} for themselves gods other and lesser than {besides} Him. They {who} don't create a [single] thing, and [at the same time] {while} *they* are created, and ~~they~~ {who} don't have authoritative power [of] harm and not {nor} benefit for themselves, and ~~they~~ don't have authoritative power [of] death, and not {nor} life, and not {nor} revivification.

[4] And those who [have] disbelieved said 'This is not except {but} a twisted lie he [has] intentionally fabricated ~~it~~ {which he [has] intentionally fabricated}, and another People [have] helped him upon {with} it.' So they [have] certainly committed injustice and deceptive falsehood.

[5] And they said '[The] fables of the people of former ages he has had them written down {which he has had written down}, for they are dictated before him [the] time before sunrise, and [in the] evening.'

[6] Say 'The One Who knows the Secret in the heavens and ~~the~~ Earth [has] caused it to be sent down. Truly, He will [ever] have been Forgiving, Specifically-Merciful.'

[7] And they said 'What is it with this ~~the~~ Messenger~~?~~ He {, who} eats ~~the~~ food and walks in the markets? Why wasn't an Angel caused to be sent down to him, so he would be a Warner [along] with him,

[8] or a treasure be **cast down**→ to him, or there be a garden for him {~~he will have a garden~~} he eats from ~~it~~ {from which he eats}?' And the wrongdoers said 'You are making yourselves carefully follow not except {but} a **man bewitched**.'

[9] Look at how they [have] set forth ~~the~~ similitudes for you, so they went {have gone} astray, so are not capable of a way.

[10] Blessed by Himself be the One Who, if He had wished [to], would have made better than that for you—Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}; and He would make palaces for you.

Note: In this life.

[11] Nay, rather they [have] falsely denied the Hour. And We [have] prepared a Blazing Fire for whoever will have falsely denied the Hour.

361.12

[12] ↓When↓ it will have seen them from a distant place, they will have listened to it raging and roaring.

[13] And ↓when↓ they will have been **thrown into**→ a narrow place of it **bound in chains**, there and then they will have supplicated [for] annihilation.

[14] 'Don't supplicate [for] a single annihilation today, and supplicate [instead for] many an annihilation.'

[15] Say 'Is that better, or [the] Garden of ~~the~~ Eternity ~~the one~~ which the ones who have *taqwaa* {are fearfully aware} were {have been} promised? It will have been a recompense and journey's end for them,

[16] for them, there will be {they will have} whatever they wish in it {in which they will have whatever they wish}, [~~in a state of~~] **staying** perpetually. It was a **requested** promise [binding] on your Lord.'

[17] And [the] Day He gathers them and what they worship other and lesser than {besides} Allaah, then says 'Did *you* cause these slaves of Mine to go astray, or did *they* stray from the Way?'

[18] they will have said 'Your Immaculacy…! It didn't use to be befitting for us **that** we {to} take for ourselves any protecting friends other and lesser than {besides} You, ~~and~~ but You let them and their forefathers enjoy until they forgot the Reminding and became a People in a state of perdition.'

[19] Then they will have certainly called you liars by [reason of] {because of} what→ {the fact that} you say [what you say], so they are **not** capable of averting, and not {nor} of help. And whoever of you does wrong, We will make him taste a major punishment.

[20] And We didn't send before you any {sent none before you} of the Ones Who were Sent {Sent Ones} except [that] truly, they would *eat* ~~the~~ food and walk in the markets. And We made some of you a *fitnah* for some {others}. Will you be patient? And your Lord will [ever] have been All-Seeing.

Juz 19

362.21

[21] And those who don't hope for Our meeting {to meet Us} said 'Why weren't the Angels caused to be sent down upon us, or we see our Lord?' They *certainly* considered themselves great within themselves, and were haughty [with] a great haughtiness.

[22] [The] Day they see the Angels, there is no glad tiding on that Day for the criminals, and they say 'A forbidding ban.'

[23] And We will have approached towards what they [had] performed of work, then made it scattered mote{s}.

[24] [The] companions of the Garden on that Day—a good place fixed for [permanent] settlement, and [the] best place fixed for midday resting.

[25] And [the] Day ~~the~~ heaven will have become split apart by ~~the~~ white cloud{s}, and the Angels will have been sent down [successively] [in] a [successive] sending-down,

[26] the true Kingship on that Day [belongs] to the All-Merciful, and it will have been a difficult Day on the disbelievers.

[27] And [the] Day the wrongdoer bites onto his hands, he says 'Oh, would that I had taken a way for myself with the Messenger.

[28] Oh, woe is me. Would that I hadn't taken for myself so-and-so [as] a close friend.

[29] He *certainly* caused me to go astray from the Reminding after ←when {the time when} it came to me. And to the human, ~~the~~ Satan will [ever] have been one who fails to help.'

[30] And the Messenger said 'Oh my Lord, truly, my People purposely took {have purposely taken} this ~~the~~ Qur'aan [as] a thing to be shunned.'

Note: *mahjooran* is a passive participle carrying the meanings of forsaken, abandoned, avoided etc., and also of talk or language uttered irrationally, foolishly or deliriously, such as by a sick man.

[31] And like that {And likewise}, We made for every Prophet an enemy from [among] the criminals, and [yet] it will [ever] have been sufficient with your Lord [as] a Guide and Helper.

[32] And those who [have] disbelieved said 'Why wasn't the Qur'aan sent down upon him [in] one go?' Like that. {Thus it is}, in order {so} that We [may] make your [inner] heart firm by [means of] it. And We will have recited {~~**recite**~~} it [in] a slow, measured recitation.

Note: See 73:4

363.33

[33] And they don't come to you with a similitude except [that] We will have come {**come**} to you with the truth, and [the] best explanation.

[34] Those who will be gathered and driven on their faces to Hell—those are worst [in] position and most astray [as] a way.

[35] And We *certainly* gave Moses the Book, and assigned his brother Aaron [as] a minister [along] with him.

[36] Then We said ‘Go both of you to the People ~~the ones~~ who [have] falsely denied Our signs.’ Then We utterly destroyed them [in] an utter destruction.

[37] And Noah’s People: →**when**← they called the Messengers liars, We drowned them and made them a sign for the people. And We [have] prepared a painful punishment for the wrongdoers.

[38] And ’Aad and Thamood, and [the] inhabitants of ar-Rass, and many generations between that {those}.

[39] And each, We set forth ~~the~~ similitudes for it, and each We smashed to pieces [in] a total smashing-up.

[40] And they *certainly* came {have *certainly* come} upon the town ~~the one~~ which was showered [with] the {an} evil-natured rain. So didn’t they used to see it? Nay, rather they were not anticipating a revivification.

Note: *kaanoo* for continuous.

[41] And ↓when↓ they will have seen {**see**} you, they ~~would~~ purposely take you [as] not except {but} [as an object of] mockery. ‘Is this the one whom Allaah sent [as] a Messenger?

[42] Truly, he intended [but failed to] cause us to *stray* from our gods, if not [for the case] **that** we were patiently steadfast <for our being patiently steadfast> upon them.’ And [in the near future] they will know ([the] time they see the punishment) who is more astray [as] a way.

[43] Did you see {consider} {Have you considered} him who took {has taken} for himself his whim [as] his god? So will you be a governor over him?

364.44

[44] Or do you reckon ~~[it to be the case]~~ *that* most of them listen or understand? They are not except {but} like ~~the~~ grazing livestock. Nay, rather they are more astray [as] a way.

[45] Haven’t you seen towards {considered} your Lord, how He will have extended {**extends**} the shadow? And **if** He had wished [to], He *would* have made ~~it a thing that is~~ motionless. Then [later] {Thereafter}, We made the sun a director over it.

[46] Then [later] {Thereafter}, We will have contracted {**contract**} it to Us [in] an easy {a gentle} contraction.

[47] And He is the One Who made the night for you [as] a garment, and ~~the~~ sleep [as] a rest, and He made the day [as] a revivification.

[48] And He is the One Who will have sent {**sends**} the winds [as] a glad tiding between [the] Two Hands of {directly before} His Mercy, and We will have caused {**cause**} cleansing water to be sent down from the sky,

[49] in order {so} that by [means of] it We [may] cause a dead tract of land to live, and give it to many of that which We [have] created of grazing livestock and humans, to drink.

[50] And We [have] *certainly*, repeatedly directed it among them in order {so} that they ~~would~~ keep [it] in mind, then most of the people [have] refused [everything] except {but} extreme disbelief.

[51] And **if** We had wished [to], We *would* have sent a Warner into every town.

[52] So don't obey the disbelievers, and strive a great striving with them by [means of] it.

Note: *it* being the Qur'aan.

[53] And He is the One Who allowed the two seas to flow freely and mingle—this; palatable, sweet, and this; salty, bitter—and [yet] He set a barrier between the two, and a forbidding ban.

Notes: *maraja* (allowed to flow freely and mingle) is taken from Steingass.

See 55:19

[54] And He is the One Who created from ~~the~~ [seminal] fluid a human being, then made for him a blood relationship and a marriage relationship. And your Lord will [ever] have been [One] possessing power.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *maa'* (fluid).

[55] And they worship other and lesser than {besides} Allaah that which doesn't benefit them and doesn't harm them. And the disbeliever will have been {**is**} a backer against his Lord.

365.56

[56] And We didn't send you except [as] {for any reason other than to be} a gladdener [with glad tidings], and a Warner.

[57] Say 'I am **not** asking you for any remuneration on account of it; [nothing] except {but} [that] whoever wished [to], **that** he take ~~{[to], to take}~~ for himself a way to his Lord.'

[58] And make yourself rely on the Living; the One Who doesn't die. And glorify by [means of] His praise. And it will have sufficed with Him [as] All-Aware [in connection] with {of} His slaves' punishable misdeeds.

[59] The One Who created the heavens and ~~the~~ Earth and what is between them both in six days {periods}, then [later] {and thereafter} ascended upon the Throne—the All-Merciful. So ask one well aware [in connection] with {of} Him.

[60] And ↓when↓ it was said to them 'Prostrate to the All-Merciful' they said 'And what is the All-Merciful? Do we prostrate to what you order us [to]?' And it increased them [in] aversion.

[61] Blessed by Himself be the One Who made constellations in ~~the~~ heaven and made in it a lamp and a **shining** moon.

[62] And He is the One Who made the night and the day [in] ~~a~~ succession for whoever will have wanted {**wants**} **that** he {to} keep [it] in mind, or will have wanted {**wants**} [to show] gratitude.

[63] And [the] slaves of the All-Merciful are those who ~~would~~ walk upon the Earth imperceptibly, and ↓when↓ the ~~ones who were~~ ignorant will have addressed {**address**} them, will have said {**say**} 'Peace.'

[64] And those who spend the night for their Lord [in states of] prostration {**prostrating**} and **standing**.

[65] And those who say 'Our Lord, turn [the] punishment of Hell away from us. Truly, its punishment will have been a thing that cleaves fast.

[66] Truly, it will have been evil [as] a place fixed for [permanent] settlement and fixed abode.'

[67] And those who, ↓when↓ they will have spent {**spend**}, haven't been extravagant and haven't been parsimonious. And between that {those} will have been {**is**} properness.

366.68

[68] And those who don't supplicate another god [along] with Allaah, and don't kill the soul ~~the one~~ which Allaah made unlawful [to kill] except with the [legal] right, and don't fornicate. And whoever does that will meet *Athaamaa*.

Note: *Athaamaa* refers to a valley, or valleys, in Hell.

[69] The punishment will be multiplied for him [on the] Day of ~~the~~ Standing, and he will stay in it forever, **humiliated**.

[70] Except for him who will have turned in repentance, and believed, and performed work ~~a thing~~ that was righteous {**righteous** work}, for {because} those, Allaah will replace their evil deeds [with] good deeds, and Allaah will have [ever] been Forgiving, Specifically-Merciful.

[71] And whoever will have turned in repentance {**turns in repentance**} and performed {**performs**} that which was {is} righteous, then he truly turns to Allaah [in] a turning in repentance.

[72] And those who don't testify to ~~the~~ deceptive falsehood, and ↓when↓ they will have passed by {**pass by**} ~~the~~ idle talk, they will have passed by {**pass by**} [as] noble-minded ones.

[73] And those who, ↓when↓ they will have been reminded {**are reminded**} of [the] verses of their Lord, ~~they~~ haven't fallen deaf and blind at them.

[74] And those who say 'Our Lord, grant to us [the] coolness [of] an eye {a comfort} from our marriage partners and our offsprings {offspring}, and make us an *imaam* to the ones who have *taqwaa* {are fearfully aware}.'

[75] Those are recompensed [with] the Highest Place by [virtue of] what→ {the fact that} they had patience, and they are received in it [with] a greeting and 'Peace,'

[76] [~~in a state of~~] **staying** in it. It will have been excellent [as] a place fixed for [permanent] settlement and fixed abode.

[77] Say 'My Lord **wouldn't** care [in connection] with {about} you if not [for] your supplication. So, you [have] certainly falsely denied, so [in the near future] it will be an inevitability.'

367.1

(26) ASH-SHu'araa' [The Poets]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *Taa seen meem*.

[2] These are [the] verses of the *mubeen* {**clear**} Book.

[3] *Perhaps* you will ~~be one who~~ butchers {butcher} yourself [in the situation] **that** they don't become <for their not becoming> believers.

[4] If We wish [to], We will send down upon them a sign from ~~the~~ heaven so their necks will have become {**become**} ~~things which are~~ bent low to it.

[5] And there **doesn't** come to them any reminding from the All-Merciful [as] a thing produced anew {**no newly-produced** reminding from the All-Merciful comes to them} except [that] they will have been {**are**} ones who turn away from it [in spirit].

[6] So, they will have certainly falsely denied {**falsely deny**}, so [the] tidings of what they used to mock ~~it~~ **will** come to them.

[7] And haven't they seen towards {considered} the Earth; how many of every valued sort We [have] caused to grow on it?

[8] Truly, there is a *sign* in that, and [yet] most of them won't have been {**aren't**} believers.

[9] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful.

[10] And ←when your Lord called out to Moses →that→ {:} 'Come to the **wrongdoing** People;

[11] Pharaoh's People. Will they not have *taqwaa* {be fearfully aware}?'

[12] he said 'My Lord, truly, I fear ~~[the case]~~ **that** they will call <their calling> me a liar,

[13] and [that] my chest straitens, and my tongue doesn't loosen itself, so send [~~someone~~] to {for} Aaron.

[14] And they have a punishable misdeed [lodged] against me, so I fear ~~[the case]~~ **that** they will kill <their killing> me.'

[15] He said 'By no means! So both go with Our signs. Truly, We will be with you, [~~as] Listeners~~ {listening}.

[16] So, both come to Pharaoh then say "Truly, We are [both] [the] Messenger of [the] Lord of the Worlds [of man and *jinn*],

[17] →that→ {saying} 'Send [the] Children of Israel with us.'"'

[18] He said 'Haven't we reared you ~~in~~ [amongst] us [as] a child? And you stayed ~~in~~ [amongst] us [for] years of your lifetime.

[19] And you did your deed ~~the one~~ which you did, and you are from [among] the ingrates.'

368.20

[20] He said 'I did it in that case {circumstance}, and [at the time] {*while*} I was from [among] the ~~ones who were~~ astray.

[21] So I fled from you →**when**← I feared you. Then my Lord granted judgment to me and made me from [among] the Ones Who are Sent {Sent Ones}.

[22] And this is a favour you recount it {which you recount} against me—~~[the case]~~ **that** you enslaved <your enslaving of> the Children of Israel?'

[23] Pharaoh said 'And what is [the] Lord of the Worlds?'

Note: See Tafseer al Jalaalayn for '*what*.'

[24] He said '[The] Lord of the heavens and ~~the~~ Earth and what is between them both if you will have been {**are**} ones who are certain {have certainty}.'

[25] He said to the ones around him 'Are you not making yourselves listen carefully?'

[26] He said 'Your Lord and [the] Lord of your forefathers of ~~the~~ former ages.'

[27] He said 'Truly, your Messenger ~~the one~~ who was {has been} sent to you is *possessed*.'

[28] He said '[The] Lord of the East and the West and what is between them both, if you ~~used to~~ understand.'

Note: *kuntum ta'qiloon* has a literal meaning of *have been understanding*.

[29] He said '*If* you took for yourself a god other than me, I would most definitely make you from [among] the **imprisoned**.'

[30] He said '~~And~~ [Even] **if** I came {have come} to you with something *mubeen* {**clear**}?'

[31] He said 'Then bring it, if you will have been {**are**} from [among] the ones who are true [in what they say].'

[32] So he **cast**→ his staff, then lo and behold! it was a huge, *mubeen* {**conspicuous**} serpent.

[33] And he drew out his hand, then lo and behold! it was white to the ones who looked {ones looking on}.

[34] He said to the council around him 'Truly, this is a knowledgeable *sorcerer*

[35] he {who} wants **that** he {to} expel you [~~all~~] from your land by his sorcery. So what do you order?'

[36] They said 'Put him and his brother off, and dispatch gatherers into the cities,

Note: See 7:109

[37] they {who} will bring you every knowledgeable sorcerer.'

[38] So the sorcerers were gathered for an appointed place and time of a **known** day.

[39] And it was said to the people 'Will you ~~be ones who~~ assemble,

369.40

[40] [so that] *perhaps* (hopefully) we will make ourselves carefully follow the sorcerers if *they* will have been {**are**} the victors?'

[41] Then, →**when**← the sorcerers came, they said to Pharaoh ‘Will there truly be ~~a~~ *remuneration* for us {Will we truly have ~~a~~ *remuneration*} if *we* will have been {**are**} the victors?’

See 7:113

[42] He said ‘Yes. And truly, you would definitely be from [among] the ones ~~who are~~ brought near in that case.’

[43] Moses said to them ‘**Cast**→ what you are **casters** [of] {casting}.’

[44] So they **cast**→ their ropes and their staffs, and said ‘By [the] renown of Pharaoh, truly we, definitely *we*, will be the victors.’

[45] Then Moses **cast**→ his staff, then lo and behold! *it was seizing and swallowing* what they were falsifying,

[46] so the sorcerers **threw themselves down**→, [in a state of] prostration {**prostrating**}.

[47] They said ‘We [have] believed in [the] Lord of the Worlds [of man and *jinn*].

[48] [The] Lord of Moses and Aaron.’

[49] He [Pharaoh] said ‘Did you believe {Have you believed} ~~for~~ him before [the case] **that** I give <my giving> permission to you? Truly, he is your *elder*—the one who [has] taught you ~~the~~ sorcery. So [in the *near future*] you will know. I will most definitely hack off your hands and your feet from opposite [sides], and I will most definitely crucify [the] whole lot of you.’

[50] They said ‘No bother. Truly, we ~~are ones who~~ ultimately return back to our Lord.

[51] Truly, we long for [it to be the case] **that** our Lord will {to} forgive <for our Lord’s forgiving of> our offences for us, [due to the case] **that** we were <for our being> [the] first of the believers.’

[52] And We revealed to Moses →that→ {:} ‘Make My slaves travel by night. Truly, you will be ~~ones who are~~ followed [in pursuit].’

[53] Then Pharaoh sent gatherers into the cities.

[54] ‘Truly, these are a small *gang*.

[55] And truly, they are *enragers* to {of} {enraging} us.

[56] And truly, we are *united*, ~~ones who are~~ constantly on guard.’

[57] So We expelled them from gardens and springs,

[58] and treasures, and an honourable place of stay.

[59] Like that {Thus it was.} And We caused [the] Children of Israel to inherit them.

[60] Then they followed them [in pursuit] [on] **entering the time of sunrise**.

370.61

[61] Then, →**when**← the two assemblages sighted one another, [the] companions of Moses said 'Truly, we ~~are ones who~~ have been *caught up* [with].'

[62] He said 'Certainly not! Truly, my Lord is with me. He **will** guide me.'

[63] Then We revealed to Moses →that→ {:} 'Hit the sea with your staff' then it cleaved itself, so each segment became like the {a} tremendous, towering mountain.

[64] And We brought the others near **there**.

[65] And We saved Moses and [the] whole lot of whoever was with him.

[66] Then [later] {Thereafter}, We drowned the others.

[67] Truly, there is a *sign* in that, and [yet] most of them won't have been {**aren't**} believers.

[68] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful.

[69] And recite before them [the] news of Abraham.

[70] ←When he said to his father and his People 'What do you worship?'

[71] they said 'We worship idols, so we will continue [as] ones who cleave {cleaving} to them.'

[72] He said 'Do they hear you ←when you supplicate?

[73] Or benefit you, or harm?'

[74] They said 'Nay, rather we found our forefathers doing like that {thus}.'

[75] He said 'So did you see {consider} {have you considered} what you used to worship,

[76] you and your ancient forefathers?

[77] For truly, they are an enemy to me; [all] except {but} [the] Lord of the Worlds [of man and *jinn*].

[78] The One Who created me, then *He* guides me.

[79] And the One Who *He* feeds me and gives me drink,

[80] and ↓when↓ I will have been ill {**am ill**}, then *He* cures me.

[81] And the One Who will cause me to die, then [later] {then subsequently} cause me to live.

[82] And the One Whom I long for [it to be the case] **that** He forgives {Him to forgive} ~~<for His forgiving>~~ my offending for me [on] [the] Day of ~~the~~ Recompense.'

[83] 'My Lord, grant judgment to me, and join me with the ~~ones who were~~ righteous.

371.84

[84] And assign for me an exalted veracity [on the] tongue ~~in~~ [amongst] the later ones.

[85] And make me from [among] [the] inheritors of [the] Garden of ~~the~~ Delight.

[86] And forgive for my father. Truly, he was {has been} from [among] the ones who went astray.

[87] And don't disgrace me [the] Day they are resurrected.'

[88] [The] Day wealth doesn't benefit, and not {nor} children;

[89] [nothing] except {but} him who will have come to Allaah with a sound heart.

[90] And the Garden will have been brought near for the ones who had *taqwaa* {are fearfully aware},

[91] and the Hellfire will have been brought out into the open for the ones who went the wrong way,

Note: *burrizat* carries this extra meaning above *<u>TH</u>ahara* / *a<u>TH</u>hara* (e.g. 9:48/66:31).

[92] and it will have been said to them 'Where is that which you used to worship

[93] other and lesser than {besides} Allaah? Do they help you, or help themselves?'

[94] Then they will have been turned upside down into it—they and the ones who went the wrong way,

[95] and [the] entire forces of Iblees.

[96] They will have said and [at the same time] {*while*} they are arguing with one another in it

[97] 'By Allaah, truly, we were in a *mubeen* {**clear**} *straying*

[98] ←when we equated you with [the] Lord of the Worlds [of man and *jinn*].

[99] And he didn't cause us to go astray except {but} the criminals {no-one but the criminals caused us to go astray}.

[100] So there **are not** any intercessors for us {we have **no** intercessors},

[101] and no {~~nor~~} ~~an~~ intimate friend.

[102] So **if** [only it were the case] *that* [there was] a return {another turn} for us {**if** only it were the case *that* we had another go}, then we would be from [among] the believers.'

Note: *return* as in a return match in sport.

[103] Truly, there is a *sign* in that, and [yet] most of them won't have been {**aren't**} believers.

[104] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful.

[105] [The] People of Noah called the Ones Who are Sent {Sent Ones} liars.

[106] ←When their brother Noah said to them 'Don't you have *taqwaa* {Aren't you fearfully aware}?

[107] Truly, I am a trustworthy Messenger to you,

[108] so have *taqwaa* {be fearfully aware} of Allaah and obey me.

[109] And I am **not** asking you for any remuneration on account of it. [Responsibility for] my remuneration is not except {but} upon [the] Lord of the Worlds [of man and *jinn*].

[110] So have *taqwaa* {be fearfully aware} of Allaah and obey me.'

[111] they said 'Should we believe ~~for~~ you and [at the same time], *when* the basest [have] made themselves carefully follow you?'

372.112

[112] He said 'And what is my knowledge [in connection] with {about} what they have been performing?

[113] [Responsibility for] their accounting is not except {but} upon my Lord, **if** [only] you were cognisant.

[114] And I am not one who drives {don't drive} away the believers.

[115] I am not except {but} a *mubeen* {**clear**} Warner.'

[116] They said '*If* you haven't refrained yourself, oh Noah, you will most definitely be from [among] the ones who are stoned.'

[117] He said 'My Lord, truly, my People [have] called me a liar,

[118] so adjudicate an adjudication between me and them, and deliver me and whoever is with me—namely, the believers.'

[119] So We saved him and whoever was with him in the **laden** ship.

[120] Then [later] {Subsequently}, We drowned afterwards the ones who were left.

[121] Truly, there is a *sign* in that, and [yet] most of them won't have been {**aren't**} believers.

[122] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful.

[123] 'Aad called the Ones Who are Sent {Sent Ones} liars.

[124] ←When their brother Huwd said to them 'Don't you have *taqwaa* {Aren't you fearfully aware}?

[125] Truly, I am a trustworthy Messenger to you,

[126] so have *taqwaa* {be fearfully aware} of Allaah and obey me.

[127] And I am **not** asking you for any remuneration on account of it. [Responsibility for] my remuneration is not except {but} upon [the] Lord of the Worlds [of man and *jinn*].

[128] Do you build a way-sign at every prominence, pointlessly amusing yourselves?

Note: *'aba<u>th</u>a* can also mean to harm. See Tafseer al Jalaalayn and Steingass p.664.

[129] And take on construction projects for yourselves, [so that] *perhaps* (hopefully) you will stay forever?

Note: Huwd (a.s.) used *la'alla* here to initiate a process of reflection in his community as to how and why they were spending their short period of life. It should have yielded a conclusion on their part that they were doing these things *as if* they would stay forever, which is the explanatory conclusion given for *la'alla* in this verse in Tafseer al Jalaalayn.

[130] And ↓when↓ you will have assaulted {**assault**}, you will have assaulted {**assault**} [as] tyrants.

[131] So have *taqwaa* {be fearfully aware} of Allaah and obey me.

[132] And have *taqwaa* {be fearfully aware} of the One Who made things ample for you by [means of] what you know.

[133] He made things ample for you by [means of] grazing livestock and sons,

[134] and gardens, and springs.

[135] Truly, I fear concerning you [the] punishment of a tremendous Day.'

[136] they said 'It is the same to us did you admonish {whether you will have admonished {**admonish**}}, or you haven't been from [among] the admonishers.

373.137

[137] This is not except {but} [the] custom of the people of former ages,

[138] and we **~~are not ones who will~~** {will not} be punished.'

[139] So they called him a liar, so We destroyed them. Truly, there is a *sign* in that, and [yet] most of them won't have been {**aren't**} believers.

[140] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful.

[141] Thamood called the Ones Who are Sent {Sent Ones} liars.

Note: Disbelief in one Messenger amounts to disbelief in them all (a.s.), as they all came with the same message.

[142] ←When their brother Saalih said to them 'Don't you have *taqwaa* {Aren't you fearfully aware}?

[143] Truly, I am a trustworthy Messenger to you,

[144] so have *taqwaa* {be fearfully aware} of Allaah and obey me.

[145] And I am **not** asking you for any remuneration on account of it. [Responsibility for] my remuneration is not except {but} upon [the] Lord of the Worlds [of man and *jinn*].

[146] Will you be left [~~as] ones who are~~ **safe** in what is here and now,

[147] amidst gardens and springs,

[148] and sown fields and date-palm (its spathe softly ripe)

[149] and [at the same time] {*while*} you hew houses from the mountains [as] ones who have skill {skilfully hew houses from the mountains}?

[150] So have *taqwaa* {be fearfully aware} of Allaah and obey me.

[151] And don't obey [the] order of the ones who exceed [all] bounds;

[152] those who cause corruption in the land, and don't set things right.'

[153] they said 'You are only from [among] the ~~ones who were~~ bewitched.

[154] You are not except {but} a human being of [the] like of us, so come with a sign if you are from [among] the ones who are true [in what they say].'

[155] He said ‘This is a She-Camel. For her is {She has} a drinking right, and for you is {you have} a drinking right—[on] a **known** day.

[156] And don’t touch her with evil, for then [the] punishment of a tremendous day will seize you.’

[157] Then they hamstrung her, so they became ~~ones who were~~ regretful.

[158] So the punishment seized them. Truly, there is a *sign* in that, and [yet] most of them won’t have been {**aren’t**} believers.

[159] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful.

374.160

[160] [The] People of Lot called the Ones Who are Sent {Sent Ones} liars.

[161] ←When their brother Lot said to them ‘Don’t you have *taqwaa* {Aren’t you fearfully aware}?

[162] Truly, I am a trustworthy Messenger to you,

[163] so have *taqwaa* {be fearfully aware} of Allaah and obey me.

[164] And I am **not** asking you for any remuneration on account of it. [Responsibility for] my remuneration is not except {but} upon [the] Lord of the Worlds [of man and *jinn*].

[165] Do you come to the males of the Worlds,

Note: Of the communities of the time.

[166] and leave what your Lord [has] created for you—namely your marriage partners? Nay, rather you are a transgressing People.’

[167] they said ‘*If* you haven’t refrained yourself, oh Lot, you will most definitely be from [among] the ones who are expelled.’

[168] He said ‘Truly, I am from [among] the detesters to {of} your action.

[169] My Lord, deliver me and my family from what they perform.’

[170] So We delivered him and all his entire family,

[171] except an old woman ~~in~~ [amongst] the ones who stayed.

[172] Then [later] {Thereafter}, We utterly destroyed the others,

[173] and We rained on them a rain [of punishment], so [the] rain of the ones who were constantly warned was evil.

[174] Truly, there is a *sign* in that, and [yet] most of them won't have been {**aren't**} believers.

[175] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful.

[176] [The] Dwellers in the Wood called the Ones Who are Sent {Sent Ones} liars.

[177] ←When Shu'ayb said to them 'Don't you have *taqwaa* {Aren't you fearfully aware}?

[178] Truly, I am a trustworthy Messenger to you,

[179] so have *taqwaa* {be fearfully aware} of Allaah and obey me.

[180] And I am **not** asking you for any remuneration on account of it. [Responsibility for] my remuneration is not except {but} upon [the] Lord of the Worlds [of man and *jinn*].

[181] Give the volumetric measure to the full and don't be from [among] the ones who cause [others] to lose.

[182] And weigh with the {a} [**permanently**] **straight** balance beam.

[183] And don't deprive the people of their things, and don't make mischief in the land, **spreading corruption**.

375.184

[184] And have *taqwaa* {be fearfully aware} of the One Who created you and the nature of the people of former ages.'

Note: If *jibillatun* (singular noun) is taken to mean *nature*, *disposition*, then it reflects the admonitions given concerning the corrupt nature of the community being addressed, and points back to the various, created natures of their forefathers *al awwaleen* (plural adjective).

[185] they said 'You are only from [among] the ~~ones who were~~ bewitched.

[186] And you are not except {but} a human being of [the] like of us. And truly, we think that you are definitely from [among] the liars.

[187] So make fragments of ~~the~~ heaven fall upon us, if you are from [among] the ones who are true [in what they say].'

[188] He said 'My Lord is Most Knowing [in connection] with {about} what you perform.'

[189] So they called him a liar, so [the] punishment of [the] Day of ~~the~~ Shade seized them. Truly, it was [the] punishment of a tremendous day.

[190] Truly, there is a *sign* in that, and [yet] most of them won't have been {**aren't**} believers.

[191] And truly, your Lord, *He* is the Almighty, the Specifically-Merciful.

[192] And truly, it is [the] *gradual sending down {~~revelation~~}* of [the] Lord of the Worlds [of man and *jinn*].

[193] The Trustworthy Spirit descended with it

[194] upon your heart, in order {so} that you [would] be from [among] the Constant Warners,

[195] in a *mubeen* {**clear**} Arabic tongue.

[196] And truly, it is in [the] *Writings* of the people of former ages.

[197] And hasn't it been a sign for them ~~[the case]~~ **that** [the] scholars of [the] Children of Israel know it?

[198] And **if** We had sent it down upon some of the non-Arabs,

[199] then he had recited it before them, they wouldn't have been believers in it.

[200] Like that {In the same way,} We inserted it into [the] hearts of the criminals.

[201] They don't believe in it until they see the painful punishment,

[202] so it will come to them suddenly and [at the same time] {*while*} *they are not cognisant*.

[203] So they will say 'Will we be ~~ones who are~~ given respite?'

[204] So do they seek to hasten Our punishment?

[205] So have you seen {considered}: if We had let them enjoy [for] years,

[206] then [later] {then subsequently} what they used to be promised came to them,

376.207

[207] what they were let to enjoy wouldn't have availed ~~for~~ them?

[208] And We didn't destroy any {destroyed no} town except {but} [that there were] Constant Warners for it {that it had Constant Warners},

[209] [as] a reminding. And We were not ~~Ones Who were~~ unjust.

[210] And the devils didn't descend with it.

[211] And it is **not** befitting for them, and they are **not** capable [of it].

[212] Truly, they are ~~ones who are~~ *barred* from ~~the~~ hearing.

[213] So don't supplicate another god [along] with Allaah, for then you will be from [among] the ones who are punished.

[214] And warn the close relatives of your clan.

[215] And lower your wing to whoever will have made himself carefully follow {**makes himself carefully follow**} you—namely, the believers.

[216] Then if they will have disobeyed {**disobey**} you, then say 'Truly, I am disassociated from what you perform.'

[217] And make yourself rely on the Almighty, the Specifically-Merciful.

[218] The One Who sees you [at] the time you stand up,

[219] and your constant moving ~~in~~ [amongst] the ones who prostrate.

[220] Truly He, *He* is the All-Hearer, the All-Knowing.

[221] Shall I inform you of upon whom the devils descend?

[222] They descend upon every sinful, constant twister of lies.

[223] They **communicate** the thing heard, and [yet] most of them are liars.

[224] And the poets (the ones who go the wrong way make themselves carefully follow them {whom the ones who go the wrong way make themselves carefully follow})

[225] —haven't you seen *that* they roam in every valley {ramble at length on every topic},

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer.

[226] and *that* they say what they don't do?

[227] Except those who will have believed {**believe**}, and performed {**perform**} ~~the things~~ [deeds] which are righteous {**righteous** deeds}, and remembered {**remember**} Allaah much, and defended {**defend**} themselves from [the time] after {sometime after} what→ {the case that} they will have been wronged {**are wronged**}. And those who did {have done} wrong **will** know what kind of place-to-be-returned-back-to they will return back to.

(27) An-Naml [The Ant]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

377.1

[1] *Taa seen*. These are [the] verses of the Qur'aan and a *mubeen* {**clear**} Book.

[2] Guidance, and a glad tiding for the believers.

[3] Those who establish the ritual prayer and give the *zakaah* and they, *they are certain* of the Hereafter.

[4] Truly, those who don't believe in the Hereafter, We [have] adorned their deeds for them, so *they are wandering blindly*.

[5] Those are the ones whom [the] evil of ~~the~~ punishment is for them {who will have [the] evil of ~~the~~ punishment}, and they, they are the greatest losers in the Hereafter.

[6] And truly, you are being made to *receive* the Qur'aan from the Self of [One] All-Wise, All-Knowing.

[7] ←When {There was the time} Moses said to his family 'Truly, I [have] spotted a fire. I **will** bring you information from there, or bring you a burning flame, [so that] *perhaps* (hopefully) you will warm yourselves.'

[8] Then, →**when**← he came to it, he was called out to →that→ {:} 'Blessed is he who is in [the vicinity of] {at} the fire, and whoever is around it. And Immaculacy is Allaah, Lord of the Worlds [of man and *jinn*].

Notes: See Tafseer al Jalaalayn and Tafseer ibn Katheer.

Form III of *baraka* (*boorika*) is used here for Allaah's (a.w.j.) blessing of Moses (a.s.), and elsewhere for others, with *tabaaraka* (Form VI) being used elsewhere for Allaah's (a.w.j.) blessing of Himself and His Name.

The phrase "in the fire" is similar to that of being "out in the sun," meaning to be in the open air, fully exposed to the sun's light and heat.

[9] Oh Moses, truly, it is I—Allaah, the Almighty, the All-Wise.'

[10] And '**Cast**→ your staff.' Then, →**when**← he saw it wriggling like that {as if} it were a fast, agile snake, he turned, **retreating**, and hadn't come back. 'Oh Moses, don't fear. Truly, the Ones Who are Sent {Sent Ones} don't fear in My presence.

[11] [No-one does], except him who did wrong, then [later] {then subsequently} changed [to] good [in future] after evil. Then truly, I am Forgiving, Specifically-Merciful.

[12] And make your hand enter into your collar opening. It will come out white (due to no evil {not due to any evil}). [This will be] ~~in~~ [amongst] nine signs to Pharaoh and his People. Truly, they were {have been} an **iniquitous** People.'

[13] Then, →**when**← Our **sight-causing** signs came to them, they said 'This is *mubeen* {**clear**} sorcery.'

378.14

[14] And they knowingly denied them (and [yet] their souls were convinced by them) [in] wrongdoing and haughtiness. So look at how [the] resultant state of the corrupters was.

[15] And We *certainly* gave David and Solomon knowledge, and they both said '~~The~~ {All} praise [belongs] to Allaah; the One Who gave {has given} us preference over many of His believing slaves.'

[16] And Solomon inherited [from] David, and he said 'Oh you, the people, we were {have been} taught [the] speech of ~~the~~ bird{s}, and we were {have been} given [some] of everything. Truly, this, it is ~~the~~ *mubeen* {**clear**} *Grace*.'

[17] And his troops of ~~the~~ *jinn* and ~~the~~ man and ~~the~~ bird {birds} were gathered for Solomon, then *they were being kept in order*

[18] until, ↓when↓ they came upon [the] valley of the ant{s}, a female ant said 'Oh you ~~the~~ ant{s}, enter your dwellings. Solomon and his troops won't *crush* you and [at the same time], {*while*} *they are not cognisant*.'

Note: The ordered formations were broken up to enable them to avoid stepping on the ants.

[19] So he smiled, **laughing** due to her statement, and said 'My Lord, grant me the power and ability **that** I {to} be thankful [for] Your Favour ~~the one~~ which You [have] bestowed upon me and upon [the] ones who begat me {my **biological parents**}, and **that** I {to} perform that which is righteous You will be pleased with ~~it~~ {which You will be pleased with}. And make me enter, by Your Mercy, ~~in~~ [amongst] Your slaves ~~the ones~~ who were righteous {Your **righteous** slaves}.'

[20] And he sought among the bird {birds}, then said 'What [reason is there] for me [that] {Why is it that} I don't see {~~not to see~~} the hoopoe? Or will he have been {**is**} he from [among] the absentees?

[21] I will most definitely punish him [with] a severe punishment, or I will most definitely slaughter him, or he will most definitely come to me with a *mubeen* {**clear**} authorisation.'

[22] So, he stayed not long {didn't stay long}, then he said 'I have encompassed [~~detailed knowledge~~] [~~in connection~~] ~~with~~ {~~of~~} that which you haven't encompassed [~~knowledge~~] [~~in connection~~] ~~with~~ {~~of~~} ~~it~~, and I came {have come} to you from Sheba with certain {sure} news.

379.23

[23] Truly, I found a woman ruling them, and she has been given [some] of everything, and she has a tremendous throne.

[24] I found her and her People prostrating to the sun instead of Allaah. And ~~the~~ Satan [has] adorned their deeds for them, so he [has] **turned them away** from the Way, so *they are not becoming guided*;

[25] [it being the case] **that** they don't prostrate to Allaah, the One Who brings out the not-yet-apparent in the heavens and ~~the~~ Earth, and He {Who} knows what you make hidden and what you make public.

Note: *KHab'un* refers to matter and forms that have not yet taken on their final, visible form, for example rain is referred to as *KHab'u-s samaa'*, plants and herbage as *KHab'u-l arD*, and the seed placed in the ground by the sower, and the material yet to come from the mines of the Earth are referred to as *KHabaaya-l arD*. We now know that *KHab'u-s samaa'* can also include the nebulae, stars, planets etc. yet to form from the dispersed gases of the universe and then become visible.

[26] Allaah, there is no god except {but} Him, [the] Lord of the Tremendous Throne.'

[27] He said 'We **will** look [into] did you tell {whether you told} the truth, or you were from [among] the liars.

[28] Go with this, my letter, {letter of mine} then **drop** it **off**→ to them. Then [later] {Thereafter}, turn yourself away from them, then look [at] what [response] they return.'

[29] She said 'Oh you, the council, truly, an honourable letter was {has been} **dropped off**→ to me.

[30] Truly, it is from Solomon and truly, it is in [the] name of Allaah, the All-Merciful, the Specifically-Merciful,

[31] →that→ {saying} "Don't be exalted against me, and come to me [as] ones who have submitted {Muslims}."'

[32] She said 'Oh you, the council, give me an opinion in [relation to] {concerning} my affair. I will not have been {**am**} not one who cuts into an affair until you are present with me.'

[33] They said 'We are possessors of strength and possessors of strong [military] might, and [yet] the affair is up to you, so look [at] what you order.'

[34] She said 'Truly, ~~the~~ kings, ↓when↓ they will have entered {**enter**} a town, ~~they~~ will have laid waste {**lay waste**} to it, and made {**make**} [the] most respected ones of its populace [the] most ignominious. And like that *they* will do {*they* will do likewise}.

Note: See Tafseer al Jalaalayn for final 'they.'

[35] And truly, I am a sender of {sending} a gift to them, then [~~I am~~] one who looks {looking} to **what** [exactly] the ones who were sent {envoys} return with.'

380.36

[36] Then, →**when**← he came to Solomon, he said ‘Are you supplying me with wealth?—for what Allaah gave {has given} *me* is better than what He gave {has given} *you*. Nay, rather *you* rejoice in your gift.

[37] Return to them, then We will most definitely come to them with forces they have no ability to face ~~them~~ {which they have no ability to face}, and we will most definitely expel them from it [in] utmost ignominy, and they will be ~~ones who are~~ belittled.’

[38] He said ‘Oh you, the council, which of you will come to me with her throne before [the situation] **that** they come <their coming> to me [as] ones who have submitted {Muslims}?’

[39] An *’ifreet* from the *jinn* said ‘*I* will come to you with it, before [the situation] **that** you rise <your rising> from your place. And truly, I am *strong* for it, trustworthy.’

[40] The one who knowledge of the Book was with him {who possessed knowledge of the Book} said ‘*I* will come to you with it before [the situation] **that** your gaze returns <your gaze’s returning> itself back to you. Then, →**when**← he saw it fixed in place in his presence, he said ‘This is from my Lord’s Grace, in order that He {to} test me [as to] am I thankful {whether I am thankful}, or ~~am~~ ungrateful. And whoever will have been thankful {**is thankful**}, then he is only thankful for himself, and whoever will have been ungrateful {**is ungrateful**}, then truly, my Lord is Free of Need, Generous.’

Note: *’ilmun* is indefinite and therefore partial.

[41] He said ‘Disguise her throne for her. We will look [into] will she {whether she will} become guided, or be from [among] those who don’t become guided.’

[42] Then, →**when**← she came, it was said ‘Is your throne like this?’ She said ‘Like that {As if} it is it.’ “And we were given ~~the~~ knowledge from [a time] before {sometime before} her, and [so] we were ones who had submitted {Muslims},

[43] and [at the same time] {*while*} what she had been worshipping other and lesser than {besides} Allaah [had] **turned her away**. Truly, she was {has been} from a **disbelieving** People.”

[44] It was said to her ‘Enter the chamber.’ Then, →**when**← she saw it, she thought it [to be] a deep pool and uncovered ~~from~~ her shins. He said ‘Truly, it is a [smoothly] **polished** chamber of glasses.’ She said ‘My Lord, truly, I [have] wronged myself, and I [have] submitted [along] with Solomon to Allaah, Lord of the Worlds [of man and *jinn*].’

381.45

[45] And We *certainly* sent to Thamood their brother Saalih, →that→ {saying} 'Worship Allaah.' Then behold! they were two groups, arguing with one another.

[46] He said 'Oh my People, for **what** [possible reason] do you seek to hasten the evil event before the pleasurable good? Why don't you ask Allaah for forgiveness, [so that] *perhaps* (hopefully) you will be shown Mercy?'

[47] They said 'We [have] augured ill [in connection] with {of} you and [in connection] with {of} whoever is with you.' He said 'Your **ill auguring** is with Allaah. Nay, rather you are a People they {who} are being tried.'

[48] And there were in the city nine tribal head{s}, they {who} were {had been} causing corruption in the land, and ~~they~~ weren't setting things right.

[49] They said 'Swear to one another by Allaah [that] we will most definitely attack him and his family by night, then [later] {then subsequently} we will most definitely say to his heir [that] we didn't witness [the] destruction of his family, and [that] truly, we are ~~ones who are~~ *true* [in what we say].'

[50] And they plotted a plot, and We plotted a plot, and [yet] *they weren't* ~~being~~ *cognisant* [of it].

[51] So look at how [the] resultant state of their plot was: *that* We utterly destroyed them and their entire People.

[52] So this is {these are} their houses [in a state of] **desertion and collapse** by [reason of] {because of} what→ {the fact that} they did wrong. Truly, there is a *sign* in that for a People they {who} know.

[53] And We saved those who believed and used to have *taqwaa* {be fearfully aware}.

[54] And [there was] Lot, ←when he said to his People 'Do you engage in ~~the~~ obscenity and [yet] *you see*?

[55] Do you truly come to ***men*** [in] ardent desire from other and baser than {besides} **women**? Nay, rather you are a People they {who} are ignorant.'

Juz 20

382.56

[56] Then [the] response of his People wasn't except {but} **that** they said {to say} 'Expel Lot's family from your town. Truly, they are men they {who} believe themselves to be pure.'

[57] So We saved him and his family—except his wife. We [had] decreed her {, whom We [had] decreed} to be from [among] the ones who stayed.

[58] And We rained on them a rain [of punishment], so [the] rain of the ones who were constantly warned was evil.

[59] Say 'ʇhe {All} praise [belongs] to Allaah, and peace be upon His slaves ʇhose whom He [has] selected for Himself in preference.' Is Allaah better, or what they associate?

[60] Or He Who created the heavens and ʇhe Earth, and caused water to be sent down for you from the sky, then by [means of] it We caused gardens possessing delightful beauty to grow? It wasn't for you **that** you {to} cause their tree to grow. Is there a god [along] with Allaah? Rather, they are a People they {who} make [others] equal.

[61] Or He Who made ʇhe Earth a place of stability and made rivers [in] its midst and made **firm mountains** for it, and made a barrier between the two seas? Is there a god [along] with Allaah? Nay, rather most of them don't know.

[62] Or He Who answers the one who is compelled against his will [ʇby people or circumstance], ↓when↓ he will have supplicated {**supplicates**} Him, and removes the evil, and He {Who} makes you vicegerents of ʇhe Earth? Is there a god [along] with Allaah? You keep in mind just little.

[63] Or He Who guides you in [the] manifold darknesses of the land and the sea, and He Who sends the winds [as] a glad tiding between [the] Two Hands of {directly before} His Mercy? Is there a god [along] with Allaah? Allaah will have been exalted {**is exalted**} above what they associate.

383.64

[64] Or He Who initiates the creation then [later] {and thereafter} causes it to return [in a new state], and He Who provides for you from ʇhe heaven and ʇhe Earth? Is there a god [along] with Allaah? Say 'Produce your proof if you will have been {**are**} ones who are true [in what you say].'

[65] Say 'Whoever is in the heavens and ʇhe Earth doesn't know the Unseen (except Allaah), and they are **not** cognisant [of] when [exactly] they will be resurrected.'

[66] Nay, their knowledge came {has come} to its end in [relation to] {concerning} the Hereafter. Nay, rather they are in wavering doubt of it. Nay, rather they are blind of {to} it.

Notes: There is a great deal of disagreement as to the grammar, and hence meaning, of the first sentence.

See Lane's Lexicon *d-r-k* Form VI.

[67] And the disbelievers said 'Huh? ↓When↓ we and our forefathers will have become dust, will we truly be ones who are *brought out*?

[68] We were *already* {have *already* been} promised this—we and our forefathers—from [times] before {in times before}. This is not except {but} [the] fables of the people of former ages.'

[69] Say 'Travel on the Earth, then look at how [the] resultant state of the criminals was.'

[70] And don't grieve over them, and don't be in straitness due to what they plot.

[71] And they say 'When will {might} this promise be, if you will have been {**are**} ~~one who is~~ true [in what you say]?!'

[72] Say 'It may have been so {**It may be so**}, **that** some of ~~the thing~~ {that} which you seek to hasten has come close behind ~~to~~ you.'

Note: *yakun* + perfect tense is used here to express possibility

[73] And truly, your Lord is One of *Bounty* to the people, ~~and~~ but most of them are not thankful.

[74] And truly, your Lord *knows* what their chests conceal from exposure and what they make public.

[75] And there **isn't** any {is **no**} thing that is hidden {**hidden thing**} in ~~the~~ heaven and ~~the~~ Earth except {but} [that] it is in a *mubeen* {**clear**} Book.

[76] Truly, this ~~the~~ Qur'aan relates before [the] Children of Israel most of ~~the thing{s}~~ {that} which they differ with one another in [relation to] {concerning} ~~it~~ {that in which they differ with one another}.

384.77

[77] And truly, it is ~~a~~ *guidance* and a Mercy for believers.

[78] Truly, your Lord will decide between them by His Judgment. And He is the Almighty, the All-Knowing.

[79] So make yourself rely on Allaah. Truly, you are upon the *mubeen* {**clear**} truth.

[80] Truly, you won't make the dead hear, and you won't make the deaf hear the invitation ↓when↓ they will have turned {**turn**}, **retreating**.

[81] And you are not a guider of the blind away from their [state of] being astray. You will cause to hear not except him who believes in Our signs {You will cause no-one to hear except {but} him who believes in Our signs}, whereupon they are ones who submitted {Muslims}.

[82] And ↓when↓ the statement will have come to pass upon them, We will have brought out a moving creature from the ground for them, speaking with them, →that→ {saying} 'The people didn't use to be certain of Our signs.'

[83] And [the] Day We gather from every community a crowd of whoever would falsely deny Our signs, then *they are restrained*

[84] until, ↓when↓ they will have come, He will have said 'Did you falsely deny My signs and [yet] you hadn't encompassed them [in] knowledge, or what did you used to perform?'

[85] And the statement will have come to pass upon them by [reason of] {because of} what→ {the fact that} they did wrong, so *they don't speak*.

[86] Haven't they seen {considered} *that* We made the night in order that {so} they [can] be at rest in it, and the day [as] a thing which causes sight? Truly, there are *signs* in that for a People they {who} believe.

[87] And [the] Day the Trumpet is blown into, then whoever is in the heavens and whoever is on ~~the~~ Earth will have become terrified, except whomever Allaah will have willed. And all will have come to Him [~~as] ones who are~~ **abject**.

[88] And you see the mountains, reckoning them to be ~~**things that are**~~ **still, solid, that don't grow**—and [yet] they drift [like] [the] passing of ~~the~~ drawn-along cloud{s}; [the] handiwork of Allaah, the One Who perfected everything. Truly, He is All-Aware [in connection] with {of} what you do.

Note: for *jaamidah* see Lane's Lexicon.

385.89

[89] Whoever will have come with ~~the~~ pleasurably good [deed{s}], then for him will be {he will have} better than it {they}. And they will be ~~ones who are~~ safe from terror on that Day.

[90] And whoever will have come with ~~the~~ evil deed{s}, then their faces will have been thrown down into the Fire. 'Are you being recompensed [for anything] except {but} what you used to perform?'

[91] "I was only {have only been} ordered **that** I {to} worship [the] Lord of this ~~the~~ township; the One Who made it sacred, and He {Who} to Him [belongs] everything {to Whom everything belongs}. And I was {have been} ordered **that** I {to} be from [among] the ones who submitted {Muslims},

[92] and **that** I {to} recite the Qur'aan." So, whoever will have become guided {**becomes guided**}, then he only becomes guided for his soul, and whoever will have gone astray {**goes astray**}, then say 'I am only from [among] the Constant Warners.'

[93] And say '~~The~~ {All} praise [belongs] to Allaah. He **will** show you His signs, then you will recognise them. And your Lord **isn't** ~~One Who is~~ unmindful about {of} what you perform.'

(28) Al QaSaS [The Story]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *Taa seen meem.*

[2] These are [the] verses of the *mubeen* {**clear**} Book.

[3] We will recite before you [some] of [the] news of Moses and Pharaoh [in accordance] with the truth, for a People they {who} believe.

[4] Truly, Pharaoh exalted himself in the land and made its populace [into] sects, considering a particular group of them weaklings. He kept slaughtering their sons, and letting their **women** live. Truly, he was from [among] the corrupters.

[5] And We were wanting **that** We {to} bestow Favour upon those who were considered weaklings in the land, and make them leaders, and make them the inheritors,

386.6

[6] and give power and authority to them in the land, and through them, show Pharaoh and Haamaan and their troops what they used to be wary [of].

[7] And We inspired to [the] mother of Moses →that→ {:} 'Make him suckle, then ↓when↓ you will have feared {**fear**} concerning him, then **cast**→ him into the open water, and don't fear and don't grieve. Truly, We ~~are Ones Who~~ will return him back to you, and ~~Ones Who will~~ make him from [among] the Ones Who are Sent {Sent Ones}.'

Note: *alqaa* is used here, as the situation is not yet an immediate emergency requiring *qaTHafa* to be used. See 20:39.

[8] Then Pharaoh's lot picked him up for themselves, in order that he {so as to} become an enemy and a [cause of] grief to them. Truly, Pharaoh and Haamaan and their troops were persistent offenders.

[9] And Pharaoh's wife said '[The] coolness [of] an eye {A comfort} to me and to you. Don't kill him. It may have been so {**It may be so**}, ~~[the case]~~ **that** he will be of use to us, or we will take him for ourselves [as] a son.' And *they were not* ~~being~~ *cognisant*.

[10] And the [inner] heart of Moses' mother became ~~a thing that was~~ empty. Truly, she was near to making [things] *manifest* [in connection] with {about} him if not [for the case] **that** We had bound <for Our binding> fast upon her heart {had made <for Our making> her heart resolute}, in order {so} that she [would] be from [among] the believers.

Note: *qalb* (heart) implies a constant changing of state.

[11] And she said to his sister ‘Trail him.’ So she looked at him from a distance, and *they were not* ~~being~~ *cognisant* [of it].

[12] And from [the time] before {sometime before}, We prohibited ~~the~~ wet nurses for him, so she said ‘Shall I direct you to a people of a house {household} they {who} will take him into their care for you, and they will be well-wishers for him {his well-wishers}?’

[13] So We returned him back to his mother, in order that her eye would be cool {she would be comforted} and ~~she~~ wouldn’t grieve, and ~~in order {so} that she~~ [would] know *that* Allaah’s promise is true; ~~and~~ but most of them don’t know.

Note: 20:40 has *raja’-naa*, and here *radad-naa* is used, to link with verse 7.

387.14

[14] And →**when**← he reached his strength of discernment, and became mature, We gave him judgment and knowledge. And like that {in like manner,} We recompense the persistent doers of good.

[15] And he entered the city at a time of inadvertency of its populace, then found two **men** fighting one another in it—this [one] from *his* sect, and this [one] from his enemy. Then the one who was of his sect called out to him for help against the one who was from his enemy, so Moses punched him and finished [things] concerning him. He said ‘This is from [the] work of ~~the~~ Satan. Truly, he is an enemy—a *mubeen* {**clear**} misguider.’

[16] He said ‘My Lord, truly, I [have] wronged myself, so forgive for me.’ So He forgave for him. Truly He, *He* is the Forgiving, the Specifically-Merciful.

[17] He said ‘My Lord, by [reason of] {because of} what→ {the fact that} You [have] bestowed Favours upon me, then I **will not** be a backer for the criminals.’

[18] Then he entered the morning in the city [~~as] one who was~~ in a state of fear, being vigilant, then lo and behold! the one who [had] asked him for help ~~on~~ the day before was crying out to him for help. Moses said to him ‘Truly, you are a *mubeen* {**clear**} *misleader*.’

[19] Then, →**when**← [it was the case] **that** he intended **that** he would {to} assault the one who ~~he~~ was an enemy to them both, he said ‘Oh Moses, do you intend **that** you {to} kill me like what {just as} you killed a soul on the day before {yesterday}? You want not except {but} **that** you {to} be a tyrant in the land, and you **don’t** want **that** you {to} be from [among] the ones who set things right.’

Note: After *lammaa*, *an* (that) is considered redundant.

[20] And a **man** came running from [the] farthest end of the city. He said ‘Oh Moses, truly, the council are consulting together [in connection] with {about} you, in order

that they {—to} kill you—so leave. Truly, I am from [among] the sincere advisers to you.'

[21] So he left from it [~~as] one who was~~ in a state of fear, being vigilant. He said 'My Lord, deliver me from the **wrongdoing** People.'

388.22

[22] And →**when**← he turned his face [in] [the] direction of Midian, he said 'My Lord may be such **that** He will guide me [to] the middle way.'

[23] And →**when**← he came up to [the] Water of Midian, he found a community of the people before it, watering. And besides *them*, he found two women driving back [their flock]. He said 'What is your affair?' They said 'We don't water [our flock] until the shepherd {the shepherds} make [their flocks] return back, and our father is a greatly aged man…'

[24] So he watered for them both then [later] {and thereafter} turned himself away to the shade, then said 'My Lord, truly, I am ~~one~~ in need of whatever [thing] of good You will have caused to be sent {**cause to be sent**} to me.'

[25] Then one of the two [women] came to him, walking in bashfulness. She said 'Truly, my father invites you, in order that he {to} recompense you [the] remuneration [for] what→ {the fact that} you watered for us.' So →**when**← he came to him and related the story before him, he said 'Don't fear. You [have] saved yourself from the **wrongdoing** People.'

[26] One of the two [women] said 'Oh my dear father, hire him. Truly, [the] best whom you {one} will have hired {can hire} is the trustworthy, strong one.'

[27] He said 'Truly, I want **that** I {to} give you one of these two daughters of mine in marriage, on [condition] **that** you do <of your doing> paid work for me [for] eight years. Then if you will have completed {**complete**} ten, then it would be from your presence {from your side}. And I don't want **that** I {to} make it onerous upon you. You **will** find me, if Allaah will have wished [it] {~~**wishes it**~~}, to be from [among] the ~~ones who are~~ righteous.'

[28] He said 'That is between me and ~~between~~ you. *Whichever* of the two terms I will have completed {**complete**}, then there will be no hostility to me. And Allaah is ~~a~~ Trustee over what we say.'

389.29

[29] Then, →**when**← Moses completed the term and travelled with his family, he spotted a fire from the side of the Mount. He said to his family 'Stay. Truly, I [have] spotted a fire. *Perhaps* (hopefully) I will bring you information from there, or a brand from the fire, [so that] *perhaps* (hopefully) you will warm yourselves.'

[30] Then, →**when**← he came to it, he was called from the right bank of the valley, on the **blessed** spot, from the tree, →that→ {:} 'Oh Moses. Truly I, *I* am Allaah, [the] Lord of the Worlds [of man and *jinn*].'

[31] And →that→ {:} '**Cast**→ your staff.' Then, →**when**← he saw it wriggling like that {as if} it were a fast, agile snake, he turned, **retreating**, and hadn't come back. 'Oh Moses, come forward and don't fear. Truly, you are from [among] the ones who are safe.

[32] Insert your hand into your collar opening. It will come out white (due to no evil {not due to any evil}), and [then] draw your arm [back] to you against continuing fear. So these will be two proofs from your Lord to Pharaoh and his council. Truly, they were {have been} an **iniquitous** People.'

[33] He said 'My Lord, truly, I killed a soul from [among] them, so I fear ~~[the case]~~ **that** they will kill <their killing> me.

[34] And my brother Aaron, he is more eloquent of tongue {in speech} than I, so send him with me [as] a support, attesting to me. Truly, I fear ~~[the case]~~ **that** they will call <their calling> me a liar.'

[35] He said 'We **will** strengthen your upper arm by [means of] your brother, and make an authority for you both by [means of] Our signs, so they don't get to [either of] you. The two of you, and whoever will have made himself carefully follow you both, will be the victors.'

390.36

[36] Then, →**when**← Moses came to them with Our clear-proof signs, they said 'This **isn't** except {but} sorcery ~~a thing~~ which was intentionally fabricated {**intentionally-fabricated** sorcery}. And we didn't hear [in connection] with {about} this ~~in~~ [amongst] our forefathers of former ages.'

[37] And Moses said 'My Lord is Most Knowing [in connection] with {about} whoever came with ~~the~~ guidance from His presence, and whom [the] resultant state of the Home will be for ~~him~~ {for whom [the] resultant state of the Home will be}. Truly, the wrongdoers are not successful.'

[38] And Pharaoh said 'Oh you, the council, I didn't know any god other than me for you {you had any god other than me}, so make [a fire] burn over ~~the~~ clay for me, oh Haamaan, then make a tower for me [so that] *perhaps* I will take a look at [the] god of Moses. And truly, I *think* him [to be] from [among] the liars, [for certain].'

[39] And they considered themselves great on ~~the~~ Earth with not the right {with no right} (he and his troops), and thought [for certain] *that* they wouldn't be returned to Us.

[40] So We seized him and his troops, then tossed them into the open water. So look at how [the] resultant state of the wrongdoers was.

[41] And We made them leaders inviting to the Fire, and [on the] Day of ~~the~~ Standing they are not helped.

[42] And We made a curse follow them in this ~~the~~ world, and [on the] Day of ~~the~~ Standing they will be from [among] the ones who are made hideous.

Note: Compare with 11:60.

[43] And We *certainly* gave Moses the Book from [some time] after {sometime after} what→ {the fact that} We [had] destroyed the former generations, [as] insights for the people, and ~~a~~ guidance, and ~~a~~ Mercy, [so that] *perhaps* (hopefully) they would keep [it] in mind.

391.44

[44] And you were not on the Western side ←when We decreed the order to Moses, and you were not from [among] the witnesses.

[45] ~~And~~ But We produced generations, then the {their} lifetime became continually prolonged to them. And you were not a dweller ~~in~~ [amongst] [the] populace of Midian, reciting Our signs before them, ~~and~~ but We were Senders.

[46] And you were not on [the] side of the Mount ←when We called out. ~~And~~ But [all of this is] a Mercy from your Lord, in order {so} that you [may] warn a People any Warner didn't come to them {that no Warner came to} from [times] before {in times before} you, [so that] *perhaps* (hopefully) they will keep [it] in mind.

[47] And if not, [it would be the case] **that** a **calamity** would strike them by [reason of] {because of} what their hands [have] sent ahead, then they would say 'Our Lord, why didn't You send a Messenger to us, so we would {could} make ourselves carefully follow Your signs, and be from [among] the believers?'

[48] So, when the truth came to them from Our presence, they said 'Why wasn't he given [the] like of what Moses was given?' And [yet] haven't they disbelieved in what was given to Moses from [a time] before {sometime before}? They said 'Two sorcerers backing one another.' And they said 'Truly, we are disbelievers in each.'

[49] Say 'Then come with a Book from the presence of Allaah it {that} is a better guide than them both. I will make myself carefully follow it, if you will have been {**are**} ~~ones who are~~ true [in what you say].'

[50] Then if they haven't become responsive to you, then know *that* they are just making themselves carefully follow their whims. And who is more astray than he who made himself carefully follow his whim, with no guidance from Allaah? Truly, Allaah doesn't guide ~~the~~ **wrongdoing** People{s}.

392.51

[51] And We *certainly* made the Speech get to them, [so that] *perhaps* (hopefully) they keep [it] in mind.

[52] Those to whom We gave the Book from [times] before {in times before} it, *they believe* in it.

[53] And ↓when↓ it was being recited before them, they said 'We [have] believed in it. Truly, it is the truth from our Lord. Truly, we were ones who submitted {Muslims} from [a time] before {in the time before} it.'

[54] Those will be given their remuneration twice [over] by [virtue of] what→ {the fact that} they had patience, and they would avert ~~the~~ evil deed{s} with ~~the~~ good deed{s}, and spend from what We had provided them.

[55] And ↓when↓ they heard ~~the~~ idle talk, they turned aside from it and said 'To us are {We have} our deeds and to you are {you have} your deeds. Peace [be] upon you. We don't seek for ourselves the ~~ones who are~~ ignorant.'

[56] Truly, you don't guide whomever you like, ~~and~~ but Allaah guides whomever He wishes, and He is [the] Most Knowing [in connection] with {about} the ones who are guided.

[57] And they said 'If we follow the Guidance [along] with you, we will be carried off by force from our land.' And [yet] have We not established a Sanctuary ~~one~~ which is safe {**safe** Sanctuary} for them, to it {which} are collected fruits of everything {every kind} [as] ~~a~~ provision from Our Own Selves? ~~And~~ But most of them don't know.

[58] And how many a town We destroyed it {which} exulted ungratefully [in] its means of livelihood! So, these are their dwellings, they {which} haven't been inhabited from [the time] after {in the time after} them except a little. And *We* were the Inheritors.

[59] And your Lord wasn't One ~~Who [would]~~ {to} destroy the towns until He would send a Messenger into their mother-town, reciting Our signs before them. And We weren't Ones Who [would] {to} destroy the towns except and [at the same time] {*when*} their populace{s} were wrongdoers.

393.60

[60] And whatever a thing you were {have been} given, then [it] is [the short-lived] enjoyment of the life of the world, and its ornamentation. And what is with Allaah is better and more lasting, so don't you understand?

[61] So, is he whom We [have] promised ~~him~~ a goodly promise (so he will be ~~one who is~~ made to experience it) like him whom We [have] let ~~him~~ enjoy [the] enjoyment

of the life of the world, then [later] {then subsequently} [on the] Day of ~~the~~ Standing he will be from [among] the ones who are made to be present?

[62] And [the] Day He calls out to them, then says 'Where are My partners ~~those~~ whom you used to assert?'

[63] those whom the statement will have been rightly due upon them will have said 'Our Lord, these are those whom we made go the wrong way. We made them go the wrong way, like what {just as} we went the wrong way. We [have] declared ourselves to be innocent to You; they didn't use to worship *us*.'

[64] And it will have been said 'Supplicate your partners.' So they will have supplicated them, then they won't have become responsive to them, and they will have seen the punishment. If [only it were the case] *that* they'd used to become guided.

[65] And [the] Day He calls out to them then says 'What did you respond [to] the Ones Who were Sent {Sent Ones}?'

[66] then the tidings will have been obscure to them on that Day, so they don't question one another.

[67] So, as for him who will have turned in repentance, and believed, and performed that which was righteous, then it may have been so {**it may be so**}, ~~[the case]~~ **that** he will be <his being> from [among] the ~~ones who are~~ successful.

[68] And your Lord creates whatever He wishes, and chooses for Himself in liking. The choice will not have been {~~**is not**~~} for them {theirs}. Immaculacy is Allaah, and He will have been exalted {**is exalted**} above what they ~~would~~ associate.

[69] And your Lord knows what their chests conceal from exposure and what they make public.

[70] And He is Allaah. There is no god except {but} Him. To Him [belongs] ~~the~~ {all} praise in the former [life] and the Hereafter. And to Him [belongs] the Judgment, and to Him you will be returned.

394.71

[71] Say 'Did you see {consider} {Have you considered}: if Allaah made the night perpetual over you up to [the] Day of ~~the~~ Standing, who is a god other than Allaah it {who} would bring you illumination? So won't you listen?'

[72] Say 'Did you see {consider} {Have you considered}: if Allaah made the day perpetual over you up to [the] Day of ~~the~~ Standing, who is a god other than Allaah it {who} would bring you night you would rest in it {in which you would rest}? So don't you see?'

[73] And from His Mercy, He made the night and the day for you, in order {so} that you [can] be at rest in it, and ~~in order that you~~ [may] seek for yourselves [some] of His Grace, and [so that] *perhaps* (hopefully) you will be thankful.

[74] And [the] Day He calls out to them, then says 'Where are My partners ~~those~~ whom you used to assert?'

[75] and We will have pulled out a witness from every community, then We will have said 'Produce your proof.' Then they will have known *that* the right is for {belongs to} Allaah. And what they used to intentionally fabricate will have gone away from them.

Note: See Tafseer al Jalaalayn for *al haqqa li-llaah*.

[76] Truly, Korah was from [the] People of Moses, then he became insolent towards them. And We gave {had given} him of the treasures that which, truly, its keys would *weigh down* the {a} united group of possessors of {ones having} ~~the~~ strength. ←When his People said to him 'Don't be exultant. Truly, Allaah doesn't like the ~~ones who are~~ exultant.

[77] And seek for yourself, in what Allaah gave {has given} you, the Home of the Hereafter, and [yet] don't forget your set portion of the world. And persistently do good, like what {just as} Allaah persistently did {has persistently done} good to you. And don't seek [to cause] ~~the~~ corruption in the land. Truly, Allaah doesn't like ~~the~~ corrupters.'

395.78

[78] he said 'I was only {have only been} given it on account of knowledge [that] is with me {I possess}.' And hadn't he known {did he not know} *that* Allaah [had] already destroyed from the generations from [times] before {in times before} him one who ~~he~~ was {had been} stronger than he [in] power and greater [in] accumulation? And the criminals will not be questioned about their punishable misdeeds.

[79] So, he came out upon his People in his ornamentation. Those who were wanting the life of the world said 'Oh, would that we had [the] like of what Korah was {has been} given. Truly, he is a possessor of *tremendous good fortune*.'

[80] And those who were {had been} given ~~the~~ knowledge said 'Woe is you. Allaah's reward is better for him who [has] believed and [~~has~~] performed that which was righteous, and he isn't made to receive it {no-one is made to receive it} except {but} the ~~ones who are~~ patient.'

[81] Then We made the ground swallow him and his home, for there wasn't any force for him {he had no force} other and better than {besides} Allaah helping him, and he wasn't from [among] the ones who can defend themselves.

[82] And those who [had] wished for his place {situation} ~~on~~ the day before entered the morning saying 'Alas that Allaah extends the provision for whomever He wishes of His slaves, and restricts [it]. If not [for the case] **that** Allaah bestowed Favour <for Allaah's bestowing Favour> upon us, He would have caused [it] to swallow *us*. Alas that the disbelievers are not successful.'

Note: The *it* of 'He would have caused it to swallow *us*' is implied.

[83] That is the Home of the Hereafter We assign it {which We assign} to those who don't want exaltedness in the land, and not {nor} corruption. And the resultant state will be for the ones who have *taqwaa* {are fearfully aware}.

[84] Whoever will have come with the {a} pleasurably good [deed], then for him will be {he will have} better than it. And whoever will have come with the {an} evil deed, then those who [had] performed ~~the~~ evil deeds will not be recompensed [for anything] {will be recompensed for nothing} except {but} what they used to perform.

396.85

[85] Truly, the One Who made the Qur'aan binding upon you ~~is One Who~~ will return you *back* to a return place of origin. Say 'My Lord is Most Knowing of whoever came with ~~the~~ guidance and whoever ~~he~~ is in a *mubeen* {**clear**} straying.'

[86] And you didn't use to hope ~~[it to be the case]~~ **that** the Book would {for the Book to} be **communicated** to you; [it was nothing] except {but} a Mercy from your Lord. So *don't* be a backer for the disbelievers.

[87] And they won't {shouldn't} ***turn you away*** {don't let them ***turn you away***} from Allaah's signs after ←when {the time when} they were caused to be sent down to you. And invite to your Lord, and *don't* be from [among] the ones who commit *shirk*.

[88] And don't supplicate another god [along] with Allaah. There is no god except {but} Him. Everything ~~is a thing which~~ will pass away, except His Face. To Him [belongs] the Judgment, and to Him you will be returned.

(29) Al 'Ankaboot [The Spider]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam meem*.

[2] Did the people reckon ~~[it to be the case]~~ **that** they would be left [in the situation] **that** they would say <in their saying> 'We [have] believed' and *they wouldn't be tried*?

[3] And [yet] We *certainly* tried those who were from [times] before {in times before} them. So, Allaah will most definitely know those who spoke the truth, and He will most definitely know the liars.

[4] Or did those who perform ~~the~~ evil deeds reckon ~~[it to be the case]~~ **that** they [can] outstrip Us? What they would judge was evil.

[5] Whoever used to hope for Allaah's meeting {to meet Allaah}, then truly, Allaah's term is ~~a thing which is~~ *coming*. And He is the All-Hearer, the All-Knowing.

[6] And whoever will have struggled {**struggles**}, then he only struggles for his soul. Truly, Allaah is *Free of Need* from {of} the Worlds [of man and *jinn*].

397.7

[7] And those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, We will most definitely firmly cover their evil deeds away from them, and We will most definitely recompense them [for the] best of ~~the thing{s}~~ {that} which they used to perform.

[8] And We [have] enjoined the human [with] good with [the] ones who begat him {his **biological parents**} [, in future]. And [yet] if they both try to importune you, in order that you {so as to} make yourself associate with Me what there **is** not for you knowledge [in connection] with ~~it~~ {what you **have** no knowledge of}, then don't obey them. Your place of return will be to Me, then I will inform you [in connection] with {about} what you used to perform.

[9] And those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, We will most definitely make them enter ~~in~~ [amongst] the ~~ones who were~~ righteous.

[10] And from [among] the people is he who says 'We [have] believed in Allaah' then ↓when↓ he will have been made to experience harm {**is made to experience harm**} in [relation to] {concerning} Allaah, he will have made {**considers**} [the] *fitnah* of the people [to be] like Allaah's punishment. And *if* help from your Lord came, they would most definitely say 'Truly, We were {have been} with you.' And [yet] **is** not Allaah [the] Most Knowing [in connection] with {about} what is in [the] chests of the Worlds [of man and *jinn*]?

[11] And Allaah will most definitely know those who [have] believed, and He will most definitely know the hypocrites.

[12] And those who [have] disbelieved said to those who [have] believed 'Make yourselves carefully follow our way and *we* will carry your offences.' And [yet] they will **not be** carriers of anything of their offences. Truly, they are *liars*.

[13] And they will most definitely carry their heavy loads and heavy loads [*along*] with their heavy loads, and [on the] Day of ~~the~~ Standing they will most definitely be questioned about what they used to intentionally fabricate.

[14] And We *certainly* sent Noah to his People, then he stayed ~~in~~ [amongst] them a thousand year{s}, except {save} fifty year{s}. Then the Flood took them and [at the time] {*while*} they were wrongdoers.

Note: *sanah* is used for Noah (a.s.), because the first year started from his birth.

398.15

[15] Then We saved him and [the] Companions of the Boat, and We made it a sign for the Worlds [of man and *jinn*].

[16] And [there was] Abraham, ←when he said to his People 'Worship Allaah and have *taqwaa* {be fearfully aware} of Him. That is better for you, if you [but] used to know {knew}.

[17] You only worship idols other and lesser than {besides} Allaah, and you create a twisted lie. Truly, those whom you worship other and lesser than {besides} Allaah don't have authoritative power [of] provision for you, so seek ~~the~~ provision for yourself with Allaah, and worship Him, and be thankful to Him. To Him you will be returned.'

[18] And if you falsely deny, then already, communities from [times] before {in times before} you falsely denied, and there is **no** [duty] upon the Messenger except ~~the~~ *mubeen* {**clear**} conveyance.

[19] Haven't they seen {considered} how Allaah causes the creation to initiate, then [later] {then subsequently} causes it to return [in a new state]? Truly, that is easy to Allaah.

[20] Say 'Travel on the Earth then look at how He initiated the creation. Then [later] {Thereafter}, Allaah will produce the last production. Truly, Allaah is [One] possessing power over everything.

[21] He punishes whomever He wishes, and has mercy on whomever He wishes, and to Him you will be translated.

[22] And you will not be eluders {elude Him} on ~~the~~ Earth, and not {nor} in ~~the~~ heaven, and there **isn't** any protecting friend and no {nor} helper for you {you have **no** protecting friend and no {~~nor~~} helper} other and better than {besides} Allaah.'

[23] And those who will have disbelieved in Allaah's signs and His meeting {in meeting Him}, those will have given up hope of My Mercy, and those there will be a painful punishment for them {~~they~~ will have a painful punishment}.

399.24

[24] Then [the] answer of his People was not except {but} **that** they said {to say} ‘Kill him, or burn him.’ Then Allaah saved him from the fire. Truly, there are *signs* in that for a People they {who} believe.

[25] And he said ‘You took {have taken} for yourselves idols other and lesser than {besides} Allaah only [due to] love between you in the life of the world. Then [later] {Thereafter}, [on the] Day of ~~the~~ Standing, some will repudiate some {others}, and some will curse some {others}, and your abode will be the Fire. And there **won’t be** any helpers for you {you will have **no** helpers}.’

[26] So Lot believed in him. And he [Abraham] said ‘Truly, I am a migrator {migrating} to my Lord. Truly He, *He* is the Almighty, the All-Wise.’

[27] And We granted Isaac and Jacob to him, and We made ~~the~~ Prophethood and the Book [be] {assigned ~~the~~ Prophethood and the Book} in his offspring. And We gave him his remuneration in the world. And truly, in the Hereafter, he *will be* from [among] the ~~ones who were~~ righteous.

[28] And [there was] Lot, ←when he said to his People ‘Truly, you engage in ~~the~~ *obscenity* anyone from the Worlds [of man and *jinn*] didn’t precede you with {in} ~~it~~ {in which no-one from the Worlds [of man and *jinn*] preceded you}.

[29] Do you truly come to ***men***, and cut off the way, and engage in ~~the~~ *munkar* in your place of assembly?’ Then [the] answer of his People was not except {but} **that** they said {to say} ‘Come to us with [the] punishment of Allaah, if you will have been {**are**} from [among] the ones who are true [in what they say].’

[30] He said ‘My Lord, help me against the People of ~~the~~ corrupters.’

400.31

[31] And →**when**← Our Messengers came to Abraham with ~~the~~ glad tiding{s}, they said ‘Truly, we ~~are ones who~~ will destroy [the] populace of this ~~the~~ town. Truly, its populace were {have been} wrongdoers.’

[32] He said ‘Truly, Lot is in it.’ They said ‘We are more knowing [in connection] with {about} who is in it. We will most definitely deliver him and his family—except his wife. She {, who} will have been from [among] the ones who stayed.’

[33] And →**when**← [it was the case] **that** Our Messengers came to Lot, he was distressed [in connection] with {about} them, and was straitened [in the] extent of his arm {his protective capability} [in connection] with {for} them, and [so] they said ‘Don’t fear, and don’t grieve. Truly, we ~~are ones who~~ will save you and your family—except your wife. She {, who} will have been from [among] the ones who stayed.

[34] Truly, we ~~are [the] ones who~~ will make a scourge from ~~the~~ heaven ~~to~~ come down upon [the] populace of this town by [reason of] {because of} what→ {the fact that} they used to be iniquitous.’

[35] And We *certainly* left of it a clear-proof sign for a People they {who} understand.

[36] And to Midian, their brother Shu'ayb, so he said 'Oh my People, worship Allaah and hope for the Last Day, and don't make mischief in the land, **spreading corruption**.'

[37] Then they called him a liar, so the earthquake seized them, then they became ones ~~who were~~ lying prone in their homes.

[38] And 'Aad and Thamood—and it certainly became clear {has certainly become clear} to you from their dwellings. And ~~the~~ Satan adorned their deeds for them, then **turned them away** from the Way, and [yet] they were ~~ones who were~~ endowed with insight.

401.39

[39] And Korah, and Pharaoh, and Haamaan. And Moses *certainly* came to them with the clear proofs, then they considered themselves great on ~~the~~ Earth, and [yet] they were not ones who had precedence.

[40] So We seized each in [connection with] {for} his punishable misdeed. So, of them was he whom We sent a storm of pebbles upon ~~him~~ {upon whom We sent a storm of pebbles}, and of them was he whom the Cry seized ~~him~~, and of them was he whom We made the ground swallow ~~him~~, and of them was he whom We drowned. And Allaah wasn't [One] to [ever] wrong them, ~~and~~ but they used to wrong themselves.

[41] [The] similitude of those who will have taken {**take**} for themselves protecting friends other and lesser than {besides} Allaah is like [the] similitude of the spider it {that} will have made {**makes**} a home for itself. And truly, [the] frailest of ~~the~~ homes is [the] home of the *spider*, **if** [only] they had used to know {knew}.

[42] Truly, Allaah knows whatever a thing they supplicate to other and lesser than {besides} Him. And He is the Almighty, the All-Wise.

[43] And these ~~the~~ similitudes, We set them forth for the people, and [yet] he **didn't** understand them {**no-one understands** them} except the ones who have knowledge.

[44] Allaah created the heavens and ~~the~~ Earth [in accordance] with the truth. Truly, there is a *sign* in that for the believers.

[45] Recite what was {has been} revealed to you of the Book, and establish the ritual prayer. Truly, the ritual prayer refrains [one] from ~~the~~ obscenity and ~~the~~ *munkar*. And [yet] [~~the~~] *remembering* ~~of~~ Allaah is greater. And Allaah knows what you knowingly do.

Juz 21

402.46

[46] And don't wrangle with [the] People of the Book except with ~~the one~~ {that} which ~~it~~ is best, except [with] those of them who did {have done} wrong. And say 'We [have] believed in ~~the thing~~ {that} which was {has been} caused to be sent down to us and was caused to be sent down to you, and our god and your god is unitary, and we are ones who [have] submitted {Muslims} to Him.'

[47] And like that {in like manner} We [have] caused the Book to be sent down to you. So, those whom We had given {gave} ~~them~~ the Book believe in it, and of *these* is he who believes in it. And he **doesn't** knowingly deny {**no-one knowingly denies**} Our signs except the disbelievers.

[48] And you didn't use to recite any book from [times] before {anytime before} it, and you don't {nor} pen it with your right hand. The makers of false claims would have caused themselves to have *suspicious doubt* in that case.

[49] Nay, rather it is clear-proof verses in [the] chests of those who were {have been} given ~~the~~ knowledge, and he **doesn't** knowingly deny {**no-one knowingly denies**} Our signs except the wrongdoers.

[50] And they said 'Why weren't signs {haven't signs been} caused to be sent down upon him from his Lord?' Say 'The signs are only with Allaah, and I am only a *mubeen* {**clear**} Warner.'

[51] And hasn't it been sufficient for them *that* We [have] caused the Book to be sent down upon you, it {which} is recited before them? Truly, there is *Mercy* in that, and a reminder for a People they {who} believe.

[52] Say 'It will have been sufficient with Allaah [as] ~~a~~ Witness between me and ~~between~~ you. He knows what is in the heavens and ~~the~~ Earth. And those who [have] believed in ~~the~~ falsehood and [~~have~~] disbelieved in Allaah—those, *they* are the losers.'

403.53

[53] And they ask you to hasten the punishment. And if not for [there being] a specified term, the punishment would have *come* to them, and it will most definitely come to them suddenly and [at the same time] {*while*} *they are not cognisant*.

[54] They ask you to hasten the punishment. And truly, Hell will ~~be a thing which~~ *encompasses* {*encompass*}the disbelievers.

[55] [The] Day the punishment covers them from above them and from under their feet, and He says 'Taste what you used to perform.'

[56] Oh My slaves ~~those~~ who [have] believed, truly, My Earth is ~~a thing which is~~ wide, so worship [only] Me then.

[57] Each soul will be a taster of ~~the~~ death. Then [later] {Thereafter}, to Us you will be returned.

[58] And those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, We will most definitely give them accommodation of upper chambers of the Garden; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually. [The] remuneration of the performers [of good] is most excellent;

[59] those who were patient and would make themselves rely on their Lord.

[60] And how many a moving creature doesn't carry its provision? Allaah provides for it and you. And He is the All-Hearer, the All-Knowing.

[61] And *if* you asked them 'Who created the heavens and ~~the~~ Earth, and subjected the sun and the moon?' they would most definitely say 'Allaah.' So however are they beguiled?

[62] Allaah extends the provision for whomever He wishes of His slaves, and restricts [it] for him. Truly, Allaah is All-Knowing [in connection] with {about} everything.

[63] And *if* you asked them 'Who will have [repeatedly] sent down {**sends down**} water from the sky, then caused the earth to live {**causes** the earth **to live**} by [means of] it from [some time] after {sometime after} its death?' they would most definitely say 'Allaah.' Say '~~The~~ {All} praise [belongs] to Allaah.' Nay, rather most of them don't understand.

Note: Compare verb tenses with 24:43 and 30:24.

404.64

[64] And this ~~the~~ life of the world **is not** except {but} diversion and play. And truly, the Home of the Hereafter, *it* is the [actual] life, **if** [only] they had used to know {knew}.

[65] So, →**when**← they will have boarded {**board**} on ~~the~~ ship{s}, they will have supplicated {**supplicate**} Allaah [as] ones who were {are} sincere to Him [in] ~~the~~ religion, then ↓when↓ He will have delivered {**delivers**} them to ~~the~~ land, behold! *they* ~~would~~ *commit shirk*,

[66] in order {so} that they [can] be ungrateful and disbelieve in what We gave {have given} them, and ~~in order {so} that they~~ [can] enjoy themselves. So [in the near future] they will know.

[67] And haven't they seen {considered} *that* We made a Sanctuary ~~a thing~~ which is safe {a **safe** Sanctuary}, and [at the same time] {*while*} the people are being taken away by force from [all] around them? So, do they believe in ~~the~~ falsehood and disbelieve in Allaah's Favour?

Note: See 16:72 *hum yakfuroon*.

[68] And who is more wrongful than he who will have intentionally fabricated {**intentionally fabricates**} a lie about Allaah, or falsely denied {**falsely denies**} the truth →**when**← it will have come {**comes**} to him? **Is** there not a place of stay in Hell for the disbelievers?

[69] And those who will have struggled {**struggle**} in [the cause of] Us {Our cause}, We would most definitely have guided {most definitely guide} them to Our Ways. And truly, Allaah is *with* the persistent doers of good.

(30) Ar-Room [The Romans]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam meem*.

[2] The Romans were {have been} defeated

[3] in [the] nearer [area of] the land. And *they*, from [some time] after {sometime after} their defeat, **will** defeat;

[4] in [a] few years. To Allaah [belongs] the command from [times] before {in the times before} and from [the time] after {in the time after}. And on that day, the believers will rejoice

[5] in Allaah's help. He helps whomever He wishes, and He is the Almighty, the Specifically-Merciful.

405.6

[6] [The] promise of Allaah. Allaah doesn't fail to fulfil His promise, ~~and~~ but most of the people don't know.

[7] They know ~~a thing which is~~ an outward [aspect] of the life of the world, and [yet] they, they are ~~ones who are~~ heedless about {of} the Hereafter.

[8] And haven't they made themselves reflect in [relation to] {concerning} themselves? Allaah didn't create the heavens and ~~the~~ Earth and what is between them both except {in any way other than} [in accordance] with the truth and a specified term. And truly, many of the people are *disbelievers* in their Lord's meeting {meeting their Lord}.

[9] And haven't they travelled on the Earth, then looked at how [the] resultant state of those who were from [times] before {in times before} them was? They were stronger than them [in] power, and they ploughed the land, and they developed it more than ~~what~~ *they* [have] developed it. And their Messengers came to them with ~~the~~ clear proofs, so Allaah wasn't [One] to [ever] wrong them, ~~and~~ but they used to wrong themselves.

Note: The *maa* of *mimmaa* is *maSdariy*.

[10] Then [later] {Thereafter}, [the] resultant state of those who did evil was the worst evil, [due to the case] **that** {because} they falsely denied <; due to their falsely denying> the signs of Allaah and ~~they~~ used to mock <their mocking> at them.

[11] Allaah initiates the creation, then [later] {then subsequently} causes it to return [in a new state], then [later] {and thereafter} to Him you are returned.

[12] And [the] Day the Hour comes to pass, the criminals are silent with grief.

[13] And there will not have been intercessors for them from [among] their partners {~~they won't have had intercessors from among their partners~~}, and they will have been disbelievers in their partners.

[14] And [the] Day the Hour comes to pass, on that Day they become separated.

[15] So, as for those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, then *they will be made happy* in a Garden.

406.16

[16] And as for those who will have disbelieved and falsely denied Our signs and [the] meeting of the Hereafter, then those will be ~~ones who are~~ made to be present in the punishment.

[17] So, [the] Immaculacy of Allaah…! [in ritual prayer], [the] time you enter the evening and [the] time you enter the morning

[18] (and to Him [belongs] ~~the~~ {all} praise in the heavens and ~~the~~ Earth), and [at] night and [the] time you reach noon.

[19] He brings out the living from the dead, and He brings forth the dead from the living, and He causes the earth to live after its death. And like that {in like manner,} you will be brought out.

[20] And from [among] His signs is [~~the case~~] **that** He created <His creating> you from dust, then [later] {and thereafter} lo! you are a human being, striving to spread yourselves.

[21] And from [among] His signs is [~~the case~~] **that** He [has] created <His creating> marriage partners for you from yourselves, in order {so} that you [may] be inclined

towards them [for ease of mind and intimacy], and He [has] made love and mercy [be] {[has] placed love and mercy} between you. Truly, there are *signs* in that for a People they {who} make themselves reflect.

[22] And from [among] His signs is [the] creation of the heavens and ~~the~~ Earth, and [the] differing of your tongues and your colours. Truly, there are *signs* in that for the ones who have knowledge.

[23] And from [among] His signs is your sleep time by ~~the~~ night and ~~the~~ day and your seeking of His Grace. Truly, there are *signs* in that for a People they {who} listen.

[24] And from [among] His signs: He shows you ~~the~~ lightning [as a source of] fear and longing, and He [repeatedly] sends down water from the sky, then causes the earth to live by [means of] it after its death. Truly, there are *signs* in that for a People they {who} understand.

407.25

[25] And from [among] His signs is ~~[the case]~~ **that** ~~the~~ heaven and ~~the~~ Earth stand <the standing of ~~the~~ heaven and ~~the~~ Earth > by [means of] His order. Then [later] {Thereafter}, ↓when↓ He will have called you from the earth [with] a call, behold! *you will come out*.

[26] And to Him [belongs] whoever is in the heavens and ~~the~~ Earth. All are ~~ones who are~~ devoutly obedient to Him.

[27] And He is the One Who initiates the creation, then [later] {then subsequently} causes it to return [in a new state], and it is a thing of the [ut]most insignificance for Him. And for Him is {He has} the highest similitude in the heavens and ~~the~~ Earth. And He is the Almighty, the All-Wise.

[28] He [has] set forth for you a similitude from yourselves: do you have—from what your right hands will have owned {**own**}—any partners in what We [have] provided you, so you are equal in it; fearing them like your fear of yourselves? Like that {In this manner}, We explain the signs in detail for a People they {who} understand.

[29] Nay, rather those who did {have done} wrong [have] made themselves carefully follow their whims, with no knowledge. So who will guide him whom Allaah [has] caused to go astray? And there are **not** any helpers for them {they have **no** helpers}.

[30] So, set your face to the religion [as] a *haneef* (Allaah's natural state ~~the one~~ that He created the people on ~~it~~ from nothing. There is no change to Allaah's creation. That is the correct religion, ~~and~~ but most of the people don't know),

[31] **constantly turning yourselves back** to Him. And have *taqwaa* {be fearfully aware} of Him, and establish the ritual prayer, and don't be from [among] the ones who commit *shirk*;

[32] from [among] those who [have] disunited their religion, and became {~~have~~ become} sects—each faction rejoicing in what is present with them.

408.33

[33] And ↓when↓ harm will have touched {**touches**} the people, they will have supplicated {**supplicate**} their Lord, **constantly turning themselves back** to Him. Then [later] {Thereafter}, ↓when↓ He will have caused them to taste {**causes** them **to taste**} Mercy from Him, behold! a group of them ~~would~~ associate partners with their Lord,

[34] in order {so} that they [can] be ungrateful and disbelieve in what We gave {have given} them. So enjoy yourselves. Then [in the near future] you will know.

[35] Or did We cause {have We caused} an authorisation to be sent down upon them, so *it* speaks [in connection] with {about} what they used to associate with Him?

Note: *yatakallamu* (Form V) indicates the repeated and continuous nature of its speaking.

[36] And ↓when↓ We will have caused the people to taste {**cause** the people **to taste**} Mercy, they will have rejoiced {**rejoice**} by [virtue of] it. And if an evil event ~~would~~ strike {strikes} them by [reason of] {because of} what their hands [have] sent ahead, behold! *they* ~~would~~ *despair*.

[37] Haven't they seen {considered} *that* Allaah extends the provision for whomever He wishes, and restricts [it]? Truly, there are *signs* in that for a People they {who} believe.

[38] So, give ~~the~~ one possessing the closeness {relatives} his {their} right{s}, and the destitute ~~one~~, and [~~the~~] son of the way {travellers}. That is better for those who desire Allaah's Face. And those, *they* are the ~~ones who are~~ successful.

[39] And what you will have given {**give**} of usury in order that {so} it [may] swell within [the] wealths {wealth} of the people, then {well} it doesn't swell with *Allaah*. And what you will have given {**give**} of *zakaah*, desiring Allaah's Face, then those, *they* are the ones who receive multiples.

[40] Allaah is the One Who created you, then [later] {then subsequently} [has] provided for you, then [later] {and thereafter}, will cause you to die, then [later] {and thereafter}, will cause you to live. Is there one from your partners who does anything of that? His Immaculacy…, and He will have been exalted {**is exalted**} above what they ~~would~~ associate!

[41] ~~The~~ Corruption will have appeared {**appears**} on ~~the~~ land and ~~the~~ sea by [reason of] {because of} what [the] people's hands will have earned {**earn**}, in order {so} that He [may] make them taste some of ~~the thing{s}~~ {that} which they [have] performed, [so that] *perhaps* (hopefully) they return.

409.42

[42] Say ‘Travel on the Earth and look at how [the] resultant state of those who were from [times] before {in times before} was. Most of them were ones who committed *shirk*.’

[43] So set your face to the correct religion from [a time] before {in the time before} [the case] **that** a Day for it {which} there is no averting comes from Allaah <the coming of a Day from Allaah for which there is no averting.> On that Day they will be split up

[44] (whoever will have disbelieved, then [the consequences of] his disbelief will be upon him, and whoever will have performed that which was righteous, then they were preparing [things] for *themselves*),

[45] in order {so} that He [may] recompense those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, from His Grace. Truly, He doesn’t like the disbelievers.

[46] And from [among] His signs is ~~[the case]~~ **that** He sends <His sending [of]> the winds [as] gladdeners [with glad tidings]; and in order {so} that He [may] make you taste [some] of His Mercy; and in order {so} that ~~the~~ ship{s} runs {run} by His order; and ~~in order~~ that you [may] seek for yourselves [some] of His Grace, and [so that] *perhaps* (hopefully) you will be thankful.

[47] And We *certainly* sent Messengers to their People from [times] before {in times before} you, so they came to them with ~~the~~ clear proofs. Then We avenged Ourselves against those who committed crime. And helping the believers will [ever] have been a right act [due] upon Us.

[48] Allaah is the One Who sends the winds, then they cause drawn-along cloud to become raised up, then He spreads it in the sky how He wishes and makes it [into] fragments, then you see the violent rain coming out from its midst. Then, ↓when↓ He will have struck {**strikes**} with it whomever He wishes of His slaves, behold! *they become gladdened* [~~by its glad tidings~~].

[49] And truly, from [times] before {in times before} [the case] **that** it was being <its being> sent down upon them—from [times] before {in times before} it, they were ~~ones who were~~ *silent* with grief.

[50] So look at [the] vestige{s} of Allaah’s Mercy—how He causes the earth to live after its death. Truly, that is [the] *Giver of Life* to the dead, and He is [One] possessing power over everything.

410.51

[51] And *if* We had sent a wind, then they had seen it **turning yellow**, they would have *become* disbelieving from [the time] after {straight after} it.

[52] So, truly, you won't make the dead hear, and you won't make the deaf hear the invitation ↓when↓ they will have turned {**turn**}, **retreating**.

[53] And you are not a guider of the blind away from their [state of] being astray. You will cause to hear not except {but} him who believes in Our signs {will cause no-one to hear but him who believes in Our signs}, whereupon they are ones who submitted {Muslims}.

[54] Allaah is the One Who created you from weakness, then [later] {then subsequently} from [some time] after {sometime after} weakness He assigned strength, then [later] {then subsequently} from [some time] after {sometime after} strength He assigned weakness and grey hair. He creates whatever He wishes, and He is the All-Knower, the One Possessing Power.

[55] And [the] Day the Hour comes to pass, the criminals swear they didn't tarry other than an hour. Like that {In that way,} they used to be beguiled.

[56] And those who were {had been} given ~~the~~ knowledge and ~~the~~ *eemaan* [**believing**] {Faith} will have said 'You *certainly* tarried, within Allaah's decree, up to [the] Day of ~~the~~ Resurrection. So, this is [the] Day of ~~the~~ Resurrection, ~~and~~ but *you didn't use to know*.'

[57] So on that Day, their excuse doesn't benefit those who did {had done} wrong, and *they are not asked to make amends*.

[58] And in this ~~the~~ Qur'aan We [have] *certainly* set forth [some] of every [kind of] similitude for the people, and [yet] *if* you came to them with a sign, those who [have] disbelieved would most definitely say 'You are not except {but} makers of false claims.'

[59] Like that {Thus,} Allaah seals over [the] hearts of those who don't know.

[60] So be patient. Truly, Allaah's promise is true. And those who are not certain won't {shouldn't} *incite* you to become light [in commitment] {don't let those who are not certain *incite* you to become light [in commitment]}.

(31) Luqmaan

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

411.1

[1] *alif laam meem*.

[2] These are [the] verses of the Wise Book.

[3] ~~A~~ Guidance and ~~a~~ Mercy for the persistent doers of good.

[4] Those who establish the ritual prayer and give the *zakaah* and they, *they are certain* of the Hereafter.

[5] Those are on guidance from their Lord, and those, *they* are the ~~ones who are~~ successful.

[6] And from the people is he who buys [the] diversion of ~~the~~ tales, in order that he {to} cause [people] to go astray from [the] Way of Allaah, with no knowledge, and he purposely takes it [as an object of] mockery. Those there will be a **humiliating** punishment for them {~~they~~ will have a **humiliating** punishment}.

Notes: *lahwa-l hadeeth* refers to singing, which can be bought by hiring singers, or simply with time that could be better spent.

takes it refers to the Way of Allaah (a.w.j.). See Tafseer ibn Katheer for both.

[7] And ↓when↓ Our signs were being recited before him, he turned away, **considering himself great**, like that {as if} he didn't hear {hadn't heard} them—like that {as if} there were a deafness in his ears. So grieve him with [tidings of] a painful punishment.

[8] Truly, those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} there are [the] Gardens of ~~the~~ Delight for them {~~they~~ will have [the] Gardens of ~~the~~ Delight},

[9] [~~in a state of~~] **staying** in them perpetually. [The] promise of Allaah is true, and He is the Almighty, the All-Wise.

[10] He created the heavens with no pillars you [can] see ~~them~~ {that you can see}, and He **cast→ firm mountains** into the ground, [in case] that {lest} it shake with you, and He dispersed on it [some] of every moving creature. And We caused water to be sent down from the sky, then ~~We~~ caused [some] of every valued sort to grow on it.

[11] This is Allaah's creation, so show me—what did those who are other and lesser than {besides} Him create {have those who are besides Him created}? Nay, rather the wrongdoers are in a *mubeen* {**clear**} straying.

Note: *maaTHaa* relates to understanding not identifying.

412.12

[12] And We *certainly* gave Luqmaan ~~the~~ wisdom, →that→ {saying} 'Be thankful to Allaah, for whoever will have been thankful {**is thankful**}, then he will have only been thankful {**is** only **thankful**} for his soul, and whoever will have been ungrateful {**is ungrateful**}, then {~~well~~} truly, Allaah is Free of Need, Praiseworthy.'

[13] And ←when {there was the time} Luqmaan said to his son and [at the same time] {*while*} *he was admonishing* him 'Oh my dear son, don't associate partners with Allaah. Truly, ~~the~~ *shirk* is a tremendous *wrong*.'

[14] (And [yet] We [have] enjoined the human [in connection] with {about} [the] ones who begat him {his **biological parents**} (his mother carried him [in] feebleness upon feebleness, and his weaning was in two years) →that→ {:} 'Be thankful to Me and to [the] ones who begat you {your **biological parents**}. To Me is the journey's end.'

[15] And [yet] if they both try to importune you to [the situation] **that** you make yourself associate <your making yourself associate> with Me what there **is** not for you knowledge [in connection] with it {what you **have** no knowledge of}, then don't obey them. And [yet] keep them company in the world [with] *ma'roof*, and make yourself carefully follow [the] Way of him who will have kept turning himself back {**keeps turning himself back**} to Me. Then [later] {Thereafter}, your place of return will be to Me, then I will inform you [in connection] with {about} what you used to perform.)

[16] 'Oh my dear son, truly, [even] if it be [the] weight of a grain of mustard, then it be in a rock, or in the heavens, or in the ground, Allaah will bring it [forth]. Truly, Allaah is Subtle, All-Aware.

[17] Oh my dear son, establish the ritual prayer, and enjoin ~~the~~ *ma'roof*, and forbid from ~~the~~ *munkar*, and be patient over what will have struck {**strikes**} you. Truly, that is from [among] the affairs of firm determination.

[18] And don't turn your cheek contemptuously to the people, and don't walk upon the Earth [in] excessive exultance {like a peacock}. Truly, Allaah doesn't like every self-conceited boaster.

[19] And be moderate in your gait, and lower [some] of your voice. Truly, [the] most hideous of ~~the~~ voices is [the] voice of ~~the~~ *donkeys*.'

413.20

[20] Haven't you seen {considered} *that* Allaah subjected for you what is in the heavens and what is on ~~the~~ Earth, and He made His Favours upon you ample—~~[as] a thing which is~~ **apparent** and ~~a thing which is~~ **concealed**? And [yet], of the people is he who wrangles in [relation to] {concerning} Allaah with no knowledge, and no {nor} guidance, and no {nor} an illuminating Book.

[21] And ↓when↓ it was said to them 'Make yourselves carefully follow what Allaah [has] caused to be sent down' they said 'Nay, rather we will make ourselves carefully follow what we found our forefathers on ~~it~~.' ~~And~~ [Even] **if** ~~the~~ Satan used to invite them to [the] punishment of the Blazing Fire?

[22] And whoever surrenders his face to Allaah, and he is a persistent doer of good, then he [has] certainly grabbed hold of the firm handle, and [the] resultant state of ~~the~~ affairs is up to Allaah.

[23] And whoever [has] disbelieved, then his disbelief doesn't {shouldn't} grieve you {~~don't [let] his disbelief grieve you~~}. Their place of return will be to Us, then We will inform them [in connection] with {about} what they [had] performed. Truly, Allaah is All-Knowing [in connection] with {about} [the] possession {contents} of the chests.

[24] We will let them enjoy a little, then [later] {then subsequently} We will drive them [against their will] to a harsh punishment.

[25] And *if* you asked them 'Who created the heavens and ~~the~~ Earth?' they would most definitely say 'Allaah.' Say '~~The~~ {All} praise [belongs] to Allaah.' Nay, rather most of them don't know.

[26] To Allaah belongs what is in the heavens and ~~the~~ Earth. Truly, Allaah, He is the One Free of Need, the Praiseworthy.

[27] And **if** [it were the case] *that* what [there is] on ~~the~~ Earth of tree {trees there are on ~~the~~ Earth} were pens, and the sea; seven seas replenished it from [the time] after {straight after} it, [the] Words of Allaah wouldn't have exhausted. Truly, Allaah is Almighty, All-Wise.

[28] **Not** {**Neither**} your creation and not {nor} your resurrection are [anything] {~~Your creation and your resurrection are not~~} except {but} like [that of] one single soul. Truly, Allaah is All-Hearing, All-Seeing.

414.29

[29] Haven't you seen {considered} *that* Allaah makes the night enter into the day and makes the day enter into the night, and He subjected the sun and the moon, each running up to a specified term, and that Allaah is All-Aware [in connection] with {of} what you perform?

[30] That is by [reason] *that* {because} Allaah, *He* is the Truth, and ~~[by reason] *that* {because}~~ what they supplicate other and lesser than {besides} Him is ~~the~~ falsehood, and [by reason] *that* {because} Allaah, *He* is the Most High, the Great.

Note: See 22:62

[31] Haven't you seen {considered} *that* ~~the~~ ship{s} runs {run} upon the sea by [the] Favour of Allaah, in order {so} that He [may] show you [some] of His signs? Truly, there are *signs* in that for every steadfast, deeply grateful [one].

[32] And ↓when↓ a wave will have covered {**covers**} them like ~~the~~ canopies, they will have supplicated {**supplicate**} Allaah [as] ones who were {are} sincere to Him [in] ~~the~~ religion, then →**when**← He will have delivered {**delivers**} them to ~~the~~ land, then

of them is one who makes himself follow the middle way. And he **didn't** knowingly deny {**no-one knowingly denies**} Our signs except every perfidious ingrate.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *muqtaSadun*. Also see 35:32.

[33] Oh you, the people, have *taqwaa* {be fearfully aware} of your Lord and be in dread of a Day a male who begat {**natural father**} doesn't pay a [single] thing as ~~a~~ satisfaction on behalf of his son; and no begotten son ~~he~~ is a payer of ~~a~~ satisfaction on behalf of [the] male who begat him {his **natural father**}. Truly, Allaah's promise is true, so the life of the world won't {shouldn't} *deceive* you {don't let the life of the world *deceive* you}, and the Deceiver won't {shouldn't} *deceive* you {don't let the Deceiver *deceive* you} [in connection] with {about} Allaah.

[34] Truly, Allaah, with Him is [the] knowledge of the Hour, and He sends down the revitalising rain, and He knows what is in the wombs. And a soul **doesn't** know what it will earn tomorrow, and a soul **doesn't** know which land it will die in. Truly, Allaah is All-Knowing, All-Aware.

Note: *maaTHaa* 'what' and *ayyi* 'which' are questions.

415.1

(32) As-Sajdah [The Prostration]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *alif laam meem*.

[2] [The] gradual sending down {~~revelation~~} of the Book no unsettling doubt in [relation to] {concerning} ~~it~~ {concerning which there is no unsettling doubt}, from [the] Lord of the Worlds [of man and *jinn*].

[3] Or do they say 'He intentionally fabricated it'? Nay, rather it is the truth from your Lord, in order {so} that you [may] warn a People any Warner didn't come to {that no Warner came to} from [times] before {in times before} you, [so that] *perhaps* (hopefully) they will become guided.

[4] Allaah is the One Who created the heavens and ~~the~~ Earth and what is between them both in six days {periods}, then [later] {and thereafter} ascended upon the Throne. There **isn't** any protecting friend and no {nor} intercessor for you {You have **no** protecting friend and no {~~nor~~} intercessor} other and better than {besides} Him. So won't you keep [it] in mind?

[5] He directs ~~the~~ affair{s} from ~~the~~ heaven to ~~the~~ Earth, then [later] {then subsequently} it ascends {they ascend} to Him in a day its {whose} measurement will have been {**is**} [a] thousand years of what you count.

Note: *dabbara* means to manage, conduct, order, or regulate an affair after considering the outcomes.

[6] That is [the] Knower of the Unseen and the Witnessed, the Almighty, the Specifically-Merciful,

[7] the One Who made everything He created it {that He created} excellent. And He initiated [the] creation of the human from clay,

[8] then [later] {and thereafter} made his progeny from an extract of a vile fluid.

[9] Then [later] {Thereafter}, He fashioned him, and breathed into him [a breath] consisting of His Spirit. And He made ~~the~~ hearing, and ~~the~~ sights {sight} and ~~the~~ [inner] hearts for you. You are thankful just little.

[10] And they said 'Huh? ↓When↓ we will have gone away into the earth, will we truly be in a *new creation*?' Nay, rather they are disbelievers in their Lord's meeting {meeting their Lord}.

[11] Say '[The] Angel of ~~the~~ death ~~the one~~ who was {has been} entrusted with you will take you fully [in death], then [later] {and thereafter}, to your Lord you will be returned.'

416.12

[12] And **if** [only] you [could] see ←when the criminals are hangers of {hanging} their heads in the vicinity of their Lord. 'Our Lord, we saw {have seen} and [~~have~~] heard, so return us. We will perform that which is righteous. Truly, we are ~~ones who are~~ certain {have certainty}.'

[13] And **if** We had wished [to], We would have *given* each soul its guidance, ~~and~~ but the statement from Me will have been rightly due. 'I will most definitely fill Hell from [the] whole lot of ~~the~~ *jinnah* and ~~the~~ men.'

[14] So taste, by [reason of] {because of} what→ {the fact that} you forgot [the] meeting of this Day of yours. Truly, *We* will have forgotten *you*. And taste [the] punishment of ~~the~~ eternity by [reason of] {because of} what you used to perform.'

[15] Only those believe in Our signs who, ↓when↓ they will have been reminded {**are reminded**} of them, will have fallen down {**fall down**} [in a state of] prostration {**prostrating**}, and will have glorified {**glorify**} by [means of] praise of their Lord, and *they don't consider themselves great*.

[16] Their sides continually remove themselves away from the laying places, supplicating to their Lord [in] fear and longing, and they spend from what We [have] provided them.

[17] So, a soul doesn't know what was {has been} made hidden for them of [the] coolness [of] an eye {comfort}, [as] ~~a~~ recompense by [virtue of] what they used to perform.

[18] So, is he who will have been a believer like him who will have been **iniquitous**? They are not equal.

[19] As for those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, then {~~well~~} for them will be [the] Gardens of ~~the~~ Refuge {they will have [the] Gardens of ~~the~~ Abode} [as] a place of hospitality and lodging, by [virtue of] what they used to perform.

[20] And as for those who will have been iniquitous, then {~~well~~} their abode will be the Fire. [In] every what→ {case that} {Every time} they will have wanted **that** they {to} exit from it, they will have been caused to return back into it, and it will have been said to them 'Taste [the] punishment of the Fire ~~the one~~ which you used to falsely deny.'

417.21

[21] And We most definitely make them taste [some] of the former, nearer punishment before and lesser than the greater punishment, [so that] *perhaps* (hopefully) they return.

[22] And who is more wrongful than he who will have been reminded {**is reminded**} of [the] signs of his Lord, then [later] {and thereafter} will have turned aside {**turns aside**} from them? Truly, We ~~are Ones Who~~ will take vengeance from the criminals.

[23] And We *certainly* gave Moses the Book (so don't be in doubt of his meeting {meeting him}), and We appointed it [as] ~~a~~ guidance for [the] Children of Israel.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *liqaa'i-hee* (meeting him).

[24] And We made leaders from [among] them they {who} would guide by Our order →**when**← they were patient and used to be certain of Our signs.

[25] Truly, your Lord, *He* will make a decision between them [on the] Day of ~~the~~ Standing in [relation to] {concerning} that which they used to differ with one another in [relation to] {concerning} ~~it~~ {that in which they used to differ with one another}.

[26] And hasn't it been a guide for them how many of the generations We destroyed from [times] before {in times before} them they walk ~~in~~ [amongst] their dwellings {amongst whose dwellings they walk}? Truly, there are *signs* in that, so don't they hear?

[27] And haven't they seen {considered} *that* We drive the water to the barren land, then by [means of] it bring out seed crop? Their grazing livestock and [they]

themselves eat from it {from which their grazing livestock and [they] themselves eat?} So don't they see?

[28] And they say 'When will {might} this ~~the~~ adjudication be, if you will have been {**are**} ~~one who is~~ true [in what you say]?!'

[29] Say '[The] Day of Adjudication, their *eemaan* [**believing**] {Faith} doesn't benefit those who [have] disbelieved, and *they are not granted* [*any*] *respite*.'

[30] So turn aside from them and wait. Truly, *they* are ones who wait {waiting}.

418.1

(33) Al A<u>h</u>zaab [The Confederates]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Oh you, the Prophet, have *taqwaa* {be fearfully aware} of Allaah and don't obey the disbelievers and the hypocrites. Truly, Allaah will have [ever] been All-Knower, All-Wise.

[2] And make yourself carefully follow what was {has been} revealed to you from your Lord. Truly, Allaah will have [ever] been All-Aware [in connection] with {of} what you were performing.

[3] And make yourself rely on Allaah. And it will have been sufficient with Allaah [as] Trustee.

[4] Allaah didn't make for a **man** any two hearts in his chest cavity, and He didn't make your marriage partners ~~the ones~~ whom you separate from ~~them~~ by pronouncing *<u>TH</u>ihar* {declaring them to be like the backs of your mothers}, your mothers. And He didn't make your 'called ones' your sons. That is your utterance by your mouths. And [yet] Allaah says the truth, and *He* guides the ~~Way~~ way.

Notes: *<u>TH</u>ihar* means to say to separate from ones wife by saying 'You are to me like the back of my mother.'

ad'iyaa'a (called ones) means they are called your sons, i.e. adopted.

[5] Call them by their fathers. It is more equitable in the sight of Allaah. So, if you haven't known {do not know} their fathers, then [they are] your brethren in ~~the~~ religion and your wards. And it **is** not a misdemeanour [charged] against you in [relation to] {concerning} what you will have made a mistake {**make a mistake**} [in connection] with {about} ~~it~~, ~~and~~ but [for] what your hearts will have wilfully intended {**wilfully intend**}. And Allaah will have [ever] been Forgiving, Specifically-Merciful.

[6] The Prophet is closer to {cares more about} the believers than [they] themselves, and his marriage partners are their Mothers. And possessors of {those having} ~~the~~

blood relationships—some of them are ones having more entitlement [in connection] with some {others} (in the ordinance of Allaah) than the believers and the Emigrants, except [in the case] **that** <~~unless~~> you do a *ma'roof* to your friends. That was ~~a thing that was~~ transcribed in the Book.

419.7

[7] And ←when {there was the time} We took their solemn pledge from the Prophets, and from you, and from Noah and Abraham and Moses and Jesus, son of Mary. And We took from them a solemn, ratified pledge,

[8] in order {so} that He [might] question the ones who were true [in fulfilling their oath] about their truthfulness. And He [has] prepared a painful punishment for the disbelievers.

[9] Oh you ~~those~~ who [have] believed, remember Allaah's Favour upon you ←when troops came to you, then We sent upon them a wind and troops you hadn't seen. And Allaah will have [ever] been All-Seer [in connection] with {of} what you perform.

[10] ←When they came to you from above you and from lower than you, and ←when the sights turned aside, and the hearts reached the throats, and you thought the thoughts [in connection] with {about} Allaah.

[11] There and then the believers were themselves tested, and were traumatically shaken with a severe shock.

[12] And ←when the hypocrites and those who in their {in whose} hearts is a sickness were saying 'Allaah and His Messenger didn't promise us [anything] {promised us nothing} except {but} delusion.'

[13] And ←when a particular group of them said 'Oh companions of Yathrib, there is no fixed place for you {you have no fixed place}, so return.' And a group of them asked the Prophet for permission, saying 'Truly, our houses are exposed' and [yet] they **were not** exposed. They were intending not except {but} flight.

[14] And **if** it had been entered from its sides upon them, then [later] {and thereafter} they had been asked for ~~the~~ *fitnah* {insurrection}, they would have *given* it, and they wouldn't have made themselves delay [in connection] with {in} it except slightly.

[15] And they *certainly did* make {*had* made} a covenant with Allaah from [a time] before {sometime before}: they wouldn't turn the {their} backs. And [the] covenant of Allaah will have been ~~a thing which is~~ asked [about].

420.16

[16] Say '~~The~~ Flight **will not** benefit you if you fled from ~~the~~ death or ~~the~~ killing, and [even] in that case, you wouldn't be let to enjoy, except a little.'

[17] Say ‘Who is [the] fellow ~~the one~~ who defends you from Allaah if He will have intended {**intends**} evil [in connection] with {for} you, or He will have intended {**intends**} Mercy [in connection] with {for} you?’ And they don’t find a protecting friend and no {nor} a helper for themselves other and better than {besides} Allaah.

[18] Allaah certainly knows the impeders from [among] you, and those who say to their brethren ‘Hey, come to us’ and they don’t engage in ~~the~~ battle except a little.

[19] Niggardly towards you. Then ↓when↓ ~~the~~ fear will have come {**comes**}, you will have seen {**see**} them looking at you, their eyes rolling like the one who is covered over ~~him~~ {overwhelmed} due to ~~the~~ death. Then ↓when↓ the fear will have gone {**goes**}, they will have smitten {**smite**} you with sharp tongues, covetous over the good. Those haven’t believed, so Allaah will have made {**makes**} their labours become void, and that will have been {**is**} easy to Allaah.

Note: See 47:20

[20] They reckon the confederates haven’t gone, and if the confederates come, they would love [it] **if** [it were the case] *that* they were desert dwellers ~~in~~ [amongst] the desert Arabs, asking about your tidings. And [even] **if** they had been ~~in~~ [amongst] you, they wouldn’t have fought except a little.

[21] There will have been {**is**} *certainly* a pleasurably good exemplar for you in [the] Messenger of Allaah—for whoever used to hope [for] Allaah and the Last Day, and [has] remembered Allaah a lot.

Note: *uswatun* is a person from whom one takes example, and is an object of imitation.

[22] And →**when**← the believers saw the confederates, they said ‘This is what Allaah promised us, and [so did] His Messenger. And Allaah spoke the truth, and [so did] His Messenger.’ And it didn’t increase them [in anything] {increased them in nothing} except {but} *eemaan* [**believing**] {Faith} and submission.

421.23

[23] From [among] the believers are **men** they {who} [have] proved to be true to what they covenanted upon {to} ~~it~~ with Allaah. So, of them is he who fulfilled/finished his *naẖba* {completed his risky undertaking,} and of them is he who waits, and they didn’t change a [single] change {change at all}.

Note: *qaDaa naẖba-hoo* can have a range of meanings from the permutations of the multiple meanings of *qaDaa* and *naẖba*. For *naẖba*, the jeopardy aspect of our original vow with Allaah (a.w.j.) can be implied from the meanings of *a game of hazard, a great bet, or wager*; and its time-based nature from its meanings of *a term, fixed period, and the period of life*; and its speed and difficulty from a meaning of *a*

quick pace of travelling with much exertion and perseverance. See Lane's Lexicon for both *qaDaa* and *na<u>h</u>ba*.

[24] [This was] in order {so} that Allaah [may] recompense the ones who were true [in fulfilling their oath] [in accordance] with their truthfulness, and punish the hypocrites (if He will have wished [to] {~~**wishes to**~~}), or return His Favour upon them. Truly, Allaah will have [ever] been Forgiving, Specifically-Merciful.

[25] And in their state of rage, Allaah repelled those who [have] disbelieved. They hadn't obtained good. And Allaah sufficed the believers [for] the fighting. And Allaah will have [ever] been Strong, Almighty.

[26] And He caused those of [the] People of the Book who backed them to be brought down from their strongholds, and He hurled↓↓ ~~the~~ induced, utmost terror into their hearts. You killed a group and you took a group captive.

[27] And He caused you to inherit their land and their homes and their wealths {wealth}, and a land you haven't trodden. And Allaah will have [ever] been [One] possessing power over everything.

[28] Oh you, the Prophet, say to your marriage partners 'If you want the life of the world and its ornamentation, then come, I will give you a divorce gift of provision, and release you [in] a comely release.

[29] And if you want Allaah and His Messenger and the Home of the Hereafter, then truly, Allaah [has] prepared ~~a~~ tremendous remuneration for the persistent doers of good from [among] you.'

[30] Oh **wives** of the Prophet, whoever of you engages in an obscenity ~~**one**~~ **which becomes clear**, the punishment will be multiplied two-fold for her, and that will have been easy {**is easy**} to Allaah.

Juz 22

422.31

[31] And whoever of you is devoutly obedient to Allaah and His Messenger, and performs that which is righteous, We will give her her remuneration twice [over]. And We will have prepared ~~a~~ generous provision for her.

[32] Oh **wives** of the Prophet, you **are** not like one of the [other] **women**. If you will have had *taqwaa* {**have** *taqwaa*} {are fearfully aware}, then don't be soft by [means of] {in} ~~the~~ speech (so the one who there is a sickness in his heart {he in whose heart is a sickness} would long [for you]), and [yet] speak *ma'roof* speech.

[33] And remain in your houses and don't display yourselves [in the] self-display of the former Age of Ignorance. And establish the ritual prayer and give the *zakaah*, and obey Allaah and His Messenger. Allaah only intends to make the filth go away

from you, People of the House, and [spiritually] cleanse you [in] a [spiritual] cleansing.

[34] And remember what is recited in your houses of the verses of Allaah and the Wisdom. Truly, Allaah will have [ever] been Subtle, All-Aware.

[35] Truly, the men who submit {male Muslims} and the women who submit {female Muslims}, and the men who believe and the women who believe, and the men who are devoutly obedient and the women who are devoutly obedient, and the men who are true [to what they say] and the women who are true [to what they say], and the men who are patient and the women who are patient, and the men who are humble and the women who are humble, and the men who are givers of charity and the women who are givers of charity, and the men who fast and the women who fast, and the men who guard their private parts and the women who guard [their private parts], and the men who remember Allaah often and the women who remember [Allaah often]—Allaah will have prepared forgiveness and ~~a~~ tremendous remuneration for them.

423.36

[36] And it won't have been {**isn't**} for a believing man, and not {nor} a believing woman—↓when↓ Allaah and His Messenger will have decided {**decide**} an affair—~~[the case]~~ **that** there ~~{for there to}~~ be a choice for them {~~they will {to} have a choice~~} about their affair. And whoever disobeys Allaah and His Messenger, then {~~well~~} he [has] certainly strayed [in] a *mubeen* {**clear**} straying.

[37] And ←when {there was the time} you were saying to the one whom Allaah [has] bestowed Favours upon ~~him~~ {upon whom Allaah [has] bestowed Favours}, and you [have] bestowed favours upon ~~him~~ {upon whom *you* [have] bestowed favours} 'Retain your marriage partner to yourself and have *taqwaa* {be fearfully aware} of Allaah.' And you were making hidden within yourself what Allaah [was the] Manifester of ~~it~~. And you were ~~being~~ in dread of the people, and [yet] Allaah has more right ~~[to the case]~~ **that** you be <to your being> in dread of Him. So, →**when**← Zayd [had] finished want of her, We gave her to you in marriage in *order* that there isn't an {be no} awkward restriction upon the believers in [relation to] {concerning} the marriage partners of their 'called ones' {adopted sons} ↓when↓ they will have finished {**finish**} want of them. And Allaah's order will [ever] have been ~~a thing which is~~ done.

[38] There will not have been {**isn't**} any {is **no**} awkward restriction upon the Prophet in [relation to] {concerning} what Allaah will have made obligatory {**makes obligatory**} upon him—Allaah's *sunnah* in [relation to] {concerning} those who passed away from [times] before {in times before} (and Allaah's order was a **predetermined** decree);

[39] those who would [continuously] convey the Messages of Allaah and be in dread of Him, and not be in dread of [any]one {be in dread of no-one} except {but} Allaah. And it will have been sufficient with Allaah [as] ~~a~~ Reckoner.

[40] Muhammad will not have been the father of a [single] one of your **men**, ~~and~~ but is [the] Messenger of Allaah and [the] Seal of the Prophets. And Allaah will have [ever] been All-Knowing [in connection] with {about} everything.

[41] Oh you ~~those~~ who [have] believed, remember Allaah [with] much remembering,

[42] and glorify Him [the] time before sunrise, and [in the] evening.

[43] He is the One Who invokes blessings upon you (and [so do] His Angels), in order that He {so as to} take you out from the manifold darknesses to the Light. And He will [ever] have been Specifically-Merciful with the believers.

424.44

[44] Their greeting [on the] Day they meet Him will be 'Peace.' And He will have prepared ~~a~~ generous remuneration for them.

[45] Oh you, the Prophet, truly, We [have] sent you [as] a witnesser, and a gladdener [with glad tidings], and a Warner,

[46] and [as] an inviter to Allaah by His permission, and an illuminating lamp.

[47] And gladden the believers with [glad tidings] *that* there will be great Grace from Allaah for them {they will have great Grace from Allaah}.

[48] And don't obey the disbelievers and the hypocrites, and put aside their annoyance. And make yourself rely on Allaah. And it will have been sufficient with Allaah [as] Trustee.

[49] Oh you ~~those~~ who [have] believed, ↓when↓ you will have taken {**take**} ~~the~~ believing women in marriage, then [later] {then subsequently} divorced {**divorce**} them from [a time] before {sometime before} [the case] **that** you touch <your touching> them, then there **isn't** any prescribed period for you {you have **no** prescribed period} concerning them [requiring that] you count it {~~which you [should] count~~}. So give them a compensatory gift of provision, and release them [in] a comely release.

[50] Oh you, the Prophet, truly, We [have] made lawful for you your marriage partners ~~those~~ whom you will have given} {**give**} their remunerations; and what your right hand will have owned {**owns**} from what Allaah will have given} {**gives**} to you as spoils of war; and [the] daughters of your paternal uncles, and [the] daughters of your paternal aunts, and [the] daughters of your maternal uncles, and [the] daughters of your maternal aunts—~~those~~ who [have] emigrated with you; and a believing woman if she will have given herself freely {**gives** herself **freely**} to the Prophet, if

the Prophet will have wanted {**wants**} that he {to} seek her in marriage—[being] **exclusively** for you, exclusive of the believers (We certainly knew what We made obligatory upon them in [relation to] {concerning} their marriage partners and what their right hands will have owned {**own**}), in *order* that there isn't an {be no} awkward restriction upon you. And Allaah will have [ever] been Forgiving, Specifically-Merciful.

425.51

[51] You [can] defer whomever of them you wish and take to yourself whomever you wish, and whomever you will have sought for yourself {**seek for yourself**} from whomever you set aside, then there is no misdemeanour [charged] against you. That is closer [to the situation] {makes it more likely} **that** their eyes are cooled {they are comforted}, and they don't grieve, and they are pleased with what you gave {have given} them—all of them. And Allaah knows what is in your hearts. And Allaah will have [ever] been All-Knowing, Forbearing.

[52] ~~The~~ **Women** are not lawful for you from [this time] after {onwards}, and not {nor} **that** you {for you to} exchange <your exchanging> them for any [other] marriage partners (~~and~~ [even] **if** their beauty will have amazed {**amazes**} you), except what your right hand will have owned {**owns**}. And Allaah will have [ever] been ~~a~~ Watcher over everything.

[53] Oh you ~~those~~ who [have] believed, don't enter [the] Prophet's houses except [in the case] **that** <unless> permission is granted to you [in relation] to {for} food—without [~~being] ones who await~~ {awaiting} its time {~~turn up well ahead of time~~}. ~~And~~ But ↓when↓ you will have been invited {**are invited**}, then enter. Then ↓when↓ you will have fed {**have fed**}, then make yourselves disperse, and [there should be] no settling down for conversation. Truly, that used to make the Prophet annoyed, then he would be shy of you, and [yet] Allaah isn't shy of the truth. And ↓when↓ you will have asked {**ask**} them [(his marriage partners)] for stuff, then ask them from behind a preventive screen. That is [spiritually] cleaner for your hearts and their hearts. And it won't have been {**isn't**} for you **that** you {to} make [the] Messenger of Allaah annoyed, and not {nor} **that** you {to} take his marriage partners in marriage from [the time] after {anytime after} him—*ever*. Truly, that, in the sight of Allaah, would have been an enormity.

[54] If you make a thing manifest, or make it hidden, then {~~well,~~} truly, Allaah will have [ever] been All-Knowing [in connection] with {about} everything.

426.55

[55] There is no misdemeanour [charged] against them [his wives] in [relation to] {concerning} their fathers, and not {nor} their sons, and not {nor} their brothers, and not {nor} their brothers's sons, and not {nor} their sisters' sons, and not {nor} their **women**, and not {nor} what their right hands will have owned {**own**}. And have

taqwaa {be fearfully aware} of Allaah [oh women]. Truly, Allaah will have [ever] been a Witness over everything.

[56] Truly, Allaah and His Angels extol and send blessings upon the Prophet. Oh you ~~those~~ who [have] believed, extol and send blessings upon him, and invoke peace [with] an invocation for peace.

[57] Truly, those who make Allaah and His Messenger annoyed, Allaah will have cursed them in the world and the Hereafter, and He will have prepared a **humiliating** punishment for them.

[58] And those who make believing men and believing women experience harm by [reason of] {because of} other than what they [have] made themselves earn, then they will have certainly made themselves carry a shocking slander and a *mubeen* {**clear**} sin.

[59] Oh you, the Prophet, say to your marriage partners and daughters and [the] **women** of the believers, [that] they [should] {~~to~~} draw over themselves [some] of their outer garments. That is closer [to the situation] {makes it more likely} **that** they are recognised, so they are not made to experience harm. And Allaah will have [ever] been Forgiving, Specifically-Merciful.

[60] *If* the hypocrites haven't refrained themselves (and those who in their {in whose} hearts is a sickness, and **the ones who cause tumult** in the city), We will most definitely set you upon them, then [later] {then subsequently} they wouldn't be your neighbours in it except [for] a little [while].

Note: See Tafseer al Jalaalayn for *cause tumult*.

[61] **Accursed**, wheresoever they will have been come across, they will have been seized and massacred [in] a massacring.

[62] Allaah's *sunnah* in [relation to] {concerning} those who passed away from [times] before {in times before}, and you **will not** find a change to Allaah's *sunnah*.

427.63

[63] The people ask you about the Hour. Say 'Its knowledge is only with Allaah.' And what will bring you to <u>know</u>; *perhaps* the Hour is a near thing?

[64] Truly, Allaah will have cursed the disbelievers and prepared a Blazing Fire for them;

[65] [~~in a state of~~] **staying** in it perpetually—forever. They don't find a protecting friend, and no {nor} a helper.

[66] [The] Day their faces are turned over and over in the Fire, they say 'Oh, would that we had obeyed Allaah and obeyed the Messenger.'

[67] And they will have said ‘Our Lord, truly, we obeyed our lords and masters, and our elders, so they caused us to go astray [from] the Way.

[68] Our Lord, give them a two-fold [portion] of the punishment, and curse them [with] a great curse.’

Note: See 7:38.

[69] Oh you ~~those~~ who [have] believed, don’t be like those who made Moses experience harm, then Allaah declared him innocent of what they had said. And he was eminent in the sight of Allaah.

[70] Oh you ~~those~~ who [have] believed, have *taqwaa* {be fearfully aware} of Allaah, and speak appropriate speech.

[71] He will put right your deeds for you and ~~will~~ forgive your punishable misdeeds for you. And whoever obeys Allaah and His Messenger, then he will have certainly attained a tremendous attainment.

[72] Truly, We laid out [the details of] the Trust before the heavens and the Earth and the mountains, then they refused [the situation] **that** they {to} carry it and were afraid of it, and [yet] the human carried it. Truly, he will have been {**is**} a deeply ignorant, persistent wrongdoer.

[73] [This was] in order {so} that Allaah [may] punish the male hypocrites and the female hypocrites, and the males who commit *shirk*, and the females who commit *shirk*, and [that] Allaah {~~to~~} [may] return His Favour upon the believing men and the believing women. And Allaah will have [ever] been Forgiving, Specifically-Merciful.

Note: Full details of the Trust and its outcomes were known and agreed to by us before our entering into our covenant. The Prophets, Messengers and Books were sent to remind us of its requirements and outcomes, as we didn’t carry any memory of it when we were brought here.

428.1

(34) Saba' [Sheba]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ~~The~~ {All} praise [belongs] to Allaah; the One Whom to *Him* [belong] what is in the heavens and what is on ~~the~~ Earth, and to Him {Whom} [belongs] ~~the~~ {all} praise in the Hereafter. And He is the All-Wise, the All-Aware.

[2] He knows what penetrates into the earth, and what comes out from it, and what descends from ~~the~~ heaven, and what ascends into it, and He is the Specifically-Merciful, the Forgiving.

[3] And those who [have] disbelieved said ‘The Hour won’t come to us.’ Say ‘Yes indeed [it will]! By my Lord, it will most definitely come to you!’ Knower of the Unseen, [the] weight of a particle in the heavens doesn’t escape from Him, and not {nor} on ~~the~~ Earth, and there is not a smaller thing than that, and not {nor} a bigger thing, except [that] it is in a *mubeen* {**clear**} Book,

[4] in order {so} that He [may] recompense those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}. Those there will be forgiveness and ~~a~~ generous provision for them {~~they~~ will have forgiveness and ~~a~~ generous provision}.

[5] And those who will have striven in [relation to] {concerning} Our signs, **trying to incapacitate**—those there will be a painful punishment due to criminal conduct for them {~~they~~ will have a painful punishment due to criminal conduct}.

Note: See Tafseer al Jalaalayn in Arabic *mu'lim bi-l jarr*. See Lane’s Lexicon for *mu'lim* (*aliym*) and *jarr*.

[6] And those who were {have been} given ~~the~~ knowledge see [that] ~~the thing~~ {that} which was {has been} caused to be sent down to you from your Lord ~~it~~ is the truth, and it guides to [the] Highway of the Almighty, the Praiseworthy.

[7] And those who [have] disbelieved said ‘Should we direct you to a **man** he {who} is informing you [that] ↓when↓ you will have been torn to pieces [in] a total tearing to pieces, you will truly be in a *new creation*?’

429.8

[8] Did he intentionally fabricate {Has he intentionally fabricated} a lie about Allaah, or is there madness in him? Nay, rather those who don’t believe in the Hereafter will be in the punishment and the far straying.

[9] So haven’t they seen towards {considered} what is between their hands {directly in front of them} and what is behind them of ~~the~~ heaven and ~~the~~ Earth? If We wish [to], We will make the ground swallow them, or cause fragments of ~~the~~ heaven to fall on them. Truly, there is a *sign* in that for every slave ~~one~~ who keeps turning himself back.

[10] And We *certainly* gave David Grace from Us. ‘Oh mountains, repeat with him [in praise], and the bird {the birds} [also].’ And We made ~~the~~ iron malleable for him,

[11] →that→ {saying} ‘Make full coats of mail, and keep measuring in [the matter of] the links. And perform that which is righteous. Truly, I am All-Seer [in connection] with {of} what you perform.’

[12] And to Solomon, the wind. Its {, whose} morning course was a month[’s journey] and its {whose} afternoon course was a month[’s journey]. And We caused [a] spring of ~~the~~ copper to flow for him. And of the *jinn* was he who would work between his two

hands {directly in front of him} by [the] permission of his Lord. And he of them who deviated from Our order, We would make him taste [some] of [the] punishment of the Blazing Fire.

[13] They would make for him whatever he would wish of upper sitting rooms, and sculpted likenesses {statues}, and basins like ~~the~~ water troughs, and cauldrons ~~**ones**~~ **which were fixed** {**fixed** cauldrons}. 'Work, family of David, [in] thankfulness.' And [yet] few of My slaves are the deeply grateful [ones].

[14] Then, →**when**← We decreed ~~the~~ death to him, it didn't indicate {nothing indicated} to them concerning his death except [the] moving creature of the earth eating from his staff. So →**when**← he fell down, it became clear [to] the *jinn* ~~[the case]~~ **that if** [only] they had used to know {had known} the Unseen, they wouldn't have stayed in the **humiliating** punishment.

430.15

[15] There was *certainly* a sign for Sheba in their dwelling-place: two gardens, on [the] right side and left side. 'Eat from your Lord's provision and be thankful to Him. A good tract of land and a Forgiving Lord.'

[16] Then they turned aside, so We sent upon them [the] torrent of the dam. And We gave them two gardens in exchange for their two gardens—both having edible produce of bitter fruit and tamarisk, and a little something {small number} of lote tree{s}.

Note: An equivalent usage of *SHay'in…qaleel* is "Here's a little something for the journey."

[17] *That* We recompensed them, by [reason of] {because of} what→ {the fact that} they [had] disbelieved. And will we keep recompensing [anyone] except {but} the ingrate?

Note: The Form III *nujaaziy* indicates a continuity and extensiveness of the recompense.

[18] And we placed towns ~~ones~~ which were openly visible {**openly-visible** towns} between them and the towns ~~the one{s}~~ which We [had] bestowed blessings in ~~them~~ {in which We [had] bestowed blessings}, and We determined the journey in [between] them. 'Travel in [between] them [by] nights and [by] days [as] ones who are safe {in **safety**}.'

[19] Then they said 'Our Lord, make [the distance] between our journeys far' and they wronged themselves, so We made them to be tales, and We tore them to pieces [in] a total tearing to pieces. Truly, there are *signs* in that for every steadfast, deeply grateful [one].

[20] And Iblees *certainly* found his assumption about them to be true, for they made themselves carefully follow him; [all] except {but} a group of the believers.

[21] And [yet] there wasn't any authorisation over them for him {he had no authorisation over them}; [it wasn't] except {for any reason other than} in order {so} that We [might] know {for Us to know} him who believes in the Hereafter from him who ~~he~~ is in wavering doubt of it. And your Lord is ~~a~~ Guardian over everything.

[22] Say 'Supplicate those whom you asserted [to be] other and better than {besides} Allaah. They don't own [the] weight of a particle in the heavens and not {nor} on ~~the~~ Earth, and they **don't have** any {have **no**} co-partnership in both {either} of them, and He **doesn't have** any {He has **no**} backer from [among] them.'

431.23

[23] And ~~the~~ intercession doesn't benefit with Him, except to him whom He will have permitted [it] for ~~him~~ {for whom He will have permitted it}. Until, ↓when↓ terror will have been removed from their hearts, they will have said 'What did your Lord say?' They will have said 'The truth. And He is the Most High, the Great.'

[24] Say 'Who provides for you from the heavens and ~~the~~ Earth?' Say 'Allaah. And truly, we or you are on *guidance*, or in a *mubeen* {**clear**} straying.'

[25] Say 'You will not be questioned about what we committed [of] crime {what crimes we committed}, and not {nor} will we be questioned about what you perform.'

[26] Say 'Our Lord will bring a state of union between us, then [later] {then subsequently} He will adjudicate between us with the truth. And He is the Adjudicator, the All-Knowing.'

[27] Say 'Show me those whom you [have] joined with Him [as] partners. No! Rather, He is Allaah, the Almighty, the All-Wise.'

[28] And We didn't send you except to [the] entirety of the people, [as] a bearer of glad tidings and a Warner, ~~and~~ but most of the people don't know.

[29] And they say 'When will {might} this ~~the~~ promise be, if you will have been {**are**} ~~one who is~~ true [in what you say]?!'

[30] Say 'For you is {You have} [the] promise instrument of a Day you don't procure a delay of an hour from ~~it~~ {from which you don't procure a delay of an hour}, and you don't {nor} procure an advance.'

[31] And those who [have] disbelieved said 'We **will not** believe in this ~~the~~ Qur'aan, and not {nor} in ~~the thing~~ {that} which was between its two hands {clearly before it}.' And **if** [only] you [could] see ←when {the time when} the wrongdoers will have been ~~ones who were~~ made to stand in the vicinity of their Lord, some of them returning ~~the~~ statement{s} [back and forth] to some {others}. Those who were considered

weaklings will say to those who considered themselves great ‘If not [for] you, we *would* have been believers.’

Note: The use of *iTH* (←when) indicates the future perfect tense, which is continued in the next verse.

432.32

[32] Those who considered themselves great will have said to those who were considered weaklings ‘Did *we* **turn you away** from the guidance after ←when {the time when} it came to you? Nay, rather you were criminals.’

[33] And those who were considered weaklings will have said to those who considered themselves great ‘Nay, rather [it was the] plotting of ~~the~~ night and ~~the~~ day, ←when you would order us **that** we {to} disbelieve in Allaah and assign compeers for Him.’ And they will have kept their regret secret →**when**← they will have seen the punishment, and We will have made ~~the~~ iron collars [be] {placed ~~the~~ iron collars} on {around} [the] necks of those who will have disbelieved. Will they be recompensed [for anything] except {but} what they used to perform?

[34] And We didn’t send any {sent no} Warner into a town except [that] its ones who were {had been} made to live a life of luxury said ‘Truly, we are disbelievers in what you were {have been} sent with ~~it~~.’

[35] And they said ‘We are more [in] wealths {wealth} and children, and we ~~**are not** ones who will~~ {will not} be punished.’

[36] Say ‘Truly, my Lord extends the provision for whomever He wishes and restricts [it], ~~and~~ but most of the people don’t know.’

[37] And not {neither} your wealths {wealth} and not {nor} your children are the things that will bring you close [in] [a] near position with Us; [nothing] except {but} he who will have believed and performed that which was righteous. For those there will be [~~the~~] recompense of ~~the~~ multiple{s} for them {~~they~~ will have [~~the~~] recompense of ~~the~~ multiple{s}} by [virtue of] what they [had] performed, and they will be ~~ones who are~~ **safe** in the upper chambers.

Note: *GHurufaat* is thought to be a plural plural.

[38] And those who strive in [relation to] {concerning} Our signs, **trying to incapacitate**—those will be made to be present in the punishment.

[39] Say ‘Truly, my Lord extends the provision for whomever He wishes of His slaves, and restricts [it] for him, and whatever a thing you will have spent {**spend**}, then *He will replace* it. And He is [the] best of ~~the~~ Providers.’

433.40

[40] And [the] Day He gathers [the] entirety [of] them, then [later] {and thereafter} says to the Angels ‘Did these used to worship *you*?’

[41] they will have said ‘Your Immaculacy…! You are our Protecting Friend—exclusive of them. Nay, rather they used to worship the *jinn*. Most of them were believers in them.’

[42] “So today, some {one} of you doesn’t have authoritative power [of] benefit for some {another}, and not {nor} [of] harm.” And We will say to those who did {had done} wrong “Taste [the] punishment of the Fire ~~the one~~ which you used to falsely deny ~~it~~.”

[43] And ↓when↓ Our clear-proof verses were being recited before them, they said ‘This **isn’t** except {but} a **man** he {who} wants **that** he {to} **turn you away** from what your forefathers used to worship.’ And they said ‘This **is not** except {but} a twisted lie ~~a thing~~ which was intentionally fabricated {an **intentionally-fabricated**, twisted lie}. And those who [have] disbelieved said about the truth →**when**← it came to them ‘This is not except {but} *mubeen* {**clear**} sorcery.’

[44] And We didn’t give them any {gave them no} Books they study ~~them~~ {which they study}, and We didn’t send any {sent no} Warner to them before you.

[45] And those who were from [times] before {in times before} them falsely denied, and *they* won’t have reached {~~**haven’t reached**~~} a *tenth* of what We gave *them*. Then they called My Messengers liars, so how was My disapproval?

[46] Say ‘I admonish you with only one [thing]: **that** you {to} stand up for [the sake of] Allaah [in] twos and individually, then [later] {and thereafter} make yourselves reflect: there **isn’t** any {is **no**} madness in your companion. He is not except {but} a Warner to you, between [the] two hands of {directly before} a severe punishment.’

[47] Say ‘I didn’t ask you for any remuneration, for {since} it is for you. [Responsibility for] my remuneration is not except {but} upon Allaah, and He is ~~a~~ Witness over everything.’

[48] Say ‘Truly, my Lord pelts↓↓ with the truth. [The] Omniscient of the things made unseen.’

434.49

[49] Say ‘The Truth came {has come}, and ~~the~~ falsehood **doesn’t** cause [anything] to initiate, and **doesn’t** cause [it] to return [in a new state].’

[50] Say ‘If I went {have gone} astray, then I’m only going astray against my soul, and if I became {have become} guided, then it is by [virtue of] what my Lord reveals to me. Truly, He is All-Hearer, Near.’

[51] And **if** [only] you will have seen {[could] see} ←when {the time when} they will have become terrified, then there is no escape, and they will have been seized from a nearby place,

[52] and they will have said 'We [have] believed in him.' And [yet] however will ~~the~~ reaching [it] be [possible] for them from a far off place

Note: *tanaawuSHu* is making oneself reach and take with an outstretched hand. Form VI also carries a sense of making oneself be pretending to possess something not actually possessed.

[53] and [at the same time] {*when*} they certainly disbelieved in it from [times] before {in times before}, and would throw out↓↓ [conjectures] [in connection] with {about} the Unseen from a far off place?

[54] And an obstruction will have been set between them and ~~between~~ what they ardently desire for themselves, like what {just as} was done with their kinds from [times] before{in times before}. Truly, they were in a wavering doubt; [it being] ~~a thing~~ which caused suspicion {a **suspicion-inducing,** wavering doubt}.

(35) Al FaaTir [The Originator]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ~~The~~ {All} praise [belongs] to Allaah, [the] Creator of the heavens and ~~the~~ Earth from nothing; the One Who makes the Angels Messengers—possessors of {those having} wings; twos and threes and fours. He increases in the creation whatever He wishes. Truly, Allaah is [One] possessing power over everything.

[2] Whatever a Mercy Allaah opens up for the people, then [there] is no withholder for it {it has no withholder}, and whatever He withholds, then [there] is no releaser for it {it has no releaser} from [times] after {anytime after} Him. And He is the Almighty, the All-Wise.

[3] Oh you, the people, remember Allaah's Favour upon you. Is there any creator other than Allaah providing for you from ~~the~~ heaven and ~~the~~ Earth? There is no god except {but} Him. So however are you beguiled?

435.4

[4] And if they are calling you a liar, then certainly, Messengers from [times] before {in times before} you were called liars, and [all] ~~the~~ affairs will be returned to Allaah.

[5] Oh you, the people, truly, Allaah's promise is true, so the life of the world doesn't {shouldn't} *deceive* you {don't let the life of the world *deceive* you}, and the Deceiver doesn't {shouldn't} *deceive* you {don't let the Deceiver *deceive* you} [in connection] with {about} Allaah.

[6] Truly, ~~the~~ Satan is an enemy to you, so take him for yourselves [as] an enemy. He only invites his party in order {so} that they [will] be from [among] [the] companions of the Blazing Fire.

[7] Those who will have disbelieved there will be a severe punishment for them {~~they~~ will have a severe punishment}. And those who will have believed and performed ~~the things~~ [deeds] which are righteous {**righteous** deeds} for them will be {~~they~~ will have} forgiveness and a large remuneration.

[8] So, is he who [the] evil of his deeds was adorned for him, so he saw it as a good thing…? So, truly, Allaah causes to go astray whomever He wishes and guides whomever He wishes, so your soul doesn't {shouldn't} pass away [in] regrets on account of them. Truly, Allaah is All-Knowing [in connection] with {about} what they knowingly do.

[9] And Allaah is the One Who sent the winds, then they cause drawn-along cloud to become raised up, then We drive them to a dying tract of land, then We cause the earth to live by [means of] it after its death. Like that {In like manner} will be the revivification.

[10] Whoever used to want ~~the~~ renown, then {well,} ~~the~~ renown [belongs] entirely to Allaah. To Him ascends the good Word. And the act ~~the one~~ which is righteous {**righteous** act}, He raises it. And those who plot ~~the~~ evil deeds, there will be a severe punishment for them {~~they~~ will have a severe punishment}, and [the] plot of those, *it will lead to nothing*.

[11] And Allaah created you from dust, then [later] {and thereafter} from a drop [of semen], then [later] {and thereafter} He made you members of pairs. And any female **doesn't** carry {there **isn't** any {is **no**} female she {who} carries}, and not {nor} gives birth, except with His knowledge. And any aged person **isn't** given a long life {there **isn't** any {is **no**} aged person he {who} is given a long life}, and not {nor} is it reduced from his term of life, except [that] it is in a Book. Truly, that is easy to Allaah.

436.12

[12] And the two seas are **not** alike. This; palatable, sweet—its drink easy and pleasant to swallow. And this; salty, bitter. And [yet] from each you eat fresh meat and extract ornamentation you wear ~~it~~ {which you wear}. And you see ~~the~~ ship{s} **cleaving** into it, in order {so} that you [may] seek for yourselves [some] of His Grace, and [so that] *perhaps* (hopefully) you will be thankful.

[13] He makes the night enter into the day, and He makes the day enter into the night, and He subjected the sun and the moon, each running for a specified term. That is Allaah, your Lord. The Dominion [belongs] to Him. And those whom you supplicate other and lesser than {besides} Him **don't** own any skin of a date-stone.

[14] If you supplicate them, they don't hear your supplication, and [even] **if** they [had] heard, they wouldn't have become responsive to you, and [on the] Day of ~~the~~ Standing they will repudiate your *shirk*. And he doesn't inform you {no-one informs you} [the] like of [the] All-Aware.

[15] Oh you, the people, you are the ones in need [in relation] to Allaah. And Allaah, *He* is the One Free of Need, the Praiseworthy.

[16] If He wishes [to], He will do away with you and bring [forth] a new creation.

[17] And that **isn't** a huge thing to Allaah.

[18] And a bearer doesn't bear [the] burden of another. And if one who is heavily laden calls [anyone] to his load, a [single] thing of it will not be carried {not a [single] thing of it will be carried}, ~~and~~ [even] **if** he had been one possessing the closeness {a relative}. You only warn those who are in dread of their Lord in the unseen, and [have] established the ritual prayer. And whoever will have purified himself, then he only purifies himself for his soul. And to Allaah is the journey's end.

437.19

[19] And the blind man and the seer are **not** equal,

[20] and not {nor} the manifold darknesses and ~~not~~ the light,

[21] and not {nor} the shade and ~~not~~ the intense heat.

[22] And the [spiritually] living ones and ~~not~~ the [spiritually] dead ones are **not** equal. Truly, Allaah makes whomever He wishes [to] hear. And you ~~are not one who causes~~ {can't cause} whoever is in the graves to hear.

Note: *amwaat* here refers to the disbelievers, as though they never really had true life.

[23] You are not except {but} a Warner.

[24] Truly, We [have] sent you with the truth [as] a bearer of glad tidings, and a Warner. And there isn't any {is no} community except [that] a Warner passed away in it.

Note *in min* not *maa min*.

[25] And if they are calling you a liar, then certainly, those who were from [times] before {in times before} them falsely denied. Their Messengers came to them with ~~the~~ clear proofs, and with ~~the~~ Writings, and the Illuminating Book.

[26] Then [later] {Thereafter}, I seized those who disbelieved, so how was My disapproval?

[27] Haven’t you seen {considered} *that* Allaah caused water to be sent down from the sky, then by [means of] it We [have] brought out fruits their {whose} colours are **differing**. And ~~from~~ [among] the mountains are white and red streaks their {whose} colours are **differing**, and intensely black.

[28] And ~~from~~ [among] the people and the moving creatures and the grazing livestock, their colours are differing likewise. Only the scholars from His slaves are in dread of Allaah. Truly, Allaah is Almighty, Forgiving.

[29] Truly, those who recite [the] Book of Allaah, and [have] established the ritual prayer and [~~have~~] spent [in] secrecy and publicly from what We [have] provided them, hope for a commerce it {that} **will not** be unprofitable,

[30] in order {so} that He [may] pay them their remunerations in full and give an increase to them from His Grace. Truly, He is Forgiving, Most Appreciative.

438.31

[31] And ~~the thing~~ {that} which We [have] revealed to you of the Book, it is the truth, **confirming** ~~for~~ what was between its two hands {clearly before it}. Truly, Allaah is *All-Aware*, *All-Seeing* in [regard to] His slaves.

[32] Then [later] {Thereafter}, We caused those of Our slaves whom We selected for Ourselves in preference to inherit the Book. Then, of them is one who wrongs himself, and of them is one who makes himself follow the middle way, and of them is one who outstrips with [reference to] the [future] good deeds by [the] permission of Allaah. That, *it* is the great Grace.

[33] Gardens of Eden they enter ~~them~~ {which they enter}. They are bedecked in them {, in which they are bedecked} from {with some} bracelets of gold and pearls, and their clothing in them is silk {in which their clothing is silk}.

[34] And they will have said ‘~~The~~ {All} praise [belongs] to Allaah; the One Who made ~~the~~ grief go away from us. Truly, our Lord is *Forgiving*, Most Appreciative.

[35] The One Who, from His Grace, made us settle in [the] Home of the Fixed Abode. Fatigue doesn’t touch us in it, and weariness doesn’t touch us in it {, in which fatigue doesn’t touch us, and in which weariness doesn’t touch us}.’

[36] And those who will have disbelieved for them will be {~~they~~ will have} [the] fire of Hell. It {, which} isn’t finished for them so that they die, and not {nor} is any of its punishment lightened from them. Like that {In this way,} We recompense every ingrate.

[37] And in it {which} *they* will be making themselves bellow ‘Our Lord, take us out. We will perform that which is righteous; other than ~~the thing{s}~~ {that} which we used to perform.’ “And [yet] hadn’t We prolonged your life [with] that which whoever kept

[things] in mind in it would keep [them] in mind? And the Warner came to you. So taste, for there **isn't** any {is **no**} helper for the wrongdoers."

[38] Truly, Allaah is [the] Knower of [the] Unseen of the heavens and ~~the~~ Earth. Truly, He is All-Knower [in connection] with {about} [the] possession {contents} of the chests.

439.39

[39] He is the One Who made you successors in the land. So, whoever will have disbelieved, then [the consequences of] his disbelief will be upon him. And their disbelief doesn't increase the disbelievers [in anything] {increases the disbelievers in nothing} except {but} detestation in the sight of their Lord. And their disbelief doesn't increase the disbelievers [in anything] {increases the disbelievers in nothing} except {but} continuing loss.

[40] Say 'Did you see {consider} {Have you considered} your partners ~~those~~ whom you supplicate other and lesser than {besides} Allaah? Show me what [part] of ~~the~~ Earth they [have] created. Or is there for them {do they have} a co-partnership in the heavens?' Or did We give them a Book, so they are upon a clear proof from it? Nay, rather some of the wrongdoers promise some {others} not except {but} delusion.

[41] Truly, Allaah restrains the heavens and ~~the~~ Earth, [in case] that {lest} they both shift. And *if* they [had] both shifted, anyone would have restrained them not {no-one would have restrained them} from [the time] after {anytime after} Him. Truly, He will [ever] have been Forbearing, Forgiving.

[42] And they swore by Allaah [in the] strenuousness of their oaths, [that] *if* a Warner came to them, they would most definitely be more guided than [either] one of the communities. Then, →**when**← a Warner came to them, it didn't increase them [in anything] {increased them in nothing} except {but} aversion

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *ih<u>d</u>aa* (one) referring to the Jews and Christians.

[43] (considering themselves great on ~~the~~ Earth) and [the] plotting of ~~the~~ evil. And ~~the~~ evil plotting doesn't beset [anyone] {besets none} except {but} its folk. So, do they look [for anything] except {but} [the] *sunnah* of the people of former ages? For you **will not** find a change to Allaah's *sunnah*, and you **will not** find a revision to Allaah's *sunnah*.

[44] And haven't they travelled on the Earth, then looked at how [the] resultant state of those who were from [times] before {in times before} them was? And [yet] they were stronger than them [in] power. And Allaah won't have been {**isn't**} [such that there is] anything in the heavens and not {nor} on ~~the~~ Earth to [ever] elude Him. Truly, He will [ever] have been All-Knower, [One] possessing power.

440.45

[45] And **if** Allaah were to take the people to task by [reason of] {because of} what they had earned, He wouldn't have left any {would have left no} moving creature on its surface, ~~and~~ but He grants them a delay up to a specified term. So ↓when↓ their term will have come, then truly, Allaah will have been All-Seeing [in connection] with {of} His slaves.

(36) Yaa Seen

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *yaa seen*.

[2] By the Wise Qur'aan,

[3] truly, you *are* from [among] the Ones Who were Sent {Sent Ones}—

[4] on a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[5] [The] gradual sending down {~~revelation~~} of the Almighty, the Specifically-Merciful,

[6] in order {so} that you [may] warn a People [whom] their {whose} forefathers were not warned, so they are ~~ones who are~~ heedless.

[7] The statement was *already* rightly due upon most of them, for *they don't believe*.

[8] Truly, We [have] made iron collars [be] {[have] put iron collars} on {around} their necks, so they are up to the {their} chins, so they ~~are ones who~~ have raised-up heads.

[9] And We [have] made a barrier from between their hands {directly in front of them} and a barrier from behind them, then We [have] caused them to be covered, so *they don't see*.

[10] And it is the same to them did you warn {whether you [have] warned} them or you haven't warned them—they don't believe.

[11] You only warn whoever will have made himself carefully follow {**makes himself carefully follow**} the Reminding, and will have been in dread {**is in dread**} of the All-Merciful in the unseen, so gladden him with [glad tidings of] forgiveness and ~~a~~ generous remuneration.

[12] Truly We, *We* cause the dead to live, and We write down what they will have sent ahead {**send ahead**}, and their vestiges. And everything, We enumerated it in a *mubeen* {**clear**} *imaam*.

Note: *law<u>h</u>i-l ma<u>h</u>foo<u>TH</u>*.

441.13

[13] And set forth for them a similitude of [the] companions of the town ←when the Ones Who were Sent {Sent Ones} came to it;

[14] ←when We sent two to them, then they called them both liars, so We reinforced with a third, then they said ‘Truly, we are Ones Who were Sent {Sent Ones} to you.’

[15] They said ‘You are not except {but} a human being of [the] like of us, and the All-Merciful didn’t cause anything to be sent down. *You* are not except {but} *lying*.’

[16] They said ‘Our Lord knows [that] truly, we are *Ones Who were Sent* {*Sent Ones*} to you,

[17] and there is **no** [duty] upon us except ~~the~~ *mubeen* {**clear**} conveyance.’

[18] They said ‘Truly, we augur ill [in connection] with {of} you. *If* you haven’t refrained yourselves, we will most definitely stone you, and a painful punishment will most definitely touch you from us.’

[19] They said ‘Your **ill auguring** be with you. [Even] if you will have been reminded {**are reminded**}…? Nay, rather you are a People ~~ones~~ who exceed [all] bounds.’

[20] And from [the] farthest end of the city a **man** came running. He said ‘Oh my People, make yourselves carefully follow the Ones Who were Sent {Sent Ones}.

[21] Make yourselves carefully follow the one[s] who doesn’t {don’t} ask you for remuneration, and they {who} are ~~ones who are~~ guided.

[22] And what [reason is there] for me {what reason would I have} [that] I don’t worship {for not worshipping} {~~to not worship~~} the One Who created me from nothing, and you will be returned to Him {to Whom you will be returned}?

[23] Do I take for myself gods other and lesser than {besides} Him? If the All-Merciful were to intend me ~~with~~ harm, their intercession wouldn’t avail ~~for~~ me a [single] thing, and they wouldn’t rescue me.

[24] Truly, I would be in a *mubeen* {**clear**} *straying* in that case.

[25] Truly, I [have] believed in your Lord, so listen to me.’

[26] It was said ‘Enter the Garden.’ He said ‘Oh, would that my People would {could} know

[27] what→ {the fact that} my Lord forgave {has forgiven} for me, and ~~He [has]~~ made me from [among] the ~~ones who are~~ honoured.’

Juz 23

442.28

[28] And We didn’t cause any force from ~~the~~ heaven to be sent down upon his People from [a time] after {anytime after} him, and We will not have been {**are**} not Ones Who send down.

[29] It was not except {but} a single Cry, then behold! they were ~~ones who were~~ [like] silent, still ashes.

[30] Oh, a regret over the slaves. There **didn’t** come to them any Messenger {**No** Messenger came to them} except [that] they used to mock him.

[31] Haven’t they seen {considered} how many ~~of the~~ generations We destroyed before them—*that* they don’t return to them?

[32] And [yet] truly, all will be ~~ones who are~~ *collectively* made to be present in Our presence.

[33] And a sign for them is the died-off earth. We caused it {, which We caused} to live and We [have] brought out grain from it {from which We brought out grain}, so they eat from it.

[34] And We made in it gardens of date-palms and grapevines, and We caused [a number] of ~~the~~ springs to flow forth in them,

[35] in order {so} that they [may] eat of its fruit. And their hands didn’t make it, so are they not thankful?

[36] Immaculacy is the One Who created the paired things—all of them—of what the earth causes to grow, and of themselves, and of what they don’t know.

[37] And a sign for them is the night, We strip the day from it {from which We strip the day}, then behold! they are ~~ones who are~~ in darkness.

[38] And the sun, it {which} is running to a fixed place of settlement for it. That is the ordaining of the Almighty, the All-Knowing.

[39] And the moon, We determined [for] it stations {for which We determined stations} until it will have returned to its original place {**returns to its original place**}, like ~~the~~ {an} old, dried, curved date-stalk.

[40] Not the sun is it befitting {The sun, it isn’t befitting} for it **that** it {to} catch up with the moon, and not {nor} the night to {can} be [the] outstripper of {can the night outstrip} the day. And all are swimming in an orbit.

443.41

[41] And a sign for them is *that* We carried their progenitors in the laden ship,

[42] and We [have] created for them of [the] like of it that which they ride.

[43] And if We wish [to], We drown them, then there is no distress-call responder for them {they have no distress-call responder}, and *they are not rescued*,

[44] except [as] a Mercy from Us, and an enjoyment up to an [unspecified] {some} time.

[45] And ↓when↓ it was said to them 'Have *taqwaa* {Be fearfully aware} of what is between your hands {directly in front of you} and what is behind you, [so that] *perhaps* (hopefully) you will be shown Mercy'…

Note: See Tafseer al Jalaalayn for *bayna yaday*.

[46] And there **wouldn't** {**doesn't**} come to them any sign from [the] signs of their Lord {**no** sign from the signs of their Lord ~~would~~ come{s} to them} except [that] they will have been {**are**} ones who turn away from it [in spirit].

[47] And ↓when↓ it was said to them 'Spend from what Allaah [has] provided you' those who [have] disbelieved said to those who [have] believed ' Do {Should} we feed him whom, **if** Allaah wished [to], *He* could have fed him? You are not except {but} in a *mubeen* {**clear**} straying.'

[48] And they say 'When will {might} this ~~the~~ promise be, if you will have been {**are**} ~~ones who are~~ true [in what you say]?!'

[49] They **don't** look [for anything] {look for **nothing**} except {but} a single Cry it {that} seizes them and [at the same time] {*while*} *they are arguing with one another*.

[50] So they are not capable of making a will, and not {nor} do they return to their family.

[51] And the Trumpet will have been blown into, then behold! *they will run quickly* from the sepulchres towards their Lord.

[52] They will have said 'Oh, woe is us. Who resurrected us from our place of sleep?' "This is what the All-Merciful promised, and the Ones Who were Sent {Sent Ones} spoke the truth."

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer.

[53] It will not have been except {but} a single Cry, then behold! they will be ~~ones who are~~ collectively made to be present in Our presence.

[54] 'So today, a soul isn't wronged a [single] thing, and you are not recompensed [for anything] {are recompensed for nothing} except {but} what you used to perform.

444.55

[55] Truly, [the] companions of the Garden are revellers in an occupation today.

[56] They and their marriage partners are in shades, **reclining** upon ~~the~~ couches.

[57] There is sweet fruit in it for them {They have sweet fruit in it}, and for them is {they have} whatever they call for for themselves.

[58] ‘Peace’—is an utterance from a Specifically-Merciful Lord.

[59] And stand yourselves apart today, oh you the criminals.

[60] Haven’t I charged ~~to~~ you, oh children of Adam →that→ {:} ‘Don’t worship ~~the~~ Satan. Truly, he is a *mubeen* {**clear**} enemy to you’?

[61] And →that→ {:} ‘Worship Me. That is [the] Highway ~~a thing~~ which is [permanently] straight {the [**permanently**] **straight** Highway}.’

[62] And he *certainly* caused many large groups of men from [among] you to go astray. So, didn’t you used to understand?

[63] This is Hell, ~~the one~~ which you used to be promised.

[64] Suffer it today by [reason of] {because of} what→ {the fact that} you used to disbelieve.’

[65] Today, We will put a seal upon their mouths, and their hands will speak with Us, and their feet will bear witness [in connection] with {about} what they used to earn.’

[66] And **if** We wished [to], We could have *obliterated* {could have caused an *obliteration*} to their eyes. Then they would have raced one another to the Highway, then however would they see?

[67] And **if** We wished [to], We could have *transformed* them at their place, then they wouldn’t have been capable of advancing, and they wouldn’t return {nor could they return}.

[68] And him whom We prolong his life {whose life We prolong}, We regress him in the outer form. So don’t they understand?

[69] And We didn’t teach him ~~the~~ poetry, and it **isn’t** befitting for him. It is not except {but} a reminding and a *mubeen* {**clear**} Qur'aan,

[70] in order {so} that he [may] warn whoever will have been {**is**} alive, and [that] the statement [might] become {~~to become~~} rightly due upon the disbelievers.

445.71

[71] And haven’t they seen {considered} *that* We [have] created grazing livestock for them from what Our Hands [have] made, so they are [the] owners of them?

[72] And We [have] made them tractable for them, so of them is their riding animal, and they eat from them.

[73] And there are benefits in them for them {they have benefits in them}, and drinks, so are they not thankful?

[74] And [yet] they took {have taken} for themselves gods other and lesser than {besides} Allaah, [so that] *perhaps* (hopefully) they would {will} be helped.

[75] They are not capable of their help {helping them}, and they will be a “troop” for them~~— ones who are~~ made to be present.

Note: See Tafseer al Jalaalayn (Arabic) and Tafseer ibn Katheer (Arabic).

[76] So, their speech doesn’t {shouldn’t} {don’t [let] their speech} grieve you. Truly, We know what they keep secret and what they make public.

[77] And hasn’t the human seen {considered} *that* We created him from a drop [of semen], then behold! he is a *mubeen* {**clear**} arguer.

[78] And he set forth a similitude for Us and forgot his [own] creation. He said ‘Who will cause the bones to live and [at the same time] {*when*} they are old and disintegrated?’

Note: See Tafseer ibn Katheer

[79] Say ‘The One Who produced them [the] first time will cause them to live, and He is All-Knowing [in connection] with {about} every creation.

[80] The One Who [has] made fire for you from the green tree, then behold! *you make* [*things*] *burn* from it.’

[81] And **is** not the One Who created the heavens and ~~the~~ Earth One Who has power} over **that** He create <His creating> [the] like of them? Yes indeed [He is], and He is the All-Knowing Creator of multitudes.

[82] His order ↓when↓ He will have intended {**intends**} a thing is only **that** He says ~~{to say}~~ to it “Be” so it is.

[83] So, Immaculacy is the One Who in His {in Whose} Hand is the Kingdom of everything, and you will be returned to ~~Him~~ {to Whom you will be returned}.

446.1

(37) AS-Saaffaat [The Ones Lined in a Row]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the ones ~~who are~~ lined [in] a row,

[2] then the drivers driving away,

[3] then the reciters reminding.

[4] Truly, your god is *unitary*.

[5] [The] Lord of the heavens and ~~the~~ Earth and what is between them both, and [the] Lord of the sun's rising places.

[6] Truly, We beautified the heaven of the world with an ornamentation of the stars,

[7] and [as] a guard from every rebellious devil.

[8] They don't {can't} force themselves [in] to listen to the High Assembly, and they are pelted↓↓ from every side

[9] [in] a violent repulsion. And there is a punishment ~~a thing~~ which is constant {**constant** punishment} for them {they have a **constant** punishment}.

[10] Except him who will have snatched {**snatches**} a snippet, then a piercing, burning flame will have made him be followed {**makes him be followed**} [in pursuit].

[11] So, ask them for an opinion: are they stronger [as] a creation, or the [other] ones We created? Truly, We created them from a clay ~~a thing~~ which was sticky {**sticky** clay}.

[12] Nay, rather you will have marvelled {**marvel**}—and [at the same time] {*while*} they ~~would~~ make fun.

[13] And ↓when↓ they will have been reminded {**are reminded**}, they wouldn't {don't} remember.

[14] And ↓when↓ they will have seen {**see**} a sign, they ~~would~~ invite one another to make fun.

[15] And they will have said {**say**} 'This is not except {but} *mubeen* {**clear**} sorcery.

[16] Huh? ↓When↓ we will have died and ~~will have~~ become dust and bones, will we truly be ~~ones who are~~ *resurrected*?

[17] And our forefathers of former ages?'

[18] Say 'Yes, and you will be ~~ones who are~~ abject.'

[19] Then it will be only a single Cry, then behold! *they will be looking on*.

[20] And they will have said 'Oh, woe is us. This is [the] Day of ~~the~~ Recompense.'

[21] "This is [the] Day of Distinguishing ~~the one~~ which you used to falsely deny ~~it~~."

[22] 'Gather those who did wrong, and their sorts, and what they used to worship

[23] other and lesser than {besides} Allaah, then guide them to [the] Highway of the Hellfire.

[24] And stop them. Truly, they ~~are ones who~~ will be questioned:

447.25

[25] “What [reason is there] for you [that] you don’t {~~to not~~} help {reason do you have for not helping} one another?”

[26] Nay, rather today they ~~are ones who~~ seek to submit.’

[27] And some of them will have advanced upon some {others}, questioning one another.

[28] They will have said ‘Truly, you used to come to us from the right.’

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer.

[29] They will have said ‘Nay, rather you haven’t been believers.

[30] And there wasn’t any authorisation over you for us {we had no authorisation over you}. Nay, rather you were a People ~~ones~~ who transgress inordinately {an **inordinately-transgressing** People}.

[31] So [the] statement of our Lord was rightly due upon us. Truly, we will be *tasters*,

[32] for we made you go the wrong way. Truly, *we* were ones who went the wrong way.’

[33] So truly, on that Day, they will be sharers in the punishment.

[34] Truly, We do like that {thus} with the criminals.

[35] Truly, they used to consider themselves great ↓when↓ it was said to them ‘There is no god except {but} Allaah,’

[36] and they would say ‘Are we ones who {Should we} *leave our gods* for a possessed poet?’

[37] Rather, he came {has come} with the truth and [has] attested to the Ones Who were Sent {Sent Ones}.

[38] Truly, you will be *tasters* of the painful punishment,

[39] and you **won’t** be recompensed [for anything] {will be recompensed for **nothing**} except {but} what you used to perform.

[40] Except [the] specially-selected slaves of Allaah.

[41] Those there will be a **known** provision for them {~~they~~ will have a known provision}:

[42] sweet fruits. And they will be ~~ones who are~~ honoured

[43] in [the] Gardens of ~~the~~ Delight,

[44] upon couches, **facing one another**.

[45] A cup from a flowing spring will be circulated upon {among} them;

[46] white, delicious to the drinkers,

[47] there is no bad effect in it {in which there is no bad effect}, and *they are not intoxicated* from it {from which *they are not intoxicated*}.

[48] And with them will be females who restrain the {their} gaze, [having] beautiful eyes,

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *qaaSiraatu* (restrain).

[49] like that {as if} they are **hidden**, **protected** ostrich eggs.

[50] Then some of them will have advanced upon some {others}, questioning one another.

[51] A speaker from [among] them will have said 'Truly, there was a comrade of mine {~~I had a comrade~~}

448.52

[52] he {who} would say "*Are you truly* from [among] the confirmers?

[53] Huh? ↓When↓ we will have died and will have become dust and bones, will we truly be ~~ones who will be~~ *recompensed*?"'

[54] He will have said 'Would you be one who takes a look {care to take a look}?'

[55] So he will have taken a look, then he will have seen him in the midst of the Hellfire.

[56] He will have said 'By Allaah. You were near to causing me to tumble.

[57] And if not [for the] Favour of my Lord, I *would* have been from [among] the ones who are made to be present.'

[58] "So are we **not** [to be] dead [ones] {ones to die},

[59] except our ~~the~~ first death event, and [are] we **not** [to be] ~~ones who will be~~ punished?

[60] Truly, this, *it* is the tremendous attainment."

[61] For [the] like of this then, the workers should *work*.

[62] Is that better [as] hospitality, or [the] tree of ~~the~~ *Zaqqoom*?

[63] Truly, We [have] made it a *fitnah* for the wrongdoers.

[64] Truly, it is a tree it {that} comes out in [the] base of the Hellfire,

[65] its {whose} spathe is like that {as if} it were [the] heads of ~~the~~ devils.

[66] Then truly, they will be eaters of {eat from} it, then fillers of {fill} the {their} bellies from it.

[67] Then [later] {Thereafter}, truly, on [top of] it there will be a *brew* of scalding water for them {they will have a *brew* of scalding water}.

[68] Then [later] {Thereafter}, truly, their place of return will be *to the Hellfire*.

[69] Truly, they found their forefathers [~~as] ones who went~~ astray,

[70] so *they are impelled* upon their footsteps.

[71] And most of the people of former ages *certainly* went astray before them.

[72] And [yet] We *certainly* sent Constant Warners ~~in~~ [amongst] them.

[73] So look at how [the] resultant state of the ones who were constantly warned was.

[74] Except [the] specially-selected slaves of Allaah.

[75] And Noah *certainly* called out to Us, then [We were] the most *excellent* Responders.

[76] And We delivered him and his family from the tremendous anxiety.

449.77

[77] And We made his offspring [to be that] *they* were the ones left remaining.

[78] And We left to him ~~in~~ [amongst] the later ones:

[79] 'Peace [be] upon Noah ~~in~~ [amongst] the Worlds [of man and *jinn*].'

[80] Truly, like that {in this manner,} We recompense the persistent doers of good.

[81] Truly, he was from [among] Our ~~the~~ believing slaves.

[82] Then [later] {Thereafter}, We drowned the others.

[83] And truly, *Abraham* was of his persuasion

[84] ←when he came to his Lord with a sound heart.

Note: See Tafseer ibn Katheer for *saleem*.

[85] ←When {There was the time} he said to his father and his People 'What do you worship?

[86] Is it a twisted lie you desire—gods other than and inferior to {besides} Allaah?

[87] So what is your thought [in connection] with {about} [the] Lord of the Worlds [of man and *jinn*]?'

[88] Then he looked a quick look into the stars

[89] then said 'Truly, I am sick.'

[90] So they turned themselves away from him, **retiring**.

See 21:57.

[91] Then he turned surreptitiously to their gods, then said 'Don't you eat?

[92] What [reason is there] for you [that] you don't {~~to not~~} speak {reason do you have for not speaking}?'

[93] He then turned against them surreptitiously, hitting with the right hand.

[94] Then they advanced towards him, hastening.

[95] He said 'Do you worship what you carve,

[96] and [yet] Allaah created you and whatever you make and perform?'

[97] They said 'Build a structure for him, then **cast**→ him into the blazing fire.'

[98] So they intended a plot [in connection] with him, so We made them the lowest.

[99] And he said 'Truly, I am ~~one who is~~ going to my Lord. He {, Who} **will** guide me.'

[100] "My Lord, grant [one] from the ~~ones who are~~ righteous to me."

[101] So We gladdened him with [glad tidings of] a forbearing boy slave.

[102] Then, →**when**← he reached the [age of] walking [along] with him, he said 'Oh, my dear son, truly, I was seeing in the sleep time *that* I was slaughtering you. So look—what do you see {think}?' He said 'Oh, my dear father, do what you have been ordered. You **will** find me, if Allaah will have wished [it] {~~**wishes it**~~}, from [among] the ~~ones who are~~ patient.'

[103] Then, →**when**← they [had] both submitted, and he laid him prostrate to the forehead…

[104] And We called out to him →that→ {:} 'Oh Abraham,

[105] you [have] certainly proved the vision to be true. Truly, like that {in this manner,} We recompense the persistent doers of good.

[106] Truly, this, *it was* the {a} *mubeen* {**clear**} test'

[107] And We ransomed him with a tremendous sacrificial animal.

[108] And We left to him ~~in~~ [amongst] the later ones:

[109] 'Peace [be] upon Abraham.'

[110] Like that {In this manner,} We recompense the persistent doers of good.

[111] Truly, he was from [among] Our ~~the~~ believing slaves.

[112] And We gladdened him with [glad tidings of] Isaac—a Prophet, from [among] the ~~ones who were~~ righteous.

[113] And We bestowed blessings upon him and upon Isaac. And from [among] both of their offspring is a persistent doer of good, and a *mubeen* {**clear**} wrongdoer to himself.

[114] And We *certainly* bestowed Favour upon Moses and Aaron,

[115] and We delivered them both, and their People, from the tremendous anxiety.

[116] And We helped them, so *they* were the victors.

[117] And We gave them both the Book ~~one~~ that was found to be clear.

[118] And We guided them both to the Highway ~~a thing~~ which is [permanently] straight {the [**permanently**] **straight** Highway}.

[119] And We left to them both ~~in~~ [amongst] the later ones:

[120] 'Peace [be] upon Moses and Aaron.'

[121] Truly, like that {in this manner,} We recompense the persistent doers of good.

[122] Truly, they were both from [among] Our ~~the~~ believing slaves.

[123] And truly, Elias *was* from [among] the Ones Who were Sent {Sent Ones}.

[124] ←When {There was the time} he said to his People 'Don't you have *taqwaa* {Aren't you fearfully aware}?

[125] Do you supplicate Baal and leave [the] Best of ~~the~~ Creators—

[126] Allaah, your Lord, and [the] Lord of your forefathers of ~~the~~ former ages?'

451.127

[127] Then they called him a liar, so truly, they will be ~~ones who are~~ made to be *present*.

[128] Except [the] specially-selected slaves of Allaah.

[129] And We left to him ~~in~~ [amongst] the later ones:

[130] 'Peace [be] upon Elias.'

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for the use of *ilyaaseen*.

[131] Truly, like that {in this manner.} We recompense the persistent doers of good.

[132] Truly, he was from [among] Our ~~the~~ believing slaves.

[133] And truly, Lot *was* from [among] the Ones Who were Sent {Sent Ones}.

[134] ←When {There was the time} We delivered him and his entire family,

[135] except an old woman ~~in~~ [amongst] the ones who stayed.

[136] Then [later] {Thereafter}, We utterly destroyed the others.

[137] And truly, you *pass before* them [on] **entering early morning**,

[138] and at night. So don't you understand?

[139] And truly, Jonah *was* from [among] the Ones Who were Sent {Sent Ones}.

[140] ←When {There was the time} he absconded to the laden ship.

[141] Then he drew lots, then was from [among] the condemned.

[142] Then the fish made itself gobble him up, and he was ~~one who was~~ blameworthy.

[143] So if not [for the case] *that* he was {for his being} from [among] the glorifiers,

[144] he would have *stayed* in its belly up to [the] Day they are resurrected.

[145] Then We tossed him on the bare shore, and he was sick.

[146] And We made a tree of gourd grow above him.

[147] And We sent him to a hundred thousand or they exceeded [that] {or more}.

[148] Then they believed, so We let them enjoy up to an [unspecified] {some} time.

[149] So, ask them for an opinion: are ~~the~~ daughters for your Lord {does your Lord have daughters}, and ~~the~~ sons for them {and [at the same time] {*while*} they have ~~the~~ sons}?

[150] Or did We create the Angels [as] females and [at the same time] {*while*} they were witnesses?

[151] Well, truly, from their twisted lie they *say*

[152] 'Allaah begat.' And truly, they are *liars*.

[153] Did He select ~~the~~ daughters for Himself in preference over ~~the~~ sons?

452.154

[154] What is wrong with you? How do you judge?

[155] So won't you keep [it] in mind?

[156] Or is there for you {do you have} a *mubeen* {**clear**} authorisation?

[157] Then come with your Book, if you will have been {**are**} ~~ones who are~~ true [in what you say].

[158] And they [have] made a relationship between Him and ~~between~~ the *jinnah*, and [yet] the *jinnah certainly* knew [that] truly, they will be ones who are made to be *present*.

[159] [The] Immaculacy of Allaah…! above what they ~~would~~ attribute.

[160] Except [the] specially-selected slaves of Allaah.

[161] So, truly, you and what you worship,

[162] you are not tempters {cannot tempt} to it.

Note: See Tafseer al Jalaalayn

[163] Except one who ~~he~~ will be a sufferer of {him who will suffer} the Hellfire.

[164] 'And there **isn't** [anyone] {is **no-one**} from [among] us except [that] there is a **known** standing place for him {he has a known standing place}.

[165] And truly we, definitely *we*, are the ones who stand in rows.

[166] And truly we, definitely *we*, are the glorifiers.'

[167] And truly, they used to *say*

[168] '**If** [it were the case] *that* a reminding from the people of former ages was {had been} with us,

[169] we *would* have been [the] specially-selected slaves of Allaah.'

[170] Then they disbelieved in it, so [in the near future] they will know.

[171] And Our Word *certainly* preceded to Our slaves ~~the ones~~ who were sent.

[172] Truly they, definitely *they*, are the ones who will be helped,

[173] and truly, Our force, *they* will be the victors.

[174] So turn yourself away from them until an [unspecified] {some} time.

[175] And look at them, for [in the near future] they will see.

[176] So, do they seek to hasten Our punishment?

[177] So ↓when↓ it will have descended {**descends**} in their courtyard, then the whole morning of the ones who were constantly warned will have been evil.

Note: See Tafseer al Jalaalayn.

[178] And turn yourself away from them until an [unspecified] {some} time].

[179] And look, for [in the near future] they will see.

[180] [The] Immaculacy of your Lord, [the] Lord of Might…, above what they attribute!

[181] And peace [be] upon the Ones Who were Sent {Sent Ones}.

[182] And ~~the~~ {all} praise [belongs] to Allaah, Lord of the Worlds [of man and *jinn*].

453.1

(38) Saad

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *Saad*. By the Qur'aan, having the Reminding.

[2] Nay, but those who [have] disbelieved are in [states of] self-exaltation and active opposition.

[3] How many a generation We destroyed from [times] before {in times before} them, so they cried out and [at the time] {*when*} it was no longer a time of evasion.

[4] And they [have] marvelled ~~[at the case]~~ **that** a Constant Warner came {has come} to them from [among] them. And the disbelievers said 'This is a sorcerer, a constant liar.

[5] Did he make {Has he made} the gods one god? Truly, this is an *astonishing* thing.'

[6] And the council from [among] them set themselves on their way, →that→ {saying} 'Go on, and be patiently steadfast upon your gods. Truly, this is an *intended* thing.

[7] We didn't hear this in the last creed. This is not except {but} a considered, broadcast lie.

[8] Was the Reminding {Has the Reminding been} caused to be sent down upon *him* from [among] us {out of all of us}?' Nay, rather they are in wavering doubt of My Reminding. Nay, rather they [do] not {don't yet} taste <haven't yet tasted> My punishment.

[9] Or are [the] treasuries of your Lord's Mercy with them—the Almighty, the Bestower?

[10] Or is there for them {do they have} [the] Dominion of the heavens and ~~the~~ Earth and what is between them both? Then they should make themselves ascend on the means.

[11] There is just a routed troop from [among] the factions there!

[12] Before them, [the] People of Noah falsely denied, and 'Aad and Pharaoh ([the] stakes fellow),

[13] and Thamood and [the] People of Lot and [the] Dwellers of the Wood. Those were the factions.

[14] Each one [did] not except {but} call the Messengers liars, so My retribution was rightly due.

[15] And these **don't** look [for anything] {look for **nothing**} except {but} a single Cry. There **isn't** any delay for it {It has **no** delay} <, which has **no** delay>.

[16] And they said 'Our Lord, hasten our written settlement for us before [the] Day of ~~the~~ Accounting.'

Note: See Tafseer al Jalaalayn, Tafseer ibn Katheer and Lane's Lexicon for discussions on *qiTTa*.

454.17

[17] Be patient over what they say, and remember Our slave David, [the] possessor of ~~the~~ strength. Truly, he was one who constantly turned in repentance.

Note: See 38:17 *aydiy*.

[18] Truly, We subjected the mountains, they {which} would glorify [along] with him in the evening and [at] the full sunrise.

[19] And the gathered bird{s} [also]; each turning to him [in obedience].

[20] And We strengthened his kingship, and gave him ~~the~~ wisdom and the decisive mode of address.

[21] And did {has} [the] news of the disputant{s} come to you—←when they scaled the prayer chamber?

Note: *KHaSmi* is a collective noun.

[22] ←When they entered upon David, so he was terrified of them. They said 'Don't fear. [It's] two disputants. Some {One} of us infringed against some {another}, so judge between us [in accordance] with the truth and don't go far beyond what is right, and guide us to [the] middle of the Highway.'

[23] "Truly, this my brother {brother of mine} has ninety-nine ewes, and I have one [single] ewe. Then he said 'Entrust it to me' and he overpowered me in ~~the~~ mode of address."

[24] He said 'He *certainly* wronged you by asking for your ewe [in addition] to his ewes. And truly, many ~~of the~~ co-partners, some of them *oppress* against some {others}, except those who will have believed {**believe**} and performed {**perform**} ~~the things~~ [deeds] which are righteous {**righteous** deeds}, and they are just a few.' And David suspected *that* We had only tried him, so he asked his Lord for forgiveness and fell down **bowing**, and he kept turning himself back.

Note: This and 42:42 contain *THalama* and *baGHaa*.

[25] So We forgave that for him, and truly, there is [a] *near position* with Us for him {he has [a] *near position* with Us}, and a [future] good place of return.

[26] 'Oh David, truly, We [have] made you a vicegerent on ~~the~~ Earth, so judge between people [in accordance] with the truth and don't make yourself strive to follow ~~the~~ whim{s}, for then it will cause {they will cause} you to go astray from [the] Way of Allaah. Truly, those who go astray from [the] Way of Allaah there will be a severe punishment for them {~~they~~ will have a severe punishment} by [reason of] {because of} what→ {the fact that} they forgot [the] Day of ~~the~~ Accounting.'

455.27

[27] And We didn't create the heavens and ~~the~~ Earth and what is between them both ~~[as] things which are~~ in vain. That is [the] thought of those who [have] disbelieved. So woe to those who [have] disbelieved, from the Fire.

[28] Or will We make [the treatment of] those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} [be] like [that of] the corrupters on the Earth, or will We make [the treatment of] the ones who have *taqwaa* {are fearfully aware} [be] like [that of] the **profligates**?

[29] [It is] a **blessed** Book, We [have] caused ~~it~~ {which We [have] caused} to be sent down to you in order {so} that they [may] make themselves analyse its signs, and ~~in order~~ that [the] possessors of ~~the~~ sound understanding [may] keep [it] in mind.

[30] And We granted Solomon to David. The most excellent slave. Truly, he was one who constantly turned in repentance.

[31] ←When {There was the time} the prancing steeds were paraded before him in the evening,

[32] then he said 'Truly, I [have] loved [the] love of the good things above [~~the~~] remembering ~~of~~ my Lord until it [has] made itself hidden by the preventive screen.

Note: See Tafseer al Jalaalayn for *it has made itself hidden*.

[33] Return them back before me.' Then he set about stroking the {their} rear shanks and the {their} necks.

Note: See Tafseer ibn Katheer.

[34] And We *certainly* tried Solomon. And We **cast**→ a body upon his throne. Then [later] {Thereafter}, he kept turning himself back.

[35] He said 'My Lord, forgive for me and grant a Dominion to me it {that} won't be befitting for anyone from [the time] after {anytime after} me. Truly You, *You* are the Bestower.'

[36] So We subjected the wind for him, it {which} would flow gently by his order wherever he aimed;

[37] and the devils—every builder and diver,

[38] and others too, **bound together** in ~~the~~ chains.

[39] 'This is Our Hand-given gift, so bestow favour or withhold, with no accounting.'

[40] And truly, there is [a] *near position* with Us for him {he has [a] *near position* with Us}, and a [future] good place of return.

[41] And mention Our slave Job, ←when he called out to his Lord '[It is the case] *that* ~~the~~ Satan [has] touched me with an affliction and an ordeal.'

Notes: *nuSbin* is a passive noun.

See Tafseer al Jalaalayn.

[42] "Stamp your foot. This is ~~a thing~~ made for bathing oneself—cool, and a drink."

[43] And We granted his family to him and [the] like of them [along] with them, [as] a Mercy from Us, and [as] a reminder for [the] possessors of ~~the~~ sound understanding.

[44] ‘And take hold of a bunch of twigs with your hand, then hit with it, and don’t violate [your oath].’ Truly, We found him to be ~~one who was~~ patient. The most excellent slave. Truly, he was one who constantly turned in repentance.

[45] And mention Our slaves Abraham, and Isaac and Jacob—possessors of {~~those having~~} ~~the~~ strengths {strength} and ~~the~~ visions {vision}.

[46] Truly, We made them pure by [means of] a thing which was exclusive: remembrance of the Home.

[47] And truly, in Our sight they *are indeed* from [among] the ones given preference, the best.

[48] And mention Ishmael, and Elisha, and *THu-l Kifl*. And all were of the best.

[49] This is a reminding. And truly, for the ones who have *taqwaa* {are fearfully aware}, there will be a [future] *good* place of return;

[50] Gardens of Eden—[with] the gates ~~being things which were~~ opened for them,

[51] **reclining** in them, in them {which} they call for abundant sweet fruit and drink.

[52] And with them will be females who restrain the {their} gaze, of equal age.

[53] ‘This is what you were being promised for [the] Day of ~~the~~ Accounting.

[54] Truly, this is *Our provision*. It {, which} will **not have** any {have **no**} exhaustion.’

[55] This… and [at the same time} {*while*} truly, for the ones who transgressed inordinately, there will be [the] *worst* place of return;

[56] Hell—they will suffer it {which they will suffer}. So the resting place is absolutely evil.

[57] This… then they will *taste* it: scalding water, and pus,

[58] and other paired things of its type.

[59] ‘This is a crowd **plunging on heedlessly** with you. There is no welcome [in connection] with {for} them. Truly, they ~~are ones who~~ will suffer the Fire.’

[60] They will have said ‘Nay, rather *you*—there is no welcome for *you*. *You* prepared it for us. So the settling place is absolutely evil.’

[61] They will have said ‘Our Lord, whoever prepared this for us, then give him an increase of a multiple punishment in the Fire.’

[62] And they will have said ‘What [reason is there] for us {reason do we have} [that] we don’t {~~to not~~} see {for not seeing} **men** we used to count ~~them~~ {whom we used to count} [as being] from [among] the wicked?

[63] Did we [*really*] take them for ourselves [as an object of] fun? Or did the {our} sights turn aside {have our sights turned aside} from them?’

Note: The implied self-rebuke is taken from Al I’raab al MufaSSal, as is the implied *hamzah* of the second sentence.

[64] Truly, that is *true*: [the] continuous arguing of [the] inhabitants of the Fire.

[65] Say ‘I am only a Constant Warner, and there **isn’t** any god except {but} Allaah, the Unitary, the Subduer.

[66] [The] Lord of the heavens and ~~the~~ Earth and what is between them both, the Almighty, the Oft-Forgiving.’

[67] Say ‘It is a tremendous tiding,

[68] you ~~are ones who~~ turn away from it [in spirit] {from {which} you ~~are ones who~~ turn away [in spirit]}.

[69] There wasn’t any knowledge for me {I had no knowledge} [in connection] with {about} the High Assembly ←when they were arguing with one another.

[70] It is revealed to me not except {but} *that* I am just a *mubeen* {**clear**} Warner.’ {Nothing but that I am just a **clear** Warner is revealed to me.}

[71] ←When {There was the time} your Lord said to the Angels ‘Truly, I am a Creator of a {creating} human being from clay.

[72] So ↓when↓ I will have fashioned him, and breathed into him [a breath] consisting of My Spirit, then fall down [in a state of] prostration {**prostrating**} to him.’

[73] So the Angels prostrated—all of them, all together—

[74] except Iblees. He {, who} considered himself great and became from [among] the disbelievers.

[75] He said ‘Oh Iblees, what prevented you **that** you {to} prostrate <from prostrating> to what I created with My Two Hands? Did you consider yourself great, or are you from [among] the ~~ones who are~~ exalted?’

[76] He said ‘I am better than he. You created me from fire, and [at the same time] {*while*} You created *him* from clay.’

[77] He said ‘Then leave from it, then truly, you will be one stoned-at.

[78] And truly, My curse will be upon you up to [the] Day of ~~the~~ Recompense.’

[79] He said ‘My Lord, then grant me respite up to [the] Day they are resurrected.’

[80] He said ‘Then truly, you will be from [among] the ones who are granted respite

[81] up to [the] Day of the **known** time.’

[82] He said ‘Then by Your Renown, I will most definitely make [the] whole lot of them go the wrong way,

[83] except Your specially-selected slaves from [among] them.’

458.84

[84] He said ‘So the truth is—and the truth I say—

[85] I will most definitely fill Hell from you and from [the] whole lot of whoever of them will have followed you.’

[86] Say ‘I’m **not** asking you for any remuneration on account of it, and I am not from [among] the ones who pretend to be what they are not.

[87] It is not except {but} a reminding for the Worlds [of man and *jinn*].

[88] And you will most definitely know its news after a [period of] time.’

(39) Az-Zumar [The Sorted Group]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] [The] gradual sending down {~~revelation~~} of the Book from Allaah, the Almighty, the All-Wise.

[2] Truly, We [have] caused the Book to be sent down to you with the truth, so worship Allaah [as] one who is sincere to Him [in] ~~the~~ religion.

[3] Well, the **unadulterated** religion is for Allaah. And [yet] those who took {have taken} for themselves protecting friends other and lesser than {besides} Him… ‘We **don’t** worship them except {for any reason other than} in order that they {for them to} bring us close to Allaah [in] [a] near position.’ Truly, Allaah will judge between them in [relation to] {concerning} that which *they differ with one another* in [relation to] {concerning} ~~it~~ {that in which *they differ with one another*}. Truly, Allaah doesn’t guide one who ~~he~~ is a liar, a staunch disbeliever.

[4] **If** Allaah wanted **that** He {to} take a son for Himself, He would have *selected* for Himself, in preference, what He would will from what He creates. His Immaculacy…! He is Allaah, the Unitary, the Subduer.

[5] He created the heavens and ~~the~~ Earth [in accordance] with the truth. He wraps round the night over the day, and wraps round the day over the night, and He

subjected the sun and the moon, each running for a specified term. Well, He is the Almighty, the Oft-Forgiving.

Note: *yukawwiru* means to wrap a turban.

459.6

[6] He created you from a single soul, then [later] {and thereafter} made from it its partner. And He caused eight paired sorts of ~~the~~ grazing livestock to be sent down for you. He creates you in your mothers' bellies [as] creation from [some time] after {sometime after} creation, in three darknesses. That is Allaah, your Lord. To Him [belongs] the Dominion. There is no god except {but} Him. So however have you been turned away?

[7] If you are ungrateful, then {well,} truly Allaah is Free of Need from {of} you—and [yet] He isn't pleased with ~~the~~ ingratitude for His slaves. And if you are thankful, He is pleased with it for you. And a bearer doesn't bear [the] burden of another. Then [later] {Thereafter}, your place of return will be to your Lord, then He will inform you of what you used to perform. Truly, He is All-Knower [in connection] with {about} [the] possession {contents} of the chests.

[8] And ↓when↓ harm will have touched {**touches**} the human, he supplicated {**supplicates**} his Lord, **constantly turning himself back** to Him. Then [later] {Thereafter}, ↓when↓ He will have conferred {**confers**} a Favour on him from Himself, he will have forgotten {**forgets**} what he used to supplicate to Him from [the time] before {in the time before}, and assigned {**assigns**} compeers with Allaah in order that he {so as to} cause [people] to go astray from His Way. Say 'Enjoy yourself in your ingratitude and disbelief [for] a little [while]. Truly, you will be from [among] [the] companions of the Fire.'

[9] Or [there is] he who ~~he~~ is ~~one who is~~ devoutly obedient [in the] hours of the night, [in states of] prostration {**prostrating**} and **standing**, being wary of the Hereafter, and hoping for the Mercy of his Lord. Say 'Are those who know and those who don't know equal?' Only [the] possessors of ~~the~~ sound understanding keep [it] in mind.

Note: A different category of supplicant to the one in the previous verse—whose response to being conferred a Favour is as stated.

[10] Say 'Oh My slaves ~~those~~ who [have] believed, have *taqwaa* {be fearfully aware} of your Lord. For those who persistently did {have persistently done} good in this ~~the~~ world, there will be pleasurable good, and [the] Earth of Allaah is ~~a thing which is~~ wide. Only the patient will be paid their remuneration in full with no accounting.'

460.11

[11] Say 'Truly, I was {have been} ordered ~~[it to be the case]~~ **that** I {to} worship Allaah [as] one who is sincere to Him [in] the religion,

[12] and I was {have been} ordered for [reason] **that** I should be [the] first of the ones who submitted {Muslims}.'

Note: Tafseer al Jalaalayn states that *bi-an* is the implied meaning for *li-an*, whereas *li* in this case has more of a meaning of purpose when understood as being explanatory to the preceding verse.

[13] Say 'Truly, I fear, if I will have disobeyed {**disobey**} my Lord, [the] punishment of a tremendous Day.'

[14] Say 'I worship Allaah [as] one who is sincere to Him [in] my religion.

[15] So worship whatever you will have wished {**wish**} other and lesser than {besides} Him.' Say 'Truly, the losers are those who will have lost their souls and their families [on the] Day of ~~the~~ Standing. Well that, *it* is the continuing, *mubeen* {**clear,**} induced loss.'

[16] From above them there will be canopies of the Fire for them {they will have canopies of the Fire}, and canopies from under them. That, Allaah frightens His slaves with it. 'Oh My slaves, so have *taqwaa* {be fearfully aware} of Me.'

[17] And those who [have] shunned the *TaaGHoot* {~~the~~ false god{s}}, [in case] that {lest} they would worship them, and [have] kept turning themselves back to Allaah, ~~the~~ glad tiding{s} is {are} for them {they have ~~the~~ glad tiding{s}}, so gladden My slaves [with glad tidings].

[18] Those who make themselves listen carefully to the Speech, then make themselves carefully follow [the] best [sense] of it. Those are the ones whom Allaah [has] guided, and those, *they* are [the] possessors of ~~the~~ sound understanding.

[19] So, is he whom [the] word of ~~the~~ punishment was rightly due upon him…? So, will *you* rescue one who is in the Fire?

[20] But those who will have had *taqwaa* of their Lord for them will be {~~they~~ will have} upper chambers; from above them, upper chambers built high; ~~the~~ rivers flowing from under them {from under which rivers flow}. [The] promise of Allaah. Allaah doesn't fail to fulfil the promise instrument {means by which the promise is fulfilled}.

[21] Haven't you seen {considered} *that* Allaah [has] caused water to be sent down from the sky, then caused it to enter springs in the ground? Then [later] {Thereafter}, He brings out seed crop of its **differing** colours by [means of] it. Then [later] {Thereafter}, it withers, so you see it **turning yellow**. Then [later] {Thereafter}, He makes it dry debris. Truly, there is a *reminder* in that for [the] possessors of ~~the~~ sound understanding.

[22] So, is he whom Allaah [has] opened wide his chest {whose chest Allaah [has] opened wide} to ~~the~~ Islaam, so he is upon a Light from his Lord…? So woe to the ones who are hard their hearts {whose hearts are hardened} against [~~the~~] remembering ~~of~~ Allaah. Those are in a *mubeen* {**clear**} straying.

[23] *Allaah* [has] sent down [the] best of ~~the~~ narrative{s}: a Book, resembling itself [throughout], oft-repeated. [The] skins of those who are in dread of their Lord shiver due to it {, due to which the skins of those who are in dread of their Lord shiver}, then [later] {then subsequently} their skins and their hearts relax at [~~the~~] remembering ~~of~~ Allaah. That is Allaah's guidance. He guides by it {, by which He guides} whomever He wishes. And whomever Allaah causes to go astray, then there **isn't** any guide for him {he has **no** guide}.

[24] So, is he who will be shielding himself with his face [from] [the] evil of ~~the~~ punishment [on the] Day of ~~the~~ Standing…? And it will have been said to the wrongdoers 'Taste what you used to earn.'

[25] Those who were from [times] before {in times before} them falsely denied, so the punishment came to them from where they were not cognisant.

[26] So Allaah made them taste ~~the~~ disgrace in the life of the world. And [the] punishment of the *Hereafter* is greater, **if** [only] they had used to know {had known}.

[27] And in this ~~the~~ Qur'aan We [have] *certainly* set forth [some] of every [kind of] similitude for the people, [so that] *perhaps* (hopefully) they keep [them] in mind;

[28] an Arabic Qur'aan, not having crookedness, [so that] *perhaps* (hopefully) they will have *taqwaa* {be fearfully aware}.

[29] Allaah [has] set forth a similitude of a **man** in [relation to] {concerning} him {whom} there are partners **constantly opposing one another**, and a **man** captive to a **man**. Are they both equal [in] similitude? ~~The~~ {All} praise [belongs] to Allaah. Nay, but most of them don't know.

[30] Truly, you [will be] a dead [one], and truly, they [will be] dead [ones].

[31] Then [later] {Thereafter}, truly, you will argue with one another in the vicinity of your Lord [on the] Day of ~~the~~ Standing.

Juz 24

462.32

[32] So, who is more wrongful than he who will have lied {**lies**} about Allaah and falsely denied {**falsely denies**} the confirmatory truth ←when it came {**comes**} to him? **Is** there not in Hell a place of stay for the disbelievers?

[33] And the one who will have come {**comes**} with the confirmatory truth and [the one who] will have attested {**attests**} to it—those, *they* are the ones who have *taqwaa* {are fearfully aware}.

[34] For them will be {They will have} whatever they wish with their Lord. That is [the] recompense of the persistent doers of good,

[35] in order {so} that Allaah [may] firmly cover away from them [the] most evil of ~~the thing{s}~~ {that} which they [had] performed, and recompense them their remuneration [in accordance] with [the] best of ~~the thing{s}~~ {that} which they used to perform.

[36] **Is** not Allaah a sufficer of {sufficient [for]} His slave? And [yet] they frighten you with those who are other and lesser than {besides} Him. And whomever Allaah causes to go astray, then there **isn't** any guide for him {he has **no** guide}.

[37] And whomever Allaah guides, then there **isn't** any misguider for him {he has **no** misguider}. **Is** not Allaah Almighty, Possessor of vengeance?

[38] And *if* you asked them 'Who created the heavens and ~~the~~ Earth?' they would most definitely say 'Allaah.' Say 'So did you see {consider} {have you considered} what you supplicate other and lesser than {besides} Allaah? If Allaah intended me ~~with~~ harm, would they be removers of His harm? Or [if] He intended me ~~with~~ Mercy, would they be withholders of His Mercy?' Say 'Allaah is my sufficiency {sufficient for me}. Upon Him the reliers make themselves rely.'

[39] Say 'Oh my People, act based upon your position {standpoint}. Truly, *I* am one who acts {acting}. Then [in the near future] you will know

[40] him whom a punishment will come to ~~him~~ {to whom a punishment will come}, disgracing him, and an **everlasting** punishment will alight upon ~~him~~ {upon whom an **everlasting** punishment will alight}.'

463.41

[41] Truly, We [have] caused the Book to be sent down upon you with the truth for the people, so whoever became {has become} guided, then it is for his soul, and whoever went {has gone} astray, then he only goes astray against it. And you are not a governor over them.

[42] Allaah takes the souls fully [at] [the] time of their death, and the one which hasn't died in its sleep time. Then He retains the one which He [has] decreed ~~the~~ death to ~~it~~ {to which He [has] decreed death}, and sends the other up to a specified term. Truly, there are *signs* in that for a People they {who} make themselves reflect.

[43] Or did they take {have they taken} for themselves intercessors other and lesser than {besides} Allaah? Say '~~And~~ [Even] **if** they didn't use to own a [single] thing, and didn't {nor} understand?'

[44] Say ‘~~The~~ Intercession [belongs] entirely to Allaah. To Him [belongs] [the] Dominion of the heavens and ~~the~~ Earth, then [later] {and subsequently} to Him you will be returned.’

[45] And ↓when↓ Allaah will have been mentioned {**is mentioned**} [in] His Oneness, [the] hearts of those who don’t believe in the Hereafter will have shrunk in aversion {**shrink in aversion**}. And ↓when↓ those who are other and lesser than {besides} Him will have been mentioned {**are mentioned**}, behold! *they become gladdened*.

[46] Say ‘Oh Allaah, Creator of the heavens and ~~the~~ Earth from nothing, Knower of the Unseen and the Witnessed, *You* will judge between Your slaves in [relation to] {concerning} that which they used to differ with one another in [relation to] {concerning} ~~it~~ {that in which they used to differ with one another}.’

[47] ~~And~~ [Even] **if** [it were the case] *that* [the] entirety [of] what is on ~~the~~ Earth [belonged] to those who did wrong, and [the] like of it with it, they would have *ransomed* themselves with it from [the] evil of ~~the~~ punishment [on the] Day of ~~the~~ Standing. And what they didn’t use to reckon on from Allaah will have become manifest to them.

Note: *ya<u>h</u>tasiboona* (Form VIII) describes a more abstract reckoning, rather than concerning a particular matter.

464.48

[48] And [the] evil returns of what they [had] earned will have become manifest to them, and what they used to mock ~~it~~ will have beset them.

[49] So, ↓when↓ harm will have touched {**touches**} the human, he will have supplicated {**supplicates**} Us. Then [later] {Thereafter}, ↓when↓ We will have conferred {**confer**} a Favour on him from Us, he will have said {**says**} ‘I was only {have only been} given it on account of knowledge.’ Nay, rather it is a *fitnah*, ~~and~~ but most of them don’t know.

[50] Those who were from [times] before {in times before} them already said it, so what they used to earn didn’t avail ~~for~~ them.

[51] So [the] evil returns of what they [had] earned struck them. And those who will have done wrong {**do wrong**} from [among] *these*, [the] evil returns of what they will have earned {**earn**} **will** strike them, and they will **not be** eluders {elude them}.

[52] And haven’t they known {do they not know} *that* Allaah extends the provision for whomever He wishes, and restricts [it]? Truly, there are *signs* in that for a People they {who} believe.

[53] Say “Oh My slaves ~~those~~ who exceeded [all] bounds against their souls, don’t despair of Allaah’s Mercy. Truly, Allaah forgives [the] entirety [of] ~~the~~ punishable misdeeds. Truly He, *He* is the Forgiving, the Specifically-Merciful.

[54] And keep turning yourselves back to your Lord, and submit to Him from [a time] before {sometime before} [the situation] **that** the punishment comes <the punishment's coming> to you then [later] {then your subsequently} are not {not being} helped.

[55] And make yourselves carefully follow [the] best [sense] of what was {has been} caused to be sent down to you from your Lord, from [a time] before {sometime before} [the situation] **that** the punishment comes <the punishment's coming> to you suddenly and [at the same time] {*when*} you are not cognisant,

[56] [in case] that {lest} a soul say 'Oh, my regret over what→ {the fact that} I neglected {was negligent} in [relation to] {concerning} Allaah's side [of things]. And truly, I *was indeed* from [among] the ones who made fun [of others].'

Note: *janb* (side) has the English equivalent in people having responsibilities and rights from one side and the other's.

465.57

[57] Or it says '**If** [it were the case] *that* Allaah had guided me, I *would* have been from [among] the ones who have *taqwaa* {are fearfully aware}.'

[58] Or it says ([at] [the] time it sees the punishment) '**If** [only it were the case] *that* there was a return {another turn} for me {**If** only it were the case that I had another go}, then I would be from [among] the persistent doers of good.'"

[59] Yes indeed [they will]! 'My signs certainly came to you, then you falsely denied them and considered yourself great, and you were from [among] the disbelievers.'

[60] And [on the] Day of ~~the~~ Standing, you will see those who lied about Allaah—their faces blackened. **Is** there not in Hell a place of stay for the self-aggrandisers?

[61] And Allaah will deliver those who had *taqwaa*, by [reason of] {because of} their attainment. ~~The~~ Evil doesn't touch them, and *they don't grieve*.

[62] Allaah is [the] Creator of everything, and He is Trustee over everything.

[63] To Him [belong] [the] store keys of the heavens and ~~the~~ Earth. And those who will have disbelieved in [the] signs of Allaah—those, *they* are the losers.

Note: See Lane's Lexicon (q-l-d) for *miqladun* and *miqlaadun*, both having the plural *maqaaleed*. See also Tafseer ibn Katheer and Tafseer al Jalaalayn.

[64] Say 'So, is it [something] *other* than Allaah [that] you are ordering me [that] I [should] {to} worship, oh you, the ~~ones who are~~ ignorant?'

[65] And it was *certainly* {has *certainly* been} revealed to you (and to those who were from [times] before {in times before} you) [that] *if* you will have committed {**commit**}

shirk, your labour will most definitely become void, and you will most definitely be from [among] the losers.

Note: Singular, as also shown by *revealed*.

[66] Rather, Allaah then worship, and be from [among] the ~~ones who are~~ thankful.

[67] And they won't have measured {**don't measure**} Allaah [according to] the right of His measure. And the entire Earth will be His Handful [on the] Day of ~~the~~ Standing, and the heavens will be ~~things that are~~ rolled up in His Right Hand. His Immaculacy…, and He will have been exalted {**is exalted**} above what they ~~would~~ associate!

466.68

[68] And the Trumpet will have been blown into, so whoever is in the heavens and whoever is on ~~the~~ Earth will have fallen down thunder-stricken, except whomever Allaah will have willed. Then [later] {Thereafter}, it will have been blown into another {again}, then behold! they will be ~~ones who~~ stand {standing}, looking on.

[69] And ~~the~~ Earth will have shone with the Light of its Lord, and the Book will have been put in place, and the Prophets and the witnesses will have been brought. And it will have been decided between them in [accordance with] the truth, and *they will not be wronged*.

[70] And each soul will have been paid in full [for] what it [had] performed, and He is [the] Most Knowing [in connection] with {about} what they do.

[71] And those who will have disbelieved will have been driven to Hell [as] sorted groups [one after another] until, ↓when↓ they will have come to it, its gates will have been opened and its Keepers will have said to them 'Haven't Messengers from [among] you come to you, reciting before you [the] verses of your Lord, and warning you of [the] meeting of this Day of yours?' They will have said 'Yes indeed [they have], ~~and~~ but [the] Word of ~~the~~ punishment became {has become} rightly due upon the disbelievers.'

Note: Groups will be sorted according to their deeds and their destined places. *zumaraa* may also carry a sense of meaning related to the noise associated with crowds, due to its derivation from *zamara*—to play a flute.

[72] It will have been said 'Enter [the] gates of Hell [as] ones who stay in it perpetually, for [the] place of stay of the self-aggrandisers is absolutely evil.'

[73] And those who had *taqwaa* of their Lord will have been driven to the Garden [as] sorted groups [one after another] until ↓when↓ they will have come to it, and its gates will have been opened, and its Keepers will have said to them 'Peace [be] upon you. You were good, so enter it [as] ones who stay perpetually.'

[74] And they will have said '~~The~~ {All} praise [belongs] to Allaah; the One Who [has] proved true to us His promise {to us that His promise was true}, and caused us to inherit the land. We [journey, alight and] settle of the Garden wherever we will.' So [the] remuneration of the performers [of good] will have been most excellent.

467.75

[75] And you will see the Angels **circuiting round**, from around the Throne, glorifying by [means of] praise of their Lord. And it will have been decided between them [in accordance] with the truth, and it will have been said '~~The~~ {All} praise [belongs] to Allaah, Lord of the Worlds [of man and *jinn*].'

(40) GHaafir [Forgiver]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *h*aa meem.

[2] [The] gradual sending down {~~revelation~~} of the Book from Allaah, the Almighty, the All-Knowing.

[3] Forgiver of the punishable misdeed, and Accepter of ~~the~~ repentance, severe in ~~the~~ retribution, [the] Possessor of ~~the~~ Abundance. There is no god except {but} Him. To Him is the journey's end.

[4] He **doesn't** wrangle {**No-one** wrangles} in [relation to] {concerning} [the] signs of Allaah except those who [have] disbelieved, so their constant going to and fro in the lands doesn't {shouldn't} deceive you.

[5] [The] People of Noah falsely denied before them, and {as did} the factions from [times] after {in times after} them. And every community purposed with [regard to] their Messenger, in order that they {so as to} seize him, and they wrangled by [means of] ~~the~~ falsehood, in order that they {to} invalidate the truth with it. Then I seized them, so how was My retribution?

[6] And like that {thus} [the] Word of your Lord became rightly due upon those who disbelieved—*that* they will be [the] companions of the Fire.

[7] Those who carry the Throne, and whoever is around it, glorify by [means of] praise of their Lord, and they believe in Him, and they ask forgiveness for those who [have] believed. 'Our Lord, You encompassed everything [in] Mercy and knowledge, so forgive for those who [have] turned in repentance and made themselves carefully follow Your Way, and protect them [from] the punishment of the Hellfire.

468.8

[8] Our Lord, and make them enter Gardens of Eden ~~the one{s}~~ which You [have] promised them and whomever was righteous from [among] their forefathers and their

marriage partners and their offsprings {offspring}. Truly You, *You* are the Almighty, the All-Wise.

[9] And protect them [from] ~~the~~ evil deeds. And whomever You protect [from] ~~the~~ evil deeds on that Day, then You will have certainly been Specifically-Merciful to him. And that, *it* is the tremendous attainment.'

[10] Truly, those who [had] disbelieved will be called out to. '*Allaah's* detestation is greater than your detestation of yourselves. ←When you were being invited to ~~the~~ *eemaan* [**believing**] {Faith}, then you would disbelieve.'

[11] They will have said 'Our Lord, You caused us to die twice and You caused us to live twice, so we acknowledge our punishable misdeeds. So is there any way to a getting-out {of getting out of it}?'

[12] "That was by [reason] *that* {because} ↓when↓ Allaah was supplicated [in] His Oneness, you disbelieved, and if partners were being associated with Him, you would believe. So, the Judgment [belongs] to Allaah, the Most High, the Great."

[13] He is the One Who shows you His signs, and He [repeatedly] sends down provision from ~~the~~ heaven for you. And he **doesn't** keep [it] in mind {**no-one keeps [it] in mind**} except {but} him who keeps turning himself back.

[14] So supplicate Allaah [as] ones who are sincere to Him [in] ~~the~~ religion, ~~and~~ [even] **if** the disbelievers will have disliked {**dislike**} [it].

[15] Raiser of ~~the~~ levels, [the] Possessor of the Throne, He **casts**→ the Spirit of His order upon whomever He wishes of His slaves, in order {so} that he [may] warn of [the] Day of Mutual Meeting.

[16] [The] Day they ~~are ones who~~ come forth, a [single] thing of them isn't hidden to Allaah. 'To whom does the Dominion [belong] today?' "To Allaah, the Unitary, the Subduer."

469.17

[17] 'Today, each soul will be recompensed [in accordance] with what it [has] earned. There will be no injustice today. Truly, Allaah is fast [at] ~~the~~ accounting.'

[18] And warn them of the Approaching Day ←when the hearts will be present at the throats, **suppressing grief**. There will **not be** any {be **no**} intimate [friend] for the wrongdoers {~~The wrongdoers will **not have** any intimate friend~~}, and no intercessor he {who} is heeded.

Note: *Taa'a* (obey/heed) relates to compliance with another's wish or will, not an order. See Lane's Lexicon.

[19] He knows [the] betraying of the eyes and what the chests make hidden.

[20] And Allaah decides [in accordance] with the truth, and those whom they supplicate other and lesser than {besides} Him don't decide a [single] thing. Truly, Allaah *He* is the All-Hearer, the All-Seeing.

[21] And haven't they travelled on the Earth, then looked at how [the] resultant state of those who were from [times] before {in times before} them was? *They* were stronger than them [in] power and [in] vestiges on the Earth. Then Allaah seized them by [reason of] {because of} their punishable misdeeds, and there wasn't any protector for them against Allaah {they had no protector against Allaah}.

[22] That was by [reason] *that* {because} their Messengers used to come to them ~~the~~ clear proofs, then they disbelieved, so Allaah seized them. Truly, He is Strong, severe in ~~the~~ retribution.

[23] And We *certainly* sent Moses with Our signs and a *mubeen* {**clear**} authorisation

[24] to Pharaoh and Haamaan and Korah, then they said 'A constantly-lying sorcerer.'

[25] So →**when**← he came to them with the truth from Our presence, they said 'Kill [the] sons of those who, [along] with him, believed, and let their **women** live.' And [yet] [the] plot of the disbelievers was **not** except {but} in straying.

470.26

[26] And Pharaoh said 'Leave *me* I {to} kill Moses, and *he* supplicate {*him* to supplicate} his Lord. Truly, I fear ~~[the case]~~ **that** he will replace <his replacing of> your religion, or ~~[the case]~~ **that** he will cause <his causing> ~~the~~ corruption to appear in the land.'

[27] And Moses said 'Truly, I take refuge in my Lord and your Lord from every self-aggrandiser he {who} doesn't believe in [the] Day of ~~the~~ Accounting.'

[28] And a believing **man** from Pharaoh's lot he {who} was concealing his *eemaan* [**believing**] {Faith} said 'Will you kill a **man** [for the case] **that** he says <for his saying> "My Lord is Allaah" and [at the same time] {*when*} he certainly came {has certainly come} to you with ~~the~~ clear proofs from your Lord? And if he is a liar, then his lie will be against him, and if he is ~~one who is~~ true [in what he says], some of ~~the thing~~ {that} which he is threatening you will strike you. Truly, Allaah doesn't guide whoever ~~he is one who~~ exceeds [all] bounds, a constant liar.

Note: As in verse 24, *kaTHTHaab* is an adjective, but cannot be translated as such here.

[29] Oh my People, today the Dominion is yours—**having ascendency** in the land—so who would help us against [the] [punishing] might of Allaah if it came to us?' Pharaoh said 'I **don't** show you except what I see, and I am **not** guiding you to [anywhere] except {but} [the] way of ~~the~~ rectitude.'

[30] And the one who believed said ‘Oh my People, truly, I fear concerning you [the] like of [the] day of the factions.

[31] [The] like of [the] manner of [the] People of Noah, and ’Aad, and Thamood, and those who were from [times] after {in times after} them. And Allaah **doesn’t** want injustice for the slaves.

[32] And, oh my People, truly, I fear concerning you [the] Day of ~~the~~ Mutual Calling.

[33] [The] Day you turn back, **retreating**, there won’t be any defender from Allaah for you {you will have no defender from Allaah}. And whomever Allaah causes to go astray, then there **isn’t** any guide for him {he has **no** guide}.

471.34

[34] And Joseph *certainly* came to you from [a time] before {in a time before} with ~~the~~ clear proofs, then you didn’t cease to be in wavering doubt of what he came to you with, until ↓when↓ he passed away, you said ‘Allaah **will not** send a Messenger from [the time] after {anytime after} him.’ Like this, Allaah causes to go astray whoever ~~he~~ is a suspiciously-doubting ~~one who exceeds~~ {exceeder of} [all] bounds.

[35] Those who wrangle in [relation to] {concerning} [the] signs of Allaah with no authorisation it {~~that~~} ~~came~~ {having come} to them—it will have been {**is**} a hugely detestable thing in the sight of Allaah, and in the sight of those who [have] believed. Like that {In this way}, Allaah seals over every tyrannical self-aggrandiser’s heart.

[36] And Pharaoh said ‘Oh Haamaan, build a tower for me [so that] *perhaps* I will reach the means—

[37] [the] means of the heavens—so I will {can} take a look at the god of Moses. And [yet] truly, I *think* him [to be] a liar.’ And like that {in that way,} [the] evil of his deed[s] was adorned for Pharaoh, and he was **turned away** from the Way. And Pharaoh’s plot **was not** except {but} in perdition.

Note: Here, deed is a group noun.

[38] And the one who believed said ‘Oh my People, make yourselves carefully follow me. I will guide you [to the] way of ~~the~~ rectitude.

[39] Oh my People, this life of the world is only an enjoyment, and truly, the Hereafter, *it* is [the] Home of Permanence.

[40] Whoever will have performed {**performs**} an evil deed, then he isn’t recompensed [anything] {he is recompensed nothing} except {but} [the] like of it. And whoever will have performed {**performs**} that which was {is} righteous, of male or female, and ~~he~~ is a believer, then those will enter the Garden, being given provision in it {in which they are given provision} with no accounting.

472.41

[41] And, oh my People, what [reason is there] for me {reason do I have} [that] I {~~to~~} invite {for inviting} you to ~~the~~ deliverance and [at the same time] {*when*} you are inviting me to the Fire?

[42] You invite me ~~in order {so} that I [might~~] {to} disbelieve in Allaah and associate with Him what there **is** not for me knowledge [in connection] with it {what I **have** no knowledge of}, and [at the same time] {*while*} *I* invite *you* to the Almighty, the Oft-Forgiving.

Note: The more direct translation of the *li-* of purpose is less contextual.

[43] There is no avoiding *that* what you invite me to ~~it~~ there **is** not a call for it {doesn't **have** a call} in the world, and not {nor} in the Hereafter, and *that* our return back is to Allaah, and *that* the ones who exceeds [all] bounds—they will be [the] companions of the Fire.

Note : See Tafseer al Jalaalayn for *da'wah* (call).

[44] Then you **will** remember what I am saying to you. And I commit my affair to Allaah. Truly, Allaah is All-Seeing [in connection] with the slaves.'

[45] So Allaah protected him from [the] evil results of what they plotted, and [the] evil of ~~the~~ punishment beset Pharaoh's lot;

[46] the Fire. They are exposed before it morning and evening {, before which they are being exposed morning and evening}. And [the] Day the Hour comes to pass. 'Make Pharaoh's lot enter [the] most severe of ~~the~~ punishment{s}.'

[47] And ←when they dispute with one another in the Fire, then the weak will say to those who considered themselves great 'Truly, we were a following for you {of yours}, so are you ones who [can] {can you} avert a set portion of the Fire from us?'

[48] Those who considered themselves great will have said 'Truly, we are all in it. Truly, Allaah [has] already judged between the slaves.'

[49] And those who are in the Fire will have said to [the] Keepers of Hell 'Supplicate your Lord [that] He {~~to~~} lighten a day of the punishment from us.'

473.50

[50] They will have said 'And [yet] didn't your Messengers used to come to you with ~~the~~ clear proofs?' They will have said 'Yes indeed [they did]!' They will have said 'Then supplicate.' And [the] supplication of the disbelievers **is not** except {but} in straying.

[51] Truly, We will *help* Our Messengers and those who believed, in the life of the world and [the] Day the witnessing Angels stand up.

Note: See Tafseer al Jalaalayn

[52] [The] Day their excuse doesn't benefit the wrongdoers. And for them will be {they will have} the curse, and for them will be [the] evil ~~the~~ home {they will have [the] evil home}.

[53] And We *certainly* gave Moses the guidance, and We caused [the] Children of Israel to inherit the Book,

[54] [as] ~~a~~ guidance, and [as] a reminder for [the] possessors of ~~the~~ sound understanding.

[55] So be patient. Truly, Allaah's promise is true. And ask forgiveness for your punishable misdeed{s}, and glorify by [means of] praise of your Lord [in ritual prayer] in the evening and the early hours.

[56] Truly, those who wrangle in [relation to] {concerning} [the] signs of Allaah with no authorisation it {~~that~~} ~~came~~ {having come} to them, there is not except {but} pride in their chests they **are not** ones who reach [the extent] of ~~it~~ {which they **can't** reach [the extent] of}. So seek refuge with Allaah. Truly He, *He* is the All-Hearer, the All-Seeing.

[57] [The] creation of the *heavens and ~~the~~ Earth* is greater than [the] creation of the people, ~~and~~ but most of the people don't know.

[58] And the blind man and the seer **are not** equal, and those who believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} and ~~not~~ {nor those who [have] believed and [~~have~~] performed **righteous** deeds and} the evildoer. They keep in mind just little.

474.59

[59] Truly, the Hour is ~~a thing which is~~ *coming*. [There is] no unsettling doubt in [relation to] {concerning} it, ~~and~~ but most of the people don't believe.

[60] And your Lord said 'Supplicate Me. I will become responsive to you. Truly, those who consider themselves too great for My worship **will** enter Hell [~~as] ones who are~~ **abject**.'

[61] Allaah is the One Who made the night for you, in order {so} that you [can] be at rest in it, and the day [as] a thing which causes sight. Truly, Allaah is One of *Grace* to the people, ~~and~~ but most of the people are not thankful.

[62] That is Allaah, your Lord, [the] Creator of everything. There is no god except {but} Him. So however are you beguiled?

[63] Like that {In the same way}, those who used to knowingly deny [the] signs of Allaah would be beguiled.

[64] Allaah is the One Who made ~~the~~ Earth a place of stability for you, and the sky a construction. And He shaped you, then made your shapes good, and [has] provided you [some] of the good things. That is Allaah, your Lord, so Blessed by Himself be Allaah, Lord of the Worlds [of man and *jinn*].

[65] He is the Living. There is no god except {but} Him. So supplicate Him [as] ones who are sincere to Him [in] ~~the~~ religion. ~~The~~ {All} praise [belongs] to Allaah, Lord of the Worlds [of man and *jinn*].

[66] Say 'Truly, I was {have been} forbidden **that** I {to} worship {from worshipping} those whom you supplicate other and lesser than {besides} Allaah, since ~~the~~ clear proofs came {have come} to me from my Lord. And I was {have been} ordered **that** I {to} submit to [the] Lord of the Worlds [of man and *jinn*].'

475.67

[67] He is the One Who created you from dust, then [later] {and thereafter} from a drop [of semen], then [later] {and thereafter} from an *'alaqah*, then [later] {and thereafter} He brings you out [as] a child, then [later] {thereafter} in order that you <to thereafter> reach your strength of discernment, then [later] {and thereafter} in order that you <and to thereafter> become old people (and [yet] of you is he who is taken fully [in death] from [a time] {sometime before} before), and in order that you {to} reach a specified term, and [so that] *perhaps* (hopefully) you will understand.

[68] He is the One Who causes life and causes death. So ↓when↓ He will have decided {**decides**} an affair, then He only says to it "Be" so it is.

[69] Haven't you seen towards {considered} those who wrangle in [relation to] {concerning} [the] signs of Allaah? However are they turned away?

[70] Those who will have falsely denied {**falsely deny**} ~~in~~ the Book, and ~~in~~ that which We sent Our Messengers with ~~it~~ {with which We sent Our Messengers}. So [in the near future] they will know,

[71] ←when (~~the~~ iron collars on {around} their necks, and ~~the~~ chains) they are dragged

Note: Tafseer al Jalaalayn states that *iTH* carries the meaning of *iTHaa* here.

[72] into the scalding water, then [later] {and thereafter} they are set alight in the Fire.

[73] Then [later] {Thereafter}, it will have been said to them 'Where is what you used to associate

[74] other and better than {besides} Allaah?' They will have said 'They went {have gone} away from us. Nay, rather we didn't use to supplicate a [single] thing from [times] before {in times before}.' Like that {In the same way}, Allaah causes the disbelievers to go astray.

[75] ‘That is by [reason of] {because of} what→ {the fact that} you used to rejoice on ~~the~~ Earth with not the right {with no right}, and by [reason of] {because of} what→ {the fact that} you used to walk with excessive exultance {peacock around}.

[76] Enter [the] gates of Hell, [~~in a state of~~] **staying** in it perpetually.’ Then [the] place of stay of the self-aggrandisers is absolutely evil.

[77] So be patient. Truly, Allaah’s promise is true. So, if We ever show you some of ~~the thing~~ {that} which We promise them, or We *take you fully* [in death], then they will be returned to Us [in either case].

476.78

[78] And We *certainly* sent Messengers from [times] before {in times before} you. Of them are ones We [have] related before you, and of them are ones We haven’t related before you. And it wasn’t for a Messenger **that** he would {to} come with a sign except by [the] permission of Allaah. So ↓when↓ Allaah’s order will have come {**comes**} [to pass], it will have been decided {**is decided**} [in accordance] with the truth, and then and there the makers of false claims will have lost {**lose**}.

[79] Allaah is the One Who made ~~the~~ grazing livestock for you, in order {so} that you [may] ride [some] of them, and eat [some] of them

[80] and there are [other] benefits in them for you {you have [other] benefits in them} <and in which you have other benefits>, and in order {so} that upon them you [may] reach a need [that] is in your chests. And on them and on ~~the~~ ship{s} you are carried.

[81] And He shows you His signs, so which of Allaah’s signs do you deny?

[82] So, haven’t they travelled on the Earth, then looked at how [the] resultant state of those who were from [times] before {in times before} them was? They were more numerous than they, and stronger [in] power and [in] [their] vestiges on the Earth. Then, what they used to earn didn’t avail ~~for~~ them,

[83] for →**when**← their Messengers came to them with ~~the~~ clear proofs, they exulted in what of ~~the~~ knowledge was with them, and what they used to mock ~~it~~ beset them.

[84] Then, →**when**← they saw Our [punishing] might, they said ‘We [have] believed in Allaah [in] His Oneness, and we [have] disbelieved in that [by] which we were ones who committed *shirk* [in connection] with Him.’

[85] So, their *eemaan* [**believing**] {Faith} didn’t use to benefit them →**when**← they saw Our [punishing] might (Allaah’s *sunnah* ~~the one~~ which already went {has already gone} on in [relation to] {concerning} His slaves), and then and there the disbelievers lost.

477.1

(41) FuSSilat [Detailed Explanation]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *haa meem*.

[2] A gradual sending down {~~revelation~~} from the All-Merciful, the Specifically-Merciful.

[3] A Book its {whose} verses will have been explained in detail [as] an Arabic Qur'aan for a People they {who} know.

[4] A giver of glad tidings and a Warner, then most of them [have] turned aside, so they don't hear.

[5] And they said 'Our hearts are in a preventive covering against that which you invite us to ~~it~~ {that to which you invite us}, and in our ears there is deafness, and from between us and ~~between~~ you is a preventive screen. So act. Truly, *we* are ~~ones who act~~ {acting}.'

[6] Say 'I am only a human being of [the] like of you. It is revealed to me *that* your god is just a unitary god, so go straight to Him and ask Him for forgiveness.' And woe to the ones who commit *shirk*;

[7] those who don't give the *zakaah* and they, they are disbelievers of the Hereafter.

[8] Truly, those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} for them is {~~they~~ have} an un-ended remuneration.

[9] Say 'Do you truly *disbelieve* in the One Who created ~~the~~ Earth in two days {periods}, and assign compeers to Him? That is [the] Lord of the Worlds [of man and *jinn*].'

[10] And He made **firm mountains** [be] {placed firm mountains} in it from above it, and bestowed blessings in it, and determined in it its life-giving foods in four days {periods}—equal, for the ones who ask.

Note: *from above it* describes the mountain extending from its peak to the ground, then by implication, below the surface.

[11] Furthermore, He directed Himself to ~~the~~ heaven and [at the time] {*whilst*} it was smoke, then said to it and to ~~the~~ Earth 'Come both of you, [in] obedience or [in] dislike.' They both said 'We came {have come} [~~as] ones who are obedient~~ {in obedience}.'

[12] So He completed them [as] seven heavens in two days {periods}, and in each heaven He revealed its affair. And We adorned the heaven of the world with lamps and [as] a guard. That is [the] ordaining of the Almighty, the All-Knowing.

[13] So, if they will have turned aside {**turn aside**}, then say 'I [have] warned you of a thunderbolt [of the] like of [the] thunderbolt of 'Aad and Thamood.'

[14] ←When the Messengers came to them from between their hands {directly in front of them} and from behind them, →that→ {saying} 'Don't worship [anything] {Worship nothing} except {but} Allaah' they said '**If** our Lord had wished [it], He *would* have caused *Angels* to be sent down, so truly, we are disbelievers in what you were {have been} sent with ~~it~~.'

[15] So, as for 'Aad, then they considered themselves great on ~~the~~ Earth with not the right {with no right}, and they said 'Who is stronger than us [in] power?' Hadn't they seen {considered} *that* Allaah—the One Who created them—*He* was stronger than them [in] power? And they used to knowingly deny Our signs,

[16] so We sent upon them a raging wind {~~howling gale~~} during ill-fated days, in order that We {to} make them taste [the] punishment of ~~the~~ disgrace in the life of the world. And [the] punishment of the *Hereafter* is more disgracing, and *they are not helped*.

[17] And as for Thamood, so {well} We gave them guidance, then they loved ~~the~~ blindness in preference over ~~the~~ guidance. So [the] thunderbolt of ~~the~~ **humiliating** punishment seized them by [reason of] {because of} what they used to earn.

[18] And We delivered those who believed and used to have *taqwaa* {be fearfully aware}.

[19] And [the] Day [the] enemies of Allaah are gathered and driven to the Fire, then *they are restrained*

[20] until, ↓*when*↓ *they will have come* {***have come***} *to it*, their hearing and their sights and their skins will have borne witness against them [in connection] with {about} what they used to perform.

479.21

[21] And they will have said to their skins 'For **what** [possible reason] did you bear witness against us?' They will have said 'Allaah, the One [has] Who made everything speak, [has] made us speak. And *He* created you [the] first time, and to Him you will be returned.

[22] And you didn't use to conceal yourselves [from the case] **that** your hearing would bear <from your hearing's bearing> witness against you, and not {nor} your sights and not {nor} your skins, ~~and~~ but you thought [for certain] *that* Allaah wouldn't know much of what you were performing.

[23] And that was your thought ~~the one~~ which you thought [in connection] with {about} your Lord. It {, which} caused you to tumble, so you became from [among] the losers.'

[24] So, if they have patience, then the Fire is a place of stay for them, and if they ask to make amends, then they will **not be** from [among] the ones who are regarded with good will.

[25] And We [have] prepared comrades for them, then they [have] adorned for them what was {is} between their hands {directly in front of them}, and what was {is} behind them. And the statement in [connection with] {concerning} communities of ~~the~~ *jinn* and ~~the~~ man they {that} already passed away from [times] before {in times before} them became {has become} rightly due upon them. Truly, they were losers.

Note: The *statement* refers to 11:119.

[26] And those who [have] disbelieved said 'Don't listen to this ~~the~~ Qur'aan, and talk nonsense during it [so that] *perhaps* (hopefully) you will be victorious.'

Note: See 7:204

[27] So, We will most definitely make those who [have] disbelieved taste a severe punishment, and We will most definitely recompense them [for the] most evil of ~~the thing{s}~~ {that} which they used to perform.

[28] That is [the] recompense of [the] enemies of Allaah—the Fire—in it {which} will be [the] Home of Eternity for them {they will have [the] Home of Eternity} [as] ~~a~~ recompense, by [reason of] {because of} what they used to knowingly deny of Our signs.

[29] And those who [have] disbelieved will have said 'Our Lord, show us those from [among] both the *jinn* and ~~the~~ man who caused us to go astray. We will make them [be] {put them} underneath our feet, in order {so} that they [will] be from [among] the lowest.'

Note: *allaTHayni* (those) is dual.

480.30

[30] Truly, those who will have said {**say**} 'Our Lord is Allaah' then [later] {then subsequently} will have been steadfast {**are steadfast**}, the Angels will have descended {**descend**} upon them, →that→ {saying} 'Don't fear, and don't grieve, and be gladdened with [the glad tidings of] the Garden ~~the one~~ which you used to be promised.

[31] We are your protecting friends in the life of the world, and in the Hereafter. And in it for you will be {in it you will have} whatever your souls ardently desire for

themselves, and in it for you will be {in it you will have} whatever you call for for yourselves,

[32] [as] a place of hospitality and lodging from One Forgiving, Specifically-Merciful.'

[33] And who is better [in] speech than he who will have invited {**invites**} to Allaah, and performed {**performs**} that which was {is} righteous and said {**says**} 'Truly, I am from [among] the ones who submitted {Muslims}?'

[34] And not equal are the good deed and ~~not~~ the evil deed {the good deed and the evil deed are not equal}. Repel with ~~the one~~ {that} which ~~it~~ is better, then behold! the one whom between you and ~~between~~ him there was enmity will be like that {as if} he is an intimate, protecting friend.

[35] And he **isn't** made to experience it {**no-one** is made to experience it} except {but} those who are patient. And he **isn't** made to experience it {**no-one** is made to experience it} except {but} [a] possessor of {~~one having~~} tremendous good fortune.

[36] And if an incitement to evil from ~~the~~ Satan should ever *incite* you, then seek refuge in Allaah. Truly He, *He* is the All-Hearer, the All-Knowing.

[37] And from [among] His signs are the night and the day, and the sun and the moon. Don't prostrate to the sun, and not {nor} to the moon, and [yet] prostrate to Allaah, the One Who created them, if you have been worshipping Him [alone].

Note: *hunna* (them) is plural, not dual.

[38] So, if they will have considered themselves great {**consider themselves great**}, then those who are with your Lord glorify to Him in the night and the day {night and day}, and *they don't get sick of it*.

481.39

[39] And from [among] His signs is *that* you see the earth [~~as] a thing which is~~ dried up, [dusty and still], then ↓when↓ We will have caused the water to be sent down {**cause** the water **to be sent down**} upon it, it will have stirred {**stirs**} and swelled {**swells**}. Truly, the One Who will have caused it to live {**causes** it **to live**} is [the] *Giver of Life* to the dead. Truly, He is [One] possessing power over everything.

[40] Truly, those who become heretics in [relation to] {concerning} Our signs are not hidden to Us. So, is he who is **cast**→ into the Fire better, or he who comes [~~as] one who is~~ **safe** {in safety} [on the] Day of ~~the~~ Standing? Perform whatever you will have wished {**wish**} [to]. Truly, He is All-Seer [in connection] with {of} what you perform.

[41] Truly, those who will have disbelieved {**disbelieve**} in the Reminding →**when**← it will have come {**comes**} to them… And [yet] truly, it is a *mighty* Book.

[42] ~~The~~ Falsehood doesn't come to it from between its two hands {clearly before it}, and not {nor} from behind it. [It is] a gradual sending down {~~revelation~~} from One All-Wise, Praiseworthy.

[43] It **isn't** said {**Nothing**} is said to you except {but} what was already {has already been} said to the Messengers from [times] before {in times before} you. Truly, your Lord is One of *forgiveness* and One of painful retribution.

[44] And **if** We had made it a non-Arabic Qur'aan, they *would* have said 'Why weren't its verses explained in detail? Is it non-Arabic and [yet] an Arab?' Say 'For those who [have] believed, it is guidance and a healing. And those who don't believe, there is a deafness in their ears, and it is a blindness over them. Those, they are being called out to from a distant place.'

[45] And We *certainly* gave Moses the Book, then it was differed upon in [relation to] {concerning} it. And if no Word had preceded from your Lord, it would have been *decided* between them. And truly, they are in wavering *doubt* of it; [it being] a thing which causes suspicion {a **suspicion-inducing,** wavering *doubt* of it}.

[46] Whoever will have performed {**performs**} that which was {is} righteous, then it will have been {**is**} for his soul, and whoever will have done evil {**does evil**}, then it will have been {**is**} against it. And your Lord **isn't** One Who {to act} acts unjustly to the slaves.

Juz 25

482.47

[47] [The] knowledge of the Hour is referred back to Him. And any fruits **don't** come out {there **aren't** any {are **no**} fruits they {that} come out} from their sheaths, and any female **doesn't** carry {there **isn't** any {is **no**} female she {who} carries}, and not {nor} gives birth, except with His knowledge. And [the] Day He calls out to them 'Where are My partners?' they will have said 'We [have] announced to You [that] there **isn't** any {is **no**} witness from [amongst] us.'

[48] And what they used to supplicate from [times] before {in times before} will have gone away from them, and they will have thought [for certain] [that] there **isn't** any place of escape for them {they have **no** place of escape}.

[49] The human doesn't get sick of supplication of ~~the~~ good, and [yet] if ~~the~~ bad will have touched {**touches**} him, then he will have been {**is**} one without hope, despairing.

[50] And *if* We will have made him taste Mercy {**make** him **taste Mercy**} from Us from [some time] after {sometime after} hardship will have touched {**touches**} him, he would most definitely say 'This is for me {my due}. I [certainly] **don't** think the Hour ~~is a thing which~~ will be established, and *if* I were returned to my Lord, truly,

there would be ~~the~~ *everlasting good* for me with Him {I would have ~~the~~ *everlasting good* with Him}.' Then We will most definitely inform those who will have disbelieved [in connection] with {about} what they [had] performed, and We will most definitely make them taste [some] of a harsh punishment.

[51] And ↓when↓ We will have bestowed {**bestow**} Favours on the human, he will have turned aside {**turns aside**} and distanced {**distances**} himself with his side. And ↓when↓ ~~the~~ bad will have touched {**touches**} him, then he is one of extensive supplication.

[52] Say 'Did you see {consider} {Have you considered}: if it was from the presence of Allaah, then [later] {and thereafter} you [have] disbelieved in it, who is more astray than one who ~~he~~ is in far-aiming, active opposition?'

Note: See Tafseer al Jalaalayn for *huwa* (*he*).

[53] We **will** show them Our signs in the horizons and within themselves until it becomes clear to them *that* it is the truth. And hasn't it been sufficient with your Lord *that* He is ~~a~~ Witness over everything?

[54] Well, truly, they are in doubt of their Lord's meeting {meeting their Lord}. Well, truly, He ~~is [the] One Who~~ encompasses everything.

483.1

(42) ASH-SHooraa [The Consultation]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *haa meem.*

[2] *'ayn seen qaaf*.

[3] Like that {In like manner} Allaah the Almighty, the All-Wise reveals to you ~~and~~ {as He did} to those who were from [times] before {in times before} you.

[4] To Him [belong] what is in the heavens and what is on ~~the~~ Earth, and He is the Most High, the Tremendous.

[5] The heavens are near to rending asunder from above them, and the Angels glorify by [means of] praise of their Lord, and ask forgiveness for whoever is on ~~the~~ Earth. Well, truly, Allaah, *He* is the Forgiving, the Specifically-Merciful.

[6] And those who took {have taken} for themselves protecting friends other and lesser than {besides} Him, Allaah is ~~a~~ Guardian over them. And you are not a governor over them.

[7] And like that {in like manner,} We [have] revealed to you an Arabic Qur'aan, in order {so} that you [may] warn [the] Mother of the Towns and whoever is around it, and ~~you~~ [may] warn of [the] Day of ~~the~~ Assembly no unsettling doubt in [relation to] {concerning} ~~it~~ {concerning which there is no unsettling doubt}. A group will be in the Garden and a group will be in the Blazing Fire.

[8] And **if** Allaah had wished [to], He would have *made* them a single community, ~~and~~ but He makes whomever He wishes enter into His Mercy. And the wrongdoers, there **isn't** any protecting friend for them {have **no** protecting friend} and no {~~nor~~} helper.

[9] Or did they take {have they taken} for themselves protecting friends other and lesser than {besides} Him? For Allaah, *He* is the Protecting Friend, and *He* causes the dead to live, and *He* is [One] possessing power over everything.

[10] And whatever you differ with one another in [relation to] {concerning} ~~it~~, then its judgment is up to Allaah. 'That is Allaah, my Lord. I [have] made myself rely on Him, and I keep turning myself back to Him.'

484.11

[11] Creator of the heavens and ~~the~~ Earth from nothing. He made members of pairs for you from yourselves, and members of pairs from the grazing livestock. He [has] made you numerous in consequence of it. There **is** not a [single] thing like [the] like of Him, and He is the All-Hearer, the All-Seeing.

[12] To Him [belong] [the] store keys of the heavens and ~~the~~ Earth. He extends the provision for whomever He wishes, and restricts [it]. Truly, He is All-Knowing [in connection] with {about} everything.

[13] He [has] legislated for you of the religion what He enjoined Noah with ~~it~~, and ~~the thing~~ {that} which We [have] revealed to you, and what We enjoined Abraham with ~~it~~, and Moses and Jesus →that→ {:} 'Establish the religion and don't be divided in it.' What you invite them to ~~it~~ [~~i.e. *tawheed*~~] was {has been} [too] great [a thing] to the ones who commit *shirk*. Allaah selects for Himself whomever He wishes to {for} it, and He guides to it whoever keeps turning himself back.

Note: See Tafseer al Jalaalayn for last sentence.

[14] And they were not divided except {for any reason other than} envy between them from [some time] after {sometime after} what→ {the fact that} ~~the~~ knowledge came {had come} to them. And if no Word had preceded from your Lord, up to a specified term, it would have been *decided* between them. And truly, those who were {have been} caused to inherit the Book from [some time] after {sometime after} them are in wavering *doubt* of him; [he being] a thing which causes suspicion {a **suspicion-inducing**, wavering *doubt* of him}.

Note: See Tafseer al Jalaalayn for last sentence.

[15] So to that then invite, and be steadfast, like what {just as} you were {have been} ordered, and don't make yourself carefully follow their whims. And say 'I [have] believed in what Allaah [has] caused to be sent down (namely a Book), and I was {have been} ordered in order that I {to} act justly between you {~~in order that I act justly between you, I was ordered [to~~]. Allaah is our Lord and your Lord. For us are {We have} our deeds, and for you are {you have} your deeds. There is no means of argument between us and ~~between~~ you. Allaah will bring a state of union between us, and to Him is the journey's end.'

Note: the *li-* of purpose here results in a contorted structure if translated as such.

485.16

[16] And those who contend in [relation to] {concerning} Allaah from [a time] after {sometime after} what→ {the fact that} response was made to Him, their mode of argument is ~~a thing which is~~ null and void in the sight of their Lord, and anger will be upon them, and there will be a severe punishment for them {they will have a severe punishment}.

[17] Allaah is the One Who [has] caused the Book to be sent down with the truth and the Balance. And what will bring you to know; *perhaps* the Hour is near?

[18] Those who don't believe in it seek to hasten it, and those who [have] believed are ~~ones who are~~ afraid of it, and know *that* it is the truth. Well, truly, those who obstinately dispute in [relation to] {concerning} the Hour are in a far *straying*.

[19] Allaah is a Gentle One {gentle} with His slaves. He provides for whomever He wishes. And He is the Strong, the Almighty.

[20] Whoever used to want [the] harvest of the Hereafter, We would give an increase for him in his harvest. And whoever used to want [the] harvest of the world, We would give him [some] of it, and there **isn't** any set portion for him in the Hereafter {he has **no** set portion in the Hereafter}.

[21] Or are there for them {do they have} partners they {who} legislated for them [as some] of the religion that which Allaah hasn't given permission [in connection] with {for} ~~it~~ {for which Allaah hasn't given permission}? And if not [for] the decisive Word, it would have been *decided* between them. And truly, the wrongdoers there will be a painful punishment for them {~~they~~ will have a painful punishment}.

[22] You will see the wrongdoers [~~as] ones who are~~ afraid of what they [had] earned, and it will ~~be a thing which~~ befalls {befall} them. And those who will have believed and performed ~~the things~~ [deeds] which are righteous {**righteous** deeds} will be in [the] meadows of the Gardens. For them will be {They will have} whatever they wish with their Lord. That, *it* is the Great Bounty.

486.23

[23] That is ~~the thing~~ {that} which Allaah gladdens His slaves [with glad tidings of]—those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} <~~That is that [with] which Allaah gladdens His slaves who will have believed and performed **righteous** deeds~~>. Say 'I am not asking you for remuneration on account of it; [nothing] except {but} ~~the~~ love in [consequence of] ~~the~~ closeness{es} {~~the~~ relationship{s}}.' And whoever accrues a pleasurably good [deed] for himself, We will give an increase of [future] good for him in [consequence of] it. Truly, Allaah is Forgiving, Most Appreciative.

[24] Or do they say 'He intentionally fabricated a lie about Allaah?' So, if Allaah wishes [to], He will put a seal on your heart. And Allaah will erase ~~the~~ falsehood and manifest the truth to be true by His Words. Truly, He is All-Knower [in connection] with {about} [the] possession {contents} of the chests.

Note: See Tafseer al Jalaalayn

[25] And He is the One Who accepts ~~the~~ repentance from His slaves, and turns away from [retribution for] {pardons} ~~the~~ evil deeds, and He knows what you do.

[26] And He becomes responsive to those who will have believed {**believe**} and performed {**perform**} ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, and He gives an increase to them from His Grace. And the disbelievers for them there will be a severe punishment {~~they~~ will have a severe punishment}.

[27] And **if** Allaah had extended the provision for His slaves, they would have committed *tyranny* on ~~the~~ Earth, ~~and~~ but He sends down whatever He wishes [in accordance] with a measure. Truly, He is All-Aware, All-Seeing of His slaves.

[28] And He is the One Who would send down ~~the~~ revitalising rain {rains} from [some time] after {sometime after} what→ {the fact that} they despaired, and would spread His Mercy. And He is the Protecting Friend, the Praiseworthy.

[29] And from [among] His signs is [the] creation of the heavens and ~~the~~ Earth and that which He dispersed in them both of moving creature. And He is [One] possessing power over their assemblage, ↓when↓ He wishes.

[30] And whatever a **calamity** will have struck {**strikes**} you, then it will have been {**is**} by [reason of] {because of} what your hands will have earned {**earn**}, and [yet] He turns away from much [of your evil] {pardons much}.

[31] And you will not be eluders {elude Allaah} on ~~the~~ Earth, and there **isn't** any protecting friend and no {nor} helper for you {you have **no** protecting friend and no {~~nor~~} helper} other and better than {besides} Allaah.

487.32

[32] And from [among] His signs are the sailing ships upon the sea, like ~~the~~ mountain landmarks.

Note: Indicating that the bases of the mountains on land are under the surface, and that mountains move along on a base of liquid.

[33] If He wishes [to], He makes the wind still, so they continue [to be] motionless ~~objects~~ on its back {surface}. Truly, there are *signs* in that for every steadfast, deeply grateful [one].

Note: *rawaakida* (motionless) is a *haal*.

[34] Or He exterminates them by [reason of] {because of} of what they [have] earned. And [yet] He turns away from much [of their evil] {pardons much}.

[35] And those who wrangle in [relation to] {concerning} Our signs will know there **isn't** any place of escape for them {they have **no** place of escape}.

[36] So, whatever a thing you were {have been} given, then it is [the] enjoyment of the life of the world. And what is with Allaah is better and more lasting for those who [have] believed and make {made} themselves rely on their Lord.

[37] And those who shun [the] major ~~of~~ ~~the~~ sin {sins} and ~~the~~ obscenities, and ↓when↓ {whenever} they will have been angry {**are angry**}, *they* ~~would~~ *forgive*.

[38] And those who became responsive to their Lord and [have] established the ritual prayer, and their {whose} affair is [by] consultation between them, and they {who} spend from what We [have] provided them.

[39] And those who, ↓when↓ ~~the~~ act{s} of tyranny will have struck {**strike**} them, *they defend themselves*.

[40] And [the] recompense of an evil deed is an evil deed [of the] like of it. Then whoever will have pardoned {**pardons**} and made ~~a~~ reconciliation {**makes ~~a~~ reconciliation**}, then his remuneration will be [due] upon Allaah. Truly, He doesn't like the wrongdoers.

[41] And *whoever* defends himself after his being wronged, then those, there **isn't** any {is **no**} way [of action] against them.

[42] The way [of action] is only against those who wrong the people and rebel in the land with not the right {with no right}. Those there will be a painful punishment for them {~~they~~ will have a painful punishment}.

[43] And *whoever* will have been patient {**is patient**} and will have forgiven {**forgives**}—truly, that is from the matters of *firm determination*.

[44] And whomever Allaah causes to go astray, then for him [there] **isn't** {he **doesn't** have} any {he has **no**} protecting friend from [the time] after {anytime after} Him. And

you will see the wrongdoers (→**when**← they will have seen the punishment) say 'Is there any way to a return-back?'

488.45

[45] And you will see them being exposed before it (~~ones who are~~ **humble** due to ~~the~~ engendered ignominy) looking from {via} a hardly perceptible glance. And those who [had] believed will have said 'Truly, the losers are those who lost their souls and their families [on the] Day of ~~the~~ Standing.' Well, truly, the wrongdoers will be in **everlasting** punishment.

[46] And there will not have been any protecting friends for them {they will have had no protecting friends}, helping them, other and better than {besides} Allaah. And whomever Allaah causes to go astray, then there **isn't** any Way for him {he has **no** Way}.

[47] Become responsive to your Lord from [a time] before {sometime before} [the situation] **that** a Day there is no averting for it {which} comes from Allaah {the coming of a Day from Allaah for which there is no averting.} There **isn't** any refuge for you {You have **no** refuge} on that Day, and there **isn't** any denying for you {you have **no** [means of] denying}.

[48] So, if they [have] turned aside, then We didn't send you [as] a guardian over them. Upon you is not except {but} ~~the~~ conveyance. And truly, ↓when↓ We will have caused the human to taste {**cause** the human **to taste**} Mercy from Us, he will have rejoiced {**rejoices**} by [virtue of] it. And if an evil event strikes them by [reason of] {because of} what their hands [have] sent ahead, then truly, the human is ungrateful.

Note: *in 'alayka* and not *maa 'alayka* as in other uses.

[49] To Allaah [belongs] [the] Dominion of the heavens and ~~the~~ Earth. He creates whatever He wishes. He grants females to whomever He wishes, and He grants the males to whomever He wishes.

[50] Or He pairs {combines} them [as] males and females. And He makes barren whomever He wishes. Truly, He is All-Knower, [One] possessing power.

[51] And it wasn't for a human being ~~[the case]~~ **that** Allaah would speak with him except [as] a revelation, or from behind a preventive screen—or He would send a Messenger, then he would reveal by His permission whatever He would will. Truly, He is Most High, All-Wise.

489.52

[52] And like that {in the same way,} We [have] revealed to you a Spirit from Our command. You didn't use to know what the Book was, and not {nor} ~~the~~ *eemaan* [**believing**] {Faith}, ~~and~~ but We made it a Light. We guide by [means of] it {, by [means of] which We guide} whomever We will of Our slaves. And truly, you *guide* to

a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway};

Note: See Tafseer al Jalaalayn for *Spirit*.

[53] [the] Highway of Allaah, the One Whom to *Him* [belong] what is in the heavens and what is on ~~the~~ Earth. Well, [all] the affairs end up [being] up to Allaah.

(43) Az-ZuKHruf [The Gold Ornament]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *haa meem*.

[2] By the *mubeen* {**clear**} Book.

[3] Truly, We [have] made it an Arabic Qur'aan, [so that] *perhaps* (hopefully) you will understand.

[4] And truly, it is in [the] Mother Book in Our presence; *exalted*, wise.

[5] So, should We beat the Reminding away from you, [to] a side, [due to the case] **that** you will have been {**are**} <due to your being> a People ~~one~~ which exceeded [all] bounds?

[6] And how many a Prophet We sent ~~in~~ [amongst] the people of former ages!

[7] And there **didn't** come to them any Prophet {**no** Prophet came to them} except [that] they used to mock him.

[8] So, We had destroyed stronger than them [in] prowess, and [the] example of the people of former ages came to pass.

[9] And *if* you asked them 'Who created the heavens and ~~the~~ Earth?' they would most definitely say 'The Almighty, the All-Knowing created them.'

[10] The One Who made ~~the~~ Earth a thing spread out for you, and made ways in it for you, [so that] *perhaps* (hopefully) you will become guided.

490.11

[11] And the One Who sent down water from the sky [in accordance] with a measure, then We revivified a dead tract of land with it. Like that {In like manner,} you will be brought out.

Note: Compare with 50:9-11

[12] And the One Who created the paired things—all of them—and [has] made for you from ~~the~~ ship{s} and ~~the~~ grazing livestock that which you ride,

[13] in order {so} that you [may] mount upon their backs, then [later] {then subsequently} ~~you~~ remember your Lord's favour ↓when↓ you will have settled {**settle**} on them, and ~~you~~ say 'Immaculacy is the One Who subjected this for us, and we weren't ones who had the requisite ability for it.

[14] And truly, we ~~are ones who~~ *ultimately return back* to our Lord.'

[15] And they assign to Him a portion from [among] His slaves. Truly, the human is a *mubeen* {**clear**} *ingrate*.

[16] Or did He take {has He taken} daughters for Himself from what He created, and made you preferred by [means of] ~~the~~ sons?

[17] And ↓when↓ one of them will have been given good news {**is given good news**} of what he set [has] forth for the All-Merciful [as] a similitude, his face will have become {**becomes**} ~~a thing which became~~ black, and he will have been {is} a suppressor [of his rage] {suppressing his rage}.

[18] Huh? And one who is brought up amidst ~~the~~ ornamentation and ~~he~~ isn't *mubeen* {**clear**} in ~~the~~ argument {arguments} [at that!]

Note: *He* for a female baby.

[19] And they made the Angels—those who ~~they~~ are slaves of the All-Merciful—females. Did they witness their creation? Their testimony **will** be written down and they will be questioned.

[20] And they said '**If** the All-Merciful had wished [it], we wouldn't have worshipped them.' They **don't have** any {have **no**} knowledge [in connection] with {about} that. *They are not except* {*but*} *opining*.

[21] Or did We give them a Book from [a time] before {anytime before} it, so they are ~~ones who~~ stick {sticking} with it?

[22] Nay, rather they said 'Truly, we found our forefathers on an *ummah* {a common way of life}, and truly, we are ~~ones who are~~ guided on their footsteps.'

491.23

[23] And like that {likewise,} from [times] before {in times before} you We didn't send any {sent no} Warner into a town except [that] its ones who were {had been} made to live a life of luxury said 'Truly, we found our forefathers on an *ummah* {a common way of life}, and truly, we are emulators on their footsteps.'

[24] He said '~~And~~ [Even] **if** I came {have come} to you with better guidance than what you found your forefathers upon ~~it~~?' They said 'Truly, we are disbelievers in what you were {have been} sent with ~~it~~.'

[25] So We avenged Ourselves against them, so look at how [the] resultant state of the ones who falsely denied was.

[26] And ←when {there was the time} Abraham said to his father and his People 'Truly, I am one disassociated from what you worship—

[27] except the One Who created me from nothing—for truly, He **will** guide me.'

[28] And he made it a word **left remaining** in his posterity, [so that] *perhaps* (hopefully) they will return.

[29] Nay, rather I let these and their forefathers enjoy [life] until the truth came to them, and a *mubeen* {**clear**} Messenger.

[30] And →**when**← the truth came to them, they said 'This is sorcery, and truly we are disbelievers in it.'

[31] And they said 'Why wasn't this ~~the~~ Qur'aan sent down upon a tremendous **man** from the two towns?'

[32] Do *they* apportion [the] Mercy of your Lord? *We* apportioned between them their means of livelihood in the life of the world, and We raised some of them above some {others} [in] levels in order that {so} some {one} of them [could] take some {another} for himself [as] one compelled to service. And [the] Mercy of your Lord is better than what they amass.

[33] And if not [for the case] **that** the people would become ~~<for the people's becoming>~~ a single community, We would have *made* for whoever disbelieves in the All-Merciful, roofs of silver for their houses, and stairs on them {which} they would get up,

492.34

[34] and doors for their houses, and couches they [would recline] on them {on which they [would] recline},

Note: *yattaki'oon* is Form VIII and has a literal meaning of making oneself lean.

[35] and gold ornaments. And [yet] all that would not be except {but} [the] enjoyment of the life of the world. And the Hereafter with your Lord is for the ones who have *taqwaa* {are fearfully aware}.

Note: *lammaa* carries the meaning of *illaa*. See 86:4 also.

[36] And whoever turns away blindly and heedlessly from [the] Reminding of the All-Merciful, We prepare a devil for him, so he is a comrade for him.

[37] And truly, they most definitely **turn them away** from the Way, and [at the same time] {*while*} they reckon *that* they are ~~ones who are~~ guided,

[38] until, ↓when↓ he will have come to Us, he will have said ‘Oh, would that between me and ~~between~~ you were [the] distance of the two Easts.’ So, the comrade is absolutely evil.

Note: See Tafseer al Jalaalayn for “two Easts.”

[39] And it **will not** benefit you [on] the Day (←when you did {have done} wrong) *that* you will {to} be sharers in the punishment.

[40] So, will you make the deaf hear, or will you guide the blind and one who will have been {**is**} in a *mubeen* {**clear**} straying?

[41] So, if We ever *do away* with you (then truly, We will ~~be Ones Who~~ take vengeance from them),

[42] or We *show* you ~~the thing~~ {that} which We [have] promised them, then [either way], truly, We are ~~Ones Who are~~ Omnipotent over them.

[43] So stick firmly with ~~the thing~~ {that} which was {has been} revealed to you. Truly, you are on a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[44] And truly, it is a *Reminding* for you and for your People. And [in the near future] you will be questioned.

[45] And ask whomever We sent from [times] before {in times before} you of Our Messengers did We assign {whether We assigned} gods other and better than {besides} the All-Merciful they are {to be} worshipped.

[46] And We *certainly* sent Moses with Our signs to Pharaoh and his council, so he said ‘Truly, I am [the] Messenger of [the] Lord of the Worlds [of man and *jinn*].’

[47] Then, →**when**← he came to them with Our signs, lo! *they were laughing* at them.

493.48

[48] And We **wouldn’t** show them any {would show them **no**} sign except [that] it was greater than its sister. And We seized them with ~~the~~ punishment, [so that] *perhaps* (hopefully) they would return.

[49] And they said ‘Oh you, the sorcerer, supplicate your Lord for us by what He [has] covenanted with you. Truly, we will be ~~ones who are~~ *guided*.’

[50] Then, →**when**← We removed the punishment from them, lo! *they went back* [on their word].

[51] And Pharaoh called out in [the midst of] his People. He said ‘Oh my People, **is** not the dominion of Egypt for me {mine}, and these ~~the~~ rivers flowing from under me? So don’t you see?

[52] Or [*do* you see] I am better than this ~~the~~ one who ~~he~~ is contemptible, and isn’t [even] *near* to making himself clear?

Note: See Tafseer al Jalaalayn and grammar analysis for *am* (or).

[53] So, why weren’t bracelets of gold **cast**→ upon him, or [why didn’t] the Angels come with him [as] ones making themselves link together?’

[54] Then he demanded of his People briskness in obedience, so they obeyed him. Truly, they were an **iniquitous** People.

Note: *istaKHaffa* carries a sense of acting quickly in accepting what is being demanded, as though being light on ones feet.

[55] So, →**when**← they angered Us, We avenged Ourselves against them, so We drowned [the] whole lot of them.

Note: *asafa* describes the inducement of anger, whereas *GHaDaba* describes being in the state of anger (see 4:93 for example).

[56] So, We made them a precedent, and an example for the later ones.

[57] And →**when**← [the] son of Mary was set forth [as] an example, behold! your People were laughing violently at it.

[58] And they said ‘Are our gods better or he?’ They didn’t set it forth to you except {for any reason other than} wrangling. Nay, rather they are an argumentative People.

[59] He is not except {but} a slave We bestowed Favours upon ~~him~~ {upon whom We bestowed Favours}, and We made him an example for [the] Children of Israel.

[60] And **if** We had willed, We would have made *Angels* in place of you, succeeding [you] on ~~the~~ Earth.

Note: Let alone just making one man without a father.

494.61

[61] ‘And truly, he is a [piece of] *knowledge* [related] to the Hour, so *don’t* cause yourselves to doubt [in connection] with {about} it, and make yourselves carefully follow me. This is a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.’

[62] And ~~the~~ Satan won’t {shouldn’t} *turn you away* {don’t let Satan *turn you away*}. Truly, he is a *mubeen* {**clear**} enemy to you.

[63] And →**when**← Jesus came with ~~the~~ clear proofs, he said ‘I certainly came {have certainly come} to you with ~~the~~ wisdom, and to make clear to you some of that which you differ with one another in [relation to] {concerning} ~~it~~ {some of that in which you differ with one another}. So have *taqwaa* {be fearfully aware} of Allaah and obey me.

[64] Truly, Allaah, He is my Lord and your Lord, so worship Him. This is a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.’

[65] Then the factions differed ~~from~~ among themselves. So woe to those who did wrong from [the] punishment of a painful Day.

[66] Do they look [for anything] except {but} the Hour~~—[the case]~~ **that** it comes <its coming> to them suddenly and [at the same time] {*while*} *they are not cognisant*?

[67] ~~The~~ Close friends on that Day, some will be an enemy to some {others}, except the ones who have *taqwaa* {are fearfully aware}.

[68] ‘Oh My slaves, there will be no fear upon you today, and *you won’t grieve*;

[69] those who believed in Our signs and were ones who submitted {Muslims}.

[70] Enter the Garden, you and your marriage partners—being made happy.’

[71] (Chargers and goblets of gold will be circulated upon {among} them, and in it {~~which~~} will be whatever the souls ardently desire ~~it~~ for themselves and the eyes take delight in.) ‘And you will ~~be ones who~~ stay in it perpetually.

[72] And this is the Garden ~~the one~~ which you were {have been} made to inherit ~~it~~ by [virtue of] what you used to perform,

[73] in it {which} is abundant sweet fruit for you {you have abundant sweet fruit}, you will eat from ~~it~~ {from which you will eat}.’

495.74

[74] Truly, the criminals will ~~be ones who~~ stay perpetually in [the] punishment of Hell,

[75] it {which} isn’t made allayed from them, and they will be ones who are silent with grief in it {in which they will be ~~ones who are~~ silent with grief}.

[76] And We didn’t wrong them, ~~and~~ but *they* were the wrongdoers.

[77] And they will have called out ‘Oh Maalik, your Lord should finish [things] concerning us.’ He will have said ‘Truly, you will ~~be ones who~~ remain.’

[78] “We *certainly* came to you with {~~brought you~~} the truth, ~~and~~ but most of you are ones who dislike the truth.”

[79] Or did they make {have they made} an affair strongly braided? Then {Well} truly, *We* ~~are Ones Who~~ strongly braid.

Note: Referring to thinking through and formulating a strong plan, using terms used for rope making.

[80] Or do they reckon *that* We don't hear their secret thought and their secret conversation? Yes indeed [We do]! And Our Messengers are present with them, writing down.

[81] Say 'If there were a son for the All-Merciful {the All-Merciful had a son}, then I would be [the] first of the worshippers.'

[82] [The] Immaculacy of [the] Lord of the heavens and ~~the~~ Earth, Lord of the Throne…, above what they attribute!

[83] So leave them wading [in vain discourse] and playing, until they encounter their Day ~~the one~~ which they are promised.

[84] And He is the One Who is a god in ~~the~~ heaven, and is a god on ~~the~~ Earth, and He is the All-Wise, the All-Knowing.

[85] And blessed by Himself be the One Whom to *Him* [belongs] [the] Dominion of the heavens and ~~the~~ Earth and whatever is between them both, and with Him {Whom} is [the] knowledge of the Hour, and to Him {Whom} they will be returned.

[86] And those whom they supplicate other and lesser than {besides} Him don't have authoritative power [of] ~~the~~ intercession, except him who will have borne witness [to] the truth, and *they know*.

[87] And *if* you asked them who created them, they would most definitely say 'Allaah.' So however are they beguiled?

[88] And [as for] his saying 'Oh my Lord, truly, these are a People they {who} don't believe'

[89] —so turn the side of your face from them and say 'Peace.' Then [in the near future] they will know.

496.1

(44) Ad-DuKHaan [The Smoke]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *<u>h</u>aa meem*.

[2] By the *mubeen* {**clear**} Book.

[3] Truly, We caused it to be sent down in a **blessed** night. Truly, We were [ever] Constant Warners.

[4] In it {which} every wise affair is made distinct,

[5] [as] a command from Our presence. Truly, We were [ever] Ones Who send,

[6] [as] a Mercy from your Lord. Truly He, *He* is the All-Hearer, the All-Knowing.

[7] Lord of the heavens and ~~the~~ Earth and what is between them both if you will have been {**are**} ones who are certain {have certainty}.

Note: *rabbi* (Lord), as it's a continuation from *min rabbi-ka* of the previous verse.

[8] There is no god except {but} Him. He causes life and causes death. Your Lord and [the] Lord of your forefathers of ~~the~~ former ages.

[9] Nay, rather they are in wavering doubt, playing.

[10] So make yourself keep watch [for the] Day ~~the~~ heaven will bring a *mubeen* {**conspicuous**} smoke

[11] it {which} covers the people. 'This is a painful punishment.

[12] Our Lord, remove the punishment from us. Truly, we are believers.'

[13] However will there be the {a} reminder for them, and [at the same time] {*when*} a *mubeen* {**clear**} Messenger already came to them?

[14] Then [later] {Thereafter}, they turned themselves away from him and said 'One who was {has been} taught~~— one who is~~ possessed.'

[15] "Truly, We will ~~be Removers of~~ {remove} the punishment [for] a little [while]. Truly, you will ~~be ones who~~ return to the same state."

[16] [The] Day We assault the Greatest Assault, truly, We will ~~be Ones Who~~ take vengeance.

Note: *kubraa* (Greatest) is the feminine form of *akbar*.

[17] And We *certainly* tried [the] People of Pharaoh from [a time] before {in a time before} them, and an honourable Messenger came to them,

[18] →that→ {saying} 'Surrender [the] slaves of Allaah to me. Truly, I am a trustworthy Messenger for you.'

497.19

[19] And →that→ {:} 'Don't exalt yourselves against Allaah. Truly, I'm coming to you with a *mubeen* {**clear**} authorisation.

[20] And truly, I take refuge in my Lord and your Lord, [in case] **that** {lest} you stone <from your stoning> me.

[21] And if you haven't believed ~~for~~ me, then separate yourselves from me.'

[22] So he supplicated his Lord, →that→ {saying} 'These are a **criminal** People.'

[23] "Then make My slaves travel by night—[in] a [single] night. Truly, you will be ~~ones who are~~ followed [in pursuit].

Note: A repeat of the use of *laylan* in 17:1.

[24] And leave the sea [in] stillness. Truly, they will be a **drowned** troop."

[25] How many [numbers] of gardens and fountains did they leave?

[26] And sown fields, and [how many] an honourable place of stay?

[27] And [how much] ease and plenty, they used to be revellers in ~~it~~ {in which they used to be revellers}?

[28] Like that {Thus it was}, and We caused another People to inherit them.

[29] So, ~~the~~ heaven and ~~the~~ Earth didn't weep over them, and they weren't ~~ones who were~~ given respite.

[30] And We *certainly* delivered [the] Children of Israel from the **humiliating** punishment—

[31] from Pharaoh. Truly, he was one who exalted himself—from [among] the ones who exceed [all] bounds.

[32] And We *certainly* chose them for Ourselves in liking (on the basis of knowledge) over the Worlds [of man and *jinn*].

[33] And We gave them of the signs that which there was a *mubeen* {**clear**} test in ~~it~~ {that in which there was a *mubeen* {**clear**} test}.

[34] Truly, these *say*

[35] 'It is not except {but} our first death event, and we **are not** ~~ones who will be~~ revivified,

[36] so bring our forefathers if you will have been {**are**} ~~ones who are~~ true [in what you say].'

[37] Are they better, or [the] People of Tubba' and those who were from [times] before {in times before} them? We destroyed them. Truly, they were criminals.

[38] And We didn't create the heavens and ~~the~~ Earth and whatever is between them both **playing** [**around**].

[39] We didn't create them both except {in any way other than} [in accordance] with the truth, ~~and~~ but most of them don't know.

498.40

[40] Truly, [the] Day of ~~the~~ Distinguishing will be their appointed time and place—[the] whole lot.

[41] [The] Day a patron doesn't avail a [single] thing for a client, and *they are not helped*.

[42] Except him whom Allaah will have had mercy on. Truly He, *He* is the Almighty, the Specifically-Merciful.

[43] Truly, [the] tree of ~~the~~ *Zaqqoom*

[44] is [the] food of the sinful.

[45] Like oil sediment, it boils in the bellies,

[46] like [the] boiling of ~~the~~ scalding water.

[47] 'Seize him, then drag him to [the] midst of the Hellfire.

[48] Then [later] {Thereafter}, pour over his head [some] of [the] punishment of ~~the~~ scalding water.'

[49] 'Taste. Truly you, *you* are the almighty, the honourable one.

[50] Truly, this is what you used to cause yourselves to doubt [in connection] with {about} ~~it~~.'

[51] Truly, the ones who had *taqwaa* {were fearfully aware} are in a secure place of stay,

[52] amidst Gardens and springs,

[53] dressing from fine silk and [heavy] silk brocade, **facing one another**.

[54] Like that {Thus it is}. And We pair them with *houris* [having] beautiful eyes.

[55] They call for every sweet fruit in it {In which they call for every sweet fruit}—~~[as] ones who are~~ **safe**.

[56] They don't taste ~~the~~ death in it {In which they don't taste death}. [There is nothing] except {but} the first death event. And He will have protected them [from the] punishment of the Hellfire.

[57] A Grace from your Lord. That, *it* is the tremendous attainment.

[58] So, We [have] only made it easy on your tongue [so that] *perhaps* (hopefully) they keep [it] in mind.

[59] So, make yourself keep watch. Truly, they are ~~ones who make~~ {making} themselves keep watch.

499.1

(45) Al Jaathiyah [The Kneeling]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *haa meem*.

[2] [The] gradual sending down {~~revelation~~} of the Book from Allaah, the Almighty, the All-Wise.

[3] Truly, in the heavens and ~~the~~ Earth there are *signs* for the believers.

[4] And in your creation, and what He disperses of moving creature, there are signs for a People they {who} are certain.

[5] And [the] alternating of the night and the day, and what Allaah [has] caused to be sent down from ~~the~~ heaven [by way] of provision, then caused the earth to live by [means of] it after its death, and [the] constant turning of the winds, are signs for a People they {who} understand.

[6] These are [the] signs of Allaah We recite ~~them~~ {which We recite} before you [in accordance] with the truth. So in what narrative after Allaah and His signs will they believe?

[7] Woe to every sinful, constant twister of lies,

[8] He {who} hears [the] signs of Allaah being recited before him then [later] {and thereafter} persists, **considering himself great**, like that {as if} he hasn't heard them. So grieve him with [tidings of] a painful punishment.

[9] And ↓when↓ he will have known {**knows**} something from Our signs, he will have taken {**takes**} it [as an object of] mockery for himself. Those there will be a **humiliating** punishment for them {~~they~~ will have a **humiliating** punishment}.

[10] From ahead of them is Hell, and what they will have earned doesn't avail ~~for~~ them a [single] thing, and not {nor} what they took for themselves [as] protecting friends other and better than {besides} Allaah. And there will be a tremendous punishment for them {they will have a tremendous punishment}.

[11] This is guidance. And those who will have disbelieved in [the] signs of their Lord for them will be {~~they~~ will have} a painful punishment due to criminal conduct.

[12] Allaah is the One Who subjected the sea for you, in order {so} that ~~the~~ ship{s} runs {run} upon it by His order, and ~~in order~~ that you [may] seek for yourselves [some] of His Grace, and [so that] *perhaps* (hopefully) you will be thankful.

[13] And from Himself, He subjected for you [the] whole of what is in the heavens and what is on ~~the~~ Earth. Truly, there are *signs* in that for a People they {who} make themselves reflect.

500.14

[14] Say to those who [have] believed [that] they [should] grant forgiveness to those who don't hope for [the] Days of Allaah, in order {so} that He [may] recompense a People [in accordance] with what they used to earn.

[15] Whoever will have performed {**performs**} that which was {is} righteous, then it will have been {**is**} for his soul, and whoever will have done evil {**does evil**}, then it will have been {**is**} against it. Then [later] {Thereafter}, to your Lord you will be returned.

[16] And We *certainly* gave [the] Children of Israel the Book, and ~~the~~ Judgment, and ~~the~~ Prophethood, and We provided them [some] of the good things, and We gave them preference over the Worlds [of man and *jinn*].

[17] And We gave them clear proofs of the affair. Then they didn't differ with one another except {for any reason other than} covetous envy between them from [some time] after {sometime after} what→ {the fact that} ~~the~~ knowledge came {had come} to them. Truly, your Lord will decide between them [on the] Day of ~~the~~ Standing in [relation to] {concerning} that which they used to differ with one another in [relation to] {concerning} ~~it~~ {that in which they used to differ with one another}.

[18] Then [later] {Thereafter}, We made you [be] {put you} upon a divine law from the affair, so make yourself carefully follow it, and don't make yourself carefully follow [the] whims of those who don't know.

[19] Truly, they **will not** avail ~~for~~ you a [single] thing against Allaah. And truly, the wrongdoers—some are protecting friends and allies of some {others}. And Allaah is [the] Protecting Friend of the ones who have *taqwaa* {are fearfully aware}.

[20] This is insights for the people, and ~~a~~ guidance and ~~a~~ Mercy for a People they {who} are certain.

[21] Or did those who will have made themselves commit {**do** those who **make themselves commit**} ~~the~~ evil deeds reckon ~~[it to be the case]~~ **that** We will make them [be] like those who will have believed {**believe**} and performed {**perform**} ~~the things~~ [deeds] which are righteous {**righteous** deeds}—their living and their death equal? What they judge will have been evil {**is evil**}.

[22] And Allaah created the heavens and ~~the~~ Earth [in accordance] with the truth, and in order {so} that each soul [may] be recompensed [in accordance] with what it earned, and *they are not wronged*.

501.23

[23] So, did you see {consider} {have you considered} him who took {has taken} for himself his whim [as] his god, and Allaah [has] caused him (on the basis of knowledge) to go astray, and put a [~~has~~] seal upon his hearing and his heart, and [~~has~~] made a veil [be] {[~~has~~] **placed** a veil} over his sight? So who will guide him from [a time] after {anytime after} Allaah? So won't you keep [it] in mind?

[24] And they said 'It **is not** except {but} our life of the world. We die and we live, and it **doesn't** destroy {**nothing** destroys} us except {but} ~~the~~ time.' And they **don't have** any {have **no**} knowledge [in connection] with that. *They* [do] not except {but} *conjecture*.

[25] And ↓when↓ Our clear-proof verses were being recited before them, their mode of argument was not except {but} **that** they said {to say} 'Bring our forefathers, if you are ones who will have been {**are**} true [in what you say].'

[26] Say 'Allaah causes you to live, then [later] {then subsequently} causes you to die, then [later] {then subsequently} brings you together to [the] Day of ~~the~~ Standing no unsettling doubt in [relation to] {concerning} ~~it~~ {concerning which there is no unsettling doubt}, ~~and~~ but most of the people don't know.'

[27] And to Allaah [belongs] [the] Dominion of the heavens and ~~the~~ Earth. And [the] Day the Hour comes to pass, on that Day the makers of false claims will lose.

[28] And you will see every community **kneeling**. Every community will be called to its Book. 'Today you will be recompensed [for] what you used to perform.

[29] This is Our Book. It {, which} speaks against you [in accordance] with the truth. Truly, We used to get what you were performing registered.'

[30] So, as for those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, then their Lord will make them enter into His Mercy. That, *it* is the *mubeen* {**clear**} attainment.

[31] And as for those who will have disbelieved. 'So, didn't My signs used to be recited before you, then you considered yourselves great and you were a criminal People?

[32] And ↓when↓ it was said "Truly, Allaah's promise is true, and [so is] the Hour, [there is] no unsettling doubt in [relation to] {concerning} it {concerning which there is no unsettling doubt}" you said "We **don't** <u>know</u> what the Hour is. We conjecture not except {but} conjecture, and we **are not** ~~ones who are~~ convinced."'

502.33

[33] And [the] evil results of what they [had] performed will have become manifest to them, and what they used to mock ~~it~~ will have beset them.

[34] And it will have been said ‘Today We will forget you, like what {just as} you forgot [the] meeting of this Day of yours, and your abode will be the Fire, and there **won’t be** any helpers for you {you will have **no** helpers}.

[35] That is by [reason] *that* {because} you intentionally took Allaah’s signs [as objects of] mockery, and the life of the world deceived you.’ So [on] the Day, they are not brought out of it, and *they are not asked to make amends*.

[36] So, to Allaah [belongs] ~~the~~ {all} praise; [the] Lord of the heavens and [the] Lord of ~~the~~ Earth; [the] Lord of the Worlds [of man and *jinn*].

[37] And to Him [belongs] ~~the~~ greatness in the heavens and ~~the~~ Earth, and He is the Almighty, the All-Wise.

Juz 26

(46) Al A<u>h</u>qaaf [The Curved Sandhills]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *<u>h</u>aa meem*.

[2] [The] gradual sending down {~~revelation~~} of the Book from Allaah, the Almighty, the All-Wise.

[3] We didn’t create the heavens and ~~the~~ Earth and what is between them both except {in any way other than} [in accordance] with the truth, and a specified term. And [yet] those who [have] disbelieved ~~are ones who~~ turn away [in spirit] from what they were {have been} warned [of].

[4] Say ‘Did you see {consider} {Have you considered} what you supplicate other and lesser than {besides} Allaah? Show me what they [have] created of ~~the~~ Earth. Or is there for them {do they have} a co-partnership in the heavens? Come to me with a Book from [a time] before this, or a vestigial transmission of knowledge, if you are ones who will have been {**are**} true [in what you say].’

[5] And who is more astray than he who supplicates other and lesser than {besides} Allaah one who—up to [the] Day of ~~the~~ Standing—doesn’t become responsive to him, and ~~they~~ are ~~ones who are~~ heedless about {of} their supplication?

503.6

[6] And ↓when↓ the people will have been gathered, they will have been enemies to them and they will have been repudiators [in connection] with {of} their worship.

[7] And ↓when↓ Our clear-proof verses were being recited before them, those who [have] disbelieved said of the truth →**when**← it came to them 'This is *mubeen* {**clear**} sorcery.'

[8] Or do they say 'He intentionally fabricated it'? Say 'If I intentionally fabricated it, then you wouldn't have authoritative power [in] a [single] thing for me against Allaah. He is [the] Most Knowing [in connection] with {about} what you speak at great length in [relation to] {concerning} ~~it~~. It will have been sufficient with Him [as] ~~a~~ Witness between me and ~~between~~ you. And He is the Forgiving, the Specifically-Merciful.'

[9] Say 'I wasn't an innovation ~~from~~ [among] the Messengers. And I **don't** know what will be done with me, and not {nor} with you. I make myself carefully follow not except {but} what is revealed to me. And I am not except {but} a *mubeen* {**clear**} Warner.'

[10] Say 'Did you see {consider} {Have you considered}: if it was from the presence of Allaah and you disbelieved in it and [at the same time] {*while*} a witnesser from [the] Children of Israel testified to [the] like of it, so he believed, and [yet] *you* considered yourselves great…? Truly, Allaah doesn't guide ~~the~~ **wrongdoing** People{s}.'

[11] And those who [have] disbelieved said of those who [have] believed '**If** it had been a good thing, they wouldn't have preceded us to it.' And ←when they haven't become guided by it, then they **will** say 'This is an old, twisted lie.'

[12] And [yet] from [times] before {sometime before} it, [there was the] Book of Moses, [as] an *imaam* and a Mercy. And this is a Book **confirming** [in] an Arabic tongue, in order {so} that it [may] warn those who did {have done} wrong, and [as] a glad tiding for the persistent doers of good.

[13] Truly, those who will have said 'Our Lord is Allaah' then [later] {then subsequently} will have {then will have subsequently} been steadfast, then there will be no fear upon them, and *they won't grieve*.

[14] Those will be [the] companions of the Garden, [~~in a state of~~] **staying** in it perpetually [as] ~~a~~ recompense, by [virtue of] what they used to perform.

504.15

[15] And We [have] enjoined the human *ihsaan* with [the] ones who begat him {his **biological parents**}. His mother carried him [in] aversion, and gave birth to him [in] aversion, and his carrying and his weaning were thirty month[s]; until ↓when↓ he will have reached {**reaches**} his strength of discernment, and reached {**reaches**} forty year[s], he said {**says**} 'My Lord, grant me the power and ability **that** I {to} be

thankful [for] Your Favour ~~the one~~ which You [have] bestowed upon me and upon [the] ones who begat me {my **biological parents**}, and **that** I {to} perform that which is righteous You will be pleased with ~~it~~ {which You will be pleased with}, and set things right for me in [relation to] {concerning} my offspring. Truly, I [have] turned to You in repentance, and truly, I am from [among] the ones who submitted {Muslims}.'

Note: See 27:19

[16] Those are the ones whom We will accept for Ourselves from them [the] best of what they [had] performed, and make Ourselves pass along away from their evil deeds; [they being] ~~in~~ [amongst] [the] companions of the Garden. [The] confirmatory-true promise ~~the one~~ which they used to be promised.

[17] And the one who will have said {**says**} to [the] ones who begat him {his **biological parents**} 'Uff to you both. Do you threaten me ~~[with the case]~~ **that** I will be brought out, and [yet] generations already passed away from [times] before {in times before} me?' And they *both* call out to Allaah for help [in their affliction.] 'Woe is you. Believe. Truly, Allaah's promise is true.' Then he says 'This **is not** except {but} [the] fables of the people of former ages.'

[18] Those are the ones whom the statement in [connection with] {concerning} communities of ~~the~~ *jinn* and ~~the~~ man they {that} already passed away from [times] before {in times before} them became {has come} rightly due upon ~~them~~. Truly, they were losers.

[19] And for each there will be levels due to what they [have] performed, and in order {so} that [may] He pay them in full [for] their deeds, and *they will not be wronged*.

[20] And [the] Day those who will have disbelieved are exposed before the Fire. 'You exhausted your good things in your life of the world, and you took enjoyment for yourselves by [means of] them, so today you will be recompensed [the] punishment of ~~the~~ humiliation by [reason of] {because of} what→ {the fact that} you used to consider yourselves great on ~~the~~ Earth, with not the right {with no right}, and by [reason of] {because of} what→ {the fact that} you used to be iniquitous.'

505.21

[21] And mention [the] brother of 'Aad, ←when he warned his People at the curved sand hills (and ~~the~~ Warners certainly passed away from [times] {in times} between his two hands {clearly before him}, and [also] from [times] after {in times after} him), →that→ {saying} 'Don't worship [anything] {Worship nothing} except {but} Allaah. Truly, I fear concerning you [the] punishment of a tremendous Day.'

[22] They said 'Did {Have} you come to us to beguile us from our gods? Then bring us what you are promising us, if you will have been {**are**} from [among] the ones who are true [in what they say].'

[23] He said ‘The knowledge is only with Allaah, and I [continuously] convey to you what I was {have been} sent with ~~it~~. ~~And~~ But I see you are a People they {who} are ignorant.’

[24] Then, →**when**← they saw it [as] a band of cloud **approaching** their valleys, they said ‘This is a band of cloud bringing us rain.’ “Nay, rather it is what you sought to hasten ~~it~~; a wind in ~~it~~ {which} is a painful punishment,

[25] utterly destroying everything by order of its Lord.” So they became it wasn’t being seen {[such that nothing] is {could be} seen} except {but} their dwellings. Like that {In this manner,} We recompense ~~the~~ criminal People{s}.

[26] And We *certainly* gave them power and authority in [relation to] {concerning} what We gave {have given} you not power and authority in [relation to] {concerning} ~~it~~, and We made hearing and sights {sight} and [inner] hearts for them. So, their hearing didn’t avail ~~for~~ them anything {availed them nothing}, and ~~not~~ {nor} their sights {sight}, and ~~not~~ {nor} their [inner] hearts, ←when they used to knowingly deny [the] signs of Allaah. And what they used to mock ~~it~~ beset them.

[27] And We *certainly* destroyed what [there were] of the towns around you, and We [had] elaborated the signs, [so that] *perhaps* (hopefully) they would return.

[28] So, why didn’t those whom they took {had taken} for themselves [as] gods other and lesser than {besides} Allaah, [as a means of] nearness, help them? Nay, rather they went away from them. And that was their twisted lie and what they used to intentionally fabricate.

506.29

[29] And ←when {there was the time} We turned a small group of the *jinn* towards you, making themselves listen carefully to the Qur'aan. Then, →**when**← they were present with it, they said ‘Listen quietly.’ Then, →**when**← it was finished, they turned to their people, **constantly warning**.

Note: There were seven to nine *jinn*, so *nafarun* was used rather than *rahTun*.

[30] They said ‘Oh our People, truly, we [have] heard a Book it {which} was {has been} caused to be sent down from [some time] after {sometime after} Moses, **confirming** ~~for~~ what was between its two hands {clearly before it}. It {, which} guides to the truth and to a path ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Path}.

[31] Oh our People, answer Allaah’s Caller, and believe in him. He will forgive [some] of your punishable misdeeds for you, and guarantee you protection from a painful punishment.

[32] And whoever doesn’t answer Allaah’s Caller, then he **is** not an eluder {will not elude Allaah} on ~~the~~ Earth, and there **is** not protecting friends for him {he **has** no

protecting friends} other and better than {besides} Allaah. Those are in a *mubeen* {**clear**} straying.'

[33] And haven't they seen {considered} *that* Allaah—the One Who [has] created the heavens and ~~the~~ Earth and hasn't become worn out by their creation~~—is One Who~~ has power over **that** He causes <His causing> the dead to live? Yes indeed [He is {has}]! Truly, He is [One] possessing power over everything.

Note: *bi* is used, as the phrase is shortened from an implied negative question *a-lays-Allaahu bi-qaadirin…* 'is not Allaah One Who has Power…'

[34] And [the] Day those who will have disbelieved are exposed before the Fire. '**Is** this not the truth?' They will have said 'Yes indeed [it is], by our Lord.' He will have said 'Then taste the punishment by [reason of] {because of} what→ {the fact that} you used to disbelieve.'

[35] So be patient, like what {just as} [the] possessors of {~~those having~~} ~~the~~ determination from [among] the Messengers were patient. And don't seek to hasten [it] for them. [The] Day they see what they are promised, it will be like that {as if} they ~~they~~ haven't tarried except {but} an hour of ~~a~~ daytime. A conveyance. So will [any] be destroyed except {but} the **iniquitous** People?

507.1

(47) Muhammad

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Those who [have] disbelieved and will have **hindered** {**hinder**} [others] from [the] Way of Allaah, He will have caused their deeds to become lost {**causes** their deeds **to become lost**}.

[2] And those who [have] believed and will have performed {**perform**} ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} and will have believed {**believe**} in what will have been sent down {**is sent down**} [in stages] upon Muhammad (and it is the truth from their Lord), He will have firmly covered {**firmly covers**} their evil deeds away from them and set right {**sets right** } their condition.

[3] That is by [reason] *that* {because} those who [have] disbelieved will have made themselves carefully follow {**make themselves carefully follow**} ~~the~~ falsehood, and by [reason] *that* {because} those who [have] believed will have made themselves carefully follow {**make themselves carefully follow**} the truth from their Lord. Like that {In this manner,} Allaah sets forth similitudes of themselves for the people.

[4] So, ↓when↓ you will have met {**meet**} those who [have] disbelieved, then [there should be] smiting of the necks until [the time] ↓when↓ you will have thoroughly decimated {**have thoroughly decimated**} them, then strengthen the binding. Then

afterwards, either a favour and either {or} a ransoming, until the war will have laid down {**lays down**} its burdens. That [is how it is]. And **if** Allaah wished [to], He could have taken His revenge from them *Himself*, ~~and~~ but [thus it was], in order {so} that He [could] test some of you by [means of] some {others}. And those who will have been killed {**are killed**} in [the] Way of Allaah, then {~~well~~} He **will not** cause their deeds to become lost.

[5] He **will** guide them and set right their condition.

[6] And He will make them enter the Garden He will have made ~~it~~ {which He will have made} familiar to them.

Note: See Tafseer ibn Katheer.

[7] Oh you ~~those~~ who [have] believed, if you help Allaah, He will help you and make your feet firm.

[8] And those who will have disbelieved {**disbelieve**}, then [there will be] a face-plant for them, and He will have caused their deeds to become lost {**causes** their deeds **to become lost**}.

[9] That is by [reason] *that* {because} they will have disliked {**dislike**} what Allaah [has] caused to be sent down, so He will have made their labours become void {**makes** their labours **become void**}.

[10] So, haven't they travelled on the Earth, then looked at how [the] resultant state of those who were from [times] before {in times before} them was? Allaah brought utter destruction upon them, and their similitudes will be for the disbelievers.

[11] That is by [reason] *that* {because} Allaah is [the] Patron of those who [have] believed, and by [reason] *that* {because} the disbelievers there is no patron for them {~~they~~ have no patron}.

508.12

[12] Truly, Allaah will make those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}. And those who [have] disbelieved, they enjoy themselves and eat like what {just as} ~~the~~ grazing livestock eat. And the Fire will be a place of stay for them.

[13] And how many a town it {which} was stronger in power than your town ~~the one~~ which expelled you We destroyed ~~them~~ {did We destroy}, then there was no helper for them {they had no helper}?

See 50:36

[14] So, is he who was [grounded] upon a clear proof from his Lord like one who [the] evil of his deeds was adorned for him, and they {who} made themselves carefully follow their whims?

[15] [The] similitude of the Garden ~~the one~~ which was {has been} promised to the ones who have *taqwaa* {are fearfully aware}: in it are rivers of unstale water; and rivers of milk its {whose} taste hasn't become changed; and rivers of wine delicious to the drinkers, and rivers of purified honey. And in it {which} there will be [some] of each of the fruits for them {they will have some of each of the fruits}, and forgiveness from their Lord. [Is this] like he who ~~he~~ will ~~be one who~~ stays {stay} perpetually in the Fire, and they will have been given drink of scalding water, so it will have lacerated their bowels?

Note: See Tafseer al Jalaalayn for *ka-man* (like one who).

[16] And from [among] them is he who would make himself listen to you until, ↓when↓ they departed from your presence, they said to those who were {have been} given ~~the~~ knowledge 'What did he say just now?' Those are the ones who Allaah [has] sealed over their hearts {whose hearts Allaah sealed over}, and they {who} [have] made themselves carefully follow their whims.

[17] And those who will have made themselves carefully act upon guidance {**make themselves carefully act upon guidance**}, He will have increased {**increases**} them [in] guidance and given {**gives**} them their *taqwaa*.

[18] So, do they look [for anything] except {but} the Hour—~~[the case]~~ **that** it comes <~~its coming~~> upon them suddenly?—for its portents already came {have already come}? So however will their reminder be [of benefit] for them ↓when↓ it will have come to them?

[19] So know *that* there is no god except {but} Allaah, and ask forgiveness for your punishable misdeed{s}, and for the believing men and the believing women. And Allaah knows your enforced going to and fro, and your place of stay.

Note: *punishable misdeed* here refers to the category of deed, not a single deed.

509.20

[20] And those who [have] believed were saying 'Why wasn't a *soorah* {hasn't a *soorah* been} sent down?' Then, ↓when↓ a *soorah* ~~one~~ which was made definitive {a **definitive** *soorah*} was caused to be sent down and ~~the~~ fighting was mentioned in it {and in which fighting was mentioned}, you saw those who in their {in whose} hearts is a sickness looking at you [with the] look of the one who is covered over {**overwhelmed**} ~~him~~ due to ~~the~~ death. So, more fitting for them

[21] would be obedience and *ma'roof* speech. So, ↓when↓ the affair was {had been} determined [upon], then **if** they had been true [to] Allaah, it *would* have been better for them.

[22] So, might you ~~have been~~ {**be**} such (if you turned yourselves away) **that** you would cause corruption in the land and hack up your blood relationships?

[23] Those are the ones whom Allaah [has] cursed ~~them~~, so He [has] made them deaf and made their sights blind.

[24] So, don't they make themselves analyse the Qur'aan? Or are there on hearts their locks?

[25] Truly, those who did an about-turn on {with} their backs, from [some time] after {sometime after} the guidance became {had become} clear to them, ~~the~~ Satan [has] embellished [things] for them and gave {~~has~~ given} false hopes to them.

[26] That is by [reason] *that* {because} they said to those who [have] disliked what [has] Allaah sent down 'We **will** obey you in some of the affair.' And [yet] Allaah knows their maintained secrecy.

[27] Then how will it be ↓when↓ the Angels will have taken them fully [in death], beating their faces and their backs?

[28] That is by [reason] *that* {because} they [have] made themselves carefully follow what made Allaah wrathful, and ~~they [have]~~ disliked His Pleasure, so He [has] made their labours become void.

[29] Or did those who in their {in whose} hearts is a sickness reckon ~~[it to be the case]~~ **that** Allaah **would not** bring out their rancour?

510.30

[30] And **if** We wished [to], We could have *shown* them to you, so you would have *recognised* them by their mark. And [yet] you will most definitely recognise them in [the] {their} tone of ~~the~~ speech. And Allaah knows your deeds.

Note: See Tafseer al Jalaalayn for *la<u>h</u>n* (tone).

[31] And We will most definitely test you until We know the strugglers from [among] you and the ~~ones who are~~ patient, and We will test your enquired-of accounts.

Note: See 10:30

[32] Truly, those who [have] disbelieved and **hindered** [others] from [the] Way of Allaah, and actively opposed the Messenger from [some time] after {sometime after} what→ {the fact that} the guidance became clear to them, they **will not** hurt Allaah a [single] thing, and He **will** make their labours become void.

[33] Oh you ~~those~~ who [have] believed, obey Allaah and obey the Messenger, and don't nullify your deeds.

[34] Truly, those who [have] disbelieved and **hindered** [others] from [the] Way of Allaah, then [later] {and subsequently} died and [at the same time] {*while*} they were staunch disbelievers, then {well,} Allaah **will not** forgive for them.

[35] So don't become faint-hearted and call to {for} ~~the~~ peace and [at the same time] {*when*} you are the superior ones. And Allaah is with you, and **will not** deprive you of your labours.

[36] The life of the world is only play and diversion. And if you believe and have *taqwaa* {are fearfully aware}, He will give you your remunerations, and will not ask you [for] your wealths {wealth}.

[37] If He were to ask you for it, then press you, you would be miserly, and it would bring out your rancour.

[38] Here you are! These you {who} are invited in order that you {to} spend in [the] Way of Allaah—then from [among] you is he who is miserly. And whoever is miserly, then he is only miserly from {to} himself {miserly to his own detriment}. And Allaah is the One Free of Need, and you are the ones in need. And if you turn yourselves away, He will substitute a People other than you, then [later] {and subsequently} they will not be [the] similitudes of you.

Note: the *li-* of purpose here results in a contorted structure if translated as such.

511.1

(48) Al Fat<u>h</u> [The Conquest]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Truly, We opened up for you a *mubeen* {**clear**} conquest,

Note: *fata<u>h</u>a* here means to open up a country by conquest, to allow entry, the establishment of the practice and infrastructure of Islaam, and the invitation towards it.

[2] in order {so} that Allaah [might] forgive for you what protractedly preceded of your punishable misdeed{s} and what will have protractedly been later, and complete His Favour upon you, and guide you [to] a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway},

[3] and [so that] Allaah [might] help you [with] a mighty help.

[4] He is the One Who caused ~~the~~ tranquility to be sent down into [the] hearts of the believers, in order {so} that they [would] increase themselves [in] *eemaan* [**believing**]

{Faith} [along] with their *eemaan* [**believing**] {Faith} (and to Allaah [belong] [the] forces of the heavens and ~~the~~ Earth, and Allaah will have [ever] been All-Knower, All-Wise),

[5] in order {so} that He [might] make the believing men and believing women enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually, and ~~He~~ firmly cover their evil deeds away from them (and that, in the sight of Allaah, will have been a tremendous attainment)

[6] and ~~He~~ punish the male hypocrites, and the female hypocrites, and the males who commit *shirk*, and the females who commit *shirk*—the ones who think ~~the~~ evil-natured thought{s} [in connection] with {about} Allaah. ~~The~~ Evil-natured turn{s} of fortune will be upon them, and Allaah will have been angry on {with} them and cursed them, and He will have prepared Hell for them. And it will have been evil [as] a journey's end.

[7] And to Allaah [belong] [the] forces of the heavens and ~~the~~ Earth, and Allaah will have [ever] been Almighty, All-Wise.

[8] Truly, We [have] sent you [as] a witnesser, and a gladdener with glad tidings, and a Warner,

[9] in order {so} that you [may] [all] believe in Allaah and His Messenger, and ~~you~~ assist Him, and revere Him, and glorify Him [the] time before sunrise and [in the] evening.

512.10

[10] Truly, those who pledge you allegiance only pledge Allaah allegiance. [The] Hand of Allaah is above their hands. So whoever will have gone back {**goes back**} [on it], then he will only go back [on it] against his soul, and whoever will have fulfilled {**fulfils**} what he covenanted about ~~it~~ [with] Allaah, then He **will** give him ~~a~~ tremendous remuneration.

[11] The ones left behind of the Bedouins **will** say to you 'Our wealths {wealth} and our families kept us occupied, so ask forgiveness for us.' They will say with their tongues what **is** not in their hearts. Say 'So who has authoritative power [of] a [single] thing for you against Allaah if He will have intended {**intends**} harm [in connection] with {for} you, or intended {**intends**} benefit [in connection] with {for} you? Nay, rather Allaah was All-Aware [in connection] with {of} what you were performing.

[12] Nay, rather you assumed ~~[it to be the case]~~ **that** the Messenger and the believers **would not** return back home to their families, *ever*, and that was adorned in your hearts. And you assumed ~~the~~ evil-natured assumption{s}, and you were a People in a state of perdition.'

[13] And whoever hasn't believed in Allaah and His Messenger, then truly, We [have] prepared a Blazing Fire for the disbelievers.

[14] And to Allaah [belongs] [the] Dominion of the heavens and ~~the~~ Earth. He forgives for whomever He wishes and punishes whomever He wishes, and Allaah will have [ever] been Forgiving, Specifically-Merciful.

[15] The ones left behind **will** say, ↓when↓ you will have set yourselves on your way {**set yourselves on your way**} to [the] spoils in order that you {to} take them 'Let us alone, [so] we ~~will make ourselves~~ [can] strive to follow you.' They want **that** they {to} change [the] Saying of Allaah. Say 'You **will not** ~~make yourselves~~ strive to follow us. Allaah said like that {thus} from [a time] before {sometime before}.' Then they **will** say 'Nay, rather you are envious of us.' Nay, rather they didn't use to comprehend except a little.

Note: *li-* of purpose

513.16

[16] Say to the ones of the Bedouins left behind 'You **will** be called to [facing] a People possessing strong [military] might. You will fight them {, whom you will fight}, or they will submit. So if you obey, Allaah will give you ~~a~~ goodly remuneration, and if you turn yourselves away like what {just as} you turned yourselves away from [a time] before {a time before}, He will punish you [with] a painful punishment.'

[17] There **is** not a distressing sin upon the blind, and not {nor} a distressing sin upon the lame, and not {nor} a distressing sin upon the ill. And whoever obeys Allaah and His Messenger, He will make him enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}. And whoever turns himself away, He will punish him [with] a painful punishment.

[18] Allaah was *certainly* pleased with the believers ←when they were pledging you allegiance under the tree. Then He knew what was in their hearts, so He caused ~~the~~ tranquility to be sent down upon them, and gave them a reward of a near {an imminent} conquest,

[19] and many spoils they will take ~~them~~ {which they will take}. And Allaah will have [ever] been Almighty, All-Wise.

[20] Allaah promised you many spoils you will take ~~them~~ {which you will take}, so He expedited this for you and restrained the people's hands from you, and [this was] in order that {so} it [would] be a sign for the believers, and ~~He~~ guide you to a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}.

[21] And others you haven't had power to attain ~~them~~ {which you haven't had power to attain}, Allaah already encompassed them. And Allaah will have [ever] been [One] possessing power over everything.

[22] And **if** those who [have] disbelieved had fought you, they *would* have turned the {their} backs, then [later] {then subsequently} they wouldn't find a protecting friend, and not {nor} a helper.

[23] Allaah's *sunnah* ~~the one~~ which already went {has already gone} on from [times] before {in times before}, and you **will not** find a change to Allaah's *sunnah*.

514.24

[24] And He is the One Who restrained their hands from you, and your hands from them, in [the] interior of Mecca, from [some time] after {sometime after} [the case] **that** He made <His making> you gain ascendency over them. And Allaah was All-Seer [in connection] with {of} what you were performing.

[25] They are those who [have] disbelieved and **hindered** you from the Sacred Mosque. And ~~the~~ offering{s} were ~~things which were~~ **detained** [from the case] **that** it {they} would reach <from their reaching> its {their} place of sacrifice. And if not [for] believing **men** and believing **women** you haven't known {couldn't have known} ~~them~~ {whom you couldn't have known} [the case] **that** you would trample them (then a grievous harm would strike you due to them, with no knowledge [on your part as to why])… [You were prevented] in order {so} that Allaah [might] make whomever He wishes enter into His Mercy. **If** they were {had been} clearly separated, We would have *punished* those who [have] disbelieved from [among] them [with] a painful punishment.

[26] ←When those who [have] disbelieved made ~~the~~ scornful disdain [be] {put scornful disdain} in their hearts ([the] scornful disdain of the Age of Ignorance), then Allaah caused His tranquility to be sent down upon His Messenger and upon the believers, and He made them cleave to [the] Word of ~~the~~ *taqwaa*, and they were more entitled [in connection] with {to} it, and [were] its people. And Allaah will have [ever] been All-Knowing [in connection] with {about} everything.

[27] Allaah [has] *certainly* proved the vision true to His Messenger, [in accordance] with the truth—'You will most definitely enter the Sacred Mosque, if Allaah will have wished [it] {~~**wishes it**~~}; [~~as] ones who are~~ **safe**, **shaving** your heads and **shortening**, not fearing.'—for He knew what you haven't known {couldn't have known}. Then He assigned a near {an imminent} conquest other and better than {besides} that.

[28] He is the One Who sent His Messenger with ~~the~~ guidance and [the] religion of ~~the~~ truth, in order that He {to} make it gain ascendency over the religion{s}—all of it {them}. And it will have been sufficient with Allaah [as] ~~a~~ Witness.

515.29

[29] Muhammad is [the] Messenger of Allaah. And those who are with him are severe against the staunch disbelievers, merciful between themselves. You see them [in states of] **bowing**, prostration {**prostrating**}—seeking for themselves Grace

from Allaah and pleasure. Their mark on their faces is from [the] trace of ~~the~~ prostrations. That is their similitude in the Torah. And their similitude in the Gospel is like a seed crop it {that} put out its shoot, then strengthened it, then it became thick, then rose up upon its stalk, delighting the cultivators—in order {so} that He [might] enrage the staunch disbelievers by them. Allaah [has] promised those of them who [have] believed and [~~have~~] performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, forgiveness and ~~a~~ tremendous remuneration.

Notes: *aazara* (Form IV) is to strengthen by surrounding, cladding, wrapping up and bracing.

For *min-hum* (of them), see Tafseer al Jalaalayn.

(49) Al Hujuraat [The Private Chambers]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Oh you ~~those~~ who [have] believed, don't precede between [the] two hands of {clearly before} Allaah and His Messenger, and have *taqwaa* {be fearfully aware} of Allaah. Truly, Allaah is All-Hearing, All-Knowing.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *bayna yaday*.

[2] Oh you ~~those~~ who [have] believed, don't raise your voices above [the] voice of the Prophet, and don't be openly loud in ~~the~~ speech to him, like [the] open loudness of some of you to some {others}, [in case] that {lest} your deeds become void and *you are not cognisant* [of it].

[3] Truly, those who lower their voices in the vicinity of Allaah's Messenger, those are the ones whom Allaah checked their hearts for ~~the~~ *taqwaa*. For them will be {They will have} forgiveness and ~~a~~ tremendous remuneration.

Notes: *yaGHuDDoona* has no accompanying *min* in this case, as it refers to a specific situation. See 24:30, 24:31 and 31:19.

imtahana is to check for something which should already be there, and is a yes/no answer.

[4] Truly, those who call out to you from behind the private chambers—most of them don't understand.

Note: *hujuraat* is a passive plural noun, i.e. the chambers were made private.

516.5

[5] And **if** [it were the case] *that* they had been patient until you came out to them, it *would* have been good for them. And Allaah is Forgiving, Specifically-Merciful.

[6] Oh you ~~those~~ who [have] believed, if one who is iniquitous will have come {**comes**} to you with news, then investigate thoroughly, [in case] that {lest} you strike a People by [reason of] {in} ignorance. Then you would become ~~ones who are~~ regretful over what you had done.

[7] And know *that* ~~in~~ [amongst] you is [the] Messenger of Allaah. **If** he obeyed you in much of the affair, you would have fallen into *difficulty*, ~~and~~ but Allaah [has] made ~~the~~ *eemaan* [**believing**] {Faith} beloved to you, and adorned it in your hearts. And He [has] made ~~the~~ disbelief and ~~the~~ iniquity and the [state of] disobedience disliked to you. Those, *they* are the rightly-guided,

[8] [as] a Grace from Allaah and a Favour. And Allaah is All-Knowing, All-Wise.

[9] And if two particular groups of the believers will have fought one another {**fight one another**}, then make ~~a~~ reconciliation between them both. Then if one of the two will have aggressed {**aggresses**} against the other, then fight the one which aggresses until it reverts to Allaah's order. Then, if it will have reverted {**reverts**}, then make ~~a~~ reconciliation between them both [in accordance] with ~~the~~ justice, and act equitably. Truly, Allaah loves the ~~ones who are~~ equitable.

[10] The believers are only brothers, so make ~~a~~ reconciliation between your two brothers, and have *taqwaa* {be fearfully aware} of Allaah, [so that] *perhaps* (hopefully) you will be shown Mercy.

[11] Oh you ~~those~~ who [have] believed, a People doesn't {mustn't} make fun of a People. It may have been so {**It may be so**}, ~~[the case]~~ **that** they are better than they. And not {Nor} **women** of **women**. It may have been so {**It may be so**}, ~~[the case]~~ **that** they will have been {are} better than they. And don't criticise yourselves {one another}, and not {nor} nickname one another with ~~the~~ nicknames. The name {Names} of ~~the~~ iniquity are absolutely evil after ~~the~~ *eemaan* [**believing**] {Faith}. And whoever hasn't turned in repentance, then those, *they* are the wrongdoers.

517.12

[12] Oh you ~~those~~ who [have] believed, shun much of the conjecture {conjecturing a lot}. Truly, some ~~of the~~ conjecture is sin. And don't spy. And don't, some of you, backbite some {others}. Would anyone of you like **that** he eat {to eat} [the] flesh of his dead brother? So, you would have disliked it. And have *taqwaa* {be fearfully aware} of Allaah. Truly, Allaah is ever-returning of His Grace, Specifically-Merciful.

[13] Oh you, the people, truly, We created you from a male and a female, and [have] made you races and tribes in order {so} that you [may] recognise one another. Truly, [the] most honourable of you in the sight of Allaah is [the] one of you having most *taqwaa*. Truly, Allaah is All-Knowing, All-Aware.

[14] The Bedouins said 'We [have] believed.' Say 'You haven't believed, ~~and~~ but say "We [have] submitted" and ~~the~~ *eemaan* [**believing**] {Faith} [has] not yet {hasn't yet}

entered into your hearts.' And [yet] if you obey Allaah and His Messenger, He will not deprive you of a [single] thing of your deeds. Truly, Allaah is Forgiving, Specifically-Merciful.

[15] The believers are only those who [have] believed in Allaah and His Messenger, then [later] {then subsequently} haven't {then haven't subsequently} caused themselves to have unsettling doubt, and ~~they~~ [have] struggled with their wealths {wealth} and their selves in [the] Way of Allaah. Those, *they* are the ones who are true [in fulfilling their oath].

[16] Say 'Do you teach Allaah [in connection] with {about} your religion and [at the same time] {*when*} Allaah knows what is in the heavens and what is on ~~the~~ Earth? And Allaah is All-Knowing [in connection] with {about} everything.'

[17] They deem it a bestowal of a favour upon you ~~[the case]~~ **that** they [have] submitted. Say 'Don't deem your submission to be a bestowal of a favour upon me. Nay, rather Allaah bestows Favour upon you ~~[in the situation]~~ {in} **that** He [has] guided {~~in His guiding~~} you to ~~the~~ *eemaan* [**believing**] {Faith}, if you will have been {**are**} ~~ones who are~~ true [in what you say].

[18] Truly, Allaah knows [the] Unseen of the heavens and ~~the~~ Earth, and Allaah is All-Seeing [in connection] with {of} what you perform.'

518.1

(50) Qaaf

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *qaaf*. By the glorious Qur'aan.

[2] Nay, but they [have] marvelled ~~[at the case]~~ **that** a Constant Warner came {has come} to them from [among] them, so the disbelievers said 'This is an amazing thing!

[3] Huh? ↓When↓ we will have died and will have become dust? That is a distant return.'

[4] We certainly knew what [part] of them the earth will diminish, and with Us is a preserving Book.

[5] Nay, rather they [have] falsely denied the truth →**when**← it came {has come} to them, so they are in a mixed-up state.

[6] So, haven't they looked at the heaven above them, how We built it, and beautified it, and it **doesn't have** any {has **no**} cracks?

[7] And the ground, We stretched it out {which We stretched out} and **cast**→ **firm mountains** into it {into which We **cast**→ **firm mountains**}, and caused [some] of

every delightfully beautiful sort to grow in it {in which We caused [some] of every delightfully beautiful sort to grow}?

[8] Insight-giving, and a reminder for every slave ~~one~~ who keeps turning himself back.

[9] And We sent down **blessed** water from the sky, then by [means] of it We caused gardens to grow, and [the] grain of the grain-reaping time,

[10] and ~~the~~ date palm {palms} ~~ones~~ that are tall {**tall** date palms} for them {having} piled-up spathe,

[11] [as] ~~a~~ provision for the slaves. And We caused a dead tract of land to live by [means of] it. Like that {In like manner} will be the coming out.

[12] [The] People of Noah falsely denied before them, and [the] companions of ar-Rass and Thamood,

[13] and 'Aad, and Pharaoh, and [the] brethren of Lot,

[14] and [the] Dwellers of the Wood, and [the] People of Tubba'. Each called the Messengers liars, so My threat was rightly due.

[15] So, were We worn out by the first creation? Nay, rather they are in confused doubt about a new creation.

519.16

[16] And We *certainly* created the human and We know what his soul whispers inside him, and We are nearer to him than [the] jugular vein.

[17] ←When the two receivers receive, seated on the right side and on the left side,

[18] he **doesn't** utter any {utters **no**} statement except [that] there is a watcher present with him, ready.

[19] And [the] intoxication of ~~the~~ death will have come, ~~{**comes**}~~ [in accordance] with the truth. That is what you used to fearfully shy away from ~~it~~.

[20] And the Trumpet will have been ~~{**is**}~~ blown into. That is [the] Day of ~~the~~ Threat.

[21] And each soul will have come—with it, a driver and a witness.

[22] 'You were *certainly* in heedlessness of this, then We removed your covering from you, so your sight is sharp today.'

[23] And his comrade will have said 'This is what is present with me, prepared.'

[24] "**Cast**→ into Hell every obstinate, staunch disbeliever,

[25] preventer of ~~the~~ good, wilful transgressor, suspicion inducer.

See 40:34, 68:12

[26] The one who assigned another god [along] with Allaah. So **cast**→ him into the severe punishment."

[27] His comrade will have said 'Our Lord, *I* didn't make him transgress inordinately, ~~and~~ but he was in a far straying.'

[28] He will have said 'Don't argue with one another in My presence and [at the same time] {*when*} I [had] already sent the threat ahead to you.

[29] The statement **isn't** changed in My presence, and I **am not** One Who acts {to act} unjustly to the slaves.'

[30] [The] Day We say to Hell 'Are you full?' and it says 'Are there any more?'

Note: *mazeed* (more) can also be a passive participle, as in verse 35.

[31] And the Garden will have been brought near for the ones who have *taqwaa* {are fearfully aware}—not far.

[32] 'This is what you were being promised, for every constant turner in repentance, keeper [to Allaah's limits],

[33] who was in dread of the All-Merciful in the unseen, and came with a heart ~~one~~ which kept turning itself back.

[34] Enter it in peace. That is [the] Day of Perpetual Stay.'

[35] In it there will be for them whatever they wish {They will have whatever they wish in it} {~~In which they will have what they wish~~}, and with Us there is an increased [amount].

520.36

[36] And how many a generation did We destroy before them they {who} were stronger than them [in] prowess, so they travelled in search in the lands? Was there any place of escape?

Note: Taken from Tafseer ibn Katheer. Tafseer al Jalaalayn is different.

[37] Truly, there is a *reminder* in that for whoever there will have been {**is**} a heart for him {**has** a heart}, or will have **cast**→ {**casts**→}the ear {gives ear} and ~~he~~ was {is} a witness.

[38] And We *certainly* created the heavens and ~~the~~ Earth and what is between them both in six days {periods}, and any weariness didn't touch Us {We weren't touched by any weariness}.

[39] So be patient over what they say, and glorify by [means of] praise of your Lord [in ritual prayer] before [the] rising of the sun and before the going down in the West.

[40] And then glorify Him [in ritual prayer] [part] of the night, and [the] last parts of ~~the~~ prostration.

Note: We are described elsewhere as though going through time with our backs to the future, and *sujood* is used in a general sense, not a specific instance of prostration (*sajdah*). In Tafseer al Jalaalayn the verse is taken as an encouragement for further, voluntary prayers after the prescribed prayers, and in Tafseer ibn Katheer it is considered an encouragement to *tasbeeh* after the prayers.

[41] And make yourself carefully listen [on the] Day the Caller calls out from a nearby place.

[42] [The] Day they hear the Cry [in accordance] with the truth; that is [the] Day of ~~the~~ Coming Out.

[43] Truly We, *We* cause life and cause death. And to Us is the journey's end

[44] ([the] Day the earth becomes split apart from them), hurrying. To Us, that is an easy gathering.

[45] We are [the] Most Knowing [in connection] with {about} what they say, and you are not [appointed] over them [as] a compeller. So remind by [means of] the Qur'aan whoever fears My threat.

(51) ATH-THaariyaat [The Raisers and Dispersers]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the raisers and dispersers raising and dispersing,

[2] then the carriers of a heavy load,

[3] then the ones that run [with] ease,

[4] then the ones who constantly distribute [by] order—

[5] truly, what you are being promised is ~~a thing which is~~ *true*.

[6] And truly, the Recompense ~~is a thing which~~ will *occur*.

521.7

[7] By the heaven having ~~the~~ lines and ripples.

Note: See *hibaak* in Lane's Lexicon.

[8] Truly, you ~~are ones who~~ differ in statement.

Note: See Tafseer ibn Katheer.

[9] He is beguiled away from it he who was beguiled.

[10] May they have been {**be**} killed—the ones who [merely] opine.

[11] Those who ~~they~~ are in a submersion [of ignorance]—[~~as] ones who are~~ inadvertent.

[12] They ask 'When is [the] Day of ~~the~~ Recompense [exactly]?!'

[13] [The] Day they are tormented at the Fire:

[14] 'Taste your torment. This is ~~the thing~~ {that} which you used to seek to hasten ~~it~~.'

[15] Truly, the ones who have *taqwaa* {are fearfully aware} will be amidst Gardens and springs,

[16] **taking** what their Lord will have given them. Truly, they were {had been} persistent doers of good before that.

[17] They just used to sleep lightly a little of the early night.

[18] And in the hours before dawn *they would ask for forgiveness*.

[19] And there was a right in their wealths {wealth} for the one who asked and the ~~ones who were~~ [otherwise-] denied.

[20] And on ~~the~~ Earth there are signs for the ones who are certain {have certainty},

[21] and within yourselves. So don't you see?

[22] And in ~~the~~ heaven is your provision, and what you are being promised.

[23] So, by [the] Lord of ~~the~~ heaven and ~~the~~ Earth, truly, it is *truth*—[the] like of ~~what~~ **that* you speak* {the like of the truth that *you* have the power of speech}.

[24] Did {Has} [the] tale of Abraham's **honoured** guest party come to you?

[25] ←When they entered upon him, then said 'Peace' he said 'Peace. (An unknown People.)'

Note: See Tafseer al Jalaalayn

[26] Then he went away surreptitiously to his family, then came with a fat calf,

[27] then placed it near to them. He said 'Will you not eat?'

[28] Then he conceived a fear of them. They said 'Don't fear.' And they gladdened him with [glad tidings of] a knowledgeable boy slave.

[29] Then his wife came forward in a clamour, then slapped her face and said ‘A barren old woman?!’

[30] They said ‘Like that {Thus} said your Lord. Truly He, *He* is the All-Wise, the All-Knowing.’

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522.31

[31] He said ‘So what is your affair, oh you ~~the~~ Ones Who were Sent {Sent Ones}?’

[32] They said ‘Truly, we were {have been} sent to a criminal People,

[33] in order that we {to} send upon them stones of clay—

[34] **marked** in the vicinity of your Lord for the ones who exceeded [all] bounds.’

[35] Then We brought out whoever of the believers was in it.

[36] So, We didn’t find in it other than a [single] house of ~~the~~ ones who had submitted {Muslims}.

[37] And We left in it a sign for those who fear the painful punishment.

[38] And [also] in Moses, ←when We sent him to Pharaoh with a *mubeen* {**clear**} authorisation.

[39] Then he turned himself away with his support base and said ‘A sorcerer, or one possessed.’

[40] So We seized him and his troops, then tossed them into the open water, and he was ~~one who was~~ blameworthy.

[41] And in ’Aad, ←when We sent upon them the barren wind

[42] it {which} **wouldn’t** leave alone anything it came upon ~~it~~ {that it came upon}; [nothing] except {but} [that] it made it like ~~the~~ old, disintegrated bone.

[43] And in Thamood, ←when it was said to them ‘Enjoy yourselves until an [unspecified] {some} time.’

[44] Then they turned away in disdain from [the] order of their Lord, so the thunderbolt seized them and [at the same time] {*while*} *they were looking on*.

[45] So they were not capable of any standing, and they were not ones who helped themselves.

[46] And [also] [the] People of Noah from [times] before {sometime before}. Truly, they were an **iniquitous** People.

[47] And ~~the~~ heaven, We built it {which We built} with strength. And truly, We are *Expanders* {*expanding* [it]}.

[48] And the ground, We spread it out {which We spread out}. So, most excellent were the Ones Who smoothed out.

[49] And of everything We [have] created two of a pair, [so that] *perhaps* (hopefully) you keep [it] in mind.

[50] So flee to Allaah. Truly, I am a *mubeen* {**clear**} Warner to you from Him.

[51] And don't assign another god [along] with Allaah. Truly, I am a *mubeen* {**clear**} Warner to you from Him.

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[52] Like that {Likewise}, there didn't come to those who were from [times] before {in times before} them any {came to those who were from [times] before {in times before} them no} Messenger except [that] they said 'A sorcerer, or one possessed.'

[53] Did they enjoin {Have they enjoined} one another with it? Nay, rather they are a People ~~ones~~ who transgress inordinately {an **inordinately-transgressing** People}.

[54] So turn yourself away from them, then you will not be ~~one who is~~ blamed.

[55] And remind, for truly, ~~the~~ reminder{s} benefits {benefit} the believers.

[56] And I didn't create ~~the~~ *jinn* and ~~the~~ man except {for any reason other than} in order that they {to} worship Me.

[57] I **don't** want any provision from them, and I **don't** want **that** they {them to} feed Me.

[58] Truly, Allaah, *He* is the Constant Provider, [the] Possessor of ~~the~~ Power, the Firm.

[59] Then truly, for those who did {have done} wrong, there will be a huge bucketful ~~of~~ [the] like of [the] huge bucketful of their companions, so they don't {shouldn't} ask Me to hasten [it].

Note: For *THanoob* (huge bucketful) see Tafseer al Jalaalayn.

[60] So woe to those who [have] disbelieved, from their Day ~~the one~~ which they are promised.

(52) AT-Toor [The Mount]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the Mount.

[2] By a **transcribed** Book,

[3] on an **unrolled** vellum.

[4] By the Frequented House.

Note: *Bayti-l Ma'moor* is the House over the Ka'bah, which seventy thousand Angels visit every day, circuiting around it and praying, never to return to it.

[5] By the raised ceiling.

[6] By the filled sea—

[7] truly, your Lord's punishment ~~is a thing which~~ will *occur*.

[8] There **isn't** any repeller for it {It has **no** repeller}.

[9] [The] Day ~~the~~ heaven moves to and fro [in] a great toing and froing,

[10] and the mountains pass away [in] a passing away,

Note: See 56:5-6.

[11] then woe on that Day to the ones who will have falsely denied.

[12] Those who ~~they~~ are in a wading [into vain discourse], playing.

[13] [The] Day they are thrust away to [the] Fire [with] a violent thrust.

[14] 'This is the Fire ~~the one~~ which you used to falsely deny ~~it~~.

524.15

[15] So is this sorcery, or *don't you see*?

[16] Suffer it, then be patient or don't be patient—it will be [the] same to you. You are only being recompensed [for] what you used to perform.'

[17] Truly, the ones who have *taqwaa* {are fearfully aware} will be in Gardens and delight.

[18] **Revelling** in what their Lord will have given them, and [that] their Lord had protected them from [the] punishment of the Hellfire.

[19] 'Eat and drink [in] unalloyed enjoyment by [virtue of] what you used to perform.'

[20] **Reclining** upon ranged couches, and We will have paired them with *houris* [having] beautiful eyes.

[21] And those who will have believed (and [who] their {whose} offspring made themselves carefully follow them in *eemaan* [**believing**] {Faith}), We will have joined their offspring with them, and We won't have deprived them of anything of their deeds. Every man is a pledge [in exchange] for what he will have earned.

[22] And We will have made them abundant in sweet fruit and meat of whatever they ardently desire for themselves.

Note: See 56:20-21

[23] In them, they will pass back and forth to one another a cup in ~~it~~ {which} there is no idle talk, and no cause of sin.

[24] And boy servants for them {of theirs} will circulate upon {among} them, like that {as if} they are hidden, protected pearl{s}.

[25] And some of them will have advanced upon some {others}, questioning one another.

[26] They will have said 'Truly, we were ~~ones who were~~ afraid ~~in~~ [amongst] our family before,

[27] then Allaah bestowed Favour upon us and protected us from [the] punishment of the *samoom*.

Note: For *samoom* see Tafseer al Jalaalayn.

[28] Truly, from [times] before {in times before} we used to supplicate Him. Truly He, *He* is the Benign, the Specifically-Merciful.'

[29] So remind, for by [the] Favour of your Lord, you are not a soothsayer, and not {nor} one possessed.

[30] Or do they say 'A poet [in connection] with {for} him {whom} We make ourselves wait expectantly [the] disquiet of ~~the~~ destiny?

[31] Say 'Make yourselves wait expectantly. Then truly, I will be with you from [among] the ones who make themselves wait expectantly.'

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[32] Or do their intellects order them with this? Or are they a People ~~ones~~ who transgress inordinately {an **inordinately-transgressing** People}?

[33] Or do they say 'He [has] made himself keep saying it'? Nay, rather they don't believe.

[34] Then they should come with a narration [the] like of it if they will have been {**are**} ~~ones who are~~ true [in what they say].

[35] Or were they created from nothing? Or are they the creators?

[36] Or did they create the heavens and ~~the~~ Earth? Nay, rather they are not certain.

[37] Or are [the] treasuries of your Lord with them? Or are they the ones ~~who are~~ in control?

[38] Or is there for them {do they have} a ladder they make themselves listen on ~~it~~ {on which they make themselves listen}? Then their listener should come with a *mubeen* {**clear**} authorisation.

[39] Or are ~~the~~ daughters for Him {does He have daughters}, and [at the same time] {*while*} ~~the~~ sons [are] for you {you have sons}?

[40] Or are you asking them for remuneration, so they are ~~ones who are~~ weighed down due to {with} debt?

[41] Or is the Unseen with them, so *they* write [it] down?

[42] Or do they intend a plot? So, those who [have] disbelieved, *they* are the ones who are plotted against.

[43] Or is there for them {do they have} a god other than Allaah? [The] Immaculacy of Allaah…, above what they associate!

[44] And if they were to see a fragment of ~~the~~ heaven **falling**, they would say 'A **heaped-up**, drawn-along cloud.'

[45] So leave them until they encounter their Day ~~the one~~ which they will fall down thunder-stricken in ~~it~~ {in which they will fall down thunder-stricken}.

[46] [The] Day their plot doesn't avail ~~for~~ them a [single] thing, and *they are not helped*.

[47] And truly, for those who did {have done} wrong is a punishment nearer than that, ~~and~~ but most of them don't know.

Note: See Tafseer al Jalaalayn

[48] And be patient for [the] Judgment of your Lord, for truly, you are in Our Eyes. And glorify by [means of] praise of your Lord at the time you rise.

[49] And then glorify Him [in ritual prayer] [part] of the night, and [at the] retreating of the stars.

Note: The latter refers to the voluntary prayers of dawn, before the compulsory prayer. See Tafseer ibn Katheer.

(53) An-Najm [The Star]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the Star ↓when↓ it will have come down {**comes down**},

[2] your companion didn't go astray, and didn't go the wrong way,

[3] and he **doesn't** speak from ~~the~~ whim.

[4] It is not except {but} a revelation it {that} is revealed.

[5] One strong [in] ~~the~~ power [has] taught him.

[6] Possessor of bodily strength. Then he rose up

[7] and [at the same time] {*while*} he was on the highest horizon.

[8] Then [later] {Thereafter}, he drew near, then brought himself nearer,

[9] then he was [the] limb length of two bows [away], or nearer,

[10] then He revealed to His slave what He revealed.

[11] The [inner] heart didn't lie [in] what he saw.

[12] So do you obstinately dispute with him over what he was seeing?

[13] And he *certainly* saw him [in] another descent—

[14] in the vicinity of the ultimately-reached Lote-tree

[15] (in ~~its~~ {whose} vicinity is [the] Garden of the Abode)

[16] ←when there was covering the Lote-tree that which was covering.

[17] The sight didn't turn aside, and not {nor} overstep the bounds.

[18] He *certainly* saw [some] of the greatest signs of his Lord.

[19] So, did you see {consider} {have you considered} *al-Laat* and *al 'Uzzaa*,

[20] and *Manaat*, the third, the other?

[21] Is the male {Are males} for you, and the female {females} for Him?

[22] This would be an unfair division in that case.

[23] They are not except {but} names you [have] named ~~them~~ {which you [have] named} (you and your forefathers), Allaah didn't cause any authorisation to be sent down [in connection] with {for} ~~them~~ {for which Allaah [has] caused no authorisation to be sent down}. They make themselves carefully follow not except {but} ~~the~~

conjecture and what the souls fancy, and [yet] ~~the~~ guidance *certainly* came {has *certainly* come} to them from their Lord.

[24] Or [is there] for the human {does the human have} whatever he will have wished {**wishes**} for?

[25] For to Allaah [belong] the Hereafter and the former [life].

[26] And how many an Angel there is in the heavens their {whose} intercession doesn't avail a [single] thing, except from [some time] after {sometime after} [the situation] **that** Allaah gives <Allaah's giving> permission to whomever He wishes, and approves.

Note: There is no *'an* after *tuGHnee*, as the object is not stated.

527.27

[27] Truly, those who don't believe in the Hereafter *name* the Angels [with] the naming of ~~the~~ female{s}.

[28] And they **don't have** any {have **no**} knowledge [in connection] with {about} it. They make themselves carefully follow not except {but} ~~the~~ conjecture, and truly, ~~the~~ conjecture doesn't avail a [single] thing against the truth.

[29] So turn away [in spirit] from whoever [has] turned himself away from Our Reminding, and hasn't wanted except {but} the life of the world.

[30] That is their reaching place of ~~the~~ knowledge {That's as far as they reach in knowledge}. Truly, your Lord, *He* is [the] Most Knowing [in connection] with {about} whoever went {has gone} astray from His Way, and He is [the] Most Knowing [in connection] with {about} whoever became {has become} guided.

[31] And to Allaah [belong] what is in the heavens and what is on ~~the~~ Earth, in order {so} that He [may] recompense those who did {have done} evil [in accordance] with what they [have] performed, and recompense those who persistently did {have persistently done} good with the everlasting good;

[32] those who shun the major [ones] of the sin{s}, and ~~the~~ obscenities—[everything] except {but} the lesser offences. Truly, your Lord is ~~[the] One Who is~~ extensive [in] ~~the~~ forgiveness. He was [the] Most Knowing [in connection] with {about} you ←when He produced you from the earth, and ←when you were hidden things {~~foetuses~~} in [the] bellies of your mothers, so don't attribute purity to yourselves. He is [the] Most Knowing [in connection] with {about} whoever will have had *taqwaa*.

[33] So, did you see {consider} {have you considered} the one who turned himself away,

[34] and gave a little by hand, and made himself skimp?

[35] Is [the] knowledge of the Unseen with him, so *he sees*?

[36] Or hasn't he been informed [in connection] with {of} what was in [the] scriptures of Moses,

[37] and Abraham (the one who fully completed [his orders])

[38] —that a bearer doesn't bear [the] burden of another?

[39] And that there **is** not for the human {the human doesn't **have**} [anything] {**has** nothing} except {but} what he strove {has striven} [for].

[40] And *that* his striving will be seen [in the near future].

[41] Then [later] {Thereafter}, he will be recompensed the fullest recompense [for] it.

[42] And *that* the ultimately-reached place is to your Lord.

[43] And *that* *He* will have made to laugh {**makes to laugh**} and will have made to weep {**makes to weep**}.

[44] And *that* *He* will have caused death {**causes death**} and will have caused life {**causes life**}.

528.45

[45] And *that* He will have created {**creates**} the two sorts (the male and the female)

[46] from a drop [of semen] ↓when↓ it would be {is} emitted.

Note: Sex is determined by the sperm, not the egg, and occurs at the first stage of DNA combination of the sperm and egg, shortly after ejaculation.

[47] And *that* [responsibility for] the other production is upon Him.

[48] And *that* *He* will have caused freedom from want {**causes freedom from want**} and will have caused to have possessions {**causes to have possessions**}.

[49] And *that* *He* is [the] Lord of Sirius.

Note: The star Sirius.

[50] And *that* He destroyed the former 'Aad,

[51] and Thamood, so He didn't leave [a soul] remaining.

[52] And [the] People of Noah from [a time] before {sometime before}; truly, *they* were more wrongful and more inordinately transgressive.

[53] And the **overturned** town{s} He overturned,

Note: *mu'tafikaat* is a collective noun.

[54] then caused to cover them that which He caused to cover.

[55] So [in connection] with {about} which of [the] Bounties of your Lord do you obstinately dispute?

[56] This is a Warner from [among] the Warners of the people of former ages.

Note: See 46:9

[57] The Approaching Day will have approached.

[58] There **is** not a discloser for it other and lesser that {besides} Allaah.

[59] So, do you marvel due to this ~~the~~ narration,

[60] and [do] you laugh and ~~you~~ don't {not} cry,

[61] and [at the same time] {*while*} you are ~~ones who~~ engage {engaging} in diversions?

[62] So prostrate to Allaah and worship Him.

(54) Al Qamar [The Moon]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] The Hour drew itself near {has drawn itself near} and the moon became split apart.

[2] And if they see a sign, they turn aside and say 'Ongoing sorcery.'

[3] And they [have] falsely denied and [have] made themselves carefully follow their whims, and [yet] every affair will be ~~a thing which is~~ settled.

[4] And there *certainly* came {has *certainly* come} to them of the tidings that which there is a deterrent in ~~it~~ {that in which there is a deterrent}—

[5] wisdom ~~a thing~~ that reaches [its objective] {**utmost-reaching** wisdom}. So, the warnings **aren't** availing.

[6] So turn yourself away from them. [The] Day the Caller calls to a hideous thing,

529.7

[7] their sights ~~things which are~~ **forcefully humbled**, they will exit from the sepulchres like that {as if} they were **scattering** locusts,

Note: See 68:43.

[8] **running with necks outstretched** towards the Caller. The disbelievers will say ‘This is a difficult Day.’

[9] [The] People of Noah falsely denied before them, so they called Our slave a liar and said ‘One possessed’ and he was shouted away.

[10] So he supplicated his Lord, →that→ {saying} ‘I am ~~one who has been~~ overrun, so come to [my] aid.’

[11] So We opened [the] gates of ~~the~~ heaven with **being-poured-down** water,

Note: *munhamir* (being-poured-down) is a Form VII active participle, and indicates an agentless passive sense.

[12] and We caused the ground to burst forth springs, then the water{s} met each other on account of an affair it {that} was already preordained.

Note: *altaqaa* (met) is singular.

[13] And We carried him on [the] thing having ~~the~~ planks and nails,

[14] running in Our Eyes, [as] ~~a~~ recompense for him who had been disbelieved.

[15] And We *certainly* left it [as] a sign. So is there any one {anyone} who will make himself keep [it] mind?

[16] So, how was My punishment, and My warnings?

[17] And We [have] *certainly* made the Qur'aan easy for ~~the~~ remembering, so is there any one {anyone} who will make himself keep [it] mind?

[18] ’Aad falsely denied, so how was My punishment, and My warnings?

[19] Truly, We sent upon them a raging wind {~~howling gale~~} during a day of **ongoing** ill fortune;

[20] plucking out the people like that {as if} they were **uprooted** date-palm trunks.

[21] So, how was My punishment, and My warnings?

[22] And We [have] *certainly* made the Qur'aan easy for ~~the~~ remembering, so is there any one {anyone} who will make himself keep [it] mind?

[23] Th<u></u>amood falsely denied the warnings.

[24] Then they said ‘Is it a single human being from [among] us we make ourselves carefully follow ~~him~~ {whom we make ourselves carefully follow}? Truly, we would be in a *straying* and *insanity* in that case.

[25] Was the Reminding {Has the Reminding been} **cast**→ upon *him* from amongst us {of all people}?! Nay, but he is an insolent, constant liar.’

[26] “They **will** know tomorrow who is the insolent, constant liar.

[27] Truly, We are Senders of {sending} the She-Camel [as] a *fitnah* for them, so keep watch [over] {keep an eye on} them and make yourself patiently steadfast.

530.28

[28] And inform them *that* the water is to be a division between them. Every drinking will be ~~a thing which is~~ mutually attended.”

[29] Then they called their companion, so he took by his hand and he hamstrung.

[30] So how was My punishment, and My warnings?

[31] Truly, We sent upon them a single Cry, then they were like [the] dry twig of the {a} corral builder.

[32] And We [have] *certainly* made the Qur'aan easy for ~~the~~ remembering, so is there any one {anyone} who will make himself keep [it] mind?

[33] [The] People of Lot falsely denied the warnings.

[34] Truly, We sent upon them a storm of pebbles—except [the] family of Lot. We delivered them {~~whom We delivered~~} in the hour before dawn

[35] [as] a Favour from Our presence. Like that {In this manner,} We recompense whoever will have been thankful {**is thankful**}.

[36] And he *certainly* warned them of Our assault, then they obstinately disputed [in connection] with {about} the warnings.

[37] And they *certainly* tried to turn him away from his guest party, so We obliterated their eyes. ‘So taste My punishment and My warnings.’

[38] And an abiding punishment *certainly* came to them in the morning, after dawn.

[39] ‘So taste My punishment and My warnings.’

[40] And We [have] *certainly* made the Qur'aan easy for ~~the~~ remembering, so is there any one {anyone} who will make himself keep [it] mind?

[41] And the warnings *certainly* came to Pharaoh’s lot.

[42] They falsely denied Our signs—all of them—so We seized them with [the] seizing of One [Who is] Omnipotent, Almighty {an Omnipotent, Almighty One}.

[43] Are your staunch disbelievers better than those? Or is there for you {do you have} a declaration of immunity in the Writings?

[44] Or do they say ‘We are a **mutually-defending** union’?

[45] The assemblage **will** be routed and will turn the {their} backs.

[46] Nay, but the Hour is their appointed time, and the Hour will be more calamitous and more bitter.

[47] Truly, the criminals are in a straying and insanity.

[48] [The] Day they are dragged into the Fire on their faces. 'Taste [the] touch of *Saqar*.'

[49] Truly, everything—We [have] created it [in accordance] with a measure.

531.50

[50] And Our order is not except {but} *one*, like a glance with the sight {twinkling of an eye}.

[51] And We [have] *already* destroyed your kinds. So is there any one {anyone} who will make himself keep [it] in mind?

[52] And everything they did it {that they did} is in the Writings.

[53] And every small thing and great thing ~~is a thing which~~ became transcribed.

[54] Truly, the ones who have *taqwaa* {are fearfully aware} will be amidst Gardens and river{s},

[55] in [the] sitting-place of confirmatory truth, in the vicinity of an **Omnipotent** King.

(55) Ar-Ra<u>h</u>maan [The All-Merciful]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] The All-Merciful

[2] [has] taught the Qur'aan.

[3] He created the human.

[4] He [has] taught him ~~the~~ eloquent speech.

[5] The sun and the moon are [in accordance] with a reckoning.

[6] And the star and the tree both prostrate.

[7] And ~~the~~ heaven, He raised it and set up the balance,

[8] →that→ {saying} 'Don't overstep the bounds in [relation to] {concerning} the balance.

[9] And establish the weight with ~~the~~ equity, and don't make the balance cause loss.'

[10] And ~~the~~ Earth, He laid it out for the creature{s}.

[11] In it {which} is sweet fruit and ~~the~~ date palm{s} having ~~the~~ spathes,

[12] and ~~the~~ grain{s} having ~~the~~ stem{s}, and ~~the~~ fragrant herb{s}.

[13] So which of your Lord's Bounties will you both falsely deny?

[14] He created the human from sound-making clay like the potter's clay,

[15] and He created the one who conceals [himself], from a smokeless flame of fire.

[16] So which of your Lord's Bounties will you both falsely deny?

532.17

[17] Lord of the two Easts, and Lord of the two Wests.

[18] So which of your Lord's Bounties will you both falsely deny?

[19] He allowed the two seas to flow freely and mingle, they both {which} meet together {which meet together to flow freely and mingle.}

[20] Between them both is a separating barrier they don't transgress.

Note: See 25:53

[21] So which of your Lord's Bounties will you both falsely deny?

[22] ~~The~~ Pearl and ~~the~~ coral come out from both of them.

[23] So which of your Lord's Bounties will you both falsely deny?

[24] And to Him [belong] the raised-up sailing ships upon the sea, like ~~the~~ mountain landmarks.

[25] So which of your Lord's Bounties will you both falsely deny?

[26] Everyone who is on it ~~is one who~~ will perish,

[27] and [at the same time] {*while*} [the] Face of your Lord, [the] Possessor of ~~the~~ Majesty and ~~the~~ Honour, will be left remaining.

[28] So which of your Lord's Bounties will you both falsely deny?

[29] Whoever is in the heavens and ~~the~~ Earth ask [of] Him. Every day He is [involved] in a {some} matter.

[30] So which of your Lord's Bounties will you both falsely deny?

[31] We **will** attend specifically to you, oh you the two weighty ones.

[32] So which of your Lord's Bounties will you both falsely deny?

[33] Oh great assembly of ~~the~~ *jinn* and ~~the~~ man, if you will have been able {**are able**} **that** you {to} pass through [some] of [the] regions of the heavens and ~~the~~ Earth, then pass through. You won't pass through except with an authority.

Notes: *in* (if) is used, rather than *law*, to indicate the possibility.

From *tafaaseer*, this relates to trying to escape on the Day of Judgment.

[34] So which of your Lord's Bounties will you both falsely deny?

[35] A smokeless flame of fire will be sent against you both, and a sparking of brass, then you are not able to defend yourselves.

[36] So which of your Lord's Bounties will you both falsely deny?

[37] Then ↓when↓ ~~the~~ heaven will have become split apart, and will have become rose-coloured like ~~the~~ red hide.

[38] So which of your Lord's Bounties will you both falsely deny?

[39] So on that Day, no man is questioned about his punishable misdeed{s}, and not {nor} one who conceals [himself].

[40] So which of your Lord's Bounties will you both falsely deny?

533.41

[41] The criminals will be recognised by their mark, so they will be seized by the {their} forelocks and the {their} feet.

[42] So which of your Lord's Bounties will you both falsely deny?

[43] 'This is Hell ~~the one~~ which the criminals would falsely deny ~~it~~.'

[44] They will circuit round between it and ~~between~~ **intensely heated**, scalding water.

[45] So which of your Lord's Bounties will you both falsely deny?

[46] And for him who will have feared [the] standing place of his Lord are two Gardens.

[47] So which of your Lord's Bounties will you both falsely deny?

[48] Both having branches.

[49] So which of your Lord's Bounties will you both falsely deny?

[50] In both of them {which} flow two springs.

[51] So which of your Lord's Bounties will you both falsely deny?

[52] In both of them {which} are two sorts of every sweet fruit.

[53] So which of your Lord's Bounties will you both falsely deny?

[54] **Reclining** upon carpets their {whose} inner linings are of [heavy] silk brocade. And [the] fresh, pickable fruit of both ~~the~~ Gardens ~~is a thing which~~ approaches near.

[55] So which of your Lord's Bounties will you both falsely deny?

[56] In them {which} are females who restrain the {their} gaze. A man hasn't deflowered them {, whom a man hasn't deflowered} before them, and not {nor} one who conceals [himself].

[57] So which of your Lord's Bounties will you both falsely deny?

[58] Like that {As if} they were ~~the~~ ruby {rubies} and ~~the~~ coral{s}.

[59] So which of your Lord's Bounties will you both falsely deny?

[60] Is [the] recompense of ~~the~~ *ih<u>s</u>aan* [anything] except {but} ~~the~~ *ih<u>s</u>aan*?

[61] So which of your Lord's Bounties will you both falsely deny?

[62] And besides them both are two Gardens.

[63] So which of your Lord's Bounties will you both falsely deny?

[64] Two {Both} ~~things which are~~ deep green.

[65] So which of your Lord's Bounties will you both falsely deny?

[66] In both of them {which} are two copiously-gushing springs.

[67] So which of your Lord's Bounties will you both falsely deny?

534.68

[68] In both of them {which} are sweet fruit and date-palm and pomegranate.

[69] So which of your Lord's Bounties will you both falsely deny?

[70] In them {which} are comely, good females.

Note: These are the *<u>h</u>ooru-l 'ayn*. They are not women, hence the masculine plural adjective *<u>h</u>isaanun*.

[71] So which of your Lord's Bounties will you both falsely deny?

[72] *Houris* confined in ~~the~~ pavilions.

[73] So which of your Lord's Bounties will you both falsely deny?

[74] A man hasn't deflowered them {Whom a man hasn't deflowered} before them, and not {nor} one who conceals [himself].

[75] So which of your Lord's Bounties will you both falsely deny?

[76] **Reclining** upon greened cushions and beautiful, rich carpets.

[77] So which of your Lord's Bounties will you both falsely deny?

[78] Blessed by Himself be [the] Name of your Lord, [the] Possessor of ~~the~~ Majesty and ~~the~~ Honour.

(56) Al Waaqi'ah [The Thing that will Occur]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ↓When↓ the thing which will occur will have occurred,

[2] (there **is** not {no} lying regarding its occurrence)

[3] **lowering**, **raising**.

[4] ↓When↓ ~~the~~ Earth will have been convulsed [with] a violent convulsion,

[5] and the mountains will have been crumbled [in] a crumbling,

[6] so they will have become **scattered** mote{s}.

[7] And you will have become three sorts.

[8] So, [the] companions of the right hand—what are [the] companions of the right hand?

[9] And [the] companions of the left hand—what are [the] companions of the left hand?

[10] And the ones who outstrip will be the ones who have precedence.

[11] Those are the ones ~~who are~~ brought near

[12] in [the] Gardens of ~~the~~ Delight

[13] (a multitude from the people of former ages,

[14] and a few from the later ones)

[15] upon encrusted couches,

[16] **reclining** upon them, **facing one another**.

535.17

[17] Youths made immortal will circulate upon {among} them

[18] with goblets and ewers and a cup from a flowing spring,

[19] they are not given a splitting headache from it {from which they are not given a splitting headache}, and will not be intoxicated;

[20] and sweet fruit of that which they keep choosing for themselves in liking,

[21] and bird meat of whatever they ardently desire for themselves.

[22] And [there are] *houris* [having] beautiful eyes,

[23] like [the] similitudes of ~~the~~ **hidden, protected** pearl{s},

[24] as ~~a~~ recompense, by [virtue of] what they used to perform.

[25] They don't hear idle talk in them, and no {nor} a cause of sin;

[26] [nothing] except {but} a {the} saying of 'Peace. Peace.'

[27] And [the] companions of the right hand—what of [the] companions of the right hand?

[28] Amidst **de-thorned** lote-tree{s},

[29] and **layered** banana tree{s},

[30] and **extended** shade,

[31] and water **poured forth**,

[32] and abundant, sweet fruit,

[33] not ~~a thing which is~~ **cut off**, and not {nor} ~~a thing which is~~ **forbidden**,

[34] and **raised** spouses.

Note: See Lane's Lexicon (*firaaSH*)

[35] Truly, We will have produced them [as] an [original] production,

[36] then made them virgins,

[37] amorous, of equal age,

[38] for [the] companions of the right hand.

[39] A multitude from the people of former ages,

[40] and a multitude from the later ones.

[41] And [the] companions of the left hand—what of [the] companions of the left hand?

[42] Amidst a scorching wind and scalding water,

[43] and a shade of pitch-black smoke,

[44] not **cool**, and not {nor} pleasant.

[45] Truly, before that they were ones who were {had been} made to live a life of luxury,

[46] and they used to persist upon ~~the~~ tremendous violation{s}.

[47] And they used to say 'Huh? ↓When↓ we will have died and ~~will have~~ become dust and bones, will we truly be ~~ones who are~~ *resurrected*?

[48] And our forefathers of former ages?'

[49] Say 'Truly, the first ones and the last ones

[50] will be ~~ones who are~~ *gathered together* to [the] appointed time and place of a **known** Day.

536.51

[51] Then [later] {Thereafter}, truly, you, oh the ones who went astray, the ones who falsely denied,

[52] will ~~be ones who~~ *eat* from a tree of *Zaqqoom*,

[53] then ~~ones who~~ fill the {your} bellies from it,

[54] then ~~ones who~~ drink (on top of it) ~~of~~ scalding water,

[55] then ~~ones who~~ drink [with the] drinking of ~~the~~ thirsty camel{s}.'

[56] This is their hospitality [on the] Day of ~~the~~ Recompense.

[57] *We* created you, so why don't you attest [it]?

[58] So did you see {consider} {have you considered} what you emit?

[59] Do *you* create it, or are We the Creators?

[60] *We* decreed ~~the~~ death among you, and We **are not** ~~Ones Who are~~ outstripped

[61] over [the case] **that** We change <Our changing> your similitudes and produce <producing> you in what [forms] you don't know.

Note: See Tafseer al Jalaalayn.

[62] And you *certainly* knew {have *certainly* known} the first production, so why don't you keep [it] in mind?

[63] So did you see {consider} {have you considered} what you sow?

[64] Do *you* make it grow, or are We the Growers?

[65] **If** We wished [to], We could have made it *dry debris*, then you would have continued wondering and lamenting:

[66] 'Truly, we are ~~ones who are~~ laden with *debt*.

[67] Nay, rather we are ~~ones who are~~ rendered hopeless.'

[68] So did you see {consider} {have you considered} the water ~~the one~~ which you drink?

[69] Did *you* cause it to be sent down from the rain cloud, or are We the Ones Who cause [things] to be sent down?

[70] **If** We wished [to], We could have made it salty, so why are you not thankful?

[71] So did you see {consider} {have you considered} the fire ~~the one~~ which you kindle?

[72] Did *you* produce its tree, or are We the Producers?

[73] *We* made it a means of reminding and a thing of use for the desert-travellers.

[74] So glorify [in ritual prayer] by [means of] the Tremendous Name of your Lord.

Note: *bi* here is not just to indicate the object (see 87:1 and 15:98). The Tremendous Name is 'Allaah' and ritual prayer is begun with *bi-smi-llaah* (with [the] name of Allaah) in every cycle (see 87:15). It can also mean to glorify His Immaculacy using his Tremendous Name i.e. to say *subhaan Allaah*.

[75] So no, I swear by [the] setting-places of the stars

[76] (and truly, it is a tremendous, sworn *oath*, **if** [only] you knew),

537.77

[77] truly, it is an honourable *Qur'aan*,

[78] in a **hidden, protected** Book.

[79] He doesn't touch {No-one touches} it except {but} the ~~ones who are~~ [ritually-] cleansed.

[80] A gradual sending down {~~revelation~~} from [the] Lord of the Worlds [of man and *jinn*].

[81] So ~~are you ones who~~ {do you} hold this ~~the~~ narration in little estimation?

[82] And ~~you~~ assign [to] your provision *that* you falsely deny?

[83] So why don't (↓when↓ it will have reached {**reaches**} the throat

[84] and at that time *you are looking on*,

[85] and We are nearer to him than you, ~~and~~ but you don't see)

[86] so why don't (if you were not ones to be recompensed)

[87] you return it, if you will have been {**are**} ~~ones who are~~ true [in what they say]?

[88] So, as for if he will have been from [among] the ones ~~who are~~ brought near,

[89] then rest, and ~~a~~ gracious provision, and [the] Garden of Delight.

[90] And as for if he will have been from [among] [the] companions of the right hand,

[91] then 'Peace be to you' from [the] companions of the right hand.

[92] And as for if he will have been from [among] the ones who falsely denied, ~~the ones~~ who went astray,

[93] then a hospitality of scalding water,

[94] and a burning of a Hellfire.

[95] Truly, this, it is definitely the certain truth {it is the certain *truth*}.

[96] So glorify [in ritual prayer] by [means of] the Tremendous Name of your Lord.

(57) Al Hadeed [The Iron]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] What was in the heavens and ~~the~~ Earth will have glorified to Allaah, and He is the Almighty, the All-Wise.

Note: See 62:1 for the use of *yusabbihu*.

[2] To Him [belongs] the Dominion of the heavens and ~~the~~ Earth. He causes life and causes death, and He is [One] possessing power over everything.

[3] He is the First and the Last, and the **Manifest** and the **Un-evident** and He is All-Knowing [in connection] with {about} everything.

[4] He is the One Who created the heavens and ~~the~~ Earth in six days {periods}, then [later] {and thereafter} ascended upon the Throne. He knows what penetrates into the earth, and what comes out from it, and what descends from ~~the~~ heaven and what ascends into it. And He is with you wheresoever you will have been {**are**}, and Allaah is All-Seer [in connection] with {of} what you perform.

[5] To Him [belongs] [the] Dominion of the heavens and ~~the~~ Earth, and [all] ~~the~~ affairs will be returned to Allaah.

[6] He makes the night enter into the day, and makes the day enter into the night. And He is All-Knower [in connection] with {about} [the] possession {contents} of the chests.

[7] Believe in Allaah and His Messenger, and spend from what He [has] made you [the] ones who were made successors in [relation to] {concerning} ~~it~~, for those of you who will have believed and spent for them is {~~they~~ will have} a large remuneration.

[8] And what [reason is there] for you {reason do you have} (if you will have been {**are**} believers) [that] you don't {~~to not~~} believe {for not believing} in Allaah, and [at the same time] {*when*} the Messenger invites you in order {so} that you [may] believe {to believe} in your Lord, and He already took {has already taken} your solemn pledge?

Note: the *li-* of purpose results in an awkward structure if translated as such.

[9] He is the One Who sends down upon His slave clear-proof signs, in order {so} that He [may] take you out from the manifold darknesses to the Light. And truly, Allaah is *Pitying*, Specifically-Merciful with you.

[10] And what [reason is there] for you {reason do you have} **that** you don't {~~to not~~} spend {for not spending} in [the] Way of Allaah and [at the same time] {*when*} [the] to Allaah [belongs] means of inheritance of the heavens and ~~the~~ Earth? Not equal from [among] you is he who spent from [a time] before {sometime before} the conquest, and fought. Those are of greater estimation [in] level than those who [have] spent from [times] after {sometime after}, and [~~have~~] fought. And [yet] Allaah [has] promised each the everlasting good. And Allaah is All-Aware [in connection] with {of} what you perform.

[11] Who is [the] fellow ~~the one~~ who will lend Allaah a goodly loan so He [can] multiply it for him, and there will be ~~a~~ generous remuneration for him {he will have ~~a~~ generous remuneration}?

539.12

[12] [The] Day you see the believing men and believing women; their Light {~~whose Light will be~~} running along between their hands {directly in front of them} and on their right. 'Your glad tiding today is Gardens; ~~the~~ rivers flowing from under them

{from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually. That, *it* is the tremendous attainment.'

[13] [The] Day the male hypocrite and the female hypocrite say to those who [had] believed 'Look at us. We will acquire [some] of your Light for ourselves.' It will have been said 'Return behind you, then feel around for a light for yourselves.' Then a protective wall will have been beaten [deep in the ground] {struck into the ground} between them. There will be a gate for it {It will have a gate} <which will have a gate> its **interior**, in it is {in whose **interior** will be} ~~the~~ Mercy, and its {whose} **exterior**—from its direction will be the punishment.

Notes: *Look at us* as light is running directly in front of them, so when they turn to look, that light extends towards the disbelievers.

lamasa is to touch with the hand, so conjures the image of feeling around in the dark for a source of light.

[14] They will call out to them 'Haven't we been *with* you?' They will have said 'Yes indeed [you have], ~~and~~ but you caused your souls to be tempted, and you made yourselves wait in expectation, and you caused yourselves to have suspicious doubt, and ~~the~~ wishful desires deceived you until Allaah's order came. And the Deceiver deceived you [in connection] with {about} Allaah.

[15] So today, ransom isn't taken from you, and not {nor} from those who [have] disbelieved. Your abode is the Fire. It is your patron. And the journey's end is absolutely evil.'

[16] Hasn't the time come for those who [have] believed, [for it to be the case] **that** their hearts {for their hearts to} become humble to [~~the~~] remembering ~~of~~ Allaah and [to] what came {has come} down of the truth, and [that] they don't {to not} be like those who were given the Book from [times] before {in times before}? For the [length of] time was prolonged to them, so their hearts became hard, and many of them are **iniquitous**.

[17] Know *that* Allaah causes the earth to live after its death. We [have] certainly made the signs clear to you, [so that] *perhaps* (hopefully) you will understand.

[18] Truly, the men who are givers of charity and the women who are givers of charity, and they {who} will have lent {**lend**} Allaah a goodly loan, it will be multiplied for them, and for them will be {they will have} ~~a~~ generous remuneration.

540.19

[19] And those who will have believed in Allaah and His Messengers—those, *they* are the truthful. And the martyrs, there will be their remuneration and their Light for them {~~they~~ will have their remuneration and their Light} with their Lord. And those

who will have disbelieved and falsely denied Our signs, those will be [the] companions of the Hellfire.

[20] Know *that* the life of the world is just play, and diversion, and ornamentation, and boasting between yourselves, and competition in increase in ~~the~~ wealths {wealth} and ~~the~~ children—like [the] similitude of revitalising rain its {whose} vegetation delights the tillers, then [later] {and thereafter}, it withers, so you see it **turning yellow**, then [later] {and thereafter}, it becomes dry debris. And in the Hereafter there is severe punishment, and forgiveness from Allaah and pleasure. And the life of the world **is not** except {but} [the] enjoyment of ~~the~~ delusion.

[21] Outstrip one another to forgiveness from your Lord and a Garden ~~its~~ {whose} breadth is like [the] breadth of the heaven and ~~the~~ Earth, prepared for those who will have believed in Allaah and His Messengers. That is [the] Grace of Allaah; He gives it {, which He gives} to whomever He wishes, and Allaah is [the] Possessor of ~~the~~ tremendous Grace.

[22] Any **calamity** won't have struck {**doesn't strike**} {No **calamity** will have struck {**strikes**}} on ~~the~~ Earth, and not {nor} in yourselves, except [that] it was in a Book from [a time] before {at a time before} [the case] **that** We bring <Our bringing> it into existence (truly, that is easy to Allaah)

[23] in *order* that you don't grieve over what passed you by, and not {nor} exult in what He {has given} gave you. And Allaah doesn't like every [single] {*any*} self-conceited boaster;

[24] those who are miserly and order the people with ~~the~~ miserliness. And whoever turns himself away, then truly, Allaah, *He* is the One Free of Need, the Praiseworthy.

541.25

[25] We *certainly* sent Our Messengers with ~~the~~ clear proofs, and We caused the Book and the Balance to be sent down with them, in order {so} that it [may] manage the people with ~~the~~ equity. And We caused ~~the~~ iron to be sent down, there is strong might in it {in which there is strong might} and benefits for the people—and in order {so} that Allaah [may] know him who helps Him and His Messengers in the unseen. Truly, Allaah is Strong, Almighty.

[26] And We *certainly* sent Noah and Abraham, and We made ~~the~~ Prophethood and the Book [be] {assigned Prophethood and the Book} in their offspring. So, of them is one who is guided, and [yet] many of them are **iniquitous**.

[27] Then [later] {Thereafter}, We followed up with Our Messengers on their tracks, and We followed up with Jesus, son of Mary, and We gave him the Gospel, and We made pity and mercy [be] {placed pity and mercy} in the hearts of those who made themselves carefully follow him. And monasticism, they innovated ~~it~~ {which they innovated} (We didn't prescribe it to them) except {for no reason other than} seeking

Allaah's pleasure—then {well} they didn't observe it [with] [the] right of its observance. So We gave those of them who believed their remuneration, and [yet] many of them are **iniquitous**.

[28] Oh you ~~those~~ who [have] believed, have *taqwaa* {be fearfully aware} of Allaah and believe in His Messenger. He will give you a two-fold guaranteed share of His Mercy, and He will make a Light for you by [means of] ~~it~~ {which} you will walk, and He will forgive for you. And Allaah is Forgiving, Specifically-Merciful.

Note: This is directed at believers in Jesus (a.s.).

[29] [All this is] in order **that** [the] People of the Book ~~don't~~ *know* ~~[it to be the case]~~ **that** they don't have power over a [single] thing of Allaah's Grace, and *that* ~~the~~ {all} Grace is in Allaah's Hand. He gives it to whomever He wishes. And Allaah is [the] Possessor of tremendous Grace.

Notes: The *laa* of *li-an-laa* doesn't carry its negative sense as in 2:150 and 4:165, but stresses the necessity of knowledge. See Al I'raab al MufaSSal.

If *laa* had its negative meaning, the translation would be '*Due to the situation that they don't know that they have no power over a single thing of Allaah's Grace*…'

Juz 28

542.1

(58) Al Mujaadilah [The Wrangler]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Allaah [has] certainly heard [the] speech of her who has been wrangling with you in [relation to] {concerning} her marriage partner, and is presenting her complaint to Allaah. And Allaah hears your bandying words with one another. Truly, Allaah is All-Hearing, All-Seeing.

[2] Those of you who separate from their **wives** by pronouncing *THihar* {declaring them to be like the backs of their mothers}, they are not their mothers. Their mothers **are not** except {but} those who gave birth to them. And truly, *they speak munkar* of ~~the~~ speech, and deceptive falsehood. And truly, Allaah is *Oft-Pardoning*, Forgiving.

[3] And those who separate from their **wives** by pronouncing *THihar* {declaring them to be like the backs of their mothers}, then [later] {then subsequently} go back on what they said, then there is [the] freeing of an enslaved neck from [a time] before {in the time before} [the case] **that** they touch <their touching> one another. This you are admonished with ~~it~~, and Allaah is All-Aware [in connection] with {of} what you perform.

[4] So, he who hasn't found [the means], then there is [the] fasting of two months ~~ones~~ which follow one another {two **consecutive** months} from [a time] before {in the time before} [the case] **that** they touch <their touching> one another. So, he who hasn't been able [to], then there is [the] feeding of sixty destitute ones. That is in order {so} that you [may] believe in Allaah and His Messenger. And these are Allaah's limits. And for the disbelievers there will be a painful punishment.

Note: See Tafseer ibn Katheer for '*This is so that you may believe in Allaah and His Messenger*.'

[5] Truly, those who act in opposition to Allaah and His Messenger will have been thrown down and abased, like what {just as} those who were from [times] before {in times before} them were thrown down and abased. And We [have] certainly caused clear-proof signs to be sent down, and [yet] for those who [have] disbelieved there will be a **humiliating** punishment

[6] [the] Day Allaah resurrects [the] entirety [of] them, then informs them [in connection] with {about} what they [had] performed. Allaah enumerated it, and [at the same time] {*while*} they forgot it. And Allaah is ~~a~~ Witness over everything.

543.7

[7] Haven't you seen {considered} *that* Allaah knows what is in the heavens and what is on ~~the~~ Earth? There **isn't** any {is **no**} secret conversation of three except [that] He is their fourth, and not {nor} of five except [that] He is their sixth, and not {nor} fewer than that, and not {nor} more, except [that] He is with them wheresoever they will have been {**are**}. Then [later] {Thereafter}, [on the] Day of ~~the~~ Standing, He will inform them [in connection] with {about} what they [had] performed. Truly, Allaah is All-Knowing [in connection] with {about} everything.

[8] Haven't you seen towards {considered} those who were {have been} forbidden from ~~the~~ secret conversation{s}, then [later] {and thereafter} revert to what they were {have been} forbidden from ~~it~~, and they converse secretly together [in connection] with {about} ~~the~~ sin and ~~the~~ hostility and disobedience of the Messenger? And ↓when↓ they will have come {**come**} to you, they will have greeted {**greet**} you with that which Allaah hasn't greeted you with {with which Allaah hasn't greeted you}, and they say within themselves 'Why doesn't Allaah punish us by [reason of] {because of} what we say?' Hell will be their sufficiency {sufficient for them}; they will suffer it {, ~~which they will suffer~~}. So the journey's end is absolutely evil.

[9] Oh you ~~those~~ who [have] believed, ↓when↓ you will have conversed secretly together {**converse secretly together**}, then don't converse secretly together [in connection] with {about} ~~the~~ sin and ~~the~~ hostility and disobedience of the Messenger, and [yet] converse secretly together [in connection] with {about} ~~the~~ piety and ~~the~~ *taqwaa*. And have *taqwaa* {be fearfully aware} of Allaah, the One Whom you will be gathered and driven to ~~Him~~ {to Whom you will be gathered and driven}.

[10] ~~The~~ Secret conversation{s} is {are} only from ~~the~~ Satan, in order {so} that he [might] cause those who [have] believed to grieve, and [yet] he **is** not one who harms {can harm} them [with a single] thing except by [the] permission of Allaah. And on Allaah then the believers should make themselves rely.

[11] Oh you ~~those~~ who [have] believed, ↓when↓ it will have been said {**is said**} to you 'Make yourselves make room' in ~~the~~ sittings, then make room. Allaah will make room for you. And ↓when↓ it will have been said {**is said**} 'Rise up' then rise up. Allaah will raise [in] levels those of you who [have] believed, and those who were {have been} given ~~the~~ knowledge. And Allaah is All-Aware [in connection] with {of} what you perform.

544.12

[12] Oh you ~~those~~ who [have] believed, ↓when↓ you will have conversed secretly {**converse privately**} [with] the Messenger, then proffer a voluntary charity between [the] two hands of {directly before} your private conversation. That is better for you and [spiritually] cleaner. So, if you haven't found [anything], then truly, Allaah is Forgiving, Specifically-Merciful.

[13] Were you afraid **that** you {to} proffer voluntary charities between [the] two hands of {directly before} your private conversation? So, ←when you haven't done [so], and [~~even then~~] Allaah [has] returned His Favour upon you, then [at least] establish the ritual prayer and give the *zakaah* and obey Allaah and His Messenger. And Allaah is All-Aware [in connection] with {of} what you perform.

[14] Haven't you seen towards {considered} those who turned themselves towards a People Allaah was angry with ~~them~~ {with whom Allaah was angry}? They **are not** of you, and not {nor} of them, and they swear [falsely] to ~~the~~ lie {lies} and [at the same time] {*while*} *they know*.

[15] Allaah [has] prepared a severe punishment for them. Truly, what they used to perform was evil.

[16] They intentionally took {have intentionally] taken} their oaths [as] a thing by which they are hidden, so they [have] **hindered** [others] from [the] Way of Allaah. So for them there will be {they will have} a **humiliating** punishment.

[17] Their wealths {wealth} **will not** avail ~~for~~ them a [single] thing (and not {nor} their children) against Allaah. Those will be [the] companions of the Fire. They will ~~be ones who~~ stay in it perpetually.

[18] [The] Day Allaah resurrects [the] entirety [of] them, then they swear [falsely] to Him, like what {just as} they swear [falsely] to you, and they reckon *that* they are [grounded] upon something. Well, truly, they, *they* are the liars.

[19] ~~The~~ Satan gained mastery over them, so he made them forget [the] remembering of {to remember} Allaah. Those are ~~the~~ Satan's party. Well, truly, [the] party of ~~the~~ Satan, they are the losers.

[20] Truly, those who act in opposition to Allaah and His Messenger—those will be in [amongst] the most abased.

[21] Allaah ordained 'I will most definitely be victorious—I and My Messengers.' Truly, Allaah is Strong, Almighty.

545.22

[22] You don't find a People they {who} believe in Allaah and the Last Day loving whoever continuously acted in opposition to Allaah and His Messenger, ~~and~~ [even] **if** they had been their fathers, or their sons, or their brothers, or their clan. Those, He {has written} wrote ~~the~~ *eemaan* [**believing**] {Faith} in their hearts and [~~has~~] supported them with a spirit from Him. And He will make them enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually. Allaah will have been pleased with them, and they will have been pleased with Him. Those are Allaah's party. Well, truly, [the] party of Allaah, they are the ~~ones who are~~ successful.

(59) Al HaSHr [The Gathering]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] What was in the heavens and what was on ~~the~~ Earth will have glorified to Allaah, and He is the Almighty, the All-Wise.

[2] He is the One Who expelled those who [have] disbelieved of [the] People of the Book from their homes for the first gathering. You [certainly] didn't think ~~[it to be the case]~~ **that** they would leave, and they thought [for certain] *that* their fortresses were their preventer [of attacks] from Allaah. So Allaah came at them from where they hadn't been reckoning, and He hurled↓↓ ~~the~~ induced, utmost terror into their hearts. They were reducing their houses to ruin with their [own] hands, and [the] hands of the believers. So take a lesson, oh you possessors of {~~ones having~~} ~~the~~ visions {vision}.

[3] And if not [for the case] **that** Allaah prescribed <for Allaah's prescribing> ~~the~~ banishment to them, He would have *punished* them in the world. And [yet] there will be [the] punishment of the Fire for them {they will have [the] punishment of the Fire} in the Hereafter.

546.4

[4] That is by [reason] *that* {because} they actively opposed Allaah and His Messenger, and whoever actively opposes Allaah, then truly, Allaah is severe in ~~the~~ retribution.

[5] Whatever a palm tree you cut down or left ~~it~~ [~~as] a thing which was~~ **standing** on its roots, then it was by [the] permission of Allaah, and in order {so} that He [might] disgrace the **iniquitous**.

[6] And what Allaah gave to His Messenger from them as spoils of war, then {well} you didn't make any {made no} horses and no {~~n~~or} riding camels gallop for it, ~~and~~ but Allaah gives His Messengers power over whomever He wishes. And Allaah is [One] possessing power over everything.

[7] What Allaah gave to His Messenger as spoils of war from [the] folk of the towns, then it is for Allaah and for the Messenger, and for ~~the~~ one possessing the closeness {relatives}, and ~~the~~ orphans, and the destitute ~~ones~~, and [~~the~~] son of the way {travellers}, in *order* that it doesn't become a thing circulating between the rich ~~from~~ [among] you. And what the Messenger gave {has given} you, then take it. And what he forbade {has forbidden} you from ~~it~~, then refrain yourselves. And have *taqwaa* {be fearfully aware} of Allaah. Truly, Allaah is severe in ~~the~~ retribution.

[8] For the emigrant poor ~~ones~~, ~~those~~ who were expelled from their homes and their wealths {wealth} seeking for themselves Grace from Allaah and pleasure, and helping Allaah and His Messenger. Those, *they* are the ones who are true [in fulfilling their oath].

Note: *muhaajireen* (emigrants) is stated to be an adjective in Al I'raab al MufaSSal.

[9] And those who took the Home [Al Madeenah] (and ~~the~~ *eemaan* [**believing**] {Faith}) as a place of abode from [a time] before {sometime before} them, love whoever emigrated to them, and don't find in their chests a need of what they were {have been} given, and give [them] preference over themselves, ~~and~~ [even] **if** penury had been with them. (And whoever is protected from [the] covetousness of his own soul, then those, *they* are the ~~ones who are~~ successful.)

Note: *KHaSaaSatun* means poverty, need; straitness or difficulty, an evil state or condition: from *KHaSaaSaat* meaning the "holes" of a sieve.

547.10

[10] And those who will have come from [a time] after {sometime after} them will say 'Our Lord, forgive for us and for our brethren ~~those~~ who preceded us in ~~the~~ *eemaan* [**believing**] {Faith}. And don't make rancour [be] {put rancour} in our hearts toward those who believed. Our Lord, truly, You are Pitying, Specifically-Merciful.'

[11] Haven't you seen towards {considered} those who acted hypocritically, saying to their brethren (those who [have] disbelieved from [the] People of the Book) '*If* you

were expelled, we would most definitely leave with you, and we would not obey anyone in [relation to] {concerning} you—*ever*, and if you were fought, we would most definitely help you'? And Allaah bears witness; truly, they are *liars*.

[12] *If* they were expelled, they wouldn't leave with them, and *if* they were fought, they wouldn't help them. And *if* they helped them, they would most definitely turn the {their} backs, then [later] {then subsequently} they wouldn't be helped.

[13] *You* are a more intense, fearful caution in their chests than Allaah. That is by [reason] *that* {because} they are a People they {who} don't comprehend.

[14] They will not fight you collectively, except [when] in fortified towns, or from behind enclosed walls. Their battling between themselves is severe. You reckon them [to be] united, and [yet] their hearts are disunited. That is by [reason] *that* {because} they are a People they {who} don't understand.

[15] Like [the] similitude of those who from [a time] before them close {short} {a short time before them who} tasted [the] evil consequence of their affair. And for them there will be {they will have} a painful punishment.

[16] Like the similitude of ~~the~~ Satan ←when he will have said {**says**} to the human 'Disbelieve.' Then, →**when**← he will have disbelieved {**disbelieves**}, he will have said {**says**} 'Truly, I am disassociated from you. Truly, I fear Allaah, [the] Lord of the Worlds [of man and *jinn*].'

548.17

[17] So [the] resultant state of them both {both of them} will have been *that* they are both in the Fire, [~~in a state of~~] **staying** in it perpetually. And that will be [the] recompense of the wrongdoers.

[18] Oh you ~~those~~ who [have] believed, have *taqwaa* {be fearfully aware} of Allaah. And each soul should look at what it [has] sent ahead for tomorrow. And have *taqwaa* {be fearfully aware} of Allaah. Truly, Allaah is All-Aware [in connection] with {of} what you perform.

[19] And don't be like those who forgot Allaah, so He made them forget their souls. Those, *they* are the **iniquitous**.

[20] [The] companions of the Fire and [the] companions of the Garden are not equal. [The] companions of the Garden, *they* are the attainers.

[21] **If** We had caused this ~~the~~ Qur'aan to be sent down upon a mountain, you would have *seen* it [~~as] a thing which was~~ **humbled**, **cracked open** from dread of Allaah. And these ~~the~~ similitudes, We set them forth for the people, [so that] *perhaps* (hopefully) they will make themselves reflect.

[22] He is Allaah, the One Whom there is no god except {but} Him. Knower of the Unseen and the Witnessed. He is the All-Merciful, the Specifically-Merciful.

[23] He is Allaah, the One Whom there is no god except {but} Him. The King, the Holy, the Giver of Peace, the Giver of Security and Faith, the Protector, the Almighty, the Compeller, the Self-Aggrandiser. [The] Immaculacy of Allaah…, above what they associate!

[24] He is Allaah, the Creator, the Maker, the Shaper. To Him [belong] the everlastingly good Names. What is in the heavens and ~~the~~ Earth glorifies Him, and He is the Almighty, the All-Wise.

549.1

(60) Al Mumtahanah [The Woman who was Checked Out]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Oh you ~~those~~ who [have] believed, don't take for yourselves My enemy and your enemy [as] protecting friends or allies (if you had used to go {had really gone} out striving in My Way and seeking My pleasure), **offering** ~~the~~ affection to them and [at the same time] {*when*} they [have] certainly disbelieved in that which of the truth came {has come} to you; expelling the Messenger and you [due to the situation] **that** you believe <due to your believing> in Allaah, your Lord. You confide to them by [reason of] {because of} ~~the~~ love, and I am [the] Most Knowing [in connection] with {about} what you [have] made hidden and what you [have] made public. And whoever of you does it, then he [has] certainly strayed from [the] middle of the Way.

[2] If they got the upper hand of you, they would be enemies to you, and would extend their hands and their tongues to you with ~~the~~ evil. And they would have loved [it] **if** you disbelieved.

[3] Your blood relationships and your children **will not** benefit you. [On the] Day of ~~the~~ Standing, He will make a decision between you. And Allaah is All-Seer [in connection] with {of} what you perform.

[4] [There] was already {has already been} a pleasurably good exemplar for you in Abraham and those who were with him, ←when they said to their People 'Truly, we are disassociated from you and from what you worship other and lesser than {besides} Allaah. We [have] repudiated you, and ~~the~~ enmity and ~~the~~ vehement hatred became open {has become open} between us and ~~between~~ you forever, until you believe in Allaah [in] His Oneness.' (Except for Abraham's saying to his father 'I will most definitely ask forgiveness for you, and [yet] I don't have authoritative power [of] anything for you against Allaah.') "Our Lord, on You we will have made ourselves rely {**make ourselves rely**}, and to You we will have kept turning ourselves back {**keep turning ourselves back**}, and to You is the journey's end.

[5] Our Lord, don't make us a *fitnah* for those who [have] disbelieved. And forgive for us, Our Lord. Truly You, *You* are the Almighty, the All-Wise."

550.6

[6] There was *certainly* a pleasurably good exemplar for you in them, for whoever used to hope for Allaah and the Last Day. And whoever turns himself away, then truly, Allaah *He* is the One Free of Need, the Praiseworthy.

[7] Allaah may be such **that** He will make love [be] {place love} between you and ~~between~~ those of them [with] whom you had mutual enmity. And Allaah is [One] possessing power. And Allaah is Forgiving, Specifically-Merciful.

[8] Allaah doesn't forbid you—concerning those who haven't fought you in [the matter of] ~~the~~ religion and haven't expelled you from your homes~~—[the case]~~ **that** you are {to be} <from your being> good to them and behave <behaving> equitably towards them. Truly, Allaah loves the ~~ones who are~~ equitable.

[9] Allaah only forbids you—concerning those who fought you in [the matter of] ~~the~~ religion and expelled you from your homes, and supported in your expulsion~~—[the case]~~ **that** you {to} turn <from your turning> yourselves towards them. And whoever turns himself towards them, then those, *they* are the wrongdoers.

[10] Oh you ~~those~~ who [have] believed, ↓when↓ the believing women will have come {**come**} to you [as] emigrants, then check them out. Allaah is [the] Most Knowing [in connection] with {about} their *eemaan* [**believing**] {Faith}. Then, if you will have known {**know**} them to be believers, then don't return them to the staunch disbelievers. They [the women] are not a lawful thing for them, and *they* [the disbelievers] are not lawful for them. And [yet] give them what they spent. And there is no misdemeanour [charged] against you [in the case] **that** you <for your taking> take them in marriage ↓when↓ you will have given {**give**} them their remunerations. And don't hold by [the] bonds of marriage of the disbelieving women, and [yet] ask for what you spent. And they [the disbelieving men] should ask for what they spent. That is Allaah's Judgment. He judges between you, and Allaah is All-Knower, All-Wise.

[11] And if a [single] thing of your marriage partners will have escaped {**escapes**} to the staunch disbelievers, then you will have retaliated {**retaliate**}, then give those who their {whose} marriage partners went {have gone}, [the] like of what they spent. And have *taqwaa* {be fearfully aware} of Allaah, the One Whom you are believers in ~~Him~~ {in Whom you are believers}.

Note: See Tafseer al Jalaalayn.

551.12

[12] Oh you, the Prophet, ↓when↓ the believing women will have come {**come**} to you, pledging you allegiance on [the basis] **that** they don't associate <of their not associating> a [single] thing [as] partner with Allaah, and don't steal, and not {nor} fornicate, and not {nor} kill their children, and not {nor} come with a shocking slander they fabricate ~~it~~ {which they fabricate} between their hands and their feet, and don't {nor} disobey you in [relation to] {concerning} *ma'roof*, then pledge {~~accept~~} their allegiance and ask Allaah for forgiveness for them. Truly, Allaah is Forgiving, Specifically-Merciful.

[13] Oh you ~~those~~ who [have] believed, don't turn yourselves towards a People Allaah was angry with ~~them~~ {with whom Allaah was angry}. They certainly gave {have certainly given} up hope of the Hereafter, like what {just as} the staunch disbelievers from [the] companions of the graves gave up hope.

(61) AS-Saff [The Row]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] What was in the heavens and what was on ~~the~~ Earth will have glorified to Allaah, and He is the Almighty, the All-Wise.

[2] Oh you ~~those~~ who [have] believed, for **what** [possible reason] do you say what you don't do?

[3] It will have been {**is**} a hugely detestable thing in the sight of Allaah ~~[the case]~~ **that** you ~~would~~ say <your saying> what you don't do.

[4] Truly, Allaah loves those who fight in His Way [in] a row, like that {as if} they were a tightly-joined structure.

[5] And ←when {there was the time} Moses said to his People 'Oh my People, for **what** [possible reason] do you make me experience harm and [at the same time] {*when*} you certainly know *that* I am the Messenger of Allaah to you?' So, →**when**← they deviated, Allaah caused their hearts to deviate, and Allaah doesn't guide ~~the~~ **iniquitous** People{s}.

552.6

[6] And ←when {there was the time} Jesus, son of Mary, said 'Oh Children of Israel, truly, I am Allaah's Messenger to you, **confirming** ~~for~~ what is between my two hands {clearly before me} of the Torah, and [as] a gladdener [with glad tidings] [in connection] with {of} a Messenger coming from [some time] after {sometime after} me. His {, whose} name is A<u>h</u>mad.' Then, →**when**← he came to them with ~~the~~ clear proofs, they said 'This is *mubeen* {**clear**} sorcery.'

[7] And who is more wrongful than he who will have intentionally fabricated {**intentionally fabricates**} ~~the~~ lie {lies} about Allaah and [at the same time] {*when*}

he is being invited to ~~the~~ submission {Islaam}? And Allaah doesn't guide ~~the~~ **wrongdoing** People{s}.

[8] They intend to extinguish [the] Light of Allaah with their mouths, and [yet] Allaah is [the] perfector of His Light, ~~and~~ [even] **if** the disbelievers will have disliked {**dislike**} [it].

Note: *li-* is used with *yureedoon* (intend) to emphasise purpose.

[9] He is the One Who sent His Messenger with ~~the~~ guidance and [the] religion of ~~the~~ truth, in order that He {to} make it gain ascendency over the religion{s}—all of it {them}~~—and~~ [even] **if** the ones who commit *shirk* will have disliked {**dislike**} [it].

[10] Oh you ~~those~~ who [have] believed, should I direct you to a commerce it {that} will save you from a painful punishment?

[11] You {To} believe in Allaah and His Messenger, and struggle in [the] Way of Allaah with your wealths {wealth} and your selves. That is better for you, if you [but] used to know {knew}.

[12] He will forgive your punishable misdeeds for you and make you enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, and good dwellings in [the] Gardens of Eden. That is the tremendous attainment.

[13] And another you love ~~it~~ {which you love}: help from Allaah and a near {an imminent} conquest. And gladden the believers [with glad tidings].

[14] Oh you ~~those~~ who [have] believed, be helpers of Allaah, like what {just as} Jesus, son of Mary, said to the *hawaariyyeen* {Disciples} 'Who are my givers of help to Allaah?' The *hawaariyyoon* {Disciples} said 'We are Allaah's helpers.' Then a particular group of [the] Children of Israel believed, and a particular group disbelieved. Then We supported those who believed against their enemy, so they became the ones who gained ascendency.

553.1

(62) Al Jumu'ah [The Friday Congregation]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] What is in the heavens and what is on ~~the~~ Earth glorify to Allaah, the King, the Holy, the Almighty, the All-Wise.

[2] He is the One Who sent ~~in~~ [amongst] the unlettered a Messenger from [among] them, reciting His signs before them, and purifying them, and teaching them the Book and the Wisdom, and truly, from [times] before {in times before}, they were {had been} in a *mubeen* {**clear**} *straying*.

[3] And others of them they {who} haven't yet joined them. And He is the Almighty, the All-Wise.

[4] That is [the] Grace of Allaah. He gives it {, which He gives} to whomever He wishes, and Allaah is [the] Possessor of tremendous Grace.

[5] [The] similitude of those who were made to carry the Torah, then [later] {then subsequently} haven't carried it, is like [the] similitude of the {a} donkey carrying books of knowledge. [The] similitude of the People ~~those~~ who falsely denied Allaah's signs is absolutely evil. And Allaah doesn't guide ~~the~~ **wrongdoing** People{s}.

[6] Say 'Oh you ~~those~~ who were Jews, if you will have asserted {**assert**} *that* you are allies to Allaah, exclusive of the people, then wish for ~~the~~ death for yourselves if you will have been {**are**} ~~ones who are~~ true [in what you say].'

[7] And they don't wish for it for themselves—*ever*—by [reason of] {because of} what their hands [have] sent ahead. And Allaah is All-Knower [in connection] with {about} the wrongdoers.

Note: Present tense here, but future in 2:95

[8] Say 'Truly, the death ~~the one~~ which you flee from ~~it~~—well truly, it ~~is a thing which~~ will meet you. Then [later] {Thereafter}, you will be returned back to [the] Knower of the Unseen and the Witnessed, then He will inform you [in connection] with {about} what you used to perform.'

554.9

[9] Oh you ~~those~~ who [have] believed, ↓when↓ the ritual prayer of [the] day of ~~the~~ Jumu'ah {Friday} will have been called {**is called**} to, then go along quickly to [the] remembering of {remember} Allaah, and leave ~~the~~ bargaining. That is better for you, if you [but] used to know {knew}.

[10] Then ↓when↓ the ritual prayer will have finished {**finishes**}, then strive to disperse yourselves in the land and seek for yourselves [some] of Allaah's Grace, and remember Allaah much, [so that] *perhaps* (hopefully) you will be successful.

[11] And [yet] ↓when↓ they saw commerce or a diversion, they scattered themselves towards it and left you **standing**. Say 'What is with Allaah is better than ~~the~~ diversion and ~~than~~ ~~the~~ commerce. And Allaah is [the] best of ~~the~~ providers.'

Note: This refers to a specific incident.

(63) Al Munaafiqoon [The Hypocrites]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ↓When↓ the hypocrites will have come {**come**} to you, they will have said {**say**} 'We bear witness: truly, you are the *Messenger* of Allaah.' And Allaah knows, truly, you *are* His Messenger. And Allaah bears witness: truly, the hypocrites are *liars*.

[2] They will have intentionally taken {**intentionally take**} their oaths [as] a thing by which they are hidden, so they will have **hindered** {**hinder**} [others] from [the] Way of Allaah. Truly, what they used to perform was evil.

[3] That is by [reason] *that* {because} they believed, then [later] {then later on} disbelieved, so their hearts were sealed over, so *they don't comprehend*.

[4] And ↓when↓ you will have seen {**see**} them, their bodies amaze you, and if they speak, you listen to their speech. [It is] like that {as if} they are propped-up blocks of timber. They reckon every cry is against them. They are the enemy, so beware of them. Allaah will have killed {May Allaah kill} them. However are they beguiled?

555.5

[5] And ↓when↓ it was said to them 'Come. Allaah's Messenger will ask forgiveness for you' they twisted their heads round, and you saw them **turning away**, and they ~~are ones who~~ consider themselves great.

[6] It is the same to them did you ask {whether you will have asked} forgiveness for them or you haven't asked forgiveness for them—Allaah **will not** forgive for them. Truly, Allaah doesn't guide ~~the~~ **iniquitous** People{s}.

[7] *They* are those who say 'Don't spend on whoever is with the Messenger of Allaah until they scatter themselves.' And [yet] to Allaah [belong] [the] treasuries of the heavens and ~~the~~ Earth, ~~and~~ but the hypocrites don't comprehend.

[8] They say '*If* we will have returned {**return**} to ~~the~~ Madeenah, the most renowned will most definitely expel the most abased from it.' And [yet] to Allaah [belongs] ~~the~~ renown, and to His Messenger, and to the believers, ~~and~~ but the hypocrites don't know.

[9] Oh you ~~those~~ who [have] believed, [neither] your wealths {wealth} and not {nor} your children don't {should} cause you to be diverted from [~~the~~] remembering ~~of~~ Allaah. And whoever does that, then those, *they* are the losers.

[10] And spend from what We [have] provided you from [a time] before {sometime before} [the situation] **that** ~~the~~ death comes <~~the~~ death's coming> to one of you then he says {him saying} 'My Lord, why didn't You grant me a delay up to a near term? Then I would give voluntary charity and be from [among] the ~~ones who are~~ righteous.'

[11] And Allaah **will not** grant a soul a delay ↓when↓ its term will have come. And Allaah is All-Aware [in connection] with {of} what you perform.

556.1

(64) At-TaGHaabun [The Mutual Loss and Gain]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] What is in the heavens and what is on ~~the~~ Earth glorify to Allaah. To Him [belongs] the Dominion and to Him [belongs] ~~the~~ {all} praise, and He is [One] possessing power over everything.

[2] He is the One Who created you, then of you is a disbeliever and of you is a believer. And Allaah is All-Seer [in connection] with {of} what you perform.

[3] He created the heavens and ~~the~~ Earth [in accordance] with the truth. And He shaped you, then ~~He~~ made your shapes good. And to Him is the journey's end.

[4] He knows what is in the heavens and ~~the~~ Earth, and He knows what you keep secret and what you make public, and Allaah is All-Knower [in connection] with {about} [the] possession {contents} of the chests.

[5] Hasn't [the] news come to you of those who disbelieved from [times] before {in times before}? So they tasted [the] evil consequence of their affair, and there will be a painful punishment for them {they will have a painful punishment}.

[6] That is by [reason] *that* {because} their Messengers used to come to them with ~~the~~ clear proofs, then they said 'Will a human being guide us?' So they disbelieved and turned themselves away. And [yet] Allaah was free of need. And Allaah is Free of Need, Praiseworthy.

[7] Those who [have] disbelieved will have asserted {**assert**} ~~[it to be the case]~~ **that** they **will not** be resurrected. Say 'Yes indeed [you will], by my Lord. You will most definitely be resurrected, then [later] {and subsequently} you will most definitely be informed [in connection] with {of} what you [have] performed. And that is an easy thing to Allaah.'

[8] So, believe in Allaah and His Messenger and the Light ~~the one~~ which We [have] caused to be sent down. And Allaah is All-Aware [in connection] with {of} what you perform.

[9] [The] Day He brings you together for [the] Day of ~~the~~ Assembly, that will be [the] Day of ~~the~~ Mutual Loss and Gain. And whoever believes in Allaah and performs that which is righteous, He will firmly cover his evil deeds away from him and make him enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually—forever. That is the tremendous attainment.

557.10

[10] And those who will have disbelieved and falsely denied Our signs, those will be [the] companions of the Fire, [~~in a state of~~] **staying** in it perpetually. And the journey's end is absolutely evil.

[11] Any **calamity** won't have struck {**doesn't strike**} {No **calamity** will have struck {**strikes**}} except by [the] permission of Allaah. And whoever believes in Allaah, He guides his heart. And Allaah is All-Knower [in connection] with {about} everything.

[12] And obey Allaah and obey the Messenger. So, if you will have turned yourselves away {**turn yourselves away**} [~~from obedience~~], then [the] only [duty] upon Our Messenger is ~~the~~ *mubeen* {**clear**} conveyance.

[13] Allaah—there is no god except {but} Him. And on Allaah then the believers should make themselves rely.

[14] Oh you ~~those~~ who [have] believed, truly, from [among] your marriage partners and children there is an enemy for you {you have an enemy from [among] your marriage partners and children}, so beware of them. And if you pardon and turn the sides of your faces and forgive, then truly, Allaah is Forgiving, Specifically-Merciful.

[15] Your wealths {wealth} and your children are only a *fitnah*. And Allaah, with Him is ~~a~~ tremendous remuneration.

[16] So have *taqwaa* {be fearfully aware} of Allaah [in] what you will have been able {**are able**} [to], and listen, and obey, and spend. It is better for your souls. And whoever is protected from [the] covetousness of his soul, then those, *they* are the ~~ones who are~~ successful.

[17] If you lend Allaah a goodly loan, He will multiply it for you and He will forgive for you, and Allaah is Most Appreciative, Forbearing,

[18] Knower of the Unseen and the Witnessed, the Almighty, the All-Wise.

558.1

(65) AT-Talaaq [The Divorce]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Oh you, the Prophet, ↓when↓ you [men] will have divorced {**divorce**} ~~the~~ **women**, then divorce them for their prescribed period. And keep count of the prescribed period, and have *taqwaa* {be fearfully aware} of Allaah your Lord. Don't expel them from their houses, and they don't leave {and not {nor} should they leave}, except [in the case] **that** <unless> they engage in an obscenity ~~**one**~~ **which becomes clear**. And these are Allaah's limits. And whoever wilfully transgresses [the] limits of Allaah, then {~~well~~} he will have certainly wronged his soul. You don't know—*perhaps* (hopefully) Allaah will bring about an affair after that.

[2] So ↓when↓ they will have reached {**reach**} their term, then retain them [in accordance] with *ma'roof*, or part from them [in accordance] with *ma'roof*, and make two men of justice from [among] you witness [it]. And establish the testimony for [the sake of] Allaah. Whoever used to believe {has believed} in Allaah and the Last Day is admonished with that. And whoever has *taqwaa* of Allaah, He makes a getting-out place for him,

Notes: *faariqoo* (Form III) indicates the mutuality of parting.

kaana yu'minu has a literal meaning of *has been believing*.

[3] and provides for him from where he doesn't reckon. And whoever makes himself rely on Allaah, then He will be his sufficiency {sufficient for him}. Truly, Allaah ~~is [the] One Who~~ reaches [the intent of] His Affair. Allaah certainly assigned a measure for everything.

[4] And those of your **women** who will have given up hope {**give up hope**} of a [fixed] time of menstruation; if you will have caused yourselves to have unsettling doubt {**cause yourselves to have unsettling doubt**} <if you **have an unsettling cause to doubt**>, then their prescribed period is three months, and [also for] the ones who haven't menstruated. And [the] possessors of {~~women having~~} ~~the~~ loads {the pregnant}, their term is ~~[the situation]~~ **that** they {to} give <their giving> birth to their load. And whoever has *taqwaa* of Allaah, He makes ease for him about his affair.

[5] That is Allaah's order He [has] caused ~~it~~ to be sent down {which He [has] caused to be sent down} to you. And whoever has *taqwaa* of Allaah, He will firmly cover his evil deeds away from him and make remuneration huge for him.

559.6

[6] Make them dwell [in part] of where you reside, from your means, and don't continually harm them in order that {to} you straiten [things] upon them. And if they will have been {**are**} possessors of {~~those having~~} a load {pregnant}, then spend on them until they give birth to their load. Then, if they will have made {**make**} to suckle for you, then give them their remunerations, and consult between you, [in accordance] with *ma'roof*. And if you both make difficulties for one another, then another **will** make to suckle for him.

[7] [This is] in order {so} that [a] possessor of {~~one having~~} abundance spends from his abundance. And he who his {whose} provision will have been restricted {**is restricted**} for him, then he should spend from what Allaah gave {has given} him. Allaah doesn't task a soul except [with] what He gave {has given} it. Allaah **will** assign ease after difficulty.

[8] And how many a town turned away in disdain from [the] order of its Lord and [of] His Messengers, so We called it to account [with] a severe accounting, and punished it [with] a terrible punishment.

[9] So it tasted [the] evil consequence of its affair, and [the] resultant state of its affair was an induced loss.

[10] Allaah [has] prepared a severe punishment for them. So have *taqwaa* {be fearfully aware} of Allaah, oh possessors of ~~the~~ sound understanding ~~those~~ who [have] believed. Allaah [has] certainly caused a Reminding to be sent down to you;

[11] a Messenger, reciting before you [the] **clarifying** verses of Allaah, in order {so} that He [may] take out those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} from the manifold darknesses to the Light. And he who believes in Allaah and does that which is righteous, He will make him enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually—forever. Allaah will have certainly made provision good for him.

[12] Allaah is the One Who created seven heavens, and of ~~the~~ Earth [the] like of them. ~~The~~ order{s} descend~~s~~ between them {, between which orders descend—in order {so} that you [may] know *that* Allaah is [One] possessing power over everything, and *that* Allaah certainly encompassed everything [in] knowledge.

Note: *yatanazzala* (descends) is Form V, indicating repetition, pointing to *al amr* (the order) being a collective noun.

560.1

(66) At-Tah<u>r</u>eem [The Prohibition]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Oh you, the Prophet, for **what** [possible reason] do you declare unlawful that which Allaah [has] made lawful for you, trying hard to seek for yourself [the] pleasure of your marriage partners? And Allaah is Forgiving, Specifically-Merciful.

Notes: See Tafseer al Jalaalayn and Tafseer ibn Katheer.

See the *tafaaseer* of 3:93, 9:31 and Sa<u>h</u>ee<u>h</u> Muslim 2053a (Book of Drinks) for context.

[2] Allaah [has] certainly made expiation of your oaths obligatory for you. And Allaah is your Patron, and He is the All-Knower, the All-Wise.

[3] And ←when {there was the time} the Prophet confided a tale to someone of his marriage partners…{.} Then, →**when**← she informed [in connection] with {of} it, and Allaah made him get knowledge concerning it, he made known some of it, and

turned aside from some. So →**when**← he informed her [in connection] with {of} it, she said 'Who made you informed of this?' He said 'The All-Knower, the All-Aware informed me.'

[4] If you both turn in repentance to Allaah (for both your hearts [have] certainly inclined [to do so])… And if you back one another up against him, then truly, Allaah, *He* is his Patron, and [so are] Gabriel and the ~~one who was~~ righteous [one] of the believers. And the Angels are a back-up after that.

[5] His Lord may be such **that,** if he will have divorced {**divorces**} you, He will substitute better marriage partners than you for him—women who submitted [female Muslims], ones who believe, ones who are devoutly obedient, ones who repent, ones who worship, ones who travel in religious service—previously married and virgins.

[6] Oh you ~~those~~ who [have] believed, protect yourselves and your families [from] a Fire [that] its {whose} fuel is ~~the~~ people and ~~the~~ stones ~~[condemned to it]~~. There are harsh, severe Angels over it {, over which are harsh, severe Angels} they {who} don't disobey Allaah [in] what He will have ordered {**orders**} them, and they do what they are ordered.

[7] 'Oh you ~~those~~ who [have] disbelieved, don't make excuses for yourselves today. You are only being recompensed [for] what you used to perform.'

561.8

[8] Oh you ~~those~~ who [have] believed, turn in repentance to Allaah [with] genuine repentance. Your Lord may be such **that** He will firmly cover your evil deeds away from you and make you enter Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}, [on] [the] Day Allaah doesn't disgrace the Prophet and those who [have] believed [along] with him. Their Light will run along between their hands {directly in front of them} and on their right. They will say 'Our Lord, perfect our Light for us and forgive for us. Truly, You are [One] possessing power over everything.'

[9] Oh you, the Prophet, struggle against the staunch disbelievers and the hypocrites, and be harsh upon {with} them. And their abode will be Hell—and the journey's end is absolutely evil.

[10] Allaah [has] set forth a similitude for those who [have] disbelieved: [the] wife of Noah and [the] wife of Lot. They were under two of Our slaves ~~ones~~ who were righteous {Our **righteous** slaves}, then they both betrayed them, so they haven't availed ~~for~~ [either of] them a [single] thing against Allaah, and it will have been said 'Both enter the Fire with the ones who enter.'

[11] And Allaah [has] set forth a similitude for those who [have] believed: [the] wife of Pharaoh, ←when she said 'My Lord, build a home in the Garden for me in your

vicinity, and deliver me from Pharaoh and his work, and deliver me from the **wrongdoing** People.'

[12] And Mary, daughter of 'Imraan: she who safeguarded her private part, then We breathed into it [by means] of Our Spirit. And she attested [to the] Words of her Lord and His Books, and she was from [among] the ~~ones who are~~ devoutly obedient.

Juz 29

562.1

(67) Al Mulk [The Dominion]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Blessed by Himself be the One Who in His {in Whose} Hand is the Dominion, and He is [One] possessing power over everything.

[2] The One Who [has] created ~~the~~ death and ~~the~~ life in order that He {to} test you [as to] which of you is best [in] deed. And He is the Almighty, the Forgiving.

[3] The One Who created seven stacked heavens. You **don't** see any {see **no**} defect in [the] creation of the All-Merciful. So return the {your} sight. Do you see any crack?

[4] Then [later] {And again}, return the {your} sight twice [more]. The {Your} sight will return itself back to you, ~~[as] a thing that is~~ **driven away** [like a feral dog] and [at the same time] {*while*} it is ~~a~~ fatigued ~~thing~~.

[5] And We *certainly* beautified the lowest heaven with lamps, and made them a missile for the devils. And We [have] prepared for them [the] punishment of the Blazing Fire.

Note: *dunyaa* (lowest) is an adjective here.

[6] And for those who will have disbelieved in their Lord there will be [the] punishment of Hell, and the journey's end is absolutely evil.

[7] ↓When↓ they will have been **cast**→ into it, they will have listened to it wailing and [at the same time] {*while*} *it boils over*.

[8] It is near to bursting itself apart from ~~the~~ rage. [In] every what→ {case that} {Every time} a crowd will have been **cast**→ into it, its Keepers will have asked them 'Hasn't a Warner come to you?'

[9] They will have said 'Yes indeed, a Warner certainly came to us, then we falsely denied and said "Allaah didn't send anything down. You are not except {but} in a great straying."'

[10] And they will have said ‘**If** we’d used to listen or understand, we wouldn’t have been ~~in~~ [amongst] [the] companions of the Blazing Fire.’

[11] So they will acknowledge their punishable misdeed{s}. So, far away for [the] companions of the Blazing Fire!

[12] Truly, those who are in dread of their Lord in the unseen for them will be {~~they~~ will have} forgiveness and a large remuneration.

563.13

[13] And keep your speech secret, or utter it openly; truly, He is All-Knower [in connection] with {about} [the] possession {contents} of the chests.

[14] Doesn’t He Who created know? And He is the Subtle, the All-Aware.

[15] He is the One Who made the ground a thing spread out [as] a tractable thing for you, so walk in its tracts and eat from His provision. And to Him is the revivification.

[16] Did you feel secure from Him Who is in the heaven—[from the case] **that** He will make <from His making> the ground swallow you, then lo! *it moves to and fro*?

[17] Or did you feel secure from Him Who is in the heaven—[from the case] **that** He will send <from His sending> upon you a storm of pebbles? So you **will** know how My warning was.

[18] And those who were from [times] before {in times before} them *certainly* falsely denied, so how was My disapproval?

[19] And haven’t they seen towards {considered} the birds above them—**wings outspread** and drawing together? It **doesn’t** hold {**Nothing** holds} them except {but} the All-Merciful. Truly, He is All-Seer [in connection] with {of} everything.

[20] Or who is this ~~the~~ one who (other and better than {besides} the All-Merciful) ~~he~~ will be a force for you, helping you? The disbelievers are not except {but} in delusion.

[21] Or who is this ~~the~~ one who will provide for you if He withheld His provision? Nay, rather they will have persisted {**persist**} in haughtiness and aversion.

[22] So, is he who walks **turned-upside-down** on his face better guided, or he who walks evenly on a Highway ~~a thing~~ which is [permanently] straight {a [**permanently**] **straight** Highway}?

[23] Say ‘He is the One Who produced you and made ~~the~~ hearing and ~~the~~ sights {sight} and ~~the~~ [inner] hearts for you. You are thankful just little.’

[24] Say ‘He is the One Who [has] created you [in large numbers] on ~~the~~ Earth, and to Him you will be gathered and driven.’

[25] And they say ‘When will {might} this ~~the~~ promise, if you will have been {**are**} ~~ones who are~~ true [in what you say]?!’

[26] Say ‘The knowledge is only with Allaah, and I am only a *mubeen* {**clear**} Warner.’

564.27

[27] Then, →**when**← they will have seen it [as] a near event, [the] faces of those who [have] disbelieved will have been distressed, and it will have been said ‘This is ~~the thing~~ {that} which you used to call for ~~it~~ for yourselves.’

Note: See 8:32 for example.

[28] Say ‘Did you see {consider} {Have you considered}: if Allaah destroyed me and whoever is with me, or had mercy on us, then who will guarantee the disbelievers protection from a painful punishment?’

[29] Say ‘He is the All-Merciful. We [have] believed in Him, and ~~we~~ made ourselves rely on Him, so you **will** know who ~~he~~ is in a *mubeen* {**clear**} straying.’

[30] Say ‘Did you see {consider} {Have you considered}: if your water became sunken into the ground, then who would bring you running water?’

(68) Al Qalam [The Pen]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] *noon*. By the Pen, and what they transcribe.

[2] By [the] Favour of your Lord, you are not possessed.

[3] And truly, there will be an ***un-ended*** *remuneration* for you {you will have an ***un-ended*** *remuneration*}.

[4] And truly, you are [grounded] upon a *tremendous* nature.

[5] So you **will** see and they will see

[6] which of you is the one afflicted with madness.

[7] Truly, your Lord, *He* is [the] Most Knowing [in connection] with {about} whoever [has] strayed from His Way, and He is [the] Most Knowing [in connection] with {about} the ones who are guided.

[8] So don’t obey the ones who [have] falsely denied.

[9] They would have loved [it] **if** you were pliant, so they would be pliant.

[10] And don’t obey every [single] {*any*} vile, habitual swearer [of falsehood];

[11] defamer; energetic goer-about with slander;

[12] preventer of the good; sinful, wilful transgressor;

[13] brutish; after that ignoble and useless—

[14] [due to the case] **that** {because} he was {has been} <him being> [a] possessor of wealth and sons.

Note: *li-an* is assumed. See Tafseer al Jalaalayn.

[15] ↓When↓ Our signs were being recited before him, he said '[The] fables of the people of former ages.'

565.16

[16] We **will** brand him on the snout.

[17] Truly, We [have] tried them like what {just as} We tried [the] companions of the garden ←when they swore they would most definitely cut down fruit [on] **entering early morning**.

[18] And they weren't making any {were making no} exception.

Note: By saying "If Allaah wills."

[19] Then a visitation from your Lord went round upon it and [at the time] {*while*} they were ~~ones who were~~ sleeping.

[20] So it entered the morning like ~~the~~ [one whose] fruit [had already been] cut down.

[21] Then they called out to one another [on] **entering early morning**:

[22] →that→ {:} 'Set out before sunrise to your crop if you will have been {**are**} crop cutters.'

[23] So they set themselves on their way and [at the same time] (*while*) murmuring to one another:

[24] →that→ {:} 'A destitute one doesn't {won't} *enter* it upon you today.'

[25] And they set out before sunrise [~~as] ones~~ **having power** over prohibition.

[26] Then, →**when**← they saw it, they said 'Truly, we are ~~ones who went~~ *astray*.

[27] Nay, rather we are ~~ones who have been~~ rendered hopeless.'

[28] [The] topmost of them said 'Haven't I said to you "Why don't you glorify?"?'

[29] They said '[The] Immaculacy of our Lord…! Truly, we were wrongdoers.'

[30] Then some of them advanced upon some {others}, blaming one another.

[31] They said ‘Oh, woe is us. Truly, we were ones who transgressed inordinately.

[32] Our Lord may be such **that** He will substitute [one] better than it for us. Truly, we are petitioners to our Lord.’

[33] Like that {In like manner} will be the punishment; and [yet] [the] punishment of the *Hereafter* will be greater, **if** [only] they had used to know {had known}.

[34] Truly, for the ones who have *taqwaa* {are fearfully aware} there will be [the] Gardens of ~~the~~ Delight in the vicinity of their Lord.

[35] So do We make [the treatment of] the ones who submitted {Muslims} [be] like [that of] the criminals?

[36] What is wrong with you? How do you judge?

[37] Or is there for you {do you have} a Book in it {which} you study

[38] [that] truly, you will have in them *whatever* you keep choosing for yourselves in liking?

[39] Or are there for you {do you have} oaths [that are binding] upon Us, [~~as] things which reach~~ **reaching** up to [the] Day of ~~the~~ Standing, [that] truly, for you will be {you will have} *whatever* you adjudge?

[40] Ask them—which of them is surety for that?

[41] Or are there for them {do they have} partners? Then they should come with their partners if they will have been {**are**} ~~ones who are~~ true [in what they say].

[42] [The] Day it is uncovered from the Shin and they are invited to ~~the~~ prostration, then they are not capable.

Note: See Tafseer ibn Katheer.

566.43

[43] Their sights will be ~~things which are~~ **humble**. Ignominy will come upon them. And they certainly used to be invited to ~~the~~ prostration and [at the same time] {*while*} they were ~~ones who were~~ free from defect.

Note: See 54:7.

[44] So leave Me and whoever falsely denies this ~~the~~ narration. We **will** take them for ourselves step-by-step from where they don’t know.

[45] And I will give a long period of enjoyment to them. Truly, My plan is firm.

[46] Or are you asking them for remuneration, so they are ~~ones who are~~ weighed down due to {with} debt?

[47] Or is the Unseen with them, so *they* write [it] down?

[48] So be patient for [the] Judgment of your Lord, and don't be like [the] Companion of the Fish, ←when he called out and [at the same time] {*while*} he was ~~one~~ suppressed by grief.

[49] If not [for the case] **that** a Favour from his Lord reached him <for a Favour of his Lord reaching him>, he would have been *tossed* on the bare shore, and he would have been ~~one who was~~ found at fault.

Note: See (37:145) and (51:40).

[50] Then his Lord selected him for Himself, then made him from [among] the ~~ones who were~~ righteous.

[51] And truly, those who [have] disbelieved purpose, [but fail], to make you *slip* with their Evil Eyes →**when**← they hear the Reminding, and they say 'Truly, he is *possessed*.'

Note: See Tafseer ibn Katheer for *abSaar* (Evil Eyes).

[52] And [yet] it **is not** except {but} a Reminding for the Worlds [of man and *jinn*].

(69) Al Haaqqah [The Reality]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] The Reality.

[2] What is the Reality?

[3] And what will have brought you to know what the Reality is?

[4] Thamood and 'Aad falsely denied the Sudden Calamity.

[5] So, as for Thamood, then {~~well~~} they were destroyed by the overwhelming Cry.

[6] And as for 'Aad, then {~~well~~} they were destroyed by a **ferocious**, raging wind {~~howling gale~~}.

[7] He imposed it upon them [for] seven nights and eight days [in] succession, so you {one} would {could} see the People in it, prostrate, like that {as if} they were **fallen, hollow**, date-palm trunks.

Note: See Tafseer al Jalaalayn for *husoomaa* (succession).

[8] So, do you see any ~~thing which is left remaining~~ {**remnant**} of them?

[9] And Pharaoh and whoever was before him, and the **overturned** towns, came with ~~the~~ persistent offending.

[10] Then they disobeyed [the] Messenger of their Lord, so He seized them [with] a seizing ~~**one**~~ **which exceeded** [all others].

[11] Truly, →**when**← the water rose high, We carried you in the one that ran {**sailing ship**},

[12] in order {so} that We [could] make it a means of reminding for you, and a **retentive** ear would retain it {[~~for~~] ~~a **retentive** ear~~ {~~to~~} ~~retain it~~}.

[13] Then ↓when↓ a single blow will have been blown into the Trumpet,

[14] and the ground and the mountains will have been taken up then crushed [with] a single crush,

[15] then, on that Day, the thing which will occur will have occurred.

[16] And ~~the~~ heaven will have become split apart, so it will be ~~a thing that is~~ frail on that Day.

[17] And the Angels will be on its edges. And on that Day, eight will carry above them [the] Throne of your Lord.

[18] On that Day [on which] you are presented, a ~~thing that is~~ **hidden thing** of you isn't hidden.

[19] So, as for him who will have been given his book in his right hand, then he will say 'Here, read my book!

[20] Truly, I thought [for certain] *that* I ~~was one who~~ would experience my accounting.'

[21] So he will be in a **pleasant** state of living,

[22] in an **elevated** Garden

[23] its {whose} fruit clusters will ~~be things which~~ approach near.

[24] 'Eat and drink [in] unalloyed enjoyment by [virtue of] what you did previously in the days ~~**ones**~~ **which went by**.'

[25] And as for him who will have been given his book in his left hand, then he will say 'Oh, would that I hadn't been given my book,

[26] and hadn't <u>known</u> what my accounting is.

[27] Oh, would that it had been the thing that finished [everything].

[28] My wealth didn't avail ~~for~~ me.

[29] My authority [has] ended and went {~~has~~ gone} away from me.'

[30] "Seize him, then chain him,

[31] then [later] {and thereafter} force him to keep suffering the Hellfire,

[32] then [later] {and subsequently}, insert him then in a chain its {whose} length is seventy cubit{s}.

[33] Truly, he didn't use to believe in Allaah the Tremendous,

[34] and wouldn't urge to [providing the] food of the destitute one {and wouldn't urge provision of the destitute one's food},

568.35

[35] so there **is** not for him here today an intimate [friend] {so he **has** no intimate [friend] here today},

[36] and no food except of pus,

[37] he doesn't eat {no-one eats} ~~it~~ {which no-one eats} except {but} the persistent offenders."

[38] So no. I swear by what you see,

[39] and what you don't see:

[40] truly, it is [the] speech of an *honourable Messenger*.

[41] And it **isn't** [the] speech of a poet. You believe just little.

[42] And not {nor } [the] speech of a soothsayer. You keep [it] in mind just little.

[43] A {It's a} gradual sending down {~~revelation~~} from [the] Lord of the Worlds [of man and *jinn*].

[44] And **if** he had made himself keep saying some ~~of the~~ sayings against Us,

Note: See Tafseer ibn Katheer.

[45] We would have *taken* from him, by [means of] the Right Hand,

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer Arabic text.

[46] then [later] {and subsequently} We would have *severed* the aorta from him.

[47] Then there **would not** be anyone {would be **no-one**} from [among] you [who would be] obstructers [of Us] {obstructing Us} from him.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *'an-hu* (from him)

[48] And truly, it is a *means of reminding* for the ones who have *taqwaa* {are fearfully aware}.

[49] And truly, We *know* *that* from [among] you are ones who falsely deny.

[50] And truly, it is a *regret* to the disbelievers.

[51] And truly, it is [the] *reality* of ~~the~~ certainty.

[52] So glorify [in ritual prayer] by [means of] [the] Tremendous Name of your Lord.

(70) Al Ma'aarij [The Ways of Ascent]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] A questioner asked [in connection] with {about} an **actually-occurring** punishment

[2] (for the disbelievers, there **is** not a {**is** no} repeller for it)

[3] from Allaah, [the] Possessor of the Ways of Ascent.

[4] The Angels and the Spirit ascend to Him in a day its {whose} measurement will have been fifty thousand year{s}.

[5] So be patient [with] a comely patience.

[6] Truly, they see it [as] a far-off thing,

[7] and [yet] We see it [as] a near thing.

[8] [The] Day ~~the~~ heaven is like ~~the~~ oil sediment,

Note: See Tafseer ibn Katheer.

[9] and the mountains are like ~~the~~ tuft{s} of wool,

[10] and no intimate [friend] asks [about] an intimate [friend].

569.11

[11] They will be made to see them. The criminal would love [it] **if** he [could] ransom himself from [the] punishment on that Day with his children,

[12] and his female companion, and his brother,

[13] and his nearest kin ~~the one~~ that gave him shelter,

[14] and [the] entirety [of] whoever is on ~~the~~ Earth, then [later] {and subsequently} it save him {and it subsequently save him}.

[15] By no means! Truly, it is [the] Churning Fire.

[16] A ripper of ~~the~~ scalp{s}.

[17] It will call whoever turned his back and turned himself away,

[18] and amassed, then hoarded.

[19] Truly, the human was {has been} created restless.

[20] ↓When↓ ~~the~~ bad will have touched {**touches**} him—impatient,

[21] and ↓when↓ ~~the~~ good will have touched {**touches**} him—one who refuses to give.

[22] Except the ones who perform ritual prayers.

[23] Those who ~~they are ones who~~ remain constant upon their ritual prayers;

[24] and those who in their {in whose} wealths {wealth} is a **known** right

[25] for the one who asks and the ~~one who is~~ [otherwise-] denied;

[26] and those who attest to [the] Day of ~~the~~ Recompense;

[27] and those who ~~they~~ are ~~ones who are~~ afraid of [the] punishment of their Lord,

[28] (truly, [the] punishment of their Lord isn't a thing to be felt safe [from])

[29] and those who ~~they are ones who~~ guard their private parts,

[30] except from their marriage partners, or what their right hands will have owned {**own**}. Then, truly, they are not ~~ones who are~~ blamed.

[31] So whoever seeks for himself [anything] beyond that, then those, *they* are the transgressors.

[32] And those who ~~they are ones who~~ observe their trusts and their covenant;

[33] and those who ~~they are ones who~~ stand by their testimonies,

[34] and those who ~~they~~ keep constant guard over their ritual prayers.

[35] Those will be in Gardens—[~~as] ones who are~~ honoured.

[36] So what is wrong with those who [have] disbelieved—in front of you, **running with necks outstretched**

[37] from the right hand side and from the left hand side [in] separate groups?

[38] Does every man of them long ~~[for it to be the case]~~ **that** he {to} be made to enter a Garden of Delight?

[39] By no means! Truly, We created them from what they know.

570.40

[40] So no! I swear by [the] Lord of the sun's rising places and the sun's setting places, truly, We ~~are Ones Who~~ have *power*

[41] over **that** We replace <Our replacing> [with] better than they, and We **are not** ~~Ones Who are~~ outstripped.

[42] So leave them wading [in vain discourse] and playing, until they encounter their Day ~~the one~~ which they are being promised;

[43] [the] Day they exit from the sepulchres hurrying, like that {as if} they are hastening to a sacrificial stone.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *nusub*.

[44] Their sights will be ~~things which are~~ **humble**. Ignominy will come upon them. That is the Day ~~the one~~ which they used to be promised.

(71) Nooh [Noah]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Truly, We sent Noah to his People, →that→ {saying} 'Warn your People from [the time] before {in the time before} [the case] **that** a painful punishment comes <a painful punishment's coming> to them.'

[2] He said 'Oh my People, truly, I am a *mubeen* {**clear**} Warner to you,

[3] →that→ {saying} "Worship Allaah and have *taqwaa* {be fearfully aware} of Him, and obey me."

[4] He will forgive [some] of your punishable misdeeds for you and grant you a delay up to a specified term. Truly, ↓when↓ Allaah's term will have come, it isn't postponed, **if** [only] you'd used to know.'

[5] He said 'My Lord, truly, I [have] invited my People night and day.

[6] So, my invitation hasn't increased them [in anything] {has increased them in nothing} except {but} flight.

[7] And truly, [in] every what→ {case that} {every time} I invited them, in order {so} that You [may] forgive for them, they made their fingers [be] {put their fingers} in their ears, and covered themselves [with] their garments, and they persisted, and attributed greatness to themselves, considering themselves great.

[8] Then [later] {Thereafter}, truly, I invited them openly,

[9] then [later] {and thereafter}, truly, I announced publicly to them, and I confided to them [in] maintained secrecy.

[10] So I said “Ask your Lord for forgiveness. Truly, He will [ever] have been Oft-Forgiving.

571.11

[11] He will send down the sky upon you [as] an instrument of continuous, abundant rain,

[12] and make you abundant in wealths {wealth} and sons, and make gardens for you, and make rivers for you.

[13] What [reason is there] for you [that] {reason do you have} you don’t {to not} hope to {~~for not having hope in~~} Allaah [for] dignity,

Note: See Tafseer al Jalaalayn for this and the next verse.

[14] and [at the same time] {*when*} He certainly created you in different states?

[15] Haven’t you seen {considered} how Allaah created seven stacked heavens,

[16] and made the moon in it [as] a light and made the sun [as] a lamp?

[17] And Allaah caused you to grow from the earth [as] a growth.

[18] Then [later] {Thereafter}, He will cause you to return back into it and bring you out [as] an emanation.

[19] And Allaah made the ground an [open] expanse for you,

[20] in order {so} that you [may] travel along mountain-valley-pass ways of it.”’

[21] Noah said ‘My Lord, truly, they [have] disobeyed me and made themselves carefully follow him who his {whose} wealth and ~~his~~ {~~whose~~} children haven’t increased him [in anything] {have increased him in nothing} except {but} continuing loss.

[22] And they [have] plotted a mighty plot,

[23] and said “*Don’t* leave your gods, and *don’t* leave *Wadd* and not {nor} *Suwaa’* and not {nor} *Yaghoo<u>th</u>* and *Ya’ooq* and *Nasr*.”

[24] And they [have] certainly caused many to go astray, and [so] don’t increase the wrongdoers [in anything] except {but} straying.’

[25] Due to what [there was of] their offences, they were drowned then made to enter a Fire. So they hadn’t found {they had found no} helpers for themselves other and better than {besides} Allaah.

[26] And Noah said ‘My Lord, don’t leave a resident upon the Earth from the disbelievers.

[27] Truly, if You leave them, they will cause Your slaves to go astray, and will not beget [anyone] {will beget none} except {but} one who is immoral—a staunch disbeliever.

[28] My Lord, forgive for me and for [the] ones who begat me {my **biological parents**} and for whoever entered my house [as] a believer, and for the believing men and the believing women, and don’t increase the wrongdoers [in anything] except {but} ruin.’

572.1

(72) Al Jinn [The Jinn]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Say ‘It was {has been} revealed to me *that* a small group of the *jinn* made itself listen carefully, then they said “Truly, We [have] heard an amazing Qur'aan.

[2] It guides to ~~the~~ righteousness, so we [have] believed in it, and we **will not** associate [any]one with our Lord.

[3] And *that* [the] Majesty of our Lord will have been exalted {**is exalted**}. He didn’t take a female companion for Himself, and not {nor} a son.

[4] And *that* our foolish {~~the foolish of us~~} used to say something outrageous about Allaah.

[5] And *that* we thought [for certain] ~~[it to be the case]~~ **that** ~~the~~ man and ~~the~~ *jinn* **would not** say a lie about Allaah.

[6] And *that* there were **adult males** of ~~the~~ man they {who} would take refuge in **adult males** of the *jinn*, so they increased them in being overcome [with harm].

[7] And *that* they thought [for certain] like what {just as} you [all] thought [for certain]~~—[it to be the case]~~ **that** Allaah **will not** resurrect [any]one.

[8] And *that* we wormed our way to ~~the~~ heaven, then found it ~~it was~~ filled [with] a severe guard and burning flames.

Note: *lamasa* (touch with the hand) is used figuratively to describe approaching as though edging forward carefully, feeling with the hands.

[9] And *that* we used to sit down [in] sitting-places of it for [the purpose of] listening, so whoever makes himself listen now, he finds a burning flame [as] a lookout for him.

[10] And *that* we don't know was bad intended {whether bad was intended} [in connection] with {for} whoever is on ~~the~~ Earth, or their Lord intended righteousness [in connection] with {for} them.

[11] And *that* from [among] us are the ~~ones who are~~ righteous, and from [among] us are other and baser than that. We were {have been} [of] split paths.

[12] And *that* we thought [for certain] ~~[it to be the case]~~ **that** we **will not** elude Allaah on ~~the~~ Earth, and we **will not** elude Him [by] flight.

[13] And *that* →**when**← we heard the guidance, we believed in it. So whoever believes in his Lord, then {~~well,~~} he doesn't fear diminution, and not {nor} being overcome [with harm].

573.14

[14] And *that* from [among] us are the ones who submitted {Muslims}, and from [among] us are the ones who declined. So whoever submitted, then those aimed at right guidance.

[15] And as for the ones who declined, then {~~well~~} they will have been firewood for Hell."

[16] And **that if** they had been steadfast on the Path, We would have *given* them abundant water to drink,

Note: Continuing from verse 1.

[17] in order that We {so as to} try them in [relation to] {concerning} it. And whoever turns aside from [~~the~~] remembering ~~of~~ his Lord, He will make him enter a vehement punishment.

[18] And *that* the mosques [belong] to Allaah, so don't supplicate [any]one [along] with Allaah.

[19] And *that* →**when**← [the] slave of Allaah stood supplicating Him, they were near to becoming a compacted mass over him.'

[20] Say 'I only supplicate my Lord, and I don't associate [any]one with Him.'

[21] Say 'Truly, I don't have authoritative power [of] harm and not {nor} right guidance for you—'

[22] (Say 'Truly, [any]one **will not** guarantee me protection {**no-one will** guarantee me protection} from Allaah, and I **will not** find one who is taken as a refuge other and better than {besides} Him.')

[23] '—[nothing] except {but} a conveyance from Allaah, and His Messages.' And whoever disobeys Allaah and His Messenger, then {~~well~~} truly, there will be [the] fire

of Hell for him {he will have [the] fire of Hell}, [~~in a state of~~] **staying** in it perpetually—forever.

[24] To the point that, ↓when↓ they will have seen what they are promised, then they **will** know who is weaker [in] helper and fewer [in] number.'

[25] Say 'I know not is what you are being promised near {whether what you are being promised is near}, or {whether} my Lord will assign a [length of] time for it.'

[26] Knower of the Unseen, so He doesn't make [any]one attain knowledge concerning His Unseen,

[27] except him whom He had approved—namely a Messenger. Then truly, He makes {would make} a lookout travel along from between his two hands {directly in front of him} and from behind him,

[28] in order {so} that He [might] know ~~[it to be the case]~~ **that** they [had] certainly conveyed the Messages of their Lord. And He encompassed what was present with them and enumerated everything [as] a number.

574.1

(73) Al Muzzammil [The One who Wraps Himself in his Garment]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Oh you, the one who wraps himself in his garment.

[2] Stand [in] the night [all] except {but} a little.

[3] Half of it, or reduce a little from it,

[4] or increase upon it, and recite the Qur'aan [in] a slow, measured recitation.

[5] Truly, We **will cast**→ a heavy speech upon you.

[6] Truly, [the] rising-up of the night ~~it~~ is [the] hardest thing [for] a treading on [the *nafs*], and [the] most upright thing [for] saying [things].

[7] Truly, in the day there is lengthy occupation for you {you have a lengthy occupation in the day},

[8] and [yet] mention [the] Name of your Lord, and devote yourself to Him [with] intense devotion.

[9] [The] Lord of the East and the West. There is no god except {but} Him, so take Him for yourself [as] ~~a~~ Trustee.

[10] And be patient over what they say, and cut off relations with them [with] a comely cutting-off.

[11] And leave Me and the ones who falsely denied (possessors of ease and plenty) and keep giving them a little respite.

[12] Truly, present with Us are shackles, and a Hellfire,

[13] and a food having {of} a thing that chokes, and a painful punishment,

[14] [on the] Day the ground and the mountains quake, and the mountains will have become a heap of piled-up, cascading sand.

[15] Truly, We sent a Messenger to you [as] a witnesser over you, like what {just as} We sent a Messenger to Pharaoh.

[16] Then Pharaoh disobeyed the Messenger, so We seized him [with] a hurtful seizing.

[17] So, if you will have disbelieved, how will you guard yourselves [against] a Day it {that} makes ~~the~~ children grey-haired?

[18] The heaven will ~~be a thing that~~ rends {rend} itself asunder by [reason of] {because of} it. His promise will [ever] have been ~~a thing that is~~ done.

[19] Truly, this is a means of reminding. So whoever will have wished {**wishes**} [to], ~~he~~ will have taken {**takes**} for himself a way to his Lord.

575.20

[20] Truly, your Lord knows *that* you stand [a little] less than two thirds of the night, and a half of it, and a third of it, and [so do] a particular group of those who are with you. And Allaah determines the night and the day. He knew ~~[it to be the case]~~ **that** you **will not** keep count of it, so He [has] returned His Favour upon you. So recite that which of the Qur'aan will have been easy {**is easy**}. He knew ~~[it to be the case]~~ **that** there **will** be ill [ones] from [among] you, and others striking out on the Earth, seeking for themselves [some] of [the] Grace of Allaah, and others fighting in [the] Way of Allaah, so recite that which of it will have been easy {**is easy**}. And establish the ritual prayer, and give the *zakaah*, and lend Allaah a goodly loan. And whatever a good [thing] you send ahead for your souls, you will find it with Allaah. It will be better and greater [as] remuneration. And ask Allaah for forgiveness. Truly, Allaah is Forgiving, Specifically-Merciful.

(74) Al Muddaththir [The One who Envelops Himself in his Mantle]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Oh you, the one who envelopes himself in [his] mantle,

[2] stand up, then warn,

[3] and then magnify your Lord,

[4] and then [ritually] cleanse your garments,

[5] and then shun the filth of idolatry.

Note: See Tafseer al Jalaalayn and Taseer ibn Katheer.

[6] And don't bestow a favour seeking to procure more.

[7] And then be patient for your Lord.

[8] Then ↓when↓ the Horn will have been sounded into,

[9] then on that Day, that will be a difficult Day.

[10] Not easy upon the disbelievers.

[11] Leave Me and him whom I created [as] one alone,

[12] and assigned for him wealth **made ample**,

[13] and sons ~~**ones**~~ **who are present**,

[14] and facilitated a facilitation for him.

[15] Then [later] {Thereafter}, he longs ~~[for it to be the case]~~ **that** I give <for Me to give> more.

[16] Certainly not! Truly, he was {has been} an obstinate one to Our signs.

[17] I **will** make *Sa'oodaa* come upon him.

Note: *Sa'oodaa* is a certain mountain in Hell, consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and he will do this forever. It is of one live coal. The unbeliever will be compelled to ascend it, and will be beaten with iron rods, and whenever he puts his leg upon it, it will dissolve as high as the lower part of his hip, and will then become replaced whole and sound.

576.18

[18] Truly, he mulled [things over] and decided.

[19] So he will have been killed {may he be killed}, how he decided!

[20] Then [later] {And again}, he will have been killed {may he be killed}, how he decided!

[21] Then [later] {Thereafter}, he looked.

[22] Then [later] {Thereafter}, he frowned and scowled.

[23] Then [later] {Thereafter}, he turned [his] back and considered himself great,

[24] then said ‘This is not except {but} sorcery it {which} has been handed down.

[25] This is not except {but} [the] speech of ~~the~~ human being{s}.’

[26] I **will** make him suffer *Saqar*.

[27] And what will have brought you to know what *Saqar* is?

[28] It doesn’t cause [anything] to be left as is, and it doesn’t leave [it] alone.

[29] A scorching for the human skin.

[30] Over it are nineteen.

[31] And We didn’t make [anyone] {made no-one} except {but} Angels [as] attendants of the Fire, and We didn’t stipulate their exact number except [as] {for any reason other than to be} a *fitnah* for those who [have] disbelieved, in order {so} that those who were given the Book [would] become certain, and those who [have] believed [would] increase themselves [in] *eemaan* [**believing**] {Faith}, and those who were given the Book (and the believers) don’t {wouldn’t} cause themselves to have unsettling doubt, and in order {so} that those who in their {in whose} hearts is a sickness (and the disbelievers) [would] say ‘Whatever did Allaah intend by this [as] a similitude?’ Like this, Allaah causes whomever He wishes to go astray, and guides whomever He wishes. And he **doesn’t** know {**no-one knows**} [the] forces of your Lord except {but} Him. And it **is not** except {but} [the] reminder for the human being.

[32] No! By the moon.

[33] By the night, ←when it retreated.

Note: *iTH* for the past here, and *iThaa* for future in the next verse.

[34] By the dawn ↓when↓ it will have shone {**shines**}—

[35] truly, it is one of the *greatest* [things].

[36] A warning to the human being.

[37] To whomever of you wished ~~[it to be the case]~~ **that** he {to} make himself advance, or make himself regress.

[38] Each soul is a pledge for what it will have earned,

[39] except [the] companions of the right hand,

[40] in Gardens, asking one another

[41] about the criminals.

[42] ‘What landed you in *Saqar*?’

[43] They will have said ‘We haven’t been from [among] the ones who prayed.

[44] And we didn’t use to feed the destitute.

[45] And we used to wade [into vain discourse] with the ones who waded [into vain discourse].

[46] And we used to falsely deny [the] Day of ~~the~~ Recompense,

[47] until the Certainty came to us.’

577.48

[48] So [the] intercession of the intercessors **doesn’t** benefit them.

[49] So what [reason is there] for them {reason do they have for} **turning away [in spirit]** from the means of reminding,

[50] like that {as if} they were panicked donkeys

[51] they {which} fled from a lion?

[52] Rather, every man of them wants [it to be the case] **that** he is {to be} given spread-open scriptures.

[53] Certainly not! Rather, they don’t fear the Hereafter.

[54] No! Truly, it is a means of reminding.

[55] So whoever will have wished {**wishes**} [to], will have remembered {**remembers**} it.

[56] And [yet] they **don’t** remember except [in the case] **that** <unless> Allaah wills [it]. He is [the One] worthy of ~~the~~ *taqwaa*, and [the One] worthy of ~~the~~ forgiveness.

(75) Al Qiyaamah [The Standing]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] No. I swear by [the] Day of ~~the~~ Standing.

[2] And no. I swear by the constantly reproaching soul.

[3] Does the human reckon ~~[it to be the case]~~ **that** We **will not** gather his bones?

[4] Yes indeed [We will]—[As] Ones Who have {having} power over **that** We make <Our making> right his [very] fingertips.

[5] Nay, rather the human wants to act immorally [in the time] in front of him.

[6] He asks ‘When is [the] Day of ~~the~~ Standing [exactly]?!’

[7] So, ↓when↓ the sight will have become dazzled,

[8] and the moon will have become eclipsed,

[9] and the sun and the moon will have been united—

[10] on that Day, the human says ‘Where is the place of fleeing?’

[11] Never! There is no place of refuge.

[12] On that Day, the fixed resting place is to your Lord.

[13] On that Day, the human will be informed [in connection] with {of} what he sent ahead and held back.

[14] Rather, the human will be an insight against his soul,

[15] ~~and~~ [even] **if** he will have **offered** his excuse.

[16] Don’t move your tongue around with it, in order that you {so as to} hasten with it.

[17] Truly, [the responsibility for] its assembly and its recitation is upon Us.

[18] So, ↓when↓ We will have recited {**recite**} it, then make yourself carefully follow its recitation.

[19] Then [later] {Thereafter}, truly, [the responsibility for] its exposition is upon Us.

578.20

[20] No! Rather, you love the thing which is present {the here and now}

[21] and leave the Hereafter.

[22] Faces on that Day will be ~~ones that are~~ radiant. {,}

[23] ~~Ones which are~~ looking at their Lord.

[24] And faces on that Day will be ~~ones that are~~ scowling,

[25] thinking [for certain] ~~[it to be the case]~~ **that** a **back-breaking thing** will be done to them.

[26] Certainly not! ↓When↓ it will have reached the collar bone,

[27] and it will have been said ‘Who is an incantator?’

[28] And he will have thought [for certain] *that* it was the [mutual] parting,

[29] and the shank will have made itself intertwine with the shank—

[30] on that day, the driving place will be to your Lord.

[31] So, he didn't attest to the truth, and didn't perform the ritual prayer,

[32] ~~and~~ but he falsely denied and turned himself away,

[33] then [later] {and thereafter} went to his family, swaggering.

[34] More appropriate for you, then more appropriate.

[35] Then [later] {And again}, more appropriate for you, then more appropriate.

Note: These are mocking, threatening warnings against his swaggering.

[36] Does the human reckon ~~[it to be the case]~~ **that** he will be left roaming at will?

[37] Hasn't he been a drop [of semen] it {which} was being emitted?

[38] Then [later] {Thereafter}, it became an *'alaqah*, then He created then fashioned,

[39] then made of it the two sorts: the male and the female.

[40] **Is** that not One Who has power over **that** He causes <His causing> the dead to live?

(76) Al Insaan [The Human]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Did a period of ~~the~~ time pass over the human [in which] he hadn't been a thing that was mentioned?

[2] Truly, We [have] created the human from a drop of mixtures. We Ourselves will test him {to test him Ourselves}, so We [have] made him hearing, seeing.

Note: See Tafseer al Jalaalayn for sentence structure.

[3] Truly, We [have] guided him [to] the Way, whether he is ~~one who is~~ thankful and whether {or} an ingrate.

[4] Truly, We [have] prepared chains, and shackles, and a Blazing Fire for the disbelievers.

[5] Truly, the ~~ones who were~~ pious will drink from a cup its {whose} admixture will have been camphor.

[6] A spring [the] slaves of Allaah will drink at ~~it~~ {at which the slaves of Allaah will drink}. He will cause it to flow forth {, which He will cause to flow forth} [in] a flowing forth.

[7] They fulfil ~~the~~ vow{s}, and they fear a Day its {whose} bad will have been ~~a thing that was~~ widespread.

[8] And they feed the food, despite love of it, [to] a destitute one, and an orphan, and a prisoner.

[9] 'We feed you only for [the] Face of Allaah. We don't want ~~a~~ recompense from you, and not {nor} gratitude.

[10] Truly, we fear from our Lord a frown-inducing, distressful Day.'

[11] So Allaah will have protected them from [the] bad of that ~~the~~ Day, and will have caused them to experience radiancy and happiness.

[12] And He will have recompensed them [with] a Garden and silk by [reason of] {because of} what→ {the fact that} they [had] had patience.

[13] **Reclining** in it upon ~~the~~ couches, they will not see sun in it {. In which they will not see sun}, and not {nor} bitter cold.

[14] And its {whose} shades will be ~~things which are~~ **near** above them, and its {whose} fruit clusters will have been made to hang down [in] a low hanging.

[15] And circulated upon {among} them will be vessels of silver, and goblets they {that} will have been crystals—

[16] crystals of silver they will have repeatedly determined ~~a~~ multiple measure{s} [for] ~~them~~ {for which they will have repeatedly determined ~~a~~ multiple measure{s}}.

[17] And in it {which} they will be given a cup to drink its {whose} admixture will have been ginger.

[18] A spring in it {In which is a spring} named *Salsabeel*.

Note: *tusammaa* is imperfect, as it is constantly named so.

[19] And youths **made immortal** will be circulated upon {among} them. ↓When↓ you will have seen them, you will have reckoned them [to be] **scattered** pearl{s}.

[20] And ↓when↓ you will have seen {up} **there**, you will have seen delight and a great Dominion.

[21] Greened garments of fine silk and [heavy] silk brocade will be ~~things which are~~ upon them. And they will have been bedecked [in] bracelets of silver, and their Lord will have given them a pure and purifying drink.

[22] ‘Truly, this was remuneration for you, and your striving was ~~a thing that was~~ appreciated.’

[23] Truly We, *We* will have sent down {~~**send down**~~} the Qur'aan upon you [in stages] [in] a [stage-by-stage] sending down.

Note: See 17:82

[24] So be patient for [the] Judgment of your Lord, and don’t obey a sinner or ingrate from [among] them.

[25] And mention [the] Name of your Lord [the] time before sunrise and [in the] evening,

580.26

[26] and then prostrate to Him [part] of the night, and glorify Him [in] a long night [of ritual prayer].

[27] Truly, these love the thing which is present {the here and now} and leave behind them a heavy Day.

[28] *We* created them and strengthened their form, and ↓when↓ We will have willed {**will**}, We will have changed {**change**} their similitudes [with] a change.

[29] Truly, this is a means of reminding. So whoever will have wished {**wishes**} [to], he will have taken {**takes**} for himself a way to his Lord.

[30] And you **don’t** wish except [in the case] **that** <unless> Allaah wills [it]. Truly, Allaah will have [ever] been All-Knower, All-Wise.

[31] He makes whomever He wishes enter into His Mercy. And the wrongdoers—He [has] prepared a painful punishment for them.

(77) Al Mursalaat [The Sent Ones]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the Ones Who are Sent {Sent Ones}, [in] waves,

Note: Like the billowing hairs of a mane.

[2] then the violent, **blowing storms**.

[3] By the dispersers of a dispersing,

[4] then the distinguishers [of] a distinction,

[5] then the ones who **communicate** the reminding;

[6] an excuse or a warning—

[7] truly, what you are being promised ~~is a thing which~~ will *occur*.

[8] So ↓when↓ the stars will have been obliterated,

[9] and ↓when↓ ~~the~~ heaven will have been rent asunder,

[10] and ↓when↓ the mountains will have been scattered,

[11] and ↓when↓ the Messengers will have been given a time.

[12] For what Day was it {has it been} specified?

[13] For [the] Day of ~~the~~ Distinguishing.

[14] And what will have brought you to know what [the] Day of ~~the~~ Distinguishing is?

[15] Woe on that Day to the ones who falsely deny.

[16] Haven't We destroyed the people of former ages?

[17] Then [later] {Thereafter}, We would make the later ones follow them.

[18] We will do like that {likewise} with the criminals.

[19] Woe on that Day to the ones who falsely deny.

581.20

[20] Haven't We created you from a vile fluid,

[21] then made it [be] {placed it} in a firmly-established resting place

[22] up to a **known**, [decreed] time?

[23] So, We determined—so [We are] the most excellent of the determiners.

[24] Woe on that Day to the ones who falsely deny.

[25] Have We not made ~~the~~ Earth a container

[26] of living [ones] and dead [ones],

[27] and made towering, firmly-fixed mountains [be] {placed towering, firmly-fixed mountains} in it, and given you sweet water to drink?

[28] Woe on that Day to the ones who falsely deny.

[29] Set yourselves on your way to what you used to falsely deny.

[30] Set yourselves on your way to a shadow having three branches;

[31] not shady, and it doesn't avail against ~~the~~ flame{s}.

[32] Truly, it pelts with sparks like ~~the~~ palace {palaces},

[33] like that {as if} they were [dark-] yellow camels.

[34] Woe on that Day to the ones who falsely deny.

[35] This is [the] Day they don't speak,

[36] and it isn't permitted for them so they [can] {to then} make excuses for themselves.

[37] Woe on that Day to the ones who falsely deny.

[38] 'This is [the] Day of ~~the~~ Distinguishing. We [have] gathered you and the people of former ages.

[39] So if there is a plan for you {you have a plan}, then plot [against] Me.'

[40] Woe on that Day to the ones who falsely deny.

[41] Truly, the ones who have *taqwaa* {are fearfully aware} will be ~~in~~ [amongst] shade and springs,

[42] and sweet fruits of whatever they ardently desire for themselves.

[43] 'Eat and drink [in] unalloyed enjoyment by [virtue of] what you used to perform.'

[44] Truly, like that {in this manner,} We recompense the persistent doers of good.

[45] Woe on that Day to the ones who falsely deny.

[46] 'Eat, and enjoy yourselves a little. Truly, you are criminals.'

[47] Woe on that Day to the ones who falsely deny.

[48] And ↓when↓ it will have been said to them 'Bow' they don't {~~can't~~} bow.

[49] Woe on that Day to the ones who falsely deny.

[50] So in what narration after it will they believe?

Juz 30

582.1

(78) An-Naba' [The News]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] About **what** [exactly] are they questioning one another?

[2] About the tremendous news.

[3] The one which they ~~are ones who~~ differ in [relation to] {concerning} it {which} {concerning which they ~~are ones who~~ differ}.

[4] No! They **will** know.

[5] Then [later] {And again}, no! They **will** know.

[6] Have We not made the ground a spread-out thing,

[7] and the mountains [as] pegs,

[8] and created you twos of a pair,

[9] and made your sleep [as] a rest,

[10] and made the night [as] a garment,

[11] and made the day [for] livelihood,

[12] and built above you seven strong ones,

[13] and made a fiercely-burning lamp,

[14] and caused copiously-flowing water to be sent down from the rain clouds,

[15] in order that We {so as to} bring out grain and vegetation by [means of] it,

[16] and gardens of intertwining foliage?

Note: *alfaafaa* is an adjective.

[17] Truly, [the] Day of ~~the~~ Distinguishing will have been the appointed time and place.

[18] [The] Day the Trumpet is blown into, so you come [in] crowds.

[19] And ~~the~~ heaven will have been opened, so will have become gates.

[20] And the mountains will have been moved from their places, then become [as] a mirage.

[21] Truly, Hell will have been an instrument of ambush.

[22] A place of return for the ones who transgressed inordinately.

[23] **Staying** in it [for] ages.

[24] They don’t taste coolness in it {In which they don’t taste coolness}, and not {nor} a drink,

[25] except scalding water and pus,

[26] [as] ~~a~~ commensurate recompense.

[27] Truly, they were not anticipating an accounting,

Note: *kaanoo* for continuous.

[28] and they falsely denied Our signs [in] a false denying.

[29] And everything: We enumerated it [in] a Book.

[30] ‘So taste, for We **will not** give an increase to you [in anything] except {but} punishment.’

583.31

[31] Truly, for the ones who have *taqwaa* {are fearfully aware} there will be an attainment.

[32] Gardens and grapevines,

[33] and equally-aged, buxom maidens,

[34] and a brimming cup.

[35] They don’t hear idle talk in them {In which they don’t hear idle talk, and no {nor} lying—

[36] [as] ~~a~~ recompense from your Lord. An accounting, Hand-given gift.

[37] [The] Lord of the heavens and ~~the~~ Earth and what is between them both—the All-Merciful. They don’t have authoritative power [of] address from Him

[38] [the] Day the Spirit and the Angels stand [in] row. They don’t speak for themselves, except him whom the All-Merciful will have permitted, and he will have said constant truth.

[39] That is the True Day, so whoever will have wished {**wishes**} [to], he will have taken {**takes**} for himself a place of return to his Lord.

[40] Truly, We warned you of a near {an imminent} punishment. [The] Day the man looks at what his two hands [had] sent ahead, and the disbeliever says ‘Oh, would that I had been dust.’

(79) An-Naazi'aat [The Ones who Pull Out]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the ones who pull out, [as] a drowning.

Note: See Tafseer ibn Katheer.

[2] By those that smoothly draw out [with] a smooth drawing-out.

Note: Like pulling a bucket by hand from a well.

[3] By the gliders gliding,

[4] then the ones who precede [in] preceding,

[5] then the directors of an affair—

[6] [the] Day the Quaking quakes,

[7] the one coming behind follows it.

[8] On that Day, hearts ~~are things that~~ throb.

[9] Their sights are ~~things which are~~ **humble**.

Note: See 68:43 for reverse order.

[10] They say 'Will we be ~~ones who are~~ *returned back* into the former state / in the digging {grave}?

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for difference of opinion on *<u>h</u>aafirah*.

[11] Huh? When we will have become decayed bones?'

[12] They will have said 'This would be a losing return [to life] in that case.'

[13] Then it is only a single Cry.

[14] Then, behold! they are on the surface of the Earth.

Note: See Lane's Lexicon.

[15] Did {Has} [the] tale of Moses come to you?

584.16

[16] ←When {The time when} his Lord called out to him in the **hallowed** valley of Tuwaa

[17] 'Go to Pharaoh. Truly, he [has] transgressed inordinately.

[18] Then say “Is there an inclination for you {Do you have an inclination} towards [the case] **that** you purify <your purifying> yourself?

[19] And [that] I guide you to your Lord, so you become in a state of dread?”’

[20] So he showed him the greatest sign,

[21] then he falsely denied and disobeyed.

[22] Then [later] {Thereafter}, he turned his back, striving.

[23] Then he gathered, then called out,

[24] then said ‘I am your lord the most high.’

[25] So Allaah seized him [as] an exemplary punishment [for] the Hereafter and [for] the first [life].

[26] Truly, there is a *lesson* in that for him who is in a state of dread.

[27] Are you a harder creation, or the heaven? He built it,

[28] ~~He~~ raised its ceiling height, then levelled it,

[29] and made its night dark, and brought out its morning light.

[30] And the ground after that, He spread it out {And after that, He spread out the ground}.

[31] He brought out from it its water and its pasture,

[32] and the mountains, He made them firmly based {and made the mountains firmly based}—

Note: When used to describe a ship, *arsaa* means to anchor.

[33] [as] a means of provision for you and for your grazing livestock.

[34] So ↓when↓ the Greatest Catastrophe will have come—

[35] [the] Day the human keeps in mind what he strove [for],

[36] and the Hellfire will have been brought out into the open for whoever sees—

[37] then, as for him who [had] transgressed inordinately,

[38] and preferred the life of the world,

[39] then truly, the Hellfire—it is the abode.

[40] And as for him who [had] feared [the] standing place of his Lord, and forbade the soul from ~~the~~ whim{s},

[41] then truly, the Garden—it is the abode.

[42] They ask you about the Hour ‘When will its **fixed time** be [exactly]?!’

[43] In **what** [position] are you with respect to its mention [exactly]?

[44] To your Lord [belongs knowledge of] its **ultimate time**.

[45] You are only a Constant Warner of him who is in dread of it.

[46] [The] Day they see it, it is like that {as if} they haven’t tarried except {but} an evening or its forenoon.

585.1

(80) ’Abasa [He Frowned]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] He frowned and turned himself away,

[2] [for reason] **that** {because} the blind man came to him.

[3] And what brings you to know? *Perhaps* (hopefully) he would purify himself,

[4] or keep [it] in mind, so the reminder would benefit him.

[5] As for him who thought himself to be independent,

[6] then *you* make yourself give attention to him,

Note: Form V imperfect

[7] and [yet] it **is not** upon you {you **are not** accountable} [the case] **that** he doesn’t purify himself <for his not purifying himself.>

[8] And as for him who came to you, going quickly,

[9] and *he* was in a state of dread,

[10] then *you* make yourself turn your attention away from him.

Note: Form V imperfect

[11] No! Truly, it is a means of reminding

[12] (so whoever will have wished {**wishes**} [to], will have remembered {**remembers**} it)

[13] on **honoured** leaves,

[14] **elevated**, **[ritually-] purified**,

[15] in the hands of Scribes,

[16] honourable, pious.

[17] He will have been killed the human {May the human be killed}. What made him ungrateful?!

Note: *maa akfara-hu* is one of the two patterns of *af'aal at-ta'ajjub*.

[18] From what thing did He create him?

[19] From a drop [of semen] He created him, then proportioned him.

[20] Then [later] {Thereafter}, He made the way easy for him.

[21] Then [later] {Thereafter}, He caused him to die, then caused him to be buried.

[22] Then [later] {Thereafter}, ↓when↓ He will have wished {**wishes**}, He will have revivified {**revivifies**} him.

[23] No! He [has] not yet {hasn't yet} completed what He ordered him.

[24] So the human should look at his food—

[25] *that* We poured the water [in] a pouring,

[26] then [later] {then subsequently} We split apart the earth [in] a splitting apart,

[27] then caused grain to grow in it,

[28] and grapevine and fresh greens,

[29] and olive and date-palm,

[30] and densely-foliaged gardens,

[31] and sweet fruit and fodder,

[32] [as] ~~a~~ provision of necessities for you and for your grazing livestock.

[33] So ↓when↓ the **deafening Cry** will have come—

[34] [the] Day when the man flees from his brother,

[35] and his mother and his father,

[36] and his female companion and his sons—

[37] for every man of them on that Day there will be a matter it {that} makes him sufficiently occupied.

[38] On that Day, faces ~~will be things that~~ shine,

[39] **laughing**, **being gladdened** [by glad tidings].

[40] And faces on that Day, there will be drifting dust upon them.

[41] Black, smoke-infused dust will come upon them.

[42] Those, *they* are the **immoral** disbelievers.

586.1

(81) At-Takweer [The Folding Up]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ↓When↓ the sun will have been folded up,

[2] and ↓when↓ the stars will have become poured out,

Note: *kadara* means to pour out water. See verse 16.

[3] and ↓when↓ the mountains will have been moved from their places,

[4] and ↓when↓ the full-term camels will have been left unattended,

[5] and ↓when↓ the wild beasts will have been gathered,

[6] and ↓when↓ the seas will have been set ablaze,

[7] and ↓when↓ the souls will have been paired up,

[8] and ↓when↓ the girl who was buried alive will have been asked

[9] by [reason of] {for} which punishable misdeed she was killed {for which punishable misdeed she was killed}.

[10] And ↓when↓ the registers will have been spread open,

[11] and ↓when↓ the sky will have been stripped off,

Note: *kuSHiTa* also describes removing the skin of an animal, indicating the thinness of the atmosphere relative to the Earth.

[12] and ↓when↓ the Hellfire will have been set ablaze,

[13] and ↓when↓ the Garden will have been brought near—

[14] a soul will have known what it caused to be present.

[15] So no, I swear by the repeatedly receding [planets]

[16] (the ones that run quickly [on fluid], the ones that sweep clean and destroy, and hide themselves),

Notes: Space-time, in which stars and planets move, is now thought to be a super-fluid.

al kunnas are planets like Jupiter, whose gravitational pull draws in asteroids, with the effect of 'sweeping up' its surrounds. See Lane's Lexicon.

[17] and [by] the night ↓when↓ it will have come and gone {**comes and goes**},

[18] and [by] the morning ↓when↓ it will have gradually breathed in {**gradually breathes in**}—

[19] truly, it is [the] *speech of an honourable Messenger*.

[20] [A] possessor of strength in the vicinity of [the] Possessor of the firmly-established Throne.

[21] One who is obeyed {up} **there**, trustworthy.

[22] And your companion **isn't** possessed.

[23] And he *certainly* saw him on the *mubeen* {**clear**} horizon.

[24] And he **isn't** a begrudger on [the subject of] {concerning} the Unseen.

[25] And it **isn't** the speech of a stoned-at devil.

[26] So where are you going?

[27] It is not except {but} a reminding for the Worlds [of man and *jinn*].

[28] For whoever of you will have wished {**wishes**} **that** he {to} be steadfast.

[29] And you **don't** wish except [in the case] **that** <unless> Allaah, the Lord of the Worlds [of man and *jinn*], wills [it].

587.1

(82) Al InfiTaar [The Splitting Itself Open]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ↓When↓ ~~the~~ heaven will have split itself open,

[2] and ↓when↓ the stars will have gradually dispersed,

[3] and ↓when↓ the seas will have been made to burst forth,

[4] and ↓when↓ the graves will have been strewn around—

[5] a soul will have known what it [had] sent ahead and [~~had~~] held back.

[6] Oh you, the human, what [has] deceived you [in connection] with {about} your generous Lord?

[7] The One Who created you, then fashioned you, then balanced you.

[8] In whatever shape what {that} He wished, He assembled you.

[9] No! Rather, you falsely deny the Recompense.

[10] And [yet] truly, there are *guardians* over you;

[11] ~~ones who are~~ noble, writers,

[12] they {who} know what you do.

[13] Truly, the ~~ones who were~~ pious will be in *delight*,

[14] and truly, the **profligates** will be in *Hellfire*,

[15] suffering it [on the] Day of ~~the~~ Recompense,

[16] and they will **not be absentees** from it {~~from which they will not be **absentees}**~~.

[17] And what will have brought you to know what [the] Day of ~~the~~ Recompense is?

[18] Then [later] {And again}, what will have brought you to know what [the] Day of ~~the~~ Recompense is?

[19] [The] Day a soul doesn't have authoritative power [of] a [single] thing for a soul. And the command on that Day is for Allaah.

(83) Al MuTaffifeen [The Ones who Give Short Measure]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Woe to the ones who give short measure.

[2] Those who, ↓when↓ they will have taken for themselves a volumetric measure {**take for themselves a volumetric measure**} due from the people, exact in full.

[3] And [yet] ↓when↓ they will have given them by volumetric measure {**give** them **by volumetric measure**}, or will have given them by weight {**give** them **by weight**}, they make it cause a loss.

[4] Don't those think *that* they ~~are ones who~~ will be resurrected

[5] for a tremendous Day?

[6] [The] Day the people stand for [the] Lord of the Worlds [of man and *jinn*].

[7] No! Truly, the record of the **profligates** *is in Sijjeen*.

[8] And what will have brought you to know what *Sijjeen* is?

[9] An **inscribed** book.

[10] Woe on that Day to the ones who falsely denied.

[11] Those who falsely deny [the] Day of ~~the~~ Recompense.

[12] And he **doesn't** falsely deny {**no-one falsely denies**} it except {but} every sinful, wilful transgressor.

[13] ↓When↓ Our signs were being recited before him, he said '[The] fables of the people of former ages.'

[14] No! Rather, what they used to earn rusted over their hearts.

[15] No! Truly, on that Day they will be ~~ones who are~~ *screened off* from their Lord.

[16] Then [later] {Thereafter}, truly, they will ~~be ones who will~~ *suffer* the ~~H~~ellfire.

[17] Then [later] {Thereafter}, it will be said 'This is ~~the thing~~ {that} which you used to falsely deny ~~it~~.'

[18] No! Truly, the record of the ~~ones who were~~ pious *is in 'Illiyyoon*.

[19] And what will have brought you to know what *'Illiyyoon* is?

[20] An **inscribed** book

[21] the ones ~~who are~~ brought near witness it {which the ones ~~who are~~ brought near witness}.

[22] Truly, the ~~ones who were~~ pious will be in *delight*,

[23] upon ~~the~~ couches—looking.

[24] You will recognise [the] radiance of ~~the~~ delight in {on} their faces.

[25] They are given [some] ~~of~~ **sealed**, choice wine to drink,

[26] its {whose} seal is musk (and for the sake of that then the viers should vie)

[27] and its {whose} admixture is of *Tasneem*—

[28] a spring the ones ~~who are~~ brought near will drink at ~~it~~ {at which the ones ~~who are~~ brought near will drink}.

[29] Truly, those who committed crime used to laugh at those who [have] believed.

[30] And ↓when↓ they passed by them, they would wink at one another.

[31] And ↓when↓ they returned back home to their family, they returned back home jesting.

[32] And ↓when↓ they saw them, they said ‘Truly, these are ~~ones who went~~ *astray*.’

[33] And [yet] they were not sent [as] guardians over them.

[34] So [on] the Day, those who believed laugh at the staunch disbelievers,

589.35

[35] upon ~~the~~ couches—looking.

[36] Will the staunch disbelievers have been rewarded for what they used to do?

(84) Al InSHiqaaq [The Becoming Split Apart]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ↓When↓ ~~the~~ heaven will have become split apart,

[2] and ~~will have~~ given ear to its Lord—and it was necessitated by right.

[3] And ↓when↓ the Earth will have been stretched out,

[4] and will have **cast out**→ what was in it, and emptied itself,

[5] and ~~will have~~ given ear to its Lord—and it was necessitated by right.

[6] Oh you, the human, truly, you are ~~one who is~~ toiling towards your Lord [in] toil, then you will ~~be one who~~ meets {meet} Him.

[7] So, as for him who will have been given his book in his right hand,

[8] then [in the near future] he will be called to account [with] an easy accounting,

[9] and will return back to his family, changed, ~~one who was~~ **made happy**.

[10] And as for him who will have been given his book behind his back,

[11] then [in the near future] he will supplicate [for] annihilation,

[12] and he will suffer a Blazing Fire.

[13] Truly, ~~in~~ [amongst] his family he was made happy.

[14] Truly, he thought [for certain] ~~[it to be the case]~~ **that** he **would not** revert back.

[15] Yes indeed [he will]! Truly, his Lord was All-Seeing [in connection] with {of} him.

[16] So no, I swear by the twilight,

[17] and the night and what it will have driven {**drives**} to,

Note: See Tafseer ibn Katheer.

[18] and the moon ↓when↓ it will have become full {**becomes full**}—

[19] you will most definitely embark on a state after a duration of a state.

[20] So what [reason is there] for them {reason do they have} [that] they don't {~~to not~~} believe {for not believing},

[21] and ↓when↓ the Qur'aan will have been recited {**is recited**} before them, [that] they don't {~~to not~~} prostrate {and for not prostrating when the Qur'aan will have been recited {**is recited**} before them}?

[22] Nay, but those who [have] disbelieved falsely deny,

[23] and Allaah is [the] Most Knowing [in connection] with {of} what they keep to themselves.

[24] So grieve them with [tidings of] a painful punishment.

[25] Except those who will have believed and ~~will have~~ performed {~~**perform**~~} ~~the things~~ [deeds] which are righteous {**righteous** deeds}; for them will be {they will have} an un-ended remuneration.

590.1

(85) Al Burooj [The Constellations]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By ~~the~~ heaven, having ~~the~~ constellations,

[2] and the **promised** Day,

[3] and a witnesser, and a thing ~~which is~~ witnessed—

[4] [the] companions of the trench will have been killed {may they be killed: [the] companions of the trench}

[5] (the fire having ~~the~~ fuel)

[6] ←when they were sitting before it

[7] and they were witnesses over {to} what they were doing to the believers.

[8] And they didn't harbour malice against them except {for any reason other than} **that** they would believe <their believing> in Allaah, the Almighty, the Praiseworthy.

[9] The One Whom to *Him* [belongs] the Dominion of the heavens and ~~the~~ Earth. And Allaah is ~~a~~ Witness over everything.

[10] Truly, those who will have persecuted {**persecute**} the believing men and the believing women, then [later] {then subsequently} haven't turned in repentance, then for them will be {they will have} [the] punishment of Hell, and for them will be {they will have} [the] punishment of the burning.

[11] Truly, those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds} for them there are {~~they~~ will have} Gardens; ~~the~~ rivers flowing from under them {from under which rivers flow}. That is the great attainment.

[12] Truly, your Lord's Grasp is *severe*.

[13] Truly He, *He* causes [everything] to initiate, and causes it to return [in a new state],

[14] and He is the Forgiving, the Loving,

[15] Possessor of the Glorious Throne,

[16] Doer of whatever He wants.

[17] Did {Has} [the] tale of the forces come to you—

[18] Pharaoh and Thamood?

[19] Nay, but those who [have] disbelieved are in the act of lying.

[20] And [yet] Allaah ~~is [the] One Who~~ encompasses from behind them.

Note: *min waraa'* is used for a specific location in relation to something else. General locations and quarters are described using *min khalf*.

[21] Nay, but it is a glorious Qur'aan,

[22] in {on} a **Preserved** Tablet.

591.1

(86) AT-Taariq [The Night-Visitor]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the sky and the night-visitor.

[2] And what will have brought you to know what the night-visitor is?

[3] The piercing star.

[4] [For] each soul [there is] not except {but} [that] there is a guardian over it.

[5] So the human should look to **what** [exactly] he was created from!

[6] He was created from a gushing fluid

Note: See 24:45

[7] exiting from between the loins and the female ribs.

[8] Truly, He ~~is One Who~~ has *power* over his return.

[9] [The] Day the secrets are tested [~~against what was expected~~],

Note: See 10:30 and 47:31

[10] then there **won't be** any strength for him {he will have **no** strength} and no {~~nor~~} helper.

[11] By the sky, having ~~the~~ return{s},

Note: See Tafseer ibn Katheer.

[12] and [by] the earth, having ~~the~~ fissure{s} [~~of growing plants~~]—

[13] truly, it is a decisive *Speech*.

[14] And it **isn't** the {a} joke.

[15] Truly, they are devising a plan,

[16] and I am devising a plan.

[17] So keep giving the disbelievers respite. Grant them respite [in] a leisurely manner.

(87) Al A'laa [The Most High]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Glorify [the] Name of your Lord, the Most High.

[2] The One Who created then fashioned,

[3] and the One Who determined then guided,

[4] and the One Who brought out the pasture,

[5] then made it [as] reddish-brown flotsam.

[6] We **will** make you recite so you don't forget,

[7] except whatever Allaah will have wished {**wishes**}. Truly, He knows the openly conspicuous and what is hidden.

[8] And We will facilitate you to ~~the~~ ease.

[9] So remind if the reminder will have benefited {**benefits**}.

[10] Whoever is in a state of dread **will** keep [it] in mind.

[11] And the most wretched one distances himself from it.

[12] The one who will suffer the greatest Fire,

[13] then [later] {then subsequently} ~~he~~ doesn't die in it, and doesn't live.

[14] He will have certainly been successful he who will have purified himself

[15] and mentioned [the] Name of his Lord, then performed the ritual prayer.

Note: See 56:74

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[16] Nay, rather you prefer the life of the world,

[17] and [yet] the Hereafter is better and more lasting.

[18] Truly, this is in the *former* Scriptures—

[19] [the] Scriptures of Abraham and Moses.

(88) Al GHaaSHiyah [The Overwhelming]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Did {Has} [the] tale of the Overwhelmer come to you?

[2] Faces on that Day are ~~things which are~~ humble,

[3] **labouring**, **wearying**.

[4] They suffer a **vehemently hot** fire.

[5] They are given drink from a **scalding** spring.

[6] There **is** not {no} food for them except [some] ~~of~~ bitter, dry thorn

[7] it {which} doesn't fatten up, and ~~it~~ doesn't avail against hunger.

[8] Faces on that Day are ~~ones that are~~ delighted. {;}

[9] ~~Ones which are~~ pleased due to their effort.

[10] In an **elevated** Garden

[11] they don’t hear **idle talking** in it {in which they don’t hear **idle talking};**

[12] in it {which} is a **running** spring;

[13] in it {which} are **raised** couches,

[14] and goblets **put in place**,

[15] and cushions **lined up**,

[16] and fine carpets **spread out**.

[17] So, don’t they look at the camel, how it was {has been} created?

[18] And at ~~the~~ heaven, how it was {has been} raised?

[19] And at the mountains, how they were {have been} set up?

[20] And at the ground, how it was {has been} laid out flat?

[21] So remind. You are only one who reminds

[22] (you **are** not one who has absolute authority over them);

[23] except him who will have turned himself away {**turns himself away**} and disbelieved {**disbelieves**}.

[24] Then Allaah will punish him [with] the greatest punishment.

[25] Truly, to Us is their return.

[26] Then [later] {Thereafter}, truly, upon Us is [responsibility for] their accounting.

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(89) Al Fajr [The Dawn]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the dawn.

[2] By the ten nights.

[3] By the even and the odd.

[4] By the night ↓when↓ it travels at night.

[5] Is there a sworn oath in that {those} for [the] possessor of {~~one having~~} intellect?

[6] Haven’t you seen {considered} how your Lord did {dealt} with ’Aad;

[7] Iram, [the] one possessing ~~the~~ column{s} {Iram—the columns place},

[8] the one which [the] like of it {which} hasn't been created in the lands;

[9] and Thamood—those who hollowed out ~~the~~ rock masses in the valley;

[10] and Pharaoh, [the] possessor of ~~the~~ stakes {the stakes fellow}

[11] —those who transgressed inordinately in the lands,

[12] then caused much ~~of the~~ corruption in them?

[13] So your Lord poured on them [the] whip of punishment.

[14] Truly, your Lord is *on the instrument of ambush*, [watching].

[15] So, as for the human, ↓when↓ [ever] {whenever} his Lord Himself will have tested {**tests**} him, so He will have treated him generously {**treats** him **generously**} and favoured {**favours**} him [with an easy and pleasant life], then he says 'My Lord [has] treated me with generosity.'

[16] And as for ↓when↓ [ever] {whenever} He Himself will have tested {**tests**} him, so He will have restricted {**restricts**} his provision for him, then he says 'My Lord [has] humiliated me.'

[17] Certainly not! Rather, you don't treat the orphan with generosity.

[18] And you don't urge one another to [providing the] food of the destitute one {and don't urge one another to provision of the destitute one's food}.

[19] And you eat ~~the~~ inheritance{s} [as] an eating of an amassing.

Note: See Tafseer al Jalaalayn.

[20] And you love ~~the~~ wealth [with] a copious love.

[21] No! ↓When↓ ~~the~~ Earth will have been crushed [in] a crushing, crushing,

[22] and your Lord, and the Angels will have come row [upon] row.

[23] (And on that Day, Hell will have been brought.) On that Day, the human keeps [it] in mind, and [yet] however will the remembrance [be of benefit] for him?

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[24] He says 'Oh, would that I had sent ahead for my life.'

[25] Then on that Day, anyone doesn't punish {no-one punishes} His punishment.

[26] And anyone doesn't bind {no-one binds} His binding.

[27] 'Oh you, the soul ~~the one which is~~ at ease,

[28] return to your Lord [as] one who is pleased, one who was found pleasing.

[29] Then enter ~~in~~ [amongst] My slaves.

[30] And enter My Garden.'

(90) Al Balad [The Township]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] No, I swear by this ~~the~~ township

[2] (and you are a Freeman in this ~~the~~ township),

[3] and the begetter and what he begat—

[4] We [have] *certainly* created the human in travail.

[5] Does he reckon ~~[it to be the case]~~ **that** anyone **will not** have power {**no-one will** have power} over him?

[6] He says 'I [have] destroyed limitless wealth.'

[7] Does he reckon ~~[it to be the case]~~ **that** one hasn't seen him {no-one] has seen him}?

[8] Have We not made two eyes for him,

[9] and a tongue, and two lips,

[10] and guided him to the two elevated, conspicuous paths?

[11] Then he didn't plunge on upon the steep path.

[12] And what will have brought you to <u>know</u> what the steep path is?

[13] [The] setting free of an enslaved neck,

[14] or feeding on a day having {of} extreme hunger

[15] an orphan possessing near kinship,

[16] or a destitute one—a fellow cleaving to the dust.

[17] Then [later] {Then subsequently} he will have become {**becomes**} from [among] those who [have] believed and [~~have~~] enjoined one another to ~~the~~ patience, and [~~have~~] enjoined one another to ~~the~~ compassion.

[18] Those are [the] companions of the right hand.

Note: See 74:39

[19] And those who [have] disbelieved in Our signs, they are [the] companions of the left hand.

[20] Over them will be a closed-over Fire.

Note: See 104:8.

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(91) ASH-SHams [The Sun]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the sun and its morning light.

[2] By the moon ↓when↓ it will have followed {**follows**} after it.

[3] By the day ↓when↓ it will have openly revealed {**openly reveals**} it.

[4] By the night ↓when↓ it covers it.

[5] By ~~the~~ heaven and what {Who} built it.

[6] By the ground and what {Who} spread it out.

[7] By a {the} soul and what {Who} fashioned it.

Note: See Tafseer al Jalaalayn

[8] then inspired it [with discernment of] its acting immorally and its *taqwaa*—

[9] he who will have purified it will have certainly been successful,

[10] and he who will have buried it will have certainly failed.

[11] Thamood falsely denied by [reason of] {because of} their inordinate transgression,

[12] ←when their most wretched rose to go forth.

[13] Then [the] Messenger of Allaah said to them '[This is] the She-Camel of Allaah, and her given drink.'

[14] Then they called him a liar, then hamstrung her, so their Lord inflicted a crushing destruction on them by [reason of] {because of} their punishable misdeed, and thus He treated them equally.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *sawwaa-haa* (He treated them equally).

[15] And He doesn't fear its final outcome.

(92) Al-Layl [The Night]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the night ↓when↓ it covers.

[2] By the day ↓when↓ it will have become clear {**becomes clear**}.

[3] By what {Who} created the male and the female—

[4] truly, your effort is *diverse*.

[5] So, as for him who will have given by hand and had *taqwaa*,

[6] and attested to the future good,

Note: See Tafseer ibn Katheer.

[7] then We **will** facilitate him to ~~the~~ ease.

[8] And as for him who will have been miserly, and thought himself to be independent,

[9] and falsely denied the future good,

[10] then We **will** facilitate him to ~~the~~ difficulty.

[11] And his wealth **doesn't** avail ~~for~~ him ↓when↓ he will have tumbled.

[12] Truly, [responsibility for] *guidance* is upon *Us*.

[13] And truly, to Us [belong] the *Hereafter* and the first [life].

[14] So I [have] warned you of a raging fire

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[15] he doesn't suffer it except the most wretched {which no-one suffers except {but} the most wretched}—

[16] the one who will have falsely denied and turned himself away.

[17] And the one having *taqwaa* **will** be distanced [from] it.

[18] The one who gives his wealth [in] purifying himself.

[19] And in *his* sight, there **isn't** any {is **no**} favour for anyone it {which} is {should be} repaid.

[20] [There is nothing] except {but} seeking [the] Face of his Lord the Most High.

[21] And [in the *near future*] he will be pleased.

(93) AD-Duhaa [The Forenoon]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the morning light.

[2] By the night ↓when↓ it will have become dark and silent {**is dark and silent**}—

[3] your Lord didn't abandon you, and didn't detest {abandon nor detest you}.

[4] And the *Hereafter* will be better for you than the first [life].

[5] And [in the *near future*,] your Lord will give you by Hand, then you will be satisfied.

[6] Hadn't He found you [as] an orphan, then gave shelter?

[7] And He found you [~~as] one who was~~ going astray, then He guided.

[8] And He found you [~~as] one who was~~ impoverished, then He gave sufficiency.

[9] So, as for the orphan, then don't oppress.

[10] And as for the one who asks, then don't repulse.

[11] And as for your Lord's Favour, then narrate.

(94) ASH-SHarh [The Opening Wide]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Haven't We opened wide your chest for you,

[2] and ~~We~~ laid down your burden off you

[3] (~~the one~~ which creakingly weighed down your back),

[4] and ~~We~~ raised your mentioning for you?

[5] So truly, [along] with ~~the~~ difficulty is ease.

[6] Truly, [along] with ~~the~~ difficulty is ease.

[7] So ↓when↓ you will have become free {**are free**}, then toil,

[8] and then petition to your Lord.

(95) At-Teen [The Fig]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the fig and the olive.

[2] By Mount Sinai.

[3] By this ~~the~~ secure township—

[4] *certainly*, We created the human in [the] best form.

[5] Then [later] {Thereafter}, We will have returned him back [as the] lowest of [the] ~~ones who are~~ low.

[6] Except those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}; for them will be {they will have} an un-ended remuneration.

[7] So what afterwards makes you falsely deny the Recompense?

[8] **Is** not Allaah the most qualified of ~~the~~ judges to judge?

(96) Al ’Alaq [The Leech-like Clot]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Recite ‘In [the] Name of your Lord, the One Who created.

Note: *qara'a* means both to read and to recite. The Messenger of Allaah (s.a.w.s.) initially thought he was being asked to read, so said “I’m not a reader.”

[2] He {Who} created the human from an *’alaq*.’

[3] Recite ‘And your Lord is the Most Generous.

[4] The One Who taught by the pen.

[5] He taught the human what he hadn’t known.’

[6] No! Truly, the human would transgress *inordinately*,

[7] [for reason that] **that** {because} he saw himself he was {as being} independent.

[8] Truly, to your Lord is the [compelled] return.

[9] Did you see {consider} {Have you considered} the one who would forbid

[10] a slave ↓when↓ he performed the ritual prayer?

[11] Did you see {consider} {Have you considered} if he was upon ~~the~~ guidance,

[12] or enjoined ~~the~~ *taqwaa*?

[13] Did you see {consider} {Have you considered} if he falsely denied and turned himself away?

[14] Hasn't he known {Does he not know} *that* Allaah sees?

[15] Certainly not! *If* he hasn't refrained himself, We will most definitely drag him by the forelock;

[16] a lying, persistently-offending forelock.

[17] Then he should call his assembly.

[18] We **will** call the *Zabaaniyah*.

Note: The *Zabaaniyah* are Angels who torment the damned in Hell, and are so called because of their thrusting the people of the fire into it.

[19] No! Don't obey him. And prostrate and draw yourself near.

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(97) Al Qadr [The Decree]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Truly, We caused it to be sent down in [the] Night of ~~the~~ Decree.

[2] And what will have brought you to <u>know</u> what [the] Night of ~~the~~ Decree is?

[3] [The] Night of ~~the~~ Decree is better than a thousand month{s}.

[4] The Angels and the Spirit descend in it by [the] permission of their Lord, on account of every affair.

[5] It is peace until [the] rising time of the dawn.

(98) Al Bayyinah [The Clear Proof]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Those who disbelieved from [among] the People of the Book, and the ones who committed *shirk*, haven't been ones who will stop, until ~~the~~ clear proof comes to them;

[2] a Messenger from Allaah reciting ritually-purified leaves. {,}

[3] On them {on which} are correct, written precepts.

[4] And those who were given the Book were not divided, except from [some time] after {sometime after} ~~the~~ clear proof came {had come} to them.

[5] And they were not ordered [anything] {they were ordered nothing} except {but} to worship Allaah [as] ones who are sincere to Him [in] ~~the~~ religion ([as] *hunafaa'*) and establish the ritual prayer and give the *zakaah*, and that is the correct religion.

Note: See Tafseer al Jalaalayn for use of past passive tense.

[6] Truly, those who will have disbelieved from [among] the People of the Book, and the ones who will have committed *shirk*, will be in [the] fire of Hell, [~~in a state of~~] **staying** in it perpetually. Those, *they* are [the] worst of ~~the~~ created being {beings}.

[7] Truly, those who will have believed and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}—those, *they* are [the] best of ~~the~~ created being {beings}.

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[8] Their recompense with their Lord will be Gardens of Eden; ~~the~~ rivers flowing from under them {from under which rivers flow}, [~~in a state of~~] **staying** in them perpetually—forever. Allaah will have been pleased with them, and they will have been pleased with Him. That is for whoever will have been in dread of his Lord.

(99) Al Zalzalah [The Vehement Shock]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ↓When↓ ~~the~~ Earth will have been vehemently shaken [with] its vehement shock,

[2] and the ground will have brought out its heavy loads,

[3] and the human will have said 'What is [wrong] with it?'

[4] On that Day, it narrates its enquired-of accounts,

[5] by [reason] *that* {because} your Lord will have inspired to it.

[6] On that Day, the people proceed separate and dispersed, in order {so} that they are {may be} shown their deeds.

[7] So whoever performs a particle's weight of good sees it,

[8] and whoever performs a particle's weight of bad sees it.

(100) Al 'Aadiyaat [The Chargers]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By the panting chargers,

[2] then the strikers of sparks, striking up,

[3] then the raiders [at] morning {morning-raiders}

[4] then they will have caused dust to become raised up {**causing** dust **to become raised up**} by [means of] it,

[5] then they will have penetrated {**penetrating**} to the centre of an assemblage with it—

[6] truly, the human is *ungrateful* to his Lord.

[7] And truly, he is a *witness* to that.

[8] And truly, for [the] love of ~~the~~ good he is *intense*.

[9] So doesn't he know [that] ↓when↓ what is in the graves will have been strewn around,

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[10] and what is in the chests will have been produced,

[11] truly, on that Day their Lord will be *All-Aware* [in connection] with {of} them?

(101) Al Qaari'ah [The Sudden Calamity]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] The Sudden Calamity.

[2] What is the Sudden Calamity?

[3] And what will have brought you to <u>know</u> what the Sudden Calamity is?

[4] [The] Day the people will be like ~~the~~ **scattered** moth{s}

[5] and the mountains will be like ~~the~~ **teased** tuft{s} of wool.

[6] So, as for him who his {whose} scales will have been heavy,

[7] then he is in a **pleasant** state of living.

[8] And as for him who his {whose} scales will have been light,

[9] then his mother is the thing that makes one continuously tumble.

Note See Tafseer ibn Katheer for meanings of *ummu-hoo* (his mother).

[10] And what will have brought you to <u>know</u> what it is?

[11] A **vehemently hot** fire.

(102) At-Takaathur [The Competition in Increase]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] The competition in increase will have caused you to be distracted {**causes** you **to be distracted**},

[2] until you will have stopped over {**stop over**} [in] the graveyards.

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *stop over*.

[3] No! [In the near future] you will know.

[4] Then [later] {And again}, no! [In the near future] you will know.

[5] No! **If** [only] you knew [the] knowledge of ~~the~~ certainty;

[6] you will most definitely see the Hellfire.

[7] Then [later] {And again}, you will most definitely see it [with the] eye of ~~the~~ certainty.

[8] Then [later] {Then subsequently} on that Day, you are most definitely questioned about ~~the~~ delight {delights}.

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(103) Al 'ASr [The Declining Day]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] By 'Asr.

Note: See Tafseer ibn Katheer.

[2] Truly, the human is in an induced *loss*.

[3] Except those who will have believed, and performed ~~the~~ ~~things~~ [deeds] which are righteous {**righteous** deeds}, and enjoined one another to ~~the~~ truth, and enjoined one another to ~~the~~ patience.

(104) Al Humazah [The Defamer]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Woe to every defamer, criticiser,

[2] ~~the one~~ who will have amassed {**~~amasses~~**} wealth and ~~will have~~ counted and counted {**~~counts and counts~~**} it—

[3] reckoning *that* his wealth will have caused him to live forever {**~~causes~~** him **~~to live forever~~**}.

[4] By no means! He will most definitely be tossed into the Crusher.

[5] And what will have brought you to know what the Crusher is?

[6] The kindled Fire of Allaah,

[7] ~~the one~~ which takes a look upon the [inner] hearts.

[8] Truly, it is a closed exit above them.

[9] On **immensely drawn-out** columns.

(105) Al Feel [The Elephant]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Haven't you seen {considered} how your Lord did {dealt} with [the] companions of the elephant?

[2] Hadn't He made their plot into a going astray?

[3] And He sent upon them birds [in] flocks,

[4] pelting them with stone{s} of baked clay.

[5] Then He made them like eaten corn stem.

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(106) Al QuraySH [The Quraysh]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] For [the] security of Quraysh

[2] (their security [in] the winter and ~~the~~ summer journey)

[3] they should then worship [the] Lord of this ~~the~~ House.

[4] The One Who [has] fed them against hunger and [~~has~~] made them secure from fear.

(107) Al Maa'oon [The Neighbourly Kindnesses]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Did you see {consider} {Have you considered} the one who falsely denies the Recompense?

[2] So, that is the one who repulses the orphan,

[3] and doesn't urge to [providing the] food of the destitute one {[provision of] the destitute one's food}.

[4] So woe to the ones who perform the ritual prayer;

[5] those who ~~they~~ are ~~ones who are~~ neglectful about {of} their ritual prayer—

[6] those who *they try to be seen*.

[7] And they prevent ~~the~~ neighbourly kindness{es}.

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(108) Al Kawthar [The Kawthar]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Truly, We gave {have given} you ~~the~~ *Kawthar* by Hand.

[2] So perform the ritual prayer to your Lord, and perform the ritual animal sacrifice.

[3] Truly, your hater—he is the one cut off.

(109) Al Kaafiroon [The Disbelievers]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Say 'Oh you, the disbelievers,

[2] I don't worship what you worship.

[3] And you are not worshippers of what I worship.

[4] And I am not a worshipper of what you will have worshipped.

[5] And you are not worshippers of what I will worship.

[6] To you {You have} your religion, and to me {I have} my religion.'

(110) An-NaSr [The Help]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] ↓When↓ [the] help of Allaah will have come {~~**comes**~~}, and the [opening-up] conquest,

[2] and you will have seen {~~**see**~~} the people entering into [the] religion of Allaah [in] crowds,

[3] then glorify by [means of] your Lord's praise and ask Him for forgiveness. Truly, He will [ever] have been Ever-Returning of His Favour.

(111) Al Masad [The Palm-Fibre]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] The two hands of Aboo Lahab will have perished {May the two hands of Aboo Lahab perish}, and he will have perished {may he perish}.

[2] His wealth won't have availed ~~for~~ him, and [not] {nor} what he will have earned.

[3] He **will** suffer a fire having a flame.

[4] And {As will} his wife; carrier of ~~the~~ firewood—

[5] upon {around} her 'beautiful' neck, a rope of palm-fibre.

(112) Al IKHlaaS [The Sincerity]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Say 'He is Allaah—One.

[2] Allaah the Self-Sustainer.

[3] He hasn't begotten and He hasn't been begotten.

[4] And there hasn't been one an equivalent to Him.'

(113) Al Falaq [The Break of Dawn]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Say 'I take refuge with the Lord of the break of dawn

[2] from [the] evil of what He [has] Created.

[3] And from [the] evil of **full darkening** ↓when↓ it will have set in {**sets in**}.

[4] And from [the] evil of ~~the~~ women who blow on ~~the~~ knots.

[5] And from [the] evil of the envier ↓when↓ he will have envied {**envies**}.'

(114) An-Naas [The People]

In the Name of Allaah the All-Merciful, the Specifically-Merciful.

[1] Say 'I take refuge with [the] Lord of the people,

[2] [the] King of the people,

[3] [the] God of the people,

[4] from [the] evil of the slinking whisperer.

[5] The one who whispers into [the] chests of the people

[6] [by means] of the *jinnah* and the people.'

Note: See Tafseer al Jalaalayn and Tafseer ibn Katheer for *naas*.