

### Surah 1

1:1 - In the Name of God the Compassionate the Merciful

1:2 - In the Name of God the name of a thing is that by which it can be known. The Names of God exalted be He are the archetypal forms ?uwar naw?iyya whose specificities and ipseities h?wiyya indicate the attributes of God and His essence and which indicate by their very existence His countenance and by their individuation His oneness. For these are the outward manifestations through which He can be known; All?h is a name for the divine essence qua essence absolutely without taking into consideration that it may be qualified by the attributes or indeed taking into consideration that it may not be so qualified; the Compassionate is the one who causes existence and perfection to flow upon all things in the measure that divine wisdom requires and to the capacity of the receiving entities qaw?bil from the outset of their creation; the Merciful al-Ra??m is the one who bestows the spiritual perfection kam?l ma?naw? that has been earmarked for the human species in the end sc. in the Hereafter. It is for this reason that they say O You Who are the Compassionate One of this world and of the Hereafter y? ra?m?n al-duny? wa'l-?khira but say O Merciful One of the Hereafter ra??m al-?khira the meaning then is in the perfect human all-encompassing form general and specific mercy which is the locus of manifestation of the divine essence and the greatest truth with the totality of attributes I commence and I recite. It All?h is the Greatest Name of God. It is to this meaning that the Prophet's ?l?m alluded when he said 'I have been given the sum of all excellent speech sc. The Qur?n and have been sent to complete the noble character traits mak?rim al-akhl?q. For words constitute the realities ?aq?liq of existents mawj?d?t and their concrete substances a?y?n just as Jesus peace be upon him was called a Word from God cf. 33945. The noble character traits are the perfections of these existents and represent their specificities constituting the sources of their the existents' actions in their entirety contained as they are in the comprehensive human microcosm kawn ins?n?. Herein lies a subtlety la??fa namely that the prophets peace be upon them have made the letters of the alphabet analogous to the ranks of existents mar?tib al-mawj?d?t.

1:3 - The Compassionate the Merciful that is to say the One who possesses ?mercy? which means to want what is good for those who deserve it.

1:4 - Master of the Day of Judgement that is the day of requite the Day of Resurrection. The reason for the specific mention of the Day of Judgement is that the mastery of none shall appear on that Day except that of God may He be exalted as is indicated by God?s words ?Whose is the Kingdom today?? ?God?s? Q. 4016 if one reads it m?lik as opposed to malik then this signifies that He has possession of the entire affair on the Day of Resurrection or else that He is ever described by this expression in the same way as He is described as ?Forgiver of sin? gh?fir al-dhanb. Thus one can validly take it as an adjective of a definite noun.

1:5 - You alone we worship and You alone we ask for help that is to say we reserve worship for You alone by way of acknowledging Your Oneness tawh?d and so on and we ask for Your assistance in worship and in other things.

1:6 - Guide us to the straight path that is ?show us the way to it?. This is substituted by

1:7 - the path of those whom You have favoured with guidance from alladh?na together with its relative clause is substituted by ghayri l-maghd?bi ?alayhim not the path of those against whom there is wrath namely the Jews and nor of those who are astray namely the Christians. The subtle meaning implied by this substitution is that the guided ones are neither the Jews nor the Christians. But God knows best what is right and to Him is the Return and the final Resort. May God bless our master Muhammad (s) his Family and Companions and grant them everlasting peace. Sufficient is God for us; an excellent Guardian is He. There is no power and no strength save in God the High the Tremendous.

### Surah 2

2:1 - Alif l?m m?m God knows best what He means by these letters.

2:10 - In their hearts is a sickness doubt and hypocrisy which ails their hearts debilitating them; and God has increased their sickness with what He has revealed in the Qur??n since they disbelieve it; and there awaits them a painful chastisement because they used to lie read yukadhdhib?n to imply that they used to call the Prophet of God a liar or yakdhib?n to imply their mendacity when saying ?we believe?.

2:100 - Why whenever they make a covenant with God that they will believe in the Prophet s when he appears or that they will not give assistance to the idolaters against the Prophet s does a party of them reject it? cast it away repudiating it this is the response to the clause beginning with kullam? the interrogative of rebuke. Nay bal indicates a transition but most of them are disbelievers.

2:101 - When there came to them a messenger from God namely Muhammad (s) confirming what was with them a party of them who were given the Scripture have cast away the Scripture of God that is the Torah behind their backs that is to say they have not acted according to what it said about belief in the Messenger and otherwise; as though they did not know what is contained in it to the effect that he is a true Prophet or that it is the Book of God.

2:102 - And they follow wa?ttaba?? is a supplement to nabadha ?it cast away? what the devils used to relate during the time of Solomon?s kingdom in the way of sorcery it is said that they the devils buried these books of sorcery underneath his throne when his kingdom was taken from him; it is also said that they used to listen stealthily and add fabrications to what they heard and then pass it on to the priests who would compile it in books; this would be disseminated and rumours

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spread that the jinn had knowledge of the Unseen. Solomon gathered these books and buried them. When he died the devils showed people where these books were and the latter brought them out and found that they contained sorcery and said 'Your kingdom was only thanks to what is in here'; they then took to learning them and rejected the Scriptures of their prophets. In order to demonstrate Solomon's innocence and in repudiation of the Jews when they said 'Look at this Muhammad he mentions Solomon as one of the prophets when he was only a sorcerer' God exalted says Solomon disbelieved not that is he did not work magic because he disbelieved but the devils disbelieved teaching the people sorcery this sentence is a circumstantial qualifier referring to the person governing the verb kafar?; and teaching them that which was revealed to the two angels that is the sorcery that they were inspired to perform al-malakayn 'the two angels' a variant reading has al-malikayn 'the two kings' who were in Babylon 'a town in lower Iraq' H?r?t and M?r?t here the names are standing in for 'the two angels' or an explication of the latter. Ibn 'Abb?s said 'They were two sorcerers who used to teach people magic'; it is also said that they were two angels that had been sent to teach sorcery to people as a trial from God. They taught not any man without them saying by way of counsel 'We are but a temptation a trial from God for people so that He may test them when they are taught it whoever learns it is a disbeliever but whoever renounces it he is a believer; do not disbelieve' by learning it; if this person refused and insisted on learning it they would teach him.

2:103 - Yet if only they the Jews had believed in the Prophet and the Qur'ān and been fearful of God's chastisement by abandoning acts of disobedience towards Him such as sorcery the response to the conditional clause beginning with law 'if' has been omitted but it is intimated to be 'they would have been rewarded' and this is indicated by His following words verily a reward from God would have been better than that for which they sold themselves if they had but known that this is better they would not have preferred that over this la-math?batun 'verily the reward' is the subject; the l?m is that of oaths; and min 'indi?li?hi khayrun 'from God would have been better' is the predicate.

2:104 - O you who believe do not say to the Prophet s 'Observe us' r??in? is an imperative form from mur???t which they used to say to him and this was a derogatory term in Hebrew derived from the noun al-ru??na 'thoughtlessness'. They found this very amusing and used to address the Prophet s in this way and so the believers were forbidden to use it; but say instead 'Regard us' that is look at us and give ear to what you are commanded and be prepared to accept it; and for disbelievers awaits a painful chastisement that is the Fire.

2:105 - Those disbelievers of the People of the Scripture and the idolaters from among the Arabs al-mushrik?na 'idolaters' is a supplement to ahl al-kit?bi 'People of the Scripture' and the min 'of' is explicative do not wish that any good any Inspiration should be revealed to you from your Lord out of envy of you but God singles out for His mercy for the office of His Prophet whom He will; God is of bounty abounding.

2:106 - When the disbelievers began to deride the matter of abrogation saying that one day Muhammad enjoins his Companions to one thing and then the next day he forbids it God revealed And whatever verse m? is the conditional particle that has been revealed containing a judgement We abrogate either together with its recital or not that is only its judgement but its recital continues; there is a variant reading nunsikh meaning 'Whatever verse We command you or Gabriel to abrogate' or postpone so that We do not reveal the judgement contained in it and We withhold its recital or retain it in the Preserved Tablet; a variant reading of nunsih?h? is nunsih? from 'to forget' so 'Whatever verse We abrogate or We make you forget that is We erase from your heart?'; the response to the conditional sentence begun with m? is We bring in place a better one that is more beneficial for Our servants either because it is easier to implement or contains much reward; or the like of it in terms of religious obligation and reward; do you not know that God has power over all things? including abrogating and substituting verses? the interrogative here is meant as an affirmative.

2:107 - Do you not know that to God belongs the kingdom of the heavens and the earth doing what He pleases and that you have none besides God other than God neither protector to safeguard you nor helper? to keep away His chastisement when it comes.

2:108 - When the Meccans asked the Prophet to enlarge the size of Mecca and make Saf? full of gold the following was revealed Or do you desire to question your Messenger as Moses was questioned by his people aforetime? when they asked him to show them God openly among other things; whoever exchanges belief for unbelief taking the latter in place of the former by refraining from contemplating the clear proofs and by requesting others instead has surely strayed from the even way meaning he has mistaken the proper path al-saw?? essentially means al-wasat 'middle way'.

2:109 - Many of the People of the Scripture long that law 'if only that' represents the import of the verbal noun they might make you disbelievers after you have believed from the envy hasadan is the object denoting reason being of their own souls that is to say their wicked souls have prompted them to this attitude; after the truth with regard to the Prophet s has become clear to them in the Torah; yet pardon leave them be and be forgiving stay away and make no encroachments against them till God brings His command concerning fighting them; truly God has power over all things.

2:11 - When it is said to them that is these latter 'Do not spread corruption in the land' through unbelief and hindering people from faith They say 'We are only putting things right' that is 'we are not engaging in corruption'. God exalted be He refutes them saying

2:110 - And perform the prayer and pay the alms; whatever good in the way of obedience such as observing kinship and charity you shall offer for your own souls you shall find it that is its reward with God; assuredly God sees what you do and will requite you for it.

2:111 - And they say 'None shall enter Paradise except those who are Jews h?d is the plural of h??id or Christians' this is what the Jews of Medina and the Christians of Najr?n said when they disputed with the Prophet s each party separately claiming Paradise for its members exclusively. Such sayings are their desires their false passions. Say to them 'Produce your proof your evidence for this if you speak truly' in this matter.

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2:112 - Nay but others will also enter Paradise namely whoever submits his purpose to God that is adheres to His commands wajh ?face? sc. ?purpose? is here mentioned because it is the most noble part of the body so that when it has submitted there is all the more reason for the other parts to follow being virtuous affirming God?s Oneness his reward is with his Lord the reward of his deeds being Paradise and no fear shall befall them neither shall they grieve in the Hereafter.

2:113 - The Jews say ?The Christians stand on nothing? that can be used as support for their claims and they rejected Jesus; and the Christians say ?The Jews stand on nothing? that can be used as support for their claims and they rejected Moses; yet they both groups recite the Scripture revealed to them in the Scripture of the Jews there is the confirmation of Jesus and in that of the Christians there is the confirmation of Moses yat!na?l-kit?ba ?they recite the Scripture? the sentence is a circumstantial qualifier. Thus in the way that these have said the ignorant from among the Arabs and others say the like of what these say this last phrase mithla qawlihim ?the like of what they say? is the explication of dh?lika ?that way? that is to say to every person of religion they would say ?You have no basis?; God shall decide between them on the Day of Resurrection regarding their differences in religion and will admit the confirmer into Paradise and the falsifier into the Fire.

2:114 - And who does greater evil ? that is none does more evil ? than he who bars God?s places of worship so that His Name be not invoked in them in prayer and praise and strives to ruin them? through destruction and impeding people from them this was revealed to inform of the Byzantines? destruction of the Holy House sc. Jerusalem or it was revealed when the idolaters barred the Prophet s from entering Mecca in the year of the battle of Hudaibiyya; such men might never enter them save in fear ill? kh??if?na is a predicate also functioning as a command that is to say ?Frighten them by threats of waging war against them so that not one of them shall enter it feeling secure?; for them in this world is degradation debasement through being killed taken captive and forced to pay the jizya; and in the Hereafter a mighty chastisement namely the Fire.

2:115 - The following was revealed either when the Jews criticised the change of the direction of prayer qibla or concerning the supererogatory prayers on animal-back during journeys which one may pray in any direction To God belong the East and the West that is the entire earth because these two directions represent both sides of it the earth; whithersoever you turn your faces in prayer by His command there is the Face of God the direction of prayer with which He is pleased. Lo! God is Embracing His bounty embracing all things Knowing how to manage His creation.

2:116 - And they the Jews and the Christians and those that claim that the angels are God?s daughters say read wa-q?l? or simply q?l? ?God has taken to Himself a son?; God says Glory be to Him! as a way of exalting Himself above this; Nay to Him belongs all that is in the heavens and the earth as possessions creatures and servants and this sovereignty contradicts having a child and is expressed by the particle m? ?all that? in order to include all creation that is not rational; all obey His will submitting to that which is required from each one of them here the emphasis is on rational beings.

2:117 - Creator of the heavens and the earth making them exist without any exemplary precedent; and when He decrees wills a thing to exist He but says to it ?Be? and it is that is to say it becomes fa-yak?nu a variant reading has fa-yak?na on account of it being the response in the subjunctive mood to the jussive statement.

2:118 - And they that is the disbelievers of Mecca who do not know say to the Prophet s ?Why does God not speak to us? to say that you are His Messenger; Why does a sign not come to us?? of the sort we have requested in order to show your sincerity. So in the same way that these disbelievers have spoken spoke those before them from among past communities to their prophets the like of what they say in their obstinacy and demand for signs; their hearts are much alike in terms of unbelief and stubbornness this is meant as consolation for the Prophet s. Yet We have made clear the signs to a people who are certain a people who know that these are God?s signs and so they believe in them for to request other signs would be obduracy.

2:119 - We have sent you Muhammad (s) with the truth the guidance a bearer of good tidings of Paradise for those who respond to this guidance and warner of the Fire to those who do not respond to it. You shall not be asked about the inhabitants of Hell-fire that is about why the disbelievers did not believe for your responsibility is only to deliver the Message a variant reading of l? tus?al is l? tas?al ?do not ask? with the final apocopation of the vowel on account of it being an imperative.

2:12 - Truly a-l? ?truly? is for alerting intended emphatically they are the agents of corruption but they perceive this not.

2:120 - Never will the Jews be pleased with you neither the Christians not until you follow their creed their religion Say ?God?s guidance that is Islam is the true guidance? besides which there is only error. And if you were wa-la-in the l?m is for oaths to follow their whims hypothetically speaking whims to which they are calling you after the knowledge the Divine revelation that has come to you you shall have against God neither friend to protect you nor helper to defend you against Him.

2:121 - Those to whom We have given the Scripture this is the subject of the sentence and who recite it with true recitation that is who recite it as it was revealed haqqa til?wathi ?its true recitation? is a circumstantial qualifier; haqqa is in the accusative because it is the object of the verbal noun they believe in it this is the predicate this was revealed concerning a group of Ethiopians that presented themselves to the Prophet and accepted Islam; and whoever disbelieves in it that is in the revealed Book by distorting it they shall be the losers because they will be destined for the Fire made everlasting for them.

2:122 - O Children of Israel remember My favour wherewith I favoured you and that I have preferred you over all the worlds a similar verse has already been mentioned.

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2:123 - And beware of fear a day when no soul shall for another on this Day be requited that is when no soul for another shall be of any avail and no compensation no ransom shall be accepted from it nor any intercession shall benefit it neither shall they be helped against God's chastisement.

2:124 - And mention when his Lord tested tried Abraham Ibr?h?m also read Ibr?h?m with certain words with certain commands and prohibitions with which He charged him it is said that these included the rituals of the Pilgrimage the rinsing of the mouth snuffing up water into the nostrils to clean them cleaning of the teeth trimming facial hair combing of the hair trimming the fingernails shaving armpit and pubic hair circumcision and washing one's private parts after elimination; and he fulfilled them he performed them thoroughly; He God exalted said to him ?I make you a leader an exemplar in religion for the people.? Said he ?And of my seed?? my progeny make leaders from among them; He said ?My covenant of leadership shall not reach the evildoers? the disbelievers from among them this indicates that the covenant will reach only those who are not evildoers.

2:125 - And when We appointed the House the Ka'ba to be a place of visitation to which they flock from every direction for the people and a sanctuary of safety for them from the injustice and attacks that befall other places a person could come across his father's killer there and yet not act violently against him; and ?Take ittakhidh? is also read ittakhadh? making it a predicate O people to yourselves Abraham's station the founding stone he used when building the House for a place of prayer? so that you perform two units of prayer for the circumambulation; And We made a covenant with Abraham and Ishmael We commanded them ?Purify My House of graven images for those that shall go round it and those that cleave to it in ritual residence to those who bow and prostrate themselves? that is those who pray al-rukka? and al-suj?d are the plurals of r?ki? ?one bowing? and s?jid ?one prostrated? respectively.

2:126 - And when Abraham said ?My Lord make this place a land secure in which there is safety God granted him his request making it a sanctuary in which no human blood is shed no injustice is committed towards anyone no prey is hunted and which is never deserted in any of its parts; and provide its people with fruits something which actually happened when there came itinerants from as far as Syria whereas before it had been devoid of any vegetation or water; such of them as believe in God and the Last Day? this phrase stands in place of its people and they are here singled out for mention in the request in accordance with God's saying My covenant shall not reach the evildoers; He exalted said ?And whoever disbelieves I will also provide with fruits to him I shall give enjoyment read either umti?uhu or umatti?uhu by granting him sustenance in this life a little the length of his life but then I shall compel him I shall drive him in the Hereafter to the chastisement of the Fire so that he cannot find an escape ? how evil a journey's end!? a place to which to return.

2:127 - And mention when Abraham raised up the foundations the supports or the walls of the House building it min al-bayt ?of the House? is semantically connected to yarfa?u ?raises up? and Ishmael with him wa-Isma'???lu is a supplement to Ibr?h?mu both of them saying ?Our Lord! Receive this building from us. Truly You are the Hearing of words the Knowing of deeds.

2:128 - Our Lord! And make us submissive compliant to You and make of our seed our progeny a community a people submissive to You min in the phrase min dhurriyyatin? ?of our seed? here is partitive and is used here in accordance with God's above-mentioned saying My covenant shall not reach the evildoers; and show us teach us our holy rites our ceremonies for worship or for the pilgrimage and relent to us. Surely You are the Relenting the Merciful they asked Him to turn towards them despite their moral impeccability out of humbleness and in order to teach their progeny.

2:129 - Our Lord! And send among them the people of this House a messenger one of them and God granted him this petition with the sending of Muhammad (s) who shall recite to them Your signs the Qur'?n and teach them the Book the Qur'?n and Wisdom that is what the former contains of judgments and purify them cleanse them of idolatry; You are the Mighty the Victor the Wise in His creation.

2:13 - When it is said to them ?Believe as the people believe? that is as the Companions of the Prophet s They say ?Shall we believe as fools believe?? that is as the ignorant do? No we do not follow their way. The exalted One refutes them saying Truly they are the foolish ones but they know this not.

2:130 - Who therefore meaning ?none? shrinks from the religion of Abraham abandoning it except he who fools himself? that is to say either the one who ignores that his soul has been created for God and that it is obliged to worship Him or the one who treats it with frivolity and degrades it. Indeed We chose him We elected him in this world for prophethood and friendship and in the Hereafter he shall be among the righteous those of the high stations al-daraj?t al-?ul? cf. Q. 2075.

2:131 - And mention When his Lord said to him ?Submit? obey God and devote your religion purely to Him he said ?I have submitted to the Lord of the Worlds?.

2:132 - And Abraham enjoined wass?; may also be read aws? upon his sons this creed and so did Jacob upon his sons saying ?My sons God has chosen for you the true religion the religion of submission to God isl?m see that you die not save in submission he forbade them from abandoning this submission to God and enjoined them to adhere firmly to it until death overtook them.

2:133 - When the Jews said to the Prophet s ?Do you not know that on the day of his death Jacob charged his sons with Judaism?? the following was revealed Or were you witnesses present when death came to Jacob? When idh ?when? substitutes for the preceding idh he said to his sons ?What will you worship after me?? after I die?; They said ?We will worship your God and the God of your fathers Abraham and Ishmael and Isaac in recognition of the predominant mention of the father figures Ishmael is also counted as a father and also because the status of an uncle is akin to that of a father One God il?han w?hidan ?One God? substitutes for il?haka ?your God? to Him we submit? the initial am of the phrase am kuntum ?Or were you ?? is similar to the hamza of denial sc. a-kuntum the sense being ?You were not present at his death so how do you ascribe to him what does not befit him??.

2:134 - That tilka is the subject of this sentence and denotes Abraham Jacob and his sons and is feminine because it agrees with the gender of its predicate is a

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community that has passed away has gone before; theirs is what they have earned the reward for their deeds lah? m? kasabat theirs is what they have earned? constitutes the commencement of a new sentence and yours the Jews are being addressed here is what you have earned; you shall not be asked about what they did in the same way that they will not be asked about what you did this latter statement being an affirmation of the former.

2:135 - And they say ?Be Jews or Christians the particle aw is for detail; the first of these is the saying of the Medinan Jews while the second is that of the Christians of Najr?n and you shall be guided?. Say to them ?Nay we follow rather the creed of Abraham a han?f han?fan is a circumstantial qualifier referring to Ibr?h?ma that is to say one that inclines away from all other religions to the upright religion; and he was not of the idolaters?.

2:136 - Say this address is to the believers ?We believe in God and in that which has been revealed to us the Qur??n and revealed to Abraham the ten scrolls Ishmael Isaac Jacob and the Tribes his sons and that which was given to Moses the Torah and Jesus the Gospel and the prophets from their Lord of Books and signs we make no division between any of them believing in some and disbelieving in others in the manner of Jews and Christians and to Him we submit?.

2:137 - And if they the Jews and the Christians believe in the like mithl ?the like? is extra of what you believe in then they are truly guided; but if they turn away from belief in it then they are clearly in schism in opposition to you; God will suffice you O Muhammad (s) against them and their schisms; He is the Hearer of their sayings the Knower of their circumstances God sufficed him with regard to them by killing Qurayza expelling Nad?r and exacting the jizya from them.

2:138 - The mark of God sibghata?L?hi a verbal noun reaffirming the earlier ?mann? and it is in the accusative because of the verbal construction implied that is to say sabaghan??L?hu ?God has marked us? this denotes His religion the one towards which He made human beings naturally inclined as it leaves its mark on a person in the same way that a dye leaves its mark on a garment; and who has that is none has a better mark sibghatan ?marking? is for specification than God? And Him we worship the Jews said to the Muslims ?We are the people of the first Book and our direction of prayer qibla is more ancient and prophets were never sent from among the Arabs; if Muhammad were a prophet he would have been one of us?. Thus the following was revealed

2:139 - Say to them ?Would you then dispute with us concerning God that He chose a prophet from among the Arabs and He is our Lord and your Lord? and so it is for Him to choose whom He will Our deeds belong to us for which we will be requited and to you belong your deeds for which you will be requited so that it is not improbable that among our deeds there will be those for which we will deserve to be honoured; and to Him we are sincerely devoted in religion and in deed unlike you hence we are more worthy to be chosen the hamza of a-tuh?jj?nan? ?would you then dispute? is for rejection and the three clauses that follow it are all circumstantial qualifiers.

2:14 - When they meet laq? is actually laquy? but the damma has been omitted being too cumbersome for pronunciation; likewise the y?? is omitted because it is unvocalised and is followed by a w?w; those who believe they say ?We believe?; but when they go apart away from them and return to their devils their leaders they say ?We are with you in religion; we were only mocking them the believers by feigning belief.

2:140 - Or nay do you say taq?l?na also read yaq?l?na ?do they say?? ?Abraham Ishmael Isaac and Jacob and the Tribes ? they were Jews or they were Christians?? Say to them ?Have you then greater knowledge or has God? that is God has greater knowledge; He dissociated Abraham from both groups when He said Abraham was not a Jew nor a Christian Q. 367; and those mentioned with him Abraham are his followers in not belonging to either group. And who does greater injustice than he who conceals hides from people a testimony he has received from God? that is there is none more unjust than him these are the Jews for they concealed God?s testimony about Abraham?s pure faith in the Torah; And God is not heedless of what you do? this is a threat for them.

2:141 - That is a community that has passed away; theirs is what they have earned and yours is what you have earned; you shall not be asked about what they did a similar verse has already been mentioned above.

2:142 - The fools the ignorant among the people that is the Jews and the idolaters will say ?What matter has turned them the Prophet s and the believers from the direction they were facing in their prayers formerly?? this being the Holy House bayt al-maqdis sc. Jerusalem; the s?n of sa-yaq?lu ?they will say? denotes the future tense and informs of the Unseen. Say ?To God belong the East and the West that is all directions. Thus He commands that they face whichever direction He wills and there can be no objection. He guides whomever He will His guidance being to a straight path? that is the religion of Islam and you are among these guided ones.

2:143 - Thus in the same way that We guided you to it We appointed you O community of Muhammad (s) a midmost community excellent and upright that you might be witnesses to the people on the Day of Resurrection that their messengers delivered the Message to them; and that the Messenger might be a witness to you that he delivered the Message to you and We did not appoint make the direction for you now the direction you were facing that is the Ka?ba the Prophet s used to face it in prayer but when he emigrated he was commanded to face the Holy House of Jerusalem in order to win the hearts of the Jews. He prayed in this direction for sixteen or seventeen months before he changed direction; except that We might know that it become manifest knowledge who followed the Messenger and believed in him from him who turned on his heels and returned to unbelief doubting the religion and thinking that the Prophet s was confused about this issue; and a number of them apostatised as a result of this? though it the change of direction were wa-in ?though? is softened and its noun apocoped originally being wa-innah? a grave thing troublesome for people save for those of them whom God has guided; but God would never cause your faith that is your prayers towards the Holy House of Jerusalem to be wasted but He will reward you for them the reason that this verse was revealed was that some had asked about the status of those that had died before the change of direction of prayer; truly God is Gentle with believing people Merciful when He does not let their deeds go to waste al-ra?fa means ?intensity of mercy? and is mentioned first to allow for the end rhyme of the verse with the preceding one.

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2:144 - We have indeed qad ?indeed? is for affirmation seen you turning your face about in the direction of the heaven looking around for the Revelation and longing for the command to face the Ka?ba he the Prophet wished for this because it was the prayer-direction of Abraham and would be more conducive to the submission of the Arabs to Islam; now We will surely turn you to a direction that shall satisfy you that you will love. Turn your face in prayer towards the Sacred Mosque that is the Ka?ba and wherever you are addressing the Muslim community turn your faces in prayer towards it. Those who have been given the Scripture know that it the change towards the Ka?ba is the fixed truth from their Lord on account of the description in their Scripture of how the Prophet s would re-orient himself to it; God is not heedless of what you do O believers when you obey His command alternatively ta?mal?na ?you do? can be read ya?mal?na ?they do? in other words it would be referring to the Jews? denial of the matter concerning the direction of prayer.

2:145 - Yet if wa-la-in the l?m is for oaths you should bring to those who have been given the Scripture every sign about your truthfulness in the matter of the direction of prayer they will not follow your direction out of obduracy and you are not a follower of their direction this is a categorical negation of his the Prophet?s desire that they become Muslims and of their desire that he return to their direction of prayer; neither are they the Jews and the Christians followers of one another?s direction. If you were to follow their whims the ones to which they summon you after the knowledge the revelation that has come to you then you if hypothetically you were to follow them will surely be among the evildoers.

2:146 - Those to whom We have given the Scripture they recognise him Muhammad (s) as they recognise their sons because of the descriptions of him in their Scripture ?Abd All?h Ibn Sal?m said ?I recognised him the moment I saw him as I would my own son; but my recognition of Muhammad (s) was more intense?; even though there is a party of them that conceal the truth that is his description while they know this truth which you Muhammad (s) follow.

2:147 - The truth comes from your Lord; then be not among the doubters who doubt it that is to say ?be not of such a disposition? which is more eloquent than merely saying ?do not waver?.

2:148 - Every person of every community has his direction wijha his qibla to which he turns muwall?h? ?he turns to it? is also read as muwall?h? ?he is made to turn to it? in his prayers so vie with one another in good works strive with acts of obedience and acceptance of these. Wherever you may be God will bring you all together gathering you on the Day of Resurrection and requiting you for your deeds; surely God has power over all things.

2:149 - From whatever place you issue on a journey turn your face towards the Sacred Mosque; it is the truth from your Lord. God is not heedless of what you do ta?mal?na ?you do? may also be read as ya?mal?na ?they do? as already appears above sc. 2144; its repetition is intended to point out that the stipulation applies equally to being on a journey or otherwise.

2:15 - God Himself mocks them requiting them for their mockery leaving them that is giving them respite in their insolence that is in their transgressing the limits of unbelief; bewildered wavering in perplexity ya?mah?n is a circumstantial qualifier.

2:150 - From whatever place you issue turn your face towards the Sacred Mosque; and wherever you may be turn your faces towards it all of which is being repeated for emphasis so that there be not any argument from the people the Jews or the idolaters against you so that there be not any cause for contention regarding the change to a different direction of prayer. In this way their contentions against you will cease to exist both the contentions of the Jews when they say ?He Muhammad (s) rejects our religion but follows our direction of prayer? and of the idolaters when they say ?He Muhammad (s) claims to follow the creed of Abraham but he contravenes his Abraham?s qibla?; excepting the evildoers among them acting in obstinacy who will say ?He Muhammad (s) only changed to this direction because of his natural inclination towards the idolatrous religion of his forefathers?. The exceptive statement indicated by ill? is a continuous one the meaning being ?No one will have anything to say against you except for what these people say?; and do not fear them do not fear their arguing with you regarding the change to it the Ka?ba but fear Me by complying with My command; and that I may perfect My grace upon you by guiding you to the principal rituals of your religion and that you may be guided to the truth wa-li-utimma ?that I may perfect? is a supplement to li-all? yak?na ?that there be not?.

2:151 - As also We have sent this verbal clause ka-m? arsaln? ?as We have sent? is semantically connected to wa-li-utimma of the previous verse that is to say ?Also We have sent by way of perfection?; as it My grace has been perfected by Our sending among you of yourselves Muhammad (s) a messenger to recite Our verses the Qur??n to you and to purify you to cleanse you from idolatry and to teach you the Book the Qur??n and wisdom the rulings therein and to teach you what you knew not.

2:152 - So remember Me through prayer glorification and the like I will remember you this is said to mean ?I will reward you?; in a had?th about God that He says ?whoever remembers Me in himself I will remember him in Myself and whoever remembers Me in an assembly I will remember him in an Assembly more excellent than his?; and be thankful to Me for My grace by being obedient and be not ungrateful towards Me through disobedience.

2:153 - O you who believe seek help regarding the Hereafter through patience in obedience and afflictions and prayer He singles it out for mention on account of its frequency and its greatness; surely God is with the patient helping them.

2:154 - And say not of those slain in God?s way that ?They are dead?; rather they are living their spirits are according to a had?th contained in green birds that take wing freely wherever they wish in Paradise; but you are not aware but you do not know their condition.

2:155 - Surely We will try you with something of fear of an enemy and hunger by way of drought and diminution of goods as a result of destruction and lives as a result of slaughter death and disease and fruits by way of crop damage that is to say We will try you to see if you practise patience or not; yet give good tidings of Paradise to the patient during calamities;

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2:156 - those who when they are struck by an affliction a calamity say 'Surely we belong to God we are His possession and servants with whom He does as He pleases; and to Him we will return' in the Hereafter whereupon He will requite us in one had<sup>th</sup> it is said that 'whoever pronounces the istirj<sup>aa</sup> sc. the formula 'surely we belong to God and to Him we will return' when an affliction befalls him God will reward him and compensate him with what is better'. Similarly it is said that on one occasion when his lamp blew out the Prophet s uttered the istirj<sup>aa</sup> whereupon <sup>the</sup>isha said to him saying 'But it is just a lamp' to which he replied 'Whatever bothers a believer is an affliction of sorts' this is reported by Ab<sup>u</sup> D<sup>aw</sup>ud in his section on mursal reports.

2:157 - Upon those rest blessings forgiveness and mercy grace from their Lord and those 'they are the truly guided to rectitude.

2:158 - Truly Saf<sup>a</sup> and Marwa two mountains near Mecca are among the waymarks sha<sup>h</sup>ir plural of sha<sup>h</sup>ra of God the ritual ceremonies of His religion so whoever makes the Pilgrimage to the House or the Visitation that is whoever prepares to perform the Pilgrimage hajj or the Visitation 'umra the original sense of both terms hajja and i<sup>ta</sup>marah is 'to aim for' and 'to visit' respectively; he would not be at fault it would not be a sin if he circumambulates them the original t<sup>aw</sup>af of yatatawwafa 'circumambulate' has been assimilated with the t<sup>aw</sup>af by pacing quickly sa<sup>ya</sup> between them seven times this was revealed when the Muslims were averse to this circumambulation because the pagan Arabs used to circumambulate them and there was an idol atop each mountain which they used to stroke. It is reported from Ibn 'Abb<sup>as</sup> that this pacing between the two is not obligatory based on the fact that when no sin can be incurred the context implies free choice. Al-Sh<sup>afi</sup> and others however considered it to be a pillar of the Pilgrimage rituals. The Prophet made clear its obligatory aspect when he said that 'God has prescribed for you the pacing sa<sup>ya</sup> as reported by al-Bayhaq<sup>i</sup> and others; and he the Prophet also said 'Begin with what God has begun' meaning al-Saf<sup>a</sup> as reported by Muslim; and whoever volunteers tatawwa'a a variant reading is yattawa' the ta' here being assimilated good that is any good deed such as circumambulation or other that is not obligatory on him; God is Grateful for such a deed and rewards that person for it knowing it.

2:159 - The following was revealed concerning the Jews Those who conceal from people the clear proofs and the guidance that We have revealed such as the 'stoning' verse and the description of Muhammad (s) after We have shown them clearly in the Scripture the Torah 'they shall be cursed by God that is He will move them far away from His mercy and by the cursers the angels believers or by every single thing when they supplicate that they be cursed.

2:16 - Those are they who have bought error for guidance that is they have exchanged the latter for the former; so their commerce has not profited them that is to say they have gained nothing from it indeed they have lost because their destination is the Fire made everlasting for them; nor are they guided in what they did.

2:160 - Except those that repent turning back from such deeds and make amends in their actions and show clearly what they were concealing 'them I shall turn relenting accepting their repentance; I am the Relenting the Merciful to believers.

2:161 - But those who disbelieve and die disbelieving wa-hum kuff<sup>ar</sup> 'they being disbelievers' is a circumstantial qualifier 'upon them shall be the curse of God and the angels and of people altogether that is they deserve such a curse in this life and in the next; 'people' here is said to be either people in general or believers.

2:162 - Abiding therein that is in the curse and the Fire the latter indicated by the following words the chastisement shall not be lightened for them not even for a blink of an eye no respite shall be given them in which to have time to repent or to excuse themselves.

2:163 - When they asked him Muhammad (s) to describe his Lord the following was revealed Your God the One deserving of your worship is One God without any equal in either essence or attribute; there is no god except Him He is the Compassionate the Merciful.

2:164 - They then asked for a sign to prove this and the following was revealed Surely in the creation of the heavens and the earth and the marvels contained in them and the alternation of the night and day passing and returning increasing and diminishing and the ships that run in the sea and do not become cracked and sink with what profits men of trade and merchandise and the water the rain God sends down from the heaven with which He revives the earth with vegetation after it is dead after it has dried out and He scatters abroad in it all manner of crawling thing by dividing them and spreading them throughout on account of the vegetation for they thrive on the fertile pastures it produces; and the disposition of the winds changing it from south to north from cold to warm and the clouds compelled subjugated by God's command moving to wherever God wishes between heaven and the earth without being attached to either of the two 'surely there are signs indicating His Oneness exalted be He for a people who comprehend a people who contemplate.

2:165 - Yet there be people who take to themselves compeers idols besides God that is other than God loving them by magnifying them and being subservient to them as God is loved that is as their love of Him; but those who believe love God more ardently than those who love their compeers because the former never reject God whereas the latter when faced with hardship soon abandon those compeers for God; If he if you O Muhammad (s) were to see those who did evil by taking to themselves compeers when idh here denotes idh<sup>u</sup> they see read either as active yarawna 'they see' or passive yurawna 'they are made to see' the chastisement you would see a grave sight that this is because the might the power and the vanquishing altogether a circumstantial qualifier belongs to God and that God is terrible in chastisement according to one reading the person listening to the verse governs the verb yar<sup>u</sup> 'he sees' and constitutes the subject of the clause; according to another reading it is the 'evildoers' who constitute the subject of the clause and govern the verb yar<sup>u</sup>; and so it yar<sup>u</sup> has the sense of ya'l<sup>am</sup> 'he knows'; the particle an 'that' and what comes after it have taken the place of the objects in both cases; the response to the initial conditional law 'if' has been omitted. The general meaning of the verse then is 'If they were aware in this world of the severity of God's chastisement and of the fact that power is God's alone the moment they come to see it with their own eyes on the Day of Resurrection they would not take to themselves compeers'.

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2:166 - When idh here substitutes for the previous idh those who were followed that is the leaders disown their followers that is to say when they have denied misleading them the latter and they have seen the chastisement and the cords the bonds of affection and kinship that were between them on earth are cut away before them from them taqatta?at ?cut away? is a supplement to tabarra?a ?disown?.

2:167 - And those who followed say ?O if only we might return again to the world and disown them the ones who had been followed as they have disowned us! on this day the particle law ?if only? is an optative and its response is natabarra?a ?we disown?. So just as He showed them the severity of His chastisement and their disowning of one another so too God shall show them their evil works as anguish hasar?t is a circumstantial qualifier regrets for them! Never shall they exit from the Fire once they have entered it.

2:168 - The following was revealed when some said that it was unlawful to take a camel that has been let loose saw??ib O people eat of what is in the earth lawful hal?lan is a circumstantial qualifier and wholesome tayyiban is an adjective for emphasis that is to say what is delicious; and follow not the steps the ways of Satan meaning what he embellishes of temptations; he is a manifest foe to you whose enmity is clear;

2:169 - he only commands you to evil sin and indecency what is abhorred by the Law and that you should speak against God what you do not know such as forbidding what He has not forbidden and otherwise.

2:17 - Their likeness the way they are in their hypocrisy is as the likeness of one who kindled that is one who lit a fire in darkness and when it illumined all about him so that he is able to see and to feel warm and secure from those he feared God took away their light extinguishing it the plural pronoun in n?rihim takes into account the plural import of alladh?; and left them in darkness unable to see what is around them confused as to the way in fear; likewise are those who have found temporary security by professing faith but who will meet with terror and punishment upon death; these last are

2:170 - And when it is said to them the disbelievers ?Follow what God has revealed? pertaining to affirmation of God?s Oneness and the good things that He has made lawful they say ?No; but we follow what we found our fathers doing? in the way of idol-worship deeming unlawful the camel let loose and practising the slitting of the camel?s ear sc. bah?ra. God says What? the hamza of a-wa-law is for repudiation do they follow them Even if their fathers do not understand anything concerning religion and they were not guided? to the truth.

2:171 - The likeness the attribute of those who disbelieve and the one who calls them to guidance is as the likeness of one who shouts to that which hears nothing save a call and a cry only a sound not understanding its meaning when they listen to an admonition they are like cattle that hear the cry of their shepherd but do not understand what he is saying; they are deaf dumb blind ? they do not comprehend any admonition.

2:172 - O you who believe eat of the good things that are lawful wherewith We have provided you and give thanks to God for what He has made lawful for you if it be Him that you worship.

2:173 - He has only forbidden you carrion that is the consumption of it since this is the subject of the general address here and similarly the consumption of what follows all of which is what has not been slaughtered in accordance with prescriptions of the Law; to this the Sunna adds as also constituting carrion what has been severed from a living creature. A special status is however accorded fish and locusts; blood poured forth as in s?rat al-An??m see Q. 6145 the flesh of swine the meat is singled out for mention because that part is what people mostly seek every other part being implied thereby; what has been hallowed to other than God that is to say what has been slaughtered in other than His Name al-ihl?l is the raising of one?s voice which they used to do when sacrificing for their gods. Yet whoever is constrained forced by dire need to eat of the above-mentioned not desiring to rebel against Muslims nor transgressing committing aggression against them by waylaying them no sin shall be on him for eating it. God is Forgiving to His friends Merciful to those who are obedient to Him for He has granted them wide berth in this matter. The aggressor and the transgressor are excluded from this dispensation and to these two categories one should also add every person that sets out on a journey in disobedience such as the fugitive or the excise collector for whom it would be unlawful to eat any of the mentioned unless they repent of their disobedience; this is the opinion of al-Sh?fi??.

2:174 - Those who conceal what God has revealed of the Scripture comprising all the descriptions of Muhammad (s) meaning the Jews and sell it for a little price in this world taking this little price in its place from the debased ones among them for fear of losing out if they were to manifest it sc. the truth of Muhammad (s) ? they shall consume nothing in their bellies but the Fire because that is their journey?s end; God shall not speak to them on the Day of Resurrection out of anger with them neither purify them from the filth of sin; and theirs is a painful chastisement that is the Fire.

2:175 - Those are they that have bought error at the price of guidance taking the former in place of the latter in this world and chastisement at the price of pardon the pardon that would have been prepared for them in the Hereafter had they not concealed this matter; what makes them so patient for the Fire? that is how great is the extent of their patience? This statement is intended to provoke amazement in the believers at the way in which they the disbelievers commit sins that necessitate their punishment in the Fire with complete indifference. In reality they would have no patience whatever to endure the Fire.

2:176 - That which has been mentioned of their eating of the Fire and what follows it is because God has revealed the Book with the truth but they are at variance regarding it believing in parts of it while disbelieving in others and concealing them; and those that are at variance regarding the Book concerning this matter namely the Jews ? although it is said that these are the idolaters some of whom said with regard to the Qur??n that it was poetry others that it was sorcery and others still that it was divination ? are in schism disagreement far removed from the truth.

2:177 - It is not piety that you turn your faces in prayer to the East and to the West. This was revealed in response to the claim made by the Jews and the Christians



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to this effect. True piety that is the pious person al-birr is also read al-barr in the sense of al-b?rr ?the dutiful person? is that of the one who believes in God and the Last Day and the angels and the Book that is the scriptures and the prophets and who gives of his substance however despite it being cherished by him to kinsmen and orphans and the needy and the traveller and beggars and for the setting free of slaves both the captive and the one to be manumitted by contract; and who observes prayer and pays the alms that are obligatory and what was given before alms were made obligatory in the way of charity; and those who fulfil their covenant when they have engaged in a covenant with God or with others those who endure with fortitude al-s?bir?na is the accusative of laudation misfortune al-ba?s??? is abject poverty hardship illness and peril at the height of a battle in the way of God; these described in the way mentioned are the ones who are truthful in their faith and in their claims to piety and these are the ones who are fearful of God.

2:178 - O you who believe prescribed made obligatory for you is retaliation on equal terms regarding the slain both in the attributes of the one slain and in the action involved; a free man is killed for a free man and not for a slave; and a slave for a slave and a female for a female. The Sunna makes it clear that a male may be killed in retaliation for a female and that religious affiliation should be taken into account also so that a Muslim cannot be killed in return for an disbeliever even if the former be a slave and the latter a free man. But if anything of the blood is pardoned any one of those who have slain in relation to his brother the one slain so that the retaliation is waived the use of the indefinite shay?un ?anything? here implies the waiving of retaliation through a partial pardon by the inheritors of the slain; the mention of akh?h ?his brother? is intended as a conciliatory entreaty to pardon and a declaration that killing should not sever the bonds of religious brotherhood; the particle man ?any one? is the subject of a conditional or a relative clause of which the predicate is the following fa?ittib??un let the pursuing that is the action of the one who has pardoned in pursuing the killer be honourable demanding the blood money without force. The fact that the ?pursuing? results from the ?pardoning? implies that one of the two actions is a duty which is one of al-Sh?fi???s two opinions here. The other opinion is that retaliation is the duty whereas the blood money is merely compensation for non-retaliation so that if one were to pardon but not name his blood money then nothing happens; and this latter is the preferred opinion. And let the payment of the blood money by the slayer to him the pardoner that is the one inheriting from the slain be with kindness without procrastination or fraud; that stipulation mentioned here about the possibility of retaliation and the forgoing of this in return for blood money is an alleviation a facilitation given to you by your Lord and a mercy for you for He has given you latitude in this matter and has not categorically demanded that one of the said options be followed through in the way that He made it obligatory for Jews to retaliate and for Christians to pardon and accept blood money; and for him who commits aggression by being unjust towards the killer and slaying him after that that is after pardoning ? his is a painful chastisement of the Fire in the Hereafter or of being killed in this world.

2:179 - In retaliation there is life for you that is great longevity O people of pith possessors of intellect because if the would-be killer knew that he would be killed in retaliation he would refrain from such action and would have thereby given life to himself and to the one whom he had intended to kill; and so it retaliation was stipulated by the Law so that you might fear killing fearing retaliation.

2:18 - deaf to the truth so that they cannot hear it and accept it; dumb mute as regards goodness unable to speak of it; and blind to the path of guidance so that they cannot perceive it; they shall not return from error.

2:180 - Prescribed made obligatory for you when any of you is approached by death that is by its causes and leaves behind some good material possessions is to make testament al-wasiyyatu is in the nominative because of kutiba and is semantically connected to the particle idh? ?when? if the latter is adverbial; but if this latter is conditional then it al-wasiyyatu indicates the response; the response to the conditional particle in ?if? is in other words implied to be fa?l-y?si ?let him make testament?; in favour of his parents and kinsmen honourably that is justly not giving more than the allotted share of a third nor preferring the richer person ? an obligation haqqan here emphasises the import of what has preceded on those that fear God this verse has been abrogated by the ?inheritance? verse ?yat al-m?r?th see Q. 411 and by the had?th ?Do not make testament for one already inheriting? as reported by al-Tirmidh?.

2:181 - Then if anyone whether a witness or a trustee changes it that is the testament after hearing it and knowing it the sin resulting from the changed testament shall rest upon those who change it here the explicit subject stands in place of the implicit one; surely God is Hearing of the testator?s words Knowing of the deeds of the trustee requiring each accordingly.

2:182 - But if any one fears injustice an error in straying from what is right or sin because he has purposely increased the share of a third or specified a rich individual from one making testament read m?s? or muwass? and so makes things right between them the testator and the trustee by commanding that justice be done then no sin shall be upon him with regard to this matter; surely God is Forgiving Merciful.

2:183 - O you who believe prescribed for you obligatory for you is the Fast just as it was prescribed for those communities that were before you so that you might guard yourselves against acts of disobedience for it the fast curbs the desires that prompt these acts.

2:184 - For days ayy?man ?days? is in the accusative as the object of al-siy?m ?the fast? or of an implied yas?m? ?he fasts? numbered few or specific in number that is those of Ramad?n as will be mentioned below; God has specified a small number as a way of facilitating matters for those under the obligation; and if any of you during the month be sick or be on a journey in which prayers are shortened or if one is strained by the fast in both cases and breaks it then a number of other days equal to the ones during which he broke his fast ? let him fast them instead; and for those who are not able to do it to fast on account of old age or chronic illness a redemption which is the feeding of a poor man with about the same amount one consumes in a given day that is one mudd measure of the principal food of that town each day a variant reading has genitive fidyatin as an explicative clause. It is also said that the l? negation of the verb yut?q?nahu is not actually implied because at the very beginning of Islam they could choose between fasting or offering the redemption; but later on this was abrogated by fixing the Fast

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as an obligation where God says So let those of you who are present at the month fast it Q. 2185 Ibn 'Abbās said by way of qualification 'Except for the pregnant one and the one breastfeeding if they break their fast out of concern for the child; in the case of these two the verse remains valid and has not been abrogated'. For him who volunteers good by offering more than the minimum amount mentioned for the redemption; that volunteering is good for him; but that you should fast wa-an tas?m? is the subject is better for you khayrun lakum is its predicate than breaking the fast and paying the redemption if you but knew that this is better for you then do it.

2:185 - These days of the month of Ramad?n wherein the Qur??n was revealed from the Preserved Tablet to the earthly heaven on the Night of Ordainment laylat al-qadr from Him a guidance hudan ?a guidance? is a circumstantial qualifier guiding away from error for the people and as clear proofs lucid verses of the Guidance the rulings that guide to truth and of the Criterion that discriminates between truth and falsehood; So let those of you who are present at the month fast it and if any of you be sick or if he be on a journey then a number of other days this concession has already been mentioned but it is repeated here to avoid the mistaken impression that it has been abrogated by the comprehensive implication of man shahida ?who are present?. God desires ease for you and desires not hardship for you and for this reason He has permitted you the breaking of the fast during illness or travel this ease being the very reason He has commanded you to fast; He supplements the previous statement with and that you fulfil read tukmil? or tukammil? the number of the fasting days of Ramad?n and magnify God when you have completed them for having guided you for having directed you to the principal rites of His religion and that you might be thankful to God for this.

2:186 - A group of followers of the Prophet s asked him ?Is our Lord nearby so that we should talk to Him secretly or is He far away so that we should call out to him?? and the following was revealed And when My servants question you concerning Me ? I am near to them in My knowledge and he informed them of this; I answer the call of the caller by granting him his request when he calls to Me; so let them respond to Me My call to them to be obedient and let them believe let them persevere in faith in Me that they might go aright that they might become guided.

2:187 - Permitted to you upon the night of the Fast is to go in to your wives in sexual intercourse this was revealed as an abrogation of its unlawfulness during the earliest phase of Islam as well as an abrogation of the unlawfulness of eating and drinking after the night prayer; they are a vestment for you and you are a vestment for them a metaphor for their embraces or their need for one another; God knows that you have been betraying yourselves by having sexual intercourse on the eve of the fast this happened with ?Umar b. al-Khatt?b and others and they apologised to the Prophet s and so He has turned to you relenting before you even turned in repentance and He has pardoned you. So now when it is permitted to you lie with them in sexual intercourse and seek what God has prescribed for you of sexual intercourse or what it produces of offspring; and eat and drink at any time during the night until the white thread is distinct to you from the black thread at daybreak that is the true moment of daybreak which explains the white thread while the explanation of the black thread namely the night has been left out. The whiteness and the darkness of the dawn twilight are likened to two black and white threads in the way they stretch out; then complete the fast from daybreak to the night that is until it arrives after the setting of the sun; and do not lie with them your women while you cleave to the mosques in devotion to God while you are residing therein with the intention of performing i?tik?f ?spiritual retreat?. This was a prohibition pertaining to one who used to leave the mosque whilst in a state of i?tik?f have sexual intercourse with his wife and then return. Those rulings mentioned are God?s bounds delimited by God for His servants so that they do not overstep them; do not approach them l? taqrab?h? is more intense than l? ta?tadd?h? ?Do not overstep? used in verses elsewhere. So just as He makes clear to you what has been mentioned God makes clear His signs to people so that they might fear disobeying His prohibitions.

2:188 - Consume not your goods between you that is to say do not let one consume the goods of the other in deception that which is illicit according to the Law such as theft and extortion; and do not proffer them the regulation of these goods or any bribes to the judges that you may consume as a result of any arbitration a portion of other people?s goods embroiled in sin while you are aware that you are in error.

2:189 - They will ask you O Muhammad (s) about the new moons ahilla plural of hil?l ?Why do they seem very thin and then wax until they are full of light and then wane again as at the first and are not always the same in the way that the sun is?? Say to them ?They are appointed times maw?q?t is the plural of m?q?t for the people for them to know the times for sowing the land for business for their women?s waiting periods their fast and their breaking it and the Pilgrimage? wa?l-hajji and the Pilgrimage? is a supplement to li?l-n?si ?for the people? that is to say appointed times by which its season is known for if they the new moons always looked the same none of these things could be known. It is not piety to come to the houses from their backs in your state of pilgrimage inviolability ihr?m when you would bore holes in them to enter them and then exit disregarding their doors; they used to do this and claim that it was out of piety; but piety is to fear God by not contravening His commands; so come to the houses by their doors when in a state of pilgrimage inviolability and fear God that you may prosper that you may triumph.

2:19 - Or the likeness of them is as a cloudburst that is the likeness of them is as people are during rain ka-sayyib the term is originally sayy?b from the verb s?ba yas?bu meaning ?it came down?; out of the heaven out of the clouds in which clouds is darkness layer upon layer and thunder the angel in charge of them sc. the clouds; it is also said that this thunder is actually the sound of his voice; and lightning the flash caused by his voice which he uses to drive them ? they the people under the rain put their fingers that is their fingertips in their ears against because of the thunderclaps the violent sound of thunder in order not to hear it cautious of fearful of death if they were to hear it. Similar is the case with these when the Qur??n is revealed in which there is mention of the unbelief that is like darkness the threat of punishment that is like the sound of thunder and the clear arguments that are like the clear lightning they shut their ears in order not to hear it and thereby incline towards true faith and abandon their religion which for them would be death; and God encompasses the disbelievers in both

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knowledge and power so they cannot escape Him.

2:190 - After the Prophet s was prevented from visiting the House in the year of the battle of Hudaibiyya he made a pact with the disbelievers that he would be allowed to return the following year at which time they would vacate Mecca for three days. Having prepared to depart for the Visitation ʿumra he and the believers were concerned that Quraysh would not keep to the agreement and instigate fighting. The Muslims were averse to becoming engaged in fighting while in a state of pilgrimage inviolability in the Sacred Enclosure al-haram and during the sacred months and so the following was revealed And fight in the way of God to elevate His religion with those who fight against you the disbelievers but aggress not against them by initiating the fighting; God loves not the aggressors the ones that overstep the bounds which God has set for them this stipulation was abrogated by the verse of barʿa ʿimmunity? Q. 91 or by His saying below

2:191 - And slay them wherever you come upon them and expel them from where they expelled you that is from Mecca and this was done after the Conquest of Mecca; sedition their idolatry is more grievous more serious than slaying them in the Sacred Enclosure or while in a state of pilgrimage inviolability the thing that you greatly feared. But fight them not by the Sacred Mosque that is in the Sacred Enclosure until they should fight you there; then if they fight you there slay them there a variant reading drops the alif in the three verbs sc. wa-lʾ taqtilʾhum hattʾ yaqtulʾkum fa-in qatalʾkum so that the sense is ʾslayingʾ in all three and not just ʾfightingʾ? such killing and expulsion is the requital of disbelievers.

2:192 - But if they desist from unbelief and become Muslims surely God is Forgiving Merciful to them.

2:193 - Fight them till there is no sedition no idolatry and the religion all worship is for God alone and none are worshipped apart from Him; then if they desist from idolatry do not aggress against them. This is indicated by the following words there shall be no enmity no aggression through slaying or otherwise save against evildoers. Those that desist however are not evildoers and should not be shown any enmity.

2:194 - The sacred month in return for the sacred month therefore just as they fight you during it kill them during it a response to the Muslims? consideration of the momentous nature of this matter; holy things hurumʾt plural of hurma is what must be treated as sacrosanct demand retaliation in kind if these holy things are violated; whoever commits aggression against you through fighting in the Sacred Enclosure or during a state of ritual purity or in the sacred months then commit aggression against him in the manner that he committed against you the Muslim response is also referred to as ʾaggressionʾ because that is what it resembles formally; and fear God when avenging yourselves and by renouncing aggression and know that God is with the God-fearing helping and assisting them.

2:195 - And spend in the way of God in obedience to Him in holy struggle and the like; and cast not your own hands yourselves the bʾʾ of bi-aydʾkum ʾwith your handsʾ is extra into destruction by withholding funds needed for the struggle or abandoning it altogether because this will give your enemy the advantage over you; but be virtuous by spending etc.; God loves the virtuous that is He rewards them.

2:196 - Fulfil the Pilgrimage and the Visitation to God by completing them according to their due; but if you are prevented from fulfilling them by an enemy then give such offering as may be feasible for you ʾa sheep ʾ and do not shave your heads that is do not release yourselves from the state of pilgrimage inviolability until the offering mentioned reaches its place its place of sacrifice that is within the enclosure according to al-Shʾfiʾ; the sacrifice is then made with the intention of releasing oneself from the state of pilgrimage inviolability and is divided among the needy after which the head is shaved and the release is effected. If any of you is sick or has an ailment of the head such as lice or severe pains and has thus shaved his head while in a state of pilgrimage inviolability then incumbent upon him is a redemption by fast for three days or a voluntary almsgiving consisting of three cubic measures of the principal food of the town for six needy persons or a ritual sacrifice that is the slaughter of a sheep aw ʾorʾ denotes freedom of choice. To this last has been added the case of the one who shaves his head without excuse because the requirement of redemption is most obvious in his case; but also it is required in the case of one that enjoys without shaving such things as scents attire or oils be it with an excuse or without. When you are secure knowing that the enemy has gone or is not present then whoever enjoys the Visitation having completed it and observed its ritual prohibitions until the Pilgrimage until he enters its ritual inviolability in the relevant months; let his offering be such as is feasible for him such as a sheep that he sacrifices after entering into the state of pilgrimage inviolability ideally on the Day of Sacrifice; or if he finds none because there are none available or because he does not have sufficient funds then incumbent upon him is a fast of three days in the Pilgrimage that is to say in a state of pilgrimage inviolability. In such a case he should enter into the state of pilgrimage inviolability before the seventh of Dhʾl-Hijja but ideally before the sixth because one is discouraged from fasting on the Day of ʾArafa.

2:197 - The Pilgrimage the time for it is in months well-known Shawwʾl Dhʾl-Qaʾda and ten nights some say all of Dhʾl-Hijja; whoever undertakes upon himself the duty of Pilgrimage during them by entering into the state of pilgrimage inviolability then no lewdness no sexual intercourse for them nor wickedness nor acts of disobedience or disputing or quarrelling in the Pilgrimage a variant reading for fa-lʾ rafathun wa-lʾ fusʾqun wa-lʾ jidʾla has the accusative for all three nouns sc. fa-lʾ rafatha wa-lʾ fusʾqa wa-lʾ jidʾla; prohibition is meant in all three cases. Whatever good you do by way of voluntary almsgiving God knows it and will reward you for it. And take provision to suffice you your journey this was revealed regarding the people of Yemen who use to make the Pilgrimage and not take any provisions with them thus becoming a burden for others. But the best provision is piety taqwʾ ʾpietyʾ literally ʾguardingʾ with which you are able to guard against asking others for things; and fear you Me O people of pith! O possessors of intellect.

2:198 - You would not be at fault if you should seek bounty sustenance from your Lord by engaging in commerce at the Pilgrimage this was revealed in response to their aversion to such an idea; but when you press on push on from ʾArafʾt having stood in prayer upon it then remember God after the overnight stay at Muzdalifa by repeating the talbiya sc. labbayka Liʾhumʾ labbayk ʾat thy service O God at thy serviceʾ the tahlʾl lʾ ilʾha illʾ Liʾh ʾno god but Godʾ and making

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supplications at the Sacred Waymark a mountain at the end of Muzdalifa called Quzah. In one hadith the Prophet s stood there remembering God and supplicating until his face began to glow brightly according to Muslim; and remember Him as He has guided you to the principal rites of His religion and the rituals of His Pilgrimage the k?f of ka-m? ?as? is the particle denoting the reason though previously before His guidance you were astray.

2:199 - Then thumma denotes the sequence intended press on O Quraysh from where the people press on that is from ?Arafa by standing there together with them for they used to stand at Muzdalifa disdaining to stand with other people; and seek God?s forgiveness for your sins; God is Forgiving Merciful to the believers.

2:2 - That meaning this Book which Muhammad (s) recites in it there is no doubt no uncertainty that it is from God the negation l? rayba f?hi is the predicate of dh?lika; the use of the demonstrative here is intended to glorify the Book. A guidance hud? is a second predicate meaning that it the Book ?guides? for the God-fearing namely those that tend towards piety by adhering to commands and avoiding things prohibited thereby guarding themselves from the Fire;

2:20 - The lightning well-nigh almost snatches away their sight that is takes it away swiftly; whensoever it gives them light they walk in it in its light; and when the darkness is over them they stop that is they stand still a simile of the perturbation that the Qur??nic arguments cause in their hearts and of their acknowledging the truths of what they love to hear and recoiling from what they detest; had God willed He would have taken away their hearing and their sight that is the exterior faculty in the same way that He took away their inner one; Truly God has power over all things that He wills as for example His taking away of the above-mentioned.

2:200 - And when you have performed and completed your holy rites that is the devotions pertaining to your pilgrimage having cast stones at the Jamrat al-?Aqaba performed the circumambulation and stopped at Min? remember God by extolling Him and repeating the takb?r saying All?hu akbar ?God is Great? as you remember your fathers as you used to remember them and boast about them at the end of your pilgrimage or yet more intensely than your remembrance of them ashadda is in the accusative because it is a circumstantial qualifier referring to dhikr ?remembrance? which itself is in the accusative as the object of udhkur? ?remember? because had it come after it it would have functioned as an adjectival phrase. There are some people who say ?Our Lord give to us our lot in this world? and they are given it; such people will have no part no lot in the Hereafter.

2:201 - And there are others who say ?Our Lord give to us in this world good a grace and good Paradise in the Hereafter and guard us against the chastisement of the Fire? by not making us enter it. This former statement depicts the manner of the idolaters while the latter the way of the believers and is intended to encourage people to petition for good in both abodes for which one is promised a reward as He says

2:202 - Those ? they shall have a portion a reward from as a result of what they have earned the deeds they have performed such as Pilgrimage and supplication; and God is swift at reckoning reckoning with the whole of creation in half a day of this world as one hadith states.

2:203 - And remember God by making takb?r saying All?hu akbar ?God is Great? while you cast your stones at the Jamar?t during certain days numbered the three days of tashr?q. If any man hastens on his departure from Min? in two days that is on the second day of tashr?q after he has cast his stones that hastening is no sin for him; and if he delays such that he stays until the third night and cast his stones it is not a sin for him that is they have the choice of either for the sin has been precluded in both cases; if he fears God during his pilgrimage ? for such a person is truly a pilgrim ? and fear God and know that to Him you shall be gathered in the Hereafter that He may requite you for your deeds.

2:204 - And among people there is he whose speech in the life of this world pleases you but it would not please you in the Hereafter because it contradicts what he actually used to believe; and who calls on God to witness what is in his heart as being in accordance with what he says; yet he is most stubborn in dispute with you and your followers on account of his enmity towards you this was al-Akhnas b. Shar?q a hypocrite who spoke kindly in the presence of the Prophet s swearing that he believed in him and that he loved him and frequently sitting with him. God then revealed his mendacity in this matter. On one occasion he passed by some crops and livestock that belonged to the Muslims and later that night he set fire to them the crops and slaughtered them the livestock. God moreover says

2:205 - And when he turns his back leaving you behind he hastens he walks about the earth to do corruption there and to destroy the tillage and the stock these last two actions are included in such ?corruption?; and God loves not corruption that is to say it does not please Him.

2:206 - And when it is said to him ?Fear God? in your actions he is seized by vainglory pride and rage in his sin the one he was commanded to avoid committing. So Hell shall be enough it suffices for him ? how evil a cradling a resting place it is!

2:207 - But there are other men who sell themselves expend themselves in obedience to God desiring God?s pleasure this was Suhayb b. Sin?n al-R?m? who emigrated to Medina when the idolaters began to persecute him leaving them all his property; and God is Gentle with His servants for He guides them to what pleases Him.

2:208 - The following verse was revealed regarding ?Abd All?h b. Sal?m and his companions who after converting to Islam still observed the Sabbath with reverence and were averse to the consumption of camels O you who believe come all of you into submission read al-salm or al-silm that is Islam; k?ffatan is a circumstantial qualifier referring to al-silm meaning into all of its precepts; and follow not the steps the ways of Satan that is his temptations to you by way of creating divisions; he is a manifest foe to you one whose enmity is obvious.

2:209 - But if you slip and incline away from implementing all of its precepts after the clear proofs the lucid arguments have come to you to the effect that this is the truth know then that God is Mighty and nothing can prevent Him from taking His vengeance against you; Wise in His actions.

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2:21 - O people of Mecca worship profess the oneness of your Lord Who created you made you when you were nothing and created those that were before you; so that you may be fearful of His punishment by worshipping Him la?alla ?so that? is essentially an optative but when spoken by God it denotes an affirmative

2:210 - What do they those that fail to enter into it sc. Islam completely wait for await that God shall come to them that is His Command; this is similar to where God says or that God?s command should come to pass Q. 1633 meaning His chastisement in the shadows zula plural of zulla of clouds and the angels? The matter is determined the matter of their destruction has been completed and to God all matters are returned in the Hereafter where He will requite each according to his deeds read passive turja?u al-um?r ?matters are returned? or active tarji?u al-um?r ?matters return?.

2:211 - Ask O Muhammad (s) the Children of Israel by way of rebuke how many a clear proof manifest ones such as the parting of the sea and the sending down of manna and quails which they exchanged for unbelief did We give them kam ?how many? is the interrogative particle linking the second object of the verb sal ?ask? and is also the second object of the verb ?tayn? ?We gave? and its specifier; whoever changes God?s grace that is what God has blessed him with in the way of signs for these constitute the causes of guidance after it has come to him out of unbelief God is severe in retribution against him.

2:212 - Decked out fair to the disbelievers of Mecca is the life of this world in disguise and they have fallen in love with it; and they deride the believers on account of their poverty the likes of Bil?l al-Habash? ?Amm?r b. Y?sir and Suhayb al-R?m? mocking them and treating them condescendingly with their wealth; but those who fear idolatry namely those mentioned shall be above them on the Day of Resurrection; and God sustains whomever He will without reckoning with ample sustenance in the Hereafter or in this world when He gives to those that were mocked possession of the property and lives of those that mocked them.

2:213 - People were one community in faith but they fell into disagreement and some believed while others disbelieved; then God sent forth the prophets to them as bearers of good tidings of Paradise for the believers and warners of the Fire for the disbelievers; and He revealed with them the Scripture meaning the Books with the truth bi?-l-haqqi ?with the truth? is semantically connected to anzala ?He revealed? that He might decide according to it between people regarding their differences in religion; and only those who had been given it the Scripture so that some believed while others disbelieved differed about it about religion after the clear proofs the manifest arguments for God?s Oneness had come to them min of min ba?di ?after? is semantically connected to ikhtalafa ?they differed? and together with what follows should be understood as coming before the exception ill? lladh?na ?only those?; out of insolence on the part of the disbelievers one to another; then God guided those who believed to the truth regarding which min of min al-haqqi ?of the truth? here is explicative they were at variance by His leave by His will; and God guides with His guidance whomever He will to a straight path the path of truth.

2:214 - The following was revealed after the Muslims suffered a trying experience Or did you suppose that you should enter Paradise without there having come upon you the like of what came upon those believers who passed away before you? of trials so that you may endure as they did; a new sentence begins here explaining the previous one They were afflicted by misery extreme poverty and hardship illness and were so convulsed by all types of tribulations that the Messenger and those who believed with him said read yaq?la or yaq?lu not expecting to see any help on account of the extreme hardship afflicting them ?When will God?s help come?? the help which we were promised; and God responded to them Ah but surely God?s help is nigh in coming.

2:215 - They will ask you O Muhammad (s) about what they should expend. This was the question posed by ?Amr b. al-Jam?h. He was a wealthy elderly man and went to ask the Prophet s what and for whom he should expend; Say to them ?Whatever you expend of good min khayrin ?of good? is an explication of m? ?whatever? covering small and large amounts and denotes one half of the question represented by the expender; God responds with regard to the one receiving the expenditure this pertaining to the other half of the question in the following it is for parents and kinsmen orphans the needy and the traveller that is they are the most deserving of it; and whatever good you may do by way of expending or otherwise God has knowledge of it? and will requite it accordingly.

2:216 - Prescribed for you obligatory for you is fighting disbelievers though it be hateful to you by nature because of the hardship involved. Yet it may happen that you hate a thing which is good for you; and it may happen that you love a thing which is bad for you because the soul inclines towards those desires which result in its destruction and its rejection of the religious obligations that would bring about its happiness. Perhaps then even if you are averse to it you will find much good in fighting as a result of victory booty martyrdom or reward; while if you were to reject fighting even if you would like to do so you will find much evil because then you may be subjugated impoverished and denied the reward; God knows what is good for you and you know this not so strive in what He commands you.

2:217 - Thus the Prophet s sent forth the first of his raiding parties under the command of ?Abd All?h b. Jahsh. They fought against the idolaters and killed ?Amr b. ?Abd All?h Ibn al-Hadram? in the sacred month of Rajab thinking that it was the last day of Jum?d? II. The disbelievers reviled them for making fighting lawful in a sacred month and so God revealed the following They ask you about the sacred the forbidden month and fighting in it qit?lin f?hi ?fighting in it? is an inclusive substitution for al-shahri l-har?mi ?the sacred month?. Say to them ?Fighting qit?lun is the subject in it is a grave thing kab?r ?grave? is the predicate that is heinous in terms of sin; but to bar saddun is the subject people from God?s way His religion and disbelief in Him in God and to bar from the Sacred Mosque that is Mecca and to expel its people the Prophet s and the believers from it ? that is graver the predicate of the last subject that is more heinous in terms of sin than fighting in it in God?s sight; and sedition your idolatry is graver than your slaying? in it. They the disbelievers will not cease to fight against you O believers until so that they turn you from your religion to unbelief if they are able; and whoever of you turns from his religion and dies disbelieving ? their good works have failed that is they are invalid in this world and the Hereafter. Thus they will not count for anything and will not result in any reward. The specification of death as a condition is because if that person were to return to Islam again his original deeds would not be invalidated and he will be rewarded for them and he would not have to repeat them deeds such as performing the Pilgrimage al-Sh?fi?? is of this opinion. Those are the inhabitants of the Fire abiding therein.

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2:218 - When those of the raiding party of 'Abd Allāh b. Jahsh thought that although they had been released from the sin of having slain in the sacred month they would not receive any reward the following was revealed Verily the believers and those who emigrate and depart from their homeland and struggle in God's way in order to elevate His religion - those have hope of God's compassion His reward; and God is Forgiving of believers Merciful to them.

2:219 - They ask you about wine and divinatory arrows gambling and what the ruling is regarding them. Say to them 'In both that is in the partaking of both is great sin a variant reading for kabīr 'great' has kathīr 'much' because of the fighting cursing and swearing that ensue from it; and profit for men by way of delight and enjoyment in wine and acquiring money effortlessly from gambling; but the sin in them that is the degenerate behaviour in which they result is greater graver than the usefulness'. When this verse was revealed some gave up drinking while others persisted until the verse of sūrat al-Mā'idah Q. 590-91 finally made it illicit. And they will ask you what that is to say how much they should expend. Say expend 'Comfortably' al-'afwa in the accusative is also read in the nominative al-'afwu implying a preceding huwa that is the surplus of your need and do not expend what you need ruining yourselves. So just as He explained to you what has been mentioned God makes clear His signs to you that you might reflect

2:22 - He Who assigned to you created for you the earth for a couch like a carpet that is laid out neither extremely hard nor extremely soft so as to make it impossible to stand firm upon it; and heaven for an edifice like a roof; and sent down from the heaven water wherewith He brought forth all types of fruits for your provision; so set not up compeers to God that is partners in worship while you know that He is the Creator that you create not and that only One that creates can be God.

2:220 - on the matters of this world and the Hereafter and follow what is best for you in both. They will ask you about orphans and the distress their affair caused them for if they became intimate with them they may slip into error but if they put aside the money due to them and prepare their meals for them separately this would distress them. Say 'To set their affairs aright in terms of their funds by looking after it and your mingling with them is better' than you not doing this; and if you intermix with them your funds and theirs they are your brothers in religion and it is only natural for one to intermix his affair with his brother so you do too; God knows well him who works corruption in their property when he intermixes with them from him who sets it aright and God will requite both; and had He willed He would have harassed you and made it difficult for you by prohibiting you from intermixing with them. Surely God is Mighty victorious in His affair Wise in His actions.

2:221 - O Muslims Do not marry idolatresses disbelievers until they believe; a believing slavegirl is better than an idolatress who may be a free woman; this was revealed as a rebuttal of the idea that it was shameful to marry a slavegirl and that it was better to marry an idolatress free woman; though you may admire her because of her beauty and wealth this provision excludes the womenfolk of the People of the Scripture as indicated by the verse Q. 55 lawful to you are the chaste women among those who were given the Scripture. And do not marry off believing women to idolaters until they believe. A believing slave is better than an idolater though you may admire him for his wealth and good looks. Those the people of idolatry call to the Fire because they invite one to perform deeds that merit this and for this reason one should not marry with them; and God calls through the voice of His prophets to Paradise and pardon that is to the deeds that merit these two by His leave by His will so that His call may be heeded by marrying with His friends; and He makes clear His signs to the people so that they might remember that they might be admonished.

2:222 - They will ask you about the monthly period that is menstruation and the spot in which it occurs and how should one treat women during it. Say 'It is an ailment filth or the place whence it issues is so; so part with women refrain from sexual intercourse with them in the monthly period in this time or in the part affected; and do not approach them for sexual intercourse until they are pure yathurna or yattaharna the original tathat of yatataharna has been assimilated with the tathat that is until they have cleansed themselves after its cessation; when they have cleansed themselves then come to them in sexual intercourse as God has commanded you' by avoiding it the female organ during menstruation and not resorting to any other part. Truly God loves that is He rewards and honours those who repent of sins and He loves those who cleanse themselves from impurities.

2:223 - Your women are a tillage for you that is the place where you sow the seeds of your children; so come to your tillage that is the specified place the front part as in whichever way you wish whether standing up sitting down lying down from the front or the back this was revealed in response to the Jews saying that if a person had vaginal intercourse with his wife from behind the child would be born cross-eyed; and offer for your souls righteous deeds such as saying 'In the Name of God' bismillāh when you commence intercourse; and fear God in what He commands and prohibits; and know that you shall meet Him at the Resurrection where He will requite you according to your deeds; and give good tidings of Paradise to the believers who feared Him.

2:224 - Do not make God by swearing in His Name a hindrance a cause of impediment in your oaths that is setting up such impediments by swearing in His Name frequently so as not to be pious and God-fearing; in such instances oaths are hateful and result in perjury which requires a redemption effected by doing the opposite of the oath such as performing righteous deeds and so forth which constitute an act of obedience; and to put things right between people this means do not be prevented from doing righteous deeds as mentioned just because you swore against them; nay do them and make redemption; this understanding of the verse is justified by the reason for its revelation namely their refraining from such deeds; surely God is All-Hearing of what you say Knower of your circumstances.

2:225 - God will not take you to task for a slip that results in your oaths which is what the tongue utters spontaneously and unintentionally such as 'By God' 'Indeed by God' in such instances there is no sin and no redemption required; but He will take you to task for what your hearts have earned what their intention is when you commit perjury in your oaths; and God is Forgiving of slips in your oaths Forbearing since He delays the punishment of the one deserving it.

2:226 - For those who forswear their women by swearing that they will not have sexual intercourse with them a wait of four months; if they revert back from the

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oath or repeal it and resume sexual relations God is Forgiving of the harm they caused their women by swearing Merciful to them.

2:227 - But if they resolve upon divorce by not repealing it then let them go through with it; surely God is Hearing of what they say; Knowing of their resolve meaning that after the waiting period mentioned they can only revert or divorce.

2:228 - Divorced women shall wait by themselves before remarrying for three periods qurʿān is the plural of qarʿ of purity or menstruation ? these are two different opinions ? which begin from the moment of divorce. This stipulation applies to those who have been sexually penetrated but not to those otherwise on account of His saying there shall be no waiting period for you to reckon against them Q. 3349. The waiting period for immature or menopausal women is three months; pregnant women on the other hand must wait until they give birth as stated in the sʿrat al-Talʿiq Q. 654 while slavegirls must wait two months according to the Sunna. And it is not lawful for them to hide what God has created in their wombs of child or menstruation if they believe in God and the Last Day. Their mates their spouses have a better right to restore them to bring them back even if they refuse in such time that is during the waiting period if they desire to set things right between them and put pressure on the woman to return; the statement is not a condition for the possibility of return but an incitement to set things right in the case of repealed divorce; the term ahaqq ʿaḥaqq better right to? does not denote any priority since in any case no other person has the right to marry them during their waiting period; women shall have rights due from their spouses similar to those rights due from them with justice as stipulated by the Law in the way of kind conjugality and not being harmed; but their men have a degree above them in rights as in their duty to obey their husbands because of their the husbands? payment of a dowry and their husbands being the bread-winners; God is Mighty in His Kingdom Wise in what He has ordained for His creatures.

2:229 - Divorce that is repudiation of the type that may be revoked is twice; then honourable retention that is to say you are then obliged to revert to them to retain them without harming them; or setting them free kindly. It is not lawful for you O male spouses to take of what you have given them of dowry if you divorce them unless the married couple fear that they may not maintain Godʿs bounds that is to say that they will not honour the rights God has established for them a variant reading for yakhʿfʿu ʿayyuhā ʿayyuhā they dual form fear? has yukhʿfʿu with the direct object taking the accusative ending; allʿu yuqʿmʿu is an inclusive substitution for the person governing the verb; both verbs are also read in the second person sc. takhʿfʿu ʿayyuhā you fear? tuqʿmʿu ʿayyuhā you maintain?. If you fear they may not maintain Godʿs bounds neither of them would be at fault if she were to ransom herself of some money so that he should divorce her. In other words in this instance there is no culpability either for the man should he take of the dowry or for the woman should she offer of it. Those prescriptions mentioned are Godʿs bounds; do not transgress them. Whoever transgresses Godʿs bounds ? those are the evildoers.

2:23 - And if you are in doubt in uncertainty concerning what We have revealed to Our servant Muhammad (s) of the Qurʿān that it is from God then bring a sʿra like it that is also revealed min mithlihi min is explicative that is a sʿra like it in its eloquence fine arrangement and its bestowal of knowledge of the Unseen; a sʿra is a passage with a beginning and end made up of a minimum of three verses; and call your witnesses those other gods that you worship besides God that is other than Him so that it can be seen if you are truthful in your claim that Muhammad (s) speaks it from himself. So do this for you are also fluent speakers of Arabic like him. When they could not do this God said

2:230 - If he the husband divorces her after the two utterances of divorce; she shall not be lawful to him after that after the third utterance of divorce until she marries another husband who has sexual intercourse with her as reported by the two Shaykhs Bukhārī and Muslim. If he the second husband divorces her then neither of them would be at fault that is the woman and her first husband to return to each other in wedlock after the completion of the waiting period if they think that they will maintain Godʿs bounds. Those matters mentioned are Godʿs bounds which He makes clear to a people who have knowledge a people who reflect.

2:231 - When you divorce women and they have very nearly reached the end of their term then retain them by returning to them honourably not harming them or set them free honourably or leave them until their term is completed; do not retain them when reverting in harm dirʿān is an object denoting reason to transgress that is so as to force them to redemption or to repudiate them or confine them indoors for a long time; whoever does that has wronged his soul by exposing it to Godʿs chastisement; take not Godʿs verses in mockery in jest by contravening them and remember Godʿs grace upon you that is Islam and the Book the Qurʿān and the wisdom the rulings contained therein He has revealed to you to exhort you therewith so that you should give thanks by acting in accordance with it; and fear God and know that God has knowledge of all things and nothing can be hidden from Him.

2:232 - When you divorce women and they have reached completed their term of waiting do not debar them ? addressing the guardians here ? from marrying their divorced husbands when they the male spouses and their women have agreed together honourably in accordance with the Law. The occasion for the revelation of this verse was Maʿqil b. Yasrʿrʿs sister was divorced by her husband who then wanted to restore her but Maʿqil refused as reported by al-Hʿkim. That the prohibition against debarring is an admonition for whoever of you believe in God and the Last Day because it is for the benefit of such a person; that refraining from debarring is purer for you better and cleaner for you and for them bearing in mind the suspicion that can be aroused by the couple on account of prior intimacy. God knows what is in your interest and you know not any of this so follow His commands.

2:233 - Mothers shall suckle their children for two full years kʿmilayn ʿaḥaqq two full ones? is an adjective for emphasis; this is for such as desire to fulfil the suckling and this is the maximum length of time. It is for the father to provide food for them the mothers and clothe them during the suckling if they be divorced honourably to the best of his ability. No soul is charged save to its capacity its ability; a mother shall not be harmed by her child that is on account of the child by being forced to suckle it if she does not want to; neither should a father be harmed by his child that is on account of it by being charged with more than he is able to bear. The mention of both parents here in relation to the child is intended to show sympathy for both. The heir the one inheriting from his father that is the young man who

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is the trustee of his father's property has a similar duty to that of the father in terms of providing sustenance and clothing for the other parent. But if the two parents desire by mutual consent agreement and consultation so that the child's best interests are clear to wean that is to effect ablactation before the completion of the two-year period then they would not be at fault in this matter. And if you addressing the parents desire to seek nursing from other than the mothers for your children you would not be at fault in this respect provided you hand over to them what you have given what you intend to give them in the way of wages honourably in kindness and good nature; and fear God and know that God sees what you do and that nothing of it can be hidden from Him.

2:234 - And those of you who pass away die leaving behind wives they shall wait by themselves after their death refraining from marriage for four months and ten nights this applies to women who are not pregnant. The waiting period in the case of pregnant women is for them to give birth ? as stated by a verse in s?rat al-Tal? q Q. 654. The slavegirl must wait for half this period of four months according to the Sunna; when they have reached completed their term of waiting then you would not be at fault O guardians regarding what they may do with themselves in the way of adorning themselves and offering themselves before suitors honourably in accordance with the Law; God is aware of what you do both secretly and openly.

2:235 - You would not be at fault regarding the proposal with the intention of marriage you present offer or hide in your hearts during the waiting period to women whose spouses have died such as men saying ?How beautiful you are!? or ?Who could find one like you?? or ?How many a man must desire you!?. God knows that you will be mindful of them in proposing to them impatiently and so He has permitted you to make such offers; but do not make arrangements of marriage with them secretly unless you speak honourable words such as are acknowledged by the Law in other words such as proposals that which is permitted to you. And do not resolve on the knot the consummation of marriage until that which is written the period prescribed has reached its term and has been completed; and know that God knows what is in your souls of resolve or otherwise; so be fearful of Him that He should chastise you if you have made such resolve; and know that God is Forgiving toward him who is fearful of Him Forbearing in delaying the chastisement of the one deserving it.

2:236 - You would not be at fault if you divorce women while you have not touched them tamass?hunna also read tum?ss?hunna that is while you have not had sexual intercourse with them nor appointed any obligation dowry for them the particle m? ?while? relates to the verbal action and is also adverbial that is to say there are no sinful consequences for divorcing them if you have not copulated with them or assigned them a dowry so divorce them; yet make provision of comforts for them honourably that is in accordance with the Law bi?l-ma?r?f ?honourably? is an adjectival qualification of mat??an ?comforts? giving them what they can enjoy the one of ample means the affluent among you according to his means and the needy man of restricted income according to his means ? an obligation haqqan ?obligation? is either a second qualifier of mat??an ?comforts? or an emphatic verbal noun on the virtuous the obedient ones.

2:237 - And if you divorce them before you have touched them and you have already appointed for them an obligation then one-half of what you have appointed must be given to them and the other half returns to you; unless it be that they the women make remission and forgo it or he makes remission by leaving her the entire amount the one in whose hand is the knot of marriage the husband to be or as Ibn ?Abb?s is reported to have said ?The legal guardian where the female is a minor?; in which case nobody would be at fault; yet that you should remit wa-an ta?f? is the subject is nearer to piety aqrabu li?-taqw? is its predicate. Forget not kindness between you that is to be bountiful towards one another; surely God sees what you do and will requite you accordingly.

2:238 - Maintain the five prayers by performing them at their appointed times and the middle prayer either that of the afternoon or the morning or the midday or another prayer there are many opinions on this matter; God has singled it out for mention because of its merit; and stand in prayer submissive to God li Lill?hi q?nit?n some have said that this means ?obedience? on account of the Prophet s saying ?Wherever the expression qun?t ?submission? appears in the Qur??n it denotes obedience? as reported by Ahmad b. Hanbal and others; it is also said to mean ?in silence? s?kit?n on the basis of a had?th of Zayd b. Arqam in which he said ?We used to speak to each other sometimes during prayer but when this was revealed we were commanded to be silent and were forbidden to talk? as reported by the two Shaykhs Bukh?r? and Muslim.

2:239 - And if you are in fear of an enemy or a torrent or a predatory animal then standing rij?l plural of r?jil praying while walking or mounted rukb?n plural of r?kib. In other words in whichever way you can facing the direction of the qibla or otherwise making the gestures of genuflexion and prostration; but when you are secure from any fear then remember God by performing prayer as He taught you what you knew not before He taught you its obligations and its proper ways the particle k?f of ka-m? ?as? has the same meaning as mithl ?like? while the m? is related to the verbal action or is relative.

2:24 - And if you do not do what was mentioned because you are incapable and you will not a parenthetical statement that is never will you be able to because of its inimitability then fear through belief in God and belief that this is not the words of a human the Fire whose fuel is men disbelievers and stones like their very idols indicating that its heat is extreme since it burns with the stones mentioned unlike the fires of this world that burn with wood and similar materials; prepared and made ready for disbelievers so that they are punished in it this phrase u?iddat li?-k?fir?na ?prepared for disbelievers? is either a new sentence or a sustained circumstantial qualifier.

2:240 - And those of you who die leaving wives let them make testament wasiyyatan or wasiyyatun for their wives as an obligation and give them provision what they can enjoy of property and clothes for until the completion of a year mat??an il? l-hawl ?provision for a year? is a circumstantial qualifier that is without expelling them from their habitations; but if they go forth of their own accord you would not be at fault you the guardians of the dead one regarding what they may do with themselves honourably in accordance with the Law such as adorning themselves or abandoning the mourning or that you should cut off their expenditure; God is Mighty in His Kingdom Wise in His actions. The testament mentioned here was abrogated by the ?inheritance? verse Q. 412 and the waiting of one year without expulsion was abrogated by the previous verse four months and ten Q. 2234 which was revealed later. In the opinion of al-Sh?fi?? may God have



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mercy on him the habitation remains hers.

2:241 - There shall be provision for divorced women which they are given honourably as is feasible ? an obligation haqqan ?obligation? is in the accusative because it is governed by an implied verb on those who fear God may He be exalted. He has repeated the phrase in order to include the woman that has been touched sexually since the previous verse addresses a different issue.

2:242 - So in the same way that He has explained to you what has been mentioned God makes clear His signs for you so that you might understand reflect.

2:243 - Have you not seen an interrogative to provoke amazement and a longing to hear what will follow that is ?Has your knowledge not attained? those thousands four eight ten thirty forty or seventy thousand who went forth from their habitations fearful of death? hadhara?-l-mawt an object denoting reason. These were a people from among the Children of Israel who fled their homeland after it was afflicted with plague. God said to them ?Die!? and they did. Then He gave them life after eight days or more as a result of the supplication of their prophet Ezekiel Hizq?-l and they lived on for a while with the effects of death still upon them such that when they wore garments these turned into shrouds for the deceased; and this phenomenon remained with their descendants. Truly God is bounteous to people such as when He gave life back to those just mentioned but most people that is disbelievers are not thankful. The purpose of mentioning the story of these people is to encourage believers to fight in the way of God which is why the following statement is supplemented to it

2:244 - So fight in God?s way in order to elevate His religion and know that God is Hearing of your sayings Knowing of your affairs and He will requite you accordingly.

2:245 - Who is he that will lend God a loan by expending his property in the way of God that is good by expending it for the sake of God Mighty and Majestic out of pureness of heart and He will multiply yud??if also read yuda??if it for him manifold? up to ten or seven hundred times or more as will be mentioned soon. God straitens sustenance for whomever He wills in order to try him and enlarges it in abundance for whomever He wills in order to test him; and to Him you shall be returned in the Hereafter through the Resurrection where He will requite you for your deeds.

2:246 - Have you not seen the story and the tale of the council an assembly of the Children of Israel after the death of Moses when they said to a prophet of theirs namely Samuel ?Send establish for us a king to unite us and to whom we can refer matters and we will fight with him in God?s way?. He the prophet said to them ?Might it be that ?asaytum or ?as?tum if fighting is prescribed for you you will not fight? all? tuq?til? is the predicate of ?as? ?might it be?; the interrogative is intended to confirm the expectation that follows sc. that they will not fight. They said ?Why should we not fight in God?s way when we have been expelled from our habitations and our children?? as a result of these latter being taken captive or killed that which they suffered at the hands of Goliath and his men. The meaning is ?There is nothing to stop us fighting provided the requirement we demanded is forthcoming?. God exalted be He says Yet when fighting was prescribed for them they turned their backs from fighting in cowardice except a few of them the ones that crossed the river with Saul T?!t as will be mentioned; and God has knowledge of the evildoers and will requite them accordingly. The prophet then asked his Lord to send forth a king and God responded by sending forth Saul.

2:247 - Then their prophet said to them ?Verily God has raised up Saul for you as king? They said ?How can he be king over us when we have better right than he to kingship since he is not of the tribe of monarchs or that of prophets; he Saul was a tanner or a shepherd; seeing he has not been given amplitude of wealth?? which he can use to establish a kingdom. He the prophet said to them ?God has chosen him over you for kingship and has increased him broadly amply in knowledge and body at that time he was the most knowledgeable and the most handsome of all the Children of Israel and the most perfect of character. God gives the kingship to whom He will in the way He does and there can be no objection; and God is Embracing in His bounty Knowing of those who deserve it.

2:248 - And their prophet said to them after they had demanded a sign of his kingship ?The sign of his kingship is that there will come to you the Ark a chest containing the images of the prophets which God sent down to Adam and which was handed down to them sc. the Israelites until the Amalekites seized it from them in battle. They used to commence fighting invoking it before their enemy and marching behind it as well as experience peacefulness in its presence as God says therein is a Spirit of Peace reassurance for your hearts from your Lord and a remnant of what the folk of Moses and the folk of Aaron left behind which were Moses?s pair of sandals and his staff Aaron?s turban a measure qaf?z of the manna that used to come down on them and the pieces of the broken tablets the angels bearing it tahmiluhu l-mal??ikatu the circumstantial qualifier referring to the subject of the verb ya?tiyakum ?there will come to?. Surely in that shall be a sign for you of his kingship if you are believers?. The angels bore it between the earth and the sky while they gazed at it until finally they placed it before Saul. They then acknowledged his kingship and hastened to enlist in the holy struggle and he chose seventy thousand of their young men.

2:249 - And when Saul went forth with the hosts from the Holy House sc. Jerusalem the heat was intense and so they asked him for water; he said ?God will try test you in order to distinguish the obedient among you from the disobedient with a river between Jordan and Palestine whoever drinks of it of its water is not of me is not of my followers and whoever tastes it not he is of me except for him who scoops up with his hand? ghurfa or gharfa ?a scoop? satisfying himself therewith and not taking more he is also of my followers. But they drank of it when they reached it and saw that it was abundant except a few of them who restricted themselves to a scoop it is reported that one scoop was enough for each man and his horse and they numbered over three hundred; and when he crossed it with those who believed the ones who confined themselves to the one scoop they the ones that drank profusely said ?We have no power today against Goliath and his troops? that is no power to fight them and they were cowardly and did not cross it. Those who thought with certainty that they would meet God at the Resurrection and these were the ones that crossed it said ?How often kam ?how? functions as a predicate meaning kath?r ?many? a little company group of men has overcome a numerous one by God?s leave by His will; and God is with the patient? providing them with help and assistance.

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2:25 - And give good tidings to inform those who believe who have faith in God and perform righteous deeds such as the obligatory and supererogatory rituals that theirs shall be Gardens of trees and habitations underneath which that is underneath these trees and palaces rivers run tajr? min tahtih??l-anh?ru that is there are waters in it al-nahr is the place in which water flows and is so called because the water carves yanhar its way through it; the reference to it as ?running? is figurative; whensoever they are provided with fruits therefrom that is whenever they are given to eat from these gardens they shall say ?This is what that is the like of what we were provided with before? that is before this in Paradise since its fruits are similar and this is evidenced by the following statement they shall be given it the provision in perfect semblance that is resembling one another in colour but different in taste; and there for them shall be spouses of houris and others purified from menstruation and impurities; therein they shall abide dwelling therein forever neither perishing nor departing therefrom. And when the Jews said ?Why does God strike a similitude about flies where He says And if a fly should rob them of anything Q. 2273 and about a spider where He says As the likeness of the spider Q. 2941 what does God want with these vile creatures? God then revealed the following

2:250 - So when they went forth against Goliath and his troops facing them in military columns they said ?Our Lord pour out upon us patience and make firm our feet by strengthening our hearts for this struggle and grant us victory over the disbelieving folk!?

2:251 - And they routed they broke them by the leave of God by His will and David who was among the ranks of Saul?s army slew Goliath; and God gave him David the kingship over the Children of Israel and Wisdom prophethood after the death of Samuel and Saul and the combination of kingship and prophethood had never come to anyone before him; and He taught him such as He willed of the manufacture of mail-coats and the speech of birds. Had God not repelled people some ba?dahum ?some? substitutes for saying ba?dan min al-n?s ?some people? by means of others the earth would have surely been corrupted with idolaters defeating and slaying Muslims and mosques being destroyed; but God is bounteous to all worlds by repelling some by means of others.

2:252 - These verses are the verses of God We recite to you O Muhammad (s) as narration in truth and assuredly you are one of the Messengers of God the emphasis is made here with the particle inna of innaka ?surely you are? with the remainder of the statement being a rebuttal of the disbelievers? saying ?You are no Messenger?.

2:253 - Those tilka is the subject messengers al-rusul is either an adjective or the predicate some We have preferred above others by assigning a particular trait to one not found in the other; some there are to whom God spoke such as Moses and some He raised in rank namely Muhammad (s) on account of his call being to all peoples his being the Seal of the Prophets on account of the superiority of his community to all others the sundry miracles and the many special qualities. And We gave Jesus son of Mary the clear proofs and confirmed him strengthened him with the Holy Spirit namely Gabriel who would accompany him wherever he went. And had God willed that all people be guided those who came after them after the messengers that is their communities would not have fought against one another after the clear proofs had come to them because of their disagreement and their leading one another astray; but they fell into variance as He willed and some of them believed and adhered firmly to his faith and some disbelieved as the Christians did after Jesus al-Mas?h and had God willed they would not have fought against one another repeated here for emphasis but God does whatever He desires giving success to whomever He will and disappointment to whomever He will.

2:254 - O you who believe expend of what We have provided you with what is due of it as alms before there comes a day in which there shall be neither commerce ransom nor friendship that can be of any benefit nor intercession without His permission a variant reading has all three nouns in nominative inflection bay?un khullatun shaf??atun as opposed to l? bay?a l? khullata l? shaf??ata this is the Day of Resurrection. And the disbelievers those that disbelieve in God or in the obligations He has imposed on them ? they are the evildoers for not respecting God?s command.

2:255 - God there is no god that is there is none worthy of being worshipped in all existence except Him the Living the Everlasting the Eternal Sustainer the One constantly engaged in the management of His creation. Slumber does not seize Him neither sleep; to Him belongs all that is in the heavens and the earth as possessions creatures and servants; who is there that is to say none is there that shall intercede with Him save by His leave? in this for him. He knows what lies before them that is creation and what is after them of the affairs of this world and the Hereafter; and they encompass nothing of His knowledge that is they know nothing of what He knows save such as He wills to inform of it by way of His messengers. His throne subsumes the heavens and the earth it is said that His knowledge encompasses them both; it is also said that the kurs? ?throne? itself subsumes them on account of its vastness as in the had?th ?The seven heavens compared to the kurs? are like seven silver coins lying in a metal shield of armour?; the preserving of them the heavens and the earth wearies Him not does not burden Him; He is the Sublime above His creation by virtue of His subjugation of them the Tremendous the Great.

2:256 - There is no compulsion in entering into religion. Rectitude has become clear from error that is say through clear proofs it has become manifest that faith is rectitude and disbelief is error this was revealed concerning the Ans?r of Medina who tried to compel their sons to enter into Islam; so whoever disbelieves in the false deity namely Satan or idols t?gh?t ?false deity? is used in a singular and plural sense and believes in God has laid hold of the most firm handle the tight knot unbreaking that cannot be severed; God is Hearing of what is said Knowing of what is done.

2:257 - God is the Protector helper of the believers; He brings them forth from the shadows of unbelief into the light of faith. And the disbelievers ? their protectors are false deities that bring them forth from the light into the shadows the repetition of ?bringing forth from? here is either to be taken as a reflection of His previous words ?He brings them forth from the shadows? or as a reference to all those Jews who believed in the Prophet before he was sent but then rejected him those are the inhabitants of the Fire therein they shall abide.

2:258 - Have you not seen him who disputed with Abraham concerning his Lord because of the fact that God had given him the kingship? that is his arrogance

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towards this very grace of God this was Nimrod Nimrod. When idh is a substitution for h?jja ?disputed? Abraham in response to the other?s question ?Who is this Lord of yours to whom you are calling us?? said ?My Lord is He who gives life and makes to die? the One that creates life and death in bodies; he Nimrod said ?I give life by sparing and make to die? by killing. He then had two men brought before him killed one and spared the other. When Abraham realised that this man was a fool Abraham resorting to a more sophisticated argument said ?God brings the sun from the east; so bring you it from the west.? Then the disbeliever was confused perplexed and amazed; and God guides not the folk who do evil disbelieving to the art of argument.

2:259 - Or did you see such as he Ezra ?Uzayr who the k?f of ka?lladh? ?such as he who? is extra passed by a city namely the Holy House sc. Jerusalem riding on an ass and carrying with him a basket of figs and a cup of juice a city that was fallen down collapsed upon its turrets its roof tops after Nebuchadnezzar had destroyed it; he said ?How ann? means kayfa ?how? shall God give life to this now that it is dead?? challenging the power of the exalted One so God made him die and remain dead for a hundred years then he raised him up brought him back to life to show him how this could be done; He God said ?How long have you tarried?? been here?; he said ?I have tarried a day or part of a day? because he fell asleep before noon and was made dead and then brought back to life again at sunset and thus he thought it was a day?s sleep; He said ?Nay; you have tarried a hundred years. Look at your food the figs and drink the cup of juice it has not spoiled despite the length of time the final h?? of yatasannah ?to spoil? is said to belong to the original root s-n-h; but it is also said to be silent in which case the root would be s-n-y; a variant reading omits the final h??; and look at your ass how it is and he saw that it had died and all that remained were its withered white bones. We did this so that you would know and so that We would make you a sign of the truth of the Resurrection for the people. And look at the bones of the ass how We shall set them up how We shall raise them back to life nunshiruh? or nanshiruh? derived from the two expressions nashara and anshara; a variant reading has nunshizuh? meaning ?How We shall move it and make it stand?; and then clothe them with flesh? and when he looked at it he saw that the bones had been reconstituted and clothed with flesh and that the Spirit had been breathed into it making it bray. So when it was made clear to him as a result of witnessing it he said ?I know a variant reading for a?lam ?I know? has the imperative i?lam ?know!? thus making it a command from God with the knowledge of direct vision that God has power over all things?.

2:26 - God is not ashamed to strike to make a similitude mathal is the first direct object; m? either represents an indefinite noun described by what comes after it and constitutes a second direct object meaning ?whatever that similitude may be?; or it the m? is extra to emphasise the vileness involved so that what follows constitutes the second direct object; even of a gnat ba??da is the singular of ba??d that is small flies; or anything above it that is larger than it so that this explanation is not affected by the size of the creature with regard to the judgement God is making; as for the believers they know it the similitude is the truth established and given in this instance from their Lord; but as for disbelievers they say ?What did God desire by this for a similitude?? mathalan is a specification meaning ?by this similitude?; m? is an interrogative of rejection and is the subject; dh? means alladh? whose relative clause contains its predicate in other words ?what use is there in it??. God then responds to them saying Thereby that is by this similitude He leads many astray from the truth on account of their disbelieving in it and thereby He guides many believers on account of their belief in it; and thereby He leads none astray except the wicked those that reject obedience to Him.

2:260 - And mention when Abraham said ?My Lord show me how You give life to the dead? He God exalted be He said to him ?Why do you not believe?? in My power to revive; God asks him this even though He knows of his belief in this power as a response to his request and so that the ones listening will know the purpose of the request; ?Yes? I do believe he said ?but I ask You so that my heart may be re-assured? so that it may be at peace through direct vision in addition to that certainty which is sought through logical reasoning. Said He ?Take four birds and twist them to you sirhunna or surhunna turn them towards you cut them up and mix together their flesh and feathers then set a part of them on every hill in the land around you then summon them to you and they will come to you in haste. And know that God is Mighty that nothing is beyond Him Wise? in His actions. Abraham took a peacock an eagle a raven and a cock and did with them as has been mentioned but kept their heads with him. He called them and all the parts began to fly back together combining until they were whole and returning to their heads.

2:261 - The likeness of the quality of the expenditure of those who expend their wealth in the way of God that is in obedience of Him is as the likeness of a grain of corn that sprouts seven ears in every ear a hundred grains likewise what they expend will be multiplied seven hundred times; so God multiplies even more than this for whom He will; God is Embracing in His bounty Knowing those who deserve such multiplications.

2:262 - Those who expend their wealth in the way of God then do not follow up their expenditure with reminder of their generosity of the one on whom they expended for example by saying ?I was good to him and restored his affairs?; and injury to that person by mentioning this to people whom he would prefer not to know about it; their wage the reward for their expenditure is with their Lord and no fear shall befall them neither shall they grieve in the Hereafter.

2:263 - Honourable words kind talk and a generous reply to the beggar and forgiveness towards him for his persistence are better than a voluntary almsgiving followed by injury through reproach and deriding him for his begging; and God is Independent of the voluntary almsgiving of His servants Forbearing in His delaying the punishment of the reproachful and injurious one.

2:264 - O you who believe annul not the rewards of your voluntary almsgivings with reproach and injury as in the manner of the annulment of the expenditure of one who expends of his substance to show off to men and believes not in God and the Last Day this is the hypocrite. The likeness of him is as the likeness of a smooth rock on which is soil and a torrent of intense rain smites it and leaves it barren and smooth with nothing on it. They have no power I? yaqdir?na is a resumption of the statement about the likeness of the one that expends for show; the person becomes plural on account of the potential plural implication of alladh? ?the one who? over anything that they have earned that they did in other words they find no reward for it in the Hereafter just as one finds nothing of the

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dust that was on the surface of the smooth rock after the rain has washed it away. God guides not the disbelieving folk.

2:265 - But the likeness of the expenditure of those who expend their wealth seeking God's good pleasure and to confirm themselves that is to realise the reward thereof in contrast to the hypocrites who do not hope for it since they do not believe in it is as the likeness of a garden an orchard upon a hill read *rabwa* or *rubwa* a high ground; a torrent smites it and it yields gives forth its produce read *ukulah*? or *uklah*? its fruits twofold twice the fruits of another garden; if no torrent smites it then dew tall a light drizzle which falls on it and suffices it on account of its altitude. In other words it grows and bears fruit regardless of how much rain falls; likewise are the expenditures of those mentioned they will increase with God regardless of how much they were; and God sees what you do and He will requite you for it.

2:266 - Would any of you wish to have a garden an orchard of date-palms and vines with rivers flowing beneath it for him there is in it all manner of fruit then old age smites him and makes him too weak to profit from it and he has seed but they are weak young children who cannot manage it; then a whirlwind *i's*?r are violent winds with fire smites it and it is consumed? so that he loses what he is most in need of and now he and his children have become incapacitated confused without any resources. This is a similitude of how the expenditure of the one expending for show or the one who reproaches after having expended vanishes and how it is of no avail when he will be most in need of it in the Hereafter the interrogative *a-yawaddu* ?would any wish? is intended as a denial. According to Ibn 'Abb?s this is the person who performs deeds of obedience but when Satan comes to him he begins to work disobedience until all his good deeds have been consumed. So in the way that He has explained what has been mentioned God makes clear the signs to you so that you might reflect and take heed.

2:267 - O you who believe expend of that is to say purify the good things you have earned of property and the good things of what We have produced for you from the earth of grains and fruits and seek not *l*? *tayammam*? means *l*? *taqsud*? the corrupt the vile of it the above-mentioned for your expending it as alms *tunfiq*?na ?you expend? is a circumstantial qualifier referring to the person of the verb *tayammam*? ?seek?; for you would never take it the vile part yourselves if you were given it as something due to you; without closing your eyes to it by being careless and mindless so how do you expect to give what is due to God from this?; and know that God is Independent of your expenditures Laudable praised in every situation.

2:268 - Satan promises you poverty by making you fear loss when you make a voluntary almsgiving and so you withhold it and enjoins you to indecency niggardliness and the impeding of almsgiving; but God promises you in return for your expenditure His pardon for your sins and His bounty as sustenance from Him; and God is Embracing in His bounty Knowing the one who expends.

2:269 - He gives wisdom that is the profitable knowledge that leads to righteous action to whomever He will and he who is given wisdom has been given much good because he will end up in perpetual bliss; yet none remembers the *t*? of *yadh dhakkar* has been assimilated with the *dh*?l that is to say none is admonished but the people of pith possessors of intellects.

2:27 - Those such as He has described break the covenant of God the contract He made with them in the revealed Books to belief in Muhammad (s) after its solemn binding after it has been confirmed with them and such as cut what God has commanded should be joined of belief in the Prophet of kinship and other matters an in the phrase an *y*?sala ?that it be joined? substitutes for the pronoun suffixed in *bihi* of the preceding words *m*? *amara* *Li*?hu *bihi* ?that which God has commanded?; and such as do corruption in the land by way of their transgressing and impeding faith they the ones thus described shall be the losers since they shall end up in the Fire made everlasting for them.

2:270 - And whatever expenditure you expend be it as alms or a voluntary almsgiving and whatever vow you make and fulfil surely God knows it and will requite you for it. For the evildoers who prevent almsgiving and vows or expend other than the way they should in disobedience to God they have no helpers to protect them from His chastisement.

2:271 - If you proclaim make manifest your voluntary almsgivings that is your supererogatory deeds it is a fine thing to show them; but if you conceal them and give them to the poor that is even better for you than making them manifest or giving it to the rich. As regards the obligatory almsgiving it is better to make it manifest so that it serves as an example and so that one is not accused falsely of not giving; as regards giving it to the poor this is obligatory; and it will absolve you of some of your evil deeds read *yukaffir* ?it will absolve? or *nukaffir* ?We will absolve? either in apocopated form with no final vowel *yukaffir* *nukaffir* being a supplement to the locus of *fa-huwa* ?that is? or with nominative inflection *yukaffiru* *nukaffiru* indicating the beginning of a new sentence. God is aware of what you do knowing its inner and outer aspects nothing of it being hidden from Him.

2:272 - When the Prophet s was prohibited from giving voluntary alms to idolaters as an incentive for them to embrace Islam the following was revealed You are not responsible for guiding them that is to say for people that they should embrace Islam you are responsible only for conveying the Message to them; but God guides with His guidance whomever He will to embrace Islam. And whatever good property you expend is for yourselves since the reward is for you; for then you are expending desiring only God's Face this clause is the predicate denoting a prohibition that is to say His reward and not any other transient object of this world and whatever good you expend its requital shall be repaid to you in full and you will not be wronged you will not suffer any diminishment of it both of the last two sentences emphasise the first one.

2:273 - For the poor this is the predicate of the missing subject *al-sadaq*?t ?voluntary almsgiving? who are constrained in the way of God those who have confined themselves in preparation for the struggle this was revealed concerning the people of Suffa consisting in some four hundred of the Emigrants *muh*?jir?n set apart from the other Muslims for the study of the Qur'?n and to take part in raids; and they are unable to journey *darban* means *safaran* in the land to engage in commerce and earn their living since they are fully engaged in the struggle; the ignorant man supposes them on account of the way they behave rich because of

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their abstinence that is their refraining from asking for things; but you the one being addressed shall know them by their mark by the signs of their humility and exertion; they do not beg of men and make urgent demands importunately that is to say they do not beg in the first place so there is no question of persistence. And whatever good you expend surely God has knowledge of it and will requite it accordingly.

2:274 - Those who expend their wealth night and day secretly and openly their wage awaits them with their Lord and no fear shall befall them neither shall they grieve.

2:275 - Those who devour that is those who seize by way of usury which is an excess levied in transactions of money or foodstuffs either on their value or on credit shall not rise again from their graves except rising as one whom Satan has made prostrate demented from touch through madness min al-mass ?from touch? is semantically connected to yaq?m?na ?they rise?; that which befalls them is because of the fact that they say ?Trade is like usury? in terms of permissibility this statement is a type of reversed simile used for intensity sc. ?usury is like trade? is the expected word order. God responds to them saying that God has permitted trade and forbidden usury. Whoever receives an admonition from his Lord and desists from devouring it he shall have his past gains those made before the prohibition and which cannot be reclaimed from him and his affair with regard to pardoning him is committed to God; but whoever reverts to devouring it treating it like trade in terms of lawfulness ? those are the inhabitants of the Fire abiding therein.

2:276 - God effaces usury diminishing it and eliminating any blessing in it but He augments voluntary almsgivings with interest increasing them making them grow and multiplying their reward. God loves not that is to say He will requite any guilty profligate devouring it ingrate who deems usury licit.

2:277 - Those who believe and perform righteous deeds and establish the prayer and pay the alms ? their wage awaits them with their Lord and no fear shall befall them neither shall they grieve.

2:278 - O you who believe fear God and give up abandon the usury that is outstanding if you are believers true to your faith since it is expected of the believer that he adhere to God?s command this was revealed when some of the Companions after the prohibition wanted to reclaim some of the usury from before.

2:279 - But if you do not do what you have been commanded then be warned have knowledge of war from God and His Messenger against you herein is a grave threat for them. When it was revealed they said ?What power can we have in a war against Him!? Yet if you repent and forgo it you shall have your principal sums the original amounts not being unjust by charging interest and no injustice being done to you by way of any diminution.

2:28 - How do you people of Mecca disbelieve in God when you were dead semen inside loins and He gave you life in the womb and in this world by breathing Spirit into you the interrogative here is either intended to provoke amazement at their persistent unbelief despite the evidence established or intended as a rebuke; then He shall make you dead after your terms of life are completed then He shall give you life at the Resurrection then to Him you shall be returned! after resurrection whereupon He shall requite you according to your deeds; and He states as proof of the Resurrection when they denied it

2:280 - And if any man in debt should be in difficulties then let him have respite a postponement till things are easier read maysara or maysura meaning ?a time of ease?; but that you should give tassaddaq? where the second t?? of the softened form tatasaddaq? has been assimilated with the s?d the one in difficulty a voluntary almsgiving by waiving his debt is better for you did you but know if you know that it is better for you then do it. In a had?th it is said ?Whoever gives respite to one in difficulty or waives his debt God will place him under His shade on a day when there shall be no shade except God?s? as reported by Muslim.

2:281 - And fear a day wherein you shall be returned to God namely the Day of Resurrection read the passive turja??na meaning ?you shall be returned? or the active tarji??na meaning ?you shall return? and every soul on that day shall be paid in full the requital of what it has earned what it has done of good or evil; and they shall not be wronged through any loss of a good deed or the incurring of an extra evil deed.

2:282 - O you who believe when you contract when you are dealing with a debt such as in prepayment for future delivery of goods or a loan one upon another for a stated a known term write it down as confirmation and security against any dispute; and let a writer write it the contract of debt down between you justly accurately not increasing or decreasing the amount or the terms; and let not any writer refuse to write it down if he is requested for such a task as God has taught him the k?f of ka-m? ?as? is semantically connected to the verb ya?ba ?refuse? that is just as He has given him the advantage of knowing how to write he should not be niggardly in this respect; so let him write repeated for emphasis and let the debtor dictate to the one writing the contract for he is the one being witnessed and must be fully aware of his obligations; and let him fear God his Lord when dictating and not diminish anything of it of the debt due. And if the debtor be a fool a squanderer or weak not up to dictating on account of old age or immaturity or unable to dictate himself on account of being dumb or not knowing the language and so forth then let his guardian the one in charge of his affairs be it a parent an executor a custodian or an interpreter dictate justly. And summon to bear witness the debt two witnesses men mature Muslim free men; or if the two witnesses be not men then one man and two women to bear witness such witnesses as you approve of on account of their piety and probity; the number of women is because of the fact so that if one of the two women errs forgets the testimony given their lesser astuteness and accuracy; the other the one remembering will remind her read fa-tudhakkira or fa-tudhkira the one that has forgotten ? the ?reminding? clause is the reason for the choice of two women that is to say so that she may be reminded if she errs or strays into error because this forgetfulness is the cause of it a variant reading for an ?that? has the conditional in ?if? with the verb inflected as tudhakkiru ?she will remind? making it a new sentence the response to which follows; and let the witnesses not refuse whenever the m? of idh? m? ?whenever? is extra they are summoned to bear witness and take responsibility for the testimony; and be not disdainful lazy to write it down that which you have witnessed in truth for this frequently occurred be it small or great a little or much with its term that is the date on which it is due il? ajlihi is a circumstantial qualifier referring to the pronominal suffix h?? of taktub?-hu ?you write it down?; that writing down is more equitable more just in God?s sight more upright for testimony that is to say that is more helpful in summoning witness because

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it contains the reminder; and nearer closer to attaining the desired state that you will not be in doubt with regard to the amount and the due dates; unless it be that there is trade carried out there and then tij?ratun h?diratun a variant reading has tij?ratan h?diratan in which case the nominal sentence is missing its subject and must be the pronoun for tij?ra ?trade? that is hiya ?it fem.

2:283 - And if you are upon a journey travelling and you contract a debt and you do not find a writer then a pledge ruhun or rih?n plural of rahn in hand as a guarantee for you. The Sunna clarifies the permissibility of making pledges in towns where writers may be forthcoming; but the stipulation is made in the event of travel because in this case it is more important to have a guarantee; God?s reference to it being ?in hand? maqb?da is a condition for the pledge given to be valid and to satisfy the pledgee or his representative. But if one of you the creditor trusts another the debtor over the debt and does not require a pledge let him who is trusted the debtor deliver his trust the debt; and let him fear God his Lord when delivering it. And do not conceal the testimony if you are summoned to give it; whoever conceals it his heart is sinful the heart is mentioned because it is the locus of the testimony and because if it sins there are other sinful consequences and so the person will be punished as though he were a sinner; and God knows what you do nothing of which can be hidden from Him.

2:284 - To God belongs all that is in the heavens and the earth. Whether you disclose manifest what is in your hearts or hide it of evil and resolve for it God shall take you to account for it informing you of it on the Day of Resurrection. Then He will forgive whom He will to forgive and chastise whom He will to chastise both verbs are apocopated fa-yaghfir ?he will forgive? wa-yu?adhdhib ?he will chastise? if taken as the responses to the conditional in tubd? ?if you proclaim?; but they may also be read with a final nominative inflection yaghfiru yu?adhdhibu in which case it would constitute a new clause and follow on from an implicit fa-huwa ?then He?. And God has power over all things including reckoning with you and requiting you.

2:285 - The Messenger Muhammad (s) believes in affirms the truth of what was revealed to him from his Lord namely the Qur??n and the believers wa?l-mu?min?na is a supplement to al-ras?lu ?the Messenger?; each one the tanw?n of kullun stands in place of the second noun in an annexation sc. kullu w?hidin believes in God and His angels and in His Books all of them and each of them and His messengers and they say ?we make no distinction between any of His messengers? believing in some and disbelieving in others in the manner of the Jews and the Christians. And they say ?We hear what we have been enjoined to hear and accept and obey; we ask you Your forgiveness our Lord; to You is the homecoming? that is the return at the Resurrection. When the previous verse was revealed the believers complained of evil whisperings and it grieved them that they should be taken to account according to the principle expressed in it and so the following was revealed

2:286 - God charges no soul save to its capacity that is what it is capable of bearing; for it is what it has merited of good and its reward and against it is what it has earned of evil and its burden no person shall be requited for another?s sin or for what he has not earned even if he was tempted to do it. Say Our Lord take us not to task by way of chastisement if we forget or err by straying from the right path unknowingly ? as You used to take to task those before us God has lifted this burden from this community as reported in had?th. The petition here then is a way of acknowledging God?s favour; our Lord burden us not with a load an affair which we cannot bear such as You did lay upon those before us namely upon the Children of Israel as for example the killing of oneself in repentance the paying of a quarter of one?s property for alms and the severing of the impure part. Our Lord do not burden us beyond what we have the power the strength to bear of obligations and trials; and pardon us effacing our sins and forgive us and have mercy on us with mercy added to Your forgiveness; You are our Patron our Master and the Guardian of our affairs; so grant us assistance against the disbelieving folk by establishing definitive proof for us and victory over them in battle for it is expected of a patron that he assist his clients against their enemies. In a had?th it is stated that when this verse was revealed and the Prophet s was reciting it after each word it was said to him ?Granted?.

2:29 - He it is Who created for you all that is in the earth that is the earth and all that is in it so that you may benefit from and learn lessons from it; then after creating the earth He turned to that is He made His object heaven and levelled them fa-saww?hunna the pronoun -hunna refers to ?heaven? since it heaven is implicit in the import of the sentence attributed to it the pronoun that is to say He made them thus as He says in another verse fa-qad?hunna so He determined them Q. 4112 seven heavens and He has knowledge of all things in their totality and in their individual detail so do you not then think that the One who has the power to create this to begin with which is much greater than what you are also has the power to bring you back after death?

2:3 - who believe in that is who accept the truth of the Unseen what is hidden from them of the Resurrection Paradise and the Fire; and maintain the prayer that is to say who perform it giving it its proper due; and of what We have provided them that is of what we have bestowed upon them expend in obedience to God;

2:30 - And mention O Muhammad (s) when your Lord said to the angels ?I am appointing on earth a vicegerent? who shall act as My deputy by implementing My rulings therein ? and this vicegerent was Adam; They said ?What will You appoint therein one who will do corruption therein through disobedience and shed blood spilling it through killing just as the progeny of the jinn did for they used to inhabit it but when they became corrupted God sent down the angels against them and they were driven away to islands and into the mountains; while we glorify continuously You with praise that is ?We say Glory and Praise be to You? and sanctify You?? that is ?We exalt You as transcendent above what does not befit You?; the l?m of laka ?You? is extra and the sentence wa-nuqaddisu laka ?We sanctify You? is a circumstantial qualifier the import being ?thus we are more entitled to be Your vicegerents?; He exalted be He said ?Assuredly I know what you know not? of the benefits of making Adam a vicegerent and of the fact that among his progeny will be the obedient and the transgressor and justice will prevail between them. They said ?God will never create anything more noble in His eyes than us nor more knowledgeable since we have been created before it and have seen what it has not seen. God then created Adam from the surface of the earth ad?m al-ard ad?m literally means ?skin? taking a handful of all its colours and mixing it with different waters then made him upright and breathed into him the Spirit and he thus became a living being with senses after having been

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inanimate.

2:31 - And He taught Adam the names that is the names of things named all of them by placing knowledge of them into his heart; then He presented them these names the majority of which concerned intellectual beings to the angels and said to them in reproach ?Now tell Me inform Me the names of these things named if you speak truly? in your claim that I would not create anything more knowledgeable than you or that you are more deserving of this vicegerency; the response to the conditional sentence is intimated by what precedes it.

2:32 - They said ?Glory be to You! exalting You above that any should object to You We know not except what You have taught us. Surely You are innaka anta emphasises the preceding suffixed pronoun k?f the Knower Wise? from whose knowledge and wisdom nothing escapes.

2:33 - He exalted be He said ?Adam tell them the angels their names? all of the things named; so he named each thing by its appellation and mentioned the wisdom behind its creation; And when he had told them their names He exalted said in rebuke ?Did I not tell you that I know the Unseen in the heavens and the earth? what is unseen in them And I know what you reveal what you manifested when you said ?What will You appoint therein ?? and what you were hiding what you were keeping secret when you were saying that God would not create anything more knowledgeable or more noble in His eyes than us.

2:34 - And mention when We said to the angels ?Prostrate yourselves to Adam? a prostration that is a bow of salutation; so they prostrated themselves except Ibl?s the father of the jinn who was among the angels he refused to prostrate and disdained became proud and said I am better than he Q. 712; and so he became one of the disbelievers according to God?s knowledge.

2:35 - And We said ?Adam dwell anta ?you? of ?dwell you? here reiterates the concealed pronoun of the person of the verb uskun so that it wa-zawjuk may be made a supplement to it; and your wife Eve Haww?? ? who was created from his left rib ? in the Garden and eat thereof of its food easefully of anything without restrictions where you desire; but do not come near this tree to eat from it and this was wheat or a vine or something else lest you be become evildoers? that is transgressors.

2:36 - Then Satan Ibl?s caused them to slip he caused them to be removed fa-azallahum? a variant reading has fa-az?lahum? he caused them to be away from it therefrom that is from the Garden when he said to them ?Shall I point you to the tree of eternity? cf. Q. 20120 and swore to them by God that he was only giving good advice to them and so they ate of it; and brought them out of what they were in of bliss; and We said ?Go down to earth both of you and all those comprised by your seed; some of you of your progeny an enemy to the other through your wronging one another; and in the earth a dwelling a place of settlement shall be yours and enjoyment of whatever of its vegetation you may enjoy for a while? until the time your terms of life are concluded.

2:37 - Thereafter Adam received certain words from his Lord with which He inspired him a variant reading of ?damu has accusative ?dama and nominative kalim?tu meaning they the words came to him and these were those of the verse Lord we have wronged ourselves Q. 723 with which he supplicated and He relented to him that is He accepted his repentance; truly He is the Relenting to His servants the Merciful to them.

2:38 - We said ?Go down from it from the Garden all together He has repeated this phrase quln? ihbit? in order to supplement it with yet fa-imm? the n?n of the conditional particle in ?if? has been assimilated with the extra m? there shall come to you from Me guidance a Book and a prophet and whoever follows My guidance believing in me and performing deeds in obedience of Me no fear shall befall them neither shall they grieve in the Hereafter since they will be admitted into Paradise.

2:39 - As for the disbelievers who deny Our signs Our Books those shall be the inhabitants of the Fire abiding therein? enduring perpetually neither perishing nor exiting therefrom.

2:4 - and who believe in what has been revealed to you namely the Qur??n; and what was revealed before you that is the Torah the Gospel and other scriptures; and of the Hereafter they are certain that is they know it is real.

2:40 - O Children of Israel sons of Jacob remember My favour wherewith I favoured you that is your forefathers saving them from Pharaoh parting the sea sending clouds as shelter and other instances for which you should show gratitude by being obedient to Me; and fulfil My covenant that which I took from you that you believe in Muhammad (s) and I shall fulfil your covenant that which I gave to you that you shall be rewarded for this with Paradise; and be in awe of Me fear Me and not anyone else when you have abandoned belief in him the Prophet.

2:41 - And believe in what I have revealed of the Qur??n confirming that which is with you of the Torah by its agreement with it in respect to affirmation of God?s Oneness and prophethood; and be not the first to disbelieve in it from among the People of the Scripture for those who will come after you will depend on you and so you will bear their sins. And do not sell exchange My signs those that relate to the description of Muhammad (s) in your Book; for a small price for a trivial and temporary affair of this world; that is to say do not suppress this for fear of losing what you hope to earn from lowly individuals among you; and fear Me and none other in this matter.

2:42 - And do not obscure confuse the truth that I have revealed to you with falsehood that you fabricate; and do not conceal the truth the description of Muhammad (s) wittingly that is knowing it to be the truth.

2:43 - And establish prayer and pay the alms and bow with those that bow that is pray with those who pray Muhammad (s) and his Companions this was revealed concerning their religious scholars who used to say to their kin from among the Muslims ?Stay firm upon the religion of Muhammad (s) for it is the truth?.

2:44 - Will you bid others to piety to belief in Muhammad (s) and forget yourselves neglecting yourselves and not bidding them to the same while you recite the

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Book? in which there is the threat of chastisement if what you do contradicts what you say. Do you not understand? the evil nature of your actions that you might then repent? the sentence about ?forgetting? constitutes the syntactical locus of the interrogative of disavowal.

2:45 - Seek help ask for assistance in your affairs in patience by restraining the soul in the face of that which it dislikes; and prayer. The singling out of this for mention is a way of emphasising its great importance; in one had?th it is stated ?When something bothered the Prophet s he would immediately resort to prayer?; it is said that the address here is to the Jews when greed and desire for leadership became impediments to their faith they were enjoined to forbearance which constituted fasting and prayer since the former stems from lust and the latter yields humility and negates pride. For it prayer is grievous burdensome except to the humble those that are at peace in obedience

2:46 - who reckon who are certain that they shall meet their Lord at the Resurrection and that to Him they are returning in the Hereafter where He will reward them.

2:47 - O Children of Israel remember My favour wherewith I favoured you by giving thanks through obedience to Me and that I have preferred you your forefathers above all the worlds of their time;

2:48 - and fear be scared of the day when no soul for another shall give satisfaction which is the Day of Resurrection and no intercession shall be accepted read either tuqbal or yuqbal from it that is it is not the case that it has power to intercede for it then to be accepted from it or rejected as God says So now we have no intercessors Q. 26100; nor any compensation ransom be taken neither shall they be helped to avoid God?s chastisement.

2:49 - And remember when We delivered you your forefathers the address here and henceforth directed to those living at the time of the our Prophet is about how God blessed their forefathers and is intended to remind them of God?s grace so that they might believe; from the folk of Pharaoh who were visiting you with that is making you taste evil chastisement of the worst kind the sentence here is a circumstantial qualifier referring to the person of the pronoun suffixed in najjayn?kum ?We delivered you?; slaughtering your newly-born sons this is explaining what has just been said; and sparing retaining your women doing so because of the saying of some of their priests that a child born among the Israelites shall bring about the end of your rule Pharaoh; and for you therein chastisement or deliverance was a tremendous trial a test or a grace from your Lord.

2:5 - Those as described in the way mentioned are upon guidance from their Lord those are the ones that will prosper that is who will succeed in entering Paradise and be saved from the Fire.

2:50 - And remember when We divided split in two for you on account of you the sea such that you were able to cross it and escape from your enemy; and We delivered you from drowning and drowned Pharaoh?s folk his people with him while you were beholding the sea crashing down on top of them.

2:51 - And when We appointed for w??adn? or wa?adn? Moses forty nights at the end of which We shall give him the Torah for you to implement then you took to yourselves the calf the one which the Samaritan fashioned for you as a god after him that is after he departed for Our appointment and you were evildoers for taking it in worship because you directed your worship to the wrong place.

2:52 - Then We pardoned you erasing your sins after that act of worship so that you might be thankful for Our favour upon you.

2:53 - And when We gave to Moses the Scripture the Torah and the Criterion wa?l-furq?n is an explicative supplement of Torah that is the one that discriminates faraqa between truth and falsehood and between what is licit and illicit so that you might be guided by it away from error.

2:54 - And when Moses said to his people those who worshipped the calf ?My people you have done wrong against yourselves by your taking the golden calf for a god; now turn to your Creator away from that worship of the calf and slay one another that is let the innocent of you slay the guilty; That slaughter will be better for you in your Creator?s sight? who made it easier for you to accomplish this and sent down a dark cloud over you so that none of you was able to see the other and show him mercy such that almost seventy thousand of you were killed; and He will turn to you relenting before your turning in repentance; truly He is the Relenting the Merciful.

2:55 - And when you said having gone out with Moses to apologise before God for your worship of the calf and having heard what he had said to you; ?O Moses we will not believe you till we see God openly? with our own eyes; and the thunderbolt the shout took you and you died while you were beholding what was happening to you.

2:56 - Then We raised you up brought you back to life after you were dead so that you might be thankful for this favour of Ours.

2:57 - And We made the cloud overshadow you that is We sheltered you with fine clouds from the heat of the sun while you were in the wilderness; and We sent down in them the clouds upon you manna and quails ? which are respectively a type of citrus known as turunjab?n and the quail ? and We said ?Eat of the good things We have provided for you? and do not store any of it away but they were not grateful for this favour and stored the food and so they were deprived of it; And they did not wrong Us in this but themselves they wronged since the evil consequences of this befell them.

2:58 - And when We said to them after they came out of the wilderness ?Enter this city either the Holy House of Jerusalem Bayt al-Maqdis or Jericho Ar?h? and eat freely therein wherever you will plentifully and without any restrictions and enter it at the gate its gate prostrating bowing and say ?our request is for an exoneration? that is ?That we be exonerated from our transgressions? and We shall forgive naghfir a variant reading has one of the two passive forms yughfar or tughfar ?they will be forgiven? you your transgressions and We shall give more to those who are virtuous? ? through obedience ? in terms of reward.



## Tafsir al-Jalalayn (English)

2:59 - Then the evildoers among them substituted a saying other than that which had been said to them and said instead 'A grain inside a hair' and entered the town dragging themselves on their rears; so We sent down upon the evildoers the replacement of the second person of the previous verse with the overt identification in the third person *alladhina* *alamu* 'the evildoers' is intended to emphasise the depravity of their action with a punishment of plague from the heaven for their wickedness for deviating from obedience and within a very short period of time just under seventy thousand of them were dead.

2:6 - As for the disbelievers the likes of *Abu Jahl* *Abu Lahab* and such; alike it is for them whether you have warned them or have not warned them they do not believe as God knows very well so do not hope that they will believe read *andhartahum* pronouncing both hamzas or by not pronouncing the second making it an *alif* instead and inserting an *alif* between the one not pronounced and the other one or leaving this insertion; *al-indhar* 'warning' is to give knowledge of something and simultaneously instil an element of fear.

2:60 - And mention when Moses sought water for his people for they suffered thirst in the wilderness We said 'Strike with your staff the rock the one that ran off with his robe a light cube-like rock about the size of a man's head made of marble and he struck it and there exploded there burst and gushed forth from it twelve fountains equal to the number of tribes each people each tribe among them came to know their drinking-place which they did not share with any of the others. And We said to them 'Eat and drink of that which God has provided and do not be degenerate in the earth seeking corruption' *mufsidun* is a circumstantial qualifier emphasising its operator the subject of the verb *la ta'thaw* 'do not be degenerate' derived from *athiya* meaning *afsada* 'to corrupt'.

2:61 - And when you said 'Moses we will not endure one sort of food that is to say manna and quails; pray to your Lord for us that He may bring forth for us something of mine here is explicative what the earth produces' green herbs cucumbers garlic lentils onions' he Moses said to them 'Would you exchange what is better more noble that is do you substitute this with what is lowlier?' the hamza of *a-tastadiluna* is for rebuke; they thus refused to change their mind and he Moses supplicated to God and He exalted him He said 'Go down to a city whichever city it may be; you shall have there what you demanded' of vegetable produce; And abasement submissiveness and wretchedness that is the signs of poverty on account of their submissiveness and debasement that always accompany them even if they be rich in the same way that a coin never changes its mint; were cast upon them and they incurred ended up with God's wrath; that that is that affliction and wrath was because they used to disbelieve the signs of God and slay prophets such as Zachariah and John without right that is unjustly; that was because they disobeyed and they were transgressors overstepping the bounds in disobedience here the repetition *dhalik bi-mi* 'asaw wa-kun ya'tadun' is for emphasis.

2:62 - Surely those who believe who believed before in the prophets and those of Jewry the Jews and the Christians and the Sabaeans a Christian or Jewish sect whoever from among them believes in God and the Last Day in the time of our Prophet and performs righteous deeds according to the Law given to him 'their wage that is the reward for their deeds is with their Lord and no fear shall befall them neither shall they grieve the singular person of the verbs *mana* 'believes' and *amila* 'performs' takes account of the singular form of man 'whoever' but in what comes afterwards of the plural pronouns its plural meaning is taken into account.

2:63 - And mention when We made a covenant with you your pledge to act according to what is in the Torah and We had raised above you the Mount which We uprooted from the earth and placed above you when you refused to accept it sc. the Torah and We said 'Take forcefully seriously and with effort what We have given you and remember what is in it acting in accordance with it so that you might preserve yourselves' from the Fire or acts of disobedience.

2:64 - Then you turned away thereafter and but for God's bounty and His mercy towards you you would have been among the losers there is no commentary on this verse.

2:65 - And verily *wa-la-qad* the *lam* is for oaths you know that there were those among you who transgressed violated the Sabbath by fishing when We had forbidden you to do so 'these were the inhabitants of Eilat' and We said to them 'Be apes despised!' rejected and they became so they died three days later.

2:66 - And We made it this punishment an exemplary punishment a lesson to dissuade others from doing what they did; for all the former times and for the latter that is for the people of that time or those that came later; and an admonition to such as who fear God these are singled out for mention here because they in contrast to others are the ones who benefit thereby.

2:67 - And mention when Moses said to his people when one among them was killed and the killer was not known and so they asked Moses to pray to God to reveal the killer which he did; 'God commands you to sacrifice a cow'. They said 'Do you take us in mockery?' that is making fun of us when you answer us like this? He said 'I take refuge with I seek defence with God lest I should be one of the ignorant' one of those who indulge in mockery.

2:68 - But when they realised that he was being serious They said 'Pray to your Lord for us that He may make clear to us what she may be' its true nature He Moses said 'He God says she is a cow neither old nor virgin that is young middling between the two in terms of age; so do what you have been commanded' by way of sacrificing it.

2:69 - They said 'Pray to your Lord for us that He make clear to us what her colour may be' He said 'He says she shall be a golden cow bright in colour that is of a very intense yellow gladdening to beholders its beauty will please those that look at it.

2:7 - God has set a seal on their hearts impressing on them and making certain that no good enters them; and on their hearing in which He has deposited something so that they cannot profit from the truth they hear; and on their eyes is a covering that is a veil so that they do not see the truth; and for them there will be a mighty chastisement that is intense and everlasting.

## Tafsir al-Jalalayn (English)

2:70 - They said ?Pray to your Lord for us that He make clear to us what she may be does it graze freely or is it used in labour?; the cows that is the species described in the way mentioned are all alike to us because there are many of them and we have not been able to find the one sought after; and if God wills we shall then be guided? to it. In one hadith it is reported ?Had they not uttered the proviso inshallah it would never have been made clear to them?.

2:71 - He said ?He says she shall be a cow not broken not subdued for labour that is to plough the earth churning its soil for sowing tuth?r al-ard the clause describes the word dhal?l and constitutes part of the negation; or to water the tillage that is the land prepared for sowing; one safe from faults and the effects of toil; with no blemish of a colour other than her own on her?. They said ?Now you have brought the truth? that is now you have explained it clearly; they thus sought it out and found it with a boy very dutiful towards his mother and they eventually purchased it for the equivalent of its weight in gold; and so they sacrificed her even though they very nearly did not on account of its excessive cost. In a hadith it is stated that ?Had they sacrificed any cow it would have sufficed them but they made it difficult for themselves and so God made it difficult for them?.

2:72 - And when you killed a living soul and disputed thereon idd?ra?tum the t?? of the root-form itd?ra?tum has been assimilated with the d?l ? and God disclosed what you were hiding this is a parenthetical statement; the story begins here with wa-idh qataltum nafsan ?and when you killed a soul?? and continues in the following

2:73 - so We said ?Smite him the slain man with part of it? and so when he was struck with its tongue or its tail he came back to life and said ?So-and-so killed me? and after pointing out two of his cousins he died; the two killers were denied the inheritance and were later killed. God says even so is the revival for God brings to life the dead and He shows you His signs the proofs of His power so that you might understand that you might reflect and realise that the One capable of reviving a single soul is also capable of reviving a multitude of souls and then believe.

2:74 - Then your hearts became hardened O you Jews they your hearts became stiffened against acceptance of the truth thereafter that is after what is mentioned of the bringing back to life of the slain man and the other signs before this; and they are like stones in their hardness or even yet harder than these; for there are stones from which rivers come gushing and others split yashshaqqaq the initial t?? of the root-form yatashaqqaq has been assimilated with the sh?n so that water issues from them; and others come down from on high in fear of God while your hearts are unmoved unstirred and not humbled; And God is not heedless of what you do but instead He gives you respite until your time comes ta?mal?na ?you do? a variant reading has ya?mal?na ?they do? indicating a shift to the third person address.

2:75 - Are you then so eager O believers that they the Jews should believe you seeing there is a party of them a group of their rabbis that heard God?s word in the Torah and then tampered with it changing it and that after they had comprehended it after they had understood it knowingly? knowing full well that they were indulging in mendacity the hamza at the beginning of the verb a-fa-tatma??n is an interrogative for rejection in other words ?Do not be so eager for they have disbelieved before?.

2:76 - And when they the hypocrites from among the Jews meet those who believe they say ?We believe? that Muhammad (s) is a prophet and that he is the one of whom we have been given good tidings in our Book; but when they go in private one to another they their leaders the ones not involved in the hypocrisy say to those hypocrites ?Do you speak to them the believers of what God has disclosed to you that is what He has made known to you of Muhammad?s s description in the Torah so that they may thereby dispute the l?m of li-yuh?jj?kum ?that they may dispute with you? is the l?m of ?becoming? with you before your Lord? in the Hereafter and hold the proof against you for not following him Muhammad (s) despite your knowledge of his sincerity? Have you no understanding?? of the fact that they will contend with you if you speak to them in this way? So beware.

2:77 - God says Know they not the interrogative is affirmative the inserted w?w of a-wa-l? is to indicate the supplement that God knows what they keep secret and what they proclaim? that is what they hide and what they reveal in this matter and all other matters so that they may desist from these things.

2:78 - And there are some of them the Jews that are illiterate unlettered not knowing the Scripture the Torah but only desires lies which were handed down to them by their leaders and which they relied upon; and in their rejection of the prophethood of the Prophet and fabrications of other matters they have mere conjectures and no firm knowledge.

2:79 - So woe a severe chastisement to those who write the Scripture with their hands that is fabricating it themselves then say ?This is from God? that they may sell it for a small price of this world these are the Jews the ones that altered the description of the Prophet in the Torah as well as the ?stoning? verse and other details and rewrote them in a way different from that in which they were revealed. So woe to them for what their hands have written of fabrications and woe to them for their earnings by way of bribery rishan plural of rishwa.

2:8 - The following was revealed concerning the hypocrites and some people there are who say ?We believe in God and the Last Day? that is in the Day of Resurrection because it is the very last day; but they are not believers the plural import of man in man yaq?l ?who says? is taken into account here as expressed by a pronoun hum that expresses this plural meaning.

2:80 - And they say when the Prophet promised them the Fire ?the Fire shall not touch us that is afflict us save a number of days? only a short time of forty days the same length of time their forefathers worshipped the calf after which time it the Fire will cease. Say to them Muhammad (s) ?Have you taken with God a covenant? a pledge from Him to this? God will not fail in His covenant in this matter or ? nay ? say you against God what you do not know? a?takhadhtum the conjunctive hamza has been omitted on account of the interrogative hamza sufficing.

## Tafsir al-Jalalayn (English)

2:81 - Not so it will touch you and you will abide therein; whoever earns evil through associating another with God and is encompassed by his transgression in the singular and the plural that is to say it overcomes him and encircles him totally for he has died an idolater ? those are the inhabitants of the Fire therein abiding kh?lid?n this plural noun takes account of the plural import of man ?whoever?.

2:82 - And those who believe and perform righteous deeds ? those are the inhabitants of Paradise therein abiding.

2:83 - And mention when We made a covenant with the Children of Israel in the Torah where We said ?You shall not worship a variant reading for l? ta?bud?na has third person plural l? ya?bud?n ?they shall not worship? any other than God l? ta?bud?na ill? Li?ha is a predicate denoting a prohibition; one may also read l? ta?bud? Worship you not; and to be good and righteous to parents and the near of kin here kinship is adjoined to parents; and to orphans and to the needy; and speak well good words to men commanding good and forbidding evil being truthful with regard to the status of Muhammad (s) and being kind to them sc. orphans and the needy a variant reading for hasanan has husnan the verbal noun used as a hyperbolic description; and observe prayer and pay the alms? which you actually accepted but then you turned away refusing to fulfil these obligations here the second person address is used but their forefathers are still meant; all but a few of you rejecting it like your forefathers.

2:84 - And when We made a covenant with you and We said ?You shall not shed your own blood spilling it by slaying one another; neither expel your own from your habitations? let no one of you expel the other from his house; then you confirmed it that is you accepted this covenant and you bore witness upon your own souls.

2:85 - Then there you are killing one another and expelling a party of you from their habitations conspiring taz?har?na the original ta? has been assimilated with the z??; a variant reading has it without the assimilation that is taz?har?na assisting one another against them in sin in disobedience and enmity injustice and if they come to you as captives a variant reading for us?r? has asr? you ransom them a variant reading for tafd?hum has tuf?d?hum that is to say you deliver them from captivity with money etc. and this ransoming was one of the things to which they were pledged; yet their expulsion was forbidden you muharramun ?alaykum ikhr?juhum is semantically connected to wa-tukhrij?na ?and expelling? and the statement that comes in between is parenthetical that is expulsion was forbidden you in the same way that non-ransoming was forbidden you. Qurayza had allied themselves with the Aws and the Nad?r with the Khazraj but every member of an alliance would fight against a fellow ally thus destroying each other?s homes and expelling one another taking prisoners and then ransoming them. When they were asked ?Why do you fight them and then pay their ransom?? they would reply ?Because we have been commanded to ransom?; and they would be asked ?So why do you fight them then?? to which they would say ?For fear that our allies be humiliated?; God exalted says What do you believe in part of the Book that is the part about ransom and disbelieve in part? namely the part about renouncing fighting expulsion and assistance against one another; What shall be the requital of those of you who do that but degradation disgrace and ignominy in the life of this world they were disgraced when Qurayza were slain and the Nad?r were expelled to Syria and ordered to pay the jizya; and on the Day of Resurrection to be returned to the most terrible of chastisement? And God is not heedless of what you do ta?mal?na or read ya?mal?na ?they do?.

2:86 - Those are the ones who have purchased the life of this world at the price of the Hereafter by preferring the former to the latter ? for them the punishment shall not be lightened neither shall they be helped neither shall they be protected against it.

2:87 - And We gave Moses the Scripture the Torah and after him We sent successive messengers that is We sent them one after another and We gave Jesus son of Mary the clear proofs that is the miracles of bringing the dead back to life and healing the blind and the leper and We confirmed him We strengthened him with the Holy Spirit the expression r?h al-qudus is an example of annexing in a genitive construction the noun described to the adjective qualifying it in other words al-r?h al-muqaddasa that is Gabriel so described on account of his Jesus?s sanctity; he would accompany him Jesus wherever he went; still you refuse to be upright and whenever there came to you a messenger with what your souls did not desire did not like in the way of truth you became arrogant you disdained to follow him istakbartum ?you became arrogant? is the response to the particle kullam? ?whenever? and constitutes the interrogative and is meant as a rebuke; and some of them you called liars such as Jesus and some you slay? such as Zachariah and John the present tenses of these verbs are used to narrate the past events as though they were events in the present in other words ?and some you slew?.

2:88 - And they say to the Prophet mockingly ?Our hearts are encased? ghulf is the plural of aghlaf that is to say wrapped up in covers and cannot comprehend what you say; God exalted be He says Nay bal introduces the rebuttal but God has cursed them removed them far from His mercy and degraded them when they rejected the messengers for their unbelief which is not the result of anything defective in their hearts; and little will they believe fa-qal?lan m? yu?min?n the m? here is extra emphasising the ?littleness? involved that is their belief is minimal.

2:89 - When there came to them a Book from God confirming what was with them in the Torah that is the Qur??n ? and they formerly before it came prayed for victory for assistance over the disbelievers saying ?God give us assistance against them through the Prophet that shall be sent at the end of time?; but when there came to them what they recognised as the truth that is the mission of the Prophet they disbelieved in it out of envy and for fear of losing leadership the response to the first lamm? particle is indicated by the response to the second one; and the curse of God is on the disbelievers.

2:9 - They would deceive God and the believers by manifesting the opposite of the unbelief they hide so that they can avoid His rulings in this world; and only themselves they deceive yukh?di??n for the evil consequences of their deception will rebound upon them as they are disgraced in this world when God makes known to His Prophet what they are hiding and they will be punished in the Hereafter; and they are not aware and they do not know that they are actually deceiving themselves mukh?da?a although a third verbal form from kh?da?a actually denotes a one-way action such as when one says ??qabtu al-lissa ?I punished

## Tafsir al-Jalalayn (English)

the thief? using the third verbal form ??qaba; the mention of ?God? in this statement is for rhetorical effect; a variant reading for wa-m? yukh?di??na has wa-m? yakhda??na.

2:90 - Evil is that for which they sell their souls that is their share of the reward in the Hereafter bi?sam? ?evil is that for which? m? here is an indefinite particle representing ?a thing? and constitutes a specification qualifying the subject of the verb bi?s ?evil is? the very thing being singled out for criticism; that they disbelieve in that Qur??n which God has revealed grudging baghyān here is an object denoting reason for yakfur? ?they disbelieve? that is out of envy that God should reveal read either yunzil or yunazzil of His bounty the Inspiration to whomever He will of His servants to deliver the Message; and they were laden they returned with anger from God for their disbelief in what He has revealed the indefinite form bi-ghadabin ?with anger? is used to emphasise the awesomeness of the ?anger? upon anger which they deserved formerly when they neglected the Torah and disbelieved in Jesus; and for the disbelievers there shall be a humiliating chastisement.

2:91 - And when it was said to them ?Believe in what God has revealed that is the Qur??n and other Books they said ?We believe in what was revealed to us? that is the Torah; and w? here indicates a circumstantial qualifier they disbelieve in what is beyond that what is other than that or what came afterwards such as the Qur??n; yet it is the truth wa-huwa?-l-haqqu is a circumstantial qualifier confirming musaddiqān a second circumstantial qualifier for emphasis what is with them. Say to them ?Why then were you slaying the prophets of God formerly if you were believers?? in the Torah and in it you were forbidden to kill them this address concerning what their forefathers did is directed towards those present at the time of our Prophet on account of their approval of it that is of what the forefathers had done.

2:92 - And Moses came to you with clear proofs miracles such as the staff his hand and the parting of the sea; then you took to yourselves the calf as a god after him after he had gone to the appointment and you were evildoers for taking it in worship.

2:93 - And when We made a covenant with you to act according to what is in the Torah and raised over you the Mount to drop it on you when you had refused to accept it; We said ?Take forcefully seriously and with effort what We have given you and listen? to what you have been commanded and be prepared to accept it They said ?We hear your words and disobey? your command; and they were made to drink the calf in their hearts that is to say the love of it the golden calf intoxicated their hearts in the way that wine does on account of their unbelief. Say to them ?Evil is that thing which your belief in the Torah enjoins on you in the way of the worship of the golden calf if you are believers? in it as you claim; meaning you are not believers for faith does not command that you worship the calf ? their forefathers are meant here. Likewise you do not believe in the Torah because you have denied the prophethood of Muhammad (s) whereas faith in it does not command you to reject him.

2:94 - Say to them ?If the Abode of the Hereafter that is Paradise with God is purely yours that is exclusively and not for other people as you allege then long for death ? if you speak truly? here both conditionals are connected to the verb tamann? ?long for? so that the first is dependent upon the second in other words ?If you speak truly when you claim that it is yours then you will naturally incline to what is yours and since the path to it is death long for it death?.

2:95 - But they will never long for it because of that which their own hands have sent before them as a result of their rejection of the Prophet s the consequence of their mendacity. God knows the evildoers the disbelievers and He will requite them.

2:96 - And you shall find them the l?m of la-tajidannahum is for oaths the people most covetous of life and more covetous of it than the idolaters who reject the idea of the Resurrection for the former know that their journey?s end will be the Fire while the idolaters do not believe even in this; any one of them would love wishes that he might be given life for a thousand years law yu?ammar ?if only he might be given life? the particle law ?if only? relates to the verbal noun and functions with the sense of an ?that? and together with its relative clause explains the implicit verbal noun in the object of the verb yawaddu ?he would love?; yet any one of them his being given life an yu?ammara ?that he should be given life? constitutes the subject of the verb muzahhizihi ?that it should budge him? this verb comes later as though it were ta?m?ruhu ?the giving of life to him? shall not budge remove him from the chastisement of the Fire. God sees what they do ya?mal?na may be alternatively read ta?mal?na ?you do? and will requite them. ?Abd All?h Ibn S?ry? asked the Prophet s or ?Umar b. al-Khatt?b about which angel brings down the revelation and he replied that it was Gabriel; he Ibn S?ry? then said ?He is our enemy because he brings chastisement with him; had it been Michael we would have believed in him because he brings fertility and security.? Then the following was revealed

2:97 - Say to them ?Whoever is an enemy to Gabriel let him die in exasperation ? he it was that brought it the Qur??n down upon your heart by the leave by the command of God confirming what was before it of scriptures a guidance from error and good tidings of Paradise for the believers.

2:98 - Whoever is an enemy to God and His angels and His messengers and Gabriel read Jibr?l or Jabr?l Jibra?il or Jabra?il Jibra?l or Jabra?l and Michael M?k?l also read M?k???? or M?k???il; a supplement to mal???ikatihi ?His angels? an example of the specific being supplemented to the collective ? then surely God is an enemy to the disbelievers? He says ?to the disbelievers? instead of ?to them? in order to point out their status.

2:99 - And We have revealed to you O Muhammad (s) clear proofs lucid ones bayyin?tin ?clear proofs? is a circumstantial qualifier; this was in response to Ibn S?ry? saying to the Prophet s ?You have not brought us anything?; and none disbelieves in them except the wicked these have disbelieved in them.

## **Surah 3**

3:1 - Alif L?m M?m God knows best what He means by these letters.

3:10 - As for the disbelievers neither their riches nor their children will avail will protect them against God that is against His chastisement; those ? they shall be fuel for the Fire they shall constitute what the Fire will be fuelled by read waq?d as opposed to wuq?d ?fuel?.

3:100 - The following was revealed when the Jews passed by the Aws and the Khazraj and were infuriated by their comradeship and set about reminding them of their mutual hostility in the days before Islam such that they caused them to quarrel and the two tribes were on the verge of fighting one another O you who believe if you obey a party of those who have been given the Scripture they will turn you after you have believed into disbelievers.

3:101 - How can you disbelieve this is an interrogative of amazement and rebuke while you have God?s verses recited to you and His Messenger is in your midst? Whoever holds fast to clings to God he is guided to a straight path.

3:102 - O you who believe fear God as He should be feared so that He is obeyed and not disobeyed thanked and not shown ingratitude remembered and not forgotten. They said ?Who O Messenger of God is strong enough for this task?? But it was then abrogated by His statement So fear God as much as you can Q. 6416; and do not die except as Muslims professing the Oneness of God.

3:103 - And hold fast to clutch God?s bond namely His religion together and do not scatter after submitting to Islam; remember God?s grace His bestowing of favours upon you O companies of the Aws and the Khazraj when you were enemies and He brought your hearts together through Islam so that by His grace you became brothers in religion and comradeship; and you were upon the brink the edge of a pit of fire such that to fall into it you only had to die disbelieving; but He delivered you from it through belief. So just as He has made clear for you what has been mentioned God makes clear to you His signs that you might be guided.

3:104 - Let there be one community of you calling to good to Islam and enjoining decency and forbidding indecency; those that call bid and forbid are the successful the victorious the particle min ?of? in minkum ?of you? is partitive since what is mentioned is a collective obligation fard kif?ya and is not incumbent upon every individual of the community for not every person such as the ignorant is up to it. However it is also said that this particle is extra and what is meant is ?so that you are a community calling to good and so on?.

3:105 - Be not as those who scattered in their religion and disputed over it after the clear proofs came to them and these are the Jews and the Christians those there awaits a mighty chastisement.

3:106 - The day when some faces are blackened and some faces whitened that is the Day of Resurrection. As for those whose faces are blackened these being the disbelievers who are thrown into the Fire and to whom it is said in rebuke ?Did you disbelieve after you had believed on the day the covenant was made? Then taste the chastisement for what you disbelieved!?

3:107 - But as for those whose faces are whitened and these are the believers they shall be in God?s mercy that is to say in Paradise abiding therein.

3:108 - Those that is to say these verses are the verses of God which We recite to you O Muhammad (s) in truth and God desires not any injustice for the worlds punishing them for no crime.

3:109 - To God belongs all that is in the heavens and in the earth as possessions creatures and servants and to Him all matters are returned.

3:11 - Their way is as the way as the habit of Pharaoh?s folk and the communities of people before them such as ??d and Tham?d who denied Our signs; God seized them He destroyed them for their sins this statement explains the previous one; God is severe in retribution.

3:110 - You O community of Muhammad (s) are the best community brought forth manifested to men according to God?s knowledge enjoining decency and forbidding indecency and believing in God. Had the People of the Scripture believed it their belief would have been better for them; some of them are believers such as ?Abd All?h b. Sal?m may God be pleased with him and his companions; but most of them the disbelievers are wicked.

3:111 - They the Jews will not harm you O company of Muslims in any way except a little hurt with their tongues such as slander and threats; and if they fight against you they will turn their backs to you in retreat then they will not be helped against you but you will be helped against them.

3:112 - Abasement shall be cast upon them wherever they are found so that they have no strength and no protection save if they be clinging to a rope of God and a rope of the believing people this being the latter?s covenant of security for them on the condition that they pay the jizya in other words they have no protection other than this; they have incurred they have ended up with anger from God and poverty shall be cast upon them; that is because they disbelieved in God?s signs and slew the prophets without right; that dh?lika is repeated for emphasis is because they disobeyed God?s command and used to transgress passing from what is lawful into what is unlawful.

3:113 - Yet they the People of the Scripture are not all alike equal; some of the People of the Scripture are a community upright with integrity adhering to the truth such as ?Abd All?h b. Sal?m may God be pleased with him and his companions who recite God?s verses in the watches of the night that is during its hours prostrating themselves performing prayer wa-hum yasjud?n ?prostrating themselves? is a circumstantial qualifier.

3:114 - They believe in God and in the Last Day enjoining decency and forbidding indecency vying with one another in good works; those described in the way God

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has mentioned are of the righteous and some of them are not like this and are not righteous.

3:115 - And whatever good you do O community taf?al? ?you do? or if this is read yaf?al? ?they do? then it is referring to them ?the upright community? you shall not be denied it read in both ways fa-lan tukfar?hu ?you shall not be denied it? or fa-lan yukfar?hu ?they shall not be denied it? you shall not be deprived of its reward but you will be rewarded for it and God knows the God-fearing.

3:116 - As for the disbelievers their riches shall not avail protect them neither their children against God that is against His chastisement these two are singled out for mention because a person usually avails himself either by paying a ransom or by resorting to the help of his children; those are the inhabitants of the Fire abiding therein.

3:117 - The likeness the description of what they the disbelievers expend in the life of this world in the way of enmity towards the Prophet or in the way of voluntary almsgiving or the like is as the likeness of a wind wherein is a blast of extreme hot or cold that smote the tillage the crops of a people who have wronged themselves through unbelief and disobedience and destroyed it so that they could not profit from it; so it is with what they expend it perishes and they profit nothing from it. God did not wrong them when they lost what they expended but they wronged themselves through unbelief which necessitated this loss.

3:118 - O you who believe do not take as intimates as sincere friends revealing to them your secret thoughts anyone apart from yourselves from among the Jews Christians and the hypocrites; such men spare nothing to ruin you khab?lan is in the accusative because the preposition that usually precedes it sc. f?l-khab?l has been omitted that is to say they would not be remiss about corrupting you; they would love they wish for you to suffer al?anat means extreme hardship. Hatred enmity towards you is revealed it is manifested by their mouths by sowing discord among you and informing the idolaters of your secret plans; and what their breasts conceal of enmity is yet greater. Now We have made clear to you the signs of their enmity; if you understand this then do not befriend them.

3:119 - Lo h? ?lo!? is for calling attention to something there you are O believers you love them on account of their kinship and their pretence of friendship towards you but they love you not since they oppose you in religion; you believe in the Book all of it that is to say in the Books all of them but they do not believe in your Book and when they meet you they say ?We believe? but when they are alone they bite at you their fingertips in rage in extreme fury at what they see of your mutual affection the biting of the fingertips is used to figuratively express the severity of rage even if there be no biting involved. Say ?Perish in your rage that is be this way until the end of your lives for you shall not see what will please you; God knows what is in the breasts? what is in the hearts including that which these conceal.

3:12 - When the Prophet s enjoined the Jews to enter into Islam after his return from Badr they said ?Do not fool yourself just because you killed a few men of Quraysh inexperienced and knowing nothing about fighting? whereupon the following was revealed Say O Muhammad (s) to the disbelievers from among the Jews ?You shall be vanquished sa-tughlab?n or read sa-yughlab?n ?they shall be vanquished? in this world through being killed or taken captive and made to pay the jizya which actually took place and mustered read in both ways wa-tuhshar?na ?you will be mustered? or wa-yuhshar?na ?they will be mustered? in the Hereafter to Hell which you shall enter ? an evil cradling!? an evil resting place.

3:120 - If good fortune a favour such as victory or booty befalls you it is evil for them it grieves them; but if evil such as defeat or drought befalls you they rejoice thereat the conditional statement here is semantically connected to the previous conditional and what comes in between is a parenthetical statement the meaning being that their enmity towards you is endless so why do you befriend them? Avoid them! Yet if you endure their harm and fear God by not befriend them and so on their guile will not hurt you read either l? yadirkum or l? yadurrukum at all; God encompasses what they do ya?mal?n or may be read ta?mal?n ?what you do? He has knowledge of it and will requite them for it.

3:121 - And mention O Muhammad (s) when you went forth at dawn from your family at Medina to assign the believers to have them occupy their places stations for them to stand at for battle and God hears what you say knows your circumstances this was the day of the battle of Uhud. The Prophet s set out with 1000 or 950 men while the idolaters numbered 3000. The Prophet pitched camp at the ravine on Saturday 7th of Shaww?l in year 3 of the Hijra. He had his back and that of his troops to Uhud. He arranged their lines and placed a group of archers under the command of ?Abd All?h b. Jubayr at the foot of the mountain and said to them ?Defend us with your arrows in case they come up from behind us and remain here whether we are being defeated or on the verge of victory?.

3:122 - When idh substitutes for the previous idh two parties of you the Ban? Salima and the Ban? H?ritha the two flanks of the army were about to lose heart about to shrink from the battle and retreat after ?Abd All?h b. Ubayy the hypocrite and his companions began to retreat. He Ibn Ubayy said ?Why should we get ourselves and our children killed?? and he also said to Ab? J?bir al-Salam? ? who had said to him ?I implore you by God for your Prophet?s sake and yours? ? ?If we knew how to fight we would follow you! But God then made them the Ban? Salima and the Ban? H?ritha steadfast and they did not abandon the field; and God was their Protector their Helper and let the believers rely on God let them place their trust in Him and none other.

3:123 - When they were defeated the following was revealed as a way of reminding them of God?s favour God already gave you victory at Badr a location between Mecca and Medina when you were contemptible few in number and weapons. So fear God in order that you might be thankful for His blessings.

3:124 - When idh an adverbial qualifier of nasarakum ?He gave you victory? in the previous verse you were saying to the believers promising them as reassurance for them ?Is it not sufficient for you that your Lord should reinforce you that He should succour you with three thousand angels sent down? read munzal?n or munazzal?n ?sent down?.

3:125 - Yea it is sufficient for you. In s?rat al-Anf?l it is stated with a thousand Q. 89 because at first He reinforced them with this thousand then it became three

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thousand then five thousand as God says if you are patient in encountering the enemy and fear God in not contravening His command and they the idolaters come against you instantly your Lord will reinforce you with five thousand angels accounted? read musawimm?n or musawamm?n that is to say distinctively marked for the battle. Indeed they were patient and God fulfilled His promise to them so that the angels fought together with them riding upon piebald horses wearing yellow or white turbans let loose down to their shoulders.

3:126 - What God ordained that is of reinforcement was only as a good tiding to you of victory and that your hearts might be at peace that they might be at rest and not be terrified by the large number of the enemy as compared to your small number. Victory comes only from God the Mighty the Wise He gives it to whomever He will and victory comes not because of a large army.

3:127 - And that He might cut off li-yaqta? is semantically connected to the clause containing nasarakum ?He gave you victory? that is to say that He might destroy a party of the disbelievers by slaying them or making them fall captive or suppress them humiliate them through defeat so that they fall back return frustrated not having secured what they desired.

3:128 - When on the Day of Uhud the Prophet received a head wound and his front tooth was broken and he said ?How does a people who have drenched the face of their Prophet in blood expect to prosper?? the following was revealed It is no concern at all of yours nay it is God?s concern so be patient whether meaning until such time as He relents to them through their acceptance of Islam or chastises them; for they are indeed evildoers by virtue of their disbelief.

3:129 - To God belongs all that is in the heavens and the earth as possessions creatures and servants; He forgives whom He wills forgiveness for and chastises whom He wills chastisement for. And God is Forgiving of His friends Merciful to those who obey Him.

3:13 - There has already been a sign an example the verb qad k?na ?there has been? is used to separate the statement to follow from the previous one for you in two hosts two parties that met one another in battle on the day of Badr; one company fighting in the way of God in obedience to Him namely the Prophet and his Companions who numbered three hundred and thirteen men most of them on foot with two horses six plates of armour and eight swords; and another unbelieving; they the disbelievers numbering almost a thousand saw them the Muslims twice the like of them that is more numerous than themselves as the eye sees in manifest vision witnessing; and God granted them victory despite their fewer number; for God confirms He strengthens with His help whom He will granting him victory. Surely in that which is mentioned is a lesson for people of vision those who are discerning so will you not be warned by this and become believers?

3:130 - O you who believe do not exact usury twofold and severalfold read mud??afatan or mud?afatan by increasing the amount to be repaid when the loan period comes to an end and delaying the request of the loan. And fear God by abandoning such usury so that you may prosper that you may triumph.

3:131 - And fear the Fire that has been prepared for the disbelievers lest you be chastised with it.

3:132 - And obey God and the Messenger so that you may find mercy.

3:133 - And vie with one another hastening read wa-s?ri?? or simply s?ri?? to forgiveness from your Lord and to a garden as wide as the heavens and the earth that is as broad as both of them together if put side by side breadth denotes ampleness that has been prepared for those who fear God in being obedient and abandoning acts of disobedience.

3:134 - Who expend in obedience to God in prosperity and adversity in times of ease and difficulty and restrain their rage and desist from following it up even though they are able to and pardon their fellow-men those who wrong them waiving their punishment; and God loves those who are virtuous through such actions that is to say He will reward them.

3:135 - And who when they commit an indecency a despicable sin such as adultery or wrong themselves with less than that such as a kiss remember God that is to say His threat of punishment and pray forgiveness for their sins ? and who that is none shall forgive sins but God? ? and who do not persist persevere in what they did but have desisted from it knowing that what they did was sinful.

3:136 - Those ? their requital is forgiveness from their Lord and Gardens beneath which rivers flow abiding therein kh?lid?na f?h? an implied situation that is it is foreordained that they will abide in it once they enter it; excellent is the wage this wage of those workers of obedience!

3:137 - The following was revealed regarding the defeat at Uhud Ways of life have passed away before you all manner of unbelief has preceded where they have been given respite but are then seized with punishment; so travel in the land O believers and behold how was the end of those who denied the messengers that is how their affair ended in destruction. So do not grieve on account of their victory I am only giving them respite until their appointed time.

3:138 - This Qur??n is an exposition for all mankind and a guidance from error and an admonition for such as are God-fearing among them.

3:139 - Faint not shrink not from fighting the disbelievers neither grieve for what befell you at Uhud for you shall prevail through victory over them if you are truly believers. the response to this last conditional clause is the sum meaning of what has preceded it.

3:14 - Beautified for mankind is love of lusts that which the self lusts after and calls for beautified by Satan or by God as a test ? of women children stored-up heaps of gold and silver horses of mark fine horses cattle namely camels cows and sheep and tillage the cultivation of land. That which is mentioned is the comfort of the life of this world enjoyed while it lasts but then perishes; but God ? with Him is the more excellent abode place of return which is Paradise and for this reason one should desire none other than this abode.

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3:140 - If a wound touches you befalls you at Uhud a like wound qarh or qurh which is the exhaustion that results from a wound and the like already at Badr has touched the other people the disbelievers. Such days We deal out in turn We dispense them among mankind one day for one group the next day for another that they might be admonished and that God may know through knowledge manifested outwardly those who believe who are sincere in their faith from others; and that He may take witnesses from among you honouring them with martyrdom and God loves not the evildoers the disbelievers that is He will chastise them and the blessings He bestows upon them are only a means of drawing out their punishment.

3:141 - And that God may prove the believers purifying them of sins through what befalls them and efface that is destroy the disbelievers.

3:142 - Or nay did you suppose you should enter Paradise without God knowing through knowledge manifested outwardly who among you have struggled and who are patient in times of hardship?

3:143 - You were longing for tamannawna one of the two letters t? has been omitted from the original tatamannawna death before you met it when you said ?Would that we had a day like the Day of Badr in order to attain what its martyrs attained.? Now you have seen it that is the cause of it war looking on that is with your eyes open and contemplating the conditions so why did you retreat?

3:144 - With regard to their being routed when it was rumoured that the Prophet had been killed and the hypocrites had said to the believers ?If he has been killed go back to your previous religion? the following was revealed Muhammad is only a messenger; messengers have passed away before him. Why if he should die or is slain like others will you turn back on your heels will you return to unbelief the last statement is the locus of the interrogative of denial in other words ?he was not a worshipped being so that if he were to die you should turn back to your previous religion?. If any man should turn back on his heels he will not harm God in any way but will be harming himself and God will requite those that are thankful for His graces by staying firm.

3:145 - It is not for any soul to die save by the leave of God by His decree a prescribed kit?ban here a verbal noun that is God has prescribed this term that is to say a term fixed in time neither brought forward nor deferred so why did you retreat in defeat? Defeat does not ward off death nor does standing one?s ground sever life. And whoever desires by his deeds the reward of this world that is his requital in it We will give him of it what has been allotted to him but he shall have no share in the Hereafter; and whoever desires the reward of the Hereafter We will give him of it that is of its reward; and We will requite the thankful.

3:146 - How many a prophet has been killed qutila a variant reading has q?tala ?has fought? the subject of the verb being the person governing it and with him ma?ahu the predicate the subject of which follows thousands manifold fought but they fainted not they did not shrink in the face of what afflicted them in God?s way of wounds and the slaying of their prophets and companions; they neither weakened in the face of struggle nor did they humble themselves nor did they succumb to their enemy as you did when it was said that the Prophet s had been killed. And God loves the patient during trials meaning that He will reward them.

3:147 - All that they said when their prophet had been killed while they stood their ground and were steadfast was ?Our Lord forgive us our sins and our excesses our overstepping the bounds in our affairs a declaration of the fact that what had befallen them was the result of their evil actions and a humbling of their selves and make firm our feet with strength for the struggle and help us against the unbelieving folk?.

3:148 - And God gave them the reward of this world victory and booty and the fairest reward of the Hereafter that is Paradise husnuhu ?the fairest of it? denotes extra favour in addition to what is deserved; and God loves the virtuous.

3:149 - O you who believe if you obey the disbelievers in what they command you they will make you turn back on your heels back to unbelief and you will revert as losers.

3:15 - Say O Muhammad (s) to your people ?Shall I tell you shall I inform you of something better than that? that which has been mentioned of lusts this interrogative is meant as an affirmative. For those that are fearful of idolatry with their Lord ?inda rabbihim is the predicate the subject being the following jann?tun?? are Gardens underneath which rivers flow abiding therein decreed for them therein is eternal life when they enter it and spouses purified of menstruation and other impurities and beatitude read ridw?n or rudw?n meaning ?much pleasure? from God; and God is Seer knower of His servants requiring each of them according to his deeds.

3:150 - Nay but God is your Protector your Helper and He is the best of helpers so obey only Him and not them.

3:151 - We will cast terror read ru?b or ru?ub into the hearts of the disbelievers after departing from Uhud they resolved to return in order to exterminate the Muslims but they were terrified and did not return; for what they have associated because of their associating with God that for which He has revealed no warrant that is no argument in support of its worship namely idols; their abode shall be the Fire; evil is the abode the resting place of the evildoers the disbelievers.

3:152 - God has been true to His promise towards you of giving you victory when you slew them by His leave by His will until you lost heart until you shrank from battle and quarrelled disagreed over the command that is the command of the Prophet s that you remain at the foot of the mountain for the arrow attack some of you saying ?Let us depart for our comrades have been given victory? others saying ?We should not disobey the command of the Prophet s?; and you disobeyed his command and abandoned your station in search of the booty after He God had shown you what you longed for of assistance the response to the clause containing idh? is indicated by what precedes it that is to say ?when you lost heart He denied you His assistance?. Some of you desired this world abandoning his station for the sake of the booty; and some of you desired the Hereafter holding to it until he was slain such as ?Abd All?h b. Jubayr and his companions. Then He turned you away thumma sarafakum is a supplement to the response of the clause containing idh? implied to be raddakum bi?l-haz?ma ?He turned you back in defeat? from them the disbelievers so that He might try you that He might test you and so make manifest the sincere ones from those otherwise; yet now He has



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pardoned you what you have done and God is Bounteous to the believers with pardon.

3:153 - Remember when you were ascending fleeing in the distance not turning around not stopping for anyone and the Messenger was calling you from your rear saying ?Come to me servants of God this way servants of God! so He rewarded you He requited you with grief through defeat for grief ghamman bi-ghamm; the b?? bi- ?with? is said to mean ?al? ?for? because of the grief that you caused the Prophet when you disobeyed his command that is with grief doubled being in addition to the grief of the booty forfeited so that li-kayl? is semantically connected either to ?af? ?He has pardoned? or ath?bakum ?He rewarded you?; the l? of kay-l? is thus extra you might not grieve for what escaped you of booty neither for what befell you of being slain and of defeat; and God is aware of what you do.

3:154 - Then He sent down upon you after grief security ? a slumber nu??san ?slumber? substitutes for amanatan ?security? overcoming yaghsh? or taghsh? a party of you namely the believers. They would become dizzy under their shields and their swords would fall from their hands; and a party whose own souls distressed them that is they caused them grief so that their only wish was their deliverance regardless of the Prophet and his Companions and they were unable to fall asleep these were the hypocrites; thinking wrongly of God thoughts of those thoughts during the age of ignorance the moment they thought that the Prophet had been killed or that he would not be given victory saying ?Have we any part whatever in the affair?? read interrogative hal as negative m? that is we have no part in the assistance which we were promised. Say to them ?The affair belongs entirely read accusative kullahu to denote an emphasis or nominative kulluhu as a subject of a new sentence the predicate of which is what follows to God? that is to say the decree is His He does what He wills. They conceal within their hearts what they do not disclose what they do not manifest to you saying yaq?l?na ?saying? is an explication of the preceding statement ?Had we had any part in the affair we would not have been slain here? that is to say ?Had the choice been ours we would not have set out and thus been slain; but we were forced to set out?. Say to them ?Even if you had been in your houses with some among you whom God had appointed that they be slain those of you for whom it had been appointed decreed that they be slain would have sallied forth would have gone forth to the places where they were to lie? the battleground where they were to fall and they would have been slain; and their staying put at home would not have saved them for God?s decree will be inevitably. And He did what He did at Uhud that God might try that He might test what was in your breasts your hearts of sincerity or hypocrisy and that He might prove that He might distinguish what was in your hearts; and God knows what is in the breasts what is in the hearts. Nothing can be hidden from Him and He tries people only to make matters manifest for them.

3:155 - Truly those of you who turned away from the battle the day the two hosts the Muslim host and that of the disbelievers encountered each other at Uhud the Muslims with the exception of twelve men ? truly Satan made them slip with his evil insinuations through some of what they had earned of sins namely when they disobeyed the Prophet?s command; but God pardoned them; God is Forgiving to believers Forbearing hastening not against the disobedient with punishment.

3:156 - O you who believe be not as the disbelievers that is as the hypocrites who say of their brothers that is regarding their affair when they travel in the land and then die or are on raiding campaigns ghuzzan ?a raiding party? is the plural of gh?zin and are then slain ?Had they been with us they would not have died and would not have been slain? in other words do not say as they say ? so that God may make that saying of theirs as a conclusion of their affair anguish in their hearts. For God gives life and He gives death and so no staying put can prevent death and God sees what you do ta?mal?na or ya?mal?na ?they do? and He will requite you for it.

3:157 - And if wa-la-in the l?m is for oaths you are slain in God?s way in holy struggle or die read muttum or mittum from singular form m?ta yam?tu that is if death comes to you thereat forgiveness that is from God for your sins and mercy therefor from Him for you the clause introduced by the l?m of la-maghfiratun ?forgiveness? is the response to the oath clause of la?in and occupies the place of the verbal action as a subject the predicate of which is what follows are better than what they amass in this world read tajma??n ?you amass? or yajma??n ?they amass?.

3:158 - And if wa-la-in the l?m is for oaths you die read in both ways muttum or mittum or are slain in the holy struggle or otherwise it is to God and to none other than Him that you shall be mustered in the Hereafter and He will requite you.

3:159 - It was by the mercy of God that you O Muhammad (s) were lenient with them that is that you showed indulgence toward them when they disobeyed you; had you been harsh ill-natured and fierce of heart brutish and coarse towards them they would have dispersed split away from about you. So pardon them pass over what they have done and ask forgiveness for them for their sins until I forgive them and consult them find out their opinions in the matter that is your affair in the battle and otherwise in order to win their hearts over and so that you may be emulated in this respect; and indeed the Prophet s would frequently consult them. And when you are resolved to carry out what you wish after counsel rely on God put your trust in Him and not in any counsel; for God loves those who rely on Him.

3:16 - Those alladh?na is either an adjectival qualification of or a substitution for the previous alladh?na who say ?O Our Lord we believe in You and in Your Prophet; so forgive us our sins and guard us from the chastisement of the Fire?.

3:160 - If God helps you if He gives you assistance against your enemy as on the Day of Badr then none can overcome you; but if He forsakes you if He refrains from assisting you as on the Day of Uhud then who is there who can help you after Him? that is after His forsaking you? In other words there is no one to help you. Therefore on God and on no one else let the believers rely.

3:161 - When some red velvet cloth went missing on the Day of Badr and some people began to say ?Perhaps the Prophet took it? the following was revealed It is not for a prophet to be fraudulent an yaghulla a variant reading has the passive an yughalla meaning to attribute ghul?! ?fraud? to him to be treacherous with

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regard to the spoils so do not presume this of him; whoever defrauds shall bring what he has defrauded on the Day of Resurrection carrying it around his neck; then every soul the fraudulent and the otherwise shall be paid in full the requital of what it has earned what it has done and they shall not be wronged a single thing.

3:162 - Is he who follows God's beatitude being obedient and not defrauding like him who is laden one who returns with God's anger because of his disobedience and fraud whose abode is Hell? An evil journey's end a resort it is!

3:163 - No! They are of degrees that is individuals of different degrees before God that is belonging to varying stations for those that follow His beatitude a reward and for those that are laden with God's anger punishment; and God sees what they do and will requite them for it.

3:164 - Truly God was gracious to the believers when He sent to them a messenger from among their own that is to say an Arab like them not an angel or a non-Arab so that they can understand what he says and feel honoured thereby to recite to them His verses the Qur'an and to purify them to cleanse them of sins and to teach them the Book the Qur'an wisdom the Sunna though in is softened in place of inna that is innahum though they before that is before he was sent they were in clear error.

3:165 - And why when distress befell you at Uhud when seventy of you were slain and you had afflicted twice the like of it at Badr slaying seventy of them and taking another seventy captive did you say in amazement How is this? that is how did this defeat happen to us when we are Muslims and God's Messenger is among us the last statement ann? h?dh? how is this? constitutes the locus of the interrogative of denial. Say to them It is from yourselves because you abandoned your battle stations and were thus defeated. Surely God has power over everything including the giving of assistance and the withholding of it and He requited you for your disputing the Prophet's command.

3:166 - And what afflicted you the day the two hosts encountered at Uhud was by God's leave by His will and that He might know through knowledge manifested outwardly the true believers.

3:167 - And that He might also know the hypocrites and those who when it was said to them after they had fled the fighting namely Abd All?h b. Ubayy and his companions Come now fight in the way of God His enemies or defend us against the enemy by increasing the multitude of our fighters if you are not going to fight; they said If we knew how if we were skilled enough to fight we would follow you. God then said showing them to be liars They that day were nearer to unbelief than to belief for what they manifested of their forsaking the believers whereas before they had been outwardly nearer to belief; saying with their mouths that which was not in their hearts for even if they had known how to fight they would not have followed you. And God knows best what they hide of hypocrisy.

3:168 - Those who alladh?na substitutes for the previous alladh?na or constitutes an adjectival qualification of it said to their brothers in religion whilst they themselves had stayed put refraining from joining the struggle Had they the martyrs at Uhud or those who stayed put with us obeyed us they would not have been slain. Say to them Then avert ward off death from yourselves if you speak the truth in that staying put delivers one from it sc. from death.

3:169 - The following was revealed regarding martyrs Count not those who were slain read qutil? or qutil? in God's way that is for the sake of His religion as dead but rather that they are living with their Lord their spirits inside green birds that take wing freely wherever they wish in Paradise as reported in a hadith; provided for by Him with the fruits of Paradise.

3:17 - The patient in obedience and against disobedience al-s?bir?na the patient? is an adjectival qualification of alladh?na those? truthful in their faith obedient compliant before God exponents of charity imploring God's pardon by saying Lord forgive us? at daybreak? in the last part of the night singled out here for mention because it is the time of unawareness and of the joy of sleep.

3:170 - Rejoicing farih?na a circumstantial qualifier referring to the person governing yurzaq?n sustained? in what God has given them of His bounty and they are rejoicing joyful for the sake of those who have not joined them but are left behind from among their believing brothers all?dh?na those who? may be substituted by what follows sc. rejoicing?that no fear? that no fear shall befall them those that have not yet joined them neither shall they grieve in the Hereafter meaning they rejoice for their brothers' future security and felicity all? of all? khawfun is an-l? meaning bi-an l?.

3:171 - Joyful in grace in the reward and bounty in addition to it from God and that read wa-anna as a supplement to ni?matin or wa-inna to denote a new clause God does not let the wage of believers go to waste but rewards them.

3:172 - Those who alladh?na is the subject responded to God and the Messenger to his call to set out for battle when Ab? Sufy?n and his companions wanted to resume hostilities they agreed with the Prophet s that the encounter would be at the annual market-fair of Badr a year from the date of Uhud; after the wounds had afflicted them at Uhud the predicate of the subject alladh?na is what follows for all those who were virtuous by obeying him and feared to disobey him shall be a great wage namely Paradise.

3:173 - Those to whom alladh?na substitutes for the previous alladh?na those who? or an adjectival qualification of it people that is Nu?aym b. Mas'ud al-Ashja' said The people Ab? Sufy?n and his companions have gathered their multitudes against you in order to exterminate you therefore fear them? and do not go out to encounter them; but that saying increased them in faith in their belief in God and in certainty and they said God is sufficient for us He will deal fully for us with their affair; an excellent Guardian is He the One to whom the matter is entrusted. They thus set out with the Prophet s and arrived at the market-fair of Badr but God had cast terror into the hearts of Ab? Sufy?n and his followers and so they did not turn up. They the believers had merchandise with them and so they traded

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and made profits. God exalted be He says

3:174 - So they returned from Badr with grace and bounty from God safely and with profit and no evil touched them from any slaying or wounds; and they followed the beatitude of God by obeying Him and obeying His Messenger when they agreed to set out for the battle; and God is of bounty abounding for those that obey Him.

3:175 - That namely the one saying to you 'The people have gathered against you?' to the end of the verse is only Satan making you fear his friends the disbelievers therefore do not fear them; but fear Me lest you abandon My command if you are truly believers.

3:176 - Let them not grieve you read yuhzinka or yahzunka from 1st form hazanahu 'he made him grieve?' an alternative expression to 4th form ahzanahu 'he made him grieve?' those that vie with one another in unbelief succumbing to it promptly by supporting it namely the Meccans or the hypocrites in other words do not be concerned for their unbelief; they will not hurt God at all by their actions only hurting themselves. God desires not to assign them any portion any lot in the Hereafter that is in Paradise and that is why God forsook them; and theirs is a mighty chastisement in the Fire.

3:177 - Those who purchase unbelief at the price of faith that is taking it in place of it they will not hurt God at all with their unbelief and there awaits them a painful chastisement al'm means mu'lim 'painful?.'

3:178 - And let not the disbelievers suppose read l' yabsabanna 'let them not suppose?' or l' talsabanna 'do not suppose?' that what We indulge them in that is that Our indulging them in extending their terms of life and deferring them their death is better for their souls in the case of the reading yabsabanna 'let them not suppose?' anna of anna-m? and its two operators stand in place of the two objects but only in place of the second in the case of the other reading talsabanna 'do not suppose?'. We grant them indulgence We give them respite only that they may increase in sinfulness through frequent disobedience and theirs is a humbling chastisement one of humiliation in the Hereafter.

3:179 - It is not God's purpose to leave to abandon the believers in the state in which you O people are where the sincere are intermingled with those otherwise till He shall distinguish read yam'za or yamayyiza till He separates the evil one the hypocrite from the good the believer through the burdensome obligations that will reveal this distinction 'He did this on the Day of Uhud. And it is not God's purpose to apprise you of the Unseen so that you could recognise the hypocrites from the others before the distinguishing; but God chooses He selects of His messengers whom He will apprising him of some of His Unseen as when He apprised the Prophet s of the position of the hypocrites. So believe in God and His messengers; and if you believe and guard against hypocrisy then yours shall be a great wage.

3:18 - God bears witness that is to say He has made it clear to His creation through proofs and signs that there is no god none that is truly worshipped in existence except Him He has borne witness to this and the angels have also borne witness to this by affirming it and those of knowledge from among the prophets and the believers through their conviction and in words; upholding constantly and uniquely maintaining His creations with justice q'imān 'upholding?' is in the accusative because it is a circumstantial qualifier and is governed by the import of the statement implied to be something like tafarrada 'He alone is upholding?'; there is no god except Him He has repeated it for emphasis; the Mighty in His Kingdom the Wise in His actions.

3:180 - Let them not suppose read l' yabsabanna 'let them not suppose?' or l' talsabanna 'do not suppose?' those who are niggardly with what God has given them of His bounty that is with His obligatory almsgiving that it their niggardliness is better for them khayrun lahum is the second direct object; the pronoun huwa 'that it is?' is used to separate the two statements; the first direct object is bukhlahum 'their niggardliness?' implicit before the relative clause alladh'na in the case of the reading talsabanna sc. wa-l' talsabanna bukhlahum 'do not suppose their niggardliness?' or before the pronoun huwa 'it is?' in the case of the reading yabsabanna sc. wa-l' yabsabanna lladh'na? bukhlahum huwa khayran lahum 'let them not suppose those who?that their niggardliness is better for them?; nay it is worse for them; what they were niggardly with namely the obligatory almsgiving of their wealth they shall have hung around their necks on the Day of Resurrection when he will have a snake around his neck biting viciously at him as reported in a had'th; and to God belongs the inheritance of the heavens and the earth inheriting them after the annihilation of their inhabitants. And God is aware of what you do ta'māl'na also read ya'māl'na 'they do?' and will requite you for it.

3:181 - Verily God has heard the saying of those namely the Jews who said 'Indeed God is poor and we are rich?' they said this when the verse who is he that will lend God a good loan Q. 2245 was revealed adding that 'If God were truly rich He would not be asking us for loans?'. We shall write down We shall order that it be written what they have said in the scrolls containing their deeds so that they will be required for it a variant reading for active naktubu 'We shall write?' has the passive yuktabu 'it shall be written?' and We shall write down their slaying read accusative qatlahum or nominative qatluhum the prophets without right and We shall say naq'lu also read yaq'lu meaning God shall say to them by the tongue of the angels in the Hereafter 'Taste the chastisement of the Burning the Fire.

3:182 - When they are thrown into the Fire it will be said to them That punishment is for what your hands have sent before 'hands?' are used to designate a human being because most actions are performed with them; for God is never unjust towards His servants? punishing them without them having sinned.

3:183 - Those alladh'na an adjectival qualification of the previous alladh'na 'those who?' Q. 3181 same who said to Muhammad (s) 'God has already made covenant with us in the Torah that we should not believe in any messenger accepting his truthfulness until he bring us an offering to be devoured by fire?' and so we will not believe in you until you bring us this offering namely of grazing livestock or other kind of animal one offers in sacrifice to God. If it is accepted a white fire will come down from the heaven and consume it otherwise it will remain as it is. Such a covenant was made with the Children of Israel but not in the case of

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Jesus and Muhammad. God exalted be He says Say to them in rebuke ?messengers have come to you before me with clear proofs with miracles and with that which you said messengers such as Zachariah and John but you slew them the address here is for those living at the time of our Prophet Muhammad (s) even though the deed was their forefathers? for they their descendants are content with it. Why did you slay them then if you are truthful?? about the fact that you would believe if it the offering were brought to you.

3:184 - But if they deny you so were denied messengers before you who came bearing clear proofs miracles and the Scriptures such as the scrolls of Abraham and the Illuminating the lucid Book that is the Torah and the Gospel a variant reading establishes the prefixed preposition b?? in both words sc. bi?l-zubur wa-bi?l-kit?b l-mun?r ?with the Scriptures and with the Illuminating Book? so be patient as they were.

3:185 - Every soul shall taste of death; you shall surely be paid in full your wages the requital of your deeds on the Day of Resurrection. Whoever is moved away distanced from the Fire and admitted to Paradise will have triumphed he will have attained his ultimate wish. Living in the life of this world is but the comfort of delusion; of inanity enjoyed for a little while then perishing.

3:186 - You shall surely be tried la-tublawunna the final n?n nominative indicator has been omitted because two n?n letters would otherwise succeed one another as has been the plural person indicator w?w where two unvocalised consonants have come together in other words you shall surely be tested in your property through the duties imposed thereupon and through the damages that affect them; and in your selves through the obligations of worship and through calamities and you shall hear from those who were given the Scripture before you the Jews and the Christians and from those who are idolaters from among the Arabs much hurt in the way of insult slander and their flirting with your women; but if you are patient through this and fear God ? surely that is true resolve that is it is one of those things regarding which one must necessarily have firm resolve.

3:187 - And mention when God made covenant with those who had been given the Scripture that is the pledge taken from them in the Torah ?You shall expound it read tubayyinunnahu or yubayyinunnahu ?they shall expound it? the Book to people and not conceal it? read taktum?nahu ?you shall not conceal it? or yaktum?nahu ?they shall not conceal it?. But they rejected it they discarded the covenant behind their backs and so they did not act in accordance with it and bought with it they took in its place a small price of this world from the debased among them enjoying supremacy over them in knowledge and they concealed it lest it the supremacy escape them; how evil is what they have bought how evil is this purchase of theirs!

3:188 - Do not reckon that l? tahsabanna or read l? yahsabanna ?let them not reckon? those who rejoice in what they have brought that is in what they have done by leading people astray and who love to be praised for what they have not done in the way of adherence to the truth being themselves misguided ? do not reckon them fa-l? tahsabannahum is for emphasis in the case of both readings above secure in a place where they can escape from the chastisement in the Hereafter; but instead they shall be in a place of wherein they shall be tortured and that is Hell; there shall be a painful chastisement for them in it al?m means mu?lim ?painful?. If one reads yahsabanna ?let them not reckon? the two direct objects of the first h-s-b verb would be indicated by the two direct objects of the second h-s-b verb; but if one reads tahsabanna ?do not reckon? then only second direct object would be omitted.

3:189 - To God belongs the kingdom of the heavens and of the earth the storehouses of rain sustenance vegetation and so forth and God has power over all things including the punishing of disbelievers and the saving of believers.

3:19 - Lo! the religion with God pleasing to Him is submission to the One God al-Isl?m that is to say the Divine Law with which the messengers were sent founded upon the affirmation of God?s Oneness a variant reading for inna ?lo!? has anna ?that? as an inclusive substitution for annahu to the end of that verse sc. shahida Li?hu ? anna l-d?na ?inda Li?hi l-Isl?m ?God bears witness that religion with God is Isl?m. Those who were given the Scripture the Jews and the Christians differed in religion some affirming God?s Oneness others rejecting it only after the knowledge of Oneness came to them through transgression on the part of the disbelievers among themselves. And whoever disbelieves in God?s signs God is swift at reckoning that is at requiring him.

3:190 - Surely in the creation of the heavens and the earth and the marvels contained in them and in the alternation of night and day coming and going increasing and diminishing there are signs indications of God?s power for people of pith for people possessing intellects.

3:191 - Those who alladh?na an adjectival qualification of the preceding li-?l? l-alb?b ?for people of pith? or a substitution for it remember God standing and sitting and on their sides reclining that is to say in all states it is reported from Ibn ?Abb?s that they perform prayer in these ways each according to his own capacity; and reflect upon the creation of the heavens and the earth to deduce therefrom the power of their Creator saying ?Our Lord You have not created this creation that we see in vain b?tilan a circumstantial qualifier frivolously but as a proof of the totality of Your power. Glory be to You! exalted above any frivolity. So guard us against the chastisement of the Fire.

3:192 - Our Lord whomever You admit into the Fire to abide therein You will have abased You will have humiliated and the evildoers the disbelievers therein shall have no helpers to protect them from God?s chastisement exalted be He the overt noun ?the evildoers? has replaced the pronominalisation ?whomever? in order to inform that the punishment of abasement is specifically theirs; the min of min ans?r ?helpers? is extra.

3:193 - Our Lord we have heard a caller calling summoning people to belief li?l-?m?n means il? l-?m?n and this is Muhammad (s) or summoning them to the Qur??n saying that ?Believe in your Lord!? And we believed in Him. So our Lord forgive us our sins and absolve us of conceal our evil deeds and so do not make them manifest by punishing us for them and take us in death receive our spirits together with the pious the prophets and the righteous.

3:194 - Our Lord grant us what You have promised us through the tongues of Your messengers in the way of mercy and favour they are asking Him that they be

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made among those that deserve such a promise for God's promise is fulfilled regardless but they are not certain that they are among those who deserve it. The repetition of the phrase our Lord is out of extreme humility; and abase us not on the Day of Resurrection. You will not fail the trust the promise of Resurrection and Requital.

3:195 - And their Lord answers them their supplication by saying that I do not let the labour of any labourer among you go to waste be you male or female the one of you is as the other this statement is a reaffirmation of the previous one that is they are both equal when it comes to recompensing them for their deeds and for not neglecting them. When Umm Salama asked O Messenger of God why is there no mention of women when it comes to the Emigration hijra the following was revealed and those who emigrated from Mecca to Medina and were expelled from their habitations those who suffered hurt in My way for My religion and fought the disbelievers and were slain read qutil? or qutil? then I shall surely absolve of their evil deeds concealing these with forgiveness and I shall admit them to Gardens underneath which river flow. A reward thawban is a verbal noun reaffirming the import of la-ukaffiranna from God! there is a shift of person here. And God with Him is the fairest reward the fairest requital.

3:196 - When the Muslims began to say Look at the enemies of God how comfortable they are while we are struggling! the following was revealed Let it not delude you that the disbelievers go to and fro in the land engaging in commerce and acquiring profit

3:197 - That is but a little enjoyment which they enjoy for a short while in this world and then perishes; then their abode is Hell an evil cradling an evil resting place it is!

3:198 - But those who fear their Lord for them shall be Gardens underneath which rivers flow abiding that is it is decreed for them to abide therein; a hospitality nuzul is what is prepared for a guest; it is in the accusative nuzulan because it is a circumstantial qualifier referring to jannat gardens and its operator is the import of the adverbial phrase from God Himself. That which is with God in the way of reward is better for the pious than the enjoyment of this world.

3:199 - Verily there are some among the People of the Scripture who believe in God like Abd Allh b. Salim and his companions and the Negus and what has been revealed to you that is the Qur'an and what has been revealed to them that is the Torah and the Gospel humble before God khushin is a circumstantial qualification of the person of the verb yu'min who believe and takes into account the potentially plural sense of man who? not purchasing with the verses of God which they have before them in the Torah and the Gospel pertaining to the descriptions of the Prophet s a small price of this world by concealing them for fear of losing their supremacy as others like the Jews have done. Those their wage the reward for their deeds is with their Lord a reward which they will be given twice over as stated in the surat al-Qasas Q. 28:54. God is swift at reckoning reckoning with the whole of creation in about half a day of the days of this world.

3:2 - God! There is no god except Him the Living the Eternal.

3:20 - So if they the disbelievers dispute with you O Muhammad (s) concerning religion say to them I have surrendered my countenance to God that is to say I have submitted to Him I and whoever follows me wajh countenance is chosen here because of its noble character for the other parts of the body will just as soon surrender once the countenance has; and say to those who have been given the Scripture the Jews and the Christians and to the uninstructed the Arab idolaters Have you submitted? that is to say Submit! And so if they have submitted they have been guided from error but if they turn their backs to Islam your duty is only to deliver the Message; and God sees His servants and so requites them for their deeds this statement was revealed before the command to fight them had been revealed.

3:200 - O you who believe be patient in performing acts of obedience in the face of afflictions and in refraining from acts of disobedience and vie in patience with the disbelievers lest they be more patient than you; be steadfast persist in the struggle; fear God in all of your circumstances so that you will prosper so that you will win admittance to Paradise and be delivered from the Fire.

3:21 - Those who disbelieve in the signs of God and slay yaqtulna is also read as yuqtulna they fight against the prophets without right and slay those who enjoin to equity to justice and these are the Jews who are reported to have killed fortythree prophets and to have been forbidden this by a hundred and seventy devout worshippers among them each of whom was killed immediately. So give them good tidings let them know of a painful chastisement. The use of good tidings here is meant as a sarcastic ridicule of them the fa-bashshirhum so give them good tidings is considered part of the predicate of inna because its noun that is its relative clause resembles a conditional sc. in yakfurna if they disbelieve fa-bashshirhum then give them good tidings.

3:22 - Those are the ones whose works what good they did in the way of charity and kindness to kin have failed whose works are invalid in this world and the Hereafter and so they have nothing to reckon with since these works are of no consequence; they have no helpers no protectors from the chastisement.

3:23 - Have you not seen those who were given a portion a share of the Book the Torah being called to the Book of God yudawna being called is a circumstantial qualifier that it might decide between them and then a party of them turned away opposed to the acceptance of its rulings. This was revealed concerning the Jews two of them fornicated and they the Jews asked the Prophet s to adjudicate the case. He ruled that they be stoned but they the Jews refused to do so. When the Torah was brought and consulted the same verdict was found and so the two were stoned but they the Jews became wrathful.

3:24 - That turning away and rejection was because they said the Fire shall not touch us except for a number of days that is for forty days only the length of time their forefathers worshipped the calf after which it would end; and the lies they used to invent in their saying this have deluded them in their religion wa-gharrahum f danihim it has deluded them in their religion is semantically connected to m k n yaftar na the lies which they used to invent.

3:25 - But how will it be their predicament when We gather them for a day that is to say on a day of which there is no doubt no uncertainty that is the Day of

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Resurrection; and every soul from among the People of the Scripture and others shall be paid in full the requital of what it has earned what it has done of good or evil and they that is people shall not be wronged? in that no good deed shall be diminished and no evil deed shall be increased.

3:26 - When the Prophet s promised his community sovereignty over the lands of Persia and Byzantium the hypocrites said ?How preposterous!? and so the following was revealed Say ?O God Master of the Kingdom you give the Kingdom to whom You will from among your creatures and seize the Kingdom from whom You will; You exalt whom You will by giving it the kingdom to him and You abase whom You will by seizing it from him; in Your hand in Your power is good that is as well as evil. You are Able to do all things.

3:27 - You make the night to pass to enter into the day and You make the day to pass to enter into the night each of them increasing by the amount by which the other decreases; You bring forth the living from the dead such as humans and birds from sperm-drops and eggs respectively; and You bring forth the dead the sperm-drop and the egg from the living and You provide with abundant provision whom You will without reckoning?.

3:28 - Let not the believers take the disbelievers as patrons rather than that is instead of the believers ? for whoever does that that is whoever takes them as patrons does not belong to the religion of God in anyway ? unless you protect yourselves against them as a safeguard tuq?tan ?as a safeguard? is the verbal noun from taqiyyatan that is to say unless you fear something in which case you may show patronage to them through words but not in your hearts this was before the hegemony of Islam and the dispensation applies to any individual residing in a land with no say in it. God warns you He instills fear in you of His Self warning that He may be wrathful with you if you take them as patrons; and to God is the journey?s end the return and He will requite you.

3:29 - Say to them ?Whether you hide what is in your breasts in your hearts of patronage to them or disclose it manifest it God knows it and He knows what is in the heavens and what is in the earth; and God is Able to do all things and this includes punishing those who patronise them.

3:3 - He has revealed to you O Muhammad (s) the Book the Qur??n enveloped by the truth with veracity in what it announces confirming what was before it of Books; and He revealed the Torah and the Gospel

3:30 - And remember the day every soul shall find what it has done of good present before it and what it has done of evil the last statement constitutes the subject the predicate of which is what follows it will wish that between it and that there were a great distance an extremely lengthy distance so that it the evil could never reach it. God warns you of His Self this is repeated for emphasis and God is Kind to His servants.

3:31 - When they said ?We only worship idols out of our love for God that they might bring us close to Him? the following was revealed Say O Muhammad (s) ?If you love God follow me and God will love you meaning that He will reward you and forgive you your sins; God is Forgiving as regards the sins committed previously by one who now follows me; Merciful to him.

3:32 - Say to them ?Obey God and the Messenger? as regards the belief in the Oneness of God which he enjoins upon you. But if they turn their backs if they object to obedience God loves not the disbelievers meaning that He will chastise them the third person pronominalisation ?they? is replaced by the overt noun ?the disbelievers?.

3:33 - Lo! God preferred He has chosen Adam and Noah and the House of Abraham and the House of ?Imr?n meaning He preferred their selves sc. Abraham and ?Imr?n above the worlds by making prophethood reside in them and their progeny

3:34 - the seed of one offspring from another of them; God is Hearer Knower.

3:35 - Mention when the wife of ?Imr?n Hanna said after she had reached old age and longed for a child and supplicated to God and sensed that she was carrying child ?O Lord I have vowed to offer You what is within my womb as a consecration one liberated and delivered from the distractions of this world for the service of Your Holy House in Jerusalem. Accept this from me. Lo! It is You Who are the Hearer of petition the Knower of intentions. ?Imr?n died while she was still pregnant.

3:36 - And when she gave birth to her a girl and she had been hoping for a boy since only males were consecrated to the service of God she said apologetically ?O Lord I have given birth to a female? ? and God knew very well what she had given birth to a parenthetical statement constituting God?s speech a variant reading for wada?at ?she gave birth? has wada?tu ?I gave birth? making these Hanna?s words sc. ?and God knows very well what I have given birth to?; the male that she had asked for is not as the female that was bestowed upon her because he is designed for the service of God while she would not be suitable on account of her lesser physical ability her private parts the effects of menstruation on her and so on. ?And I have named her Mary and commend her to You with her seed her children to protect them from the accursed the outcast Satan?. In a had?th it is stated ?Every new-born is touched by Satan and begins life by crying except for Mary and her son? as reported by the two Shaykhs Bukh?r? and Muslim.

3:37 - Her Lord accepted the child that is He received Mary from her mother with gracious acceptance and made her grow excellently He made her grow up with excellent character. She would grow in a day by as much as a new-born grew during a year. Her mother took her to the priests the keepers of the Holy House of Jerusalem and said ?This here before you is the dedication I offered?. They competed for guardianship of her because she was the daughter of their religious leader at which point Zachariah said ?I am most worthy of her for her maternal aunt lives with me?. The others said ?No not until we have cast lots?. Thus all twenty nine of them departed to the River Jordan where they cast their quills agreeing that the one whose quill remained fast and floated to the surface of the water would be most worthy of being guardian over her. Zachariah?s quill remained fast and surfaced. He took charge of her and built for her a gallery-room with a ladder in the temple and none apart from him went up to her. He used to bring her food drink and oil and would find her with summer fruits in winter and winter fruits in summer just as God says and Zachariah took charge of her he took her to him a variant reading of kafalah? ?he took charge of her? is kaffalah? ?He

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God gave Zachariah charge of her? with Zakariyy? or Zakariyy? in the accusative and ?God? as the subject of the verb. Whenever Zachariah went into the sanctuary that is the room the most noble seat in the temple where she was he found her with provisions. ?O Mary? he said ?Whence comes this to you?? She still very young said ?From God He sends it to me from Paradise? ?Truly God provides abundant provision for whomever He will without reckoning? without consequence.

3:38 - Then when Zachariah had seen this and realised that the One with power to bring something about in other than its natural time is able to bring about a child in old age and with those of his family line all deceased Zachariah prayed to his Lord when he entered the sanctuary to pray in the middle of the night saying ?Lord bestow upon me from You a goodly offspring a righteous son verily You are the Hearer of You are the One Who answers supplication?.

3:39 - And the angels namely Gabriel called to him standing in the sanctuary in the temple at worship that anna means bi-anna; a variant reading has inna implying a direct speech statement ?God gives you good tidings read yubashshiruka or yubshiruka of John who shall confirm a Word being from God namely Jesus that he is God?s Spirit; he is referred to as God?s ?Word? because he was created through the word kun ?Be?; a lord with a following and one chaste forbidden from women and a prophet of the righteous? it is said that he never sinned and never so intended.

3:4 - before that is to say before revealing it the Qur??n as guidance hudan a circumstantial qualifier meaning h?diy?n ?guides from error? to people to those who followed these two Books He uses the word anzala for the revelation of these two and nazzala for that of the Qur??n for the latter entails repetition whereas the two Books were revealed in one instance; and He revealed the Criterion al-furq?n meaning the Scriptures that discriminate between truth and falsehood. He mentions this Criterion after He has mentioned the three Scriptures so that it encompasses all revealed Scriptures besides these. As for those who disbelieve in God?s signs the Qur??n or any other revelation for them awaits a terrible chastisement; God is Mighty victorious in His affair so that nothing can prevent Him from effecting His promise and His threat; Lord of Retribution with a severe punishment for those that disobeyed Him the like of which none can do.

3:40 - He said ?My Lord! How shall I have a boy a son when old age has overtaken me that is after I have reached extreme old age 120 years old; and my wife is barren?? having reached the age of 98. He said ?So it the matter will be? with God creating a boy from both of you. ?God does what He will? nothing can prevent Him therefrom and in order to manifest this great power he was inspired with the question so that he would be answered through it this great power. And when his soul longed for the swift fulfilment of that of which good tidings had been given

3:41 - He said ?My Lord! Appoint for me a sign? that is an indication of my wife?s pregnancy. He said ?Your sign for this is that you shall not speak to men that is you shall refrain from speaking to them but not from remembrance of God save by tokens gestures for three days and nights. And remember your Lord often and glorify perform prayer at evening and dawn? at the end of the day and at its beginning.

3:42 - And mention when the angels namely Gabriel said ?O Mary God has preferred you He has elected you and made you pure of the touch of men; He has preferred you above all women of the worlds that is the inhabitants of your time.

3:43 - O Mary be obedient to your Lord be compliant before Him prostrating and bowing with those who bow? that is pray with those who pray.

3:44 - That which has been mentioned of the matter of Zachariah and Mary is of the tidings of the Unseen of the news of what was unknown to you. We reveal it to you O Muhammad (s) for you were not with them when they were casting quills in the water drawing their lots so that it be manifested to them which of them should have charge of which of them should bring up Mary; nor were you with them when they were disputing about the custodianship of Mary such that you might have known it and related it; but truly you know it only through revelation.

3:45 - Mention when the angels namely Gabriel said ?O Mary God gives you good tidings of a Word from Him that is a boy whose name is the Messiah Jesus son of Mary He addresses her attributing him to her in order to point out that she will give birth to him without a father for the custom is to attribute the child to its father honoured shall he be in this world through prophethood and the Hereafter through his intercession and the high stations al-daraj?t al-?ul? cf. Q. 2075 and of those brought close to God.

3:46 - He shall speak to mankind in the cradle that is to say as a child before the age of speech and in his manhood and he is of the righteous?.

3:47 - She said ?Lord how shall I have a child when no mortal has touched me?? neither through conjugality or otherwise; He said the command ?It is such that God will create from you a child without a father. God creates what He will. When He decrees a thing willing its creation He says to it only ?Be? and it is that is and ?he is?.

3:48 - And We will teach him read nu?allimuhu or yu?allimuhu ?He will teach him? the Book that is script wisdom and the Torah and the Gospel.

3:49 - And He will make him to be a messenger to the Children of Israel during his tender years or after puberty. Gabriel breathed into the opening of her garment and she became pregnant. What happened to her after this is mentioned later in s?rat Maryam Q. 1921ff. Thus when God sent him to the Children of Israel he said to them ?I am God?s Messenger to you? and ?I have come to you with a sign an indication of my truthfulness from your Lord and it is that I will create a variant reading for the particle introducing the relative clause ann? ?that I? has inn? ?truly I? indicating a new independent sentence that I will fashion for you out of clay like the shape of a bird ka-hay?at ?something like the shape of? the k?f is the subject of a passive participle then I will breathe into it f?hi the suffixed pronoun -hi refers to the preceding k?f and it will be a bird tayran is also read t??iran by the leave the will of God. So he created for them a bat being the most perfectly-created of birds and they would watch it flying but when it went out of sight it would fall dead ? so that the work of a creature sc. Jesus may be distinguished from the work of the Creator namely God exalted be He and that he might know that perfection belongs to God alone. I will also heal the blind

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akmah is one that is blind from birth and the leper; these two are singled out for mention because with both afflictions the person is completely helpless. He Jesus was sent in an age of characterised by medicinal science and he cured through supplication fifty thousand in one day on the condition that each person would become a believer; and I bring to life the dead by the leave of God ? He repeats this to preclude any false attributions of divinity to him ? he brought back to life his friend ??zar the son of an old woman and the daughter of the tithe-collector all of whom lived on and produced offspring and he also brought back to life Shem son of Noah but he died again immediately. I will inform you too of what things you eat and what you treasure up store in your houses and what I have never seen and he would inform people what they had eaten and what they would eat. Surely in that mentioned is a sign for you if you are believers.

3:5 - Nothing no existent thing whatever is hidden in heaven and earth from God on account of His knowledge of universals and particulars. God specifies them heaven and earth because sensory perception does not go beyond these.

3:50 - Likewise I have come to you confirming that which was before me of the Torah and to make lawful for you some of that which was forbidden to you in it. Thus he made lawful for them fish and birds which had no spikes; it is also said that he made it all lawful for them so that ba?d ?some? means kull ?all?. I have come to you with a sign from your Lord He has repeated it for emphasis and to expand upon it so fear God and obey me in what I command you of affirming God?s Oneness and being obedient to Him.

3:51 - Surely God is my Lord and your Lord so worship Him. This that which I enjoin upon you is a straight path?. But they rejected him and did not believe in him.

3:52 - And when Jesus sensed when he became aware of their disbelief and they plotted to kill him he said ?Who will be my helpers departing unto God?? to help His religion; The disciples said ?We will be helpers of God those who assist His religion they were Jesus?s intimates and the first to believe in him. They were twelve men who were of pure white complexion hawar; but some say that they were called haw?riyy?n because they were bleachers of clothes qass?r?n; we believe in we accept the truth of God; witness O Jesus that we have submitted.

3:53 - Lord we believe in what You have revealed of the Gospel and we follow the Messenger Jesus; inscribe us therefore with those who bear witness? to Your Oneness and to the truthfulness of Your Messenger.

3:54 - God says And they the disbelievers among the Children of Israel schemed against Jesus by assigning someone to assassinate him; and God schemed by casting the likeness of Jesus onto the person who intended to kill him and so they killed him while Jesus was raised up into heaven; and God is the best of schemers most knowledgeable of him Jesus.

3:55 - And mention when God said ?O Jesus I am gathering you seizing you and raising you to Me away from the world without death and I am cleansing you of removing you far away from those who disbelieved and I am setting those who follow you those Christians and Muslims who believed in your prophethood above those who disbelieved in you namely the Jews becoming above them through definitive argument and the sword until the Day of Resurrection. Then to Me shall be your return and I will decide between you as to what you were at variance about as regards religion.

3:56 - As for the disbelievers I will chastise them with a terrible chastisement in this world through being killed taken captive and made to pay the jizya and the Hereafter in the Fire; they shall have no helpers none to protect them from it.

3:57 - But as for the believers who do righteous deeds He will pay them in full yuwa?ff?him is also read nuwa?ff?him ?We will pay them in full? their wages. God loves not the evildoers that is He will chastise them. It is reported that God exalted be He sent him Jesus a cloud which raised him up but his mother clutched to him in tears. He then said to her ?Verily the Resurrection shall bring us together again?. This took place on the Night of Ordainment laylat al-qadr in the Holy House of Jerusalem when he was thirty three years old. His mother lived on after him for six years. The two Shaykhs Bukh?r? and Muslim narrate a had?th in which it is stated that he Jesus will descend when the Hour is nigh and will rule according to the Law of our Prophet Muhammad and that he will slay the false messiah and the swine break the cross and impose the jizya. In a had?th recorded by Muslim he will remain for seven years; according to Ab? D?w?d al-Tay?lis? he will remain for forty years and he will die and have prayers performed over him. It is possible that what is meant by the forty years is the total time he will have spent on earth before he was raised and afterwards.

3:58 - This what is mentioned of the matter of Jesus We recite to you narrate to you O Muhammad (s) of verses and wise clear remembrance namely the Qur??n min al-?y?t ?of verses? is a circumstantial qualifier referring to the suffixed pronoun h?? of natl?hu and its operator is the demonstrative import of dh?lika ?this?.

3:59 - Truly the likeness of Jesus his remarkable case in God?s sight is as Adam?s likeness as the case of Adam whom God created without father or mother this is a comparison of one remarkable thing with another more remarkable so that it convinces the disputer and establishes itself in one?s mind more effectively. He created him Adam that is his form of dust then said He to him ?Be? a human being and he was; similarly He said to Jesus ?Be? ? without a father ? and he was.

3:6 - He it is Who forms you in the wombs as He will as males or females white black or otherwise. There is no god except Him the Mighty in His Kingdom the Wise in His actions.

3:60 - The truth is from your Lord al-haqqu min rabbik the predicate of a missing subject which is implied to be amr ??s? ?the matter concerning Jesus?; be not of those who waver those who are uncertain about it.

3:61 - And whoever from among the Christians disputes with you concerning him after the knowledge of his affair that has come to you say to them ?Come! Let us call our sons and your sons our wives and your wives our selves and your selves and gather them together then let us humbly pray and invoke God?s curse upon those who lie? by saying ?Lord curse the one that tells lies concerning the affair of Jesus?. The Prophet s had called upon the Najr?n delegation to do this when



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they disputed with him about Jesus. They said 'Let us think about it and we will come back to you'. The judicious one among them said 'You know that he is a prophet and that every people that has ever challenged a prophet to a mutual imprecation has been destroyed'. They left him and departed. When they went to see the Prophet s who had set out with al-Hasan al-Husayn F?tima and 'Al? he said to them the Najr?n delegation 'When I supplicate you say 'Amen?; but they refrained from this mutual imprecation and made peace with the Prophet on the condition that they pay the jizya as reported by Ab? Nu?aym. According to Ibn 'Abb?s the Prophet said 'Had they set out and performed the mutual cursing they would have gone home and found neither possessions nor family?. It is also reported that had they set out with this intention they would have been consumed by fire.

3:62 - This mentioned above is the true story the report free of any doubt. There is no god but God and assuredly God is Mighty in His Kingdom Wise in His actions.

3:63 - And if they turn their backs rejecting faith assuredly God knows the agents of corruption and will requite them here the third person pronominalisation has been replaced with the overt noun al-mufsid?n 'the agents of corruption?.

3:64 - Say 'O People of the Scripture! Jews and Christians come now to a word agreed upon saw?? is the verbal noun meaning mustawin amruh? 'a word regarding which the matter is upright? between us and you and it is that we worship none but God all? is made up of an-l? 'that?not? and that we do not associate anything with Him and do not take each other for lords beside God? as you have taken rabbis and monks; and if they turn their backs in rejection of God?s Oneness say you to them 'Bear witness that we have submitted? that we are of those who affirm the Oneness of God.

3:65 - When the Jews claimed that Abraham was Jewish and that they were following his religion and the Christians made a similar claim the following was revealed O People of the Scripture! Why do you argue about dispute over Abraham? claiming that he belonged to one of your two religions when the Torah was not revealed neither the Gospel but a very long time after him and it was only after these two were revealed that Jewry and Christianity came into being. What do you not comprehend? the falsehood of what you say?

3:66 - Lo! h? 'lo? is for calling attention to something You antum 'you? is the subject are those the predicate is what follows who dispute about what you know concerning the affair of Moses and Jesus and your claim to be adhering to their religions why do you then dispute concerning that of which you have no knowledge? of Abraham?s circumstances; and God knows his circumstances and you know not.

3:67 - God in order to dissociate Abraham from their claims said No; Abraham in truth was not a Jew neither a Christian but he was a Muslim professing the Oneness of God and a han?f who inclined away from all other religions towards the upright one; and he was never of the idolaters.

3:68 - Surely the people with the best claim most worthy of Abraham are those who followed him during his time and this Prophet Muhammad (s) on account of his according with him as regards most of the rulings of his Law and those who believe from among his community they are the ones that ought to say 'We follow his religion? and not you; and God is the Protector of the believers their Helper and Preserver.

3:69 - When the Jews called Mu??dh b. Jabal Hudhayfa b. al-Yam?n and 'Amm?r b. Y?sir to join their religion the following was revealed There is a party of the People of the Scripture who yearn to make you go astray; yet they cause none to stray except themselves because the sin for their leading others astray falls upon them while the believers do not heed them in this; but they are not aware of this.

3:7 - He it is Who revealed to you the Book wherein are verses that are clear lucid in proof forming the Mother Book the original basis for rulings and others allegorical whose meanings are not known such as the opening verses of some s?ras. He God refers to the whole Qur??n as 1 'clear? muhkam where He says A Book whose verses have been made clear Q. 111 meaning that it contains no imperfections; and as 2 'allegorical? mutash?bih where He says A Book consimilar Q. 3923 meaning that its parts resemble each other in terms of beauty and veracity. As for those in whose hearts is deviation inclination away from truth they follow the allegorical part desiring sedition among the ignorant of them throwing them into specious arguments and confusion and desiring its interpretation its explanation and none knows its interpretation its explanation save God Him alone. And those firmly rooted established and capable in knowledge al-r?sikh?na f?l-?ilm is the subject the predicate of which is what follows say 'We believe in it the allegorical part that it is from God and we do not know its meaning; all of the clear and the allegorical is from our Lord?; yet none remembers yadhdhakkar the initial t?? of yatadhakkar has been assimilated with the dh?l that is none is admonished but people of pith possessors of intellect who when they see those following that allegorical part only also say

3:70 - O People of the Scripture! Why do you disbelieve in God?s verses the Qur??n that includes all the descriptions of Muhammad (s) when you yourselves bear witness? when you know that it is the truth.

3:71 - O People of the Scripture! Why do you confound why do you mix truth with falsehood by distorting and falsifying scripture and conceal the truth the descriptions of the Prophet while you know? that it is the truth?

3:72 - A party of the People of the Scripture the Jews say to some among them 'Believe in what has been revealed to those who believe that is the Qur??n at the beginning of the day and disbelieve in it at the end of it so that they the believers might then turn back from his Muhammad?s religion and that they the believers will then say these Jews are knowledgeable and they could only have turned away from it after accepting it because they know it to be false.

3:73 - And they also said And do not believe except in one who the l?m of li-man 'in one who? is extra follows accords with your religion?. God exalted be He says Say to them O Muhammad (s) 'True guidance is God?s guidance that is Islam everything else being error this statement is parenthetical ? that an and what follows is the direct object of the verb wa-l? tu?min? 'do not believe? anyone should be given the like of what you have been given of the Book wisdom and of the

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virtues the term *ahad* 'anyone' from whom the exclusion is being made precedes that which is being excluded 'the like of what you have been given' the meaning being 'Do not affirm that anyone should be given this unless they follow your religion'; or that they the believers should dispute with you that they should prevail over you before your Lord' on the Day of Resurrection for you have the sounder religion a variant reading has a-an 'such that' the extra hamza denoting rebuke in other words the Jews say do not believe that another has been given the like of it such that you might affirm it. God exalted be He says Say 'Surely bounty is in God's Hand; He gives it to whomever He will so how can you say that no one else will be given what you have been given' God is Embracing of ample bounty Knowing those who deserve it.

3:74 - He singles out for His mercy whom He will; God is of bounty abounding?.

3:75 - And of the People of the Scripture is he who if you trust him with a hundredweight that is with much money he will return it to you on account of his trustworthiness the like of 'Abd All'h b. Sal'm to whom a man entrusted 1200 plates of gold which he then returned to him; and of them is he who if you trust him with one dinar will not return it to you on account of his treachery; unless you keep standing over him not leaving him for one minute for as soon as you leave him he will deny it as was the case with Ka'b b. al-Ashraf to whom a man from Quraysh entrusted a dinar and later denied it. That refusal to return things is because they say 'We have no duty towards namely no possibility of acquiring sin because of the Gentiles' the Arabs; for they considered it lawful to be unjust towards any person of a different religion and they attributed the source of this conviction to God exalted be He. God exalted be He says They speak falsehood against God by attributing such things to Him while they are aware that they are liars.

3:76 - Nay there is a duty incumbent over them in this regard; but whoever fulfils his covenant the one he has made or the covenant of God by restoring a trust and other such things and has fear of God by refraining from disobedience and performing deeds of obedience for truly God loves the God-fearing 'He loves them' means that He will reward them the overt noun *al-muttaq'n* 'the God-fearing' has replaced the third person pronominalisation.

3:77 - The following was revealed with regard to the Jews when they distorted the descriptions of the Prophet s and God's covenant with them in the Torah and God's covenant with them regarding one that swears an oath to a falsehood when bearing witness or when selling merchandise Those that sell exchange God's covenant with them that they believe in the Prophet and return faithfully what has been entrusted to them and their own oaths their invoking God's name in mendacity for a small price of this world there shall be no share no lot for them in the Hereafter; and God shall not speak to them out of wrath against them nor look upon them nor have mercy upon them on the Day of Resurrection nor will He purify them cleanse them and theirs will be a painful chastisement.

3:78 - And there is a group a party of them the People of the Scripture like Ka'b b. al-Ashraf who twist their tongues with the Book altering it by reciting it not according to the way in which it was revealed but according to the way in which they have distorted it as in the case of the descriptions of the Prophet s and other similar matters; so that you may suppose it such distortion as part of the Book that God revealed; yet it is not part of the Book; and they say 'It is from God' yet it is not from God and they speak falsehood against God while they know that they are liars.

3:79 - When the Christians of Najr'n claimed that Jesus had commanded them to take him as a Divinity and some Muslims asked that they should be permitted to prostrate themselves before him the Prophet s the following was revealed It belongs not to any mortal that God should give him the Book the Judgement the understanding of the Divine Law prophethood then that he should say to men 'Be servants to me instead of God.' Rather he should say 'Be masters scholars labouring rabb'niyy'n 'those of the Lord' is derived from rabb 'lord' with the extra alif and n'n as a superlative of rabbiyy'n by virtue of what you know ta'lam'n also read as tu'allim'n 'you teach' of the Book and in what you study' that is on account of the fact that you used to do this for its benefit is that you engage in action.

3:8 - Our Lord do not cause our hearts to deviate do not cause them to incline away from the truth in their desire to interpret it such as is inappropriate for us 'as You caused the hearts of those others to deviate ' after You have guided us after You have shown us the way to it; and give us mercy from You as a strengthening; You are the Bestower.

3:80 - He would never order you read l' ya'murukum to denote a new clause meaning 'God would not order you'; or if read l' ya'murukum it would be a supplement to yaq'la 'he should say' meaning 'it belongs not that' a mortal should order you'; to take the angels and the prophets as lords in the way that the Sabaeans have taken the angels the Jews Ezra and the Christians Jesus. Would He order you to disbelieve after you have submitted? He would not do this.

3:81 - And mention when God made a covenant with the prophets 'What if read lam' it would be introducing a subject clause and emphasising the aspect of the oath in this 'making of the covenant'; if it is read lim' it would then be connected to the verb *akhadha* 'He took'; the m' 'what' is a relative particle in both cases meaning la'lladh' or li'lladh' respectively I have given you 'taytukum or in a variant reading 'tayn'kum 'We have given you' of the Book and wisdom; then there shall come to you a messenger confirming what is with you of the Book and wisdom and that is Muhammad (s) 'you shall believe in him and you shall help him' this constitutes the response to the oath if you reach his time and perceive him and their communities of descendants follow them in what is incumbent upon them. He God exalted be He said to them 'Do you affirm this? And do you take do you accept My load My covenant on you on that condition?' They said 'We affirm'. He said 'Then bear witness to this before your own souls and those of your followers and I shall be with you among the witnesses' before you and them.

3:82 - Then whoever turns his back in rejection after that covenant they are the wicked.

3:83 - What! Do they the ones who turn away desire yabgh'na is also read tabgh'na 'do you desire?' other than God's religion when to Him has submitted to Him has yielded whoever is in the heavens and the earth willingly without refusal or unwillingly by the sword and by seeing what it such refusal results in and to Him

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they shall be returned? yurja??na may also be read turja??na ?you shall be returned?; the hamza at the beginning of the verse a-fa-ghayra ?what?other? denotes a disavowal.

3:84 - Say to them O Muhammad (s) ?We believe in God and that which has been revealed to us and that which has been revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes the latter?s sons; and in that which was given to Moses and Jesus and the prophets from their Lord; we make no division between any of them by believing in some and disbelieving in others; and to Him we submit? devoting worship sincerely to Him.

3:85 - The following was revealed regarding those who apostatized and became disbelievers Whoever desires a religion other than Islam it shall not be accepted from him and in the Hereafter he shall be among the losers because he will end up in the Fire made everlasting for him.

3:86 - How shall God guide that is to say He shall not guide a people who have disbelieved after their belief and bore witness that is and after their bearing witness that the Messenger is true and after the clear signs the manifest proofs of the truth of the Prophet had come to them? God guides not the evildoing that is the disbelieving folk.

3:87 - Those ? their requital is that there shall rest on them the curse of God and of the angels and of men altogether.

3:88 - Abiding therein that is in the curse or in the Fire implied by it the curse; the chastisement shall not be lightened for them and they shall not be reprieved they shall not be given any respite.

3:89 - But those who repent thereafter and make amends in their actions then truly God is Forgiving Merciful to them.

3:9 - Our Lord You shall gather mankind for a day that is on a day of which there is no doubt no uncertainty that is the Day of Resurrection when You will requite them for their deeds as You had promised; verily God will not fail the trust His promise of the Uprising there is a shift of address here from the second to the third person and these last words could constitute God?s speech. The purpose of their supplication in this way is to show that their concern is with the matter of the Hereafter and for this reason they ask God for adherence to the path of guidance in order to attain its reward. The two Shaykhs Bukh??r and Muslim reported that ???isha may God be pleased with her said ?The Messenger of God s recited this verse It is He Who revealed to you the Book wherein are verses clear to the end of the verse and said ?When you see those pursuing the allegorical parts know that these are the ones God refers to in this verse so beware of them? ?. Al-Tabar??n reported in his al-Kab??r that Ab? M?s? al-Ash??ar heard the Prophet s say ?I fear nothing for my community except three faults? and he mentioned that one of these would be when the Book is opened in front of them and the believer will desire to interpret it and yet none knows its interpretation save God; and those firmly rooted in knowledge say ?We believe in it all is from our Lord; yet none remembers but people of pith? Q. 37 end of the had??th.

3:90 - The following was revealed regarding the Jews Surely those who disbelieve in Jesus after they have believed in Moses and then increase in unbelief in Muhammad (s) ? their repentance shall not be accepted when they are drawing their last gasps of life or when they have died as disbelievers; those are the ones who go astray.

3:91 - Surely those who disbelieve and die disbelieving the whole earth full the amount needed to fill it up of gold shall not be accepted from any one of them the ?? of fa-lan yuqbalat it shall not be accepted? has been included in the predicate of the inna clause because the statement about alladh??na ?those who disbelieve? resembles a conditional statement; and as a declaration of the reason for it repentance not being acceptable in the case of one who dies in unbelief if he would ransom himself thereby; for them awaits a painful chastisement al??m is the same as mu??lim ?painful? and they shall have no helpers to protect them from it.

3:92 - You will not attain piety that is the reward for it which is Paradise until you expend until you give voluntary alms of what you love of your wealth; and whatever thing you expend God knows of it and He will requite it accordingly.

3:93 - When the Jews said to the Prophet ?You claim that you follow the creed of Abraham but Abraham did not eat camel?s meat nor drink its milk? the following was revealed All food was lawful to the Children of Israel save what Israel Jacob forbade for himself namely camels when he was afflicted with sciatica ?irq al-nas? he made a vow that if he were cured he would not eat of it again and so it was forbidden him; before the Torah was revealed which was after the time of Abraham as it was not unlawful in his time as they claimed. Say to them ?Bring the Torah now and recite it so that the truth of what you say may become clear if you are truthful? in what you say; they were stupified and did not bring it the Torah. God exalted be He then said

3:94 - Whoever invents falsehood against God after that that is after the proof has become manifest that the prohibition was made by Jacob and not during the time of Abraham those are the evildoers that transgress the truth into falsehood.

3:95 - Say ?God has spoken the truth in this matter just as He has in all that He has related; therefore follow the creed of Abraham the one which I follow a han??f inclining away from all religions towards submission isl??m and he was not an idolater?.

3:96 - When they said ?Our direction of prayer qibla came before yours? the following was revealed The first house for worship established for the people on earth was that at Bakka a variant of Makka Mecca so called because it ?crushes? tabukku the necks of tyrants; it was built by the angels before the creation of Adam and after it the Aqs? in Jerusalem was built a period of forty years separating them as reported in the had??th of the two Sah??hs sc. of al-Bukh??r and Muslim and in the had??th that states ?The first thing to appear on the surface of the water at the creation of the heavens and the earth was a white foam underneath which the earth was unrolled?; a blessed place mub??rakan a circumstantial qualifier referring to la??lladh? ?that? meaning a place of blessings and a guidance to all worlds because it is their qibla.

3:97 - Therein are clear signs among which is the station of Abraham that is the stone upon which he stood to build the House and on which his footprints remain;

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and it the House has endured all this length of time and the constant passing of hands over it. Among these signs are the fact that the reward for good deeds is multiplied in it and that birds never fly over it; and whoever enters it is in security not liable therein to be killed or oppressed or otherwise. It is the duty of people towards God to make the pilgrimage to the House read either as *hijj al-bayt* or *hajj al-bayt* as two variants of the verbal noun from *hajj* meaning 'the intention to journey there' if he is able to make his way there *man istat?* a *ilayhi sab?* *lan* substitutes for *al-n?s* 'people?'. The Prophet s explained this ability as having provisions and a ride as reported by *al-H?kim al-Nays?b?r?* and others. As for the one who disbelieves in God or in what He has made obligatory with regard to the Pilgrimage God is Independent of all worlds the humans the jinn and the angels and is Independent of their devotions.

3:98 - Say ?O People of the Scripture why do you disbelieve in God?s verses that is the Qur??n when God is Witness of what you do?? and will requite you for it?

3:99 - Say ?O People of the Scripture why do you bar believers causing them to turn away from God?s way His religion by denying the truth of the Prophet and concealing His graces desiring to make it crooked ?*iwajan* is the verbal noun meaning *mu?awwajatan* 'made crooked' inclining away from the truth while you yourselves are witnesses while you know that the religion which is upright and pleasing to God is that of Islam as stated in your Book? God is not heedless of what you do? in the way of unbelief and mendacity; instead He gives you respite until your appointed time and then requites you.

## Surah 4

4:1 - O people of Mecca fear your Lord that is His punishment by being obedient to Him Who created you of a single soul Adam and from it created its mate Eve *Haww??* from one of his left ribs and from the pair of them Adam and Eve scattered separated and spread many men and many women; and fear God by whom you claim your rights from one another *tass??al?na* the original *t?? of tatas??al?na* has been assimilated with the *s?n*; a variant reading has *tas??al?na* so that one of you says to the other ?I ask you by God?? or ?For God?s sake??; and fear kinship ties lest you sever them a variant reading of *wa?l-arh?ma* 'and kinship ties' is *wa?l-arh?mi* as a supplement to the pronoun contained in *bihi* sc. God. They used to implore one another by ties of kinship. Surely God has been watchful over you heedful of your deeds for which He will requite you that is to say He is ever possessed of such an attribute.

4:10 - Those who consume the property of orphans unjustly without any right are only consuming the whole of it as fire in their bellies because that is where such action leads and they shall be exposed to read active *yaslawna* or passive *yuslawna* that is they shall enter a blaze an intense fire in which they shall burn.

4:100 - Whoever emigrates in the way of God will find in the earth many refuges places of emigration and abundance of provision; whoever goes forth from his house as an emigrant to God and His Messenger and then death overtakes him along the way as occurred with *Junda?* or *Jundab* b. *Damra al-Layth?* his wage is then incumbent upon fixed with God; surely God is ever Forgiving Merciful.

4:101 - And when you are going forth travelling in the land you would not be at fault if you shorten the prayer by making it two genuflexions instead of four if you fear that you may be afflicted by those who do not believe that is if you fear that you may be harmed by them this fear of affliction at the hands of the disbelievers is just intended as an explication of the reality of the situation at that time and the point no longer applies. In the Sunna it is pointed out that 'travel' *safar* means long-distance travel which is approximately 50 miles. God?s words 'you would not be at fault' should be understood as denoting a dispensation and not a requirement and this is the opinion of *al-Sh?fi??*; the disbelievers are a manifest foe to you their enmity being evident.

4:102 - When you O Muhammad (s) are present among them while you all fear an enemy and you stand to lead them in prayer this type of address is customary in the Qur??n let a party of them stand with you while another party stand back and let them the party standing with you take their weapons with them. Then when they have performed their prostrations that is when they have prayed let them the other party be behind you on guard until you complete the prayers; thereupon let this party go on guard and let another party who have not prayed come and pray with you taking their precautions and their weapons with them until you have completed the prayers. The Prophet s did this once at *Batn Nakhla* as reported by the two *Shaykhs Bukh?r?* and *Muslim*. The disbelievers wish when you have stood up to pray that you should be heedless of your weapons and your baggage that they may descend upon you all at once by making an assault against you and capturing you and herein is the reasoning behind keeping weapons on oneself. You are not at fault if rain bothers you or if you are sick to lay aside your weapons and not carry them this implies that when there is no such excuse it is compulsory to carry them and this is one of two opinions held by *al-Sh?fi??* on this matter; the other opinion is that this precaution constitutes a sunna and this is the more preferable opinion. But take your precautions against the enemy and be on your guard as best you can; God has prepared for the disbelievers a humiliating chastisement.

4:103 - When you have performed the prayer when you have completed it remember God by repeating 'There is no god but God? *tahl?!* and 'Glory be to God? *tasb?h* standing and sitting and on your sides lying down in other words in all states. Then when you are reassured when you are secure observe the prayer perform it with its proper due surely the prayer is for believers a prescription enjoined that is an obligation at specific times that is its appointed times are set and so it should not be postponed from these times.

4:104 - After they returned from *Uhud* the Prophet s dispatched a group to seek out *Ab? Sufy?n* and his companions but they complained about their wounds and the following was revealed Be not faint be not weak in seeking in pursuing the enemy the disbelievers in order to fight them; if you are suffering if you have pains from a wound they are also suffering as you are suffering that is just like you yet they do not shrink from fighting you; and you hope from God in the way of victory and the reward for it that for which they cannot hope and since you have this advantage over them you should be more willing for it than them. God is ever Knower of all things Wise in His actions.

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4:105 - Tu?ma b. Ubayriq stole a coat of mail and hid it with a Jew. When it was discovered with the latter Tu?ma accused him of having stolen it and swore by God that he Tu?ma had not stolen it and his clan asked the Prophet s to advocate on his behalf and absolve him whereupon the following was revealed Surely We have revealed to you the Book the Qur??n with the truth bi?l-haqq is semantically connected to anzaln? ?We have revealed? so that you may judge between people by that which God has shown you what God has taught you. And do not be a disputant for traitors like Tu?ma disputing on their behalf.

4:106 - And pray for forgiveness from God for that which you considered doing; surely God is ever Forgiving Merciful.

4:107 - And do not dispute on behalf of those who betray themselves through acts of disobedience for the evil consequences of their betrayal shall fall on them; surely God loves not one who is treacherous frequently betraying and sinful that is to say He will punish him.

4:108 - They the likes of Tu?ma and his clan hide themselves in shame from people but they do not hide themselves from God; for He is with them in His knowledge of them while they plot they conspire at night with discourse displeasing to Him in their resolve to swear by God and deny the theft and accuse the Jew of it. God is ever Encompassing in knowledge of what they do.

4:109 - Ah! There you are addressing Tu?ma?s clan you have contested you have disputed on their behalf that is to say on behalf of Tu?ma and his men a variant reading has ?anhu ?on his behalf? in the life of this world; but who will contest against God on their behalf on the Day of Resurrection if He were to punish them or who will be a guardian for them and take charge of their affair or defend them? In other words no one will do such a thing.

4:11 - God charges you He commands you concerning the matter of your children with what He will mention to the male of them the equivalent of the portion the lot of two females if there are two women with him so that half the property is his and the other half is theirs; if there is only one female with him then she has a third and he receives two thirds; if he is the only one he takes it all; and if they the offspring be only women more than two then for them two-thirds of what he the deceased leaves; likewise if they be two women since in the case of two sisters more deserving of such a share God says They shall receive two-thirds of what he leaves Q. 4176; and since a female is entitled to a third with a male she is all the more deserving of the same share with a female. It is said that fawq ?more than? introduces a relative clause; it is also said to guard against the wrong impression that the greater the number of females the greater the portion they are entitled to since it is mistakenly thought that the entitlement of two females to two-thirds derives from the fact that a female is entitled to one third when with a male; but if she the daughter be one w?hidatan is also read w?hidatun making the k?na construction syntactically complete then to her a half; and to his parents the deceased?s to each one of the two li-kulli w?hidin minhum? substitutes for the previous li-abawayhi ?to his parents? the sixth of what he leaves if he has a child male or female the point of the substitution is to show that they do not share the sixth but receive one each. The term ?child? walad also applies to a grandchild and likewise ?parent? abb to a grandparent; but if he has no child and his heirs are his parents alone or along with a spouse then to his mother read li-ummihi; also read in both places here and further down li-immihi in order to avoid the cumbersome transition from a damma ?u? to a kasra ?I? a third of the property or what remains after the spouse the rest being for the father; or if he has siblings two or more males or females to his mother a sixth and the rest for the father and nothing for the siblings.

4:110 - Whoever does evil commits a sin by which another is harmed as when Tu?ma falsely accused the Jew or wrongs himself committing a sin the consequences of which are limited to him and then prays for God?s forgiveness for it that is to say and then he repents he shall find God is Forgiving Merciful to him.

4:111 - And whoever commits a sin commits it against himself only since the evil consequences fall on him harming no one else; and God is ever Knower Wise in His actions.

4:112 - And whoever commits a mistake a minor sin or a sin a grave sin and then casts it upon the innocent one who is innocent of it he has thereby burdened himself with calumny by his false accusation and a manifest sin one which is evident on account of what he has committed.

4:113 - Were it not for God?s bounty to you O Muhammad (s) and His mercy by way of protecting you a party of them of Tu?ma?s clan would have intended would have conspired to lead you astray from judging with truth by deceiving you; but they lead only themselves astray; they will not hurt you at all since the evil consequence of their leading you astray would have fallen on them. God has revealed to you the Book the Qur??n and wisdom the rulings contained therein and He has taught you what you did not know of rulings and the Unseen; and God?s bounty to you in this and other respects is ever great.

4:114 - There is no good in much of their that is of people?s secret conversations that is what they converse and talk secretly about except for the secret talk of he who enjoins to voluntary almsgiving or kindness a righteous deed or setting things right between people. And whoever does that the aforementioned desiring seeking God?s good pleasure and nothing else of the affairs of this world We shall surely give him read nu?t?hi or yu?t?hi ?He will give him? that is ?God will give him? a great wage.

4:115 - But whoever makes a breach with whoever opposes the Messenger in the truth that he brings after guidance has become clear to him after the truth has become manifest to him through miracles and follows a path other than the way of the believers that is to say other than the path they follow in religion by disbelieving We shall turn him over to what he has turned to We shall make him a leader of the misguidance which he has followed by leaving this as it is between them in this world and We shall expose him We shall admit him in the Hereafter in Hell where he will burn ? an evil journey?s end an evil return it is.

4:116 - God does not forgive that anything should be associated with Him; He forgives all except that to whomever He will. Whoever associates anything with God verily he has strayed far away from the truth.

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4:117 - What in is to be understand as m? ?only? they pray to what the idolaters worship instead of Him God that is other than Him are but females idols with feminine names such as al-L2t al-?Uzza and Man?t; and they in is to be understand as m? ?only? only pray to they only worship by worshipping these female idols a rebellious satan one who has rebelled against obedience to God for they are obeying him in this worship of female idols.

4:118 - God has cursed him He has removed him from His mercy. And he namely Satan said ?Assuredly I will take to myself I will appoint for myself an appointed portion an apportioned share of Your servants whom I shall call to obey me.

4:119 - And I will surely lead them astray from truth with evil whisperings and surely I will fill them with desires I shall cast into their hearts thoughts that life will endure that there will be no resurrection and no reckoning; and surely I will command them and they will cut up the cattle?s ears and this was done to the she-camels they called bah??ir. And surely I will command them and they will change God?s creation? substituting His religion with unbelief making lawful what God has made unlawful and making unlawful what God has made lawful. And whoever takes Satan for a patron following him and obeying him instead of God has surely suffered a manifest loss one that is evident since he will end up in the Fire made perpetual for him.

4:12 - And for you a half of what your wives leave if they have no children from you or from another; but if they have children then for you a fourth of what they leave after any bequest they may bequeath or any debt the consensus is that the grandchild in this case is like the child. And for them the wives whether one or more a fourth of what you leave if you have no children; but if you have children from them or from others then for them an eighth of what you leave after any bequest you may bequeath or any debt; again the consensus is that the grandchild is as the child. If it be a man leaving an inheritance y?rathu ?being inherited from? is an adjectival qualification the predicate of which is the following kal?latan ?without direct heir? and not having a direct heir that is having neither a parent nor child or it be a woman leaving an inheritance and having no direct heir but it be that such a man leaving an inheritance with no direct heir has a brother or a sister from the same mother as read by Ibn Mas??d and others then to each of the two a sixth of what he leaves; but if they the siblings from the same mother be more than that that is more than one then they share a third the male and female equally after any bequest to be bequeathed or any debt without prejudice ghayra mud?rrin is a circumstantial qualifier referring to the person governing the verb y?s? ?to be bequeathed? in other words without causing any prejudice to the inheritors by bequeathing more than the third; a charge wasiyyatan a verbal noun reaffirming the import of y?s?kum ?He charges you? of the beginning of the previous verse from God. God is Knowing of the obligations which He has ordained for His creatures Forbearing in deferring the punishment of those that disobey Him. The Sunna specifies that the individuals mentioned may receive the relevant inheritance provided that they are not barred from it on account of their having committed murder or their belonging to a different religion or being slaves.

4:120 - He promises them long life and fills them with desires of attaining their hopes in this world and that there will be neither resurrection nor requital; but what Satan promises them therewith is only delusion falsehood.

4:121 - For such ? their abode shall be Hell and they shall find no refuge from it no alternative to it.

4:122 - But those who believe and perform righteous deeds We shall admit them to Gardens underneath which rivers flow abiding therein for ever; God?s promise in truth that is God promised them this and fulfilled it in truth; and who that is and none is truer in utterance that is in statement than God?

4:123 - When the Muslims and the People of the Scripture began to pride themselves upon God?s promise the following was revealed It this matter is not dependent upon your desires nor the desires of the People of the Scripture but upon righteous deeds. Whoever does evil shall be requited for it either in the Hereafter or in this life through trials and tribulations as is stated in had?th; and he will not find besides God that is other than Him any friend to protect him or helper to defend him against Him.

4:124 - And whoever does any righteous deeds whether male or female and is a believer ? such shall be admitted into read passive yudkhal?na or active yadkhu?na ?they shall enter? Paradise and not be wronged by as much as the dint in a date-stone.

4:125 - And who that is and none is fairer in religion than he who submits his purpose that is than he who is compliant and offers his deeds sincerely to God and is virtuous and declares God?s Oneness and who follows the creed of Abraham the one that is in accordance with the creed of Islam as a han?f? han?fan is a circumstantial qualifier that is to say one inclining away from all religions to the upright religion. And God took Abraham for a close friend as His elect one whose love for Him is pure.

4:126 - To God belongs all that is in the heavens and in the earth as possessions creatures and servants; and God is ever the Encompasser of all things in knowledge and power that is He is ever possessed of such attributes.

4:127 - They will ask you for a pronouncement concerning the matter of women and their inheritance. Say to them ?God pronounces to you concerning them and what is recited to you in the Book the Qur??n in the ?inheritance? verse Q. 411 and He also pronounces to you concerning the orphan women to whom you do not give what is prescribed what is obligatory for them of inheritance for you O guardians who desire not to marry them because of their ugliness and you prevent them from marrying others coveting their inheritance in other words God pronounces to you not to do this; and concerning the oppressed young children that you give them what is their due and He also commands you that you deal justly equitably with orphans with respect to inheritance and dowry. Whatever good you do God is ever Knower of it? and He will requite you for it.

4:128 - And if a woman wa-in imra?atun is in the nominative because of it being the subject of the explicative verb that follows fears anticipates from her husband ill-treatment if he looks down on her by refraining to sleep with her or by not maintaining her adequately because he is averse to her and aspires to one more

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beautiful than her or rejection turning his face away from her they are not at fault if they are reconciled through some agreement in terms of shares and maintenance expenses so that she concedes something to him in return for continuing companionship; if she agrees to this then that is fine but if she does not then the husband must either give her all her due or part with her an yass?lah? ?they reconcile? the original t?? of yatas?lah? has been assimilated with the s?d; a variant reading has an yuslih? from the fourth form aslah; reconciliation is better than separation ill-treatment or rejection. God exalted be He in explaining the natural disposition of man says But greed has been made present in the souls al-shuhh is extreme niggardliness meaning that they have a natural propensity for this as if they the souls are ever in its presence never absent from it. The meaning is a woman would scarcely allow another to share her husband with her and a man would scarcely allow her to enjoy him if he were to fall in love with another. If you are virtuous in your conjugal life with women and fear being unjust to them surely God is ever aware of what you do and He will requite you for it.

4:129 - You will never be able to be just to to treat equally your wives in terms of love even if you be eager for this; yet do not turn altogether away towards the one you love with respect to the shares and maintenance expenses so that you leave her the one from whom you turn away like one suspended one that is neither a slavegirl nor a woman with a husband. If you set things right by being just with the shares and fear injustice surely God is ever Forgiving regarding the inclination in your hearts Merciful to you in this respect.

4:13 - Those rulings mentioned with respect to orphans and what followed are God?s bounds His laws which He has delimited for His servants so that they may act in accordance with them and not infringe them. Whoever obeys God and His Messenger in what He has ruled He will admit him yudkhilhu or as a shift to the first person plural read nudkhilhu ?We will admit him? to Gardens underneath which rivers flow abiding therein; that is the great triumph.

4:130 - But if they the married couple separate by way of divorce God will compensate each of them from the need of the other out of His plenty that is out of His bounty by giving her another as husband and giving him another as wife. God is ever Embracing of His creatures in bounty Wise in what He has ordained for them.

4:131 - To God belongs all that is in the heavens and in the earth. We have charged those who were given the Scripture meaning the scriptures before you namely the Jews and Christians and you O people of the Qur??n ?Fear God? fear His punishment by being obedient to Him. And We said to them and to you ?If you disbelieve in what you have been charged with then to God belongs all that is in the heavens and in the earth? as creatures possessions and servants and He will not be harmed by your disbelief God is ever Independent of the need for His creation or their worship Praised praise-worthy for what He does with them.

4:132 - To God belongs all that is in the heavens and in the earth He has repeated this in order to reaffirm the reason why fear of God is necessary; God suffices as a Guardian witnessing the fact that what is contained in them belongs to Him.

4:133 - If He will He can remove you O people and bring others instead of you surely God is ever able to do that.

4:134 - Whoever desires by his deeds the reward of this world then God has the reward of this world and of the Hereafter for the one who wants it and no one else has it so why do any of you demand the lower reward? Why do you not seek the higher one by devoting yourself sincerely to Him since what reward he seeks can only be found with Him; God is ever Hearer Seer.

4:135 - O you who believe be upright in justice; witnesses of the truth for God even though it the witnessing be against yourselves so be witness against them your selves by affirming the truth and not concealing it; or against parents and kinsmen whether the person witnessed against be rich or poor; God is closer to the two than you and He has better knowledge of what is good for them. So do not follow any whim in your testimonies by being partial to the rich one seeking his pleasure or by being partial to the poor one out of compassion for him lest you swerve so that you do not incline away from the truth for if you twist a variant reading for talw?w has tal? if you distort your testimony or refrain from giving it surely God is ever aware of what you do and will requite you accordingly.

4:136 - O you who believe believe with perseverance in God and His Messenger and the Book which has been revealed to His Messenger Muhammad (s) and that is the Qur??n; and the Book which was revealed before to the messengers namely the scriptures a variant reading for nuzzila and unzila ?was revealed? has the active form for both verbs nazzala and anzala ?He revealed?. And whoever disbelieves in God and His angels and His Books and His messengers and the Last Day verily he has strayed far away from the truth.

4:137 - Verily those who believed in Moses namely the Jews and then disbelieved by worshipping the calf and then believed after that and then disbelieved in Jesus and then increased in disbelief in Muhammad ? it was not for God to forgive them for what they have persisted in of disbelief nor to guide them to a way to the truth.

4:138 - Give tidings to inform O Muhammad (s) the hypocrites that for them there is a painful chastisement namely the chastisement of the Fire.

4:139 - Those who alladh?na is either a substitution for or an adjectival qualification of al-mun?fiq?na ?the hypocrites? take disbelievers for friends instead of believers because they mistakenly believe them to be strong ? do they desire do they seek power with them? an interrogative of disavowal that is to say they shall not find such power with them. Truly power belongs altogether to God in this world and the Hereafter and none but His friends shall attain it.

4:14 - But whoever disobeys God and His Messenger; and transgresses His bounds him He will admit read in both ways as above yudkhilhu and nudkhilhu to a Fire abiding therein and for him in it there shall be a humbling chastisement one of humiliation. In both of the last verses the singular person of the suffixed pronouns and the verbs accords with the singular form of the particle man ?whoever? while the plural person in kh?lid?n ?abiding? accords with its general plural import.

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4:140 - It has been revealed read active nazzala ?He has revealed? or passive nuzzila ?It has been revealed? to you in the Book in the Qur??n in s?rat al-An??m Q. 668 that an has been softened and its subject omitted in other words read it as annahu ?When you hear God?s signs the Qur??n being disbelieved in and mocked do not sit with them that is the disbelievers and the mockers until they engage in some other talk for otherwise you if you were to sit with them would surely be like them? in sinfulness. God will gather the hypocrites and disbelievers all together into Hell just as they were gathered together in this world in unbelief and mockery.

4:141 - Those who alladh?na substitutes for the previous alladh?na of verse 139 wait in watch for you hoping for misfortunes to befall you and if a victory such as a conquest or booty comes to you from God say to you ?Were we not with you?? in religion and in the struggle? So give us from the booty; but if the disbelievers have some luck by gaining a victory over you they say to them ?Did we not gain mastery authority over you capable of capturing you and slaying you but we spared you and did we not defend you against the believers?? lest they be victorious over you by forsaking them and apprising you of their plans and thus have we not done you a favour? God exalted be He says God will judge between you and them on the Day of Resurrection admitting you into Paradise and them into the Fire; and God will never grant the disbelievers a way a means to success over the believers by annihilating them.

4:142 - The hypocrites seek to trick God by manifesting the opposite of what they hide in themselves of unbelief in order to escape His rulings in this world; but He is tricking them He will requite them for their trickery and so they will be disgraced in this world through God apprising His Prophet of what they hide and punished in the Hereafter. When they stand up to pray with the believers they stand up lazily reluctantly and for their prayers to be seen by people and they do not remember pray to God save a little for ostentation.

4:143 - Wavering hesitant all the time between that unbelief and belief ? not belonging to these disbelievers neither to those believers; and he whom God sends astray you will never find for him a way a path back to guidance.

4:144 - O you who believe take not the disbelievers as friends instead of the believers do you desire to give God over you by your taking them as friends a clear warrant? a manifest proof of your hypocrisy?

4:145 - Verily the hypocrites will be in the lowest level place of the Fire that is its bottom; and you will never find a helper for them anyone to guard them from the Fire.

4:146 - Save those who repent of hypocrisy and make amends in their deeds and hold fast to put their trust in God and make their religion purely God?s free from any pretence; those are with the believers in terms of what they shall be given; and God will certainly give the believers a great wage in the Hereafter and that is Paradise.

4:147 - Why would God chastise you if you are thankful of His favours and believe in Him? the interrogative is meant as a denial in other words He would not punish you. God is ever Thankful of the deeds of believers rewarding them Knowing of His creation.

4:148 - God does not like the utterance of evil words out loud by any person that is to say He will punish him for it unless a person has been wronged in which case He would not punish him for uttering it out loud when he is informing others of the wrong done to him by the wrong-doer or summoning them against him. God is ever Hearer of what is said Knower of what is done.

4:149 - If you show manifest good in the way of pious deeds or conceal it if you do it in secret or pardon evil injustice then surely God is ever Pardoning Powerful.

4:15 - As for those of your women who commit lewdness adultery call four Muslim men of you to witness against them; and if they witness against them such lewdness then detain them in their houses and prevent them from mixing with people until the angels of death take them or until God appoints for them a way out of it. This was stipulated for them at the very beginning of Islam but then a way out was appointed for them through the stipulation that the virgin should receive a hundred lashes and be banished for a year and the married woman be stoned. The prescribed punishment was explained thus in the had?th ?Come listen to me! Come listen to me! God has now made a way out for them? as reported by Muslim.

4:150 - Those who disbelieve in God and His messengers and seek to divide between God and His messengers by believing in Him but not in them and say ?We believe in some of the messengers and disbelieve in some? of the others and seek to adopt a way a path to follow between them between unbelief and belief.

4:151 - Those are the disbelievers truly haqqan is the verbal noun emphasising the content of what precedes it in the sentence; and We have prepared for the disbelievers a humiliating chastisement namely the chastisement of the Fire.

4:152 - And those who believe in God and all of His messengers and do not seek to divide between any of them those ? We shall surely give them nu?t?him also read yu?t?him ?He shall surely give them? their wages the reward for their deeds. God is ever Forgiving to His friends Merciful to those who obey Him.

4:153 - The People of the Scripture the Jews will ask of you O Muhammad (s) to cause a Book to be revealed to them from the heaven all at once as was revealed to Moses merely to harass you. If you consider this shocking then know that they their forefathers asked Moses for something greater than that for they said ?Show us God openly? before our eyes; so the thunderbolt death seized them as punishment for them for their evildoing when they harassed him Moses with this demand. They then took to themselves the golden calf for a god after clear proofs the miracles testifying to God?s Oneness had come to them; yet We pardoned that and did not annihilate them; and We bestowed upon Moses clear authority evident and manifest sway over them for when he commanded them to slay themselves in repentance they obeyed him.

4:154 - And We raised above them the Mount by the covenant with them that is on account of the covenant made with them that they might fear and so they



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accepted it; and We said to them while it cast a shadow hovering above them ?Enter the gate the gate of the town bowing?; and We said to them ?Transgress not a variant reading of l? ta?d? is l? ta?add? where the original t?? of l? tata?add? is assimilated with the d?l in other words it is similar in meaning to l? ta?tad? ?do not act unjustly in? the Sabbath? by fishing during it and We took from them a firm covenant over this but they broke it.

4:155 - So for their breaking fa-bi-m? naqdihim the m? is extra; the b?? is causative and connected to a missing element such as sabab ?reason? in other words it should be understood as la?ann?hum bi-sabab naqdihim ?We cursed them for the reason of their breaking? their covenant and disbelieving in the signs of God and slaying the prophets wrongfully and for their saying to the Prophet s ?Our hearts are covered up? and cannot grasp what you say ? nay but God sealed them for their disbelief and so they cannot heed any admonition; so they do not believe except for a few among them like ?Abd All?h b. Sal?m and his companions.

4:156 - And for their disbelief a second time in Jesus the b?? of bi-kufrihim ?for their disbelief? is repeated in order to separate it ?their disbelief? in Jesus from what is supplemented to it ?their utterance against Mary? and their uttering against Mary a tremendous calumny when they accused her of fornication.

4:157 - And for their saying boastfully ?We slew the Messiah Jesus son of Mary the Messenger of God? as they claim in other words for all of these reasons We have punished them. God exalted be He says in repudiating their claim to have killed him And yet they did not slay him nor did they crucify him but he the one slain and crucified who was an associate of theirs the Jews was given the resemblance of Jesus. In other words God cast his Jesus?s likeness to him and so they thought it was him Jesus. And those who disagree concerning him that is concerning Jesus are surely in doubt regarding the slaying of him for some of them said when they saw the slain man the face is that of Jesus but the body is not his and so it is not he; and others said no it is he. They do not have any knowledge of the slaying of him only the pursuit of conjecture ill? ittib??a l-zann is a discontinuous exception in other words ?instead they follow conjecture regarding him that which they imagined they saw?; and they did not slay him for certain yaq?nan a circumstantial qualifier emphasising the denial of the slaying.

4:158 - Nay God raised him up to Him. God is ever Mighty in His kingdom Wise in His actions.

4:159 - And there is not one of the People of the Scripture but will assuredly believe in him in Jesus before his death that is before the death of one belonging to the People of the Scripture upon seeing the angels of death with his very eyes at which point his faith will not profit him; or it means before the death of Jesus after he descends at the approach of the Hour as is stated in had?th; and on the Day of Resurrection he Jesus will be a witness against them of what they did when he was sent to them.

4:16 - And when two of you read wa?lladh?ni or wa?lladh?nni men commit it that is a lewd act adultery or homosexual intercourse punish them both with insults and beatings with sandals; but if they repent of this lewd act and make amends through good action then leave them be and do not harm them. God ever turns relenting to those who repent and is Merciful to them. This verse is abrogated by the prescribed punishment if adultery is meant by the lewd act and similarly if homosexual intercourse is meant according to al-Sh?fi??; but according to him the person who is the object of the penetrative act is not stoned even if he be married; rather he is flogged and banished. Judging by the dual person pronoun it seems more obvious that homosexual fornication is meant by this verse even though the former sc. al-Sh?fi?? was of the opinion that it referred to an adulterer and an adulteress; but this opinion of his may be countered by the fact that the reference to the two men becomes clear on account of the particle min being attached to a masculine pronoun minkum ?of you? and by the fact that they suffer the same punishment both effect the action of repentance and are both granted that they be left alone thereafter all of which applies specifically to men given that for women detention is stipulated as was stated before.

4:160 - And because of the evildoing fa-bi-zulmin is to be understood as fa-bi-sababi zulmin ?and for the reason of the evildoing? of some of those of Jewry the Jews We have forbidden them certain good things that were lawful for them those things mentioned where God says And to those of Jewry We have forbidden every beast with claws Q. 6146; and because of their barring of people from God?s way from His religion many a time.

4:161 - And because of their taking usury when they had been forbidden it in the Torah and their consuming people?s wealth through falsehood through bribes in adjudications and We have prepared for the disbelievers among them a painful chastisement.

4:162 - But those of them who are firmly rooted established in knowledge like ?Abd All?h b. Sal?m and the believers the Emigrants and the Helpers believing in what has revealed to you and what was revealed before you of scriptures and those who observe the prayer wa?l-muq?m?na l-sal?ta is in the accusative because it is a laudative; it is also read in the nominative wa?l-muq?m?na l-sal?ta; and pay the alms and those who believe in God and the Last Day ? to them We shall surely give nu?t?him is also read yu?t?him ?He shall surely give? a great wage namely Paradise.

4:163 - We have revealed to you as We revealed to Noah and the prophets after him and as We revealed to Abraham and his two sons Ishmael and Isaac and Jacob the son of Isaac and the Tribes his Jacob?s children and Jesus and Job and Jonah and Aaron and Solomon and We gave to his father David the Inscribed Book read zab?ran it would denote the name of the revealed Book cf. the Psalms; read zub?ran would make it a verbal noun meaning mazb?ran that is to say makt?ban ?inscribed?.

4:164 - And We sent messengers We have told you of before and messengers We have not told you of it is related that God sent eight thousand prophets in total four thousand of them from the Children of Israel and the remaining four thousand from other peoples as stated by the Shaykh Jal?l al-D?n al-Mahall? in his commentary on s?rat Gh?fir Q. 4078; and God spoke directly without mediation to Moses

4:165 - messengers rusulan substitutes for the previous rusulan ?messengers? bearing good tidings of reward for those that believe and warning of punishment for those that disbelieve; We sent them so that people might have no argument to make against God after the sending of the messengers to them and say Our

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Lord why did you not send a messenger to us so that we might follow Your signs and be among the believers Q. 2847; thus We sent them to pre-empt such excuses. God is ever Mighty in His kingdom Wise in His actions.

4:166 - When the Jews were asked about his Muhammad's prophethood s and they denied him the following was revealed But God bears witness He makes clear the truth of your prophethood with what He has revealed to you of the miraculous Qur'an; He has revealed it enveloped through His knowledge that is He has revealed it knowing it fully or He has revealed it with His knowledge therein; and the angels also bear witness to you; and God suffices as a Witness to this.

4:167 - Surely those who disbelieve in God and bar people from the way of God from the religion of Islam by concealing the descriptions of Muhammad (s) and these are the Jews they have indeed gone far astray from the truth.

4:168 - Surely those who disbelieve in God and who have done wrong to the Prophet by concealing his descriptions it is not for God to forgive them neither to guide them to any path whatever

4:169 - except for the path of Hell that is to the path that leads to it abiding it is decreed for them to abide therein once they enter it forever; and for God that is an easy matter.

4:17 - The repentance that God accepts that is the one which He has prescribed for Himself to accept out of His bounty is only of those who do evil an act of disobedience in ignorance bi-jahlatin a circumstantial qualifier in other words they are ignorant while they are disobeying their Lord; then repent shortly thereafter before the last gasps of death; God will relent to those He will accept their repentance. And God is ever Knowing of His creatures Wise in what He does with them.

4:170 - O people of Mecca the Messenger Muhammad (s) has now come to you with the truth from your Lord; so believe in him and seek what it is better for you than that which you are presently seeking. And if you disbelieve in him then surely to God belongs all that is in the heavens and in the earth as possessions creatures and servants and your disbelief will not harm Him; and God is ever Knowing of His creation Wise in what He does with them.

4:171 - O People of the Scripture the Gospel do not go to extremes do not go beyond the bounds in your religion and do not say about God except the saying of the truth such as exalting Him above any associations with a partner or a child the Messiah Jesus the son of Mary was only the Messenger of God and His Word which He cast to which He conveyed to Mary and a spirit that is one whose spirit is from Him he Jesus is here attached to God exalted be He as an honouring for him and not as you claim that he is the son of God or a god alongside Him or one of three because one that possesses a spirit is compound while God transcends being compound and the attribution of compounds to Him. So believe in God and His messengers and do not say that the gods are Three? God Jesus and his mother. Refrain from this and say what it is better for you to say which is the profession of His Oneness. Verily God is but One God. Glory be to Him transcending the possibility that He should have a son! To Him belongs all that is in the heavens and in the earth as possessions creatures and servants and such sovereignty is not compatible with that prophethood of Jesus. God suffices as a Guardian a Witness to this.

4:172 - The Messiah whom you claim is a god would never disdain would never scorn or reject haughtily to be a servant of God neither would the angels who are nigh to God disdain to be servants this is a splendid digression to the matter of the angels and it is mentioned as a refutation of those who claim that they the angels are gods or the daughters of God just as He refuted with what was stated before the Christians who claim that which is the subject of the address to them above. Whoever disdains to worship Him and waxes proud He will assuredly muster them to Him all of them in the Hereafter.

4:173 - As for those who believed who did righteous deeds He will pay them in full their wages the reward for their deeds and He will give them more of His bounty what no eye has seen no ear has heard and no man's heart has ever wished for; and as for them who disdain and are too proud to worship Him He will chastise them with a painful chastisement which is the chastisement of the Fire and they shall not find for themselves besides God that is other than Him any friend to ward it off them or helper to protect them from it.

4:174 - O people a proof a definitive argument has now come to you from your Lord against you namely the Prophet s and We have revealed to you a manifest a clear light namely the Qur'an.

4:175 - As for those who believe in God and hold fast to Him He will surely admit them to mercy from Him and bounty and He will guide them to Him by a straight path namely the religion of Islam.

4:176 - They will ask you for a pronouncement concerning indirect heirs. Say God pronounces to you concerning indirect heirs. If a man in imru'un is in the nominative because of the verb halaka perishes that explains it perishes dies having no children and no parent and this is the one referred to as an indirect heir kal'la but he has a sister from both parents or from one hers is half of what he leaves and he a brother similarly is her heir in all that she leaves if she has no children but if she has a son then he the maternal uncle receives nothing and if a daughter then whatever is left after her share; if the brother and sister be from the same mother then the one receives a sixth as was stipulated at the beginning of the sura Q. 411. If there be two sisters or more for this was revealed regarding J'bir b. 'Abd All'ah who died and was survived by sisters their are two-thirds of what he the brother leaves; if there be among the inheritors siblings men and women then the male among them shall receive the equivalent of the portion of two females. God makes clear to you the stipulations of your religion lest you go astray; and God has knowledge of all things including matters of inheritance it is reported by the two Shaykhs Bukhari and Muslim that al-Bar' b. 'Azib said that this was the last of the duty verses to be revealed.

4:18 - Repentance is not for those who do evil deeds sins until when death approaches one of them and the pangs of death begin he says upon witnessing his

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predicament ?Indeed now I repent? for this would not avail him and would not be accepted from him; neither for those who die disbelieving if they repent in the Hereafter upon seeing the chastisement it will not be accepted from them. Those ? We have prepared for them a painful chastisement.

4:19 - O you who believe it is not lawful for you to inherit women against their will read either karhan or kurhan as alternative forms that is to say coercing them into this. In pre-Islamic times they used to inherit women from their kin and if they so wished they could marry a woman without a dowry or marry her off and take the dowry for themselves or prevent her from marriage until she gave up what she had inherited or until she died and they could inherit from her. They were thus forbidden such practices; neither debar them your former wives from marrying others by retaining them while you have no desire for them yourselves only to harm them; so that you may go off with part of what you have given them of the dowry except when they commit flagrant read mubayyina ?making it clear? or mubayyana ?clear? lewdness such as adultery or rebellion then you have the right to coerce them until they redeem themselves to you or forfeit their dowries. Consort with them in kindness that is being decent in speaking to them with regard to their expenditure and lodging; for if you hate them then be patient; it may happen that you hate a thing wherein God has set much good that is to say perhaps He does this when He provides you with a righteous child through them.

4:2 - The following was revealed regarding an orphan who demanded his property from his guardian but was refused it Give the orphans the under-age ones that have no father their property when they have reached maturity and do not exchange the evil the unlawful for the good the lawful that is taking the one in place of the other as you do when you take what is good from the orphan?s property and leave him your faulty property instead; and absorb not their property by adding it into your property; surely that the absorbing of it is a great crime a serious sin. When this was revealed they found it difficult to maintain guardianship over orphans and some of them had ten or eight wives under their care and did not treat them all equally and so the following was revealed

4:20 - And if you desire to exchange a wife in place of another by divorcing the one and you have given to one of the spouses a hundredweight that is a large sum as dowry take of it nothing. Would you take it by way of calumny injustice and manifest sin? buht?nan ?calumny? and ithman ?sin? end in the accusative because they are circumstantial qualifiers; the interrogative here is meant as a rebuke and as a disavowal where He says

4:21 - How shall you take it that is by what right when each of you has been privily with the other through sexual intercourse which validates the dowry and they have taken from you a solemn covenant a binding pledge and that is what God commanded namely that they should be retained honourably or set free virtuously.

4:22 - And do not marry women whom m? means man your fathers married unless it be a thing of the past which is forgiven you; surely that marrying them is obscene vile and abominable maqtan means it results in maqt ?severe hate? from God an evil way an evil path is this.

4:23 - Forbidden to you are your mothers in marriage and this includes the paternal and maternal grandmothers; and daughters including their children if they should lower themselves to such standards; your sisters from your fathers and mothers; your paternal aunts that is the sisters of your fathers and grandfathers; and maternal aunts that is the sisters of your mothers and grandmothers; your brother?s daughters your sister?s daughters including the children of these daughters; your foster mothers who have given you milk five times within the first two years as pointed out in a had?th; your foster sisters and according to the Sunna the daughters of these; and these foster-sisters include those suckled by a woman with whom the man has had intercourse those suckled by the man?s paternal aunts or maternal aunts or those suckled by his brother?s daughters or his sister?s daughters on account of the Prophet?s had?th that ?What kinship makes unlawful suckling also makes unlawful? as reported by al-Bukh?r? and Muslim; your mothers-in-law your step-daughters rab??ib plural of rab?ba the daughter of one?s wife from another husband who are being brought up in your care all?t? f? huj?rikum is an adjectival qualifier reiterating the obvious without any additional import; being born of your wives you have been in to in sexual intercourse ? but if you have not yet been in to them you are not at fault if you leave them to then marry their daughters ? and the spouses of your sons who are of your loins as opposed to those whom you have adopted whose spouses in contrast you may marry; and that you should take to you in marriage two sisters together sisters by kinship or by suckling the Sunna adds that you may not marry her together with her paternal or maternal aunt; it is permissible to marry each of these separately or to own them as handmaidens together but only have sexual intercourse with one of them; unless it be a thing of the past from pre-Islamic times when you may have married in one of the ways mentioned you are not at fault. God is ever Forgiving of what you have done in the past prior to this prohibition Merciful to you in this matter.

4:24 - And forbidden to you are wedded women those with spouses that you should marry them before they have left their spouses be they Muslim free women or not; save what your right hands own of captured slave girls whom you may have sexual intercourse with even if they should have spouses among the enemy camp but only after they have been absolved of the possibility of pregnancy after the completion of one menstrual cycle; this is what God has prescribed for you kit?ba is in the accusative because it is the verbal noun. Lawful for you read passive wa-uhilla or active wa-ahalla beyond all that that is except what He has forbidden you of women is that you seek women using your wealth by way of a dowry or a price in wedlock and not fornicating in illicitly. Such wives as you enjoy thereby and have had sexual intercourse with give them their wages the dowries that you have assigned them as an obligation; you are not at fault in agreeing together you and they after the obligation is waived decreased or increased. God is ever Knowing of His creatures Wise in what He has ordained for them.

4:25 - And whoever has not the means wherewith whoever is not wealthy enough to be able to marry believing al-mu?min?t ?believing? is in accordance with the prevalent practice and does not add to the import free women in wedlock let him take in marriage believing maids whom your right hands own. God knows very well your faith so suffice yourself with its outward manifestation and leave the innermost matters to Him for He is the One to know her true merit many a slavegirl may be more excellent in faith than a free woman and this is meant to encourage marriage with slavegirls; the one of you is as the other being equal in religion so do not disdain to marry with them. So marry them with the permission of their folk their guardians and give them their wages their dowries honourably without

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procrastination or diminution as women in wedlock muhsan? a circumstantial qualifier in decency not illicitly openly fornicating or taking lovers companions fornicating in secret. But when they are given in wedlock when they are married off a variant reading for the passive uhsinna ?they are given in wedlock? has the active ahsanna ?they enter into wedlock? if they commit lewdness such as adultery they shall be liable to half the chastisement the legal punishment of married free virgin women who commit adultery and are thus given fifty lashes and banished for half a year; male slaves by analogy are liable to the same punishment. Here God has not made wedlock the precondition for the prescribed punishment to show that stoning does not apply in their case sc. slavegirls. That marrying of slavegirls on account of insufficient means is for those of you who fear the distress of sin fornication al-?anat originally means distress but is used to mean zin? ?fornication? because of the distress that it causes in the way of the punishment in this world and in the Hereafter as opposed to those of you who might not have such a fear of distress with regard to their free women and for whom it is unlawful to marry her the slavegirl; likewise for one who has sufficient means to marry a free woman it is unlawful for him to marry a slavegirl instead this is the opinion of al-Sh?fi?. Moreover God?s words ?believing maids? precludes unbelieving women whom it is unlawful to marry even if one should find no believing women and fear the distress of fornication; yet it is better for you to be patient and abstain from marrying slavegirls lest the child should become enslaved also. God is Forgiving Merciful by allowing room for manoeuvre in these matters.

4:26 - God desires to make clear to you the laws of your religion and what is in your best interests and to guide you in the ways the paths of those prophets before you in the way of what is lawful and what is unlawful so that you might follow them and to turn in forgiveness towards you bringing you back from the disobedience which you practised to obedience to Him; God is Knowing of you Wise in what He has ordained for you.

4:27 - And God desires to turn forgivingly towards you He repeats this in order to expand upon it but those who follow their passions the Jews and Christians or the Magians and adulterers desire that you deviate with a terrible deviation transgressing what is right by committing what has been forbidden you so that you might be like them.

4:28 - God desires to lighten things for you and make the rulings of the Law easier for you; for man was created weak unable to abstain from women and passions.

4:29 - O you who believe consume not your goods between you wrongly unlawfully according to the Law through usury or usurpation except it be trading tij?ratan also read tij?ratun so that the goods be from trade effected through mutual agreement through mutual good-will such goods you may consume. And kill not yourselves by committing what leads towards destruction on account of some affiliation be it in this world or the Hereafter. Surely God is ever Merciful to you when He forbids you such things.

4:3 - If you fear that you will not act justly that you will not be equitable towards the orphans and are thus distressed in this matter then also fear lest you be unjust towards women when you marry them; marry such m? means man women as seem good to you two or three or four that is each man may marry two or three or four but do not exceed this; but if you fear you will not be equitable towards them in terms of their expenses and individual share; then marry only one or restrict yourself to what your right hands own of slavegirls since these do not have the same rights as wives; thus by that marrying of only four or only one or resorting to slavegirls it is likelier it is nearer in outcome that you will not be unjust that you will not be inequitable.

4:30 - And whoever does that which he has been forbidden through aggression ?udw?nan a circumstantial qualifier transgressing what is lawful and injustice zulman reiterated for emphasis him We shall certainly expose admit to a fire wherein he shall burn; and that for God is an easy matter.

4:31 - If you avoid the grave sins that are forbidden you those for which the threat of punishment has been prescribed like murder fornication or theft ? according to Ibn ?Abb?s these number as much as seven hundred ? We will absolve you of your minor evil deeds on account of your acts of obedience and admit you by an honourable gate read mudkhalan or madkhalan that is by an honourable admittance or location namely Paradise.

4:32 - Do not covet that in which God has preferred some of you above others in the way of worldly affairs or religion lest it lead to mutual envy and hatred. To men a share from a reward for what they have earned for their acts in the struggle and so on and to women a share from what they have earned by way of being obedient to their spouses and guarding their private parts this was revealed when Umm Salama said ?Would that we were men so that we could join the struggle and receive the reward they receive! And ask read wa-s?al? or wa-sal? God of His bounty what you need and He will give it to you; God is ever Knower of all things including where merit is deserved and that for which you ask.

4:33 - To each man and woman We have appointed heirs relations to be given of that property which parents and kinsmen leave for them and to those to whom your right hands aym?n plural of yam?n meaning ?oath? or ?hand? were pledged read ??qadat or ?aqadat that is those allies with whom before the coming of Islam you made covenants of mutual assistance and inheritance. So give them now their share their portions of the inheritance which is a sixth. God is ever Witness over everything ever aware of it including your circumstances this verse was abrogated by His words But those related by blood are nearer to one another Q. 875 and 336.

4:34 - Men are in charge of they have authority over women disciplining them and keeping them in check because of that with which God has preferred the one over the other that is because God has given them the advantage over women in knowledge reason authority and otherwise and because of what they expend on them the women of their property. Therefore righteous women among them are obedient to their husbands guarding in the unseen that is guarding their private parts and otherwise during their spouses? absence because of what God has guarded for them when He enjoined their male spouses to look after them well. And those you fear may be rebellious disobedient to you when such signs appear admonish them make them fear God and share not beds with them retire to other beds if they manifest such disobedience and strike them but not violently if they refuse to desist from their rebellion after leaving them in separate beds. If they

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then obey you in what is desired from them do not seek a way against them a reason to strike them unjustly. God is ever High Great so beware of Him lest He punish you for treating them unjustly.

4:35 - And if you fear become aware of a breach a dispute between the two the married couple the genitive construction shiq?qa baynihim? any breach between the two? is for a range of alternatives in other words shiq?qan baynihim? is the normal construction send forth for them with their consent an arbiter a just man from his folk his kinsmen and an arbiter from her folk the husband delegates to his arbiter the matter of divorce or the acceptance of compensation in its place while she delegates to her arbiter the matter of separation. The two arbiters do their best and bid the one guilty of the injustice to desist or they suggest separation if they see fit. God exalted be He says if they the two arbiters desire to set things right God will grant them the married couple success determining for them what constitutes an act of obedience be it reconciliation or separation. Surely God is ever Knower of everything Aware of what is hidden and what is manifested.

4:36 - And worship God declare His Oneness and associate nothing with Him. Be kind to parents being dutiful and gentle-mannered and near kindred and to orphans and to the needy and to the neighbour who is near to you in terms of physical vicinity or kinship and to the neighbour who is a stranger the one far from you in terms of physical vicinity or kinship; and to the friend at your side a travelling companion or a colleague at work and it is also said one?s wife; and to the wayfarer the one cut off during a journey and to what your right hands own of bondsmen. Surely God loves not the conceited the arrogant and the boastful the one who boasts before people of what he has been given.

4:37 - Those alladh?na the subject who are niggardly in their duty and bid other people to be niggardly in the same and conceal what God has bestowed upon them of His bounty in the way of knowledge and property these are the Jews the predicate of the said subject is an implied lahum wa??dun shad?d ?for them there is a promise of severe punishment?. And We have prepared for those that disbelieve in this and other matters a humbling chastisement one of humiliation.

4:38 - And those wa?lladh?na a supplement to the previous alladh?na ?those? who expend of their substance to show off to people to be seen of them and believe not in God and the Last Day the likes of the hypocrites and the Meccans. Whoever has Satan for a comrade for a companion whose command he follows as these do then an evil comrade has he.

4:39 - And what burden is on them if they were to believe in God and the Last Day and expend of what God has provided them? that is to say what harm would this cause them? In other words there is no harm therein. Rather harm lies in what they follow the interrogative is meant as a disavowal; the law of law ?man? ?if they were to believe? conveys the sense of the verbal noun sc. m?dh? ?alayhim ?m?nuhum ?what burden would their belief be upon them??. God is ever Aware of them and will requite them for what they have done.

4:4 - And give women their dowries saduq?t plural of sudqa their bridal money mahr muh?r as a free gift nihlatan is a verbal noun a present given out of the kindness of one?s heart; but if they are pleased to offer you any of it of their own accord nafsana ?of their own accord? is for specification and is taken from the subject of the verb thus it refers back to ?they? the women meaning if their own selves are pleased that you should have something of the dowry and they give it to you then consume it with good wholesome appetite a praiseworthy consequence with no harm therein for you with regard to the Hereafter this was revealed in response to those who were opposed to this consumption.

4:40 - Surely God shall not wrong anyone so much as the weight of an atom the weight of the smallest ant by diminishing thereby a person?s good deeds or increase thereby his evil deeds; and if it the atom be a good deed in taku hasanatan ?if it be a good deed? is also read in taku hasanatan in which case the k?na construction is syntactically complete from a believer He will double it yud??ifuh? also read yuda??ifuh? from ten times up to more than seven hundred times and give from Himself in addition to the doubling a great wage that no one can estimate.

4:41 - So how shall it be the predicament of the disbelievers when We bring forward from every community a witness to testify against it regarding its deeds and this shall be its prophet; and We bring you O Muhammad (s) as witness against these?

4:42 - Upon that day the day of bringing forward; the disbelievers those who have disobeyed the Messenger will wish that law ?if? means an ?that? the earth might be levelled with them read passive tusaww? or active tasaww? or tassaww? so that like it they might also become dust and this is because of the terror of that day as is stated in another verse The disbeliever shall say ?O would that I were dust!? Q. 7840. And they will not hide from God any talk of what they did although at another stage they do actually hide it and say ?By God our Lord we never associated anything with You? Q. 623.

4:43 - O you who believe draw not near to prayer that is do not perform prayer whilst you are inebriated by a drink this was revealed concerning being drunk during the congregational prayer; until you know what you are saying when you have sobered up; nor whilst you are defiled as a result of sexual penetration or ejaculation junuban ?defiled? is in the accusative because it is a circumstantial qualifier and may be used to refer to the singular or plural ? unless you are traversing crossing a way a route that is unless you are travelling ? until you have washed yourselves in which case you may perform prayer a proviso is made for the traveller because a different stipulation applies to him as will follow. It is said that the purpose of this verse is to prohibit the approach to places of prayer that is mosques the exception being if one were merely passing through and not staying. But if you are sick with an illness made worse by contact with water or on a journey that is or travelling whilst you are ritually defiled or impure or if any of you comes from the privy al-gh??it a place designated for relieving nature that is to say or if any of you have defecated or you have touched women l?mastum a variant reading has lamastum both mean lams that is ?touching with the hand? as stated by Ibn ?Umar; this is also the opinion of al-Sh?fi?? and it extends to touching with other parts of the skin; according to Ibn ?Abb?s however it is referring to sexual intercourse; and you can find no water with which to purify yourselves for prayer having made the effort to seek it out and search for it ? the sick being

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exempt in this case ? then resort to seek when the time for the prayer has commenced wholesome soil clean earth strike it twice and wipe your faces and your hands with it up to the elbows the verb masaha ?to wipe? may stand on its own with a direct object or take a particle before the direct object sc. masaha bi-. God is ever Pardoning Forgiving.

4:44 - Have you not seen those who were given a share a portion of the Book namely the Jews purchasing error with guidance and desiring that you should err from the way? that you should stray from the path of truth and be like them.

4:45 - God has better knowledge of your enemies than you do and He informs you of them in order that you avoid them. God suffices as a Protector a Preserver of you from them God suffices as a Helper defending you against their plotting.

4:46 - Some group from among the Jews distort alter the words that God revealed in the Torah pertaining to the descriptions of Muhammad (s) from their contexts those contexts in which they were placed and they say to the Prophet s when he commands them something ?We have heard your words and we disobey your command; and hear as one who does not hear? wa?sma? ghayr musma?in is a circumstantial qualifier functioning as an invocation in other words ?And may you not hear!? and they say to him ?Mind us? r??in? a term with which it had been forbidden to address him being a curse word in their language; twisting distorting with their tongues and slandering defaming religion Islam. If they had said ?We have heard and obey? instead of ?And we disobey? and only ?Hear? and ?Consider us? unzur ilayn? instead of r??in? it would have been better for them than what they said and more upright more just than that but God has cursed them removing them from His mercy for their unbelief so they believe not except a few among them such as ?Abd All?h b. Sal?m and his companions.

4:47 - O you who have been given the Scripture believe in what We have revealed of the Qur??n confirming what is with you of the Torah before We obliterate faces erasing the eyes noses and eyebrows in them and turn them inside out and make them like the napes of the neck a flat plate or curse them by transforming them into apes as We cursed as We transformed those of the Sabbath among them and God?s command His decree is done after this was revealed ?Abd All?h b. Sal?m converted to Islam and so it was said that this had been a conditional threat of punishment so that when some of them converted to Islam it the threat was lifted. It is also said that obliteration and transformation will take place before the rising of the Hour.

4:48 - God forgives not that anything should be associated with Him. But He forgives other than save that of sins to whomever He wills forgiveness for by admitting him into Paradise without punishment. And whomever He wills of the believers He punishes for their sins and then admits them into Paradise. Whoever associates anything with God then he has indeed invented a tremendous a great sin.

4:49 - Have you not seen those who praise themselves for purity? namely the Jews when they say ?We are God?s children and His beloved? in other words it is not a matter of their purifying themselves. Nay God purifies whom He will through faith and they shall not be wronged they shall not be diminished of their deeds a single date-thread as much as the peel on a date-stone.

4:5 - But do not O guardians give to the foolish the squanderers from among men women and children your property that is the property that is theirs but held by you which God has assigned to you as maintenance qiy?man ?maintenance? is the verbal noun from q?ma; a variant reading has qiyaman the plural of q?ma ?value? that is that with which property is valued meaning that the property which sustains your livelihoods and the well-being of your children lest they expend it improperly; provide for them thereof that is feed them from it and clothe them and speak to them decent words prepare for them a kind reception by giving them their property when they reach maturity.

4:50 - Consider in amazement how they invent falsehood against God in that way and that suffices for a clear an evident sin.

4:51 - The following was revealed regarding Ka?b b. al-Ashraf and other such scholars from among the Jews when they came to Mecca and saw those killed at Badr and began to incite the idolaters to avenge them their dead by waging war against the Prophet s Have you not seen those who were given a share of the Book how they believe in al-Jibt and al-T?gh?t two idols belonging to Quraysh and say to the disbelievers to Ab? Sufy?n and his companions when they the latter said to them ?Are we who are the guardians of the House who give drink to the pilgrim offer hospitality to the guest set free the captive and do such and such ? not more rightly guided than Muhammad he who has contravened the religion of his forefathers severed the ties of kinship and abandoned the Sanctuary?? ?These in other words you are more rightly guided upon a more upright way than the believers??

4:52 - Those are the ones whom God has cursed; and he whom God has cursed you will never find for him any helper anyone to protect him from His chastisement.

4:53 - Or have they a share in the Kingdom? that is to say they have no share in it whatever and even if they did then they would not give the people a single date-spot that is not even something as worthless as the tiny spot on the back of a date-pit because of the extent of their niggardliness.

4:54 - Or nay are they jealous of people namely of the Prophet s for the bounty that God has bestowed upon them in the way of prophethood and abundance of women? In other words they wish that he be deprived of such things saying ?If he were truly a prophet he would not be concerned with women?. For We gave the House of Abraham his forefather the likes of Moses David and Solomon the Book and wisdom and prophethood and We gave them a mighty kingdom David had ninety?nine women and Solomon had a thousand free women and slavegirls.

4:55 - And there are some of them who believe in him in Muhammad (s) and some of them who bar from him who reject him and do not believe. Hell suffices for a blaze as a chastisement for those who do not believe.

4:56 - Surely those who disbelieve in Our signs ? We shall expose them We shall admit them to a Fire wherein they shall burn; as often as their skins are consumed

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burnt We shall replace them with other skins restoring them to their initial unburnt state that they may taste the chastisement that they may suffer its severity. Surely God is ever Mighty nothing being beyond His power Wise in His creation.

4:57 - And those that believe and perform righteous deeds We shall admit them to Gardens underneath which rivers flow wherein they abide they shall have therein spouses purified of menstruation and every impurity and We shall admit them to plenteous shade that is everlasting shade never replaced by any sun and this is the shade of Paradise.

4:58 - Verily God commands you to restore trusts that is the rights entrusted to you by others back to their owners this was revealed when 'Alī may God be pleased with him took the key of the Ka'ba from its keeper 'Uthmān b. Talha al-Hajab by force upon the arrival of the Prophet s in Mecca in the year of the Conquest after he 'Uthmān had tried to prevent him 'Alī from taking it saying 'If I had known that he was the Messenger of God I would not have prevented him'. The Messenger of God s then ordered him 'Alī to give it back to him 'Uthmān saying to him 'Here you are it is yours now and always'. He 'Uthmān was amazed by this whereupon 'Alī recited to him this verse and he accepted Islam. Upon his death he 'Uthmān gave it the key to his brother Shayba and thus it remained in the keep of his descendants. Although the verse was revealed regarding a specific occasion it holds true in general on account of the plural person to which it is addressed. And when you judge between people He commands that you judge with justice. Excellent is nī'immā the mām of nī'ima has been assimilated with the indefinite particle mā which is the object described in other words na'ima shay'an 'an excellent thing is? the admonition God gives you to restore a trust and to judge with justice. God is ever Hearer of what is said Seer of what is done.

4:59 - O you who believe obey God and obey the Messenger and those in authority among you that is rulers when they command you to obey God and His Messenger. If you should quarrel disagree about anything refer it to God that is to His Book and the Messenger while he lives and thereafter refer to his Sunna in other words examine these disputes with reference to these two sources if you believe in God and the Last Day; that reference to the two sources is better for you than quarrelling or adhering to personal opinions and more excellent in interpretation in the end.

4:6 - Try test well the orphans before reaching maturity with regard the duties of religion and before they can legally manage their own affairs until they reach the age of marrying that is until they have become eligible for it through puberty or legal age which according to al-Shafi' is the completion of fifteen years; then if you perceive in them maturity that is right judgement in matters of religion and their property deliver their property to them; consume it not O guardians wastefully without due merit and in haste that is hastening to expend it fearing lest they should grow up and become mature at which time you will be obliged to hand it over to them. If any man who is a guardian is rich let him be abstinent that is let him abstain from the orphan's property and refrain from consuming it; if he is poor let him consume of it honourably that is in line with the wage for his work. And when you deliver to them the orphans their property take witnesses over them that they have received it and that you are absolved of the obligation so that if any dispute occurs you are able to refer to a clear proof this is a command intended for guidance. God suffices as a reckoner as a guardian of His creatures' deeds and as a reckoner of these deeds the bā' in bi'li'hi is extra.

4:60 - The following verse was revealed when a Jew and a hypocrite fell into a dispute. The hypocrite called on Ka'b b. al-Ashraf to arbitrate between them while the Jew called on the Prophet s. When they came to him the Prophet ruled in favour of the Jew. But the hypocrite was not satisfied and so they went before 'Umar. The Jew told him what had happened whereupon he 'Umar turned to the hypocrite and asked him 'Is this true?' and when he replied 'Yes?' he 'Umar killed him. Have you not seen those who claim that they believe in what has been revealed to you and what was revealed before you desiring to take their disputes to a false deity t'gh't one excessive in tempting others to falsehood tughy'n namely Ka'b b. al-Ashraf when they have been commanded to renounce him? and not to associate with him. But Satan desires to mislead them far astray from the truth.

4:61 - And when it is said to them 'Come to what God has revealed as regards rulings in the Qur'ān and the Messenger' that he may judge between you you see the hypocrites turn away from you vehemently to others.

4:62 - How would it be what would they do when an affliction a punishment befalls them for what their own hands have sent before them of unbelief and acts of disobedience that is to say would they then be able to turn away and escape it? No! They then come to you thumma j'ka a supplement to yasudd'n 'they turn away' of the previous verse swearing by God that in turning to other than you for arbitration 'We sought only virtue settlement and harmony' reconciliation between the disputing parties by any approximate judgement without regard for the painful truth.

4:63 - Those ' God knows what is in their hearts in the way of hypocrisy and the mendacity of their excuses; so turn away from them with forgiveness and admonish them make them fear God and say to them regarding the issue of their souls penetrating words affecting them in other words reprimand them so that they repent of their unbelief.

4:64 - We never sent any Messenger but that he should be obeyed in what he commands and judges by the leave by the command of God and not that he should be disobeyed or opposed. If when they had wronged themselves by seeking the judgement of the false idol they had come to you repentant and asked forgiveness from God and the Messenger had asked forgiveness for them there is a shift from the second to the third person in this address in deference to his the Prophet's status; they would have found God Relenting to them Merciful to them.

4:65 - But no fa-l? the l? is extra by your Lord! They will not believe until they make you judge over what has broken out has become mixed up between them and find in themselves no inhibition no constraint or doubt regarding what you decide but submit but comply with your ruling in full submission without objection.

4:66 - And had We prescribed for them the particle an 'that? is explicative 'Slay yourselves? or 'Leave your habitations? as We did for the Children of Israel they

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would not have done it that is what has been prescribed for them save a few read nominative qal?lan as a substitution; or read accusative qal?lan as an exceptive clause of them; yet if they had done what they were admonished to do of obedience to the Messenger s it would have been better for them and stronger in establishing a stronger confirmation of their faith.

4:67 - And then that is had they confirmed themselves We would have surely given them from Us a great wage that is Paradise.

4:68 - And We would have guided them to a straight path. Some Companions said to the Prophet s ?How will we be able to see you in Paradise when you will be in the highest stations and we will be lower than you?? and so the following was revealed

4:69 - Whoever obeys God and the Messenger in what he commands they are with those whom God has blessed of the prophets and the truthful that is the most excellent of the Prophet?s Companions because of the fullness of their truthfulness and their affirmation of the truth; and the martyrs those slain in the path of God; and the righteous all those other than the ones mentioned. What fine companions they are! in Paradise since in it one will enjoy seeing them visiting them and being in their presence even though they will be in the highest stations in relation to others.

4:7 - The following was revealed as a repudiation of pre-Islamic practices in which women and children were not given any inheritance To the men young ones and kin belongs a share a portion of what deceased parents and kinsmen leave and to the women belongs a share of what parents and kinsmen leave whether it the property be little or much. God has made it an obligatory share apportioned to be given to them.

4:70 - That namely their being with those mentioned dh?lika ?that? is the subject the predicate of which is the following is bounty from God with which He has favoured them and not because they have earned it through their obedience. God suffices as Knower of the reward of the Hereafter in other words trust in what He has told you None can tell you like One Who is aware Q. 3514.

4:71 - O you who believe take your precautions against your enemy that is be wary of him and be vigilant against him; then move forward prepare to fight him in companies in separate groups one raiding party followed by the next; or move forward all together in one assembly.

4:72 - Verily there are some of you who tarry who indeed hesitate to join the fighting such as ?Abd All?h b. Ubayy the hypocrite and his companions ? counting him the one who tarries as one of them the Muslims is from the perspective of outward appearances ? the l?m in the verb la-yubatti?anna ?verily ? who tarry? is for oaths; then if an affliction befalls you such as slaughter or defeat he says ?God has been gracious to me for I was not a witness with them? present at the fighting lest I should be hurt.

4:73 - But if wa-la-in the l?m is for oaths a bounty from God befalls you such as a conquest or booty he will surely cry in regret as if ka?an is softened its subject having been omitted in other words it should be ka?annahu there had never been read lam yakun or lam takun any affection any acquaintance or friendship between you and him this statement refers back to the words in the previous verse ?God has been gracious to me? and comes as a parenthesis between the statement ?that he will cry? and the very words he cries which are ?Oh y? is for exclamation would that I had been with them so that I might have won a great triumph! that is that I might have taken a good share of the booty.

4:74 - God exalted be He says So let them fight in the way of God to elevate His religion those who sell the life of this world for the Hereafter; and whoever fights in the way of God and is slain dies a martyr or conquers overcomes his enemy We shall give him a great wage a plentiful reward.

4:75 - What is wrong with you that you do not fight this is an interrogative of rebuke in other words there is nothing to prevent you from fighting in the way of God and for the deliverance of the oppressed men women and children whom the disbelievers persecuted and prevented from emigrating. Ibn ?Abb?s may God be pleased with him and his father said ?My mother and I were among them?; who say supplicating ?O our Lord bring us forth from this town Mecca whose people are evildoers through unbelief and appoint for us a protector from You to take charge of our affair and appoint for us from You a helper? to defend us against them. God responded to their supplication and facilitated escape for some of them while others remained behind until Mecca was conquered ? in charge of them the Prophet s placed ?Att?b b. As?d who proceeded to seek justice for the wronged from those that had wronged them.

4:76 - Those who believe fight in the way of God and those who disbelieve fight in the way of a false deity Satan. Fight therefore against the friends of Satan the supporters of his religion and you will defeat them with the strength you draw from God; surely the plotting of Satan against believers is ever feeble of no substance and cannot stand up to God?s plotting against the disbelievers.

4:77 - Have you not seen those to whom it was said ?Restrain your hands from fighting the disbelievers when they desired it at Mecca because of the harm the disbelievers had inflicted upon them ? and these were a group from among the Companions ? and establish the prayer and pay the alms?? Then as soon as fighting was prescribed was made obligatory for them lo a party of them fear people the disbelievers that is they fear punishment at their hands through death as they would fear the punishment of God or with more fear than their fear of Him ashadda ?more? is in the accusative because it is a circumstantial qualifier; the response to the lamm? ?as soon as? is indicated by idh? ?lo? and what follows in other words they are taken aback by fear and they said frightened of death ?Our Lord why have You prescribed fighting for us? Why not lawl? is to be understood as hall? defer us to a near term?? Say to them ?The enjoyment of this world that which is enjoyed therein or enjoying it the world is trifling it will end up by perishing; and the Hereafter Paradise is better for him who fears God?s punishment by avoiding disobedience to Him; and you shall not be wronged l? tuzlam?na may also be read l? yuzlam?na ?they shall not be wronged? you shall not be diminished of your deeds a single date-thread as much as the peel on a date-stone so struggle in the way of God.

4:78 - Wherever you may be death will overtake you though you should be in raised-up lofty towers? forts so do not shrink from fighting for fear of death. And if a



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good thing such as fertility and abundance befalls them the Jews they say ?This is from God?; but if an evil thing such as drought or misfortune befalls them as it did with them when the Prophet s arrived in Medina they say ?This is from you? O Muhammad (s) that is from the bad luck you bring. Say to them ?Everything good and evil is from God.? What is wrong with this people that they do not understand that is they do not come close to comprehending any words delivered to them the m? ?what? of m? li-h-??? ?what is wrong with these? is an interrogative intended to provoke amazement at their extreme ignorance; to state that one cannot even come close to doing something is rhetorically more intense than saying that he cannot do it.

4:79 - Whatever good hasana means khayr befalls you O man it is from God it has come to you from His bounty; whatever evil misfortune befalls you is from yourself it has come to you as a necessary consequence of sins you have committed. We have sent you O Muhammad (s) to people as a messenger ras?lan is a circumstantial qualifier for emphasis and God suffices as Witness of your Mission.

4:8 - And when the division of the inheritance is attended by kinsmen those of kinship who cannot inherit and orphans and the poor grant them something out of it before the division is effected; and if the inheritors are young speak to them O guardians honourable words kindly by apologising to them that it is not your possession to divide as you wish but that it is for the young inheritors. Some say that this stipulation was abrogated; others say that it was not only that people were all too readily neglecting it since it was encouraged but not prescribed. According to Ibn ?Abb?s however it is a duty.

4:80 - Whoever obeys the Messenger verily obeys God; and whoever turns his back whoever avoids obedience to you do not be concerned with them We have not sent you as a watcher over them to keep watch over their deeds but as a warner. Their affair is Ours to deal with and We will requite them. This statement was before the command to fight them was revealed.

4:81 - They say that is the hypocrites say when they come to you ?Our affair is all about Obedience to you?; but when they sally forth when they depart from you a party of them harbour the final t?? of the feminine-ending in bayyatat ?harbour? can either be elided with the following t?? of t??ifa ?a party? or simply omitted they entertain secretly feelings other than what they say to you in your presence in the way of their obedience in other words they hide disobedience to you. God writes down He commands that it be written what they harbour in their scrolls of deeds so that they will be requited for it. So turn away from them in forgiveness rely on God put your trust in Him for He will suffice you; and God suffices as a Guardian to Whom matters are entrusted.

4:82 - What do they not ponder do they not contemplate the Qur??n? and the marvellous truths contained in it. If it had been from other than God surely they would have found therein much inconsistency much contradiction in meaning and irregularity in arrangement.

4:83 - And when there comes to them an issue news concerning the raiding parties sent by the Prophet s and what has happened to them be it of security through victory or of fear through defeat they broadcast it they make it widely-known this was revealed regarding a group from among the hypocrites or from among the feeble believers who used to do this and so the hearts of the believers would lose courage and the Prophet s would become distressed. If they had referred it the news to the Messenger and to those in authority among them that is the judicious elders among the Companions in other words if they had kept quiet about it until they were fully informed; those among them who are able to think it out those who follow it up and seek knowledge of it the ones who broadcast it would have known it and whether it is a matter that ought be broadcast or not from them from the Prophet s and those of authority. And but for the bounty of God to you through Islam and His mercy to you through the Qur??n you would surely have followed Satan in the abominations to which he commands you except a few of you.

4:84 - So fight O Muhammad (s) in the way of God; you are charged only with yourself so do not be concerned with their failing to join you the meaning being fight even if you are on your own for you have been promised victory. And urge on the believers incite them to fight and make them desire it; maybe God will restrain the might the war of the disbelievers; God is mightier than them and more severe in castigation in punishment than them. And so the Messenger of God s said ?By Him in Whose Hand is my soul I shall sally forth to fight even if I go alone?. Thereupon he sallied forth with seventy cavalymen to the first battle at Badr where God restrained the might of the disbelievers by casting terror into their hearts and preventing Ab? Sufy?n from sallying forth as has already been mentioned in s?rat ?l ?Imr?n Q. 3151.

4:85 - Whoever intercedes between people with a good intercession one in accordance with the Law shall receive a share of the reward for it because of it; and whoever intercedes with an evil intercession one in contravention of it the Law shall receive the like the share of the sin from it because of it. God conserves He has power over all things and so requites every person according to his deeds.

4:86 - And when you are greeted with a greeting as when it is said to you ?Peace be upon you? greet the one that greeted you with better than it by responding to him with ?Peace be upon you and God?s mercy and blessings? or return it by saying back to him what he said; in other words it is a duty to greet in one of these two ways the former being the preferred one. Surely God keeps count of He holds you accountable for all things and requites accordingly including things such as returning a greeting. The Sunna specifies that one should not return the greeting of an disbeliever an innovator a wicked person and of the one that greets a person who is in the act of relieving himself or one in the bath or one eating ? indeed it is actually disapproved with the exception of the last. To the disbeliever who says ?peace be upon you? one should simply say ?And upon you?.

4:87 - God ? there is no god except Him and by God He will surely gather you from your graves to on the Day of Resurrection whereof there is no doubt no uncertainty. And who is truer in statement in speech than God? that is no one is.

4:88 - When a group retreated from Uhud people were at variance over their status. Some said ?Let us slay them? while others said ?No!? So the following was

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revealed What is wrong with you what is the matter with you that you have become two parties two groups regarding the hypocrites when God has overthrown them He has turned them back to disbelief for what they earned? in the way of disbelief and acts of disobedience. What do you desire to guide him whom God has sent astray? that is to count them among the guided the interrogative in both places is for disapproval. And he whom God sends astray you will never find for him a way a path to guidance.

4:89 - They long they wish that you should disbelieve as they disbelieve so then you and they would be equal in unbelief; therefore do not take friends from among them associating with them even if they should outwardly manifest belief until they emigrate in the way of God a proper emigration that would confirm their belief; then if they turn away and remain upon their ways take them as captives and slay them wherever you find them; and do not take any of them as a patron to associate with or as a helper to assist you against your enemy.

4:9 - And let them fear let them be concerned for the orphans those who if they are about to leave behind them that is after their death weak offspring young children would be afraid for them; that they be ruined; let them fear God in the matter concerning orphans and let them give what they would love for their own offspring after their death; and speak to the one approached by death pertinent words the right words by enjoining him to give as voluntary almsgiving no more than the third of the inheritance and leave the remainder for the ones inheriting so that they do not end up as dependants.

4:90 - Except those who attach themselves to who seek refuge with a people between whom and you there is a covenant a pledge of security for them and for whoever attaches himself to them in the manner of the Prophet's covenant with Hilal b. Uwaymir al-Aslam; or those who come to you with their breasts constricted dejected about the prospect of fighting you being on the side of their people or fighting their people siding with you in other words those who come to you refraining from fighting either you or them then do not interfere with them neither taking them as captives nor slaying them this statement and what follows was abrogated by the 'sword' verse. Had God willed to give them sway over you He would have given them sway over you by strengthening their hearts so that assuredly they would have fought you but God did not will it and so He cast terror into their hearts. And so if they stay away from you and do not fight you and offer you peace reconciliation that is if they submit then God does not allow you any way against them He does not allow you a means to take them captive or to slay them.

4:91 - You will find others desiring to have security from you by manifesting belief before you and security from their own people through unbelief when they return to them and these were the tribes of Asad and Ghataf; yet whenever they are returned to sedition whenever they are summoned to idolatry they are overwhelmed by it falling into it in the worst of ways. So if they do not stay away from you by refraining from fighting you and do not offer you peace and do not restrain their hands from you then take them as captives and slay them wherever you come upon them wherever you find them; against them We have given you clear warrant a clear and manifest proof for you to slay them and capture them on account of their treachery.

4:92 - It is not for a believer to slay a believer in other words no such slaying should result at his hands except by mistake killing him by mistake unintentionally. He who slays a believer by mistake when he meant to strike some other thing as in the case of hunting or shooting at trees but then happens to strike him with what in most cases would not kill then let him set free let him emancipate a believing slave *raqaba* denotes *nasama* 'a person' an obligation on him and blood-money is to be submitted to be paid to his family that is the slain person's inheritors unless they remit it as a charity to him by waiving their claim to it. In the Sunna this blood-money is explained as being equivalent to one hundred camels twenty pregnant twenty female sucklings twenty male sucklings twenty mature ones and twenty young ones not more than five years old; and the Sunna stipulates that it is incumbent upon the killer's clan namely his paternal relations and not other relatives. They share this burden of the blood-money over three years; the rich among them pays half a dinar while the one of moderate means pays a quarter of a dinar each year; if they still cannot meet this then it can be taken from the treasury and if this is not possible then from the killer himself. If he the slain belongs to a people at enmity at war with you and is a believer then the setting free of a believing slave is incumbent upon the slayer as a redemption but no bloodmoney is to be paid to his family since they are at war with you. If he the slain belongs to a people between whom and you there is a covenant a treaty as is the case with the Protected People *ahl al-dhimma* then the blood-money for him must be paid to his family and it constitutes a third of the blood-money for a believer if the slain be a Jew or a Christian and two thirds of a tenth of it if he be a Magian; and the setting free of a believing slave is incumbent upon the slayer. But if he has not the wherewithal for setting free a slave failing to find one or the means to obtain one then the fasting of two successive months is incumbent upon him as a redemption here God does not mention the transition to an alternative to fasting which is giving food to the needy as in the case of repudiating one's wife by *zihar* something which al-Shafi' advocates in the more correct of two opinions of his; a relenting from God *tawbatan* 'relenting' is the verbal noun and is in the accusative because of the implied verb.

4:93 - And whoever slays a believer deliberately intending to kill him with something that is lethal aware of the fact that he the slain is a believer his requital is Hell abiding therein and God is wroth with him and has cursed him He has removed him from His mercy and has prepared for him a mighty chastisement in the Fire this may be explained as referring to the person that deems such killing licit or as being his requital if he were to be requited but it would not be anything new if this threat of punishment were to be forgone because of what He says Other than that that is idolatry He forgives whomever He will Q. 448. It is reported from Ibn 'Abbás that it the verse should be understood as it stands abrogating other verses of 'forgiveness'. The verse in *s'rat al-Baqara* Q. 2178 clearly indicates that the one who kills deliberately should be killed in return or if he is pardoned then he has to pay the blood-money the value of which has already been mentioned. It is made clear in the Sunna that between the intentional and the unintentional there is a type of killing that is identified as being with quasi-deliberate intent *shibh al-'amd* where the killer has slain with what in most cases is not a lethal implement. In such a case there is no right to retaliation and blood-money is paid

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instead so that it this type of killing is described as intentional but considered unintentional in that there applies the fixing of the period for payment and the sharing of the burden by the killer's clan; in this case and that of intentional killing redemption is more urgent than in unintentional killing.

4:94 - The following was revealed when a group from among the Companions passed by a man from the Ban' Sulaym driving his flock of sheep and he offered them a greeting of peace. But they said 'He only greeted us dissimulating out of fear'. So they killed him and took away his flock O you who believe when you are going forth travelling in order to struggle in the way of God be discriminating *fa-tabayyan*; a variant reading has *fa-tathabbat* 'ascertain' here and further below; and do not say to him who offers you peace read *al-sal'm* or *al-salam* that is the greeting or offers you submission declaring the profession of faith *shah'ada* which is an indication of being a Muslim 'You are not a believer you are only saying this to dissimulate for fear of your life and property' so that you then end up killing him desiring seeking by this the transient goods of the life of this world that is its enjoyment in the way of spoils. With God are plenteous spoils rendering you free of the need to kill such a person for his property. So you were formerly when your lives and property were protected simply upon your professing the faith; but God has been gracious to you making you known for your faith and uprightness. So be discriminating lest you kill a believer and treat those entering the religion as you were treated formerly. Surely God is ever Aware of what you do and will requite you for it.

4:95 - The believers who sit at home away from the struggle other than those who have an injury such as a chronic illness or blindness or the like read in the nominative *ghayru* '!? I-darar' other than those who have an injury? as an adjectival clause; or in the accusative *ghayra* '!? I-darar' as an exceptive clause are not the equals of those who struggle in the way of God with their possessions and their lives. God has preferred those who struggle with their possessions and their lives over the ones who sit at home on account of some injury by a degree by a degree of merit since both have the same intention but the extra degree is given to those who have carried out the struggle; yet to each of the two groups God has promised the goodly reward Paradise and God has preferred those who struggle over the ones who sit at home without any injury with a great reward *ajran* 'az'man is substituted by the following *darajatin* minhu

4:96 - degrees that is stations one higher than the other in honour from Him and forgiveness and mercy *maghfiratan* and *rahmatan* are in the accusative because they constitute an object of the implied verb *faddala* 'He has preferred'. Surely God is ever Forgiving to His friends Merciful to those that obey Him.

4:97 - The following was revealed regarding a group of people who submitted to Islam but did not emigrate and were then slain in the battle of Badr alongside the disbelievers And those whom the angels take in death while they are wronging their souls having remained among the disbelievers and neglected to emigrate the angels will say to them in rebuke 'What was your predicament?' in other words 'in what circumstances were you with regard to your religion'. They will say giving excuses 'We were oppressed unable to establish religion in the land' the land of Mecca. The angels will say to them in rebuke 'But was not God's earth spacious that you might have emigrated therein?' from the land of unbelief to another land as others did? God exalted be He says as for such their abode shall be Hell 'an evil journey's end it is!

4:98 - Except the oppressed among the men women and children who are unable to devise a plan having no strength to emigrate and no substance and are not guided to a way a means of going to the land of emigration.

4:99 - As for such perhaps God will pardon them for God is ever Pardoning Forgiving.

## Surah 5

5:1 - O you who believe fulfil your bonds the covenants confirmed between you and God and between you and other people. Lawful to you is the beast of the flocks camels cattle and sheep and goats to eat after slaughtering them except that which is now being recited to you as forbidden in the verse below Forbidden to you are carrion?Q. 53; the exceptive clause here is a discontinuous one but may also be continuous; the forbidding concerns that which has succumbed to death and the like; game not being lawful to you when you are on pilgrimage *hurum* means *muhrim*; *ghayra* 'not' is in the accusative as it introduces a circumstantial qualifier referring to the subject of the pronoun *lakum* 'to you'. Verily God decrees whatever He desires in the way of making things lawful or otherwise and there can be no objection thereto.

5:10 - And they who disbelieve and deny Our signs 'they shall be the inhabitants of Hell-fire.

5:100 - Say 'The evil the unlawful and the good the lawful are not equal even though the abundance of the evil attract you.' So fear God in avoiding it O people of pith so that you might prosper triumph.

5:101 - The following was revealed when they began to ask the Prophet s too many questions O you who believe do not ask about things which if disclosed to you if revealed would trouble you because of the hardship that would ensue from them; yet if you ask about them while the Qur'an is being revealed during the time of the Prophet s they will be disclosed to you meaning that if you ask about certain things during his lifetime the Qur'an will reveal them but once these things are disclosed it will grieve you. So do not ask about them; indeed God has pardoned those things you asked about so do not ask again; for God is Forgiving Forbearing.

5:102 - Verily a people before you asked about them that is they asked their prophets about such things and they received the response in the form of revealed explications of the rules concerning them; and then they disbelieved in them by neglecting to implement them.

5:103 - God has not ordained He has not stipulated in His Law anything such as a *Bah'ra* a *S'iba* a *Was'la* or a *H'm* in the way that people did at the time of

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paganism. Al-Bukhārī reported in a hadith from Saʿd b. al-Musayyab who said 'The bahra is that camel whose milk is consecrated to idols and whom no human may milk; the siba is the one they would leave to roam freely for their gods and was forbidden to bear any load; the wasla is the young she-camel that would give birth to a young female as its first offspring followed by another female bearing one after the other without a male in between she would then be left to roam freely for their idols; the ham is the mature male camel which after completing a certain number of copulations with a female would then be consigned to their idols and be exempt from bearing any load and they would call it ham; but the disbelievers invent lies against God in this matter by attributing the sanctioning of such practices to Him; and most of them do not understand that this is mendacity for in this they have merely followed the example of their forefathers.

5:104 - And when it is said to them 'Come to what God has revealed and to the Messenger' that is to His ruling concerning the permitting of what you have forbidden they say 'What we have found our fathers following suffices us' in the way of religion and laws. God exalted be He says 'What does that suffice them even if their fathers knew nothing and were not guided?' to any truth the interrogative is meant as a disavowal.

5:105 - O you who believe you are responsible for your own souls in other words preserve them and do what is in their best interest; he who is astray cannot hurt you if you are rightly guided it is said that this means 'None of those misguided ones from among the People of the Scripture can hurt you'; it is also said to mean others on the basis of the following hadith of Abi Thaʿlaba al-Khushan? 'I asked the Messenger of God s about it this verse and he said 'Enjoin one other to decency and forbid one another indecency and then if you see niggardliness being obeyed whims being followed this present world being preferred and every intelligent person proud of his own opinions then you are still responsible for looking after your own soul' as reported by al-Hakim and others. Unto God you shall return all together and He will inform you of what you used to do and requite you for it.

5:106 - O you who believe let testimony between you when death that is one of its causes draws near to one of you at the time of a bequest be that of two men of justice among you ithni dhaw? adlin minkum 'two men of justice among you' is the predicate expressed with the sense of an imperative in other words 'let two men bear witness' etc.; the genitive annexation of shahada 'testimony' and bayn 'between' is meant to allow for a range of alternatives; han 'at the time of' is a substitute for idha 'when' or an adverbial qualifier of time for the verb hadara 'draws near'; or of two others from another folk that is from other than your own religious community if you are travelling in the land and the affliction of death befalls you. Then you shall empanel them you shall detain them tahbisnahum? 'you shall empanel them' is an adjectival qualification of 'khar?n 'two others' after the mid-afternoon prayer and if you are in doubt if you are uncertain about it their testimony they shall swear by God both of them saying 'We will not sell it our testimony in swearing by God for any price for any compensation that we might take in exchange for it from this world neither by swearing by Him falsely nor by testifying falsely for the sake of that price; even if he the person before whom it is being sworn or the one for whose sake testimony is being given be a near kinsman a close relative of ours nor will we hide testimony to God which He has commanded us to give for then if we were to hide it we would surely be among the sinful?.

5:107 - But if it be discovered if it be ascertained after they have sworn their oaths that both of them have merited the suspicion of sin that is that they have done something to incur it in the way of a breach of faith or perjury in the testimony; for example if what they are accused of is found with them and then they claim that they had bought it from the deceased or that he had bequeathed it to them then two others shall take their place so that the oaths are to be taken from them being the nearest al-away?n is a substitution for 'khar?n 'two others'; a variant reading has al-awwal?n plural of awwal as an adjectival qualification of or a substitution for alladh?na 'of those' in kinship to the deceased of those most concerned with the bequest namely the inheritors and they shall swear by God to the breach of faith of the two witnesses and they shall both say 'Verily our testimony our oath is truer is more faithful than their testimony their oath and we have not transgressed we have not overstepped the bounds of truth in our oaths for then we would assuredly be among the evildoers' meaning let the one about to die call two men as witnesses to his bequest or let him instruct in his bequest that the two be from among his co-religionists or from among others if he cannot find any from among the former because he is travelling or for some similar reason. If the inheritors have doubts about the two men and claim a breach of faith on the part of the two for having taken something or given it to some other person 'alleging that the deceased bequeathed it to him' then let the two men swear in full in the way mentioned above. If then some indication surfaces that the two men have been lying and these two then claim some motivation for this action of theirs the nearest of the inheritors in kinship to the deceased shall swear to the perjury of the two men and to the truth of what they the inheritors suspected. This stipulation holds for the two trustees but is abrogated in the case of the two witnesses. Likewise the testimony of non co-religionists is abrogated.

5:108 - That ruling mentioned where the oath devolves to the inheritors makes it likelier brings closer the eventuality that they the witnesses or the trustees will bear the testimony in its true form the form in which they have been charged to bear it without distortion or breach of faith or it is likelier that they will be afraid that after their oaths other oaths may be taken from the inheritors the plaintiffs who would swear to the two men's breach of faith or perjury in which case they would be disgraced and would incur penalties and so because of this they will not lie. Fear God by refraining from betrayal and perjury and listen to what you have been commanded listening in acceptance. God does not guide the wicked people those rebelling against obedience to Him; He does not guide the wicked to the way of goodness.

5:109 - Mention the day when God shall gather the messengers which is the Day of Resurrection and He will say to them as a rebuke for their peoples 'What answer were you given?' when you summoned them to proclaim God's Oneness; they shall say 'We have no knowledge of this; You only You are the Knower of things unseen' those things which are hidden from God's servants and that which they the messengers have forgotten all knowledge of on account of the great terror of the Day of Resurrection and their fright; but when they have calmed down they proceed to bear witness against their communities.

## Tafsir al-Jalalayn (English)

5:11 - O you who believe remember God's favour upon you when a people namely Quraysh purposed to extend their hands against you in order to attack you but He restrained their hands from you and protected you from what they intended to do to you; and fear God; and in God let the believers put their trust.

5:110 - Mention when God said 'O Jesus son of Mary remember My favour to you and to your mother be thankful for it; when I strengthened you with the Holy Spirit Gabriel to speak to people tukallimu?l-n?sa is a circumstantial qualifier referring to the suffixed pronoun k?f in ayyadtu-ka in the cradle that is as a child and in maturity ? this implies that he will descend before the Hour since he was raised up to God before middle age as has already been mentioned in s?rat ?l ?lmr?n Q. 355 and when I taught you the Scripture and wisdom and the Torah and the Gospel; and how you create out of clay the likeness ka-hay?at the k?f here functions like a noun and is a direct object the image of a bird by My permission and you breathe into it and it becomes a bird by My permission by My will and you heal the blind and the leper by My permission and you raise the dead from their graves back to life by My permission; and how I restrained the Children of Israel from you when they intended to kill you when you brought them clear proofs miracles and the disbelievers among them said 'This what you have done is nothing but manifest sorcery? a variant reading for sihrun ?sorcery? has s?hirun ?sorcerer? in other words he Jesus is nothing but a manifest sorcerer.

5:111 - And when I revealed to the disciples when I commanded them by the tongue of Jesus 'Believe in Me and in My Messenger? Jesus; they said 'We believe in both; bear witness that we have submitted?.

5:112 - Mention when the disciples said 'O Jesus son of Mary is your Lord able that is would He a variant reading has hal tastat?a rabbaka 'Are you able to ask of Him?? to send down on us a Table from the heaven?? He Jesus said to them 'Fear God when you request signs if you are believers?.

5:113 - They said 'We desire to request this in order to eat of it and that our hearts be reassured through increased certainty and that we may know that we may acquire more awareness of the fact that you annaka is softened to an have spoken truthfully to us in your claim to prophethood and that we may be among the witnesses thereof?.

5:114 - Jesus son of Mary said 'O God our Lord send down upon us a Table from the heaven that it shall be that is the day of its sending down shall be a celebration for us which we shall consecrate and honour for the first li-awwalin? is an inclusive substitution for lan? ?for us? with the repetition of the oblique preposition li- and the last of us those who will come after us and a sign from You of Your power and my prophethood. And provide it for us; You are the Best of Providers?.

5:115 - God said granting his supplication 'Verily I shall send it down read munzilah? or munazzilah? to you; but whoever of you disbelieves afterward after it has been sent down I shall surely chastise him with a chastisement wherewith I chastise no other being from among all the worlds? and so the angels descended with it from heaven on it were seven loaves and seven large fish and so they ate of it until they were full as related by Ibn ?Abb?s. In one had?th it is said that the Table sent down from heaven consisted of bread and meat and they were commanded not to be treacherous and nor to store anything for the next day but they were and they stored some of it and were consequently transformed into apes and swine.

5:116 - And mention when God says that is when God will say to Jesus at the Resurrection in rebuke of his followers 'O Jesus son of Mary did you say to mankind 'Take me and my mother as gods besides God??? He Jesus says shuddering 'Glory be to You! exalted be You above all that does not befit You such as having a partner and so on. It is not mine it is unjustified for me to say what I have no right to bi-haqq ?right to? is the predicate of laysa ?not?; l? ?mine? is explicative. If I indeed had said it You would have known it. You know what is hidden by me in my self but I do not know what is within Your Self that is what You keep hidden of Your knowledge You are the Knower of things unseen.

5:117 - I only said to them that which You commanded me to say and that is 'Worship God my Lord and your Lord.? And I was a witness a watcher over them preventing them from saying what they used to say whilst I was amongst them; but when You took me to You when You raised me up to the heaven You were Yourself the Watcher over them the Observer of their deeds and You Yourself are Witness over all things Aware and knowing them including what I said to them and what they said after me and whatever else.

5:118 - If you chastise them that is those among them who are fixed upon disbelief verily they are Your servants and You are their Master disposing of them as You will there can be no objection to what You do; and if You forgive them that is those of them who are believers You only You are the Mighty in His affair the Wise? in His actions.

5:119 - God says 'This namely the Day of Resurrection is the day those who were truthful in the world like Jesus shall profit by their truthfulness because this is the Day of Requit. Theirs will be Gardens underneath which rivers flow wherein they shall abide forever. God is well-pleased with them because of their obedience to Him and they are well-pleased with Him with His reward ? that is the great triumph?. The sincerity of those who were liars in this world shall not avail them on that Day just as it shall not avail the disbelievers when they believe upon seeing the chastisement.

5:12 - God had made a covenant with the Children of Israel for what will be mentioned shortly and We raised up there is a shift of address away from the third to the first person from among them twelve leaders from each tribe one leader to be responsible for his people's fulfilment of the covenant as a way of binding them to it. And God said to them 'I am with you helping and assisting. Surely if la-in the l?m is for oaths you establish the prayer and pay the alms and believe in My messengers and succour them help them and lend to God a goodly loan by expending in His way I will absolve you of your evil deeds and I will admit you to gardens underneath which rivers flow. So whoever of you disbelieves after that covenant surely he has strayed from the right way? he has erred from the path to Paradise al-saw?? originally means 'the middle way?. And they broke the covenant.

## Tafsir al-Jalalayn (English)

5:120 - To God belongs the kingdom of the heavens and of the earth the storehouses of rain vegetation sustenance and everything else and all that is in them wa-m? f?hinna the use of m? ?that? indicates the predominance of all those non-rational creations; and He has power over all things including the rewarding of the truthful and the punishing of the liar ? He is specifically addressing rational beings for there is none among them with power over all things.

5:13 - God says So because bi-m? the m? is extra of their breaking their covenant We cursed them We removed them from Our mercy and made their hearts hard unyielding to the acceptance of faith; they pervert words pertaining to the descriptions of Muhammad (s) in the Torah and other things from their contexts those in which God has placed them in other words they substitute them; and they have forgotten they have abandoned a portion a part of what they were reminded of of what they were enjoined to in the Torah in the way of following Muhammad (s); and you ? addressing the Prophet s now ? will never cease to discover some treachery on their part in the way of breaking a covenant or some other matter except for a few of them who have submitted themselves to Islam. Yet pardon them and forgive; surely God loves the virtuous this was abrogated by the ?sword? verse Q. 95.

5:14 - And with those who say ?We are Christians? this is semantically connected to what follows We made a covenant just as We did with the Children of Israel the Jews and they have forgotten a portion of that they were reminded of in the Gospel pertaining to faith and other matters and they too broke the covenant. So We have stirred up We have caused among them enmity and hatred until the Day of Resurrection on account of their schisms and differing whims each sect charging the other with unbelief; and God will assuredly tell them in the Hereafter of what they wrought and requite them for this.

5:15 - O People of the Scripture Jews and Christians now there has come to you Our Messenger Muhammad (s) making clear to you much of what you used to conceal of the Scripture the Torah and the Gospel such as the ?stoning? verse and the description of the Prophet Muhammad (s) and pardoning much of it which he does not reveal since this would not be of any benefit serving only to disgrace you. There has verily come to you from God a light namely the Prophet s and a Book a Qur??n lucid plain and manifest

5:16 - whereby that is the Book by which God guides whoever follows His good pleasure by believing to the ways of peace the paths of safety and brings them forth from the shadows from unbelief into the light into belief by His leave by His will and He guides them to a straight path the religion of Islam.

5:17 - They indeed are disbelievers those who say ?God is the Messiah son of Mary? insofar as they make him Jesus a god and these were the Jacobites a Christian sect. Say ?Who then can do anything who then can defend against the chastisement of God if He desires to destroy the Messiah son of Mary and his mother and all those who are on earth?? that is to say none can do anything of the sort since if Jesus were a god he would be able to do so. And to God belongs the kingdom of the heavens and the earth and all that is between them. He creates what He will. God has power over everything which He wills.

5:18 - The Jews and Christians both of them say ?We are the sons of God that is we are like his sons in terms of closeness and rank and He is like a father to us in terms of compassion and care and His beloved ones?. Say to them O Muhammad (s) ?Why then does He chastise you for your sins? if what you say is true. For the father does not punish his son nor the loving his beloved; but He has punished you and therefore you are saying lies. Nay; you are mortals from among all those mortals He created you shall be rewarded as they are rewarded and you shall be requited as they are requited. He forgives him for whom He wills forgiveness and He chastises him for whom He wills? chastisement and there can be no objection thereto. For to God belongs the kingdom of the heavens and of the earth and all that is between them; to Him is the journey?s end the final return.

5:19 - O People of the Scripture there has verily come to you Our Messenger Muhammad (s) making clear to you the laws of religion after an interval between the messengers for there was no messenger between him and Jesus an interval of 569 years; lest you should say if you are punished ?There has not come to us any bearer of good tidings min bash?r the min is extra nor any warner?. Indeed there has come to you a bearer of good tidings and a warner and so you shall have no excuse. God has power over all things including punishing you for not following him the Messenger.

5:2 - O you who believe do not profane God?s sacraments sha???ir is the plural of sha??ra that is the ritual ceremonies of the religion by hunting game while you are on pilgrimage nor the sacred month by fighting in it nor the offering that is the boon offered in the Meccan Sanctuary by interfering with it nor the garlands qal??id is the plural of qil?da and these made from the trees around the Sanctuary were placed around it the offering to protect it in other words do not interfere with these offerings or with those who place them; nor violate the sanctity of those repairing those heading to the Sacred House by fighting them who are seeking bounty provision from their Lord through commerce and His beatitude by resorting to Him as they the Meccans pagans falsely claimed this was abrogated by the bar??a verse of s?rat al-Tawba Q. 94. But when you are discharged from pilgrimage inviolability then hunt for game a command denoting permission. And let not hatred read shana??nu or shan??nu of a people that because they barred you from the Sacred Mosque cause you to commit aggression against them by killing them or otherwise. Help one another to righteousness by doing that to which you were enjoined and piety by refraining from what you have been forbidden; do not help one another ta??wan? one of the two original t?? letters in tata??wan? has been omitted to sin acts of disobedience and enmity transgression of God?s bounds. And fear God fear His punishment by being obedient to Him; surely God is severe in retribution against those that oppose Him.

5:20 - And mention when Moses said to his people ?O my people remember God?s favour to you when He established among you that is from among you prophets and established you as kings possessing servants and retinues and gave you such as He had not given to any in all the worlds in the way of manna and quails the parting of the sea and other things.

5:21 - O my people enter the Holy the purified Land which God has ordained for you which He commanded you to enter and this is Syria al-sh?m and do not turn back in flight do not retreat in fear of the enemy or you will end up as losers? in your efforts.

## Tafsir al-Jalalayn (English)

5:22 - They said ?O Moses there are giants in it those remaining of the people of ?d who were very tall and mighty; we will never enter it until they depart from it; if they depart from it then we will enter? it.

5:23 - There said to them two men of those who feared contravening God?s command and these were Joshua and Caleb ? who were from among the leaders that Moses dispatched to bring back news of those giants ? to whom God had been gracious by making them virtuous for they concealed what they had discovered about the giants telling only Moses unlike the other leaders who divulged the news and so the people became cowardly. ?Enter against them by the gate! the gate of the town and have no fear of them for they are bodies without hearts. For if you enter by it you will be victorious the two Joshua and Caleb said this because they were certain of God?s assistance and the fulfilment of His promise. Put your trust in God if you are believers?.

5:24 - They said ?O Moses we will never enter it so long as they are in it. So go forth you and your Lord and fight them we will be sitting here? away from the fighting.

5:25 - He Moses thereupon said ?My Lord I control none but myself and my brother and I control no one else to be able to force them to obedience. So separate distinguish us from the wicked folk?.

5:26 - He God exalted be He said to him ?Then it the Holy Land shall be forbidden them to enter for forty years; they shall wander lost bewildered in the land ? according to Ibn ?Abb?s this land was about nine parasangs sc. 30 miles; so do not grieve for the wicked folk?. It is reported that they would travel throughout the night earnestly but in the morning would find themselves back where they had started. And they would travel all day with the same result until they all perished except those under twenty years of age. It is said that they numbered 600000. Moses and Aaron died in the wilderness and this was a mercy for them and a chastisement for those others. When Moses was on the verge of death he asked his Lord to bring him close to the Holy Land to within a stone?s throw and He did as related in had?th. Joshua became a prophet sometime after his fortieth year and he was commanded to fight against the giants. So he sallied forth with those that remained by his side and he fought against them; it was a Friday and the sun stopped for him for an hour until he had finished with fighting them. Ahmad b. Hanbal reported in his Musnad the following had?th ?The sun was never detained for any human except for Joshua during those days in which he marched towards the Holy House of Jerusalem?.

5:27 - And recite O Muhammad (s) to them your people the story the tale of the two sons of Adam Abel and Cain truthfully bi?l-haqq is semantically connected to utlu ?recite? how they each offered a sacrifice to God which in Abel?s case was a ram and in Cain?s some green crops and it was accepted from one of them namely from Abel when a fire came down from the heaven and consumed his offering and not accepted from the other that is from Cain and so he became furious and kept secret his envy until Adam left on pilgrimage. He said to him ?I will surely slay you? and the other said ?Why?? to which the first replied ?Because only your offering was accepted?. The other said ?God accepts only from the God-fearing?.

5:28 - ?Yet if la-in the l?m is for oaths you extend your hand against me to slay me I will not extend my hand against you to slay you; I fear God the Lord of the Worlds in slaying you.

5:29 - I desire that you should end up with my sin the sin of slaying me and your own sin the one that you had committed before and so become an inhabitant of the Fire whereas I do not want to end up with your sin if I were to slay you and become one of them. God exalted be He says that is the requital of the evildoers?.

5:3 - Forbidden to you is carrion that is the consumption of it and blood that is what has been spilt as mentioned in s?rat al-An??m Q. 6145 and the flesh of swine and what has been hallowed to other than God in that it was sacrificed in the name of something other than Him and the beast strangled to death and the beast beaten down to death and the beast fallen from a height to its death and the beast gored to death by another and what beasts of prey have devoured of such animals ? except for what you have sacrificed duly catching it while it still breathes life and then sacrificing it ? and what has been sacrificed in the name of idols nusub is the plural of nus?b and that you apportion that is that you demand an oath or a ruling through the divining of arrows azl?m the plural of zalam or zulam which is a qidh ?a small arrow? without feathers or a head. There were seven of these arrows marked with flags and they were retained by the keeper of the Ka?ba. They would use them for abitrations and when they commanded them they obeyed and if they prohibited them they would desist; that is wickedness a rebellion against obedience. And on the Day of ?Arafa in the year of the Farewell Pilgrimage the following was revealed Today the disbelievers have despaired of your religion of you apostatising from it having hoped for it earlier for now they perceived its strength; therefore do not fear them but fear Me. Today I have perfected your religion for you that is its rulings and obligations after this verse nothing about what is lawful or unlawful was revealed and I have completed My favour upon you by perfecting it your religion but it is also said by effecting their safe entry into Mecca; and I have approved chosen Islam for you as religion. But whoever is constrained by emptiness by hunger to consume some of what has been forbidden him and consumes it not inclining purposely to sin to an act of disobedience ? then God is Forgiving to him for what he has consumed Merciful to him by permitting it to him in contrast to the one who purposely inclines to sin that is the one actively engaged in it such as a waylayer or a criminal for whom such consumption is forbidden.

5:30 - Then his soul prompted him it seduced him to slay his brother so he slew him and became one of the losers by slaying him. And he did not know what to do with him because he was the first of the Children of Adam to die on earth and so he carried him on his back.

5:31 - Then God sent forth a raven scratching into the earth digging up the soil with its beak and with its legs and throwing it up over a dead raven next to it until it completely hid it to show him how he might hide the nakedness the carcass of his brother. He said ?Woe to me! Am I not able to be as this raven and so hide my brother?s nakedness?? And he became one of the remorseful for having carried him; he then dug a hole for him and covered him up.

## Tafsir al-Jalalayn (English)

5:32 - Because of that which Cain did We decreed for the Children of Israel that whoever slays a soul for other than a soul slain or for other than corruption committed in the land in the way of unbelief fornication or waylaying and the like it shall be as if he had slain mankind altogether; and whoever saves the life of one by refraining from slaying it shall be as if he had saved the life of all mankind ? Ibn ?Abb?s said that the above is meant in the sense of violating and protecting its a soul?s sanctity respectively. Our messengers have already come to them that is to the Children of Israel with clear proofs miracles but after that many of them still commit excesses in the land overstepping the bounds through disbelief killing and the like.

5:33 - The following was revealed when the ?Arniyy?n came to Medina suffering from some illness and the Prophet s gave them permission to go and drink from the camels? urine and milk. Once they felt well they slew the Prophet?s shepherd and stole the herd of camels Truly the only requital of those who fight against God and His Messenger by fighting against Muslims and hasten about the earth to do corruption there by waylaying is that they shall be slaughtered or crucified or have their hands and feet cut off on opposite sides that is their right hands and left feet or be banished from the land the aw ?or? is used to indicate the separate application of each of the cases listed; thus death is for those that have only killed; crucifixion is for those that have killed and stolen property; the cutting off of limbs on opposite sides is for those that have stolen property but have not killed; while banishment is for those that pose a threat ? this was stated by Ibn ?Abb?s and is the opinion of al-Sh?fi??; the more sound of his al-Sh?fi??s two opinions is that crucifixion should be for three days after the death of the killer or it is also said shortly before he is killed; with banishment are included similar punishments such as imprisonment and the like. That mentioned requital is a degradation a humiliation for them in this world; and in the Hereafter theirs will be a great chastisement namely the chastisement of the Fire.

5:34 - Except for such warmongers and waylayers as repent before you overpower them; for know that God is Forgiving to them of what they have done Merciful to them. This proviso is expressed without any statement to the effect ?do not submit them to prescribed legal punishment? to point out that when such a person repents only God?s prescribed punishments hud?d ? and not those deriving from the rights of human beings ? are waived. This is how I see it. I do not know of any that have tackled this topic and God knows best. If then a person has killed and stolen property he should be killed and have his limbs cut off on opposite sides but not crucified ? this is the more sound of two opinions held by al-Sh?fi??. However his repentance is of no avail once he has been overpowered by the authorities ? this is also the more sound of two opinions held by him.

5:35 - O you who believe fear God fear His chastisement by being obedient to Him and seek the means to Him that obedience which brings you closer to Him and struggle in His way in order to elevate His religion; so that you might prosper triumph.

5:36 - Truly as for the disbelievers if they possessed definitely all that is in the earth and the like of it with it by which to ransom themselves from the chastisement of the Day of Resurrection it would not be accepted from them; theirs shall be a painful chastisement.

5:37 - They will desire they will wish to exit from the Fire but they will not exit from it; theirs shall be a lasting a perpetual chastisement.

5:38 - And the thieving male and the thieving female the definite article in both nouns relates to the subject sc. wa?lladh? saraqa wa?llat? saraqat ?And the male who thieves and the female who thieves?; because this clause resembles a conditional statement sc. ?if he thieves if she thieves? etc. the f?? has been included in the predicate fa?qta?? ?then cut off? cut off their hands that is the right hand of each of the two from the wristbone; it is explained in the Sunna that the amputation applies to the stealing of a quarter of a dinar and upwards and if the person were to re-offend the left foot should then be amputated from the ankle and then on subsequent re-offending the left hand is amputated followed by the right foot after which discretionary punishment is applied; as a requital jaz??an is in the accusative because it is a verbal noun for what they have earned and an exemplary punishment for both of them from God; God is Mighty His way will prevail Wise in His creation.

5:39 - But whoever repents after his evildoing refrains from theft and amends his actions God will relent to him. God is indeed Forgiving Merciful in expressing what has been stated. However the rights of the victim to have the penalty of amputation carried out and his property restored are not automatically forgone after repentance. In fact as is clarified in the Sunna only if he is pardoned before being taken to the Imam is the punishment of amputation waived and al-Sh?fi?? is of this opinion.

5:4 - They will ask you O Muhammad (s) about what food is made lawful for them. Say ?The good delicious things are made lawful for you; and the quarry of hunting creatures dogs wildcats or birds that catch food you have taught training them as hounds mukallib?n is a circumstantial qualifier derived from kallabtu al-kalba meaning ?I released the hound against the quarry? teaching them tu?allim?nahunna is a circumstantial qualifier referring to the subject of mukallib?n ?training them as hounds? in other words ?disciplining them? of what God has taught you of the art of hunting; so eat what they have caught for you even if they have killed it as long as they have not eaten any of it. This is in contrast to the untrained hunting creatures whose catch is not lawful for consumption the mark of these being trained hunting creatures is that they should return after they have been sent out that they can be curbed when cried at and that they can seize the quarry without eating of it; the minimum number of times by which this may be known is three. If they eat any of it then it cannot be counted as ?what they have caught? for their trainers and is consequently unlawful for consumption as reported in had?th in both of the Sah?hs of Bukh?r? and Muslim ? therein it is also mentioned that a catch made by an arrow over which God?s name is mentioned is equivalent in lawfulness to the catch of trained hunting creatures. And mention God?s name over it when you unleash it. And fear God. Indeed God is swift at the reckoning?.

5:40 - Do you not know the interrogative here is meant as an affirmative that to God belongs the kingdom of the heavens and the earth? He chastises him for whom He wills chastisement for and forgives him for whom He wills forgiveness and God has power over all things including chastising and forgiving.

5:41 - O Messenger let them not grieve you the actions of those who vie with one another in disbelief falling headlong into it in other words they who manifest it



## Tafsir al-Jalalayn (English)

at every opportunity of min here is explicative such as say with their mouths with their tongues bi-alsinatihim is semantically connected to q?l? ?such as say? ?We believe? but their hearts do not believe and these are the hypocrites; and from among those of Jewry there is a folk who listen to calumny fabricated by their rabbis listening acceptingly listening to you on behalf of some other folk from among the Jews who have not come to you these were the inhabitants of Khaybar among whom two married persons committed adultery but whom they did not want to stone. And so they dispatched men from Qurayza to ask the Prophet s about the ruling concerning the two; perverting words that are in the Torah such as the ?stoning? verse from their contexts the contexts in which God had placed them that is to say substituting them saying to the ones they dispatched ?If you are given this distorted ruling that is flogging which Muhammad (s) has pronounced for you as a ruling then take it accept it; but if you are not given it and he pronounces some other ruling for you then beware! of accepting it! Whomever God desires to try to lead astray you cannot avail him anything against God by preventing such a trial. Those are they whose hearts God did not desire to purify of unbelief for had He desired it you would have been able to do something for them; theirs shall be degradation in this world humiliation by being disgraced and subjected to the jizya and in the Hereafter theirs shall be a great chastisement.

5:42 - They are listeners to calumny and consumers of unlawful gain read suhut or suht that which is illicit such as bribes. If they come to you to judge between them then judge between them or turn away from them the second option given here was abrogated by His saying So judge between them to the end of the verse Q. 548. Therefore we Muslims are obliged to judge between them if they request arbitration before us ? and this is the more sound of al-Sh?fi???s two opinions. If their request for arbitration involves a Muslim however then we are obliged to judge according to the consensus of legal scholars and not just al-Sh?fi???; if you turn away from them they cannot harm you at all; and if you judge between them then judge justly between them; God loves the just those that judge fairly meaning that He will reward them.

5:43 - But how is it that they make you their judge when they have the Torah wherein is God?s judgement of stoning the interrogative here is for provoking amazement in other words they were not seeking thereby by making you their judge to discover the truth but a lighter punishment for them; and then they turn away and then they reject your ruling of stoning which accords with what is in their Scripture after that request to you for arbitration? Such are not believers.

5:44 - Surely We revealed the Torah wherein is guidance from error and light that is an exposition of the rulings by which the prophets from the Children of Israel who had submitted who had been compliant before God judged for those of Jewry as did the rabbis the scholars among them and the priests the jurists according to because of that which they were bidden to observe that which was entrusted to them that is to say that which God bid them to observe of God?s Scripture lest they change it and were witnesses to its truth. So do not fear men O Jews in disclosing what you have pertaining to the descriptions of Muhammad (s) the ?stoning? verse and otherwise; but fear Me when you conceal it; and do not sell do not exchange My signs for a small price of this world which you take in return for concealing them. Whoever does not judge according to what God has revealed ? such are the disbelievers in it.

5:45 - And therein in the Torah We prescribed We made obligatory for them that a life be slain in return for a life if it has slain one; and an eye should be gouged out for an eye and a nose is to be cut off for a nose and an ear is to be amputated for an ear and a tooth should be pulled out for a tooth a variant reading has the last four nouns in the nominative; and for wounds read wa?l-jur?hu or wa?l-jur?ha retaliation that is the person is entitled to retaliate if this is feasible as in the case of a hand or a leg; but in cases where one is not able to retaliate this is left to arbitration. Although this stipulation was prescribed for them it is established in our Law; but whoever forgoes it that is retaliation out of charity able to restrain himself then that shall be an expiation for him of what he has done of other sins. Whoever does not judge according to what God has revealed in the matter of retaliation and otherwise those are the evildoers.

5:46 - And We caused Jesus son of Mary to follow in their that is the prophets? footsteps confirming the Torah before him; and We gave to him the Gospel wherein is guidance from error and light an exposition of the rulings confirming musaddiqan is a circumstantial qualifier the Torah before it the rulings contained therein and as a guidance and an admonition to the God-fearing.

5:47 - We said So let the People of the Gospel judge according to what God has revealed therein of rulings a variant reading of wa?l-yahkum ?let them judge? is wa-li-yahkuma making it a supplement to that which is governed by the previous verb ?tayn?hu ?We gave to him?. Whoever does not judge according to what God has revealed ? those are the wicked.

5:48 - And We have revealed to you O Muhammad (s) the Book the Qur??n with the truth bi?l-haqq is semantically connected to anzaln? ?We have revealed? confirming the Book that was before it and watching over it testifying to it ? the ?Book? means the Scriptures. So judge between them between the People of the Scripture if they take their cases before you according to what God has revealed to you and do not follow their whims deviating away from the truth that has come to you. To every one of you O communities We have appointed a divine law and a way a clear path in religion for them to proceed along. If God had willed He would have made you one community following one Law but He separated you one from the other that He may try you in what He has given to you of the differing Laws in order to see who among you is obedient and who is disobedient. So vie with one another in good works strive hastily thereunto; to God you shall all return through resurrection and He will then inform you of that in which you differed in the matter of religion and requite each of you according to his deeds.

5:49 - And judge between them according to what God has revealed and do not follow their whims and beware of them lest they seduce you lest they lead you astray from part of what God has revealed to you. But if they turn away from the judgement revealed and desire some other then know that God desires to smite them with punishment in this world for some of their sins those which they have committed among them their turning away and that He desires to requite them for all of their sins in the Hereafter; surely many of mankind are wicked.

5:5 - Today the good the delicious things are permitted to you and the food of those who were given the Scripture that is animals slaughtered by the Jews and

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Christians is permitted to you and permitted to them is your food. Likewise the believing free married women and the married women of those who were given the Scripture before you are permitted to you for marriage if you give them their wages their dowries in wedlock in marriage and not illicitly fornicating overtly with them or taking them as lovers so as to fornicate with them secretly. Whoever disbelieves in faith that is whose apostatises his prior good work has indeed failed and so it counts for nothing and he will not be rewarded for it and in the Hereafter he shall be among the losers if he dies in this state of unbelief.

5:50 - Do they desire yabgh?n is also read tabgh?n do you desire?? do they seek the judgement of paganism through their deceit and deviation when they turn away? this is an interrogative meant as a disavowal. Yet who that is no one is better in judgement than God for a people knowing Him with certainty? These people are singled out for mention because they are the ones who reflect.

5:51 - O you who believe do not take Jews and Christians as patrons affiliating with them or showing them affection; they are patrons of each other being united in disbelief. Whoever amongst you affiliates with them he is one of them counted with them. God does not guide the folk who do wrong by affiliating with disbelievers.

5:52 - And you see those in whose hearts is sickness weakness of faith the like of ?Abd All?h b. Ubayy the hypocrite; vying with one another for them to affiliate with them saying as an excuse for this ?We fear lest we suffer a turn of fortune? which time will bring round against us such as drought or defeat and that if Muhammad?s affair should come to nothing they will cease to supply us with provisions. God exalted be He says But it may be that God will bring victory by assisting His Prophet and making His religion prevail; or some commandment from Him that will reveal the secrets of the hypocrites disgracing them; and then they will end up for what they kept secret within themselves in the way of doubt and affiliating with disbelievers remorseful.

5:53 - And they say read wa-yaq?lu or just yaq?lu to indicate a new independent sentence; or wa-yaq?la as a supplement to what follows those who believe to one another in amazement when their secrets are revealed ?Are these the ones who swore by God their most earnest oaths making the utmost effort thereby to swear that they were surely with you? in religion. God exalted be He says Their good works have failed are invalid; and they have become they have ended up as the losers? in this world through ignominy and in the Hereafter through their punishment.

5:54 - O you who believe whoever of you apostatises read either yartadid with separation of the two d?l letters or yartadd with assimilation of one of the d?l letters with the other turns back from his religion to disbelief ? this is a notification of what God knew would happen for some of them apostatised upon the death of the Prophet s ? God will assuredly bring in their place a people whom He loves and who love Him the Prophet s said ?They are people like him? and he pointed to Ab? M?s? al-Ash?ar? as reported by al-H?kim al-Nays?b?r? in his Sah?h; humble sympathetic towards believers stern severe towards disbelievers struggling in the way of God and fearing not the reproach of any reproacher therein in the way that the hypocrites fear the reproach of the disbelievers. That description mentioned is God?s bounty; He gives it to whom He will; and God is Embracing of abundant bounty Knowing of those who deserve it.

5:55 - When ?Abd All?h Ibn Sal?m said ?O Messenger of God our people have shunned us? the following was revealed Your patron is God only and His Messenger and the believers who establish prayer and pay the alms bowing down humble or performing voluntary prayers.

5:56 - Whoever affiliates to God and His Messenger and the believers He will help them and assist them; for verily the party of God they are the victors because of His assistance to them He has made this hizb All?h ?the party of God? to fall in the place of an implied fa-innahum ?for verily they? as an explication since they belong to His party that is they His followers.

5:57 - O you who believe do not take as patrons those who take your religion in mockery as something to be mocked and as a game from among min is explicative those who were given the Scripture before you and from among the disbelievers read al-kuff?ri or al-kuff?ra the idolaters ? and fear God by refraining from affiliating with them if you are believers if you are truthful in your faith.

5:58 - And those who when you make the call to prayer take it that is the prayer in mockery and as a game mocking it and laughing at it among themselves; that mocking attitude is because they are a people who do not understand.

5:59 - The following was revealed when the Jews said to the Prophet s ?Whom among the messengers do you believe in?? and he replied in God and in that which has been revealed to us Q. 2136 and when he mentioned Jesus they said ?We know of no religion worse than yours!? Say ?O People of the Scripture do you spite do you repudiate us for any other cause than that we believe in God and what has been revealed to us and what was revealed to the prophets before and that most of you are wicked?? wa-anna aktharakum f?siq?n is a supplement to an ?mann? ?that we believe? that is to say ?What you repudiate in fact is our faith and your opposition to it in refusing to accept it ? a refusal which is described as ?wickedness? this wickedness itself being the necessary consequence of such a refusal ? but in fact this faith of ours is not something to be repudiated?.

5:6 - O you who believe when you stand up that is when you intend to go to pray and you are in a state of ritual impurity wash your faces and your hands up to the elbows that is including them the elbows as is clarified in the Sunna; and wipe your heads the b?? in bi-ru??sikum is for ?adherence? that is to say wipe over the head adhering the hand closely without excessive water pouring over; the noun ra?s ?head? is generic and so the minimum required to fulfil the stipulation is acceptable which is the wiping of some of the hair as al-Sh?fi?? asserts; and your feet read wa-arjulakum in the accusative as a supplement to ayd?yakum; or wa-arjulikum in the genitive because of its adjacency to the genitive bi-ru??sikum up to the ankles that is including them the ankles as is clarified in the Sunna and they are the two protruding bones at the juncture of the legs and the feet. The interposing of the wiping of the head between the mention of the hands and the feet which are washed is intended to show the requirement of a specific order during the purification of these limbs as al-Sh?fi?? asserts. In addition the

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requirement of making intention niyya in this ablution as in the other rituals of worship is taken from the Sunna. If you are defiled purify wash yourselves; but if you are sick with an illness made worse by water or on a journey travelling or if any of you comes from the privy that is if he has defecated or you have touched women as mentioned already in the verse in s<sup>rat</sup> al-Nis<sup>??</sup> Q. 443 and you cannot find water having made the effort to look for it then head for seek wholesome dust that is clean earth and wipe your faces and your hands including the elbows with it using two strikes the b<sup>??</sup> of bi-wuj<sup>hikum</sup> <sup>your faces?</sup> denotes <sup>adherence?</sup>; it is explained in the Sunna that the requirement here is for the wiping to encompass the whole of these two parts. God does not desire to make any hardship for you any constraint in the obligations He has imposed on you with regard to ablution washing and purification with dust; but He desires to purify you of filth and sins and that He may perfect His grace upon you through Islam by explaining the laws of the religion; so that you might give thanks for His graces.

5:60 - Say <sup>Shall I tell you shall I inform you of what is worse than the followers of that about which you are spiteful by way of reward requital from God?</sup> They are those whom God has cursed whom He has removed from His mercy and with whom He is wroth and some of whom He has turned into apes and swine by transformation and those who worship the false deity Satan by obeying him the particle minhum <sup>some of whom?</sup> takes into account the potentially plural import of the particle min <sup>those whom?</sup> and in what precedes minhum <sup>some of whom?</sup> the singular form of min is taken into account; a variant reading has <sup>abuda al-t<sup>gh</sup>?</sup> as the genitive of an annexation <sup>abud</sup> being a variant plural of <sup>abd</sup>; the accusative ending of <sup>abuda</sup> is because the clause is a supplement to al-qirada <sup>apes?</sup> and these were the Jews. They are worse situated mak<sup>nan</sup> is for specification for their abode shall be the Fire and further astray from the even way? from the path of truth al-saw<sup>??</sup> originally means al-wasat <sup>middle?</sup>; the use of sharrun <sup>worse?</sup> and adallu <sup>further astray?</sup> is intended to counter their saying <sup>We know of no religion worse sharrun than yours?</sup>.

5:61 - When they the hypocrites from among the Jews come to you they say <sup>We believe?</sup>; but they have entered unto you ensconced in disbelief and so they have departed from you ensconced in it and they have not believed. And God knows very well what they were hiding of hypocrisy.

5:62 - And you see many of them namely the Jews vying falling headlong in sin in calumny and enmity wrongdoing and their consuming of unlawful gain what is illicit like bribes; evil is that deed of theirs which they have been committing.

5:63 - Why do the rabbis and the priests among them not forbid them from uttering sin calumny and consuming unlawful gain? Evil is what they have been doing in refraining from forbidding them.

5:64 - The Jews said when their circumstances became straitened on account of their denial of the Prophet s after having been the wealthiest of people <sup>God's hand is fettered?</sup> withholding the sending forth of provision upon us ? this was their metaphor for niggardliness ? may God be exalted above this. God exalted be He says Fettered be withheld be their hands from the performance of good deeds as an invocation against them; and they are cursed for what they have said. Nay but His hands are extended out wide ? a hyperbole for the attribute of generosity ? the use of yad<sup>?</sup> the dual for yad <sup>hand?</sup> is intended to imply abundance since the utmost that an affluent person can give freely of his wealth is when he gives it with both hands. He expends how He will in giving abundantly or straitening and there can be no objection to this. And what has been revealed to you from your Lord of the Qur<sup>??n</sup> will surely increase many of them in insolence and disbelief because of their very disbelief in it; and We have cast between them enmity and hatred until the Day of Resurrection and so every sect among them is opposed to the other. Every time they light the fires of war that is for war against the Prophet s God extinguishes them that is every time they desire it war He repels them. And they hasten about the earth in corruption that is they hasten about corrupting through acts of disobedience and God does not love corrupters meaning that He will punish them.

5:65 - But had the People of the Scripture believed in Muhammad (s) and feared unbelief We would have absolved them of their evil deeds and We would admitted them to Gardens of Bliss.

5:66 - And had they observed the Torah and the Gospel by implementing what is in them including believing in the Prophet s and what was revealed to them of scriptures from their Lord they would surely have received nourishment from above them and from beneath their feet by their being given provision in abundance with it pouring forth from every place. Some of them a group among them are a just community implementing it the Torah and they are the ones who believed in the Prophet s the likes of <sup>Abd All<sup>h</sup> b. Sal<sup>m</sup></sup> and his companions; but many of them ? evil is that thing which they do.

5:67 - O Messenger make known all of that which has been revealed to you from your Lord and do not conceal any of it out of fear that you may suffer some harm; for if you do not that is if you do not make known all of what has been revealed to you you will not have conveyed His Message ris<sup>latahu</sup> or read plural ris<sup>l<sup>tihi</sup></sup> <sup>His Messages?</sup> since to conceal some of it is to conceal it all. God will protect you from people who may try to kill you. The Prophet s used to have guards up until the time that this verse was revealed then he said <sup>Depart for God protects me now?</sup> as reported by al-H<sup>kim</sup>. God does not guide the unbelieving folk.

5:68 - Say <sup>O People of the Scripture you have no basis in religion on which to rely until you observe the Torah and the Gospel and what was revealed to you from your Lord?</sup> by implementing what is therein including believing in me Muhammad (s). And what has been revealed to you from your Lord of the Qur<sup>??n</sup> will surely increase many of them in insolence and disbelief because of their disbelief in it; so do not grieve for the disbelieving folk if they do not believe in you in other words do not be concerned with them.

5:69 - Surely those who believe and those of Jewry this constitutes the subject of the clause namely the Jews and the Sabaeans a sect among them and the Christians and what follows substitutes for the above subject whoever of them believes in God and the Last Day and behaves righteously ? no fear shall befall them neither shall they grieve in the Hereafter this fa-l<sup>?</sup> khawfun <sup>alayhim wa-l<sup>?</sup> hum yahzan<sup>n</sup></sup> <sup>no fear shall befall them neither shall they grieve?</sup> is the predicate of the subject and also indicates the predicate of the clause beginning with inna <sup>surely?</sup>.

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5:7 - And remember God's grace upon you through Islam and His covenant His pledge which He made He bound with you when you said to the Prophet s upon pledging allegiance to him ?We hear and we obey? all that you command and forbid of what we love and what we despise. And fear God in His covenant lest you break it. Surely God knows what is in the breasts that is what is in the hearts of people all the more reason for Him to have knowledge of other things.

5:70 - And We made a covenant with the Children of Israel to believe in God and His messengers and We sent messengers to them. Every time a messenger came to them from among them with what their souls did not desire in the way of truth they denied it; some of them they denied and some of them they slay such as Zachariah and John the use of the present tense yaqtulun ?they slay? instead of the perfect tense qatala is to narrate past events as if in the present and to conclude in harmony with the end-rhyme of the verses.

5:71 - And they thought they presumed that there would be no read as an l? tak?nu where an has been softened; or read an l? tak?na where it an requires a following subjunctive that is to say ?that there would not befall them? trial a punishment against them for their denial of the messengers and their slaying of them; and so they were wilfully blind to the truth and could not see it and deaf unable to hear it. Then God relented to them when they repented then they were wilfully blind and deaf a second time many of them kath?run minhum substitutes for the third person ?they?; and God sees what they do and will requite them for it.

5:72 - They indeed are disbelievers those who say ?Indeed God is the Messiah son of Mary? a similar verse has preceded Q. 517. For the Messiah said to them ?O Children of Israel worship God my Lord and your Lord for I am a servant and not a god. Verily he who associates anything with God in worship for him God has made Paradise forbidden He has forbidden him admittance to it and his abode shall be the Fire; and for wrongdoers wa-m? li?-z?lim?na min the min is extra there shall be no helpers? to guard them against the chastisement of God.

5:73 - They are indeed disbelievers those who say ?God is the third of three? gods that is He is one of them the other two being Jesus and his mother and they who claim this are a Christian sect; when there is no god but the One God. If they do not desist from what they say when they declare a trinity and profess His Oneness those of them who disbelieve that is those who are fixed upon unbelief shall suffer a painful chastisement namely the Fire.

5:74 - Will they not turn in repentance to God and seek His forgiveness? for what they say the interrogative is intended as a rebuke; God is Forgiving to the one who repents Merciful to him.

5:75 - The Messiah son of Mary was only a messenger; messengers passed away before him and so he passed away like them for he is not a god as they claim otherwise he would not have passed away; his mother was a truthful woman sidd?qa means extremely truthful; they both used to eat food like all other human beings and one who is such cannot be a god because of his compound being and fallible nature and because of the impurities such as urine and excrement that he produces. Behold in amazement how We make the signs of Our Oneness clear to them then behold how they are turned away! how they are turned away from the truth despite the proof being established.

5:76 - Say ?Do you worship besides God that is other than Him what cannot hurt or profit you? God is the Hearer of your sayings the Knower? of your circumstances the interrogative is meant as a disavowal.

5:77 - Say ?O People of the Scripture Jews and Christians do not go to extremes do not overstep the bounds in your religion other than those extremes of truth neither lowering nor elevating Jesus above his proper place and do not follow the whims of a people who went astray formerly on account of their extremism ? these were their forefathers ? and have led many other people astray and strayed from the even way? from the path of truth al-saw?? originally means ?middle?.

5:78 - Cursed were the disbelievers of the Children of Israel by the tongue of David when he invoked God against them and they were transformed into apes ? these were the people of Eilat ? and by Jesus son of Mary when he invoked God against them and they were transformed into pigs ? they were the ones who ate at the Table cf. Q. 5115 below ? that cursing was because of their disobedience and their transgression.

5:79 - They did not prevent one another that is one would not forbid the other from committing again any indecency that they committed; verily evil was what they used to do verily evil was this deed of theirs.

5:8 - O you who believe be upright before God in fulfilling what is His due witnesses in equity in justice. Let not hatred of a people namely the disbelievers cause you not to be just and to harm them on account of their enmity; be just towards both friend and foe that justice is nearer to God-fearing. And fear God; surely God is aware of what you do and will requite you for it.

5:80 - You O Muhammad (s) see many of them affiliating with those who disbelieve from among the Meccans out of spite for you. Evil is that in the way of deeds which their souls have offered on their behalf for the day of their inevitable return such that God is wroth with them and in the chastisement they shall abide.

5:81 - Yet had they believed in God and the Prophet Muhammad (s) and what has been revealed to him they would not have affiliated with them namely with the disbelievers; but many of them are wicked rebellious against faith.

5:82 - You O Muhammad (s) will truly find the most hostile of people to those who believe to be the Jews and the idolaters of Mecca because of the intensity of their disbelief ignorance and utter preoccupation with following whims; and you will truly find the nearest of them in love to those who believe to be those who say ?Verily we are Christians?; that nearness of theirs in love to the believers is because some of them are priests scholars and monks devout worshippers and because they are not disdainful of following the truth as the Jews and the Meccans are.

5:83 - This verse was revealed when the Negus's delegation from Abyssinia came to him s when the Prophet s recited s?rat Y? S?n they cried and submitted to

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Islam saying ?How similar this is to what used to be revealed to Jesus! God exalted be He says And when they hear what has been revealed to the Messenger of the Qur??n you see their eyes overflow with tears because of what they recognise of the truth. They say ?Our Lord we believe we accept the truth of your Prophet and your Book so inscribe us among the witnesses those who affirm their acceptance of the truth.

5:84 - And in response to those Jews who reviled them for their Islam they would say why should we not believe in God and what has come to us of the truth the Qur??n that is to say there is nothing to prevent us from faith when its prerequisites are present; and hope natma?u is a supplement to nu?minu ?we believe? that our Lord should admit us with the righteous people?? the believers into Paradise?

5:85 - God exalted be He says So God has rewarded them for what they have said with Gardens underneath which rivers flow wherein they will abide; that is the requital of those who are virtuous by believing.

5:86 - But those who disbelieve and deny Our signs ? they are the inhabitants of Hell-fire.

5:87 - When a number of Companions resolved to practise fasting and night vigil continuously and to abstain from women perfume consumption of meat and sleeping on beds the following was revealed O you who believe do not forbid the good things that God has made lawful for you and do not transgress do not exceed God?s command; God does not love transgressors.

5:88 - And eat of the lawful and good food which God has provided you hal?lan tayyiban ?lawful and good food? is the direct object and the preceding genitive construction mimma? ?of ? which? is a circumstantial qualifier connected to the former; and fear God in Whom you are believers.

5:89 - God will not take you to task for a slip contained in your oaths which is what the tongue utters spontaneously without intending to swear an oath such as when one says ?No by God? or ?Yes by God?; but He will take you to task for that to which you have pledged read ?aqadtum ?aqqadtum or ??qadtum oaths where you have sworn an oath intentionally; the expiation thereof of the oath if you break it is the feeding of ten of the needy for each needy person one mudd measure of the midmost food from which you feed your families that is the closest or the principal food you consume neither better nor worse; or the clothing of them with what may be properly called clothes such as a shirt a turban or a loin cloth ? it is not sufficient that these items mentioned be given only to one needy person according to al-Sh?fi??; or the setting free of a believing slave as applies in the expiation for slaying or repudiation through zih?r interpreting the general stipulation in a restricted sense; and whoever does not find the means for any one of the expiations mentioned then the fasting of three days as an expiation for him ? as it appears in this verse it is not obligatory to follow the above sequence of alternatives when making an expiation and this is the opinion of al-Sh?fi??. That which is mentioned is the expiation of your oaths if you have sworn and have broken them; but keep your oaths do not break them unless it be for a righteous deed or setting right between people as stated in the verse of s?rat al-Baqara Q. 225. So in the same way that He has explained to you what has been mentioned God makes clear to you His signs so that you might be thankful to Him for this.

5:9 - God has promised those who believe and perform righteous deeds an excellent promise they shall have forgiveness and a great wage that is Paradise.

5:90 - O you who believe verily wine that intoxicates and overcomes the mind and games of chance gambling and idols and divinatory arrows are an abomination an evil deemed vile of Satan?s work which he adorns; so avoid it this abomination consisting of the things mentioned do not do it; so that you might prosper.

5:91 - Satan desires only to precipitate enmity and hatred between you through wine and games of chance when you partake of them because of the evil and discord that result therefrom; and to bar you by your being preoccupied with them from the remembrance of God and from prayer ? He has specifically mentioned it prayer so as to magnify it. So will you then desist? from partaking of them? In other words Desist!

5:92 - And obey God and obey the Messenger and beware of disobedient acts; but if you turn away from obedience then know that Our Messenger?s duty is only to proclaim plainly to convey clearly the Message ? your requital falls on Us.

5:93 - Those who believe and perform righteous deeds are not at fault in what they may have consumed of wine and indulged in of gambling before the prohibition so long as they fear the forbidden things and believed and performed righteous deeds and then were God-fearing and believed and then adhered to fear of God and belief and then were God-fearing and virtuous in deeds; God loves the virtuous meaning that He will reward them.

5:94 - O you who believe God will surely try you He will surely test you with some game which He releases to you the smaller of which will be caught by your hands and the larger of which by your lances this was in the plain of al-Hudaybiyya; while they were in the state of pilgrimage inviolability beasts and birds would flock to their caravans; so that God may know through knowledge outwardly manifested who fears Him in the Unseen bi?l-ghayb is a circumstantial qualifier in other words while He is absent to the eyes one who does not see Him but nonetheless avoids hunting game. Whoever transgresses thereafter after that prohibition against it and hunts his shall be a painful chastisement.

5:95 - O you who believe do not slay game while you are in the state of pilgrimage inviolability for the hajj or the ?umra; whoever of you slays it wilfully then the compensation shall be read fa-jaz??un ?then the compensation shall be? followed by a nominative mithlu ?the like of? that is to say a compensation is incumbent on him and that is the equivalent of what he has slain of flocks in other words a similar creature a variant reading has an annexation construction for jaz?? ?compensation? sc. fa-jaz??u mithli ?then the compensation of? to be judged that is the equivalent is to be judged by two just men among you both possessing astuteness with which they are able to identify the nearest animal in equivalence to it the slain animal. Ibn ?Abb?s ?Umar and ?Al? may God be pleased with them all adjudged a beast of sacrifice as redemption for an ostrich slain; Ibn ?Abb?s and Ab? ?Ubayda adjudged a cow as redemption for wildebeest or wild ass; ?Abd All?h Ibn ?Umar and ?Abd al-Rahm?n Ibn ?Awf a sheep for a gazelle and as Ibn ?Abb?s ?Umar and others did a sheep also as a redemption for slaying pigeons

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because they pigeons resemble these sheep in taking scoops of water when drinking; an offering hadyan is a circumstantial qualifier referring to jaz?? compensation? to reach the Ka?ba that is to be taken into the Sanctuary sacrificed there and given as a voluntary offering to its needy residents and it cannot be sacrificed wherever else it may be b?ligha l-ka?ba ?to reach the Ka?ba? is in the accusative because it is an adjectival qualification of what precedes even if it stands as an annexation since such an annexation is only morphological and not valid as a grammatical characterisation; if there is no equivalent beast of flock for the game slain as in the case of a small bird or locusts then the person is obliged to compensate with equivalent value. Or it is incumbent on him to make an expiation other than compensation and if he should find the means then this expiation is food for the poor food to be taken from the principal food of the town equivalent to the value of the compensation being one mudd measure for each poor person a variant reading has kaff?ra ?expiation? in an annexation with the following noun sc.

5:96 - Permitted to you O people be you in pilgrimage inviolability or not is the game of the sea for consumption and it is what can only live in the sea such as fish but not what is able to live both in the sea and on land such as crabs; and food from it what it casts out that is dead is a provision for you for you to consume and for the wayfarers the travellers among you to take as their provisions; but forbidden to you is the hunting of game on the land and this consists of those edible beasts that live on it; do not hunt them so long as you remain in pilgrimage inviolability if it is caught by one not in pilgrimage inviolability then it is permissible for a person in pilgrimage inviolability to consume it as is clarified in the Sunna; and fear God to whom you shall be gathered.

5:97 - God has appointed the Ka?ba the Sacred inviolable House as an enduring institution for mankind an institution by which their religious affair is sustained through pilgrimage to it as is their this-worldly affair on account of the security guaranteed for those who enter it and the fact that they are not interfered with and because all manner of fruits are brought to it a variant reading for qiy?man has qiyaman ?always standing? as the verbal noun from 1st form q?ma ?to remain standing? without defectiveness of the middle radical; and the sacred month meaning the sacred months of Dh??l-Qa?da Dh??l-Hijja Muharram and Rajab instituted for them to be secure from fighting during them; the offering and the garlands instituted for their owner so that he does not suffer any interference; that mentioned appointment is so that you may know that God knows all that is in the heavens and in the earth and that God has knowledge of all things thus that appointing of His in order to secure benefits for you and to ward off harm from you before such things came to pass testifies to His knowledge of all that is in existence and all that will be.

5:98 - Know that God is severe in punishment of His enemies and that God is Forgiving to His friends Merciful to them.

5:99 - The duty of the Messenger is only to convey the Message to you; and God knows what you reveal what deeds you manifest and what you hide and what of these you conceal and He will requite you for it.

## Surah 6

6:1 - Praise which means to describe in beautiful terms be ever established to God is this meant to be informative so that one believes in it? Or is it meant as a eulogy or both? These are three possibilities the most likely of which is the last as the Shaykh Jal?l al-D??n al-Mahall? states in his commentary on s?rat al-Kahf Q. 181; Who created the heavens and the earth ? He singles out these two for mention because for the observer they constitute the most awesome visible creation; and He appointed He created darknesses and light that is every darkness zulma and every light the use of the plural only in the case of the former is because it darkness has many causes; and this is one of the proofs of His Oneness; then those who disbelieve despite the existence of this proof ascribe equals to their Lord they worship others equally.

6:10 - And messengers were indeed mocked before you ? this is meant as a consolation for the Prophet s ? but those who scoffed at them were encompassed by that which they mocked namely by the punishment sent down on them those who mock you will be encompassed likewise.

6:100 - Yet they ascribe to God li?L?hi the indirect object as associates shurak??a the direct object which is substituted by the following al-jinn the jinn since they obey them by worshipping graven images even though He created them so how can they be associates? And they falsely impute to Him read kharaq? or kharraq? that is they invent sons and daughters without any knowledge saying Ezra ?Uzayr is the son of God and the angels are the daughters of God. Glory be to Him ? an affirmation of His transcendence ? and exalted be He above what they describe! of Him having a child.

6:101 - He is the Originator of the heavens and the earth which He originated uniquely without precedent; how should He have a son when He has no consort spouse and He created everything that was meant to be created and He has knowledge of all things?

6:102 - That then is God your Lord. There is no god but Him the Creator of all things. So worship Him affirm His Oneness. And He is Guardian over He is Keeper of all things.

6:103 - Vision cannot attain Him that is they the eyes cannot see Him ? this is a denial that applies in particular circumstances since it is accepted that the believer will see Him in the Hereafter as indicated by God?s words On that Day faces shall be radiant gazing upon their Lord Q. 7522f. and by the had?th of the two Shaykhs Bukh?r? and Muslim ?Verily you shall see your Lord as clearly as you see the full moon at night? ? and it is also said to mean that it vision cannot encompass Him; but He attains all vision that is to say He perceives them whereas they cannot perceive Him; it is not possible in the case of anyone other than Him to attain all vision while it vision cannot attain Him or encompass Him in knowledge. And He is the Subtle in dealing with His friends the Aware of them.

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6:104 - Say O Muhammad (s) to them Clear proofs have come to you from your Lord; whoever perceives them and believes then it is for his own good that he has perceived them since the reward resulting from his perception will be his; and whoever is blind to them and goes astray then it the evil consequence of his being astray will be to his own hurt. And I am not a keeper a watcher over you of your deeds I am but a warner.

6:105 - And so in the same way that We have explained what has been mentioned We dispense We elucidate the signs that they might take heed and that they the disbelievers may say at the end of this ?You have studied with someone? that you have consulted with d?rasta the People of the Scripture or that you have studied darasta variant reading the scriptures of past peoples and brought this Qur??n therefrom; and that We may make it clear for a people who have knowledge.

6:106 - Follow what has been revealed to you from your Lord namely the Qur??n. There is no god but Him; and turn away from the idolaters.

6:107 - Had God willed they would not have been idolaters; and We have not set you as a keeper over them a watcher so that you might then requite them for their deeds; nor are you a guardian over them so that you might be able to coerce them to faith ? this was revealed before the command to fight them.

6:108 - Do not revile those whom they call upon besides God namely the idols lest they then revile God out of spite out of aggression and wrongfully through ignorance that is through their ignorance of God. So in the same way that We have adorned for these that which they practise We have adorned for every community their good and evil deeds and they commit them; then to their Lord they shall return in the Hereafter and He will tell them what they used to do and requite them for it.

6:109 - They that is the disbelievers of Mecca have sworn by God the most earnest oaths that if there came to them a sign of what they requested they will believe in it. Say to them ?Signs are only with God? and He sends them down as and when He wills; I am but a warner. But what will make you realise? how would you know if they have believed if these signs did come to them? In other words you would not know this; truly when they come they will not believe because of what I already know a variant reading for l? yu?min?na ?they will not believe? has l? tu?min?na ?you will not believe? making the address to the disbelievers; another variant reading has annah? instead of innah? ?that truly? as meaning la?alla ?that perhaps? or as governed by the preceding clause la?in j??athum ?yatun ?if there came to them a sign?.

6:11 - Say to them ?Travel in the land and see the nature of the consequence for the deniers? of the messengers how they were destroyed through chastisement; perhaps they will take heed.

6:110 - And We shall confound their hearts We shall turn their hearts away from the truth so that they cannot understand it and their eyes away from it so that they do not see it and thus do not believe; just as they did not believe in it that is in the verses that have been revealed the first time; and We shall leave them in their insolence in their misguidance wandering blindly hesitating perplexed.

6:111 - And if We had sent down the angels to them and the dead had spoken with them as they have requested and We had gathered against them all things in droves read qubulan plural of qab?l meaning ?throng upon throng? or read qibalan meaning ?before their very eyes? and they were witness to your truthfulness yet they would not have believed as God already knows unless God willed that they believe and they did; but most of them are ignorant of this.

6:112 - And so We have appointed to every Prophet an enemy just as We have appointed these your enemies and this ?ad?wwan ?an enemy? is substituted by the following shay?t?n ?devils? devils the rebels of mankind and jinn who inspire whisper fine speech to each other the falsehood that is disguised as such fine speech in delusion that is in order to delude them; yet had your Lord willed they would never have done it that mutual inspiration. So leave them let the disbelievers be with what they fabricate of disbelief and otherwise of what has been adorned for them ? this was revealed before the command to fight them.

6:113 - And that the hearts of those who do not believe in the Hereafter may incline to it wa-li-tasgh? is a supplement to the above ghur?ran ?in delusion? that is to that fine speech and that they may be pleased with it and that they may acquire earn what they are acquiring of sins and be punished for it.

6:114 - The following was revealed when they asked the Prophet s to appoint an arbiter between him and themselves. Say Shall I seek demand other than God as a judge an arbiter between you and me when it is He Who revealed to you the Book the Qur??n clearly explained? wherein truth is distinguished from falsehood. Those to whom We have given the Scripture the Torah the likes of ?Abd All?h b. Sal?m and his companions know that it is revealed read munzal or munazzal from your Lord in truth; so do not be of the waverers the doubters regarding it this is intended to affirm to the disbelievers that it is the truth.

6:115 - Perfected is the word of your Lord in the way of rulings and appointed terms in truthfulness and justice sidqan wa-?adlan is for specification; none can change His words either by contravening His rulings or evading His appointed terms. He is the Hearing of what is said the Knowing of what is done.

6:116 - If you obey most of those on earth that is the disbelievers they will lead you astray from the way of God from His religion; they follow only supposition when they dispute with you concerning the status of carrion saying ?What God has killed is more worthy of your consumption than what you kill yourselves!; they are merely guessing speaking falsehood in this matter.

6:117 - Your Lord knows best those who stray from His way and He knows well the rightly guided and will requite both of them.

6:118 - So eat from that over which God?s Name has been invoked that is that which has been sacrificed to His Name if you believe in His signs.

6:119 - What is wrong with you that you do not eat from that over which God?s Name has been invoked of sacrifices when He has detailed for both verbs read the passive fassila ?it has been detailed? and hurrima ?that which has been forbidden? or the active fassala ?He has detailed? and harrama ?what He has forbidden? for you what He has forbidden in the verse Forbidden to you is carrion ? Q. 53 except that to which you are compelled? thereof which is also lawful for you. The

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meaning is there is nothing to prevent you from eating what has been mentioned for He has explained to you what is forbidden for consumption and that over which God's Name has been invoked is not among these forbidden things. But truly many are led astray read *la-yadillu*? many are led astray? or *la-yudillu*? no? many lead others astray? by their whims by what their own selves fancy in the way of permitting the consumption of carrion and otherwise without any knowledge with which to support their claims. Truly your Lord knows the transgressors those who overstep the bounds of what is lawful into what is unlawful.

6:12 - Say ?To whom belongs what is in the heavens and in the earth?? Say ?To God for even if they do not say this there is no other response. He has prescribed He has decreed for Himself mercy as a bounty from Him ? this is a gentle summoning of them to the faith. He will surely gather you together on the Day of Resurrection of which there is no doubt no uncertainty in order to requite you for your deeds. Those who have forfeited their own souls this is the subject ? by exposing them to the chastisement ? they do not believe this is the predicate.

6:120 - And forsake leave outward aspect of sin and its inward aspect that is what is overt of it and what is secret ? it is said that ?sin? here means fornication or it is said any act of disobedience; surely those who earn sin shall be requited in the Hereafter for what they used to perpetrate what they used to earn.

6:121 - And do not eat from that over which God's Name has not been invoked where it has died or been sacrificed to other than His Name ? otherwise what a Muslim sacrifices and does not invoke God's Name over whether intentionally or forgetfully is lawful as was stated by Ibn ?Abb?s and this is the opinion of al-Sh?fi?? verily it the eating thereof is wickedness a contravention of what is lawful. And truly the devils inspire whisper to their friends the disbelievers to dispute with you in deeming carrion lawful; and if you obey them in this matter you are truly idolaters.

6:122 - The following was revealed regarding Ab? Jahl and others Why is he who was dead through unbelief and We gave him life through guidance and appointed for him a light by which to walk among people distinguishing thereby the truth from falsehood ? this light being faith ? as him whose likeness *ka-man mathaluhu* *mathal* ?likeness? is extra; in other words read *ka-man huwa* ?as him who? is in darkness whence he cannot emerge? ? and this is the disbeliever ? No! So in the same way that faith has been adorned for believers what the disbelievers have been doing in the way of disbelief and acts of disobedience has been adorned for them.

6:123 - And thus in the same way that We have made the wicked folk of Mecca its leaders We have made in every city its sinners great ones that they may plot therein to impede the faith; but they plot only against themselves because the evil consequences thereof will befall them though they do not perceive this.

6:124 - And when a sign of the truth of the Prophet s comes to them the people of Mecca they say ?We will not believe in him until we are given the like of what God's messengers were given? in the way of a message and inspiration to us because we are wealthier and more senior in years. God exalted be He says God knows best where to place His Message read plural *ris?l*?tihi ?His Messages? or singular *ris?latahu* ?His Message?; *hayth* ?where? constitutes the direct object because of the verb *ya?lam* ?He knows? implicit in *a?lam* ?the best knower? that is to say He knows the right place for it to be placed in and He thus places it there ? these people however are not worthy of it. Humiliation from God and a terrible chastisement shall smite those who have sinned by saying this for their plotting.

6:125 - Whomever God desires to guide He expands his breast to Islam by casting into his heart a light which it the heart expands for and accepts as reported in a had?th; and whomever He God desires to send astray He makes his breast narrow read *dayqan* or *dayyiqan* unable to accept it and constricted extremely tight read *harijan* ?constricted? as an adjective or *harajan* as a verbal noun by which it the heart of the misguided one is described hyperbolically as if he were engaged in ascent *yassa?*?ad is also read as *yass?*?ad in both forms the original *t?*? has been assimilated with the *s*?d; a third variant reading has *yas?*ad to the heaven when he is charged with the obligations of the faith because of the hardship for him therein. So like this making of the breast narrow God casts ignominy chastisement or He casts Satan that is He gives him authority over those who do not believe.

6:126 - And this path that you follow O Muhammad (s) is the path of your Lord a straight one with no crookedness therein *mustaq?*man ?straight? is in the accusative because it is a circumstantial qualifier emphasising the previous statement and it is operated by the import of the demonstrative noun *h?dh?* ?this?. We have detailed We have elucidated the signs for a people who remember *yadhakkaru*?n the original *t?*? has been assimilated with the *dh?*! that is to say a people who heed admonition ? such people are singled out for mention because they are the ones to profit from the signs.

6:127 - Theirs will be the abode of peace namely Paradise with their Lord and He will be their Friend because of what they used to do.

6:128 - And mention the day when He God shall gather them *yahshuruhum* may also read *nahshuruhum* ?We shall gather them? that is creatures all together and it will be said to them ?O assembly of jinn you have garnered much of mankind? by your misleading them. Then their friends those who obeyed them from among mankind will say ?Our Lord we enjoyed one another mankind enjoyed what the jinn adorned for them of passions while the jinn enjoyed mankind's obedience to them; but now we have arrived at the term which You have appointed for us? that is the Day of Resurrection ? this statement expresses extreme regret on their part. He exalted be He will say to them by the tongues of the angels ?The Fire is your lodging your abode to abide therein? ? except what God wills of those times when they will exit from it in order to drink boiling water which is located outside it as God exalted be He has said Then they shall return to the Hell-fire Q. 3768; according to Ibn ?Abb?s this proviso pertains to those whom God knows will believe m? ?what? thus has the sense of man ?whom?. Surely your Lord is Wise in His actions Knowing of His creatures.

6:129 - So just as We let the rebels from among mankind and jinn enjoy one another We let some of the evildoers have power over others because of what they are wont to earn of acts of disobedience.

6:13 - And to Him exalted be He belongs all that inhabits resides in the night and the day that is to say everything ? He is its Lord its Creator and its Possessor; and



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He is the Hearer of what is said the Knower? of what is done.

6:130 - ?O assembly of jinn and mankind did not messengers come to you from among you that is from among both of your number ? which holds true in the case of mankind since messengers came from among them or by ?messengers? if the jinn are meant those messengers among the jinn who are their warners the ones who listen to the speech of the human messengers and convey it to their kind ? to recount to you My signs and to warn you of the encounter of this Day of yours?? They shall say ?We bear witness against ourselves? that all this was conveyed to us. God exalted be He says And the life of this world deluded them and so they did not believe. And they bear witness against themselves that they were disbelievers.

6:131 - That sending of the messengers is because an phonetically lightened with the l?m of li-annahu implied thus read as li-annahu ?because? your Lord would never destroy the towns through injustice on their part while their inhabitants were heedless not having had any Messenger to make things clear to them.

6:132 - All of those who perform deeds shall have degrees of requital according to what they have done of good or evil. Your Lord is not heedless of what they do ya?mal?na may also be read ta?mal?na ?you do?.

6:133 - Your Lord is Independent of His creatures and their worship the Lord of Mercy. If He will He can remove you O people of Mecca by destroying you and leave whom He will of creatures to succeed after you just as He produced you from the seed of another folk whom He removed; but He has spared you as a mercy to you.

6:134 - Truly that which you are promised of the Hour and chastisement will surely come to pass inevitably and you cannot escape you cannot elude Our chastisement.

6:135 - Say to them ?O my people act according to your state your circumstances; truly I am acting according to my circumstances. And assuredly you will know whose man the relative particle introducing the object of the verb ?you will know? sequel shall be the abode that is who shall have the praiseworthy sequel in the abode of the Hereafter will it be us or yourselves? Surely the evildoers the disbelievers will not prosper? will not find happiness.

6:136 - They the disbelievers of Mecca assign to God of the tillage the crops and the cattle which He multiplied He created a portion which they dispense to visitors and the needy and to their associates belongs a portion which they dispense to such keepers of the tillage and cattle saying ?This is for God? ? so they assert read bi-za?mihim or bi-zu?mihim ? ?and this is for our associates? and if any of the portion of these associates fell into God?s portion they used to restore it to that of their associates but when something of His portion fell into theirs they would leave it there saying ?God is Independent and is not in need of this? as God exalted be He says So that which is intended for their associates does not reach God and that which is intended for God does reach their associates. Evil is that provision of theirs which they decree!

6:137 - And thus in the same way that what is mentioned was adorned for them those associates of theirs from among the jinn have adorned for many of the idolaters the slaying of their children by burying them alive shurak??uhum ?those associates of theirs? is read in the nominative as the subject of the verb zayyana ?adorned?; an alternative reading has the passive zuyyina ?it has been adorned? with qatlu ?the slaying? in the nominative as the subject of this passive verb awl?dahum ?their children? in the accusative on account of it being the direct object of qatlu ?the slaying? and shurak??ihim in the genitive as an annexation to qatlu so that the object in this case intervenes between the two elements of the annexation qatlu awl?dahum shurak??ihim ?their associates killing the children? ? this is acceptable syntactically ? and the annexation of qatlu to shurak??ihim in this latter reading is on account of them the associates commanding the idolaters to do this that they may destroy them and to confuse to make obscure their religion for them. Had God willed they would not have done so; so leave them and that which they fabricate.

6:138 - They say ?These cattle and tillage are sacrosanct forbidden. No one is to eat of them except whom we will? from among the retainers of the graven images and others ? so they assert in other words they have no convincing argument for it ? ?and cattle whose backs have been forbidden and cannot therefore be ridden such as the camels they call S??ibas or H?m?s and cattle over which they do not invoke the Name of God? when they slaughter them invoking instead the names of their idols ascribing such rules to God; forging lies against Him. He will assuredly requite them for what they used to fabricate against Him.

6:139 - And they say ?That which is within the bellies of these forbidden cattle namely the camels they call S??ibas or Bah?ras is reserved permitted for our males and forbidden to our spouses that is the women; but if it be dead read maytatun or maytatan and the verb as either feminine takun or masculine yakun ?if it be? then they all may be partakers thereof?. He God will assuredly requite them for their describing this and that as either permitted or forbidden with the appropriate requital thereof. Surely He is Wise in His actions Knowing of His creatures.

6:14 - Say to them ?Shall I take as a protector to worship other than God the Originator of the heavens and the earth the One Who has created them without any precedent He Who feeds Who gives sustenance and is not fed?? and is not given sustenance. Say ?I have been commanded to be the first to submit to God from among this community and it was said to me ?Do not be among those who associate others? ? with Him.

6:140 - They are losers who slay read qatal? or qattal? their children by burying them alive in folly out of ignorance without knowledge and have forbidden what God has provided them of what has been mentioned in calumny against God. Verily they have gone astray and are not guided.

6:141 - And He it is Who produces creates gardens orchards trellised extending along the ground as in the case of watermelons and untrellised rising upwards on a stem such as palm-trees; and He produces palm-trees and crops diverse in flavour diverse in the shape and savour of its fruit and seed and olives and pomegranates alike in terms of their leaf mutash?bihan ?alike? is a circumstantial qualifier and unlike in terms of their savour. Eat of the fruit thereof when it

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ripens before its maturity passes and pay the due thereof the alms as appropriate on the day of its harvest read yawma has?dahu or yawma has?dihi that is one tenth or half of it and do not be prodigal by giving it all away so that nothing remains for the consumption of your dependants. Truly God does not love the prodigal who overstep the bounds of that which He has delimited for them.

6:142 - And He produces of the cattle some for burden fit to bear loads such as the large mature camels and some for light support not fit for these load-bearing tasks such as young camels or sheep such cattle are called farsh because they are like ?bedding farsh spread on the ground? on account of their physical closeness to it; eat of that which God has provided you and do not follow the steps of Satan his methods of forbidding things or deeming them lawful. Surely he is a manifest foe to you one whose enmity is evident.

6:143 - Eight pairs types tham?niyata azw?jin substitutes for ham?latan wa-farshan ?some for burdens and some for light support? two of sheep a male and a female; and of goats read ma?az or ma?z two. Say O Muhammad (s) to those who on one occasion deem male cattle forbidden and on another the females thereof and then ascribe such rules to God ?Is it the two males of the sheep and goats He has forbidden you or the two females of these two types or that which the wombs of the two females contain be they male or female? Inform Me with knowledge of the details of such prohibitions if you speak truly? in this matter meaning on what basis has the prohibition been made? If it is on the basis of maleness then all males are forbidden; if on the basis of femaleness then all females are so forbidden; if on what the womb may contain then both genders are prohibited. So on what basis are such specifications made? the interrogative is meant as a repudiation.

6:144 - And of the camels two and of the oxen two. Say ?Is it the two males He has forbidden or the two females? Or what the wombs of the two females contain? Or were you witnesses present when God charged you with this? prohibition such that you use it to support your claims? Nay! You speak lies in this matter. Then who that is none does greater evil than he who invents a lie against God in this matter that he may lead mankind astray without any knowledge? Truly God does not guide evildoing folk?.

6:145 - Say ?I do not find in what is revealed to me anything forbidden to him who eats thereof except it be read yak?n or tak?n carrion maytatan; or if read maytatun then with the form yak?n ?it be? preceding it or blood poured forth flowing as opposed to the case of a liver or a spleen; or the flesh of swine ? that indeed is an abomination forbidden or except it be a wicked thing that has been hallowed to other than God that is to say it has been slaughtered in the name of someone else. But whoever is constrained to do any of what has been mentioned and he consumes it neither coveting nor transgressing then surely your Lord is Forgiving to him for what he has consumed Merciful? towards him. To these prohibited things the Sunna adds all beasts of prey with canine teeth and birds of prey with talons.

6:146 - And to those of Jewry that is the Jews We forbade every beast with hoof that is every animal which does not have divided toes such as camels and ostriches; and of oxen and sheep We forbade them the fat of them the thin fat lining the stomach and the fat of the kidneys save what their backs carry that is what fat is attached to it or what is carried by their entrails their intestines haw?y? is the plural of h?wiy?? or h?wiya or what is mingled with bone thereof which is the fat of the rump these were lawful for them; that prohibition We requited them with for their insolence on account of their wrongdoing as already mentioned in s?rat al-Nis?? Q. 4160; verily We are truthful in recounting Our tidings and Our appointed times.

6:147 - So if they deny you with regard to what you have brought then say to them ?Your Lord has all-embracing mercy for He does not hasten to bring about your punishment ? herein is a gentle summoning of them to the faith; and His might His chastisement when it comes will never be driven back from the sinning folk?.

6:148 - The idolaters will say ?Had God willed we would not have been idolaters neither we nor our fathers nor would we have forbidden anything? in other words our idolatry and our forbidding of things are by His will and so He must be satisfied with it. God exalted be He says So in the same way that these have lied those who were before them gave the lie to their prophets until they tasted Our might Our chastisement. Say ?Have you any knowledge that God is satisfied with this such that you can adduce for us? that is you have no such knowledge. You follow only supposition in this matter merely guessing? telling lies therein.

6:149 - Say if you have no definitive argument then ?To God belongs the conclusive argument the perfect one for had He willed to guide you He could have guided all of you?.

6:15 - Say ?Indeed I fear if I should rebel against my Lord by worshipping other than Him the chastisement of a dreadful day? namely the Day of Resurrection.

6:150 - Say ?Come bring forth your witnesses those who can testify that God has forbidden this? which you have forbidden. Then if they testify do not bear witness with them; and do not follow the whims of those who deny Our signs those who do not believe in the Hereafter and ascribe equals to their Lord associating others with Him.

6:151 - Say ?Come I will recite that which your Lord has made a sacred duty for you that all? consisting of an-l? an being explicative you associate nothing with Him that you be dutiful to parents and that you do not slay your children by burying them alive because of poverty destitution that you may fear ? We will provide for you and them ? and that you do not draw near any acts of lewdness grave sins such as fornication whether it be manifest or concealed that is acts committed overtly or in secret and that you do not slay the life which God has made sacred except rightfully as in the case of retaliation or as the prescribed punishment for apostasy and the stoning of an adulterer. This which is mentioned is what He has charged you with that perhaps you will understand reflect.

6:152 - And that you do not approach the property of the orphan save with that approach which is fairer namely the one wherein lie his best interests until he is of

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age when he is sexually mature. And give full measure and full weight in justice fairly desisting from any fraud. We do not charge any soul beyond its capacity what it can bear in such matters so that if one makes a mistake in a measure or weight and God knows that his intention had been well-meaning then he suffers no blame as is stated in one had<sup>th</sup>. And if you speak to pass a judgement or otherwise then be just by being truthful even if he the person receiving the statement or the one being accused in it should be a kinsman. And fulfil God's covenant. This is what He has charged you with that perhaps you will remember read tadhakkar<sup>n</sup> or tadhkur<sup>n</sup> you will be admonished.

6:153 - And that read *anna* with *l*?m of *li-anna* ?because? being implied or *inna* as beginning a new sentence this that I have charged you with is My straight path *mustaq*?man ?straight? is a circumstantial qualifier so follow it; and do not follow other ways paths opposed to it lest it separate you *tafarraqa* one of the two letters *t*? of the original *tatafarraqa* has been omitted make you incline away from His way His religion. This is what He has ordained for you that perhaps you will be God-fearing?

6:154 - Then *thumma* is for describing events in a sequence We gave Moses the Scripture the Torah complete in grace for him who does good by observing it and a detailing an explanation of all things needed for religion and as a guidance and a mercy that perhaps they that is the Children of Israel might believe in the encounter with their Lord through the Resurrection.

6:155 - And this Qur<sup>an</sup> is a blessed Book which We have revealed; so follow it O people of Mecca by implementing what is in it and be wary of disbelief that perhaps you might find mercy.

6:156 - We have revealed it lest you should say ?The Scripture was revealed only upon two parties ? the Jews and the Christians ? before us and we in has been softened its noun omitted in other words read as *inn*? indeed have been unacquainted with their study? their reading of the scripture not knowing any of it since it is not in our own language.

6:157 - Or lest you should say ?If the Scripture had been revealed to us we would have surely been more rightly guided than they are? because of the excellence of our minds. Now indeed a clear proof a clear statement has come to you from your Lord and a guidance and a mercy for him who follows it; and who that is none does greater evil than he who denies God's signs and turns away from them? We shall surely requite those who turn away from Our signs with dreadful the most severe chastisement for their aversion.

6:158 - Are they waiting ? the deniers are indeed waiting ? for nothing less than that the angels should come to them read *ta*?t?yahum or *ya*?t?yahum to seize their souls or that your Lord that is His command meaning His chastisement should come or that one of your Lord's signs should come? that is those portents of His that indicate the arrival of the Hour? On the day that one of your Lord's signs comes ? and this is the rising of the sun from the west as reported in the had<sup>th</sup> of the two Sah<sup>ahs</sup> of Bukh<sup>r</sup>? and Muslim ? it shall not benefit a soul to believe if it had not believed theretofore *lam takun* ?*manat min qabl* is an adjectival qualification of *nafs* ?a soul? or a soul which had not until then earned in its belief some good some act of obedience that is to say its repentance shall be of no benefit to it as stated in the had<sup>th</sup> corpus. Say ?Wait for one of these things We too are waiting? for it.

6:159 - Those who have sundered their religion by being at variance over it accepting some aspects of it and rejecting others and have become differing parties sects with regard to such matters a variant reading for *farraq*? ?they have sundered? has *f*?raq? meaning that they have abandoned the religion to which they were enjoined and they are the Jews and the Christians you have no concern with them at all in other words do not be concerned with them. Their case will go to God ? He will take charge of it ? then He will inform them in the Hereafter of what they used to do and requite them for it this was abrogated by the ?sword? verse Q. 95.

6:16 - He from whom it is averted read passive *yusraf* ?it is averted? namely ?the chastisement?; or read active *yasrif* ?He averts? namely ?God? as the subject; the referential noun has been omitted on that day He the Exalted One will have had mercy on him He will have desired good for him; that is the manifest triumph evident salvation.

6:160 - Whoever brings a good deed that is the affirmation of ?there is no god but God? shall receive tenfold the like of it that is the reward for ten good deeds and whoever brings an evil deed shall only be requited the like of it that is its appropriate requital; and they shall not be wronged nothing shall be diminished from their just requital.

6:161 - Say ?As for me my Lord has guided me to a straight path *il*? sir?tin *mustaq*?m is substituted by the following *d*?nan *qiyaman* a right religion an upright one the creed of Abraham a *han*?f; and he was not of the idolaters?.

6:162 - Say ?My prayer and my rituals my devotions in the way of pilgrimage and otherwise and my living my life and my dying my death are all for God the Lord of the Worlds.

6:163 - No associate has He in these things. And to this affirmation of the Oneness of God I have been commanded and I am the first of those who submit? from among this community.

6:164 - Say ?Shall I seek any other than God for a lord for a god in other words I shall not seek any other than Him when He is the Lord the Possessor of all things?? Every soul earns of sin only against itself; and no burdened no sinful soul shall bear the burden of another soul. Then to your Lord shall you return and He will inform you of that over which you differed.

6:165 - And He it is Who has made you successors *khal*?if is the plural of *khal*?fa in other words He has made you to succeed one another therein in the earth and

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has raised some of you above others in degrees through wealth and status and otherwise so that He may try you that He may test you in what He has given you in order to manifest the obedient among you and the disobedient. Surely your Lord is swift in punishment of those who disobey Him; and surely He is Forgiving to believers Merciful to them.

6:17 - And if God touches you with an affliction a trial such as an illness or impoverishment then none can remove it none can lift it except Him; and if He touches you with good such as health and affluence then He has power over all things including His touching you with this and none other than Him has the power to remove it from you.

6:18 - He is the Vanquisher the Omnipotent for Whom nothing is impossible Superior is He over His servants and He is the Wise in His creation the Aware of their innermost thoughts as well as their outward actions.

6:19 - When they said to the Prophet s ?Bring us someone to testify to the truth of your prophethood for the People of the Scripture have denied you? the following was revealed Say to them ?What thing is greatest in testimony?? shah?datan this is for specification and is derived from the implied subject of the sentence. Say ?God ? even if they do not say this there is no other response ? He is Witness between me and you to my truthfulness; and this Qur??n has been revealed to me that I may warn you that I may make you fear O people of Mecca thereby and whomever it may reach wa-man balagha this is a supplement to the suffixed pronoun ?you? of undhira-kum ?I may warn you? that is to say whomever among men and jinn the Qur??n may reach. Do you indeed bear witness that there are other gods with God?? this interrogative is meant as a disavowal. Say to them ?I do not bear witness? to this. Say ?He is only One God and I am innocent of what you associate? with Him of idols.

6:2 - It is He Who created you from clay by creating your father Adam from it; then He decreed a term for each of you at the conclusion of which you die. A term is stated fixed with Him for your resurrection; yet thereafter you O disbelievers doubt you are uncertain about the Resurrection when you know that it was He Who initiated your creation and One Who has the power to initiate creation is even more capable of bringing you back to life after death.

6:20 - Those to whom We have given the Scripture recognise him that is Muhammad (s) by the descriptions of him in their Scripture as they recognise their sons; those of them who have forfeited their own souls do not believe in him.

6:21 - And who that is none does greater evil than he who invents a lie against God by ascribing to Him an associate or denies His signs? the Qur??n; it is verily the case that they the evildoers shall not prosper on account of this.

6:22 - And mention on the day We shall gather them all together then We shall say in rebuke to those who associated other gods with God ?Where are those associates of yours whom you were claiming?? to be associates of God?

6:23 - Then their dissension read accusative fitnatahum or nominative fitnatuhum their apology was read lam takun or lam yakun only to say in other words was only their saying ?By God our Lord read rabbin? as an adjective of wa?Li?hi ?by God? or rabban? as a vocative we were never idolaters?.

6:24 - God exalted be He says See O Muhammad (s) how they lie against themselves by denying that their idolatry and how that which they were forging against God in the way of associates has failed is absent before them!

6:25 - And there are some of them who listen to you when you recite and We have placed veils covers upon their hearts so that they do not understand it so that they do not comprehend the Qur??n; and in their ears a heaviness a deafness so that they do not hear it with a willingness to accept it. And if they were to see every sign they would not believe in it so that when they come to you to argue with you the disbelievers say ?This Qur??n is nothing but the fables the lies of the ancients? similar to their jokes and strange tales as?t?r ?fables? is the plural of ust?ra.

6:26 - And to people they forbid it the following of the Prophet s and keep away from it and so they do not believe in him it is said that this was revealed regarding Ab? T?lib who used to forbid people from hurting him but did not himself believe in him; and it is only themselves they destroy when they keep away from him because the harm thereof will befall them but they do not perceive this.

6:27 - If you O Muhammad (s) could see when they are made to stand when they are exposed before the Fire and they say ?Oh y? is for exclamation would that we might be returned to the world; then we would not deny the signs of our Lord but we would be among the believers!? read nukadhdhibu and nak?nu as a new independent sentence; or read nukadhdhiba and nak?na as the subjunctive response to the optative clause; or read nukadhdhibu and nak?na. The response to the clause ?if you could see? would be ?you would be seeing a terrible thing indeed?.

6:28 - God exalted be He says Nay ? here used in order to reject the desire to believe implied by the optative exclamation ? that which they used to conceal to hide before by their saying By God our Lord we were never idolaters! Q. 623 has now become evident to them as their limbs have borne witness against them and so they now wish for that mentioned in the previous verse; and even if hypothetically they were returned to the world they would return to that which they are forbidden of idolatry; they are truly liars when they promise that they would believe if they were to be returned.

6:29 - And they those who deny the Resurrection say ?There is no other life than our present life; we shall not be resurrected?.

6:3 - He is God the One worthy of being worshipped in the heavens and in the earth. He knows your secrets and your utterance what you keep secret and what you utter openly among yourselves and He knows what you earn what you do of good and evil.

6:30 - If you could see when they are made to stand when they are presented before their Lord you would certainly see an awesome thing! He will say to them by

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the tongue of the angels in rebuke ?Is this resurrection and reckoning not the truth?? They will say ?Yes indeed by our Lord? it is the truth! He will say ?Then taste the chastisement because you disbelieved? during life on earth.

6:31 - They indeed are losers who deny the encounter with God through resurrection until hatt? is purposive to expose the extent of their mendacity when the Hour the Resurrection comes upon them suddenly they shall say ?Alas for us y? hasratan? ?O grief of ours? expresses extreme suffering the vocative call to which is figurative meaning ?Now is the time for you O grief so come forth!? that we neglected it!? the worldly life. On their backs they shall be bearing their burdens so that these come to them at the Resurrection in the vilest of forms and with the most putrid of smells and they ride them. Ah evil is that burden of theirs which they bear!

6:32 - The life of this world that is preoccupation with it is nothing but a game and a diversion while obedience and what is conducive to it are of the things of the Hereafter; surely the abode of the Hereafter wa-la?-d?ru is also read wa-la-d?ru?-l?khirati namely Paradise is better for those who fear idolatry. What do they not understand? this and so believe? read a-fa-l? ya?qil?na ?do they not understand? or a-fa-l? ta?qil?na ?do you not understand??.

6:33 - We know indeed qad is a confirmative particle that it grieves you that matter which they say to you in denial; yet it is not that they deny you in secret for they know that you are truthful a variant reading for l? yukadhdhib?naka ?not that they deny you? has l? yukdhib?nak that is to say ?they do not associate you with mendacity? but evildoers al-z?lim?n replaces the previous pronominalisation ?they? knowingly reject deny the signs of God the Qur??n.

6:34 - Messengers indeed have been denied before you ? herein is a consolation for the Prophet s ? yet they endured patiently the denial and the persecution until Our victorious help came to them through the destruction of their peoples so be patient until the victorious help comes to you through the destruction of your people. There is none to change the words of God His promises and there has already come to you tidings of the messengers tidings through which your heart can be at peace.

6:35 - And if their aversion to Islam is grievous too great for you on account of your concern for them then if you can seek out a hole an underground passage in the earth or a ladder a stairway to heaven that you may bring them a sign from among those they have requested then go ahead the meaning is that you will not be able to do this so be patient until God delivers His judgement ? but had God willed to guide them He would have gathered them together in guidance but He did not will this and so they do not believe; so do not be among the ignorant of this matter.

6:36 - Only those who hear in such a way so as to understand and take heed will answer your call to faith; as for the dead that is the disbelievers ? they are likened to them on account of their inability to hear ? God will resurrect them in the Hereafter and then to Him they will be returned and He will requite them for their deeds.

6:37 - And they the disbelievers of Mecca say ?Why has a sign not been sent down to him from his Lord?? a sign such as the she-camel of the prophet S?lih or the staff of Moses or the Table of Jesus. Say to them ?Surely God has the power to send down read yunazzil or yunzil a sign from among those they have requested but most of them do not know? that its sending down would be a trial for them for if they then still denied it they would necessarily be destroyed.

6:38 - There is no m? min min is extra animal that crawls on the earth and no bird that flies through the air with its wings but they are communities like to you in the way that its creation has been ordained together with its sustenance and affairs. We have neglected nothing min shay? min is extra in the Book in the Preserved Tablet al-lawh al-mahf?z nothing that We have not written; then to their Lord they shall be gathered and judgement shall be passed upon them and the hornless sheep shall retaliate against the horned ram and then it will be said to them the animals ?Be dust?.

6:39 - And those who deny Our signs the Qur??n are deaf to hearing them in such a way so as to accept them and dumb unable to utter truth in darkness in unbelief. He whom God wills to send astray He sends astray and whom He wills to guide He sets him on a straight path a straight road the religion of Islam.

6:4 - Not a verse min ?ya min introduces a relative clause of the verses of their Lord in the Qur??n comes to them that is to the Meccans but they turn away from it.

6:40 - Say O Muhammad (s) to the Meccans ?Do you see yourselves that I inform me if God?s chastisement comes upon you in this world or the Hour the Resurrection which includes this chastisement comes upon you suddenly will ye call upon any other than God? No! If you speak truly!? that the idols can benefit you then call upon them.

6:41 - Nay; upon Him and upon none other you will call in times of tribulation and He will remove that which you call upon Him to remove from you such things as suffering if He wills to remove it and you will forget you will neglect what you associate with Him of idols and will not call them.

6:42 - Indeed We sent to communities before you min qablika min is extra messengers but they denied them and We seized them with misery abject poverty and hardship illness so that they might be humble abased that they might believe.

6:43 - If only when Our might Our punishment came upon them they had been humble in other words they were not so even though the necessitating factor was there. But their hearts were hard and would not yield to faith and Satan adorned for them what they were doing in the way of disobedient acts and so they persisted in them.

6:44 - So when they forgot when they neglected that whereof they were reminded that with which they were admonished and threatened in the way of misery and hardship; and they did not heed the admonition We opened read fatahn? or fattahn? to them the gates of all things in the way of graces in order to draw them on by degrees until when they rejoiced in what they were given a wanton rejoicing We seized them suddenly with chastisement and lo! they were confounded despairing of anything good.

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6:45 - So the last remnant of the people who did evil was cut off by having them annihilated. Praise be to God Lord of the Worlds for giving victory to the messengers and destroying the disbelievers.

6:46 - Say to the people of Mecca ?Have you considered inform me if God were to seize your hearing if He were to make you deaf and your sight if He were to make you blind and set stamp a seal upon your hearts so that you no longer knew anything who is the god other than God to give it back to you?? that which He took away from you as you are wont to claim? See how We dispense how We make clear the signs the proofs of Our Oneness! Yet thereafter they are turning away they reject them and do not believe.

6:47 - Say to them ?Have you considered for yourselves if God?s chastisement were to come upon you suddenly or openly? at night or during the day; Would any be destroyed except the evildoing the unbelieving folk?? That is to say none but these will be destroyed.

6:48 - We do not send messengers except as bearers of good tidings to those who believe good tidings of Paradise and as warners to those who disbelieve warning of the Fire. Whoever believes in them and makes amends in his deeds no fear shall befall them neither shall they grieve in the Hereafter.

6:49 - But those who deny Our signs the chastisement shall afflict them because they were wicked rebelling against obedience.

6:5 - They denied the truth the Qur??n when it came to them but there shall come to them the news the consequences of what they were mocking.

6:50 - Say to them ?I do not say to you ?I possess the treasure houses of God? from which He provides sustenance; and I do not have knowledge of the Unseen that which is hidden from me and has not been revealed to me. And I do not say to you ?I am an angel? from among the angels; I only follow what is revealed to me.? Say ?Is the blind man the disbeliever equal to the seeing man the believer? No! Will you not then reflect? upon this and believe?

6:51 - And warn threaten therewith that is with the Qur??n those who fear they shall be gathered to their Lord apart from Him other than Him they have no protector to help them and no intercessor to intercede for them the negative sentence stands as a circumstantial qualifier referring to the subject of the verb yuhshar? ?they shall be gathered? and constitutes the object of what they fear ? the sinning believers are meant here; so that they might be wary of God by desisting from what they engage in and performing deeds of obedience.

6:52 - And do not drive away those who call upon their Lord at morning and evening desiring through their worship His countenance exalted be He and not desiring any of the transient things of this world ? and these are the poor. The idolaters had reviled them and demanded that he the Prophet expel them so that they could sit with him. The Prophet s wanted to do this because of his desire that they become Muslims. You are not accountable for them in anything min shay?in min is extra if what they hide in themselves be displeasing; nor are they accountable for you in anything that you should drive them away this is the response to the negative sentence and be of the evildoers if you do this.

6:53 - And even so We have tried We have tested some of them by others that is the noble one by the commoner the rich man by the poor man preferring the latter one by giving him precedence in attaining faith so that they the noble ones and the rich may say in disavowal ?Are these the poor the ones whom God has favoured from among us?? with guidance? In other words so that they may say if what they follow is true guidance they would not have preceded us in attaining it. God exalted be He says Is God not best aware of those who are thankful? to Him to guide them? Indeed He is.

6:54 - And when those who believe in Our signs come to you say to them ?Peace be upon you. Your Lord has prescribed He has decreed for Himself mercy to the effect that truly innahu ?truly? may also be read as annahu ?that? as a substitution for al-rahma ?mercy? whoever of you does evil in ignorance of it when he did it and repents thereafter after his evil deed repents of it and makes amends in his actions ? truly He God is Forgiving Merciful? towards him a variant reading for innahu ?truly He? has annahu ?then He? in other words forgiveness shall be for him.

6:55 - And thus in the same way that We have explained what has been mentioned We distinguish We expound the signs the Qur??n so that truth becomes manifest and is implemented in people?s deeds and that the way the path of the sinners may be become clear evident and hence avoided wa-li-yastab?na may also be read wa-li-tastab?na ?that you may discern? with sab?la ?the way? read in the accusative as opposed to the nominative sab?lu implying a direct address to the Prophet s.

6:56 - Say ?Truly I have been forbidden to worship those whom you call upon those whom you worship besides God.? Say ?I shall not follow your whims by worshipping them for then if I did follow them verily I would have gone astray and I would not be of the rightly guided?.

6:57 - Say ?I am upon a clear proof a clear statement from my Lord and you have already denied Him my Lord when you associated others with Him. I do not have that which you seek to hasten of the chastisement; the judgement in this matter and in all others is God?s alone. He decrees the judgement of truth and He is the Best of Deciders? the Best of Judges a variant reading for yaqd? ?He decrees? has yaqussu that is ?He relates the truth?.

6:58 - Say to them ?If I did have what you seek to hasten the matter between you and me would have been decided by my hastening it for you so that I might find rest; but God has it; and God knows best the evildoers? and when to punish them.

6:59 - And with Him exalted be He are the keys of the Unseen its treasure houses or the paths that lead to knowledge of it; none but He knows them and these are the five things mentioned in His saying Surely God He has knowledge of the Hour and He sends down the rain and He knows what is in the wombs. And no soul knows what it has earned for the morrow; nor does any soul know in what land it will die. Truly God is Knowing Aware Q. 3134 as reported by al-Bukh?r?. He knows what is happening on land in the deserts and in the waters in the towns along the rivers; and not a leaf min waraqatin min is extra falls but He knows it. Not a grain in the shadows of the earth nothing of wet or dry this entire clause wa-l? habbatin f? zulum?ti l-ardi wa-l? ratbin wa-l? y?bisin is a supplement to

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waraqatin ?a leaf? but it is in a clear book namely the Preserved Tablet al-lawh al-mahf?z. The exceptive clause ill? f? kit?bin mub?n ?but it is in a clear book? constitutes an inclusive substitution for the previous exceptive clause ill? ya?lamuh? ?but He knows it?.

6:6 - Have they not seen in their travels to Syria and to other places how many kam is predicative and not interrogative meaning ?many? a generation how many a community of past communities We destroyed before them; We established them We assigned them an established place in the earth through strength and abundance as We have not established as We have not assigned you there is a shift in the address here from third person to second; and how We unleashed the heaven the rain upon them in torrents one torrent after another and made the rivers to flow beneath them? beneath their dwellings. Then We destroyed them because of their sins because of their denial of the prophets; and We raised up after them another generation.

6:60 - It is He Who takes you at night seizing your spirits during sleep and He knows what you commit what you earn by day. Then He raises you up therein that is in the daytime by restoring your spirits so that an appointed term namely the term of life may be accomplished; and afterward to Him is your return through resurrection. Then He will inform you of what you used to do and so requite you for it.

6:61 - He is the Vanquisher Superior over His servants. And He sends guardians over you angels to record your deeds until when death approaches one of you Our messengers the angels charged with the seizing of the spirits take him tawaffathu; a variant reading has tawaff?hu and they neglect not they do not fall short of what they have been commanded.

6:62 - Then they creatures are restored to God their Protector their Possessor the True the Eternal the Just so that He might requite them. Surely His is the judgement the decree that will be carried out in their case. He is the swiftest of reckoners reckoning with the whole of creation in half a day of the days of this world on the basis of a had?th to this effect.

6:63 - Say O Muhammad (s) to the people of Mecca ?Who delivers you from the darkness of the land and the sea from their terrors during your journeys? When you call upon Him openly and secretly saying ?Verily if la-in the l?m is for oaths You God deliver us anjaytan? is also read anj?n? ?if He delivers us? from this darkness and hardship we shall truly be among the thankful?? the believers.

6:64 - Say to them ?God delivers you read yunj?kum or yunajj?kum from that and from every distress from every other anxiety. Yet you associate others with Him?.

6:65 - Say ?He has the power to send forth upon you a chastisement from above you from the heaven such as stones cf. Q. 832 or a Cry cf. Q. 1167 or from beneath your feet such as the causing of the earth to cave in cf. Q. 2940 or to confound you to confuse you in parties sects with differing whims and to make you taste the violence of one another? through fighting. When this verse was revealed the Prophet s said ?This chastisement etc. is easier and lighter?; but when the last statement was revealed he said ?I seek refuge with Your Countenance!? as reported by al-Bukh?r?. Muslim reports the following had?th ?I requested from my Lord not to make my community violent towards each other but He denied me this request?. In another had?th when it was revealed he is reported to have said ?As for this it will surely come to pass even though its proper meaning has not yet come?. See how We dispense how We clarify for them the signs the proofs of Our power that perhaps they might understand that they might realise that what they follow is falsehood.

6:66 - Your people have denied it the Qur??n. Yet it is the truth. Say to them ?I am not a guardian over you to requite you. I am only a warner and your affair is left to God ? this was revealed before the command to fight the idolaters.

6:67 - Every tiding every announcement has a conclusion a fixed time in which it will take place and be concluded including the tiding concerning your punishment. And you will come to know? ? this is a threat for them.

6:68 - When you see those who engage in discourse about Our signs the Qur??n in mockery turn away from them and do not sit with them until they discourse on some other topic. And if imm? the letter n?n of the conditional particle in has been assimilated with the extra m? Satan should make you forget read yunsyannaka or yunassiyannaka and you sit with them then do not sit after the reminder that is after you remember with the evildoing folk the overt noun al-qawm al-z?lim?n ?the evildoing folk? replaces the third person pronominalisation.

6:69 - The Muslims then said ?If we get up and leave every time they delve into the matter of the Qur??n we would never be able to sit in the Mosque or perform circumambulations. Therefore the following was revealed Those who fear God are not accountable for them for those who discourse in mockery in anything min shay?in min is extra if they should sit with them; but it is the reminder that they are accountable for; a reminder given to make them remember and to admonish them so that perhaps they will be wary of discoursing thus.

6:7 - And had We revealed to you a Scripture inscribed on parchment as they requested and had they then touched it with their hands ? this is more powerful than saying ?had they seen it with their eyes? since it touch is more effective in eliminating doubt; the disbelievers would have said in disobedience and obduracy ?This is nothing but manifest sorcery?.

6:70 - And forsake leave alone those who take their religion with which they have been charged as a game and a diversion making a mockery of it and whom the life of this world has deluded and so do not interfere with them ? this was revealed before the command to fight them. Remind admonish people thereby by the Qur??n lest a soul perish lest it be given up for destruction for what it has earned what it has done; it has no protector no helper besides God other than Him and no intercessor to ward off the chastisement from it; and though it offer every compensation though it pay every ransom it shall not be accepted from it that which it offers as ransom. Those are the ones who perish by what they have earned; for them shall be a draught of boiling water and a painful chastisement because they disbelieved that is for their unbelief.

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6:71 - Say ?Shall we call upon shall we worship instead of God that which neither profits us if we worship them nor hurts us if we neglect to worship them ? these are the idols; and so be turned back and so return to idolatry after God has guided us to Islam? ? Like one whom the devils have lured led astray in the earth bewildered confused not knowing where to go hayr?n ?bewildered? is a circumstantial qualifier referring to the suffixed pronoun h?? of istahwat-hu ?whom they have lured?; he has companions a group who call him to guidance that is to say they are there in order to guide him to the right path saying to him ?Come to us!?? but he does not respond to them and he perishes the interrogative statement is meant as a disavowal; the comparative statement beginning with ka?lladh? ?like one whom? is a circumstantial qualifier referring to the subject of the verb nuraddu ?be turned back?. Say ?Truly God?s guidance which is Islam is the true guidance everything else being error and we have been commanded to submit to the Lord of the Worlds

6:72 - and to that is to submit by establishing prayer and fearing Him exalted be He; He it is to Whom you shall be gathered? you shall be brought together on the Day of Resurrection for reckoning.

6:73 - He it is Who created the heavens and the earth in truth that is to say with the purpose of manifesting truth. And mention the day He says to a thing ?Be? and it is ? this is the Day of Resurrection when He says to creatures ?Rise up? and they do. His words are the truth the truth that will doubtless come to pass; and His is the Kingdom the day when the trumpet the horn is blown the second blast by the angel Isr?f?l when there shall be no kingdom for any other than Him ?Whose is the Kingdom today? God?s? Q. 4016. He is the Knower of the Unseen and the visible what is hidden and what may be seen. He is the Wise in His creation the Aware of things inwardly hidden and outwardly manifest.

6:74 - And mention when Abraham said to his father ?zar which was his cognomen his first name being Terah T?rikh ?Do you take idols as gods to worship? an interrogative meant as a rebuke. I see you and your people by this act of taking them as gods in manifest error? far from the truth.

6:75 - And so just as We show him the misguidance of his father and his people We show Abraham the kingdom of the heavens and the earth that he might infer thereby the truth of Our Oneness and that he might be of those knowing it with certainty the sentence beginning with wa-kadh?lika ?and so? and what follows it is a parenthetical statement and a supplement to the one beginning with q?la ?he said?.

6:76 - When night descended when it darkened upon him he saw a star ? said to have been Venus ? and said to his people who were astrologers ?This is my Lord? as you are wont to claim. But when it set when it disappeared he said ?I love not those that set? to take them as lords because it is not possible for a true Lord to be transformed or to change place as such attributes pertain to accidents ? but this had no effect on them.

6:77 - And when he saw the moon rising appearing he said to them ?This is my Lord.? But when it set he said ?Unless my Lord guides me unless He establishes me within true guidance I shall surely become one of the folk who are astray? ? an intimation to his people that they are astray but still this had no effect on them.

6:78 - And when he saw the sun rising he said ?This is my Lord; this is greater! than the star and the moon the masculine demonstrative pronoun h?dh? ?this? is used for the feminine shams ?sun? because the predicate rabb? ?my Lord? is masculine. But when it set and the argument against them had become stronger and they still had not repented he said ?O my people surely I am innocent of what you associate with God in the way of idols and accidental bodies which require an originator. They then asked him ?What do you worship??

6:79 - He said Verily I have turned my face to I am seeking in worship Him Who originated created the heavens and the earth namely God; a han?f inclining towards the upright religion and I am not of those that associate others? with Him.

6:8 - And they say ?Why has an angel not been sent down to him?? to Muhammad (s) to confirm his truthfulness; yet had We sent down an angel as they have requested and if they then did not believe the matter that they be destroyed would have been decreed and then they would not be given any respite they would not be given any extra time for repentance or an excuse as is God?s custom in dealing with those before them destroying them when they disbelieve after their request is granted.

6:80 - But his people disputed with him they argued with him about his religion and threatened him that the idols would strike him with evil if he abandoned them. He said ?Do you dispute with me read a-tuh?jj?nn? or a-tuh?j?n? where one of the two letters n?n is omitted the n?n which grammarians refer to as n?n al-raf? ?the n?n of modal independence? and which the Qur??nic reciters refer to as n?n al-wiq?ya ?the n?n of preservation?; do you argue with me concerning the Oneness of God when He exalted be He has guided me to it? I have no fear of what you associate with Him in the way of idols that they might strike me with some evil since they have no power to do anything unless my Lord wills something harmful to befall me and it does. My Lord encompasses all things through His knowledge; will you not remember this and believe?

6:81 - How should I fear what you have associated with God when it can neither profit nor harm and you fear not God in that you have associated with God in worship that for which He has not revealed to you any warrant?? any argument or proof when He has power over all things. Which of the two parties has more right to security is it us or you if you have any knowledge of who has more right? In other words it is us so follow Him. God exalted be He says

6:82 - Those who believe and have not confounded mixed their belief with evildoing that is idolatry ? explained as such by a had?th in the two Sah?hs of Bukh?r? and Muslim ? theirs is security from chastisement; and they are rightly guided.

6:83 - That tilka is the subject of the sentence and is substituted by the following hujjatun? argument of Ours with which Abraham inferred God?s Oneness as in the case of the setting stars and what came afterwards; the predicate is what follows We bestowed upon Abraham We guided him to it as an argument against his people. We raise up in degrees whom We will read this as a genitive annexation daraj?ti man nash?? or as accusative nunation daraj?tin man nash?? degrees in



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knowledge and wisdom; surely your Lord is Wise in His actions Knowing of His creation.

6:84 - And We bestowed upon him Isaac and his son Jacob; each one of the two We guided. And Noah We guided before that is before Abraham and of his seed that is Noah's seed David and his son Solomon and Job and Joseph son of Jacob and Moses and Aaron; and so in the same way that We have requited them We requite the virtuous.

6:85 - And Zachariah and his son John and Jesus son of Mary ? this shows that the term ?seed? dhurriyya can include offspring from the female side ? and Elias the paternal nephew of Aaron brother of Moses; all of them were of the righteous.

6:86 - And Ishmael son of Abraham and Elisha Ilyasa? the I'm is extra and Jonah and Lot son of H?r?n brother of Abraham all of them We preferred above all the worlds through prophethood.

6:87 - And of their fathers and of their seed and of their brethren this clause is a supplement either to the previous kullan ?all of them? or to N?han ?Noah?; min ?of? is partitive because some of them did not have offspring while others had disbelievers among their offspring; and We chose them and We guided them to a straight path.

6:88 - That religion to which they were guided is God's guidance wherewith He guides whom He will of His servants; had they hypothetically speaking been idolaters all that they did would have been in vain.

6:89 - They are the ones to whom We gave the Scripture meaning the Books of God judgement wisdom and prophethood; so if these people of Mecca disbelieve therein that is in these three then indeed We have entrusted it to We have set aside for it a people who do not disbelieve in it namely the Emigrants Muh?jir?n and the Helpers Ans?r.

6:9 - And had We appointed him the one who is sent down to them an angel We would assuredly have made him the angel a man that is We would have sent him in the form of a man so that they would be able to see him since no human being is capable of seeing an angel; and had We sent him down and made him a man We would have assuredly confused obscured for them what they are confusing for themselves when they say ?This is but a mere mortal like the rest of you?.

6:90 - They are the ones whom God has guided; so follow their guidance their way of affirming God's Oneness and of exercising patience read iqtadih ?follow? with the silent h?? whether pausing or continuing the recitation; a variant reading omits it in continuous recitation. Say to the people of Mecca ?I do not ask of you to give me any wage for it the Qur??n; it the Qur??n is only a reminder an admonition to all the worlds? of mankind and jinn.

6:91 - They that is the Jews measured not God with His true measure that is they have not extended Him the grandeur that truly befits Him or it means they have not attained the true knowledge of Him when they said to the Prophet s disputing with him about the Qur??n ?God has not revealed anything to any mortal.? Say to them ?Who revealed the Book which Moses brought a light and guidance for mankind? You put it in all three instances the verbs may be read either in the third person plural yaj?al?nahu ?they put it?; yubd?nah? ?they reveal it?; wa-yukhf?na ?and they hide? or in the second person plural taj?al?nahu ?you put it?; tubd?nah? ?you reveal it?; wa-tukhf?na ?and you hide? on parchments that is you write it down on fragments of notes which you disclose that is what you choose to disclose thereof but you hide much of what is in them as in the case of the descriptions of Muhammad (s); and you have been taught O Jews in the Qur??n what you did not know neither you nor your fathers? in the Torah through the elucidation therein of what you were confused about and in disagreement over. Say ?God? revealed it ? and if they do not say it there is no other response ? then leave them to play in their discourse their falsehood.

6:92 - And this Qur??n is a blessed Book We have revealed confirming that which was before it of scriptures and that you may warn li-tundhira or read li-yundhira ?that it may warn? as supplement to the import of the preceding statement sc. ?to confirm that which was before it and to warn? in other words We have revealed it for the blessings it gives as a vindication of previous scripture and for you to warn therewith the Mother of Towns and those around it that is the inhabitants of Mecca and all other people; and those who believe in the Hereafter believe in it and they observe their prayers fearing the punishment thereof.

6:93 - And who that is none does greater evil than he who invents lies against God by claiming prophethood when he has not been called to it or who says ?It is revealed to me? when nothing has been revealed to him ? this was revealed regarding the false prophet Musaylama al-Kadhdh?b ? or he who says ?I will reveal the like of what God has revealed?? these were the mockers who would say If we wish we can speak the like of this Q. 831; If you could only see O Muhammad (s) when the mentioned evildoers are in the agonies the throes of death and the angels extend their hands against them beating and torturing them saying to them in stern censure ?Give up your souls! to us that we may seize them. Today you shall be requited with the chastisement of humiliation because you used to say about God other than the truth of claiming prophethood and inspiration falsely and that you used to scorn His signs? disdaining to believe in them. The response to the conditional statement beginning with law ?if you could only see? is ?you would be seeing a terrifying thing?.

6:94 - And it is said to them upon their resurrection ?And now you have come to Us singly each alone without family possessions or children as We created you the first time that is barefoot naked and with foreskins and you have left what We conferred on you of wealth behind your backs in the world without you having any choice; and ? it is said to them in rebuke ? We do not see with you your intercessors the idols whom you claimed to be associates of God amongst you that is in deserving your worship; it has been severed between you that is to say your bond has been dissolved a variant reading for baynukum ?your union? has baynukum ?between you? making it an adverbial qualifier that is the bond ?between you? has been severed? and that intercession of theirs which you claimed in the world has failed abandoned you?.

6:95 - God it is Who splits the grain from the plants and the date-stone from the palm-trees. He brings forth the living from the dead such as the human being

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from the sperm and the bird from the egg; and is the Bringer-forth of the dead the sperm and the egg from the living. That Splitter and Bringer-forth is God. How then are you deluded? so how then are you turned away from faith despite the proof being established?

6:96 - He is the Cleaver of the daybreak al-isb?h is the verbal noun meaning al-subh ?dawn? in other words He splits the morning shaft the first light that appears after the darkness of night and He has appointed the night for stillness in which creatures rest from toil and the sun and the moon read both in the accusative wa?l-shamsa wa?l-qamara as a supplement to the syntactical status of al-layla ?the night? for reckoning for the calculation of periods of time or if the prefixed preposition b?? is considered to have been omitted bi-husb?n making it husb?n a circumstantial qualifier referring to an implied verb such as yajriy?n ?they follow courses? that is ?they follow courses precisely calculated bi-husb?n? as is stated in the verse of s?rat al-Rahm?n Q. 555. That mentioned is the ordaining of the Mighty in His kingdom the Knowing of His creation.

6:97 - And He it is Who appointed for you the stars that you may guide your course by them amid the darkness of land and sea when travelling. Verily We have distinguished We have elucidated the signs the proofs of Our power for a people who have knowledge a people who reflect.

6:98 - And He it is Who produced you created you from a single soul namely Adam such that some of you are established in the womb and some of you are deposited in the loins a variant reading of mustaqirrun ?established? has mustaqarrun that is a resting place for you. Verily We have distinguished the signs for a people who understand what is being said to them.

6:99 - And He it is Who sent down water from the heaven and therewith with the water We bring forth there is a shift away from the third to the second person in this address plants of every kind that produces shoots and therefrom from the shoots We bring forth some verdure meaning ?the greens? in other words vegetation bringing forth from it from the verdure thick-clustered grain in dense clusters ? such as the spikes of wheat and the like ? and from the palm-tree wa-mina?l-nakhli is the predicate and is substituted by the following min tal?ih? ?from its pollen? from its pollen ? that which is the first to be produced by it ? spring bunches of dates qinw?nun is the subject of the sentence stalks with date clusters bunched up one near the other and We bring forth from it gardens orchards of grapes and olives and pomegranates the leaves of both of these being similar mushtabihan is a circumstantial qualifier but the fruits of which are not alike. Look O you addressed in reflection upon their fruits read thamarihi or thumurihi the plural of thamara like shajara ?tree? as plural of shajar and khashaba ?a piece of wood? for khashab when they have borne fruit when this first begins how it looks and look upon their ripening after they have reached full growth and the state to which they return. Surely in all that are signs proofs of His power exalted be He to resurrect and to do all other things for a people who believe it is these people that are specifically mentioned because they are the ones to profit from those signs by their believing in them in contrast to the disbelievers.

## Surah 7

7:1 - Alif L?m M?m S?d God knows best what He means by these letters.

7:10 - And We have given you power O Children of Adam in the earth and have appointed for you therein livelihoods ma??yish is the plural of ma??sha that is the means by which you are able to subsist; little qal?lan m? m? is to emphasise the ?littleness? thanks you show for this.

7:100 - Has it not been shown has it not become clear to those who inherit the earth as a place of habitation after the destruction of those who inhabited it that an is the softened form and constitutes the subject of the verb its noun having been omitted in other words understand it as annahu if We will We could smite them with chastisement for their sins? as We smote those before them? the hamza in the four instances are meant to indicate rebuke and the particles fa ?so? and wa ?and? which have been inserted in two instances each are meant to indicate a supplement; a variant reading for a-wa-amina has aw amina ?or do they feel secure? in the second instance as a supplement. And We seal up their hearts so that they do not hear the admonition in a way so as to reflect.

7:101 - Those towns which have been mentioned We relate to you O Muhammad (s) some of their tidings some of the stories of their peoples. Verily their messengers brought them clear proofs manifest miracles but they would not believe when these signs came to them in what they had denied disbelieved in before before these signs came to them; nay they persisted in disbelief. Thus does God seal up the hearts of the disbelievers.

7:102 - And We did not find in most of them that is people any covenant that is any loyalty to a covenant from the day the pledge was made. Nay wa-in in is softened We found that most of them were indeed wicked.

7:103 - Then We sent after them that is after the messengers mentioned Moses with Our nine signs to Pharaoh and his council his folk but they mistreated they disbelieved in them. So behold what was the end of those who work corruption by way of disbelief when they were destroyed.

7:104 - And Moses said ?O Pharaoh I am a messenger from the Lord of the Worlds to you but he denied him. So he Moses said

7:105 - I am one for whom it is right for whom it is appropriate to say nothing but the truth about God a variant reading for ?al? has ?alayya ?for me? in which case haq?qun ?it is right? is the subject of the sentence its predicate being an ?that? and what follows it sc. ?I say nothing but the truth about God?. Truly I have come to you with a clear proof from your Lord. So send forth with me to Syria the Children of Israel? he Pharaoh had enslaved them.

7:106 - Said he Pharaoh to him ?If you have come with a sign as you claim then produce it if you are of those who speak the truth? in this.

7:107 - Then he cast down his staff and lo! it was a serpent manifest for all to see an enormous snake.

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7:108 - And he drew forth his hand he took it out from his bosom and lo! it was white radiant for the beholders and not its usual skin colour.

7:109 - The council of Pharaoh's folk said 'Surely this man is a cunning sorcerer outstanding in the art of magic in s'rat al-Shu'ar?' Q. 2634 these are actually Pharaoh's words and so it is as if they said it in consultation with him

7:11 - And We created you that is your father Adam then shaped you that is We shaped him with you deposited in his back then said to the angels 'Prostrate yourselves before Adam!' a prostration that is a bow of salutation. So they fell prostrate all save Ibl's the father of the jinn who was among the angels ? he was not of those who make prostration.

7:110 - who would expel you from your land. So what do you command??

7:111 - They said 'Put him and his brother off a while postpone any decision regarding their affair and send into the towns summoners gatherers

7:112 - to bring you every cunning sorcerer? s'hira a variant reading has sahh'r to outdo Moses in the art of magic. And so they summoned them.

7:113 - And the sorcerers came to Pharaoh saying 'Surely a-inna read pronouncing both hamzas or by not pronouncing the second one but inserting an alif between the two in both cases there will be a wage for us if we are the victors?'

7:114 - He said 'Yes and indeed you shall be of those brought near?.'

7:115 - They said 'O Moses either you cast your staff or we shall be the casters!' of what we have.

7:116 - He said 'Cast!' this is a command permitting them to cast first as a means to manifesting the truth. And when they cast their ropes and staffs they put a spell upon the people's eyes misleading them from perceiving the real state of these ropes and staffs and overawed them scared them by making them appear to be slithering snakes and produced a mighty sorcery.

7:117 - And We revealed to Moses saying 'Cast your staff.' And lo! it swallowed up read talaqqafu with one of the original t letters of tatalaqqafu omitted the illusion they were creating that which they were transforming by delusion.

7:118 - Thus did the truth come to pass thus was it confirmed and made manifest; and that which they were doing in the way of sorcery was proved false.

7:119 - Thus were they that is Pharaoh and his folk there defeated becoming humiliated ? they ended up abased.

7:12 - He exalted be He said 'What prevented you from falling prostrate all? is made up of an-l? the l? being extra when I commanded you?? He Ibl's said 'I am better than him. You created me from fire while him You created from clay?.'

7:120 - And the sorcerers fell down in prostration.

7:121 - They said 'We believe in the Lord of the Worlds

7:122 - the Lord of Moses and Aaron? for they realised that what they had witnessed of the staff could not be done through sorcery.

7:123 - Pharaoh said 'Have you believed a-mantum read pronouncing both hamzas and replacing the second one with an alif in him in Moses before I gave you leave? Surely this that you have done is a plot you have plotted in the city that you may expel its people from it. But you shall come to know what I will do to you!

7:124 - I shall assuredly have your hands and feet cut off on opposite sides that is the right hand and the left foot of every one then I shall have every one of you crucified?.'

7:125 - They said 'Surely to our Lord after our death however it come about we shall be restored we shall return in the Hereafter.

7:126 - You are vindictive spiteful towards us only because we have believed in the signs of our Lord when they came to us. Our Lord pour out onto us patience and constancy when that with which he has threatened us comes to pass lest we revert to unbelief; and take us to You as men who have submitted?.'

7:127 - Then the council of Pharaoh's folk said to him to Pharaoh 'Will you leave Moses and his people to work corruption in the land by calling to disobedience against you and flout you and your gods?? ? he had fashioned small idols for them to worship and had said to them 'I am your lord and their lord? which is why he says I am your lord the highest Q. 7924. He said 'We shall slaughter read nuqattilu or naqtulu their new-born sons and spare their women keeping them alive for us as we did with them before. For surely we have irresistible power over them!' and they did this to them and so the Children of Israel grieved.

7:128 - Moses said to his people 'Seek help in God and be patient their persecution. Surely the earth is God's and He bequeaths it He gives it to whom He will from among His servants. The praiseworthy sequel belongs to those who are wary of God?.'

7:129 - They said 'We suffered harm before you came to us and since you have come to us.' He said 'Perhaps your Lord will destroy your enemy and make you successors in the land that He may observe how you shall act? in it.

7:13 - Said He 'Then go down from it that is from the Garden ? it is also said go down from the heavens ? it is not right for you to show pride here so go forth out of it! Surely you are among the abased!' the contemptible!

7:130 - And verily We seized Pharaoh's folk with the years of drought and dearth of fruits so that they might remember that they might heed the admonition and become believers.

7:131 - But whenever a good thing such as fertility and abundance befell them they said 'This belongs to us? that is we deserve it and they did not give thanks for

## Tafsir al-Jalalayn (English)

it; and whenever an evil thing such as drought or hardship smote them they would augur ill of Moses and those believers with him. Surely their ill augury is with God Who brings it upon them but most of them do not know that whatever befalls them is from Him.

7:132 - And they said to Moses 'Whatever sign you bring us to cast a spell upon us therewith we will not believe in you' and so he Moses invoked God against them.

7:133 - So We unleashed upon them the flood of water which penetrated their houses and which for seven days would come up to people's necks as they sat; and the locusts which consumed their crops and fruits likewise engulfing them for seven days; and the lice al-qummal is like al-s's 'woodworm' or al-qur'd 'ticks' which would follow and consume what the locusts left behind; and the frogs such that they infested their houses and food supplies; and the blood flowing in their water distinct clear signs but they were too scornful to believe in them and were a sinful folk.

7:134 - And when the terror the chastisement fell upon them they said 'O Moses pray to your Lord for our sake by the covenant which He has made with you to remove the chastisement from us if we believe. Indeed if la-in the l'm is for oaths you remove from us the terror verily we will believe in you and let the Children of Israel go with you'.

7:135 - But when We removed through the supplication of Moses the terror from them to a term which they should reach lo! they were already reneging breaking their covenant and persisting in their disbelief.

7:136 - So We exacted retribution from them and therefore We drowned them in the sea al-yamm denotes salty waters for the reason that they denied Our signs and were heedless of them not reflecting upon them.

7:137 - And We bequeathed upon the people who were oppressed through bondage namely the Children of Israel the eastern parts of the land and the western parts thereof which We had blessed with water and trees allat? b'rakn? f'h? 'which We had blessed' is an adjectival qualification of al-ard 'the land' and this was Syria and the fair word of your Lord was fulfilled which was His saying exalted be He Yet We desired to be gracious to those who were oppressed in the land... to the end of the verse Q. 285 for the Children of Israel because they endured patiently persecution at the hands of their enemy; and We destroyed utterly what Pharaoh and his folk had been creating by way of architecture and what they had been erecting read ya'rish?n or ya'rush?n what they had been raising of edifices.

7:138 - And We brought the Children of Israel across the sea and they came upon they passed by a people cleaving in devotion read ya'kuf?n or ya'kif?n to idols they had constantly worshipping them. They said 'O Moses make for us a god an idol for us to worship just as they have gods.' He said 'Truly you are an ignorant folk for repaying God's grace to you with what you have said.

7:139 - Truly as for these their way will be destroyed and what they have been doing is in vain?.

7:14 - Said he 'Reprieve me postpone my affair until the day when they people are resurrected?.

7:140 - He said 'Shall I seek other than God as a god for you to worship abgh?kum 'shall I seek for you' is originally abgh? lakum when He has favoured you above all the worlds?? of your time in the ways He has mentioned in His sayings?

7:141 - And remember when We delivered you anjayn?kum a variant reading has anj?kum 'He delivered you' from Pharaoh's folk who were inflicting upon you who were burdening you and making you taste terrible chastisement the worst kind of chastisement namely slaying your sons and sparing retaining your women; and therein in that deliverance or chastisement was a tremendous trial either a grace or a tribulation from your Lord so will you not heed the admonition and desist from what you are saying?

7:142 - And We appointed read wa-w??adn? or wa-wa?adn? for Moses thirty nights at the end of which We would speak to him after he has fasted during that period; that was the month of Dh??l-Qa?da. He completed the fast. But when it came to an end he disliked the bad odour of his mouth and so cleaned his teeth. God then commanded him to fast for another ten nights so that He may speak to him despite the odour in his mouth as God says and completed them with ten nights of Dh??l-Hijja. Thus was the time appointed by his Lord concluded the time at which God had promised him to speak to him as forty arba??na is a circumstantial qualifier nights laylatan is for specification; and Moses said to his brother Aaron when he was departing to the Mount for the communion with his Lord 'Succeed me be my deputy over my people and be righteous among them with regard to their affair and do not follow the way of the agents of corruption? by consenting with them to acts of disobedience.

7:143 - And when Moses came at Our appointed time that is the time at which We had promised to speak to him and his Lord spoke with him without any intermediary with speech which he heard from all directions he said 'My Lord! Show me Yourself that I may behold You!' Said He 'You shall not see Me that is to say you do not have the power to see me the use of this expression lan tar?n? 'you shall not see Me' instead of lan ur? 'I shall not be seen' implies that it is possible to see God exalted be He; but behold the mountain which is stronger than you are and if it remains stays fixed in its place then you shall see Me' that is then you shall remain fixed able to see Me otherwise you will not have the capacity for it. And when his Lord revealed Himself that is when He manifested of His Light the equivalent of half a nail of a little finger as stated in one had?th verified by al-H?kim to the mountain He levelled it to the ground read dakkan or dakk??a meaning madk?kan and Moses fell down senseless having lost consciousness at the awesomeness of what he had seen. And when he recovered his senses he said 'Glory be to You! in Your transcendence. I repent to You for having asked You what I was not commanded to ask and I am the first of the believers' of my time.

## Tafsir al-Jalalayn (English)

7:144 - He God said to him ?O Moses I have elected you chosen you from among mankind the people of your time for My Messages read plural bi-ris?l?t? or singular bi-ris?lat? ?for My Message? and My Speech that is for My having spoken to you. So take what I have given you of bounty and be of the thankful? of My favours.

7:145 - And We inscribed for him in the Tablets that is the Tablets of the Torah ? these were made from the Lote-tree of Paradise or of chrysolite or emerald and they were either seven or ten ? about all things one needs in religion as an admonition and a detailing an explanation of all things li-kulli shay?in substitutes for the previous genitive construction min kulli shay? ?about all things?. ?Take it then there is an implicit quln? ?We said? before this fa-kudhh? ?take it then? firmly seriously and earnestly and enjoin your people to adhere to the fairest precepts in it. I shall show you the abode of the wicked of Pharaoh and his followers and that is Egypt that you may take an example from them.

7:146 - I shall turn away from My signs the proofs of My power in the way of creations and otherwise those who behave arrogantly in the earth without right by humiliating them so that they do not magnify themselves; and if they see every sign do not believe in it and if they see the way the path of rectitude the guidance that has come from God do not adopt it as a way to follow and if they see the way of error misguidance adopt it as a way. That turning of them away is because they have denied Our signs and were heedless of them. A similar statement has been made above.

7:147 - Those who deny Our signs and the encounter in the Hereafter the Resurrection and so on. their works the good deeds they performed in the world such as the maintenance of kinship ties or voluntary almsgivings have failed are invalid and will not be rewarded since they are not binding in this case. Shall they they shall not be requited anything but the requital for what they used to do?? in the way of denial and acts of disobedience?

7:148 - And the people of Moses after him that is after he had departed for the communion with God made of their ornaments which they had borrowed from Pharaoh?s folk on the pretext of a wedding celebration and which remained in their possession a calf which the Samaritan had fashioned for them therefrom; a mere living body jasadān is a substitution for ?ijlan ?a calf? of flesh and blood which lowed that is which made audible sounds like a cow it the calf was transformed in this way when the dust which he the Samaritan had collected from where the hoof of Gabriel?s steed had trodden was placed in its mouth for it has the effect of giving life to that in which it is placed the second direct object of the verb ittakhadha ?they made? has been omitted but it would be il?han ?as a god?. Did they not see that it spoke not to them nor guided them to any way? so how can it be taken as a god? Yet they took it as such a god and were evildoers for taking it so.

7:149 - And when they became at a loss that is when they became remorseful for having worshipped it and saw and realised that they had gone astray thereby and this was after Moses?s return from the communion they said ?Unless our Lord is merciful to us and forgives us read both verbs either in the third person singular or in the second person singular verily we shall be among the losers?.

7:15 - Said He ?Lo! You are of those reprieved? ? in another verse it is said until the day of an appointed time Q. 3881 that is until the time of the first blast of the Trumpet.

7:150 - And when Moses returned to his people angry because of them and bitterly grieved he said to them ?Evil is that that is evil is the manner of succession which you have followed in my place after I had gone this idolatry of yours. Would you hasten on the judgement of your Lord?? And he cast down the Tablets the Tablets of the Torah angry for the sake of his Lord and they were broken into pieces and he seized his brother by the head that is by the hair with his right hand and seized him by the beard with his left hand dragging him toward him in anger. He said ?O son of my mother! read either ibna ummi or ibna umma by which he meant the standard form of saying ?my mother? umm? the mention of her is more affectionate in appealing to his heart Truly the people judged me weak and they were close to killing me. Do not make my enemies gloat over my misfortune to rejoice thereat by your humiliating me and do not count me among the folk who have done evil? by worshipping the calf in your reproach of them.

7:151 - He said ?My Lord forgive me what I have done to my brother and my brother he includes him in the supplication in order to reconcile him and to fend off any gloating over his misfortune and admit us into Your mercy for You are the Most Merciful of the merciful?.

7:152 - God exalted be He says ?Surely those who chose the calf as a god. wrath chastisement and abasement shall come upon them from their Lord in the life of this world and so they were punished for this deed by the command to slay themselves and abasement was stamped upon them until the Day of Resurrection. Even as We have requited them so We requite those who invent lies against God by way of idolatry and otherwise.

7:153 - But those who commit evil deeds and repent desist from them thereafter and believe in God ? indeed your Lord thereafter that is after repentance is truly Forgiving Merciful? towards them.

7:154 - And when Moses?s anger abated subsided he took the Tablets which he had cast down and in their copy that is in what was inscribed upon them ? in other words it was written that there was guidance from error and mercy for all those who hold their Lord in awe who have fear of Him the l?m in li-rabbihim ?their Lord? has been inserted into the direct object because it the direct object has preceded the verb.

7:155 - And Moses chose of his people seventy men from among those who had not worshipped the calf by God?s command for Our appointed time that is for the time at which We promised him that they should come and apologise for their comrades? worship of the calf. He Moses then departed with them; but when the Trembling a violent earthquake seized them Ibn ?Abb?s said ?That earthquake was because they did not separate themselves from their people when the latter took to worshipping the calf?; he Ibn ?Abb?s added ?These people were not the same ones who asked to see God and were struck by the thunderbolt cf. Q. 255?

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he Moses said ?My Lord had You willed You would have destroyed them long before that is before my departure with them so that the Children of Israel might see this and not make false accusations against me and me with them. Will You destroy us for what the foolish ones among us have done? this interrogative is meant as a plea for compassion in other words ?Do not punish us for the sins of others?. It that is the trial which the ignorant ones underwent is but Your trial Your test whereby You send astray whom You will to lead stray and guide whom You will to guide. You are our Protector looking after our affairs so forgive us and have mercy on us for You are the Best of all who show forgiveness.

7:156 - And prescribe for us grant us in this world good and in the Hereafter good. We have turned repented to You?. He God says ?My chastisement ? I smite with it whom I will to chastise and My mercy embraces subsumes all things in this world and so I shall prescribe it in the Hereafter for those who are God-fearing and pay the alms and those who believe in Our signs;

7:157 - those who follow the Messenger the uninstructed Prophet Muhammad (s) whom they will find inscribed in their Torah and Gospel in name and description enjoining them to decency and forbidding them indecency making lawful for them the good things which were forbidden to them by their Law and making unlawful for them the vile things such as carrion and the like and relieving them of their burden their onus and the shackles the hardships that they used to bear such as the requirement to kill oneself as a repentance and the severing of that part that had come into contact with any impurity. Then those who believe in him from among them and honour revere him and help him and follow the light that has been revealed with him namely the Qur??n they are the ones who will prosper?.

7:158 - Say addressing the Prophet s here ?O mankind I am the Messenger of God to you all the Messenger of Him to Whom belongs the kingdom of the heavens and of the earth. There is no god but Him. He gives life and makes to die. Believe then in God and His Messenger the uninstructed Prophet who believes in God and His words the Qur??n and follow him so that you might be guided led aright.

7:159 - And among the people of Moses there is a community a group who guide people by the truth and act justly according to it when passing judgements.

7:16 - Said he ?Now because You have sent me astray fa-bi-m? aghwaytan? means bi-ighw??ik ?for Your sending me astray? the b?? is for oaths and the response of the oath is the following verily I shall sit in ambush for them that is for the Children of Adam on Your straight path that is on the path that leads to You.

7:160 - And We divided them We separated the Children of Israel into twelve ithnatay ?asharata is a circumstantial qualifier tribes asb?tan substitutes for this previous circumstantial qualifier communities umaman substitutes for the preceding asb?tan ?tribes?. And We revealed to Moses when his people asked him for water in the wilderness saying ?Strike the rock with your staff? and he struck it and there gushed forth burst forth from it twelve fountains equal to the number of tribes each people each tribe among them now knew their drinking-place. And We made the cloud overshadow them in the wilderness from the heat of the sun and We sent down to them manna and quails ? which are respectively a type of citrus turunjab?n and the quail and We said to them ?Eat of the good things We have provided for you.? And they did not wrong Us but they wronged themselves.

7:161 - And mention when it was said to them ?Dwell in this city the Holy House of Jerusalem and eat therein wherever you will and say ?our concern is for an Exoneration? and enter the gate that is the gate of the city prostrating a prostration that is actually a bow. We shall forgive read naghfir or the passive tughfar you your transgressions; We shall give more to those who are virtuous through obedience in terms of reward.

7:162 - But the evildoers among them substituted a saying other than that which had been said to them they said instead ?A grain inside a hair? and entered the gate dragging themselves on their rears. So We sent down upon them terror a chastisement from the heaven for their evildoing.

7:163 - And question them O Muhammad (s) in rebuke about the city that was by the sea bordering the Red Sea bahr al-qulzum and this was Eilat about what befell its inhabitants how they would transgress violate the Sabbath by fishing which they had been commanded not to do on that day; how idh is an adverbial qualifier of ya?d?n ?they would transgress? their fish would come to them on the day of their Sabbath floating at the surface visible at the surface of the water; but on the day they did not observe the Sabbath when they would not consecrate the Sabbath over the other days they would not come to them as a trial from God. Thus were We trying them for their wickedness. And when they went to fish the city split into three one third joined the fishing party another prohibited them while a third abstained from both fishing and prohibiting.

7:164 - And when wa-idh is a supplement to the preceding idh ?how? a community among them who neither fished nor prohibited it said to those who prohibited it ?Why do you preach admonition to a folk whom God is about to destroy or chastise with a severe chastisement?? They said our admonishing them is ?As an exculpation by which we excuse ourselves before your Lord lest we are reproached for failing to prohibit them in any way; and so that they might be wary of fishing?.

7:165 - And when they forgot when they overlooked that whereof they had been reminded that for which they had been admonished and did not desist We delivered those who forbade evil and seized those who did wrong through transgression with a grievous terrible chastisement for their wickedness.

7:166 - And when they disdained to desist from that which was prohibited to them We said to them ?Be apes despised!? abased and they became so this is an explication of what preceded with regard to the details of their ?grievous chastisement?. Ibn ?Abb?s said ?I do not know what befell the group that abstained?. ?Ikrima said ?That group was not destroyed because they had been averse to what the others did and had said ?Why do you preach admonition ?? Al-H?kim reported in a had?th that he ?Ikrima referred this opinion to Ibn ?Abb?s who was delighted by it.

7:167 - And when your Lord proclaimed made it known that He would send against them that is the Jews to the Day of Resurrection those who would inflict on

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them grievous torment through humiliation and the exacting of the jizya-tax from them. Thus God sent Solomon against them and after him Nebuchadnezzar who slaughtered some of them and took others among them captive and imposed the jizya-tax on them. They continued to pay this tax to the Magians up until the time of the sending of our Prophet s who also imposed it on them. Lo! verily your Lord is swift in requital of those who disobey Him. And lo! verily He is Forgiving to those who obey Him Merciful in dealing with them.

7:168 - And We divided them We separated them into communities sects in the earth. Some of them are righteous and some of them people who are otherwise disbelievers and wicked individuals. And We tried them with good things with graces and evil things with misfortunes so that they might revert from their wickedness.

7:169 - And there succeeded after them a generation who inherited the Scripture the Torah from their forefathers choosing the transient things of this inferior life that is the ephemeral aspects of this lowly thing that the world is in the way of what is lawful and what is unlawful and saying ?It will be forgiven us? what we have done; and yet if similar transient things were to come to them they would take them wa-in ya?tihim ?aradun mithluhu ya?khudh?hu this sentence is a circumstantial qualifier in other words they hope for forgiveness whilst committing the same offence again and persisting in it and in the Torah there is no such promise about forgiveness for persistence in sin. Has not the covenant of the Scripture m?th?qu l-kit?bi the annexation functions in place of f? ?in? sc. ?the covenant in the Scripture? been taken a-lam yu?khadh ?has it not been taken? is an interrogative meant as an affirmative from them that they should not say about God anything but the truth? And they have studied wa-daras? is a supplement to yu?khadh ?has it not been taken?? they have read what is in it so why do they impute lies to it the Scripture by ascribing to it the idea of forgiveness for persistence in sin? And the Abode of the Hereafter is better for those who are wary of what is unlawful. Do they not understand? ya?qil?n may also be read as ta?qil?n ?do you not understand?? that it is better and so prefer it to the abode of this world?

7:17 - Then I shall come upon them from before them and from behind them and from their right and from their left that is to say from every side and prevent them from following it that path. Ibn ?Abb?s said ?However he cannot come upon them from above lest he come between the servant and the mercy of God exalted be He?. And You will not find most of them thankful? believing.

7:170 - And those who adhere read yumassik?n or yumsik?n to the Scripture from among them and have established prayer the likes of ?Abd All?h b. Sal?m and his companions verily We shall not let the wages of reformers go to waste inn? l? nud??u ajra l-muslih?n the sentence is the predicate of alladh?na ?those who?; also there is here the replacing of the third person pronominalisation alladh?na ?those who? with an overt noun al-muslih?na ?reformers? in other words their wages.

7:171 - And mention when We wrenched the mountain above them We lifted it up unearthing it from its root as if it were a canopy and they thought they were certain that it was about to fall upon them because of God?s threat to them that it would fall upon them if they refused to accept the rulings contained in the Torah they had initially refused to accept them because of their being burdensome but then accepted them and We said to them ?Take firmly seriously and earnestly what We have given you and remember what is in it by acting in accordance with it that you might be God-fearing?.

7:172 - And remember when your Lord took from the Children of Adam from their loins min zuh?rihim is an inclusive substitution for the preceding clause min ban? ?dama ?from the Children of Adam? with the same preposition min ?from? their seed by bringing forth one from the loins of the other all from the loins of Adam offspring after offspring in the way that they multiply looking like small ants at the valley of Na?m?n on the Day of ?Arafa because of their multitude. God set up proofs of His Lordship for them and endowed them with the faculty of reason and made them testify against themselves saying ?Am I not your Lord?? They said ?Yea indeed You are our Lord we testify? to this and this taking of testimony is lest they should say in both instances read third person yaq?l? ?they say? or second person taq?l? ?you say? on the Day of Resurrection ?Truly of this Oneness of God we were unaware? not knowing it!

7:173 - Or lest you should say ?It is merely that our fathers were idolaters before that is before our time and we were descendants of theirs and so we followed their example. Will You then destroy us chastise us for that which those who follow falsehood did?? from among our forefathers by their establishing idolatry? The meaning is they cannot use such arguments when they have been made to testify before their very selves to God?s Oneness. To effect this reminder by the tongue of the bearer of the miracle Muhammad (s) equally serves as a reminder for every soul to remember this within itself.

7:174 - Thus We detail the signs We explain them even as We have explained the covenant that they might reflect on them and that they might revert from their disbelief.

7:175 - And recite O Muhammad (s) to them that is the Jews the tidings the tale of him to whom We gave Our signs but he cast them off emerging in his disbelief in the same way that a snake emerges from its shed skin he rebelled in disbelief this was Bal?am b. B???r?? a scholar from among the Children of Israel who had been given some knowledge of the Scriptures and who was asked by them to invoke God against Moses. And when he did the invocation turned against him and his tongue fell out onto his chest and Satan pursued him catching up with him and so he became his comrade and he became of the perverse.

7:176 - And had We willed We would have raised him up to the ranks of the scholars thereby by facilitating his way to good deeds; but he was disposed to at peace in the earth ? that is this world ? and inclined to it and followed his whims by calling others to them and so We abased him. Therefore his likeness his description is as the likeness of a dog if you attack it by driving it away or curbing it it lolls its tongue out and if you leave it it lolls its tongue out and no other animal is like it in this way both conditional sentences constitute a circumstantial qualifier that is to say it has its tongue lolling out despicably in all circumstances. The purpose here is to point out the similarity between the one who follows his whims and a dog in terms of condition and vileness judging by the contextualising f?? of

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fa-mathaluhu ?therefore his likeness? which relates what comes after it to what came before it in the way of ?inclining towards this world and following whims? and judging by God?s saying That likeness is the likeness of those people who deny Our signs. So recount the tale to the Jews that they might reflect upon it and so believe.

7:177 - Evil as an example are the people evil is the example of the people who denied Our signs and were wont to wrong themselves through denial.

7:178 - He whom God guides he is guided and he whom He sends astray ? truly they are the losers.

7:179 - And We have indeed urged unto Hell many of the jinn and mankind having hearts wherewith they do not understand the truth and having eyes wherewith they do not perceive the proofs of God?s power with a perception that entails reflection and having ears wherewith they do not hear the signs or the admonitions in a way so as to reflect and take heed. These they are like cattle in their failure to understand perceive or listen ? nay rather they are further astray than cattle because at least they cattle seek what is beneficial to them and stay away from what is harmful to them these individuals on the other hand are proceeding towards the Fire out of sheer obstinacy. These ? they are the heedless.

7:18 - Said He ?Go forth from it degraded read madh??man disgraced or despised and banished removed from mercy. As for those of them of people who follow you la-man ?as for those who? the l?m is for inceptiveness; or it is for introducing the oath which is the following I shall assuredly fill Hell with all of you? that is with you through your seed and with people ? herein in this address those present have predominance over those absent this last sentence of the verse expresses the sense of ?the requital? suggested in the conditional man ?who? in other words ?whoever follows you then I shall punish him?.

7:180 - And to God belong the ninety nine Most Beautiful Names ? mentioned in had?th ? al-husn? is the feminine for al-ahsan so invoke name Him by them and leave those who blaspheme His Names yulhid?n ?they blaspheme? from fourth form alhada or first form lahada meaning ?those who incline away from the truth? by deriving from them names for their gods as in the case of al-L?t from All?h ?God? al-?Uzz? from al-?Az?z ?Mighty? and Man?t from al-Mann?n ?Lord of Favours?. They will be requited in the Hereafter the requital for what they did ? this was revealed before the command to fight them.

7:181 - And of those whom We created there is a community who guide by the truth and act justly therewith this is the community of Muhammad (s) as stated in a had?th.

7:182 - And those who deny Our signs ? the Qur??n ? from among the people of Mecca We will draw them on by degrees We will lead them on gradually whence they do not know.

7:183 - And I will respite them ? assuredly My scheme is strong powerful and cannot be withstood.

7:184 - Have they not considered and so realised that that there is no madness in their comrade Muhammad (s)? He is but a clear warner one whose warning is evident.

7:185 - And have they not reflected upon the dominion the kingdom malak?t is mulk of the heaven and of the earth and upon what things God has created min shay?in is an explication of the preceding m? ?what? so that they are able to infer the power of their Creator and His Oneness and upon that upon the fact that it may be that their term is already near so that they might hasten to believe lest they die as disbelievers and move towards the Fire? In what fact then after this that is the Qur??n will they believe?

7:186 - Whomever God sends astray he has no guide. And He leaves them read in the imperfect indicative wa-yadharuhum or wa-nadharuhum ?and We leave them? as the beginning of a new sentence; or the same verbs in the imperfect jussive apocopated form wa-yadharhum or wa-nadharhum as a supplement to what comes after f?? of fa-l? h?diya lahu ?so he has no guide? in their insolence to wander on blindly hesitating out of perplexity.

7:187 - They that is the people of Mecca will question you about the Hour the Resurrection when it shall come to pass. Say to them ?The knowledge of when it shall be is only with my Lord. He alone shall reveal it manifest it at its proper time li-waqti? the l?m here functions as f? ?at?. It weighs heavily tremendously in the heavens and the earth upon their inhabitants because of its awesomeness. It will not come on you save all of a sudden?. They will question you as if you were preoccupied with obsessed with inquiring about it such that you have come to acquire knowledge of it. Say ?Knowledge of it is only with God innam? ?ilmuh? ?inda?Li?hi is for emphasis but most people do not know? that knowledge of it lies with God exalted be He.

7:188 - Say ?I have no power to bring benefit to attract it to myself or hurt to repel it except as God wills. Had I knowledge of the Unseen ? that which is hidden from me I would have acquired much good and adversity in the way of impoverishment and otherwise would not touch me since I would take precautions against such adversity by avoiding what is harmful. I am but a warner to disbelievers of the Fire and a bearer of good tidings of Paradise to a people who believe?.

7:189 - He that is God it is Who created you from a single soul namely Adam and made created from him his spouse Eve that he might take rest in her and become intimate with her. Then when he covered her when he had sexual intercourse with her she bore a light burden namely the sperm-drop and moved to and fro with it that is she came and went easily on account of its lightness; but when she became heavy because of the child growing inside her and they became anxious that it should be a dumb child they cried to God their Lord ?If You give us one a child that is sound unimpaired we indeed shall be of the thankful? to You for it.

7:19 - And He said ?O Adam dwell you anta this is reiterated in order to emphasise the subject of the verb uskun ?dwell? and to supplement to it what follows and your wife Eve read Haww?? in the Garden and eat from whence you will but do not come near this tree to eat of it ? and this was wheat ? lest you become evildoers?.



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7:190 - But when He gave them a sound one a sound child they ascribed to Him associates shurak??a variant reading has shirkan meaning shar?kan ?an associate? in that which He had given them by naming it ?Abd al-H?rith ?servant of al-H?rith? when it is not right to be a ?servant? ?abd of any one but ?God? sc. ?Abd All?h but this namesake ?Abd is not an association of another with God in terms of servitude for Adam was immune from a sin such as associating others in worship with God. Samura b. Jundub reported that the Prophet s said ?On one occasion when Eve gave birth ? all the children she bore had failed to survive ? Satan visited her and said to her ?Name it the child ?Abd al-H?rith and it will live.? She named it so and it lived. This affair was the result of Satan?s inspiration and his doings? reported by al-H?kim who deemed it the report ?sound? sah?h and also reported by al-Tirmidh? who considered it ?fair-uncommon? hasan ghar?b; but exalted is God above what they the people of Mecca associate in the way of idols this sentence is consequent a supplement to the one beginning with khalaqakum ?He created you? so that what comes between the two is a parenthetical statement.

7:191 - Do they associate with Him in worship those who cannot create anything but are themselves created

7:192 - and who are not able to give them that is those who worship them any help nor can they help themselves? by defending themselves against someone intending to damage them by breaking them or otherwise the interrogative is meant as a rebuke.

7:193 - And if you call them that is the idols to guidance they will not follow you read yatba??kum or yattabi??kum. It will be the same response for you whether you call them to it or whether you are silent refraining from calling them they will not follow it because they cannot hear.

7:194 - Truly those on whom you call whom you worship besides God are servants owned like you; call them then and let them answer you your call if you are truthful in claiming that they are gods God then illustrates their utter incapacity and the superiority which their worshippers possess over them saying

7:195 - Have they feet wherewith they walk or indeed have they hands aydin is the plural of yad wherewith they can grasp or indeed have they eyes wherewith they can see or indeed have they ears wherewith they give ear? an interrogative of rejection in other words they have none of these things which you have so why do you worship them when you are more complete in being than they are? Say to them O Muhammad (s) ?Call upon your associates to destroy me; then scheme against me and waste no time do not give me any respite for I am not concerned with you.

7:196 - Truly my Protector the One in charge of my affairs is God Who reveals the Book the Qur??n and He takes charge of the righteous by protecting them.

7:197 - And as for those on whom you call besides God they have no power to help you nor can they help themselves? so why should I be concerned with them?

7:198 - And if you call upon them that is the idols to guidance they do not hear; and you see them that is the idols O Muhammad (s) staring at you looking toward you as a person looks but they do not perceive.

7:199 - Indulge people with forgiveness accepting what issues spontaneously from people?s manners of behaviour and do not scrutinise them and enjoin kindness decency and turn away from the ignorant and do not counter their stupidity with the like.

7:2 - This is a Book that is revealed to you ? addressing the Prophet s ? so let there be no inhibition no constraint in your breast because of it to convey it ? for fear that you might be called a liar ? that you may warn thereby li-tundhira ?that you may warn? is semantically connected to unzila ?is revealed? that is to say ?it is revealed for the purposes of warning? and as a reminder for those who believe in it.

7:20 - Then Satan Ibl?s whispered to them that he might manifest reveal to them that which was hidden w?riya based on the verbal form f??ila and derives from the infinitive al-muw?r? to them of their shameful parts. And he said ?Your Lord prohibited you from this tree only in aversion lest you become angels malakayn may also be read malikayn or become immortals? in other words that is the necessary consequence of eating from it as is stated in another verse Shall I guide you to the Tree of Immortality and a kingdom that does not waste away? Q. 20120.

7:200 - And if imm? the letter n?n of the conditional particle in ?if? has been assimilated with the extra m? ?any? any insinuation from Satan should provoke you that is if anything should turn you away from that which you have been commanded to do then seek refuge in God fa?sta?idh bi?Li?h is the response to the conditional clause with the response to the command being omitted and He will ward it off from you He is Hearing of what is said Seeing of what is done.

7:201 - Truly the God-fearing when a visitation from Satan touches them befalls them tayfun a variant reading has t??ifun that is when something of the sort overcomes them they remember God?s punishment and His reward and then see clearly distinguishing the truth from what is other than it and so they return to God.

7:202 - And their brothers that is the brothers of devils from among the disbelievers they the devils lead them further into error and they do not stop short do not desist from it by seeing clearly in the way that those who are God-fearing come to see clearly.

7:203 - And when you do not bring them that is the people of Mecca a sign from among those which they request they say ?Why have you not chosen one?? why have you not produced one all by yourself? Say to them ?I follow only that which is revealed to me from my Lord and it is not for me to bring anything from myself; this Qur??n is insight proofs from your Lord and a guidance and a mercy for a people who believe?.

7:204 - And when the Qur??n is recited listen to it and pay heed refraining from speech so that you might find mercy this was revealed regarding the requirement of refraining from speech during the mosque sermon which here has been expressed by the recital of ?the Qur??n? because it the sermon comprises it; others say that it was revealed regarding the requirement of silence and attention during the recitation of the Qur??n in general.

7:205 - And remember your Lord within yourself that is secretly humbly submissively and fearfully in awe of Him and louder than speaking in secret more quietly

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than speaking out loud that is a middle way between the two at morning and evening at the beginning of the day and at its end. And do not be among the heedless of God's remembrance.

7:206 - Surely those who are with your Lord namely the angels are not too proud they do not disdain to worship Him; they glorify Him exalting Him as being transcendent above what does not befit Him and to Him they prostrate that is they devote their submission and worship exclusively to Him so be like them!

7:21 - And he swore to both of them that is he swore to both of them by God Truly I am a sincere adviser to you in this matter.

7:22 - Thus did he lead them on thus did he debase them in their status by delusion on his part; and when they tasted of the tree that is when they ate of it their shameful parts were manifested to them that is the front private part of each was revealed to the other as well as their behinds ? each of these parts is called saw? a ?shameful? because its exposure ?shames? yas??u that person ? and they began to piece together they began to stick onto themselves some of the leaves of the Garden to cover themselves up therewith. And their Lord called them ?Did I not prohibit you from this tree and say to you ?Verily Satan is a manifest enemy to you??? one whose enmity is evident? the interrogative is meant as an affirmative.

7:23 - They said ?Our Lord we have wronged ourselves by our act of disobedience and if You do not forgive us and have mercy on us we shall surely be among the lost?.

7:24 - Said He ?Go down that is Adam and Eve with all those you comprise of your seed each of you each seed an enemy to the other on account of the wrong each does to the another. There will be for you on earth an abode a place of settlement and enjoyment for a while? until your terms of life are fulfilled.

7:25 - Said He ?There that is on earth you shall live and there you shall die and from there you shall be brought forth? through the Resurrection read active takhruj?n ?you shall come forth? or passive tukhraj?n ?you shall be brought forth?.

7:26 - O Children of Adam! We have sent down on you a garment that is We have created it for you to conceal to cover up your shameful parts and feathers meaning all that one adorns oneself with of garments and the garment of God-fearing righteous deeds and virtuous traits read as lib?sa?l-taqw? ?the garment of God-fearing? as a supplement to the preceding lib?san ?a garment?; or read as lib?su?l-tawq? as the subject the predicate of which is the following sentence that is best; that is one of God's signs the proofs of His power; perhaps they will remember and believe the address shifts from the second to the third person.

7:27 - O Children of Adam! Let not Satan tempt you lead you astray that is do not follow him lest you fall into temptation as he caused your parents to go forth from the Garden by tempting them stripping yanzi?u is a circumstantial qualifier them of their garments to manifest to them their shameful parts. Surely he Satan sees you he and his tribe his army from where you do not see them ? because of their ethereal bodies or their being colourless. We have made the devils friends helpers and companions of those who do not believe.

7:28 - And when they commit any indecency such as idolatry or circumambulating the Sacred House naked saying ?We cannot perform the circumambulations wearing clothes in which we were disobedient to God? ? and so they forbade this wearing of clothes ? they say ?We found our fathers practising it and so we followed their example and God has also enjoined it on us?. Say to them ?God does not enjoin indecency. Do you say concerning God that which you do not know?? that He has said? the interrogative is meant as a repudiation.

7:29 - Say ?My Lord enjoins justice fairness. And set wa-aq?m? is a supplement to the syntactical significance of bi?l-qist ?justice? that is to say it is as if He said ?Be just and set your faces? or read wa-aq?m? with an implied fa-aqbil? ?so turn? towards it your faces towards God in every place of worship performing your prostrations purely for Him and call upon Him worship Him devoting your religion to Him free of any idolatry. As He brought you into being as He created you when you were nothing so you will return that is so He will bring you back to life on the Day of Resurrection.

7:3 - Say to them Follow what has been revealed to you from your Lord namely the Qur??n and do not follow do not take beside Him namely God in other words other than Him any patrons obeying them in disobedience of Him exalted be He. Little do you remember read tadhakkar?n or yadhakkar?n ?little are you or they admonished?; the original t?? of tatadhakkar?n has been assimilated with the dh?!; a variant reading has tadhkur?n; the m? of qal?lan m? ?little? is extra merely emphasising the ?littleness?.

7:30 - A party of you He has guided while another party has deserved to go astray ? they have taken devils as patrons instead of God that is other than Him and think that they are guided?.

7:31 - O Children of Adam! Don your adornment that which covers your nakedness at every place of worship at prayer and at the circumambulation and eat and drink what you want but do not be excessive; He truly does not love those who are excessive.

7:32 - Say in disavowal of them ?Who has forbidden the adornment of God which He has brought forth for His servants in the way of garments and the good things the delicious foods of God's sustenance?? Say ?These on the Day of Resurrection shall be exclusively read kh?lisatun meaning ?exclusively theirs? or kh?lisatan as a circumstantial qualifier for those who believed during the life of this world deservedly even if others should share it with them. Thus We detail the signs We explain them in such detail for a people who know? who reflect for they are the ones to profit from these signs.

7:33 - Say ?My Lord forbids only indecencies grave sins such as fornication such of them as are apparent and such as are hidden that is the overt ones and the secret ones and sin the act of disobedience and wrongful insolence against people namely oppression and that you associate with God that for which He never revealed any warrant any definitive proof for such association and that you say concerning God that which you do not know? in the way of forbidding what He has not forbidden and other things.

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7:34 - Every community has a term a finite period of time. When their term comes they shall not delay it a single hour nor bring it forward.

7:35 - O Children of Adam! If imm? the n?n of the conditional particle in has been assimilated with the extra m? there should come to you messengers from among you narrating to you My signs then whoever fears associating others with God and makes amends in his actions ? no fear shall befall them neither shall they grieve in the Hereafter.

7:36 - And those who deny Our signs and scorn them not believing in them ? those shall be the inhabitants of the Fire abiding therein.

7:37 - And who ? that is none ? does greater evil than he who invents a lie against God by ascribing to Him a partner or a child or denies His signs? the Qur??n. Those ? their portion their lot of the Scripture of what has been inscribed as theirs in the Preserved Tablet al-lawh al-mahf?z in the way of provision term of life and other matters shall reach them until when Our messengers the angels come to them to take their souls they say to them in reprimand ?Where is that which you were calling upon worshipping beside God?? They will say ?They have gone astray from us? they are not present before us and so we cannot see them; and they will bear witness against themselves upon death that they were disbelievers.

7:38 - He exalted be He will say to them on the Day of Resurrection ?Enter into the Fire among the number of communities of jinn and mankind who passed away before you? f??l-n?r ?into the Fire? is semantically connected to udkhul? ?enter?. Every time a community enters the Fire it curses its sister-community the one that came before it because of its having gone astray on account of it until when they have all followed caught up with one another there the last of them those who were the followers shall say to the first of them those whom they revered and followed ?Our Lord these led us astray; so give them a double chastisement of the Fire.? He exalted be He will say ?For each of you and them will be a double chastisement but you do not know? read ta?lam?n or ya?lam?n ?they do not know? what will be for each party.

7:39 - And the first of them shall say to the last of them ?You have no advantage over us since you did not disbelieve because of us you and we are equal in this predicament. God exalted be He says to them So taste the chastisement for what you used to earn?.

7:4 - How many kam is predicative and is the direct object of the main verb ahlakn?h? ?We have destroyed? a city meaning its inhabitants have We destroyed have We willed its destruction! So Our might Our chastisement came upon it at night or while they slept at noon q??il?n al-qayl?la is a rest taken halfway during the day even if it does not involve sleep in other words sometimes it came upon it at night and sometimes it came during the day.

7:40 - Those who deny Our signs and scorn them not believing in them indeed the gates of heaven shall not be opened for them when their spirits are carried up to it after death for instead they are taken down into Sijj?n cf. Q. 837f. ? in contrast to the believer for whom the gates are opened and his spirit is carried up into the seventh heaven as is stated in one had?th ? nor shall they enter Paradise until the camel passes through the eye of the needle which is impossible and so is their entry into Paradise. So with this requital We requite those who are sinful through disbelief.

7:41 - Hell shall be their bed and over them coverings of fire ghaw?shin is the plural of gh?shiya and its nunation compensates for the omitted y??. Thus do We requite the evildoers.

7:42 - And those who believe and perform righteous deeds wa?lladh?na ?man? wa-?amil??l-s?lih?ti is the subject We do not charge any soul beyond its scope its capacity for action l? nukallifu nafsani ill? wus?ah? ?We do not charge any soul beyond its scope? constitutes a parenthetical statement intervening between it the above subject and its predicate which is the following those are the inhabitants of Paradise abiding therein.

7:43 - We shall strip away all rancour all spite that existed between them in the world that is in their breasts; and beneath them beneath their palaces flow rivers; and they will say once they have settled in their dwellings ?Praise be to God Who guided us to this action the reward of which is this Paradise; for we would surely never have been guided if God had not guided us the response to the conditional law l? ?if ? not? is omitted because it is indicated by the preceding clause. Verily the messengers of our Lord did bring the truth.? And it is cried to them an is read softened that is understand it as annahu; alternatively it is an explicative particle in all five places here and the four to follow ?This is your Paradise; you have inherited it for what you used to do?.

7:44 - And the inhabitants of Paradise will call to the inhabitants of the Fire either in affirmation or in reprimand ?We have found that which our Lord promised us in the way of reward to be true; have you found that chastisement which your Lord promised you to be true?? They will say ?Yes!? And then a crier a caller shall proclaim between them between both parties making them hear that ?God?s curse is on the evildoers

7:45 - who bar people from God?s way from His religion desiring it that is they seek the way that is crooked disbelieving in the Hereafter?.

7:46 - And between them that is between the inhabitants of Paradise and those of the Fire is a veil a barrier said to be the wall of the Heights and on the Heights which is the wall of Paradise are men whose good deeds and evil deeds are equal as is stated in the had?th who know each of the inhabitants of Paradise and those of the Fire by their mark ? glowing faces in the case of the believers and blackened ones in the case of the disbelievers for they are able to see them their position being high ? and they call to the inhabitants of Paradise ?Peace be upon you!? God exalted be He says They that is those men of the Heights have not entered it Paradise although they aspire to enter it. Al-Hasan al-Basr? said ?God causes them to have this aspiration only because He desires to be generous to them?. Al-H?kim reported that Hudhayfa b. al-Yam?n said ?While they are in this situation God appears to them and says ?Get up and enter Paradise for I have forgiven you??.

7:47 - And when their eyes those of the men of the Heights are turned towards in the direction of the inhabitants of the Fire they shall say ?Our Lord do not assign us to the Fire with the evildoing folk?.

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7:48 - And those of the Heights call to men from among the inhabitants of the Fire whom they know by their mark saying ?Your masses of property or your multitude and your haughtiness that is your disdain of belief have not availed you as protection against the Fire. And they also say to them pointing to those formerly oppressed Muslims

7:49 - Are these the ones of whom you swore that God would never grant them mercy?? it has already been said to them ?Enter Paradise; no fear shall come upon you nor shall you grieve? a variant reading for udkhul? ?enter? imperative second person plural has the passive udkhil? ?they have been admitted? or dakhal? ?they entered?; the negation clause ?no fear shall come upon you nor shall you grieve? is a circumstantial qualifier in other words they enter Paradise while this is being said to them.

7:5 - And their only plea their only words when Our might came upon them was to say ?We were evildoers indeed?.

7:50 - And the inhabitants of the Fire call out to the inhabitants of Paradise saying ?Pour on us some water or some of that food which God has provided you! They say ?God has forbidden He has prohibited both to the disbelievers

7:51 - those who took their religion for a diversion and a game and whom the life of this world has deluded.? Therefore today We have forgotten them We have left them in the Fire just as they forgot the encounter of this day of theirs when they neglected to perform good deeds for it and because they used to deny Our signs.

7:52 - And indeed We have brought them that is the people of Mecca a Book the Qur??n which We have detailed which We have made clear through tidings and the Promise of reward and the Threat of punishment with knowledge ?al? ?ilmin is a circumstantial qualifier in other words ?knowing what has been detailed in it? a guidance hudan is also a circumstantial qualifier referring to the h?? the suffixed pronoun of fass?ln?-hu ?which We have detailed? and a mercy for a people who believe in it.

7:53 - Are they waiting ? they are not waiting ? for anything but its fulfilment the consequences of what is in it? On the day when its fulfilment comes which will be on the Day of Resurrection those who were forgetful of it before those who neglected to believe in it shall say ?Indeed our Lord?s messengers came with the truth. Have we then any intercessors that they may intercede for us or shall we be returned to the world that we may act otherwise than we used to act?? and instead affirm God?s Oneness and refrain from associating others with Him. It will then be said to them ?No! God exalted be He says Verily they have lost their souls for they have ended up in perdition and that which they used to invent in alleging that God has a partner has failed has abandoned them.

7:54 - Surely your Lord is God Who created the heavens and the earth in six days of the days of this world that is to say in the equivalent thereof since there was no sun then. Had He willed He could have created them in an instant; but the reason for His not having done so is that He wanted to teach His creatures to be circumspect; then presided upon the Throne a presiding befitting of Him al-?arsh ?throne? in the classical language is the elevated seat on which a king sits. He cloaks read yughsh? or yughashsh? the night with the day that is He covers each one with the other each following the other in swift pursuit ? and the sun and the moon and the stars if all of these are read in the accusative then they constitute a supplement to al-sam?w?t ?the heavens? and if in the nominative then they constitute the subject of the sentence the predicate of which follows have been made subservient have been subdued by His command by His power. Verily His is all creation and the command in its entirety. Blessed Magnified be God the Lord the Master of the Worlds!

7:55 - Call upon your Lord humbly tadarru?an is a circumstantial qualifier in subservience and quietly in secret. Truly He loves not the aggressors who are braggarts and loud-mouthed in their supplications.

7:56 - And work not corruption in the land through idolatry and acts of disobedience after it has been set right as a result of the sending forth of messengers to it and call upon Him in fear of His punishment and in hope of His mercy ? surely the mercy of God is near to the virtuous the obedient qar?b ?near? as the predicate of the feminine noun rahma ?mercy? is in the masculine because it rahma is annexed to All?h ?God?.

7:57 - He it is Who sends the winds unfolding with His mercy that is dispersing before the rains a variant reading for nushuran ?unfolding? has nushran; another reading has nashran as the verbal noun; and a third variant has bushran meaning mubashshiran ?with which He is bearing good tidings of His mercy?; the singular of the first reading is nash?r similar in pattern to ras?l ?messenger?; the singular of the last is bash?r until when they the winds bear heavy clouds clouds heavy with rain We lead it that is We lead the clouds herein is a shift from the third to the first person to a dead land one devoid of any vegetation in other words We lead it there in order to revive it and then We send down thereon on that land and bring forth thereby by this water fruits of every kind. Like that bringing forth We shall bring forth the dead from their graves through revivification so that you might remember and believe.

7:58 - As for the good land the one of rich soil its vegetation comes forth wholesomely by permission of its Lord ? this is a similitude of the believer who when he hears an admonition he heeds it and benefits from it. While as for the one whose soil is bad ? the vegetation in it comes forth only miserably laboriously and with difficulty ? this is the similitude of the disbeliever. Even as We have made clear what has been mentioned so We dispense We make clear the signs for a people who are thankful to God and so believe.

7:59 - Verily laqad is the response to an oath that has been omitted We sent Noah to his people and he said ?O my people worship God! You have no god other than Him read ghayrihi as an adjective of il?h ?god? or ghayruhu as a substitution in its place sc. instead of min il?hin ?any god?. Truly I fear for you if you worship other than Him the chastisement of an Awful Day? that is the Day of Resurrection.

7:6 - Then verily We shall question those to whom the Message was sent that is We shall question those communities about their response to the messengers and

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to what extent they implemented that which was conveyed to them; and We shall question the messengers about the conveying of that Message.

7:60 - The council of the respected elders of his people said ?Truly We see you in manifest error?.

7:61 - He said ?My people there is no error in me dal?la is more general than al-dal?l ?misguidance? and so to deny it is more effective than to deny the latter but I am a messenger from the Lord of the Worlds.

7:62 - I convey to you read ublighkum or uballighukum the Messages of my Lord and I am advising you I desire good for you for I know from God what you know not.

7:63 - Do you then deny marvel that a reminder an admonition from your Lord should come to you through the tongue of a man from among you that he may warn you of chastisement if you do not believe and that you may fear God and that you might be shown mercy? by it?

7:64 - But they denied him and so We delivered him and those with him from drowning in the Ark in the ship and We drowned those who denied Our signs by means of the Flood. Truly they were a people blind to the truth.

7:65 - And We sent to the earlier ??d their brother H?d. He said ?O my people worship God affirm His Oneness! You have no god other than Him. Will you not fear?? will you not fear Him and so believe?

7:66 - The council those of his people who disbelieved said ?We truly see you in folly ignorance and we truly deem you of the liars? in your Message.

7:67 - He said ?O my people there is no folly in me but I am a messenger from the Lord of the Worlds.

7:68 - I convey to you the Messages of my Lord and I am your truthful adviser trustworthy in the Message I convey.

7:69 - Or do you marvel that a reminder from your Lord should come to you through the tongue of a man from among you that he may warn you? And remember when He made you vicegerents on earth after the people of Noah and increased your stature in extension in strength and in height ? the tallest of them measured 100 feet the shortest 60. Remember then God?s bounties His graces so that you might prosper? triumph.

7:7 - And We shall narrate to them with knowledge We shall inform them with previous knowledge of what they did; for verily We were not absent when the messengers were conveying the Message nor were We absent during the time of bygone communities and what they did.

7:70 - They said ?Have you come to us that we should worship God alone and forsake abandon what our fathers worshipped? Then bring upon us what you promised us of chastisement if you are of the truthful? in what you say.

7:71 - He said ?Already terror chastisement and wrath from your Lord have fallen they must be sent down on you. Do you dispute with me concerning names which you have named that is with which you you and your fathers have named idols that you worship for which that is for the worship of which God has not revealed any warrant? any definitive argument or proof? Then await the chastisement. Truly I shall be with you waiting? for that on account of your denial of me thus a blighting wind was unleashed against them cf. Q. 514.

7:72 - So We delivered him namely H?d and those with him from among the believers by a mercy from Us and We cut the root of those people who denied Our signs that is We extirpated them and were not believers wa-m? k?n? mu?min?na is a supplement to kadhhab? ?those who denied?.

7:73 - And We sent to Tham?d Tham?da read without declining the noun as denoting the tribe of Tham?d itself their brother S?lih. He said ?O my people worship God! You have no god other than Him. Truly there has come to you a clear proof an illustration from your Lord of my truthfulness this is the she-camel of God a sign for you lakum ?yatan is a circumstantial qualifier operated by the import of the demonstrative noun h?dhihi ?this? they had asked him to make it come out of a specific rock which they had designated. So leave her to feed throughout God?s earth and do not touch her with harm either by hamstringing or beating her lest you be seized by a painful chastisement.

7:74 - And remember how He made you vicegerents on earth after ??d and gave you habitations in the land making castles in its plains in which you lodge during summer and hewing its mountains into houses in which you lodge during winter buy?tan ?houses? is in the accusative because of the implied circumstantial qualifier. So remember God?s bounties and do not be degenerate in the earth seeking corruption?.

7:75 - Said the council of those of his people who waxed proud who disdained belief in him to those who were oppressed to such of them as believed that is from among his people li-man ?mana minhum ?to such of them as believed? is a substitution for the preceding clause li?lladh?na istud?if? ?to those who were oppressed? repeating the preposition li- ?to? ?Are you aware that S?lih has been sent to you from his Lord?? They said ?Yes! Truly we believe in the Message with which he has been sent.?

7:76 - Said the ones who were proud ?Truly we are disbelievers of that which you believe!?

7:77 - The she-camel was given the water one day and then another; but they soon tired of this So they hamstrung the she-camel ? Qud?r hamstrung her by their command killing her with a sword ? and flouted the commandment of their Lord and said ?O S?lih bring upon us that which you promised us in the way of chastisement for our killing it if you are indeed a messenger?.

7:78 - So the Trembling a violent earthquake and a cry from the heaven seized them and they lay lifeless prostrate in their habitations keeled over their knees dead.

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7:79 - So he turned his back on them S?lih left them and said ?O my people I have conveyed to you the Message of my Lord and gave you sincere advice but you do not love sincere advisers?.

7:8 - The weighing of deeds or of the scrolls of these deeds shall be ? in a balance that has a tongue and two palms as scales as reported in a had?th ? on that day that is on the day of the questioning mentioned namely the Day of Resurrection the true weighing the fair weighing al-haqq ?the true? is an adjectival qualification of al-wazn ?the weighing?. As for those whose scales are heavy with good deeds they are the successful the triumphant.

7:80 - And mention Lot L?tan is substituted by the following idh q?la when he said to his people ?Do you commit abomination that is penetrating the rears of men such as no one in all the worlds ever committed before you humans or jinn?

7:81 - Do you read a-innakum pronouncing both hamzas or by not pronouncing the second one but in both cases inserting an alif between the two; a variant reading has innakum ?indeed you ? ? come lustfully to men instead of women? Nay you are a wanton folk? transgressing the bounds going from what is lawful to what is unlawful.

7:82 - And the response of his people was only that they said ?Expel them that is L?t and his followers from your city. Surely they are folk who would be pure!? from the abomination of penetrating the rears of men.

7:83 - So We delivered him and his family except his wife she was of those who stayed behind who remained in the chastisement.

7:84 - And We rained upon them a rain the stones of baked clay hij?rat al-sijj?l and it destroyed them. So behold what was the end of the sinners!

7:85 - And We sent to Midian their brother Shu?ayb. He said ?O my people worship God! You have no god other than Him. Verily there has come to you a clear proof a miracle from your Lord to prove my truthfulness. So give full measure and weight and do not defraud diminish the value of people?s goods and do not work corruption in the earth by way of unbelief and acts of disobedience after it has been set right through the sending of messengers thereto. That mentioned is better for you if you are believers if you are seekers of faith so hasten to it.

7:86 - And do not sit in every path every route threatening terrifying people by seizing their garments or by charging them excise tax and barring driving away from God?s way from His religion those who believe in Him ? when you threaten to kill them ? and desiring that it seeking that the path be crooked. And remember when you were but few and then He multiplied you. And behold what was the end of the agents of corruption before you for denying their messengers that is behold how destruction was the conclusion of their affair.

7:87 - And if there is a party of you who believe in that with which I have been sent and a party who do not believe in it then be patient wait until God judges between us and you by delivering the affirmer of this truth and destroying the denier of it. He is the best of judges? the fairest of them.

7:88 - Said the council of those of his people who were disdainful of believing ?Surely we will expel you O Shu?ayb and those who believe with you from our city unless you return to our creed? our religion the plural person predominates over the singular in their address to Shu?ayb because Shu?ayb was never part of their religious community; and so in the same plural way he responded He said ?What should we return to it even though we are averse to it? the interrogative is meant as a disavowal.

7:89 - We would be forging a lie against God if we were to return to your creed after God has delivered us from it. It is not right for us to return to it unless God our Lord wills that it be so and forsakes us. Our Lord embraces all things through His knowledge that is to say His knowledge embraces all things including my situation and yours. In God we have put our trust. Our Lord decide adjudicate between us and our people for You are the best of deciders? adjudicators.

7:9 - And as for those whose scales are light because of evil deeds those are the ones who have lost their souls by causing them to travel towards the Fire because they mistreated they knowingly denied Our signs.

7:90 - Said the council of those of his people who disbelieved that is some said to others ?Verily if la-in the l?m is for oaths you follow Shu?ayb you shall indeed be losers?.

7:91 - So the Trembling the violent earthquake seized them and they lay lifeless prostrate in their habitations keeled over their knees dead.

7:92 - Those who denied Shu?ayb alladh?na kadhhab? Shu?ayban this constitutes the subject of the sentence the predicate of which is introduced by the following ka-an ?as if? it is as if ka-an has been softened its subject omitted in other words understand it as ka-annahum they had never dwelt never had residence there in those dwelling-places of theirs; those who denied Shu?ayb they were the losers the emphasis effected by the repetition of the relative clause alladh?na kadhhab? Shu?ayban ?those who denied Shu?ayb? and what follows it is intended as a refutation of what they had said previously sc. ?if you follow Shu?ayb you shall indeed be losers?.

7:93 - So he turned back on them and said ?O my people I have conveyed to you the Messages of my Lord and advised you sincerely but you believe not so why should I grieve for a disbelieving people?? the interrogative is meant rhetorically as a negation.

7:94 - And We did not send a prophet to any city but that when they denied him We seized We punished its people with misery abject poverty and hardship illness so that they might be humble so that they might be self-effaced and so believe.

7:95 - Then We gave them in place of evil the chastisement good wealth and health until they multiplied and said out of ingratitude towards this grace ?Hardship and happiness befell our fathers before? just as it has befallen us and this is nothing but the habit of time and not the consequence of God so remain firm in what

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you follow. God exalted be He says So We seized them with the chastisement suddenly while they perceived not beforehand the time of its coming.

7:96 - Yet had the people of the towns the deniers believed in God and the messengers sent to them and been fearful of unbelief and acts of disobedience We would have indeed opened upon them read la-fatahn? or la-fattahn? blessings from the heaven by way of rain and earth by way of vegetation; but they denied the messengers and so We seized them We punished them on account of what they used to earn.

7:97 - Do the people of the towns the deniers feel secure from the coming of Our might Our chastisement upon them at night while they are sleeping? unaware of it?

7:98 - Or do the people of the towns feel secure from the coming of Our might upon them in the daytime while they are playing?

7:99 - And so do they feel secure from God's plotting? that is His drawing them on by degrees through graces and then seizing them suddenly. None feels secure from God's plotting but the people who are losers.

## Surah 8

8:1 - ?They question you O Muhammad (s) concerning the spoils of war ? the booty ? to whom do they belong? Say to them ?The spoils of war belong to God Who places them where He will and the Messenger who divides them according to God's command. The Prophet s divided these spoils between them equally as reported by al-H?kim in his al-Mustadrak. So fear God and set things right between you that is set right the reality of that state of affairs which is between you through mutual affection and the refraining from quarrelling; and obey God and His Messenger if you are truly believers?.

8:10 - And God appointed it that is the reinforcement only as good tidings and that your hearts might thereby be reassured. Victory comes only from God surely God is Mighty Wise.

8:11 - Remember when He caused slumber to overcome you as security against the fear that had befallen you from Him from God and sent down upon you water from the heaven to purify you thereby from minor and major ritual impurities; and to remove from you the evil of Satan his whisperings to you that had you been on the right path you would not have been thirsty and impure while the idolaters enjoyed access to water; and to strengthen to seal your hearts with certainty and endurance; and to make firm your feet lest they sink in the sand.

8:12 - When your Lord inspired the angels with whom He reinforced the Muslims saying ?I am with you with assistance and victorious help so make the believers stand firm by helping them and giving them good tidings. I shall cast terror fear into the hearts of the disbelievers; so smite above the necks that is the heads and smite of them every finger!? that is smite the extremities of their hands and feet thus when one of them went to strike an disbeliever's head it would roll off before his sword reached it. The Prophet s threw a handful of pebbles against them and every single idolater was struck in his eye and thus they were defeated.

8:13 - That chastisement befalling them is because they had contended with they had opposed God and His Messenger whoever contends with God and with His Messenger surely God is severe in retribution against him.

8:14 - That chastisement is for you so taste it O disbelievers in this world; and know that for the disbelievers in the Hereafter is the chastisement of the Fire.

8:15 - O you who believe when you encounter the disbelievers inching forward that is amassed advancing slowly because of their large numbers do not turn your backs to them fleeing.

8:16 - Whoever turns his back to them on that day the day of the encounter with them unless man?uvring turning around for battle ? by pretending to be in flight as a trick while actually intending to relaunch an attack ? or joining another detachment a company of Muslims calling on it for assistance he has truly incurred the wrath of God and his abode will be Hell ? an evil journey's end! an evil return it is. This threat applies so long as the numbers of disbelievers do not surpass twice that of the believers.

8:17 - You did not slay them at Badr by your own might but God slew them by giving you assistance and you threw not O Muhammad (s) against the eyes of the unbelieving folk when you threw the pebbles for a handful of pebbles thrown by a human being cannot strike the eyes of every person in a large troop but God threw by making that throw reach them. He did this in order to vanquish the disbelievers and that He might try the believers with a fair test a fair gift namely booty; surely God is Hearing of their sayings Knowing of their conditions.

8:18 - That is the true gift for you and know that God weakens the plan of the disbelievers.

8:19 - If you have sought a judgement O disbelievers if you have sought a decisive conclusion of this battle ? Ab? Jahl had said ?O God! Whoever among the two of us is the one who has severed the ties of kinship and brought us what we had never known destroy them today!? ? the judgement the decisive conclusion has now come to you by the fact that the one so described has already perished this was Ab? Jahl and those killed with him and not the Prophet s and the believers; and if you desist from unbelief and waging war it will better for you. But if you return to fight against the Prophet s We shall return to assist him against you and your host your troops will not avail will not protect you in any way however numerous it be; and verily God is with the believers read thus inna indicating a new sentence; or read anna with an implicit l?m li-anna?LI?ha ma?a?l-mu?min?n ?because God is with the believers?.

8:2 - The believers those whose faith is complete are only those who when God is mentioned that is when His threat of punishment is mentioned their hearts

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tremble fear and when His verses are recited to them they increase their faith their acceptance of the truth and who rely upon their Lord who put their trust in Him alone and not in any other.

8:20 - O you who believe obey God and His Messenger and do not turn away from Him by contravening His command while you are listening to the Qurʾān and the admonitions.

8:21 - And do not be as those who say 'We hear' and they hear not in such a way as to reflect and heed admonition ? these are either the hypocrites or the idolaters.

8:22 - Surely the worst of beasts in God's sight are those who are deaf to hearing the truth and dumb unable to utter it those who do not understand.

8:23 - For had God known of any good in them any righteousness were they to listen to the truth He would have made them hear in such a way as to understand; and had He made them hear ? hypothetically speaking ? already knowing that there is no good in them they would have turned away from it averse to accepting it out of obstinacy and in denial.

8:24 - O you who believe respond to God and the Messenger with obedience when He calls you to that which will give you life in the matter of religion for it will be the source of everlasting life for you; and know that God comes in between a man and his heart so that he cannot believe or disbelieve except by His will; and that it is to Him that you shall be gathered and He will requite you for your deeds.

8:25 - And be afraid of a trial which if it were to fall upon you would certainly not fall exclusively upon the evildoers among you but would encompass them and others and the way to guard against it is to repudiate that evil which necessarily results in precipitating it; and know that God is severe in retribution against those who oppose Him.

8:26 - And remember when you were few and oppressed in the land the land of Mecca and were fearful lest men should snatch you away lest the disbelievers should seize you swiftly; how He gave you refuge in Medina and reinforced you strengthened you with His help on the day of Badr with the angels and provided you with the good things the spoils that you might be thankful for His graces.

8:27 - The following was revealed regarding Abū Lubāba Marwān b. al-Mundhir the Prophet s had dispatched him to the Banū Qurayza so that they would submit to his the Prophet's authority. But they Banū Qurayza consulted with him as to whether they should cede and he pointed out to them that a slaughter would ensue ? for members of his family and his property were among them O you who believe do not betray God and the Messenger and do not betray your trusts that which has been entrusted to you in the way of religion or otherwise while you are aware.

8:28 - And know that your wealth and your children are a trial for you impeding you from the concerns of the Hereafter; and that with God is a tremendous wage so do not forfeit it by giving undue attention to wealth and children acting treacherously for the sake of preserving them.

8:29 - The following was revealed regarding his Abū Lubāba's repentance O you who believe if you fear God by turning in repentance to Him and in other ways He will grant you a means of separation between yourselves and what you fear so that you will be delivered and absolve you of your evil deeds and forgive you your sins; and God is of tremendous bounty.

8:3 - Those who observe the prayers performing them as they ought to be performed and who expend in obedience to God from that with which We have provided them.

8:30 - And remember O Muhammad (s) when the disbelievers ? who had gathered to discuss your affair at the council assembly ? were plotting against you to confine you to chain you up and imprison you or slay you ? all of them acting as assassins of one man ? or to expel you from Mecca and they were plotting against you and God was plotting against them by devising a way out for you when He revealed to you what they had devised and commanded you to leave Mecca; and God is the best of those who plot the most knowledgeable among them about it.

8:31 - And when Our verses namely the Qurʾān were being recited to them they said 'We have already heard! If we wish we can speak the like of this ? al-Nadr b. al-Harith said this for he used to travel on trading business to al-Hira where he would buy books containing the tales of the Persians and would recount these to the Meccans; this Qurʾān is nothing but the fables the lies of the ancients?.

8:32 - And when they said 'O God! If this that Muhammad (s) recites be indeed the truth revealed from You then rain down stones upon us from the heaven or bring on us a painful chastisement? in return for our denial of it this was said by al-Nadr and others in mockery and in delusion that he had some insight and certainty about it the Qurʾān being false.

8:33 - God then says But God was not about to chastise them for what they requested while you were among them for when chastisement is sent down it is all-encompassing and no community was ever chastised except after its prophet and the believers had departed from it; nor was God about to chastise them while they sought forgiveness crying as they performed the circumambulations 'Your forgiveness! Your forgiveness!'; it is also said that this last clause refers to those oppressed believers among them similar to where God says Had they been clearly separated verily We would have chastised the disbelievers among them with a painful chastisement Q. 48:25.

8:34 - But what plea have they now that God should not chastise them with the sword after your departure and that of the oppressed believers ? if this verse is understood in accordance with the first opinion that it refers to the idolaters asking forgiveness then it abrogates the previous one for God had chastised them at



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Badr and in other instances ? when they bar prevent the Prophet s and the Muslims from the Sacred Mosque from performing circumambulations there though they are not its guardians? as they claim? Its only rightful guardians are the God-fearing but most of them do not know that they have no rightful custodianship over it.

8:35 - And their prayer at the Sacred House is nothing but whistling and hand-clapping in other words they do this in place of the prayer which they were ordered to perform ? therefore taste now at Badr the chastisement for your unbelief!

8:36 - The disbelievers expend their wealth in waging war against the Prophet s in order to bar from God?s way and they will expend it until in the end it will be a source of anguish for them a regret for having lost it and lost what they had intended by expending it; then they will be defeated in this world and the disbelievers among them will be gathered driven into Hell in the Hereafter

8:37 - that God may distinguish read li-yam?za or li-yumayyiza is semantically connected to tak?nu ?it will be? from the previous verse the wicked the disbeliever from the good the believer and place the wicked one upon another and heap them up all together and put them in Hell those they are the losers.

8:38 - Say to the disbelievers such as Ab? Sufy?n and his companions that if they desist from unbelief and from waging war against the Prophet s that which is past of their deeds will be forgiven them; but if they return to waging war against him the way of dealing with the ancients has already gone before! that is Our way in dealing with them by destroying them We will do the same with these ones.

8:39 - And fight them until sedition idolatry is exists no more and religion is all for God alone none other being worshipped; then if they desist from unbelief surely God sees what they do and will requite them for it.

8:4 - Those described in the way mentioned are the true the real believers without doubt. For them are ranks stations in Paradise with their Lord and forgiveness and generous provision in Paradise.

8:40 - But if they turn away from belief know that God is your Protector your Helper and the One Who takes charge of your affairs ? an excellent Protector is He and an excellent Helper! He is for you.

8:41 - And know that whatever spoils you have taken you have seized from the disbelievers by force the fifth of it is for God to have it dispensed as He will and for the Messenger and for the kinsmen the kinsmen of the Prophet s from among the Ban? H?shim and the Ban? ?Abd al-Muttalib and the orphans children of Muslims those whose fathers have passed away and are in poverty and the needy those Muslims in dire need and the traveller those Muslims cut off during travel ? in other words it the fifth is due to the Prophet s and those of these four categories in the way that he used to apportion it a fifth of the fifth for each one and the remaining four fifths for those who had captured the spoils if you believe in God then be aware of that and that which wa-m? is a supplement to bi?Li?hi ?in God? We sent down upon Our servant Muhammad (s) in the way of angels and signs on the Day of Discrimination that is the day of the battle of Badr which discriminated between truth and falsehood the day the two armies the Muslims and the believers met. And God has power over all things including giving you victory despite your being few and their being greater in number.

8:42 - When idh substitutes for yawma ?the day? you were on the nearer bank the one nearer to Medina read ?udwa or ?idwa meaning ?the side of a valley? and they were on the yonder bank the one further from it and the cavalcade the caravan was in a place below you the coastal side; and had you and the enemy band agreed to meet for battle you would have surely failed to keep meeting; but He brought you together at a different time that God might conclude a matter that was to be done through His knowledge ? namely the victory of Islam and the obliteration of unbelief ? He did this so that he who perished might perish might be a disbeliever even after a clear proof that is after a manifest proof has been established against him namely the triumph of the believers despite their small number over the larger enemy army; and that he who survived might live might believe after a clear proof; surely God is Hearing Knowing.

8:43 - Remember when God showed them to you in your dream in your sleep as few and so you informed your companions of this and they were delighted and had He shown them to you as many you would have faltered shrunk in cowardice and quarrelled fallen into disagreement over the matter the matter of fighting; but God saved you from faltering and quarrelling. He knows that which is in the breasts that which is in the hearts.

8:44 - And when God made you see them O believers when you met ? in your eyes as few as 70 or 100 when they were in fact 1000 so that you would advance against them; and He made you seem as few in their eyes so that they would advance and not turn back from fighting you ? this was before close combat had begun but when it began He made them the disbelievers see these believers as twice their number as stated in s?rat ?l ?Imr?n Q. 313 ? so that God might conclude a matter that was to be done; and to God all things are returned reverting.

8:45 - O you who believe when you meet a host a group of disbelievers then stand firm to fight them and do not flee in retreat and remember God much call upon Him for victory that you may succeed that you may triumph.

8:46 - And obey God and His Messenger and do not quarrel with one another do not fall into dispute with one another lest you falter become cowardly and your strength your power and dominion fade; and be patient. Surely God is with the patient giving them victory and assistance.

8:47 - And do not be like those who went forth from their dwellings to defend their caravan and but did not return after it had passed safely in recklessness and to show off to men ? when they said ?We will not return until we have drunk wine sacrificed the camels and have been entertained by singers at Badr and until people have heard about this ? barring people from the way of God while God encompasses in knowledge what they do ya?mal?na also read ta?mal?na ?you do? and will requite them for it.

## Tafsir al-Jalalayn (English)

8:48 - And mention that Satan Iblīs adorned their deeds for them by encouraging them to go to meet the Muslims when they had feared to set out on account of their enemy the Banī Bakr and said to them 'Today no person shall overcome you for I shall be your protector' from among the Banī Kināna? he appeared to them in the form of Sur'qa b. Mālik the chieftain of that region. But when the two armies the Muslims and the disbelievers sighted each other when they met and he Satan saw the angels his hand clasping that of al-Harith b. Hishām he turned his back he withdrew in flight saying 'when they had said to him 'Are you abandoning us in such a predicament?' 'I am quit of you of being your protector for I see what you do not see in the way of angels. I fear God lest He destroy me; and God is severe in retribution?.

8:49 - When the hypocrites and those in whose hearts is a sickness a weakness of faith said 'Their religion has deluded them' that is the Muslims for they had set out to fight a large army despite their small number in the mistaken belief that they will be victorious because of this. God exalted be He says in response to them but whoever relies on God whoever puts his trust in Him he will triumph; for truly God is Mighty His way will prevail Wise in His actions.

8:5 - As your Lord brought you forth from your home with the truth bi'l-haqq is semantically connected to akhrajā 'He brought forth' and indeed a party of the believers were averse to going forth the last sentence is a circumstantial qualifier referring to the suffixed pronoun kīf in akhrajaka 'He brought you forth'; kam? 'as' is the predicate of an omitted subject in other words their aversion to this state of affairs of the booty being God's and the Prophet's is similar to their aversion when you were brought forth to fight which had actually been better for them likewise is this state of affairs better for them. It happened that Abū Sufyān was returning from Syria with a caravan. The Prophet s and his followers went forth to plunder it; but Quraysh became aware of this and so Abū Jahl and some Meccan fighters rode out to defend it? these constituted the 'band'. Abū Sufyān drove the caravan via the coastal route and it managed to escape. Abū Jahl was then advised to return but he refused and marched on towards Badr. The Prophet s consulted with his followers saying to them 'God has promised me one of the two parties'. So they agreed with him to attack the Meccan band but some of them were averse to this complaining 'We have not come prepared for this!' as God exalted be He says

8:50 - And if you could only see O Muhammad (s) when the angels take read either as yatawaffu? or tatawaffu? the disbelievers beating yadrib?na is a circumstantial qualifier their faces and their backs with hooked iron rods and they say to them 'Taste the chastisement of burning that is the Fire the response to the clause beginning with law? if? would be la-ra'ayta amran? az?man? 'you would truly have seen an terrible sight?.

8:51 - That chastisement is for what your hands have sent before you? He refers to this their actions exclusively with these hands because most actions are accomplished with them? and know that God is never unjust to His servants? such that he would punish them for no sin.

8:52 - The way of these people is like the way of Pharaoh's folk and those before them they disbelieved in God's signs and so God seized them with chastisement because of their sins the sentence beginning with kafaru? 'they disbelieved' explains the previous one. Truly God is strong in what He wills severe in retribution.

8:53 - That chastisement of the disbelievers is because God would never change a grace that He had conferred on a people substituting it with affliction until they have changed that which is in themselves until they have exchanged the grace conferred upon them for unbelief in the way that the Meccan disbelievers exchanged their being 'fed against hunger' their being made 'safe from fear' cf. Q. 1064 and the sending of the Prophet s to them for unbelief for barring against the way of God and for fighting Muslims; and know that God is Hearing Knowing.

8:54 - Like the way of Pharaoh's folk and those before them they denied the signs of their Lord so We destroyed them for their sins and We drowned the folk of Pharaoh his people together with him and all disbelieving communities were evildoers.

8:55 - The following was revealed regarding Banī Qurayza Surely the worst of beasts in God's sight are the ungrateful who will not believe

8:56 - those of them with whom you have made a pact not to support the idolaters and then break their pact every time they conclude one and they are not fearful of God in their treachery.

8:57 - So if fa-imm? here the letter n?n of the conditional particle in?if? has been assimilated with the extra m? you come upon them if you find them anywhere in the war deal with them so as to cause those fighters behind them to scatter to disperse by making an example of them and punishing them so that they the ones behind them might remember that they might take heed from their example.

8:58 - And if you fear from any folk who have concluded a pact with you some treachery in a pact through some indication that comes to you then cast it back to them dissolve their pact with fairness? al? saw?? is a circumstantial qualifier that is to say while you and they have equal knowledge that the pact has been broken by your apprising them thereof lest they accuse you of treachery. Truly God does not love the treacherous.

8:59 - The following was revealed regarding those who escaped capture on the day of Badr And do not O Muhammad (s) let those who disbelieve suppose that they have outstripped God that is that they have eluded Him indeed they cannot escape they cannot elude Him a variant reading has wa-l? yahasabanna? and do not let them suppose? so that the first direct object is omitted actually being an implied anfusahum? 'themselves'? sc. ?and do not let them suppose themselves to have outstripped?; and according to another variant reading anna is read instead of inna with an implicit l?m sc. ?because they cannot escape?.

8:6 - They dispute with you concerning the truth the order to fight after it had become clear after it had become evident to them as though they were being driven to death while they looked at it death with their very eyes utterly averse to it.

8:60 - Make ready for them for fighting them whatever force you can the Prophet s said that this refers to 'archers' as reported by Muslim and of horses tethered rib?t is a verbal noun meaning 'restraining them for use in the way of God' that thereby you may dismay terrify the enemy of God and your enemy namely the

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disbelievers of Mecca and others besides them that is other than those ? namely the hypocrites or the Jews whom you know not God knows them. And whatever thing you expend in the way of God its requital shall be repaid to you in full and you will not be wronged you will not be diminished anything thereof.

8:61 - And if they incline to peace read silm or salm meaning ?settlement? then incline to it and conclude a pact with them Ibn ?Abb?s said ?This has been abrogated by the ?sword verse? Q. 95?; Muj?hid said ?This stipulation applies exclusively in the context of the People of the Scripture for it was revealed regarding the Ban? Qurayza; and rely on God put your trust in Him; truly He is the Hearer of words the Knower of actions.

8:62 - And if they desire to trick you by making a peace settlement in order to make preparations for war against you then God is sufficient for you. He it is Who strengthened you with His help and with the believers;

8:63 - and reconciled brought together their hearts after old feuds had divided them. Had you expended all that is in the earth you could not have reconciled their hearts but God reconciled their hearts through His power. Truly He is Mighty His way prevailing Wise nothing being beyond the scope of His wisdom.

8:64 - O Prophet God suffices you and the believers who follow you suffice you.

8:65 - O Prophet urge on exhort the believers to fight the disbelievers. If there be twenty of you steadfast they will overcome two hundred of them. If there be read as yakun or takun a hundred of you they will overcome a thousand of those who disbelieve for they are a people who do not understand this sentence is predicative but functions as an imperative in other words let the twenty of you fight the two hundred of them and the hundred of you the thousand of them and let them stand firm against them; but when they became numerous this was abrogated by God?s saying

8:66 - Now God has lightened the burden for you for He knows that there is weakness read du?fan or da?fan in you making you unable to fight ten times your number. So if there be read as yakun or takun a hundred of you steadfast they will overcome two hundred of them; and if there be a thousand of you they will overcome two thousand by the leave of God by His will this is predicative functioning as an imperative in other words fight twice your number and stand firm against them. And God is with the steadfast by His support of them.

8:67 - The following was revealed when they ransomed those taken captive at Badr It is not for any Prophet to have read as an tak?na lahu or an yak?na lahu prisoners until he has made slaughter in the land going all the way in fighting disbelievers. You O believers desire the transient things of this world its ephemeral gains by ransoming while God desires for you the Hereafter that is its reward through your killing them; and God is Mighty Wise this was abrogated by His words and set them free afterward either with grace or by ransom Q. 474.

8:68 - Had it not been for an ordinance from God which had preceded making spoils and the taking of captives lawful for you an awful chastisement would have afflicted you for what you took as ransom.

8:69 - Now eat of what you have plundered as lawful and good and fear God. Truly God is Forgiving Merciful.

8:7 - And remember when God promised you one of the two parties either the caravan or the band of Meccan fighters that it should be yours and you longed you were wishing that other than the armed one that is other than the fighting one with the weapons in other words you longed that the caravan should be yours because it had fewer men and less reinforcements than the band of Mecca fighters; but God willed that the truth be realised He willed to manifest it by His preceding words that Islam should triumph; and to cut the root of the disbelievers to the very last man by extirpating them and so He commanded you to fight against the band.

8:70 - O Prophet say to those captives who are in your hands asr? may also be read as as?r? ?If God knows of any good any faith or sincere devotion in your hearts He will give you better than that which has been taken from you by way of ransom by His multiplying it for you in this world and rewarding you in the Hereafter and will forgive you your sins. Truly God is Forgiving Merciful?.

8:71 - And if they the captives desire to betray you through words which they speak to you they have betrayed God before before Badr through unbelief; but He has given you power over them at Badr through slaying and capture so let them anticipate the like if they return to betrayal; and God is Knower of His creatures Wise in His actions.

8:72 - Truly those who believed and emigrated and strove with their wealth and their lives in the way of God these being the Emigrants and those who provided refuge for the Prophet s and assisted these being the Helpers those are allies of one another in terms of mutual support and inheritance. And those who believed but did not emigrate ? you have no duty to make an alliance read wil?ya or wal?ya with them and so there is no inheriting between you and them and no share of the spoils for them until they emigrate this was abrogated by the end of this s?ra; but if they ask you for assistance in the matter of religion then it is your duty to assist them against the disbelievers except against a folk between whom and you there is a covenant a pact in which case do not assist them against these others and so break your pact; and God sees what you do.

8:73 - And those who disbelieve are allies of one another in terms of mutual support and inheritance and so there is no inheriting between you and them. Unless you do this unless you ally yourselves with the believers and sever relations with the disbelievers there will be sedition in the land and great corruption with disbelief gaining power and Islam becoming weak.

8:74 - And those who believed and emigrated and strove for the way of God and those who provided refuge and assisted ? those are the true believers and for them is forgiveness and a generous provision in Paradise.

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8:75 - And those who believed afterwards that is after the first believers and emigrants and emigrated and strove with you ? they are of you O Muh?jir?n and Ans?r; and those related by blood kinsmen are nearer to one another in terms of inheritance than those who share inheritance on account of their common faith and emigration mentioned in the previous verse according to the Book of God the Preserved Tablet al-lawh al-mahf?z. Truly God is Knower of all things including the wisdom regarding the rules of inheritance.

8:8 - And that He might cause the truth to be realised and annul efface falsehood disbelief however much the sinners the idolaters were averse to that.

8:9 - When you sought help from your Lord asking Him to help you by granting you victory over them and He answered you saying ?I shall reinforce you I shall assist you with a thousand angels rank upon rank? one rank following after the next God promised them this number at first but it then became three thousand and then five thousand as stated in s?rat ?l ?Imr?n Q. 3124-125 a variant reading of alf ?thousand? has the plural ?luf ?thousands? similar in pattern to afius ?coins?.

## Surah 9

9:1 - This is A declaration of immunity from God and His Messenger to reach the idolaters with whom you made a pact a pact for an indefinite period of time or one for a period of less than or more than four months; the annulment of the pact shall be as God mentions in His saying

9:10 - They respect neither bond of kinship nor treaty with regard to a believer; those they are the transgressors.

9:100 - And the first to lead the way of the Emigrants and the Helpers namely those who were present at the battle of Badr or it means all the Companions and those who follow them up to the Day of Resurrection by being virtuous in deeds God will be pleased with them for their obedience of Him and they will be pleased with Him for His reward to them; and He has prepared for them Gardens ? with rivers flowing beneath them a variant reading adds min min tahtih? ?beneath which? ? to abide therein forever that is the supreme triumph.

9:101 - And among those around you O inhabitants of Medina of the Bedouins there are hypocrites such as the tribes of Aslam Ashja? and Ghif?r and among the townspeople of Medina there are also hypocrites who are obstinate in hypocrisy engrossed in it and persisting in it. You do not know them ? an address to the Prophet s ? but We know them and We shall chastise them twice by disgracing them or having them killed in this world and by way of punishment in the grave then they will be returned in the Hereafter to a terrible chastisement namely the Fire.

9:102 - And there are others ?khar?n is the subject another folk who have confessed their sins for having stayed behind i?taraf? bi-dhun?bihim is an adjectival qualification of it the subject and the predicate is the following khalat? ?amalan s?lihan they have mixed a righteous deed that is their former participation in the struggle or the their confession of their sins or otherwise with another that was bad which is their having stayed behind. It may be that God will relent to them. Truly God is Forgiving Merciful this was revealed regarding Ab? Lub?ba and a group of men who tied themselves to the walls of the mosque after they heard what had been revealed regarding those who stayed behind; they swore that only the Prophet s would untie them which he did when this verse was revealed.

9:103 - Take of their wealth some alms to purify them and to cleanse them thereby of their sins; he thus took a third of their wealth and gave it away as charity; and pray for them that is supplicate for them; truly your prayers are a comfort a mercy for them it is also said to mean reassurance for them that their repentance has been accepted. And God is Hearer Knower.

9:104 - Do they not know that God is He Who accepts repentance from His servants and takes accepts the voluntary alms and that God is He Who is the Relenting to His servants by accepting their repentance and the Merciful? to them the interrogative is intended as an affirmative statement and is meant to incite them to offer repentance and charity.

9:105 - And say to them or to people in general ?Act as you will for God will surely see your actions and so will His Messenger and the believers and you will be returned through resurrection to the Knower of the unseen and the visible that is to God and He will tell you what you used to do? and so requite you for it.

9:106 - And there are others from among those who stayed behind who are deferred read murja??na or murjawna whose repentance is delayed to God?s command concerning them according to His will whether He chastises them by causing them to die without their having made any repentance or relents to them; and God is Knower of His creatures Wise in what He does with them. These others mentioned are the three who will be mentioned afterwards Mur?ra b. al-Rab?? Ka?b b. M?lik and Hil?l b. Umayya. They stayed behind out of laziness and their inclination for peace and quiet not out of hypocrisy. Unlike the others however they did not excuse themselves before the Prophet s and so the matter regarding them was suspended for fifty days during which time people avoided them until it was later revealed that God had relented to them.

9:107 - And among them those who have chosen a mosque ? these were twelve men from among the hypocrites ? by way of harm to cause distress for those of the mosque of Qub?? and disbelief since they built it on the orders of the monk Ab? ??mir as a sanctuary for him so that whoever comes from his side may stay there he had gone to the Byzantine Emperor qaysar to bring troops to fight against the Prophet s and to cause division among the believers who pray in the mosque of Qub?? by having some of these pray in their the hypocrites? mosque and as an outpost an observation post for those who waged war against God and His Messenger before that is before it was built ? meaning the above-mentioned Ab? ??mir ? they will swear ?We desired nothing by building it but to do good? by way of kindness towards the poor in times of heavy rain or extreme heat and in order to provide a place of worship for the Muslims; and God bears witness that

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they are truly liars in this claim of theirs. They had asked the Prophet s to perform prayers in it and so the following was revealed

9:108 - Never stand never perform prayer there and so he sent a group of men to destroy and burn it and in its place they left a refuse pit where decaying cadavers would be dumped. A mosque which was founded one whose foundations were built upon piety from the first day constructed the day you arrived in Medina d?r al-hijra ? this was the mosque of Qub?? as mentioned in Bukh?r? ? is worthier than that other one for you to stand to perform prayer therein; in it are men namely the Ans?r who love to purify themselves; and God loves those who purify themselves muttahir?n the original t?? of mutatahhir?n has been assimilated with the t?? that is He will reward them. Ibn Khuzayma reported in his Sah?h by way of an isn?d from ?Uwaym b. S??ida that ?The Prophet s came to them at the mosque of Qub?? and said ?God exalted be He has praised handsomely the way you purify yourselves in the story about your mosque so what is this purification which you perform?? They said ?By God O Messenger of God all that we know is that we used to have Jews in our vicinity and they used to wash their behinds after defecation and so we began to wash in the way they did??. According to one had?th reported by al-Bazz?r they said ?We use stones to scrape off remnants and follow this with water?; to which he the Prophet said ?That is the way for proper purification. Let this be your way?.

9:109 - Is he who founded his building upon fear of God and in hope of beatitude from Him better or he who founded his building upon the brink the edge of a bank an overhang that is crumbling about to collapse read juruf or jurf so that it toppled with him so that it collapsed taking with it the one who built it into the fire of Hell? this is an excellent similitude for building upon that which constitutes the opposite of fear of God and for what it leads to; the interrogative is meant as an affirmative in other words the former is the better which is the likeness of the building of the mosque of Qub?? while the latter is the likeness of the mosque of ?harm? masjid al-dir?r. And God guides not the evildoing folk.

9:11 - Yet if they repent and establish prayer and pay the alms then they are your brothers in religion; and We detail We explain the signs for a people who know who reflect.

9:110 - The buildings which they have built will never cease to be a misgiving a point of doubt in their hearts unless their hearts are cut torn to pieces such that they die; and God is Knower of His creatures Wise in what He does with them.

9:111 - Indeed God has purchased from the believers their lives and their possessions that they expend it in obedience of Him ? for example by striving in His way ? so that theirs will be the reward of Paradise they shall fight in the way of God and they shall kill and be killed this sentence is independent and constitutes an explication of the above-mentioned ?purchase?; a variant reading has the passive verb come first sc. fa-yuqtal?na wa-yaqtul?n ?they shall be killed and shall kill? meaning that some of them are killed while those who remain fight on; that is a promise which is binding both wa?dan ?promise? and haqqan ?binding? are verbal nouns and are in the accusative on account of their omitted implicit verbs upon Him in the Torah and the Gospel and the Qur??n; and who fulfils his covenant better than God? that is no one is better in fulfilling it. Rejoice then there is a shift from the third to second person here in this bargain of yours which you have made for that bargain is the supreme triumph the one that secures the ultimate goal.

9:112 - Those who repent al-t??ib?na is in the nominative as a laudative the subject being implicit from idolatry and hypocrisy those who worship who devote their worship sincerely to God those who give praise to Him in every state those who fast those who bow those who prostrate themselves that is those who perform prayers those who enjoin decency and forbid to indecency those who maintain God?s bounds His rulings by implementing them and give good tidings to the believers of Paradise.

9:113 - The following was revealed regarding the Prophet s asking forgiveness for his uncle Ab? T?lib and some of the Companions asking forgiveness for their idolatrous parents It is not for the Prophet and those who believe to ask forgiveness for the idolaters even though they be kinsmen relatives after it has become clear to them that they are inhabitants of the Hell-fire for having died as disbelievers.

9:114 - Abraham?s prayer for the forgiveness of his father was only because of a promise he had made to him when he said to him I will ask my Lord forgiveness for you Q. 19:47 in the hope that he would submit to God; but when it became clear to him that he was an enemy of God upon his death as an disbeliever he declared himself innocent of him and refrained from asking forgiveness for him; truly Abraham was soft of heart making frequent entreaty and supplication to God forbearing enduring harm patiently.

9:115 - And God would never send a people astray after He had guided them to Islam until He had made clear to them that which they should be wary of in the way of deeds but when they are not wary of it then they deserve to be sent astray. Surely God is Knower of all things including who deserves to be sent astray or to be guided.

9:116 - Surely to God belongs the kingdom of the heavens and of the earth. He gives life and He makes to die; and you do not have O mankind besides God that is other than Him any protector to preserve you from Him or helper to defend you against His hurt.

9:117 - God has truly relented that is He has truly perpetuated His relenting to the Prophet and the Emigrants and the Helpers who followed him in the hour of hardship that is during the time of this hardship which was their predicament during the raid at Tab?k where two men would share a single date ten men would take turns on one camel and where the heat became so intense that they resorted to drinking filth; after the hearts of a party of them had almost deviated read either as taz?ghu or yaz?ghu had almost inclined away from following him in favour of staying behind due to the hardship that afflicted them then He relented to them by making them steadfast. Truly He is Gentle Merciful to them.

9:118 - And He relented to the three who were left behind formerly denied His relenting to them for the same reason as those mentioned above when the earth

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was straitened for them for all its breadth that is despite its vastness so they could find no place wherein to feel secure and their souls that is their hearts were straitened for them because of the anxiety and their sense of alienation resulting from the delay of God's relenting to them with mercy such that they their souls could not find happiness or solace; until they thought they were certain that read the softened an there is no refuge from God except in Him. Then He turned relenting to them He made them successful in finding repentance that they might also turn in repentance. Truly God is the Relenting the Merciful.

9:119 - O you who believe fear God by refraining from acts of disobedience to Him and be with those who are truthful in their faith and covenants by adhering to sincerity.

9:12 - But if they break if they violate their oaths their covenants after making their pact and assail your religion slander it then fight the leaders of unbelief its heads here an overt noun the leaders of unbelief has replaced the third person pronominalisation verily they have no binding oaths no pacts a variant reading for aym?n oaths has the kasra inflection for the alif sc. m?n no faith? so that they might desist from unbelief.

9:120 - It is not for the people of Medina and for the Bedouins who dwell around them to stay behind God's Messenger when he sets out on a campaign and to prefer their lives to his life by guarding them against hardships which he the Prophet is content to suffer himself this statement is a prohibition expressed as a predicate; that prohibition against staying behind is because neither thirst nor toil nor hunger afflicts them in the way of God nor tread they any tread mawti?an is a verbal noun meaning wat?an that enrages the disbelievers nor gain any gain from the enemy of God be it through slaughter capture or plunder but a righteous deed is therefore recorded for them that they may be rewarded for it. Truly God does not leave the wage of the virtuous to go to waste that is the wage of those mentioned rather He rewards them.

9:121 - Nor expend they therein in the way of God any sum small even if it be a single date or great nor do they cross a valley during a campaign march but it is recorded for them as a righteous deed that God may reward them the best of what they used to do that is the due reward thereof.

9:122 - When the Prophet s was about to dispatch a raiding party after they certain Muslims had been reproached for staying behind all of them went forth and so the following was revealed It is not for the believers to go forth on a raid altogether why should not a party a group of every section of every tribe of them go forth while the others remain behind so that they those who remain behind may become learned in religion and that they may warn their folk when they return to them from the raid by teaching them some of the rulings which they have come to learn so that they may beware of God's punishment by adhering to His commands and prohibitions. Ibn 'Abb?s said that this verse is specifically intended for raiding parties while the previous one is specifically to prohibit any individual staying behind when the Prophet s sets out on a campaign.

9:123 - O you who believe fight those of the disbelievers who are near to you that is the nearest followed by the next nearest of them and let them find harshness in you that is severity in other words be harsh with them and know that God is with the pious helping and granting them victory.

9:124 - And whenever a s?ra of the Qur?n is revealed there are some of them that is the hypocrites who say to their companions mockingly Which of you has this increased in faith? and God says As for those who believe it has increased them in faith because they accept that it is true and they rejoice because of it.

9:125 - But as for those in whose hearts is sickness a weakness of faith it only adds abomination to their abomination that is it only adds disbelief to their disbelief since they disbelieve in it and they die while they were disbelievers.

9:126 - Do they not see that is the hypocrites in which case read a-wa-l? yawawna; or if read a-wa-l? tarawna do you O believers not see that they are tested afflicted every year once or twice with drought and diseases. Still they do not repent of their hypocrisy nor do they remember nor do they heed admonition.

9:127 - And whenever a s?ra is revealed wherein is mention of them and the Prophet s recites it they look at one another desiring to flee and saying Will anyone see you? if you get up and flee? and so if no one can see them they get up and leave otherwise they stay put. Then they turn away persisting in their disbelief. God turns their hearts away from guidance because they are a folk who do not understand the truth for they do not reflect on it.

9:128 - Verily there has come to you a messenger from among yourselves that is one of you Muhammad (s) for whom it is grievous hard that you should suffer that is your suffering your experiencing hardship and encountering harm is hard on him; who is full of concern for you that you should be rightly guided; to the believers full of pity profoundly compassionate merciful desiring good for them.

9:129 - So if they turn away refraining from believing in you say God suffices me. There is no god except Him. Upon Him I rely in Him have I put my trust and in none other and He is the Lord of the Tremendous Throne? al-?arsh al-az?m the kurs? which is singled out for mention because it is the greatest of all things created. Al-H?kim reported in al-Mustadrak by way of an isn?d from Ubayy b. Ka?b that he Ubayy said The last verse to be revealed was from Verily there has come to you a messenger to the end of the s?ra? sc. Q. 9128-129.

9:13 - Will you not a-l? will not? or ?is not? denotes incitement fight a people who broke violated their oaths their pacts and intended to expel the Messenger from Mecca for they discussed this between them in their council assembly initiating combat against you first when they fought alongside Ban? Bakr against Khuz?a your allies? So what is stopping you from fighting them? Are you afraid of them? God is more worthy of your fear when you fail to fight them if you are believers.

9:14 - Fight them and God will chastise them He will have them killed at your hands and degrade them humiliate them through capture and subjugation and He will give you victory against them and He will heal the breasts of a people who believe removing the harm done to them these are the Ban? Khuz?a.

9:15 - And He will remove the rage the grief in their hearts. God turns in forgiveness to whomever He will when they return to Islam as in the case of Ab? Sufy?n.

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And God is Knowing Wise.

9:16 - Or am has the meaning of the initial a- hamza used to express disavowal did you suppose that you would be left in peace when God does not yet know that is through knowledge outwardly manifested those of you who have struggled sincerely and have not taken besides God and His Messenger and the believers an intimate friend? as a confidant or an ally? In other words when it has not yet become manifest who the sincere ones are ? those described in the exclusive way mentioned. And God is aware of what you do.

9:17 - It is not for the idolaters to attend God's places of worship masjid is also read in the singular masjid entering them or sitting in them bearing witness against themselves to unbelief; those their works have failed their works are invalid and in the Fire they shall abide.

9:18 - Only he shall attend God's places of worship who believes in God and the Last Day and observes prayer and pays the alms and fears none but God alone; it may be that those will be among the rightly guided.

9:19 - Do you reckon the giving of water to pilgrims and the attendance of the Sacred Mosque that is do you reckon those who do such things to be the same as he who believes in God and the Last Day and struggles in the way of God? They are not equal in merit in God's sight; and God guides not the evildoing the disbelieving folk this was revealed to refute those who claimed this such as al-Abb's and others.

9:2 - ?Journey freely travel in security O idolaters in the land for four months ? beginning with the month of Shaww?l on the basis of what will come shortly ? after which there will be no security for you and know that you cannot escape God that is you shall not elude His punishment and that God degrades the disbelievers? humiliating them in this world by having them killed and in the Hereafter by sending them to the Fire.

9:20 - Those who believe and have emigrated and have struggled in the way of God with their possessions and their lives are greater in degree in rank with God than others; and those they are the triumphant the ones who will attain good.

9:21 - Their Lord gives them good tidings of mercy from Him and beatitude; for them shall be gardens wherein is enduring everlasting bliss

9:22 - therein they shall abide forever kh?lid?na is an implied circumstance. Surely with God is a tremendous reward.

9:23 - The following was revealed regarding those who refrained from emigrating because of their families and trade O you who believe do not take your fathers and brothers for your friends if they prefer if they have chosen disbelief over belief; whoever of you takes them for friends such are the evildoers.

9:24 - Say ?If your fathers and your sons and your brothers and your wives and your clan your kinsmen ?ash?ratukum a variant reading has ?ash?r?tukum and the possessions which you have acquired and merchandise for which you fear there may be no sale no longer viable and dwellings which you love are dearer to you than God and His Messenger and struggling in His way so that you have refrained from emigrating and struggling for the sake of such things then wait until God brings about His command ? this is meant as a threat to them. And God does not guide the wicked folk?.

9:25 - God has already helped you on many fields of battle such as Badr and against Qurayza and al-Nad?r and remember on the day of Hunayn ? a valley between Mecca and T??if; that is remember the day on which you fought Haw?zin ? this was in Shaww?l in year 8 of the Hijra when idh substitutes for yawma ?the day? your vast numbers were pleasing to you such that you were saying ?We shall not be defeated today not on account of our being few? and they numbered 12000 while the disbelievers were 4000; but it availed you nothing and the earth for all its breadth bi-m? rahubat the m? refers to the verbal noun in other words understand it as being ma?a rahbih? ?despite its breadth? it was straitened for you such that you could not find a place in which you felt secure because of the severe fear that afflicted you; then you turned back retreating fleeing the Prophet s however on his white mule remained firm with only al-Abb's by his side while Ab? Sufy?n was charging on his mount.

9:26 - Then God sent down His Spirit of Peace His reassurance upon His Messenger and upon the believers and so they turned back towards the Prophet s after al-Abb's called them with his the Prophet's permission and they fought once again; and He sent down legions of angels you did not see and chastised the disbelievers with slaughter and capture and that is the requital of the disbelievers.

9:27 - Then afterwards God will relent to whom He will from among them by their acceptance of Islam. And God is Forgiving Merciful.

9:28 - O you who believe the idolaters are indeed unclean they are filth on account of their inner vileness so do not let them come near the Sacred Mosque that is let them not enter the Sanctuary after this year of theirs year 9 of the Hijra. If you fear impoverishment poverty as a result of the cessation of their commerce with you God will surely enrich you from His bounty if He will and He indeed enriched them through conquests and the imposition of the jizya. God is Knowing Wise.

9:29 - Fight those who do not believe in God nor in the Last Day for otherwise they would have believed in the Prophet s and who do not forbid what God and His Messenger have forbidden such as wine nor do they practise the religion of truth the firm one the one that abrogated other religions namely the religion of Islam ? from among of those who min ?from? explains the previous alladh?na ?those who? have been given the Scripture namely the Jews and the Christians until they pay the jizya tribute the annual tax imposed them readily ?an yadin is a circumstantial qualifier meaning ?compliantly? or ?by their own hands? not delegating it to others to pay being subdued being made submissive and compliant to the authority of Islam.

9:3 - A proclamation a notification from God and His Messenger to mankind on the day of the Greater Pilgrimage the Day of Sacrifice yawm al-nahr that God is free from obligation to the idolaters and their pacts and so is His Messenger also free from obligation in that same year year 9 of the Hijra the Prophet s sent forth ?Al? who proclaimed these verses on the Day of Sacrifice at Min? and also he proclaimed that after this year no idolater will be allowed to make pilgrimage or

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circumambulate the House naked as reported by al-Bukhārī. So if you repent of unbelief it will be better for you; but if you turn away from belief then know that you cannot escape God. And give tidings to ? inform ? those who disbelieve of a painful chastisement namely of slaughter or capture in this world and of punishment in the Fire in the Hereafter.

9:30 - The Jews say Ezra is the son of God; and the Christians say The Messiah Jesus is the son of God. That is the utterance of their mouths for which they have no support nay imitating the utterances of those who disbelieved before them from among their forefathers mimicking them. God assail curse them! How they are deviated! turned away from the truth despite the proofs having been established.

9:31 - They have taken their rabbis the scholars among the Jews and their monks the devout among the Christians as lords beside God ? following them in making lawful what God has made unlawful and making unlawful what He has made lawful ? and the Messiah son of Mary when they were not commanded in the Torah and the Gospel except to worship One God there is no god except Him; glory be to Him as an affirmation of His transcendence high above what they associate with Him.

9:32 - They desire to extinguish God's light His Law and His proofs with their tongues with what they say about Him; and God refuses but to perfect to make manifest His light even though the disbelievers be averse to this.

9:33 - He it is Who has sent His Messenger Muhammad (s) with the guidance and the religion of truth that He may manifest it make it prevail over every religion all the religions which oppose it even though the disbelievers be averse to this.

9:34 - O you who believe many of the rabbis and monks indeed consume take people's goods by false means as in the case of bribes paid for judgements and bar people from the way of God from His religion. And those who waḥḥadḥa is the subject hoard up gold and silver and do not expend them these treasure-hoards in the way of God that is they do not pay from it what is due to Him by way of alms and charity ? give them tidings inform them of a painful chastisement.

9:35 - On the day when it shall be heated in the fire of Hell and therewith their foreheads and their sides and their backs shall be branded burnt ? their skins will be stretched until these hoards of gold and silver can be placed on them entirely and it will be said to them ?This is what you hoarded up for yourselves so taste now what you used to hoard! that is taste its requital.

9:36 - Verily the number of months used to reckon the year with God is twelve months in the Book of God the Preserved Tablet al-lawḥ al-mahfūz from the day that He created the heavens and the earth; four of them that is the months are sacred inviolable Dhū'l-Qa'da Dhū'l-Hijja Muharram and Rajab. That making of them sacred is the right the upright religion. So do not wrong yourselves during them during these sacred months with acts of disobedience for their burden of sin is greater therein; but it is also said to mean do not wrong yourselves at any time during all the months of the year. And fight the idolaters altogether all of them throughout the months even as they fight you altogether; and know that God is with those who fear Him supporting and assisting them.

9:37 - Postponement of the sacred month ? that is the deferment of the sacredness of a given month to another as they used to do during paganism such as postponing the sacredness of Muharram if it arrives while they are at war to Safar ? is only an excess of unbelief because of their rejection of God's ruling thereof whereby those who disbelieve are led astray yudallu may also be read yadillu ?they go astray? one year they make it the month postponed profane and hallow it another that they may make up by profaning one month and hallowing another in its place the number of months which God has hallowed such that they do not hallow more or less than the four months but without observing the individual months themselves; and so they profane what God has hallowed. Their evil deeds have been adorned for them such that they deem them to be good deeds; and God does not guide the disbelieving folk.

9:38 - When the Prophet s summoned men for the Tabūk campaign and they thought it too burdensome because of the hardship and the extreme heat from which they were suffering the following was revealed O you who believe what is wrong with you that when it is said to you ?Go forth in the way of God? you sink down heavily ithḥḥqaltum the original tḥḥ of tathḥqaltum has been assimilated with the thḥḥ and the conjunctive hamza has been supplied in other words you hesitate and are disinclined to participate in the struggle to the ground to stay sitting upon it? the interrogative is meant as a rebuke. Are you so content with the life of this world and its delights rather than with the Hereafter? that is in place of its bliss? Yet the enjoyment of the life of this world is in comparison with the enjoyment of the Hereafter but little trivial.

9:39 - If ill? l? has been assimilated with the n?n of the conditional particle in in both instances here and in the next verse you do not go forth if you do not set out with the Prophet s for the struggle He will chastise you with a painful chastisement and He will substitute you with another folk other than you that is He will bring them in your place and you will not hurt Him that is God or ?him? as being the Prophet s at all should you neglect to help him to victory for God Himself will indeed bring victory to His religion; for God has power over all things including bringing victory to His religion and His Prophet.

9:4 - Excepting those of the idolaters with whom you have made a pact and who have not diminished their commitment to you in anyway with regard to the terms of the pact nor supported assisted anyone from among the disbelievers against you; as for these fulfil your pact with them until the completion of the term to which you have agreed. Truly God loves those who fear Him by fulfilling pacts.

9:40 - If you do not help him that is the Prophet s know that God has already helped him when the disbelievers drove him forth from Mecca that is they made him resort to leaving when they desired to kill him or imprison him or banish him at the council assembly ? the second of two thḥḥniya ithnayn this is a circumstantial qualifier that is one of two the other being Abū Bakr in other words just as God helped him in such a situation He will not forsake him in another; when idh substitutes for the previous idh the two were in the cave ? a breach in the mountain called Thawr ? when idh substituting again he said to his companion Abū Bakr



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? who upon perceiving the sound of the feet of the idolaters nearby had said to him ?If one of them should merely look below his feet he will definitely see us! ? ?Do not despair; verily God is with us? assisting us. Then God sent down His Spirit of Peace upon him His reassurance ? some say this means upon the Prophet others that it means upon Ab? Bakr ? and supported him that is the Prophet s with legions of angels you did not see both in the cave and in the locations in which he fought battles; and He made the word of those who disbelieved that is the call to idolatry the nethermost the one vanquished and the Word of God that is the profession of His Oneness shah?da was the uppermost the one prevailing and triumphant. And God is Mighty in His Kingdom Wise in His actions.

9:41 - Go forth light and heavy! that is energetically or not; it is also said to mean go forth strong or weak or rich or poor ? but this was abrogated by the verse The weak would not be at fault ? Q. 991. Struggle in the way of God with your possessions and your lives that is better for you if only you knew that it is better for you; so do not sink down heavily.

9:42 - The following was revealed regarding the hypocrites who stayed behind away from the campaign Had it ? that to which you summon them ? been a near easily acquired gain a transient pleasure of this world and an easy journey of moderate length they would have followed you seeking spoils; but the distance the hardship was too great for them and so they stayed behind. Still they will swear by God when you return to them saying ?Had we been able to go forth we would have gone forth with you? destroying their souls by swearing false oaths and God knows that they truly are liars in this saying of theirs.

9:43 - The Prophet s exercising his personal judgement had given leave to a group to stay behind and so the following was revealed as a reprimand for him but with the pardon first in order to reassure his heart May God pardon you! Why do you give them leave to stay behind; why did you not leave them until it was clear to you which of them spoke the truth in their excuse and you knew those who were lying in it?

9:44 - Those who believe in God and the Last Day do not ask leave of you to stay behind that they may struggle with their possessions and their lives; and God knows the pious.

9:45 - They alone ask leave of you to stay behind who do not believe in God and the Last Day and whose hearts are doubtful uncertain about religion so in their doubt they waver they are confused.

9:46 - If they had desired to go forth with you they would have made some preparation for it some equipment such as tools and provisions but God was averse that they should be sent forth that is He did not want them to go forth so He slowed them down He made them feel lethargic and it was said to them ?Stay back with those who stay back! ? with the sick the women and the children in other words God decreed this.

9:47 - Had they gone forth among you they would only have caused you more trouble more corruption by abandoning the believers and would have hurried to and fro among you that is they would have hastened to spread slander among you seeking desiring to stir up sedition by casting enmity between you; and among you there are some who would listen to them to what they say listening in readiness to accept it; and God knows the evildoers.

9:48 - Indeed they sought to stir up sedition against you already before when you first came to Medina and scrutinised your affairs that is they thought long and hard how to plot against you and invalidate your religion until the truth the victorious help came and God?s command His religion prevailed stood mighty they still being averse to it His religion entering it superficially.

9:49 - And there are some of them who say ?Grant me leave to stay behind and do not lead me into temptation? this was al-Jadd b. Qays to whom the Prophet s said ?Will you do battle against the Byzantines?? and to which he replied ?I am infatuated with women and I fear that if I were to see these Byzantine women I shall not be able to stay away from them and be led into temptation?. God exalted be He says Surely they have already fallen into temptation! by staying behind a variant reading for saqat? ?they have fallen? has the singular form saqat ?he has fallen?. And surely Hell shall encompass the disbelievers for whom there shall be no escape therefrom.

9:5 - Then when the sacred months have passed ? that is at the end of the period of deferment ? slay the idolaters wherever you find them be it during a lawful period or a sacred one and take them captive and confine them to castles and forts until they have no choice except being put to death or acceptance of Islam; and lie in wait for them at every place of ambush at every route that they use kulla ?every? is in the accusative because a preceding genitive-taking preposition has been removed. But if they repent of unbelief and establish prayer and pay the alms then leave their way free and do not interfere with them. God is Forgiving Merciful to those who repent.

9:50 - If good fortune such as a victory or a taking of some spoils befalls you it vexes them; but if an affliction some hardship befalls you they say ?We took our precaution judiciously ? when we stayed behind ? before? before this act of disobedience; and they turn away rejoicing at what has afflicted you.

9:51 - Say to them ?Nothing shall afflict us but that which God has decreed for us that we be afflicted thereby; He is our Protector our Helper and the One in charge of our affairs; in God let the believers put their trust?.

9:52 - Say ?Are you waiting tarabbas?n one of the two original t?? letters in tatarabbas?n has been omitted for anything to occur for us but one of the two fair things the two fair outcomes? husnayn is the dual form of husn? which is the feminine form of ahsan that is victory or martyrdom? We are waiting in your case too for God to afflict you with a chastisement from Him with a calamity from the heaven or at our hands should we be given permission to fight you. So wait for this to befall us we are also waiting with you? your end.

9:53 - Say ?Expend in obedience to God willingly or unwillingly it what you expend shall not be accepted from you; you are surely a wicked folk? the imperative statement here also functions as a predicate.

## Tafsir al-Jalalayn (English)

9:54 - And nothing prevents their expenditure from being accepted read as yuqbala or tuqbala from them but that they innahum is the subject of the verb while an tuqbala ?being accepted? constitutes the object have disbelieved in God and His Messenger and that they do not come to perform prayer save as idlers sluggishly and that they do not expend without their being reluctant to expend for they consider it a financial penalty.

9:55 - So do not let their wealth or their children please you that is do not deem fair Our graces to them for this is a way of drawing them on by degrees to punish them God only desires thereby to chastise them in the life of this world by way of the hardship that they encounter in amassing such wealth and children and the calamities they suffer as a result thereof; and that their souls should depart while they are disbelievers so He punishes them in the Hereafter with the worst punishment.

9:56 - And they swear by God that they truly are of you that is that they are believers; but they are not of you; they are a folk who are afraid that you should deal with them as you have done with the idolaters and so they swear merely in pretence in order to protect themselves.

9:57 - If they could find a shelter in which to seek refuge or some caverns underground chambers or any place to enter they would turn and bolt away to it they would hasten to enter it and get away from you with the undeterred speed of an indomitable steed.

9:58 - Some of them defame you concerning the apportioning of voluntary almsgivings; if they are given a share of them they are content but if they are given none then they are enraged.

9:59 - If only they had been content with what God and His Messenger have given them in the way of spoils and the like and had said ?Sufficient for us is God; God will give us from His bounty and His Messenger will also give us from other spoils what will suffice us; to God we are suppliants? that He enrich us the response of the conditional law ?if only? is la-k?na khayran lahum ?it would have been better for them?.

9:6 - And if any one of the idolaters ahadun ?one? is in the nominative because of the following verb istaj?raka ?seeks your protection? that validates it seeks your protection requests security from you against being killed then grant him protection provide security for him so that he might hear the words of God ? the Qur??n ? and afterward convey him to his place of security that is the dwelling-places of his folk if he does not believe so that he might reflect upon his situation ? that which is mentioned is because they are a people who do not know the religion of God and so they must be made to hear the Qur??n in order to come to know religion.

9:60 - The voluntary almsgivings the alms to be dispensed are only for the poor who cannot find anything to suffice them in the least and the needy who cannot find anything to suffice them and those who work with them that is with these alms in other words the one who collects them the one who takes the oaths from those who claim them the slave to be manumitted by contract as well as the tax-summoner; and those whose hearts are to be reconciled so that they might become Muslims or that Islam might be firmly established or that their peers might become Muslims or that they might defend Muslims all of whom are classed according to different categories. According to al-Sh?fi?? may God be pleased with him the first and the last of these categories are no longer given of the alms-tax today because of the established power of Islam; in contrast the other two categories are given of the alms-tax according to the sounder opinion; and for the manumission of slaves that is for slaves to be manumitted by contract and for the debtors those in debt if they have taken out a debt without intending thereby an act of disobedience or those who have repented but have nothing with which to fulfil the penalty of expiation or to set things right between people even if they be wealthy; and for the way of God that is for those who are engaged in the struggle of those for whom there is no share of the booty fay? even if they be wealthy; and for the traveller the one cut off from resources during his journey ? a duty imposed by God far?datan ?a duty? is in the accusative because of an implied verb sc. faradah? ?which He has imposed?. And God is Knower of His creatures Wise in His actions. Thus it is impermissible to dispense these alms-proceeds other than to these categories or to deny these proceeds to any one of these categories if they exist. The Imam must divide these proceeds among them equally but he is permitted to give priority to certain individuals over others within any one category. The l?m of li?-fuqar?? ?for the poor? indicates that it is obligatory to include every individual of these categories in the distribution of the proceeds; it is not however obligatory to do so when the person in charge of the monies has to apportion it but finds that it is insufficient. Indeed in such a situation it suffices to give three individuals from each category but anything less than that is not sufficient as is indicated by the plural form. The Sunna shows that the prerequisite condition for receiving a share of such monies is that the person be a Muslim but not a Hashim? or a Mutt?lib?.

9:61 - And of them the hypocrites are those who injure the Prophet by casting aspersions on him and communicating to others what he says in confidence saying when they are forbidden from doing this lest it should reach him ?He is only a listener!? that is he listens to anything that is said and accepts it so that when we swear to him that we have not communicated to others a particular thing he believes us. Say he is ?A listener who listens to good for you and not one who listens to evil one who believes in God and has faith he trusts in the believers in what they inform him and not in others the l?m of li?-mu?min?na ?in the believers? has been added to distinguish between belief in the sense of ?submitting to God? isl?m and in other senses such as ?trusting? and who is a mercy read rahmatun in the nominative as a supplement to udhunun ?a listener? or rahmatin in the genitive as a supplement to khayrin ?to good? to those of you who believe. Those who injure God?s Messenger for them there is a painful chastisement?.

9:62 - They swear by God to you O believers that what has reached you of the Messenger being injured they did not do so that they might please you but God and His Messenger are more deserving that they should please them through obedience if they are true believers the merging of the pronouns into one in yurd?hu ?their pleasing them? is because the ?pleasure? of both God and His Messenger are mutually dependent; either that or it is because the predicate of All?hu wa-ras?luhu ?God and His Messenger? has been omitted.

## Tafsir al-Jalalayn (English)

9:63 - Do they not know that the fact is that whoever opposes God and His Messenger for him shall be the fire of Hell as a requital to abide therein? That is the great abasement.

9:64 - The hypocrites are cautious they fear lest a s<sup>ra</sup> should be revealed to them that is to the believers informing them of what is in their the hypocrites' hearts of hypocrisy and yet despite this they persist in mockery. Say 'Keep mocking! this is an imperative of threat God will bring out He will make manifest that hypocrisy of yours of which you are fearful' lest it be brought out.

9:65 - And if la-in the l<sup>m</sup> is for oaths you question them about their mockery of you and of the Qur<sup>n</sup> while they were journeying with you towards Tab<sup>k</sup> assuredly they will say making excuses 'We were only engaging in idle talk and jesting' in conversation in order to pass the time of the road and we did not mean it. Say to them 'Were you then mocking God and His signs and His Messenger?'

9:66 - Make no excuses for that. You have disbelieved after believing that is your disbelief has become manifest even as you have manifested belief. If We forgive read passive yu<sup>fa</sup> 'it is forgiven' or active first person plural na<sup>fu</sup> 'We forgive' a party of you because of its sincerity and its repentance as in the case of Jahsh b. Humayyir We will chastise read either passive tu<sup>adhdhab</sup> 'it shall be chastised' or nu<sup>adhdhib</sup> another party because they were sinners' persisting in hypocrisy and mockery.

9:67 - The hypocrites both men and women are of one another that is they resemble one another in religion as pieces of an individual entity they enjoin indecency unbelief and acts of disobedience and forbid decency faith and obedience; and they withhold their hands shut from expending in obedience of God; they have forgotten God they have abandoned obedience of Him so He has forgotten them He has deprived them of His grace. Truly the hypocrites they are the wicked.

9:68 - God has promised the hypocrites both men and women and the disbelievers the fire of Hell to abide therein it will suffice them as a requital and a punishment. And God has cursed them He has removed them from His mercy and theirs will be a lasting perpetual chastisement.

9:69 - You O hypocrites are like those before you who were far mightier than you and more abundant in wealth and children. They enjoyed their share their lot in this world. So you enjoy O hypocrites your share just as those before you enjoyed their share and you indulge in vain talk in falsehood and defamation of the Prophet s just as they indulged in vain talk. Those their works have become invalid in this world and in the Hereafter; and those they indeed are the losers.

9:7 - How can the idolaters have a pact with God and His Messenger ? they cannot 'while they disbelieve in God and His Messenger acting treacherously; except for those with whom you made a pact at the Sacred Mosque' the day of al-Hudaybiyya ? these were Quraysh for whom an exception was made earlier Q. 94. So long as they are true to you keeping to the pact and not breaking it be true to them by fulfilling it fa-m<sup>?</sup> 'so long as' the m<sup>?</sup> is a conditional particle. Truly God loves the God-fearing the Prophet s had kept to the pact made with them until they broke it by supporting the Ban<sup>?</sup> Bakr against Khuz<sup>??a</sup>.

9:70 - Has not the tidings the tale of those before them reached them ? the folk of Noah and ??d the folk of H<sup>d</sup> and Tham<sup>d</sup> the folk of S<sup>lih</sup> and the folk of Abraham and the dwellers of Midian the folk of Shu<sup>ayb</sup> and the Deviant cities? the cities of the folk of Lot meaning its inhabitants. Their messengers brought them clear proofs with miracles but they denied them and so were destroyed. God would never have wronged them by punishing them for no sin on their part but they wronged themselves by committing sin.

9:71 - And the believers both men and women are allies of one another; they enjoin decency and forbid indecency; they observe prayer and pay the alms and they obey God and His Messenger. Those God will have mercy on them. Truly God is Mighty nothing can prevent Him from fulfilling His promise and His threat; Wise He puts everything in its proper place.

9:72 - God has promised the believers both men and women Gardens underneath which rivers flow to abide therein and blessed dwellings in the Gardens of Eden for residence and beatitude from God is greater is superior to all of that. That is the supreme triumph.

9:73 - O Prophet struggle against the disbelievers with the sword and the hypocrites with words and definitive arguments and be harsh with them through rebuke and aversion towards them; for their abode will be Hell an evil journey's end an evil resort it is!

9:74 - They the hypocrites swear by God that they said nothing of the defamation that has reached you as being from them; but they did indeed say the word of disbelief and did disbelieve after their submission to God they did indeed manifest disbelief after having manifested submission to God. And they purposed that which they never attained in the way of assassinating the Prophet on the night of al-<sup>Aqaba</sup> upon his return from Tab<sup>k</sup> ? there were about ten to twenty of them and 'Amm<sup>r</sup> b. Y<sup>sir</sup> struck the faces of their riding camels when they came against him and were thus repulsed; and they were only spiteful they detested that God and His Messenger should have enriched them of His bounty by way of spoils when they had been in dire need the meaning is that this was all that they attained from him which is nothing to be spiteful about. So if they repent of hypocrisy and believe in you it will be better for them; but if they turn away from belief God will chastise them with a painful chastisement in this world by having them killed and in the Hereafter in the Fire and they have none on earth as protector to guard them from Him or helper to defend them.

9:75 - And some of them have made a covenant with God saying 'If He gives us of His bounty we will give voluntary alms la-nassaddaqanna the original t<sup>??</sup> of natasaddaqanna has been assimilated with the s<sup>d</sup> and become of the righteous' this was Tha<sup>laba</sup> b. H<sup>tib</sup> who asked the Prophet s to supplicate on his behalf so that God would give him wealth of which he would give every needy person his due. He the Prophet thus supplicated for him and he became wealthy but stopped attending the Friday prayer and congregational prayers and refused to pay the alms-tax as God exalted be He says

9:76 - Yet when He gave them of His bounty they became niggardly with it and turned away from obedience to God in aversion.

## Tafsir al-Jalalayn (English)

9:77 - So He made the consequence in their case hypocrisy fixed in their hearts until the day they meet Him that is God on the Day of Resurrection because they failed God in what they promised Him and because of that concerning which they lied he Tha?laba then brought the payment of his alms to the Prophet s who said to him ?God has forbidden me to accept it from you?; so he Tha?laba began to throw earth on his head in remorse. He then approached Ab? Bakr with it who did not accept it. He then went to ?Umar b. al-Khatt?b who also did not accept it. He went to ?Uthm?n b. ?Aff?n but he did not accept it; he died during the latter?s reign.

9:78 - Did they the hypocrites not know that God knows their secret what they conceal within themselves and their confidential talks what they confide in each other and that God is the Knower of the hidden things? what is concealed from the eyes.

9:79 - When the verse concerning ?voluntary alms? Q. 975 was revealed a man came and gave a large amount as voluntary alms so the hypocrites said ?He is merely showing off? Another man then came and gave a moderate measure of food and so they said ?God has no need of this man?s charity!? The following was then revealed Those who alladh?na is the subject find fault with defame the believers who offer alms voluntarily performing supererogation and such as find nothing to offer but their endeavours nothing but what they are capable of and offer it; and deride them and the predicate of the mentioned subject is the following ? God Himself derides them He has requited them for their derision and theirs will be a painful chastisement.

9:8 - How can they have a pact when if they get the better of you if they have the upper hand over you they do not respect they do not take into consideration any bond kinship or treaty pact with regard to you but will instead harm you as much as they can the conditional sentence ?if they ?? is also a circumstantial qualifier pleasing you with their tongues with charming words while their hearts refuse to be true to these words; and most of them are wicked violators of pacts.

9:80 - Ask forgiveness for them O Muhammad (s) or do not ask forgiveness for them this leaves the choice of asking forgiveness or refraining up to him; the Prophet s said ?I have been given the choice and I made it? meaning the choice to ask forgiveness as reported by al-Bukh?r?. If you ask forgiveness for them seventy times God will not forgive them it is said that the ?seventy? is intended to express by hyperbole a great frequency of asking forgiveness. In the Sah?h of al-Bukh?r? there is a had?th which states ?If I was sure that were I to ask more than seventy times God would forgive them I would have done so?. It is also said however that the very number seventy is actually meant on account of this other had?th of his ?I shall ask more than seventy times? whereupon it was made clear to him the Prophet that the matter regarding forgiveness had been concluded by the verse Q. 636 Alike it will be regarding them whether you ask forgiveness for them or you do not ask forgiveness for them God will not forgive them; that is because they disbelieved in God and His Messenger; and God does not guide the wicked folk.

9:81 - Those who were left behind from the journey to Tab?k rejoiced at remaining behind the Messenger of God and were averse to striving with their wealth and their lives in the way of God. And they said that is they said to one another ?Do not go forth do not set off to join the fight in the heat!? Say ?The fire of Hell is hotter than Tab?k and more worthy for them to guard against by not staying behind did they but understand? this they would not have stayed behind.

9:82 - But let them laugh a little in this world and weep much in the Hereafter as a requital for what they used to earn the sentence is predicative of their state expressed in the form of an imperative.

9:83 - So if God brings you back from Tab?k to a party of them of those hypocrites who stayed behind in Medina and they ask leave of you to go forth with you on some other campaign say to them ?You shall never more go forth with me and you shall never fight with me against an enemy. You were content to stay behind the first time so stay behind with those who stay behind? away from military campaigns such as women and children and others.

9:84 - When the Prophet s prayed over the dead body of ?Abd All?h Ibn Ubayy the following was revealed And never pray over any one of them when he is dead nor stand over his grave at a burial or as a visit; lo! they disbelieved in God and His Messenger and died while they were wicked they died disbelieving.

9:85 - And let not their wealth and their children please you; God desires only to chastise them thereby in this world and that their souls should depart while they are disbelievers.

9:86 - And when a s?ra that is a section of the Qur??n is revealed saying ?Believe in God and strive with His Messenger? the affluent among them ask leave of you saying ?Leave us to be with those who sit at home?.

9:87 - They are content to be with those who stay behind khaw?lif is the plural of kh?lifa meaning the women who ?stay behind? takhallafna at home and a seal has been set upon their hearts so they do not understand what is good.

9:88 - But the Messenger and those who believe with him strive with their wealth and their lives for them are the good things in this life and in the Hereafter; those they are the successful the triumphant.

9:89 - God has prepared for them Gardens underneath which rivers flow to abide therein that is the supreme triumph.

9:9 - They have purchased with the signs of God the Qur??n a small price of this world that is they have refrained from following them in favour of passions and whims and have barred people from His way His religion. Truly evil is that deed of theirs which they are wont to do.

9:90 - And those Bedouins who had an excuse al-mu?adhdhir?n the original t?? has been assimilated with the d?! in other words it would usually be read as al-mu?tadhir?n which itself is a variant reading those of them who were excused came to the Prophet s asking for leave to stay behind on account of their excuses and so he gave them leave to do so. And those who lied to God and His Messenger by feigning belief those hypocrites among the Bedouin stayed behind refraining from coming to give their excuses ? a painful chastisement shall befall those of them who disbelieve.

## Tafsir al-Jalalayn (English)

9:91 - As for the weak such as the old and the sick the blind and the chronically ill and those who find nothing to expend for the struggle no blame no sin falls upon them should they stay away from it if they remain true to God and to His Messenger when they stay behind by not spreading false rumours or impeding others from joining the struggle but by adhering to obedience. There is no way of blame no way of reproach against those who are virtuous through such behaviour. And God is Forgiving Merciful to them by granting them such leeway in this matter.

9:92 - Nor against those who when they came to you so that you might give them a mount to ride with you on the raid ? these were seven men of the Ansar; but it is also said that they were the Banu Muqrin ? you having said to them ?I cannot find a mount whereon to mount you? this last sentence is a circumstantial qualifier turned back this is the response to the clause beginning with idha ?when? that is they departed their eyes flowing pouring with tears min al-dam?i min is explicative for sorrow that they could not find the means to expend for the campaign struggle.

9:93 - The way of blame is only against those who ask leave of you to stay behind when they are rich. They are content to be with those who stay behind and God has set a seal on their hearts so that they do not know a similar statement has already been made.

9:94 - They will make excuses to you for having stayed behind when you return to them from the campaign. Say to them ?Do not make excuses; we will never believe you! God has already told us tidings of you that is He has already informed us of your true status. And God will see your work and so will His Messenger then you will be returned through resurrection to the Knower of the unseen and the visible meaning to God and He will tell you what you used to do? and requite you for it.

9:95 - They will swear to you by God when you turn back when you return to them from Tabuk that they had genuine excuses for staying behind so that you may leave them be refraining from reproaching them. So leave them be for they are an abomination filth on account of their inner vileness and their abode shall be Hell as requital for what they used to earn.

9:96 - They will swear to you that you may be satisfied with them; but if you are satisfied with them God will surely not be satisfied with the wicked folk that is with them your satisfaction is of no avail in the face of the wrath of God.

9:97 - The Bedouins the Arab nomads are more intense in unbelief and hypocrisy than the city-dwellers on account of their harshness and crude nature and their being too remote to hear the Qur'an and are more likely not to know the bounds of what God has revealed to His Messenger in the way of rulings and legal prescriptions; and God is Knower of His creatures Wise in what He does with them.

9:98 - And of the Bedouins there is he who takes what he expends in the way of God as a penalty as a liability and a financial loss because he does not aspire to be rewarded for it but expends it out of fear these were Banu Asad and Banu Ghatafan; and awaits for you evil turns of fortune the fortunes of time for you that these should turn against you and so be rid of you. Theirs shall be the evil read as al-saw? or al-saw? turn of fortune that is chastisement and destruction shall turn on them not on you. And God is Hearer of the sayings of His servants Knower of their actions.

9:99 - And of the Bedouins there is he who believes in God and the Last Day such as men from among the tribes of Juhayna and Muzayna and takes what he expends in the way of God as pious offerings to bring him nearer to God and as a means to secure the prayers the supplications of the Messenger for him. Surely these the expenditure of such men will bring them nearer read qurubatun or qurbatun to Him. God will admit them into His mercy His Paradise. Truly God is Forgiving to those who obey Him Merciful to them.

## Surah 10

10:1 - Alif lam ra? God knows best what He means by these letters. Those namely these signs are the signs of the wise Book that is the Qur'an the genitive annexation ya al-kitabi has the meaning of min sc. min ya?ti?l-kitabi ?from among the verses of the Book? which has been made clear.

10:10 - their prayer therein their request for what they desire in Paradise will be to say ?Glory be to You O God!? so that lo! what they request they find before them; and their greeting between them therein will be ?Peace.? And their final prayer will be ?Praise be to God Lord of the Worlds?.

10:100 - And it is not for any soul to believe save by the permission of God by His will and He causes abomination chastisement to fall upon those who have no understanding those who do not reflect upon God's signs.

10:101 - Say to the disbelievers of Mecca ?Behold what is in the heavens and in the earth!? of signs indicating God's Oneness exalted be He. But signs and warners nudhur is the plural of nadhar that is messengers do not avail a folk who will not believe according to God's knowledge in other words these signs and warners will not benefit them.

10:102 - What do they await when they deny you but the like of the days of those who passed away before them? of communities that is the like of chastisements that befell them. Say ?Then await this I shall indeed be with you among the waiting?.

10:103 - Then We shall deliver nunajj? the imperfect tense is being used to narrate a past situation Our messengers and the believers from the chastisement. In like manner to that deliverance it is incumbent upon Us to deliver the believers the Prophet s and his Companions when the time comes for chastising the idolaters.

## Tafsir al-Jalalayn (English)

10:104 - Say ?O people that is O people of Mecca if you are in doubt of my religion and whether it is true then know that I do not worship those whom you worship besides God that is worshipping other than Him ? namely idols ? for you have doubts concerning God; but I worship God Who will take you to Him Who will seize your souls and I have been commanded to be of the believers.

10:105 - And it has been said to me ?Set your purpose for religion as a han?f inclining towards it and do not be of the idolaters;

10:106 - and do not call upon do not worship besides God that which can neither profit you should you worship it nor hurt you should you not worship it; for if you do this hypothetically speaking then you will surely be of the evildoers.

10:107 - And if God afflicts you smites you with some hurt such as impoverishment or illness there is none who can remove it save Him; and if He desires good for you there is none who can repel His bounty that bounty which He has intended for you. He strikes with it that is with such good whomever He will of His servants.? He is the Forgiving the Merciful?.

10:108 - Say ?O people that is people of Mecca the Truth has come to you from your Lord. So whoever is guided is guided only for the sake of his own soul since the reward of his being guided will be his and whoever errs errs only against it since the evil consequence of his erring shall befall only it his soul. And I am not a guardian over you? that I might then compel you to accept guidance.

10:109 - And follow what is revealed to you from your Lord and endure patiently the Call and their hurting you until God give judgement concerning them by giving His command and He is the Best of Judges the fairest of them he the Prophet endured patiently until God judged that the idolaters be fought and that the People of the Scripture pay the jizya-tax.

10:11 - When the idolaters sought to hasten their chastisement the following was revealed And if God should hasten for mankind evil as they would hasten good their term of life would already have been concluded for them read as the passive with nominative ajaluhum sc. la-qudiya ajaluhum; or read as the active with accusative ajalahum sc. la-qad? ajalahum ?He would have already concluded their term? by His destroying them but He gives them respite. But We leave those who do not expect to encounter Us to wander blindly in their insolence hesitant and perplexed.

10:12 - If misfortune illness or poverty should befall a disbelieving man he calls upon Us on his side that is lying down or sitting or standing in other words in every state; but when We have relieved him of his misfortune he passes on in his unbelief as if ka-an is softened its subject omitted in other words read as ka-annahu he had never called upon Us because of a misfortune that befell him. So in the same way that supplication during misfortune and abstention from supplication in times of comfort were adorned for him is adorned for the prodigal the idolaters that which they do.

10:13 - And indeed We have destroyed generations communities before you O people of Mecca when they did evil by way of idolatry and indeed their messengers brought them clear proofs indicating their truthfulness; but they would not believe wa-m? k?n? li-yu?min? this is a supplement to zalam? ?they did evil?. So just as We destroyed those We shall requite the sinning the unbelieving folk.

10:14 - Then We made you O people of Mecca successors khal??if is the plural of khal?fa in the earth after them that We might behold how you would behave in it and whether you would take heed from their example and believe in Our messengers.

10:15 - And when Our clear manifest bayyin?t is a circumstantial qualifier verses from the Qur??n are recited to them those who do not expect to encounter Us those who do not fear the Resurrection say ?Bring a Qur??n other than this one in which our gods are not denigrated or change it? of your own accord. Say to them ?It is not for me to change it of my own accord. I only follow that which is revealed to me. Truly I fear if I should disobey my Lord by changing it the chastisement of a dreadful day? that is the Day of Resurrection.

10:16 - Say ?If God had willed I would not have recited it to you nor would He have made it known to you nor would He have made you aware of it the I? of wa-l? adr?kum is for negation and is a supplement to what preceded; a variant reading has the I?m sc. la-adr?kum ?He would have made it known to you? as the response to the conditional law ?if? in other words He would have made it known to you by the tongue of someone other than myself. For I have already dwelt among you a whole lifetime of forty years before this Qur??n not relating to you anything of the sort so will you not understand?? that this Qur??n is not from myself?

10:17 - And who that is no one does greater evil than he who invents a lie against God by ascribing a partner to Him or denies His signs? denies the Qur??n. Surely it is that the sinners the idolaters shall not prosper they shall never find happiness.

10:18 - And they worship besides God that is other than Him that which can neither hurt them should they not worship it nor profit them if they do worship it ? and these are the idols; and they say of them ?These are our intercessors with God?. Say to them ?Would you tell would you inform God of what He does not know in the heavens or in the earth?? the interrogative is meant as a disavowal for if He had a partner He Himself would know it since nothing can be hidden from Him. Glory be to Him! in affirmation of His transcendence and High be He exalted above what they associate! with Him.

10:19 - Mankind was but one community following one religion that is submission to the One God from the time of Adam to the time of Noah; but it is also said that this was the case from the time of Abraham to that of ?Amr b. Luhayy; then they differed some of them remaining firmly upon belief in One God while others disbelieved. And had it not been for a word that had already preceded from your Lord to the effect that requital would be deferred until the Day of Resurrection it would have been decided between them that is between mankind in this life regarding that over which they differed in religion by the disbelievers being punished.

## Tafsir al-Jalalayn (English)

10:2 - Is it for the people the people of Mecca this interrogative is meant as a disavowal; the preposition li- ?for? and its dependent genitive noun al-n?s ?the people? constitute a circumstantial qualifier of His saying a wonder ?ajaban read in the accusative as a predicate of k?na; or if read in the nominative ?ajabun as its subject its predicate which is also its subject if read according to the former accusative reading is the following an awhayn? that We have inspired a man from among them Muhammad (s) saying an ?that? is explicative ?Warn threaten the people the disbelievers with chastisement and give good tidings to those who believe that they have a prior a preceding promise of truth with their Lord?? that is a preceding fair reward in return for the deeds they have sent forward. The disbelievers say ?Truly this Qur??n that comprises all of that mentioned is manifest sorcery? a variant reading for la-sihrun has la-s?hirun ?a sorcerer? where it is the Prophet s to whom they are referring as being ?a manifest sorcerer?.

10:20 - And they the people of Mecca say ?Why has a sign not been sent down on him on Muhammad (s) from his Lord?? as was the case with previous prophets in the way of a she-camel a staff or a glowing hand. Then say to them ?The Unseen that which is concealed from servants in other words its affair belongs only to God and it is from this Unseen that signs come forth; therefore He alone can bring them forth mine is only to covey the Message. So wait for the chastisement if you do not believe. I am waiting with you?.

10:21 - And when We made people that is the disbelievers of Mecca taste of mercy of rain and fertility after adversity misery and drought that had afflicted them behold! they have some plot concerning Our signs in the way of mockery and denial. Say to them ?God is swifter at plotting at requiting; surely Our guardian messengers are writing down that which you are plotting? tamkur?n is also read yamkur?n ?they are plotting?.

10:22 - He it is Who conveys you yusayyirukum a variant reading has yanshurukum across the land and the sea until when you are in ships and they sail with them there is a shift of address from second to third person with a fair gentle breeze and they rejoice therein there comes upon them a stormy wind blowing violently destroying everything and waves come on them from every side and they think that they are overwhelmed that is that they shall perish they call upon God secure in their faith their supplication only to Him ?If la-in the l?m is for oaths You deliver us from these terrors we shall verily be of the thankful? of those who affirm Your Oneness.

10:23 - Yet when He has delivered them behold! they are insolent in the earth wrongfully by associating others with God. O mankind your insolence wrongdoing is only against yourselves since the sin thereof shall fall against them; it is but the enjoyment of the life of this world which you will enjoy for a short while then to Us is your return after death and We shall inform you of what you used to do and then requite you for it a variant reading for nominative mat??u has accusative mat??a ?an enjoyment? in other words read as with an omitted verb such as tatamatta??na ?one which you shall enjoy?.

10:24 - The likeness the description of the life of this world is only as water rain which We send down from the heaven then the plants of the earth mingle with it they mingle because of it attaching themselves one to another whereof mankind eat plants such as wheat and barley and so on and cattle eat of pasture until when the earth has taken on its ornaments its splendour of plants and has adorned itself with flowers izzayyanat ?adorned itself? is originally tazayyanat but the t?? has been substituted with the z?y and assimilated with it and its inhabitants think that they are masters of it fully capable of harvesting its fruits Our command Our decree or Our chastisement comes upon it by night or day and We make it that is its crops as reaped corn like that which has been reaped with sickles as though ka-an is softened in other words read it as ka-annah? the previous day it had not flourished as though it never were. Thus do We detail do We make clear the signs for a people who reflect.

10:25 - And God summons to the Abode of Peace that is the Abode of security which is Paradise by summoning people to faith and He guides whomever He wills that he be guided to a straight path the religion of Islam.

10:26 - For those who do good by having faith is the fairest reward Paradise and more which is to contemplate God exalted be He as reported in a had?th by Muslim in his Sah?h; neither dust soot nor ignominy grief shall overcome envelop their faces. Those they are the inhabitants of Paradise therein they will abide.

10:27 - And for those wa?lladh?na is a supplement to li?lladh?na ahsan? ?for those who do good? so understand it as wa-li?lladh?na ?and for those? who earn evil deeds by practising idolatry there shall be the requital of an evil deed by the like thereof; ignominy shall overcome them ? they have no protector no defender against God ? as if their faces had been covered with cloaked in strips of darkest night read qita?an as the plural of qit?a; or qit?an meaning juz?an ?a part?. Those they are the inhabitants of the Fire therein they will abide.

10:28 - And mention the day on which We shall gather them that is creation all together then We shall say to those who associated others with God ?In your place! mak?nakum is in the accusative because ilzam? ?adhere to? is implied sc. ilzam? mak?nakum. You antum this emphasises the second person plural subject concealed in the implied verb ilzam? and allows for the supplement that follows and your associates!? that is the idols. Then We shall make a separation We shall distinguish between them and the believers as is stated in the verse wa?mt?z??l-yawma ayyuh??l-mujrim?n ?Now be separate you sinners upon this day!? Q. 3659; and their associates will say to them ?It was not us that you were worshipping m? of m?-kuntum ?you were not ?? is for negation; the direct object iyy?n? ?us? precedes the verb in order to accord with the end-rhyme of the Qur??nic verse;

10:29 - God suffices as a witness between us and you that indeed in is softened so read as inn? we were unaware of your worship?.

10:3 - Truly your Lord is God Who created the heavens and the earth in six days of the days of this world that is in the same measure of time since there was no sun or moon then had He willed He could have created them in an instant but the reason for His not having done so is that He wanted to teach His creatures to be circumspect; then He presided upon the Throne a presiding befitting of Him directing affairs among creatures. There is no m? min indicates a relative clause

## Tafsir al-Jalalayn (English)

intercessor to intercede for anyone save after His permission a refutation of their saying ?The idols intercede for us!; that Creator and Director is God your Lord so worship Him affirm His Oneness. Will you not remember? tadhakkar?na the original t?? of tatadhakkar?na has been assimilated with the dh?l.

10:30 - There that is on that day every soul shall experience tabl? derives from balw? ?a trial?; a variant reading has tatl? ?it shall recite? derived from til?wa ?recitation? what it did before what it offered in the way of deeds and they shall be returned to God their rightful their established everlasting Lord and that which they were inventing of lies against Him in the way of associates shall fail them shall be absent before them.

10:31 - Say to them ?Who provides for you rain out of the heaven and plants out of the earth or Who owns hearing meaning the ability to make hear that is the creation of this faculty and sight and Who brings forth the living from the dead and brings forth the dead from the living and Who directs affairs?? between creatures? They will surely say ?It is He God.? Then say to them ?Will you not then fear?? Him and believe?

10:32 - That Doer of all these things then is God your true established Lord so what is there after truth except error? the interrogative is meant as an affirmative in other words there is nothing after it truth other than that error; thus he who mistakes the truth which is the worship of God has fallen into error. How then are you turned away from faith despite the proofs having been established?

10:33 - Thus just as those are turned away from faith so the Word of your Lord is justified concerning those who are wicked those who disbelieve and this Word is either the verse Q. 3213?Verily I shall fill Hell with jinn and mankind together? or it is the following that they do not believe.

10:34 - Say ?Is there of those whom you associate with God one that originates creation then recreated it?? Say ?God originates creation then recreates it. How then are you deviated?? turned away from worshipping Him despite proof having been established.

10:35 - Say ?Is there of those whom you associate with God one that guides to the truth?? by means of setting up definitive arguments and creating guidance. Say ?God guides to the truth; is One Who guides to the truth ? and this is God ? more deserving of being followed or one who does not guide one who is not himself guided unless he is guided? more deserving of being followed? the interrogative is meant as an affirmation and a rebuke in other words the former is more deserving. So what is wrong with you how do you judge?? how do you make this corrupt judgement one where what does not deserve to be followed is followed?

10:36 - And most of them in worshipping idols follow nothing but conjecture since they imitate their fathers therein; truly conjecture avails nothing against truth when what is sought is knowledge. Surely God is Knower of what they do and will requite them for it.

10:37 - And this Qur??n is not such as could ever be produced that is it could not be a fabrication by anyone besides God; but it is revealed as a confirmation of what is before it of Scriptures and a detailing of the Book a exposition of the rulings and other matters which God has prescribed ? wherein is no doubt no uncertainty ? from the Lord of the Worlds min rabbi?-??lam?n is semantically connected to tasd?qa ?a confirmation? or to an omitted unzila ?revealed?; a variant reading for accusative tasd?qa has the nominative tasd?qu and nominative tafs?lu ?a detailing? for the accusative tafs?la by reading an implied huwa ?it is?.

10:38 - Or do they say ?He has invented it?? Muhammad (s) has invented it. Say ?Then bring a s?ra like it in terms of the clarity and the rhetorical excellence of its language by way of invention for you are eloquent speakers of Arabic like me; and call upon whom you can for help in this matter besides God that is other than Him if you are truthful? in saying that this is an invention. But they were not able to do this.

10:39 - God exalted be He says Nay but they denied that the knowledge whereof they did not comprehend that is they denied the Qur??n and did not reflected upon it; and whereof the interpretation the consequence of the threats made therein has not yet come to them. So in the same manner of denial those who were before them denied their messengers. Behold then what was the consequence for the evildoers! for denying the messengers in other words behold how their affair was concluded by their being destroyed. In a similar manner We shall destroy these people.

10:4 - To Him exalted be He is the return of all of you God?s promise in truth both wa?da and haqqan are verbal nouns and in the accusative because of the verbs implicit in them. Truly He read innahu as a new sentence or annahu with an implied I?m sc. li-annahu ?Because He? originates creation that is He began it by originating it then recreates it through resurrection that He may requite reward those who believe and perform righteous deeds justly. And those who disbelieve for them will be a draught of boiling water and a painful chastisement because they disbelieved.

10:40 - And of them that is of the people of Mecca are some who believe in it God being aware of this in their case and some who would never believe therein. And your Lord knows very well the corrupters this is a threat for them.

10:41 - If they deny you then say to them ?Unto me is my work and to you your work that is for each there will be a due requital of his deeds; you are innocent of what I do and I am innocent of what you do? this was abrogated by the ?sword? verse Q. 95.

10:42 - And of them are some who listen to you when you recite the Qur??n. But will you make the deaf to hear ? He likens them the Meccan disbelievers to these the deaf because they are not able to benefit from what is recited to them ? even though with their deafness they do not understand? even though they do not reflect?

10:43 - And of them are some who look toward you. But will you guide the blind even though they do not see? ? He likens them the Meccan disbelievers to these the blind because they fail to be guided nay they are much worse since God says It is not the eyes that are blind but blind are the hearts within the breasts Q. 2246.

10:44 - Verily God does not wrong mankind in any way but mankind wrong themselves.



## Tafsir al-Jalalayn (English)

10:45 - And on the day when He shall gather them it is as if they had not tarried in this world or in the grave but an hour of the day because of the terror of what they see the comparative sentence is a circumstantial qualifier referring to the third person pronoun; recognising one another knowing one another upon their being resurrected but thereafter the recognition ceases on account of the severity of the terrors the last sentence is either an implied circumstantial qualifier or one connected to the adverbial qualifier yawma ?on the day?; those will verily have lost who denied the encounter with God through resurrection for they were not guided.

10:46 - And whether wa-imm? the n?n of the conditional particle in has been assimilated with the extra m? We show you something of that which We promise them of chastisement during your lifetime the response to the conditional statement has been omitted in other words understand it as being fa-dh?ka ?then so shall it be? or We take you to Us before punishing them to Us they shall return and God moreover is Witness Aware of what they do in the way of their denials and disbelief and so will chastise them with the severest punishment.

10:47 - And for every community of the communities of this world there is a messenger. And when their messenger comes to them and they deny him judgement is passed between them justly fairly such that they are punished and the messenger and all those who accepted his truthfulness are delivered; and they are not wronged by being punished for no crime similarly We shall deal with these disbelievers of your community.

10:48 - And they say ?When will this promise of chastisement come to pass if you are truthful about it??

10:49 - Say ?I have no power to avert hurt from myself or to bring benefit except as God might will to give me power over so how could I possess the power to bring about the chastisement? For every community there is an appointed time a fixed period until they perish. When their time comes they cannot put it off they will not miss it by a single hour nor bring it forward nor overtake it?.

10:5 - He it is Who made the sun a radiance that is emitting light and the moon a light and determined it with respect to its movement in stations 28 stations in 28 nights every month becoming concealed for two nights when a particular month has 30 days or concealed for one night when it has 29 days so that you might know thereby the number of the years and the reckoning. God did not create that which is mentioned save in truth not in vain exalted be He above such things. He details read yufassilu or nufassilu ?We detail? the signs for a people who know who reflect.

10:50 - Say ?Have you considered? Say inform me If His God?s chastisement comes upon you by night or day what part is there of it that is of the chastisement that the sinners the idolaters seek to hasten? an overt noun al-mujrim?n ?the sinners? has replaced the second person ?you? pronominalisation. The interrogative sentence is the response to the conditional as in the case where you might say ?If I come to you what would you give me??; the intention here is to provoke terror in them in other words how awful is that which they seek to hasten!

10:51 - Is it only then when it has come to pass when it has befallen you that you will believe therein? that is in God or it means in the chastisement when it has come down the use of hamza in a-thumma ?is it then? is to deny the possibility of deferrment of chastisement in other words if your belief will not be accepted from you in that instance and it will be said to you Now do you believe when until now you have been hastening it on?? in mockery of it.

10:52 - Then will it be said to those who were evildoers ?Taste the everlasting chastisement! that is the one in which you shall abide. Are you you are not requited for anything but the requital of what you used to earn??

10:53 - And they ask you to tell to inform them ?Is it true?? that which you promise us in the way of chastisement and resurrection? Say ?Aye indeed by my Lord! Verily it is true and you cannot escape? you cannot elude the chastisement.

10:54 - And if each soul that has done wrong that has disbelieved had all that is in the earth of riches it would offer it as ransom against chastisement on the Day of Resurrection; and they will feel remorse within them for having neglected faith when they see the chastisement their leaders keep it their remorse secret from the weak ones whom they had led astray fearing reproach but it has been decided justly between them between all creatures and they are not wronged in anything.

10:55 - Why surely to God belongs all that is in the heavens and the earth. Why surely God?s promise of resurrection and requital is true is fixed but most of them people do not know this.

10:56 - He gives life and makes to die and to Him you shall be returned in the Hereafter and He shall requite you for your deeds.

10:57 - O people that is inhabitants of Mecca there has come to you an admonition from your Lord a Book which contains mention of that which is permissible for you and that which is enjoined on you and this Book is the Qur??n; and a healing a cure for what is in the breasts of corrupt beliefs and uncertainties and a guidance from error and a mercy for those who believe in it.

10:58 - Say ?In the bounty of God that is Islam and in His mercy the Qur??n in that bounty and mercy let them rejoice it is better than what they hoard? in this world read yajma??n ?they hoard? and tajma??n ?you hoard?.

10:59 - Say ?Have you considered inform me what provision God has revealed has created for you how you have made some of it unlawful and some lawful?? as in the case of the camels called al-Bah?ra or al-S??iba and carrion. Say ?Has God given you permission to make that lawful or unlawful? No! Or do you nay you invent lies concerning God?? by attributing that to Him.

10:6 - Truly in the alternation of night and day in their coming and going increasing and diminishing and in what God has created in the heavens of angels sun

## Tafsir al-Jalalayn (English)

moon stars and other things and in the earth of animals mountains seas rivers trees and other things there are signs indications of His power exalted be He for a people who fear Him and so believe He singles these out for mention because they are the ones to benefit from them such signs.

10:60 - And what do they suppose those who invent lies concerning God will happen to them on the Day of Resurrection? do they reckon that He will not chastise them? No! Truly God is Bountiful to mankind by granting them respite and bestowing graces upon them but most of them do not give thanks.

10:61 - And you O Muhammad (s) are not occupied with any business any matter nor do you recite anything regarding it that is regarding such a matter ? or it means nor do you recite anything from God by way of the Qurʾān which He has revealed to you nor do you perform any action God is addressing him and his community but We are witnesses watchers over you when you are engaged therein that is in the action. And not so much as the weight of an atom the weight of the smallest ant in the earth or in the heaven escapes is hidden from your Lord nor what is less than that or greater but it is in a clear a manifest Book namely the Preserved Tablet al-lawh al-mahfūz.

10:62 - Assuredly God's friends no fear shall befall them neither shall they grieve in the Hereafter.

10:63 - They are those who believe and fear God by observing His commandments and prohibitions.

10:64 - Theirs are good tidings in the life of this world in a hadīth verified by al-Hakīm this has been explained as referring to a propitious vision which an individual might have or a vision which another might have of that person; and in the Hereafter Paradise and reward. There is no changing the Words of God no failing of His promises; that mentioned is the supreme triumph.

10:65 - And let not what they say to you that you have not been sent as a prophet or otherwise grieve you. Truly inna indicates a new sentence power might belongs wholly to God. He is the Hearer of speech the Knower of deeds and will requite them and grant you victory.

10:66 - Why surely to God belongs all who are in the heavens and all who are in the earth as servants possessions and creatures. Those who call upon those who worship besides God that is other than Him idols are not following associates of His in reality exalted be He above this they are following nothing but conjecture in this matter that is their supposition that these are gods who intercede for them and they are only telling lies in this matter.

10:67 - He it is Who made for you the night that you should rest therein and the day to see the attribution of sight ibṣār to the day? is figurative since one is able to see during it. Surely in that are signs indications of His Oneness exalted be He for a folk who are able to hear hearing in such a way so as to reflect and be admonished.

10:68 - They that is the Jews and the Christians and those who claim that the angels are the daughters of God say "God has taken to Him a son". God exalted be He says to them Glory be to Him! in affirmation of His transcending having offspring. He is Independent without need of anyone for only he who has need of a child would desire to have one. To Him belongs all that is in the heavens and all that is in the earth as possessions creatures and servants. You have no warrant no proof for this that you say. Do you say about God what you do not know? an interrogative meant as a rebuke.

10:69 - Say "Truly those who invent lies concerning God by attributing offspring to Him shall not prosper? they shall not find happiness.

10:7 - Truly those who do not expect to encounter Us through resurrection and are content with the life of this world instead of the life the Hereafter since they reject the truth of it and feel reassured feel secure in it and those who are heedless of Our signs of the proofs of Our Oneness neglecting to ponder them

10:70 - Theirs will be enjoyment only a little in this world which they will enjoy for the duration of their lives then to Us is their return at death then We shall make them taste terrible chastisement after death because they used to disbelieve.

10:71 - And recite O Muhammad (s) to them that is to the Meccan disbelievers the story the tale of Noah Nuh is substituted by the following idh qāla when he said to his people "O my people if my sojourn my stay among you is too great to bear is a hardship for you as is my reminding you my admonishing you by the signs of God in God have I put my trust; so decide upon your course of action resolve upon what you will do to me together with your associates wa-shurakʾukum the waw wa- means here "with" then let not your decision be a secret between you concealed nay manifest it and proclaim it to me; then implement it against me carry out what you desire and do not put it off do not give me respite for I am not concerned by you.

10:72 - But if you turn away from my reminding you I have not asked you for any wage any reward for it so turn and go away my wage my reward falls only on God and I have been commanded to be of those who submit to God?

10:73 - But they denied him so We saved him and those with him in the Ark and made them that is those with him successors in the earth and We drowned those who denied Our signs by unleashing the Flood. Behold then the nature of the consequence for those who had been warned! in that they were destroyed likewise We deal with those who deny.

10:74 - Then after him that is after Noah We sent messengers to their people such as Abraham Hūd and Ṣālih and they brought them clear proofs miracles but it was not for them to believe in that which they had denied before that is before the sending of messengers to them. Thus do We seal stamp upon the hearts of the transgressors ? so that they cannot accept faith ? in the same way that We sealed the hearts of those before.

10:75 - Then after them We sent Moses and Aaron to Pharaoh and his council that is his folk with Our nine signs but they were disdainful to believe in them and were a sinful folk.

10:76 - So when the Truth came to them from Us they said "Surely this is manifest sorcery? sorcery that is clear and evident.

## Tafsir al-Jalalayn (English)

10:77 - Moses said ?Do you say so of the Truth when it has come to you that it is sorcery? Is this sorcery? when the one who has brought it has indeed prospered and has invalidated the sorcery of the sorcerers? Now sorcerers do not prosper? the interrogative in both instances is meant as a disavowal.

10:78 - They said ?Have you come to us to divert us to turn us away from what we found our fathers following and that yours both might be the greatness the kingship in the land the land of Egypt? We will not believe you two?.

10:79 - And Pharaoh said ?Bring me every cunning sorcerer? every individual excelling in the art of sorcery.

10:8 - those their abode will be the Fire because of what they used to earn in the way of practising idolatry and performing acts of disobedience.

10:80 - And when the sorcerers came Moses said to them after they had said to him Either you cast or we shall be the casters! Q. 7115 ?Cast your cast!?

10:81 - Then when they had cast their ropes and staffs Moses said ?What m? is interrogative and the subject its predicate being the following ji?tum bihi have you brought? Sorcery? ??l-sihru a-al-sihru is a substitute for the predicate ji?tum bihi ?have you brought?; a variant reading has al-sihru with a single hamza making it predicative in which case m? is the relative particle of the subject Verily God will bring it to nothing He will efface it. Truly God does not make right the work of those who do corruption.

10:82 - And God will vindicate He will establish and make prevail the Truth by His words by His promises however much the sinners be averse?.

10:83 - But with Moses none believed save a few descendants a party of the children of his that is Pharaoh?s folk out of fear of Pharaoh and their council that he Pharaoh might persecute them turn them away from his Moses?s religion by torturing them; and truly Pharaoh was despotic arrogant in the land the land of Egypt and truly he was of the prodigal of those who transgress the bounds by claiming to be Lords.

10:84 - And Moses said ?O my people if you have believed in God then put your trust in Him if you have truly submitted to Him?.

10:85 - So they said ?In God we have put our trust. Our Lord make us not a cause of temptation for the evildoing folk that is do not make them prevail over us lest they then think that they are upon the right path and so end up succumbing to the temptation of thinking that they are upon the right path because of us;

10:86 - and deliver us by Your mercy from the unbelieving folk?.

10:87 - And We inspired Moses and his brother saying ?Appoint houses for your people in Egypt and make your houses oratories places in which to perform prayers so that you might be secure from fear ? for Pharaoh had prohibited them from performing prayers ? and establish fulfil worship; and give good tidings to the believers? of victory and Paradise.

10:88 - And Moses said ?Our Lord You have indeed given Pharaoh and his council splendour and riches in the life of this world. Our Lord You have given them this that they may lead people astray as a consequence thereof from Your way from Your religion. Our Lord obliterate transform their riches and harden their hearts stamp upon them and shackle them so that they do not believe until they see the painful chastisement? he Moses invoked God against them and Aaron said ?Amen? at the end of his invocation.

10:89 - He God exalted be He said ?Your prayer has been answered thus their riches were transformed into stones and Pharaoh did not believe until he was about to drown. So the two of you remain upright with the Message and the Call until such time as chastisement befalls them and do not follow the way of those who have no knowledge? when they seek to hasten on My judgement ? it is reported that he Moses remained alive a further forty years thereafter.

10:9 - Truly those who believe and perform righteous deeds their Lord will guide them He will lead them through their faith in Him by appointing for them a light with which they will be able to find their way on the Day of Resurrection. Rivers will flow beneath them in the Gardens of Bliss

10:90 - And We brought the Children of Israel across the sea; and Pharaoh pursued them he caught up with them together with his hosts in insolence and transgression baghyan wa-?adwan these constitute the direct object denoting reason until when the fate of drowning overtook him he said ?I believe that annahu is to be understood as bi-annahu; a variant reading has innahu ?truly it is ?? indicating a new sentence there is no god save Him in whom the Children of Israel believe and I am of those who submit to Him? he reiterated this his submission to God so that it might be accepted from him but it was not; and Gabriel thrust mud from the sea into his mouth lest God?s mercy embrace him. And he Gabriel said to him

10:91 - ?Now do you believe when hitherto you have disobeyed and been of those who do corruption? on account of your being astray and your leading others astray away from belief.

10:92 - But this day We shall save you We shall bring you out of the sea in your body your lifeless corpse that you may be for those after you a sign a lesson that they might come to know your servitude and not venture upon deeds like yours. According to Ibn ?Abb?s some of the Children of Israel doubted his death and so he was brought out of the sea for them to see. And truly most people that is the people of Mecca are heedless of Our signs? not learning the lesson therefrom.

10:93 - And verily We appointed for the Children of Israel an excellent abode a noble place of residence namely Syria and Egypt and We provided them with good things; and they did not differ such that some believed while others disbelieved until the knowledge came to them. Truly your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

10:94 - So if you O Muhammad (s) are in doubt concerning what We have revealed to you of stories ? hypothetically speaking ? then question those who read the Scripture the Torah before you for it is confirmed therein with them and they can inform you of its truth. The Prophet s said ?I have no doubt nor will I question?. Verily the Truth from your Lord has come to you; so do not be of the waverers of those who have doubts about it.

## Tafsir al-Jalalayn (English)

10:95 - And do not be of those who deny God's signs and so be of the losers.

10:96 - Truly those against whom your Lord's Word of chastisement is justified against whom it is due will not believe

10:97 - though every sign come to them until they see the painful chastisement at which time it their belief will be of no use to them.

10:98 - If only there had been one town ? meaning its inhabitants ? that believed before chastisement befell it and profited by its belief ? except for the people of Jonah when they believed after seeing a portent of the chastisement for they did not wait to believe until it came to pass We removed from upon them the chastisement of degradation in the life of this world and We gave them comfort for a while until the conclusion of their terms of life.

10:99 - And if your Lord willed all who are in the earth would have believed together. Would you then compel people to do what God did not will that they do until they are believers? No!

## Surah 11

11:1 - Alif Lam Mim God knows best what He means by these letters; this is a Book whose verses have been set clear through marvellous arrangement and wonderful meanings and then detailed expounded through rulings stories and admonitions from One Wise Informed that is from God.

11:10 - But if We cause him to taste prosperity after some misery such as impoverishment and hardship that had befallen him assuredly he will say ?The ills the afflictions have gone from me? when he had not anticipated that they would go away; yet still he does not give thanks for this; lo! he is exultant wanton boastful to people of what he has been given;

11:100 - That which is mentioned dh?lika is the subject the predicate of which follows is something of the tidings of the towns which We relate to you O Muhammad (s). Some of them that is of the towns are standing only its inhabitants having been destroyed and some of them have been cut down destroyed together with its inhabitants such that there are no vestiges thereof much like crops harvested with sickles.

11:101 - And We did not wrong them destroying them for not having committed any sins but they wronged themselves through idolatry. Their gods did not avail defend them in any way min shay'in min is extra those gods upon whom they called whom they worshipped besides God that is other than Him when the command of your Lord His chastisement came; and they their gods ? through their the disbelievers? worship of these gods did not increase them in anything but ruin but loss.

11:102 - Such like that seizing is the seizing of your Lord when He seizes the towns meaning its inhabitants while they are doing wrong by way of sins in other words nothing can avail them in any way when He seizes them. Truly His seizing is painful severe. The two Shaykhs Bukh?r? and Muslim reported by way of an isn?d from Ab? M?s? al-Ash?ar? that he said ?The Prophet s said ?God gives extended respite to the evildoer but when He seizes him there is no escape for him? whereupon the Prophet s recited the verse Such is the seizing of your Lord Q. 11:102 above?.

11:103 - There is indeed in that which is mentioned of stories a sign a lesson for him who fears the chastisement of the Hereafter that in other words the Day of Resurrection is a day to which on which mankind will be gathered and that is a day witnessed witnessed by all creatures.

11:104 - And We do not defer it but to a term already reckoned but to a time predetermined by God.

11:105 - The day it that day comes no soul shall speak takallamu one of the t?? letters of tatakallamu has been omitted except by His permission exalted be He. Some of them that is some creatures will be wretched and some of them joyous each having been determined to be thus from pre-eternity.

11:106 - As for those who are damned according to God's prior knowledge they will be in the Fire; their lot therein will be wailing which is a loud sound and sighing which is a faint sound;

11:107 - abiding therein for as long as the heavens and the earth endure that is for the length of the duration of both in this world except other than what your Lord may will in the way of adding to the duration of these two such that it their abiding becomes indefinite meaning that they will abide therein forever. Truly your Lord is Doer of what He desires.

11:108 - And as for those who are fortunate read sa?id? or su?id? they shall be in Paradise abiding therein for as long as the heavens and the earth endure except other than what your Lord may will ? as mentioned already of increasing the duration which in their case is indicated by His words an endless bounty one not to be cut off. The interpretation given above seems to be the clear and obvious one devoid of affectation but God knows best what it means.

11:109 - So do not be O Muhammad (s) in doubt in uncertainty concerning what these folk worship of idols We will indeed chastise them as We did those before them ? this is intended as solace for the Prophet s. They worship only as their fathers worshipped ? that is in the same way ? before and indeed We chastised them; and We shall surely pay them like those fathers of theirs their whole due their portion of the chastisement undiminished that is in full.

11:11 - save but those who endure misery patiently and perform righteous deeds during times of comfort; theirs will be forgiveness and a great reward which is Paradise.

11:110 - And We verily gave Moses the Scripture the Torah but differences arose concerning it some believing others denying just as is the case with the Qur??n; and were it not for a word that went forth from your Lord to defer the reckoning and the requital for creatures to the Day of Resurrection the case would have

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been decided between them in this world regarding that over which they differed; and truly they that is those who deny it are in grave doubt concerning it doubt creating great uncertainty.

11:111 - And assuredly read wa-in or wa-inna to each that is to all creatures verily la-m? the m? is extra and the l?m is in the place of an implied oath or a separator; a variant reading has lamm? with the sense of ill? ?but? making the preceding in for negation your Lord will pay for his works that is the requital thereof in full. Truly He is Aware of what they do knowing the inner and outer aspects thereof.

11:112 - So remain upright acting in accordance with the commandment of your Lord and supplicating Him as you have been commanded and let him also remain upright he who repents who believes with you; and do not transgress do not overstep the bounds of God. Truly He sees what you do and will requite you for it.

11:113 - And do not incline toward the evildoers through affection or adulation or by showing satisfaction with their actions lest the Fire touch smite you and you have besides God other than Him no protectors min awliy?? min is extra to guard you from Him; and then you will not be helped you will not be protected from His chastisement.

11:114 - And establish prayer at the two ends of the day at first light and before sunset that is pray in the morning at noon and in the afternoon and in some watches zulfan is the plural of zulfa a portion of the night that is at sunset and late evening. Indeed good deeds such as the five prayers annul misdeeds minor sins this was revealed regarding one who kissed a female stranger and told the Prophet s about it and then asked him ?Is this verse true for me?? and the Prophet said to him ?It is so for every person of my community? as reported by the two Shaykhs Bukh?r? and Muslim. That is a remembrance for the mindful an admonition for those who heed them.

11:115 - And be patient O Muhammad (s) in enduring the harm inflicted upon you by your people or in performing prayer for indeed God does not waste the wage of those who are virtuous by patiently enduring through acts of obedience to God.

11:116 - If only there had been among the generations past communities before you men possessing a remnant of good sense men of religion and virtue forbidding corruption in the earth this statement is intended to be a negation in other words ?there never were such men among them? except but a few of those whom mimman min is explicative We delivered from among them did forbid corruption and were thus delivered. But those who did wrong through corruption and neglecting to forbid followed that by which they were made profligate and were sinners.

11:117 - Yet your Lord would never destroy the towns through injustice on His part against them while their inhabitants were righteous that is believers.

11:118 - Had your Lord willed He would have made mankind one community people of one religion but they continue to differ in religion

11:119 - except those on whom your Lord has mercy those for whom He desires good and so they do not differ in it ? and that is why He created them that is He created those of difference for that in other words so that they should differ and those deserving mercy for that in other words so that they should receive mercy. And the Word of your Lord has been fulfilled namely ?I will surely fill Hell with jinn and mankind together?.

11:12 - Perhaps O Muhammad (s) you might think to leave out some of what is revealed to you such that you do not convey it to them for they do not take it seriously and that your breast should be straitened by it by reciting it to them because they say ?Why has a treasure not been sent down for him or an angel not come with him?? to confirm his sincerity as we had requested? You are but a warner and yours is only to convey the Message not to produce what they have requested; and God is Guardian over all things He is Preserver of all things so He will requite them accordingly.

11:120 - And all that kull?n is in the accusative because it is the direct object of naqussu ?We relate?; and the nunation compensates for a missing genitive annexation that is all that is necessary We relate to you of the accounts of the messengers that m? substitutes for kullan ?all that? with which We might strengthen reassure your heart. And in these accounts or verses there has come to you the Truth and an admonition and a reminder to the believers they are specifically mentioned here because they are the ones to benefit from them through their belief in them in contrast to the case with the disbelievers.

11:121 - And say to those who do not believe ?Act according to your ability according to your status we are acting according to our status ? this is a threat for them.

11:122 - And wait for the consequence of your affair we are also waiting? for this.

11:123 - And to God belongs the Unseen of the heavens and the earth that is the knowledge of what is concealed within them and to Him all matters are returned read active yarji?u meaning ?return? or passive yurja?u meaning ?are returned? and He will exact retribution from those who were disobedient. So worship Him affirm His Oneness and rely on Him trust in Him for He is sufficient for you and your Lord is not heedless of what they do but He defers dealing with them until their appointed time a variant reading has ta?mal?n ?what you do?.

11:13 - Or do they say ?He has invented it?? that is the Qur??n. Say ?Then bring ten s?ras like the like thereof in terms of clarity and rhetorical excellence invented for you are Arabs who speak Arabic eloquently like myself ? he challenged them to these ten s?ras first and then to one s?ra ? and call in order for them to assist you upon whom you can beside God that is on other than Him if you are truthful? about it the Qur??n being an invention of lies.

11:14 - Then if they that is those on whom you call for assistance do not answer you know this address is to the idolaters that it has been revealed enwrapped only in God?s knowledge not as an invention of lies against Him and that an is softened in other words understand it as annahu there is no god save Him. Will you then

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submit? after this definitive argument; in other words ?Submit!?

11:15 - He who desires the life of this world and its adornment by persisting in idolatry ? it is said that this was revealed regarding the dissimulators ? We shall repay them their deeds that is the requital of any good that they did such as charity or kindness to kin in it by giving them abundant provision and therein that is in this world they shall not be defrauded they shall not be made to suffer diminution in anything.

11:16 - Those are they for whom there is nothing in the Hereafter but the Fire; what they contrive will have failed will be invalid therein that is in the Hereafter and will not be rewarded and useless is that which they used to do.

11:17 - Is he who relies on a clear proof a clear statement from his Lord meaning the Prophet s or the believers; it the proof being the Qur??n a clear proof which is followed by a witness to it of its veracity as being from Him that is from God; he the witness being Gabriel and before it before the Qur??n was the Book of Moses the Torah also a witness to it as an example and a mercy? im?man wa-rahmatan is a circumstantial qualifier is such a person like one who is not so? No! Those that is the ones who rely on a clear proof they believe in it that is in the Qur??n and so for them will be Paradise; but he who disbelieves in it of the partisans namely all the disbelievers the Fire shall be his appointed place. So do not be in doubt in uncertainty concerning it concerning the Qur??n. Truly it is the Truth from your Lord but most of mankind that is the people of Mecca do not believe.

11:18 - And who that is none does greater wrong than he who invents a lie concerning God? by ascribing to Him partner and child. Those they shall be brought before their Lord on the Day of Resurrection amid the rest of creation and the witnesses ashh?d is the plural of sh?hid namely the angels who will bear witness that the messengers conveyed the Message and that the disbelievers denied them will say ?These are they who lied concerning their Lord?. Surely the curse of God is upon the wrong-doers the idolaters;

11:19 - they who bar people from God?s way from the religion of Islam desiring to have it seeking that the way be crooked; and in the Hereafter they hum ?they? is reiterated for emphasis are disbelievers.

11:2 - Saying ?Worship none but God. Truly I am to you a warner from Him of chastisement if you disbelieve and a bearer of good tidings? of reward if you believe.

11:20 - Such will not escape God in the earth and beside God other than Him they can have no allies no helpers to protect them against His chastisement. For them the chastisement will be double for their having led others astray. They could not hear the truth nor did they use to see it; that is to say because of their extreme aversion to it it is as though they did not have the physical capacity for it.

11:21 - Such are they who have lost their souls for their journey?s end shall be to the Fire made everlasting for them; and that which they used to invent of lies concerning God in the way of claiming that He has a partner has failed them is absent before them.

11:22 - Without doubt verily they will be the greatest losers in the Hereafter.

11:23 - Truly those who believe and perform righteous deeds and humble themselves who are at peace and feel reassured or who repent before their Lord such will be the inhabitants of Paradise abiding therein.

11:24 - The likeness the description of the two parties the disbelievers and the believers is as the blind and the deaf this being the likeness of the disbeliever and the one who sees and the one who hears this being the likeness of the believer are they equal in likeness? No! Will you not then remember? tadhakkar?n the original t?? of tatadhakkar?n has been assimilated with the dh?l will you not then be admonished?

11:25 - And verily We sent Noah to his people and he said ?I am ann? a variant reading has inn? in which case ?he said? has been omitted for you a clear warner one whose warning is plain.

11:26 - That you worship none but God. Lo! I fear for you should you worship other than Him the chastisement of a painful day? painful in this world and in the Hereafter.

11:27 - The council the respected elders of his people who disbelieved said ?We see you but a mortal like us and you have no merit over us and we see not that any follow you save the vilest among us the riffraff among us such as the weavers and the shoemakers through rash opinion b?diya?l-ra?ya read with hamza or without in both cases in other words impulsively without thinking you over it b?diya?l-ra?ya is in the accusative because it is an adverbial clause that is to say at the time that their opinion first came into being. We do not see that you have any merit over us for which you would deserve our following you; nay we deem you liars? with regard to your claim to be bringing a Message they the disbelievers included his folk with him in their address to him.

11:28 - He said ?O my people have you considered ? inform me ? if I am acting upon a clear proof a clear statement from my Lord and He has given me mercy ? prophethood ? from Him and it has been obscured concealed from you ?amiyat ?obscured? a variant reading has the passive ?ummiyat can we compel you to it are we able to force you to accept it while you are averse to it? We are not able to do that.

11:29 - And O my people I do not ask of you any wealth which you should give me for this for conveying the Message. My wage my reward falls only upon God and I will not drive away those who believe as you have commanded me; they shall surely meet their Lord at the Resurrection and He will requite them and exact vengeance for them from those who wronged them and drove them away. But I see you are a people who are ignorant of the consequence of your affair.

11:3 - And bidding you ?Ask forgiveness of your Lord for your idolatry then repent return to Him through acts of obedience and He will give you in this world fair enjoyment in the way of pleasant living and abundant provision until a time appointed namely death and He will give in the Hereafter every person of merit in

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deed the due for his merit his reward. But if you turn away tawallaw one of the two t?? letters of tatawallaw has been omitted in other words if you object I fear for you the chastisement of an awful day namely the Day of Resurrection.

11:30 - And O my people who would help who would defend me against God that is against His chastisement if I drive them away? in other words there is none to help me. Will you not then remember? tadhakkar?n the original second t?? in tatadhakkar?n has been assimilated with the dh?I will you not then be admonished?

11:31 - And I do not say to you ?I possess the treasure houses of God? nor ?I have knowledge of the Unseen?; nor do I say ?I am an angel? nay I am human like you. Nor do I say to those whom your eyes scorn that God will not give them any good ? God knows best what is in their souls in their hearts. Lo! if I were to say this then indeed I would be of the evildoers?.

11:32 - They said ?O Noah you have disputed with us and disputed with us at length so bring upon us that wherewith you are threatening us in the way of chastisement if you are of the truthful?.

11:33 - He said ?Only God will bring it upon you if He wills to hasten it on for you for the decision is His not mine; and you cannot escape Him elude God.

11:34 - And my counsel will not benefit you if I desire to counsel you when God desires to keep you astray the response to the conditional is indicated by wa-l? yanfa?ukum nush? ?and my counsel will not benefit you?. He is your Lord and to Him you will be brought back?.

11:35 - God exalted be He says Or do they the disbelievers of Mecca say ?He has invented it?? Muhammad (s) has invented the Qur??n? Say ?If I have invented it then my crime will be upon me my sin will be upon me that is the punishment for it; and I am innocent of what you commit? of crime when you attribute invention to me.

11:36 - And it was revealed to Noah that ?None of your people will believe except he who has already believed. Do not be distressed grieved because of what they do in the way of idolatry. So he Noah invoked God against them with the words My Lord leave not one of the disbelievers upon the earth Q. 7126. God responded to this invocation of his and said

11:37 - Build the Ark the ship under Our eyes under Our watch and protection and by Our inspiration by Our command and do not address Me concerning those who have done evil those who have disbelieved by asking that I should refrain from destroying them; lo! they shall be drowned?.

11:38 - And he was building the Ark yasna? is narrating a past state in the present tense and whenever a council a group of his people passed him they scoffed at him mocked him. He said ?Though you scoff at us yet we scoff at you even as you scoff when we are saved while you drown;

11:39 - and you shall know to whom man introduces the relative clause which constitutes the direct object of the action of ?knowing? will come a chastisement degrading him and upon whom an enduring an everlasting chastisement will fall?.

11:4 - Unto God is your return and He has power over all things? including reward and chastisement.

11:40 - Such that when hatt? represents the objective for the action of ?building? Our command came for their destruction and the baker?s oven gushed forth with water ? this was the sign for Noah ? We said ?Load therein in the ship of every kind of every male and female that is of every species of these two two a male and a female ithnayn constitutes the direct object. According to the story God gathered for Noah all the beasts of prey and birds and other animals; he Noah would go through every species to select them with his hands and his right hand would fall upon a male and the left upon a female whereupon he would take them aboard the ship; and your family ? that is his wife and children ? save those against whom the Word has already gone forth from among them that they be destroyed this was his wife and his son Canaan in contrast with Shem Ham and Japheth whom he took aboard together with their three wives and those who believe?. And none but a few believed with him it is said that these were six men and their wives; it is also said that the number of all those aboard the ship was eighty half of whom were men and the other half women.

11:41 - And he Noah said ?Embark therein! In the Name of God be its course and its mooring read majr?h? and mars?h? or mujr?h? and murs?h? both being verbal nouns meaning the length of its course and where it docks in other words the entire journey. Truly my Lord is Forgiving Merciful? for He did not destroy us.

11:42 - And it sailed with them amid waves like mountains in terms of their height and size and Noah called out to his son Canaan who was standing away from the ship ?O my son embark with us and do not be with the disbelievers!?

11:43 - He said ?I shall take refuge in a mountain that will protect me preserve me from the water?. Said he ?This day there is none that can protect from God?s command from His chastisement except ? but ? him on whom He God has mercy? he will be protected. God exalted be He says And the waves came between them so he was among the drowned.

11:44 - And it was said ?O earth swallow your waters that have sprung forth from you ? and it reabsorbed it all except for what came down from the sky and formed rivers and seas ? and O heaven abate!? withhold the rain and it did. And the waters subsided decreased. And the affair was accomplished the matter of the destruction of Noah?s people was complete and it settled and the ship came to rest upon al-J?d? a mountain in Mesopotamia al-jaz?ra near Mosul; and it was said ?Away with ? perish ? the evildoing the disbelieving folk!?

11:45 - And Noah called out to his Lord and said ?My Lord lo! my son Canaan is of my family and You promised me that they would be saved and truly Your promise is the Truth which never fails and You are the Most Just of Judges? the most knowledgeable and the fairest of them.

11:46 - He God exalted be He said ?O Noah lo! he is not of your family of those who will be saved or of the followers of your religion; lo! it that is your asking me to

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save him is not a righteous deed for he is a disbeliever and there is no deliverance for disbelievers ??malun ghayru s?lihin ?it is not a righteous deed? a variant reading has ??mila the verb with ghayra in the accusative in which case the person governing the verb ?amila is his son. So do not ask of Me read either fa-l? tas?alanni or fa-l? tas?alni that whereof you have no knowledge in respect to saving your son. I admonish you lest you be among the ignorant? when you ask about what you do not know.

11:47 - He said ?My Lord I seek refuge in You from the sin that I should ask of You that whereof I have no knowledge. Unless You forgive me my excess and have mercy on me I shall be among the losers?.

11:48 - It was said ?O Noah go down disembark from the ship in peace in safety or with a greeting from Us and blessings good things upon you and upon some communities that will spring from those with you in the ship that is from their children and their seed those who are and those who will be the believers. And there will be other communities read umamun to spring from those with you to whom We shall give enjoyment in this world and then a painful chastisement will befall them? in the Hereafter and these will be the disbelievers.

11:49 - Those that is these verses containing stories such as the story of Noah are of the tidings of the Unseen of the tales of that which was hidden from you which We inspire in you O Muhammad (s). You yourself did not know it nor did your people know it before this Qur??n. So be patient in conveying the Message and in enduring your people?s hurt as Noah endured. Truly the praiseworthy sequel is for those who are God-fearing.

11:5 - As reported by al-Bukh?r? by way of an isn?d from Ibn ?Abb?s the following was revealed regarding those who were embarrassed to withdraw to relieve nature or to have sexual intercourse without their clothes and become exposed to the heaven. It is also said that it was revealed regarding the hypocrites Lo! they fold up their breasts that they may hide from Him that is from God; lo! the moment they cover themselves with their garments wrapping themselves up therewith He God exalted be He knows what they keep hidden and what they proclaim and so their hiding is to no avail. Truly He knows what is in the breasts of men that is what is in the hearts.

11:50 - And We sent to ??d their brother from the tribe H?d. He said ?O my people worship God! affirm His Oneness. You have no god min il?hin min is extra other than He. You in your worship of graven images do but invent you do but invent lies against God.

11:51 - O my people I do not ask of you any wage for it for the affirmation of His Oneness. Lo! my wage falls only upon Him Who originated me created me. Will you not understand?

11:52 - And O my people ask forgiveness of your Lord for your idolatry then turn return to Him repentant through obedience; He will release the sky He will release the rain ? for they had been denied it ? upon you in abundance with abundant rainfall and He will add to you strength to your strength through wealth and children. Do not turn away as sinners? idolaters.

11:53 - They said ?O H?d you have not brought us any clear proof any evidence for what you say and we are not going to forsake our gods on the basis of your saying that is because of what you say and we are not believers in you.

11:54 - We say nothing concerning you save that one of our gods has possessed you in some evil way? rendering you insane for your having cursed them and so you are raving. He said ?Lo! I call God to bear witness for me and you bear witness also that I am innocent of what you associate with Him

11:55 - beside Him; so plot against me devise ways to destroy me all together you and your graven images then give me no respite grant me no reprieve.

11:56 - Truly I have put my trust in God my Lord and your Lord; there is no m? min min is extra creature no living thing that treads upon this earth but He takes it by the forelock that is but He is its possessor and subjugator so that no benefit or harm occurs except by His permission ? the forelock is specifically used here because he who is taken by his forelock suffers the ultimate humiliation. Surely my Lord is on a straight path that is on the way of truth and justice.

11:57 - And if you turn away tawallaw one of the two t?? letters of tatawallaw has been omitted that is if you object still I have conveyed to you that wherewith I was sent to you and my Lord will set in place of you a folk other than you. You cannot injure Him in any way by your idolatry. Truly My Lord is Preserver Watcher over all things?.

11:58 - And when Our command Our chastisement came to pass We delivered H?d and those who believed with him by a mercy by guidance from Us and We delivered them from a harsh a severe chastisement.

11:59 - And that was ??d ? this is an allusion to their remains; in other words go forth in the land and look at these remains. God then describes their case saying they knowingly denied the signs of their Lord and disobeyed His messengers rusulahu is in the plural because when a person disobeys a messenger he has effectively disobeyed all of them since they share a common principle in that Message with which they come namely the principle of God?s Oneness; and they that is the riffraff followed the command of every rebellious tyrant every leader of theirs who is obstinate with regard to the truth.

11:6 - And there is not wa-m? min min is extra a creature d?bba is that creature which treads dabba in the earth but the sustenance thereof rests on God sustenance which He has undertaken to provide out of His bounty exalted be He. And He knows its habitation its dwelling-place in this world ? or in the loins ? and its repository after death or in the womb. All that which is mentioned is in a manifest a clear Book which is the Preserved Tablet al-lawh al-mahf?z.

11:60 - And a curse was made to follow them in this world from people and on the Day of Resurrection a curse will follow them for all creatures to see. ?Lo! ??d disbelieved in they knowingly denied their Lord. Lo! away far from God?s mercy with ??d the folk of H?d!?



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11:61 - And We sent to Thamud their brother from the tribe Salihi. He said O my people worship God! affirm His Oneness. You have no god other than He. He it is Who produced you Who began your creation from the earth by creating your father Adam from it and has given you to live therein He has made you inhabitants living therein; so ask forgiveness of Him from idolatry then turn return to Him repentant through acts of obedience. Truly my Lord is Near to His creation by virtue of His knowledge Responsive to those who ask of Him.

11:62 - They said O Salihi you had been one of promise among us that is to say we had hoped that you would become our chief before this that has issued from you. Do you forbid us to worship what our fathers worshipped in the way of graven images? Truly we are in grave doubt doubt creating great uncertainty concerning that to which you are calling us in the way of affirming God's Oneness.

11:63 - He said O my people have you considered if I am acting upon a clear proof a clear statement from my Lord and He has given me from Him mercy prophethood who will help me who will defend me against God against His chastisement if I disobey Him? You would only be adding by commanding me to do that to my loss my misguidance.

11:64 - And O my people this is the she-camel of God a sign for you yatan is a circumstantial qualifier operated by the demonstrative noun hathihi this. Leave her to eat in God's earth and do not cause her any harm by hamstringing her lest you be seized by a near chastisement if you do hamstring her.

11:65 - But they hamstrung her Qudr hamstrung her at their command and he Salihi said Enjoy yourselves live in your dwellings for three days whereafter you will be destroyed. That is a promise that will not be belied.

11:66 - So when Our command came for their destruction We delivered Salihi and those who believed with him they numbered 4000 by a mercy from Us and We delivered them from the ignominy of that day read yawmi idhin if understood as declinable or read yawma idhin on the basis of it yawm day being annexed to an invariable idhin that which is the majority view. Truly your Lord is the Strong the Mighty the Victor.

11:67 - And those who did evil were seized by the Cry so that they ended up lying lifeless prostrate in their habitations keeled over their knees dead

11:68 - as if ka-an had been softened and its subject omitted in other words understand it as ka'annahum they had not dwelt there in their dwelling-place Lo! Thamud disbelieved in their Lord lo! away with Thamud! this may be read declined li-Thamdan or left as indeclinable li-Thamda referring to the district or the tribe.

11:69 - And verily Our messengers came to Abraham with good tidings of the birth of Isaac and after him Jacob. They said Peace! salman is a verbal noun. He said Peace! be upon you and did not delay to bring a roasted calf.

11:7 - And He it is Who created the heavens and the earth in six days the first of which was Sunday and the last Friday and His Throne before creating them was upon the water borne by the winds that He might try you li-yabluwakum is semantically connected to khalaqa He Who created in other words He created them and all that is beneficial and good for you in them in order to test you which of you is best in conduct that is which of you is most obedient to God. And if you were to say O Muhammad (s) to them Truly you shall be raised again after death those who disbelieve will say This Qur'an that speaks of resurrection or this that you are saying is nothing but manifest clear sorcery sihrun a variant reading has shirun sorcerer in which case the reference is to the Prophet s.

11:70 - And when he saw their hands not reaching to it he was suspicious of them and conceived he kept secret in himself a fear of them. They said Fear not. Lo! we have been sent to the people of Lot to destroy them.

11:71 - And his wife that is Abraham's wife Sarah standing by serving them laughed at the good tiding of their destruction; and so We gave her the good tiding of Isaac and after Isaac of Jacob his son whom she would live to see.

11:72 - She said Woe to me! y waylat is an expression used in reaction to a serious matter; the alif suffixed in waylat substitutes for the y of the genitive annexation waylat my woe. Shall I bear a child when I am an old woman 99 years old and this my husband is an old man 100 or 120 years old shaykhan is in the accusative because it is a circumstantial qualifier operated by the demonstrative import of dh this. Truly this is a strange thing that a child should be born to such an aged couple.

11:73 - They said Are you astonished by God's command by His power? The mercy of God and His blessings be upon you O people of the House! the House of Abraham. Truly He is Praised Glorious! Generous.

11:74 - And when the awe the fear departed from Abraham and the good tiding came to him of a child he began to plead with Us pleading with Our messengers concerning the matter of the people of Lot.

11:75 - Assuredly Abraham was forbearing long-suffering imploring penitent always returning to God in repentance thus he said to them Would you destroy a town in which there are 300 believers? They said No. He said Would you destroy a town in which there are 200 believers? They said No. He said Would you destroy a town in which there are 40 believers? They said No. He said Would you destroy a town in which there are 14 believers? They said No. He said What if there were one believer in it? They said No. He said Lot is in it. They said We know full well who is in it to the end of the narrative.

11:76 - When he had pleaded with them at length they said O Abraham desist from this pleading. Truly your Lord's command for their destruction has gone forth and truly there will come upon them a chastisement which cannot be repelled.

11:77 - And when Our messengers came to Lot he was distressed he was grieved on their account and felt constrained in his power to protect them because they

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had handsome faces and were dressed as visiting guests and so he feared for them from his people and he said ?This is a distressful a very difficult day?.

11:78 - And his people when they became aware of them came to him running hastening towards him ? and previously before they came they had been committing abominations namely penetrative sexual intercourse with men. He Lot said ?O my people! Here are my daughters marry with them; they are purer for you. So fear God and do not degrade me do not disgrace me before my guests. Is there not among you any upright man?? to enjoin decency and forbid indecency?

11:79 - They said ?You know full well that we have no right to no need of your daughters and you know well what we desire? in the way of sexual intercourse with men.

11:8 - And if we postpone the chastisement for them until the arrival of a reckoned time reckoned moments they will surely say in mockery ?What is detaining it?? what is preventing it from being sent down? God exalted be He says Verily on the day when it comes to them it cannot be averted warded off from them and that chastisement which they derided shall surround them it shall come down upon them.

11:80 - He said ?Would that I had strength power to resist you or could resort to some strong support!? to some clan that would help me I would surely fall upon you. So when the angels saw this

11:81 - they said ?O Lot truly we are messengers of your Lord. They shall not reach you with any harm so travel with your family during a part of the night and let not one of you turn round lest they see the terrible predicament that will befall them except for your wife read ill? imra?atuka in the nominative as a substitute for ahadun; a variant reading has ill? imra?ataka in the accusative as her being an exception among his ?family? in other words do not take her along when you travel lo! she shall be smitten by that which smites them it is said that he did not take her along with him; it is also said that she did set out with them and turned round and so exclaimed ?Woe is my people!? at which point a stone struck her and killed her. When he Lot asked them about the time of their destruction they replied Truly their tryst is for the morning and when he said ?I want it to be sooner? they said is the morning not nigh enough??

11:82 - So when Our command for their destruction came to pass We made their uppermost that is their cities the nethermost ? when Gabriel raised them to the sky and dropped them upside down to the earth and We rained upon them stones of baked clay clay baked in fire one after another

11:83 - marked each one of them with the name of the person it would strike with your Lord ?inda rabbik is an adverbial qualifier for these stones and they the stones ? or their lands ? are not far from the evildoers that is from the people of Mecca.

11:84 - And We sent to Midian their brother Shu?ayb. He said ?O my people worship God! affirm His Oneness. You have no god other than He. And diminish not the measure or the weight. I see you in prosperity enjoying a grace which precludes any need for stinting people; and I fear for you should you not believe the chastisement of a besetting day besetting you destroying you the attribution of this term ?besetting? to ?a day? as opposed to ?the chastisement? is figurative for it the chastisement will take place thereupon.

11:85 - O my people give full measure and weight fulfil the due of both of these in justice and do not defraud people in respect of their goods do not diminish anything of their due and do not be degenerate in the land working corruption by killing or otherwise I? ta?tha? derives from ?athiya meaning afsada ?he corrupted?; mufsid?n ?working corruption? is a circumstantial qualifier reiterating the import of the term operating it ta?tha? ?do not be degenerate?.

11:86 - The remainder which is from God that provision of His which remains for you after you have given full measure and weight is better for you than fraud if you are believers; and I am not a guardian over you? a watcher that I should requite you for your deeds I was sent only as a warner.

11:87 - They said to him mockingly ?O Shu?ayb does your way of prayer command you with the obligation to make sure that we should leave what our fathers used to worship of idols or that we should cease to do as we will with our goods? meaning that such a command is an absurdity which no person calling to good would commend. You are indeed the forbearing the right-guided? they said this in mockery.

11:88 - He said ?O my people have you considered that I might be acting upon a clear proof from my Lord and that He has provided me with fair wholesome sustenance from Him? should I then blemish it with what is unlawful in the way of fraud or stinting? And I do not desire to be inconsistent and then partake in what I forbid you thus committing the same. I desire only to set things right in your case by way of enjoining justice so far as I am able. My success my ability to do this successfully and to enjoin other acts of obedience is only with God. In Him I trust and to Him I turn I return repentant.

11:89 - And O my people let not the breach with me the dispute you have with me shiq?q? ?the breach with me? is the subject of the verb yajrimannakum ?make you deserve? in which the suffixed pronoun -kum ?you? constitutes the first direct object the second being what follows make you deserve earn you as punishment that there befall you the like of what befell the people of Noah or the people of H?d or the people of S?lih in the way of chastisement; and the people of Lot that is their dwelling-places or the era in which they were destroyed are not far away from you so take heed of this.

11:9 - And if We cause the disbelieving man to taste some mercy from Us such as wealth and good health and then wrest it from him lo! he is despairing having lost hope of God?s mercy ungrateful intensely ungrateful to Him.

11:90 - And ask forgiveness of your Lord then repent to Him. Truly my Lord is Merciful to believers Affectionate? loving towards them.

11:91 - They said in proclamation of their lack of concern ?O Shu?ayb we do not understand much of what you say. Truly we see you are weak abject among us and were it not for your clan we would have stoned you; for you are not too powerful too venerable for us? to stone but it is your clan that is powerful.

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11:92 - He said ?O my people is my clan more venerable in your sight than God? such that you refrain from killing me because of them instead of your protecting me for being the Messenger of God? And do you put Him God behind you neglected? rejected behind your backs not mindful of Him? Truly my Lord encompasses in knowledge what you do and will requite you.

11:93 - And O my people act according to your ability your circumstances lo! I too am acting according to mine. You will soon know upon whom man is the relative particle introducing the direct object of the action of ?knowing? will come the chastisement that will abase him and who is a liar. And sit in watch wait for the consequence of your affair I too will be with you watching? waiting.

11:94 - And when Our command came for their destruction We delivered Shu?ayb and those who believed with him by a mercy from Us; and the Cry seized those who were evildoers ? Gabriel cried at them ? and they ended up lying lifeless prostrate in their habitations keeled over on their knees dead

11:95 - as if ka-an is softened in other words understand it as ka-annahum they had never dwelt there ?Lo! Away with Midian just as Tham?d was done away with!?

11:96 - And verily We sent Moses with Our signs and a clear warrant a manifest and evident proof

11:97 - to Pharaoh and his council; but they followed Pharaoh?s command and Pharaoh?s command was not right-guided appropriate.

11:98 - He will go before his people on the Day of Resurrection and they will follow him as they did in this world and he will lead them he will admit them to the Fire ? an evil place it is for those entering it!

11:99 - And a curse was made to follow them in this world as well as a curse on the Day of Resurrection ? evil is the assistance offered! in their case.

## Surah 12

12:1 - Alif l?m r?? God knows best what He means by these letters. Those verses are the verses of the Book the Qur??n the genitive annexation carries the meaning of partitive min ?from? that makes plain the one that manifests truth distinguishing it from what is falsehood.

12:10 - One of them namely Judah said ?Do not kill Joseph but cast him throw him into the bottom of a well ghay?bat al-jubb is the darkest recess of a well; a variant reading has the plural ghay?b?t so that some caravan might pick him up if you are to do anything? of what you desire in the way of separating Joseph from us so content yourselves with this solution.

12:100 - And he raised his parents he seated them next to him upon the throne and they fell down that is his parents and brothers prostrating before him ? a prostration that was actually a bowing down not placing their foreheads down on the ground; this was their standard form of greeting at that time. Then he said ?O father this is the interpretation of my vision of old. Indeed my Lord has made it true. And indeed He has been gracious to me since He brought me out of the prison ? he did not say ?out of the well? in a show of magnanimity lest his brothers feel ashamed ? and has brought you from the desert after Satan had incited ill feeling made trouble between me and my brethren. Truly my Lord is Subtle in bringing about what He will. Truly He is the Knower of His creatures the Wise in His actions. His father Jacob remained with him for 24 years or for 17 years. The duration of his separation from Joseph had been 18 or 40 or 80 years. When death approached him he charged Joseph to take him and bury him by his father Isaac and so he Joseph himself went and buried him there. He Joseph then returned to Egypt and remained alive for another 23 years.

12:101 - When he was nearing his end realising that he would not remain alive forever he longed for the everlasting kingdom and said My Lord indeed You have given me something of sovereignty and You have taught me the interpretation of events the ability to explain dreams. Originator Creator of the heavens and the earth! You are my Protector Guardian of my best interests in this world and the Hereafter. Take me in death to You in submission to You and join me to the righteous? from among my fathers. He lived after that for another week or more. He died at the age of 120 years. The Egyptians were very covetous with regard to his grave; eventually they placed him in a marble coffin and buried him at the top of the Nile so that both banks would be blessed by his body ? Glory be to the One Whose Kingdom never ends.

12:102 - That which is mentioned of the matter of Joseph is of the tidings the tales of the Unseen what has been hidden from you O Muhammad (s) which We reveal to you; for you were not with them with Joseph?s brothers when they agreed upon their plan to plot against him that is when they resolved upon it and schemed against him; in other words you were not present among them to know their story and so tell it to others knowledge of it has come to you through revelation.

12:103 - Yet most people that is the people of Mecca however eager you might be that they believe will not believe.

12:104 - Nor do you ask them any wage that you should take for it that is for the Qur??n ? it namely the Qur??n is but a reminder an admonition to all the worlds.

12:105 - And how many a sign indicating the Oneness of God is there in the heavens and the earth which they pass by which they witness but disregard! not reflecting upon it.

12:106 - And most of them do not believe in God such that they might affirm that He is the Creator and the Sustainer without ascribing partners to Him by worshipping idols; which is why when crying their ritual response to God they used to say ?At Your service no partner have You save a partner that belongs to You; You possess him and all that he possesses? meaning it when they said it.

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12:107 - Do they deem themselves secure from the coming upon them of a pall a calamity enveloping them of God's chastisement or the coming of the Hour upon them suddenly while they are unaware of the time of its arrival beforehand?

12:108 - Say to them 'This is my way' which He explains by saying I call to the religion of God being upon sure knowledge plain proof I and whoever follows me whoever believes in me man ittaba'an? is a supplement to an? 'I? the subject predicated by what preceded sc. 'being upon sure knowledge'. So Glory be to God! in affirmation of His being exalted high above having partners and I am not of the idolaters? 'this sentence is also subsumed by the explanation of his statement about 'his way'.

12:109 - And We did not send before you any messengers save men inspired by revelation y'h? ilayhim a variant reading has n'h? ilayhim 'to whom We revealed? 'and not angels 'from among the people of the towns the principal towns since they are more knowledgeable and wiser than the people of the desert who are crude and ignorant. Have they the people of Mecca not travelled in the land and seen the nature of the consequence for those who were before them? that is how they ended up when they were destroyed for denying their messengers? And verily the abode of the Hereafter that is Paradise is better for those who are wary of God. Will they not understand? read a-fa-l? ya?qil?n or a-fa-l? ta?qil?n. 'Will you not understand?? this O people of Mecca and so have faith?

12:11 - They said 'O father what is wrong with you that you do not trust us with Joseph? We are indeed his well-wishers we are indeed only looking out for his best interests.

12:110 - Until hatt? indicates the end result indicated by the previous statement wa-m? arsaln? min qablika ill? rij?lan And We did not send before you any messengers save men above Q. 12:109 that is to whom Our support waned until when the messengers despaired and thought when the messengers were certain that they were denied read kudhhib? to mean that they were denied to such an extent that they believed that there would not be any possible acceptance of faith thereafter; or read kudhib? to mean that the communities thought that their messengers had been lied to concerning the victory which they had been promised Our help came to them and whomever We willed We delivered read fa-nunajj? or fa-nunj?; or fa-nujjiya as past tense 'whomever We wished was delivered'. And Our wrath Our chastisement cannot be averted from the sinning the idolatrous folk.

12:111 - Verily there is in their stories that is the messengers' stories a lesson for people of pith possessors of intellect. It this Qur'an is not a fabricated an invented discourse but it is a confirmation of what was revealed before it of scriptures and a detailing an elucidation of everything that one needs for the proper observance of religion and a guidance from error and a mercy for a folk who believe such folk are singled out for mention because they are the ones to benefit from it to the exclusion of others.

12:12 - Send him forth with us tomorrow to the desert to frolic and play read first person plural narta? wa-nal?ab 'that we might frolic and play? or third person plural yarta? wa-yal?ab 'that he might frolic and play? in other words so that we might be spirited and roam freely. Surely we shall take good care of him?.

12:13 - He said 'Lo! It grieves me that you should go with him that is your departure with him grieves me because I would be separated from him and I fear lest the wolf devour him al-dhi'b here represents the genus for their land had many wolves in it while you are heedless of him? distracted by something else.

12:14 - They said 'Truly if la-in the l'm here is for oaths the wolf were to devour him when we are so hardy a band a group then we indeed are losers!?' incapable of anything. Thus he sent him off with them.

12:15 - So when they went off with him and agreed resolved to put him into the bottom of the well the response of lamm? 'when? has been omitted in other words understand it as being fa'al? dh?lika 'they did just that? by taking off his shirt 'after having beaten him humiliated him and desiring to kill him 'and lowering him in a bucket into the well. When he reached half-way down the well they flung him from the bucket so that he would fall and die but he fell into the water and took refuge near a rock. They then called to him and he responded thinking that they had decided to have mercy on him. They then wanted to smash his head with a rock but Judah prevented them. And We revealed to him in the well through true revelation wahy haq?qa 'he was 17 years of age or just under 'in order to reassure his heart 'Truly you shall inform them after this day of this affair this deed of theirs when they are unaware of who you are wa-hum l? yash?ur?na is a circumstantial qualifier referring to the action of 'informing?.

12:16 - And they came to their father in the evening weeping.

12:17 - They said 'O father we went competing shooting and left Joseph by our things our clothes and the wolf ate him. But you would never believe us even though we speak the truth? before you you would still have accused us of lying in this story because of your adoration of Joseph so how much more so when you think ill of us?

12:18 - And they came with false blood on his shirt 'al? qam?sihi has the status of an accusative of the verb because it is an adverbial qualifier meaning fawqa qam?sihi they slaughtered a lamb and dabbed it his shirt with its blood 'but they forgot to tear it the shirt 'and they said that it was his blood. He Jacob said when he saw that it the shirt was undamaged and realised that they were lying 'Nay but your souls have beguiled you into something and so you did it to him. Yet comely patience! without any anxiety! fa-sabrun jam?lun is the predicate of a missing subject such as amr? 'my course?. And God is the One Whose succour is sought in that predicament which you describe? that which you mention of Joseph's affair.

12:19 - And there came a caravan 'travellers going from Midian to Egypt who stopped near to Joseph's well 'and they sent their water-drawer the one who goes down to the water source to draw from it and he let down his bucket into the well and Joseph clung to it and he pulled him out and when he saw him he said 'Good news!?' a variant reading of y? bushr? has y? bushr?ya this vocative call is figurative in other words it is to be understood as 'Come O good news now is your

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time!? ?This is a young boy?. His brothers became aware of this and came to him and they hid him that is they disguised his real status claiming that he was as a piece of merchandise by saying ?This is a slave of ours he is a runaway?; but Joseph did not say anything fearing that they might kill him. But God knew well what they were doing.

12:2 - We have revealed it as an Arabic Qurʾān in the language of the Arabs so that you O people of Mecca might understand comprehend its meaning.

12:20 - Then they sold him ? they the caravan purchased him from them ? for a very low a diminished price a handful of dirhams 20 or 22; for they that is his brothers set small store by him. So the caravan brought him to Egypt where the one who had bought him sold him for 20 dinars two pairs of sandals and two robes.

12:21 - And he of Egypt who purchased him Potifar the Court Officer Qitfʾr al-ʾazʾz said to his wife Zulaikha Zulaykh? ?Give him an honourable place an honourable residence with us. Maybe he will be useful to us or we may adopt him as a son? ? for he was chaste. Thus just as We delivered him from being killed and from the well and softened the Court Officerʾs heart for him We established Joseph in the land the land of Egypt until he attained what status he attained that We might teach him the interpretation of events the interpretation of visions wa-li-nuʾallimahu min taʾwʾliʾl-ahʾdʾth is a supplement to an implied missing part connected to makkannʾ ?We established? in other words an implied li-numallikahu ?so that We might give him kingship?; or else the wʾw of wa-li-nuʾallimahu ?that We might teach him? is to be understood as being extra. Godʾs way always prevails exalted be He nothing being beyond Him but most people ? and they are the disbelievers ? do not know this.

12:22 - And when he reached his prime ? which was at 30 or 33 years of age ? We gave him power of judgement wisdom and knowledge understanding in matters of religion before his call to prophethood. Thus just as We rewarded him We reward those who are virtuous to the good of their souls.

12:23 - And she in whose house he was ? namely Zulaykh? ? attempted to seduce him that is she asked him to lie with her and she closed the doors of the house. And she said to him ?Come!ʾ hayta laka the lʾm of laka is for clarification; a variant reading has hʾta laka or haytu laka. ?God forbid!ʾ I seek refuge with God from this he said. ?Truly he who bought me is my lord my master who has given me an honourable place an honourable residence and so I cannot betray him with regard to his family. Truly evildoers fornicators never prosper?.

12:24 - And she certainly desired him she sought sexual intercourse with him and he would have desired her too he would have sought the same had it not been that he saw the proof of his Lord Ibn ʾAbbʾs said ?Jacob was made to appear before him and he struck his Josephʾs breast whereupon his sexual desire withdrew from his body through his fingernails the response to lawlʾ ?had it not been? has been omitted understood to be la-jʾmaʾahʾ ?he would have lain with her?. So it was that We made him see the proof that We might ward off from him evil betrayal and lewdness the act of fornication. Truly he was of Our devoted servants in terms of obedience mukhlisʾn a variant reading has mukhlasʾn in other words ?chosen/purified servants?.

12:25 - And they raced to the door Joseph making for it in order to escape while she in order to grab hold of him caught hold of his garment and pulled him towards her and she tore his shirt from behind whereupon they encountered her master her husband at the door. She composed herself and then said ?What is to be the requital of him who intends evil who intends fornication against your folk but that he should be imprisoned locked up in a jail or suffer a painful chastisement?? by having him beaten.

12:26 - He Joseph said declaring himself innocent of the charge ?It was she who attempted to seduce me?. And a witness of her own folk testified her paternal cousin ? it is reported that he was still a child in the cradle ? and he said ?If his shirt has been torn from the front then she speaks the truth and he is of the liars;

12:27 - but if his shirt has been torn from behind then she has lied and he is of the truthful?.

12:28 - So when he her husband saw that his shirt was torn from behind he said ?Indeed this ? that is your saying ?What is to be the requital of him who intends ?? to the end of the verse Q. 1225 ? is of the guile of you O women. Verily your guile is great.

12:29 - Then he said O Joseph ignore this matter and do not mention it to anyone lest it be broadcast; and you O Zulaykh? ask forgiveness for your sin surely you have been of the erring? the sinful; but the tale was reported and became public.

12:3 - We will relate to you the best of narratives in what We have revealed in Our revealing to you this Qurʾān though wa-in in is softened in other words understand it as wa-innahu prior to it you were of the heedless.

12:30 - And some of the women in the city the city of Egypt said ?The Court Officerʾs wife has been seducing her boy her servant. Indeed he has smitten her heart with love hubban is for specification in other words ?her love of him has entered her heartʾs pericardium shaghʾfa qalbihʾ that is its inner casing. Lo! we see her to be in plain aberration? that is in error evident in her love of him.

12:31 - And when she heard of their machinations their backbiting of her she sent for them and prepared for them a repast muttakaʾ is food that requires cutting with a knife since one leans upon it ittikʾ? this repast was utruj ?citron?. She then gave each one of them a knife and said to Joseph ?Come out before them!ʾ And when they saw him they were in awe of they exalted him and cut their hands with the knives without feeling any pain because their hearts were so engrossed by Joseph and they exclaimed ?God preserve us! ? in exaltation of him ? This namely Joseph is no human being this is but a noble angel!ʾ on account of his all-encompassing beauty which is a characteristic not usually found among humankind. In the Sahʾh of al-Bukhʾrʾ it is reported that one half of all beauty was given to him.

12:32 - She the wife of the Court Officer said when she saw what happened to them ?This is he on whose account for the love of whom you blamed me alladhʾ

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luntunnan? f?hi is an explication of her excuse. Indeed I did attempt to seduce him but he withheld himself he refused. Yet if he does not do what I bid him he verily shall be imprisoned and verily shall be of those brought low? those abased. The women said to him ?Obey your mistress!?

12:33 - He said ?My Lord prison is dearer to me than that to which they are urging me. And if You do not fend off their wiles from me then I shall tend I shall incline towards them and become of the ignorant the sinful this is intended as a supplication which is why God exalted be He then says

12:34 - So his Lord answered him his supplication and He fended off their wiles from him. Truly He is the Hearer of words the Knower of deeds.

12:35 - Then it seemed it appeared good to them after they had seen the signs indicating Joseph?s innocence that they should imprison him for a while until such time as people ceased to talk of him. He was thus imprisoned.

12:36 - And there entered the prison with him two youths two young men servants of the king one of whom was his cup-bearer the other his food-taster. They noticed that he interpreted dreams and so they said ?Let us try him?. One of them the cup-bearer said ?I dreamed that I was pressing wine? that is grapes. The other the food-taster said ?I dreamed that I was carrying on my head bread whereof the birds were eating. Tell us inform us of its interpretation for indeed we see you as being among the virtuous?.

12:37 - He said to them both in order to inform them that he knew how to interpret dreams ?The food with which you are provided shall not come to you while you are asleep but I shall tell you the interpretation thereof while you are conscious before it the interpretation thereof comes to you. This is from that which my Lord has taught me ? herein is an incitement for them to believe which he reinforces with the following words Lo! I have forsaken the creed the religion of a folk who do not believe in God and who moreover hum ?they? is repeated for emphasis are disbelievers in the Hereafter.

12:38 - And I follow the creed of my fathers Abraham and Isaac and Jacob. It never was right for us to associate anything min shay?in min is extra with God ? on account of our God-given immunity from error. That affirmation of God?s Oneness is from God?s bounty to us and to mankind; but most people ? and these are the disbelievers ? do not give thanks to God and so they associate others with Him.

12:39 - He Joseph then explicitly calls them to faith saying O my two fellow-prisoners! inmates of the prison Are several lords better or is God the One the Almighty better? an interrogative meant as an affirmative.

12:4 - Mention when Joseph said to his father Jacob ?O my father read y? abati to indicate the omitted y?? of genitive annexation sc. of y? ab?; or read y? abata to indicate that an alif originally a y?? has been omitted I saw in my sleep eleven planets and the sun and the moon I saw them repeated for emphasis prostrating themselves before me? s?jid?n this plural form is used to describe the act of ?prostration? which is an attribute associated with rational beings.

12:40 - You do not worship apart from Him that is other than Him anything but mere names that you have named that you have named for idols you and your fathers. God has not revealed any warrant any definitive argument or proof regarding them regarding worship of them. Judgement decree belongs only to God alone. He has commanded that you worship none but Him. That affirmation of God?s Oneness is the upright the straight religion but most people ? and these are the disbelievers ? do not know the punishment in which they shall end up and so they ascribe partners to God.

12:41 - O fellow-prisoners! As for one of you that is the cup-bearer he will depart after three days and he shall serve his lord his master wine to drink as usual; and as for the other he will depart after three days and he will be crucified so that the birds will eat from his head this is the interpretation of both your dreams. They said ?We never dreamed a thing!?!; he said decided concluded is the matter regarding which you sought opinion? about which you enquired whether you spoke truthfully or were lying.

12:42 - Then he said to the one whom he deemed whom he was certain would be saved of the two ? and this was the cup-bearer ?Mention me to your lord? your master and say to him ?There is a young man in jail who has been wrongly imprisoned?. So he the cup-bearer departed but Satan caused him that is the cup-bearer to forget the mention of Joseph before his master so that he Joseph stayed he remained in prison for some years it is said that he remained for seven years or for twelve.

12:43 - And the king the king of Egypt ? al-Rayy?n b. al-Wal?d ? said ?I saw in a dream seven fat kine being devoured being swallowed up by seven lean ones of kine ?ij?f is the plural of ?ajf?? and seven green ears of corn and others that is seven other ears of corn dry that had wound themselves around the green ones and risen above them. O courtiers! Give me your opinion about my vision expound for me its interpretation if you can interpret visions? then interpret it for me.

12:44 - They said this is ?A jumble a mixture of dreams! And we are not knowledgeable in the interpretation of dreams?.

12:45 - And he of the two who was released that is of the two young men namely the cup-bearer remembering iddakara the original t?? of tadhakkara has been changed to a d?l and assimilated with the dh?l after a time after a period of time the predicament of Joseph said ?I will inform you of its interpretation; so send me forth? so they sent him forth and he came to Joseph and said

12:46 - ?O Joseph O truthful one one given to truth give us your opinion concerning seven fat kine that are devoured by seven lean ones and concerning seven green ears of corn and seven others dry that I may return to the people that is to the king and his courtiers so that they might know? its interpretation.

12:47 - He said ?You shall sow ? that is go ahead and sow ? seven years consecutively ? and this was the interpretation of the seven fat ones ? but that which you reap leave it in the ear lest it spoil except for a little which you eat thresh it.

12:48 - Then after that in other words after the seven fertile years there shall come seven hard barren and unyielding years ? the interpretation of the seven lean

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ones ? which shall devour what you set aside for them of grain sown during the fertile years in other words you shall eat all this during these seven hard years all except a little which you have preserved stored.

12:49 - Then after that in other words after the seven barren years there shall come a year in which the people will be granted relief through rain and in which they will press fruit grapes and other seeds because of its that year?s fertility.

12:5 - He said ?O my son do not relate your vision to your brothers lest they plot against you some plot lest they scheme to kill you out of envy knowing that the interpretation of the dream is that they represent the eleven planets your mother the sun and your father the moon. Truly Satan is to man a manifest foe one of evident enmity.

12:50 - And the king after the messenger had come to him and informed him of its the dream?s interpretation said ?Bring him to me!? that is the one who interpreted it. And when the messenger came to him that is to Joseph and summoned him in order to depart from the prison he said ? with the intention of manifesting his innocence ? ?Return to your lord and ask him to inquire ?What of what was the case with the women who cut their hands?? Surely my lord my master has knowledge of their guile?; he the messenger thus returned and informed the king who then summoned them the women.

12:51 - He said ?What was your business women when you solicited Joseph?? did you find on his part any inclination towards you? ?God preserve us!? they said. ?We know of no evil in him.? The Court Officer?s wife said ?Now the truth is out now it has become clear; it was I who attempted to seduce him and he is indeed of the truthful? in his saying It was she who attempted to seduce me Q. 1226. Joseph was then informed of this and he said

12:52 - ?That plea of innocence is so that he the Court officer may know I did not betray him with regard to his family in his absence bi?l-ghayb is a circumstantial qualifier and that truly God does not guide to success the guile of the treacherous; he Joseph then humbled himself before God and said

12:53 - Yet I do not exculpate my own soul of slipping into error; verily the soul as such is ever inciting to evil except that whereon meaning the person upon whom my Lord has mercy and so protects from sin. Truly my Lord is Forgiving Merciful?.

12:54 - And the king said ?Bring him to me that I may use him for myself? that I may make him mine exclusively with none to share him with me. The messenger came to him to Joseph and said ?Respond to the king!? and so he got up and bid farewell to his fellow-prisoners and prayed for them. He then washed himself put on some good clothes and entered upon him. And when he had spoken with him he said to him ?Indeed you are on this day in our presence established and trustworthy? a person of status entrusted over our affair so what do you think we should do? He said ?Gather food stocks and sow abundantly in these fertile years then store the corn in its ears. People from far and wide will come to you and ask you to supply them with provisions?. He the king said ?Whom can I delegate this task to??

12:55 - He Joseph said ?Place me in charge of the storehouses of the land the land of Egypt. I am indeed a skilled custodian? one worthy of custodianship thereof and knowledgeable in such affairs ? it is also said that he meant I am indeed a competent scribe and accountant.

12:56 - Thus in the same way that We were graceful towards Him by delivering him from prison We established Joseph in the land the land of Egypt that he may settle in it wherever he wished after having suffered hardship and imprisonment. According to the story the king crowned him gave him a signet-ring to wear and appointed him in place of the Court officer whom he removed from his position and who later died; and so he the king made him Joseph take the latter?s spouse as a wife. He Joseph discovered that she was still a virgin and she bore him two children. He Joseph established justice in Egypt and people became subject to him. We confer Our mercy on whomever We will and We do not waste the wage of the virtuous.

12:57 - Yet the wage of the Hereafter is better than the wage of this world for those who believe and are God-fearing. And so the years of drought arrived and afflicted the land of Canaan and Syria.

12:58 - And Joseph?s brothers came ? except for Benjamin ? in order to secure provisions when they found out that the new Court officer of Egypt was providing food at its fair price; and they entered to him and he recognised them to be his brothers but they did not recognise him not knowing who he was because it had been a long time since they had seen him and because they supposed that he had died. They spoke to him in Hebrew and he said to them as if reproaching them ?What brings you to my land?? They replied ?We have come for supplies?. He said ?You might be spies!? They said ?God forbid!? He said ?So where are you from?? They said ?From the land of Canaan our father is Jacob the prophet of God.? He said ?Does he have children other than you?? They said ?Yes. We used to be twelve but the youngest of us passed away he perished in the wild. He was the most beloved to him our father from among us; only his full brother remains and so he keeps him by his side in order to comfort himself with him in place of the other.? He Joseph commanded that they be given lodging and treated well.

12:59 - And when he had equipped them with their provision when he had given them the full measure of food he said ?Bring me a brother of yours from your father namely Benjamin that I might know that you have been truthful in what you said. Do you not see that I give the full measure that I complete it without any fraud and that I am the best of hosts?

12:6 - Thus in the way that you have seen will your Lord prefer you choose you and teach you the interpretation of events the interpretation of visions and perfect His grace upon you with prophethood and upon the House of Jacob ? upon his sons ? as He perfected it with prophethood formerly on your fathers Abraham and Isaac. Truly your Lord is Knower of His creatures Wise? in what He does with them.

12:60 - But if you do not bring him to me there will be no measure that is no provisions for you with me; and do not come near me? wa-l? taqrab?n is either a prohibition or a supplement to the syntactical locus of fa-l? kayla in other words ?and you shall be denied the measure and will not be allowed to come near me?.

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12:61 - They said ?We will try to tempt his father away from him that is we will try our hardest to seek him from him. That we will surely do?.

12:62 - And he said to his young men li-fityatihi a variant reading has li-fity?nihi ?his servants? ?Place their merchandise that money with which they bought the supplies and these were a few dirhams in their saddlebags their supply sacks so that they may recognise it when they return to their folk and empty their sacks and so come back? to us deeming it unlawful to retain these monies.

12:63 - So when they went back to their father they said ?O father the measure will be denied us unless you send forth our brother to him to the Court officer; so send forth our brother with us that we may obtain the measure read naktal or yaktal ?that he may obtain the measure for us?. Surely we will guard him well?.

12:64 - He said ?Should I ? I will only ? trust you with him like I trusted you with his brother Joseph before? despite the fact that you have done to him what you have done? Yet God is best at guarding hifzan a variant reading has h?fizan ?a guardian? as a specification similar to when they say li?Li?hi darruhu f?risan ?By God how excellent a horseman he is!;; and He is the Most Merciful of merciful ones? and so I hope that He will show favour to me by guarding him.

12:65 - And when they opened their belongings they found that their merchandise had been restored to them. They said ?O father what more should we desire? m? nabgh? m? is interrogative that is to say what greater thing than this can we ask for from the king?s generosity??; a variant reading has m? tabgh? ?what more do you desire?? as an address to Jacob ? for they had mentioned to him his the king?s generosity towards them. Here is our merchandise restored to us. And we shall get provisions for our family we shall obtain supplies for them namely food and guard our brother and we shall receive an extra camel?s load because of our brother; that will be an easy measure? for the king to grant us given his munificence.

12:66 - He said ?I will not send him with you until you give me a solemn pledge a covenant in the name of God by your swearing an oath that assuredly you will bring him back to me unless you are besieged? such that you die or are overwhelmed and thus unable to bring him back. They agreed to this. And when they gave him their solemn pledge to this effect he said ?God shall be Guardian Witness over what we say? we and you. Thus he sent him with them.

12:67 - And he said ?O my sons do not enter Egypt by one gate but enter by separate gates lest the evil eye smite you. Yet I cannot avail protect you by this that I have said against God min All?hi min is extra anything which He might have decreed against you; this that I have said is only out of affection for you. Judgement belongs to God alone. On Him I rely in Him I trust and on Him let all the trusting rely?.

12:68 - God exalted be He says And when they entered in the manner which their father had bidden them that is separately it did not avail them anything min shay?in min is extra against God that is against His decree; it was but a need in Jacob?s soul which he thus satisfied and this need was his desire to fend off the evil eye from them out of affection for them. And verily he was possessed of knowledge because We had taught him; but most of mankind ? and they are the disbelievers ? do not know about God?s inspiring His elect.

12:69 - And when they entered to Joseph he took his brother into his arms saying to him ?Truly it is me your brother therefore do not despair do not be grieved at what they did? in the way of envying us. He commanded him not to tell them anything and he Joseph agreed with him that he would devise a trick to keep him Benjamin with him.

12:7 - Verily in the tale of Joseph and his brethren ? who were eleven ? are signs lessons for those who inquire about their tale.

12:70 - And when he had equipped them with their provision he put the drinking-cup a golden cup studded with jewels into the saddlebag of his brother Benjamin. Then a crier shouted a herald cried after they were dismissed from Joseph?s court ?O cameleers caravan you are surely thieves!?

12:71 - They said after coming towards them ?What is it that you are missing??

12:72 - They said ?We are missing the king?s goblet his cup. And he who brings it shall have a camel?s load of food supplies and I will guarantee that? the camel?s load.

12:73 - They said ?By God? ta?Li?hi is an oath entailing astonishment ?You know very well that we did not come to work corruption in the land and we are certainly not thieves? that is we have never stolen anything.

12:74 - They the crier and his men said ?So what shall be his requital that is the thief?s if you prove to have been liars?? when you said ?we are certainly not thieves? and if it is found among your belongings?

12:75 - They said ?His requital q!? jaz??uahu the subject the predicate of which is the following man wujida f? rahlihi shall be the requital of him in whose saddlebag it is found that he be enslaved ? this is then reiterated by His words He the thief shall be the requital for it that is for the stolen item and nothing else this was the customary practice of the family of Jacob. Thus with such a requital do we requite those who do evil? through theft. They thus permitted Joseph to have their saddlebags searched.

12:76 - And so he began with their sacks and searched them before his brother?s sack lest he be accused of the theft; then he pulled it the drinking-cup out of his brother?s sack. God exalted be He says Thus through such contrivance did We contrive for Joseph thus We taught him how to devise a plot to take his brother; he Joseph could not have taken his brother as a slave on account of theft according to the king?s law according to the laws of the king of Egypt ? since his a thief?s requital according to his law would have been a beating and a penalty of twice the value of the stolen item but not enslavement ? unless God willed for him to be taken according to the law of his father Jacob; in other words he was only able to take him with God?s will by God?s inspiring him to ask his brothers about the nature of requital and their responding according to what is decreed by their customary practice. We raise by degrees whom We will read with a genitive



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annexation daraj?ti man nash?? or simply with nuation daraj?tin man nash?? in terms of knowledge as We did with Joseph; and above every man of knowledge from among creatures is one who knows better better than him and so on until it ends with God exalted be He.

12:77 - They said ?If he is stealing a brother of his stole before? that is Joseph ? he had stolen a golden idol from his maternal grandfather and smashed it lest he worship it. But Joseph kept it secret in his soul and did not disclose it manifest it to them the suffixed pronoun in yubdi-h? ?disclose it? refers to the words in his following saying; he said within himself ?You are a worse case than Joseph and his brother because of your stealing a brother of yours from your father and your wronging him. And God knows very well what you are describing? what you are mentioning with regard to him.

12:78 - They said ?O Court officer lo! he has a father an aged man who loves him more than we do and who finds solace in him from the anguish he feels for his dead son; and it will grieve him to part with him so take one of us enslave him in his place instead of him indeed we see that you are among the virtuous? in terms of your actions.

12:79 - He said ?God forbid ma??dha?LI?hi lit. ?refuge is with God? is in the accusative because it is a verbal noun the verb having been omitted and placed in a genitive annexation with its direct object in other words understand it as na??dhu bi?LI?hi ?we seek refuge with God? that we should take anyone save him with whom we found our property ? he did not say ?save him who stole our property? being careful not to lie; for then truly ? if we were to take anyone other than him ? we would be evildoers?.

12:8 - Mention when they that is when some of Joseph?s brothers said to some of the others ?Surely Joseph la-Y?sufu is the subject and his brother his full brother Benjamin are dearer ahabbu is the predicate to our father than we are though we be a hardy band a group. Lo! our father is in plain aberration in manifest error for preferring those two to us.

12:80 - So when they despaired of moving him they withdrew to confer privately together najiyyan is a verbal noun that can be used to refer to one person or more in other words understand it as meaning yun?? ba?duhum ba?dan ?one conferring with the other?. The most senior of them in years ? Reuben ? or the most senior of them in opinion ? Judah said ?Are you not aware that your father has taken a solemn pledge a covenant from you by God concerning your brother and formerly wa-min qablu m? the m? is extra you failed regarding Joseph? but it the m? is also said to be relating to the verbal action in other words it is a subject the predicate of which is min qabl ?formerly?. So I will never leave part with this land the land of Egypt until my father permits me to return to him or God judges for me through the deliverance of my brother; and He is the best the fairest of judges.

12:81 - Go back to your father and say ?O our father your son has indeed stolen and we testified against him only regarding what we knew from the certainty of having seen the king?s cup in his saddlebag; we could not have guarded against the Unseen that which was hidden from us when we gave our pledge had we known that he would steal we would not have taken him with us to Egypt.

12:82 - And ask the city in which we were ? namely Egypt ? in other words send forth someone to ask its people and the caravan the men of the caravan with which we approached ? and these were a group of Canaanites. Surely we speak the truth? ? in what we say. So they went back to him and told him as much.

12:83 - ?Nay? he said ?but your souls have beguiled you into have adorned for you something and you did it he accused them because of what had happened with them before concerning Joseph. Yet comely patience will be my course of patience! It may be that God will bring them Joseph and his two brothers all back to me. Indeed He is the Knower of my predicament the Wise? in His actions.

12:84 - And he turned away from them no longer addressing them and said ?Alas my grief for Joseph!? y? asaf? the final alif of asaf? has taken the place of the possessive y?? of genitive annexation sc. y? asaf? in other words it means y? huzn? ?O my sorrow?. And his eyes turned white their dark colour was effaced and became white on account of his tears with grief for him such that he was filled with suppressed agony anguished and grief-stricken but not manifesting his grief.

12:85 - They said ?By God you will never cease remembering Joseph until you are consumed on the verge of perishing on account of your illness it haradan ?consumed? is a verbal noun equally applicable to one person or more or you are of those who perish? of the dead.

12:86 - He said to them ?I complain of my anguish ? bathth is severe grief which cannot be endured unless it is proclaimed yubaththu to others ? and grief only to God not to any other than Him for it is worth complaining to Him; and I know from God what you do not know and that is that Joseph?s dream is true and that he is alive. Then he said

12:87 - O my sons go and enquire about Joseph and his brother seek news of them and do not despair of God?s gracious Spirit His mercy. Indeed none despairs of the gracious Spirit of God save the disbelieving folk? and so they departed to Egypt to look for Joseph.

12:88 - And so when they entered to him they said ?O Court officer misfortune hunger has befallen us and our family; and we have come with reject merchandise refused by any person who sees it because of its worthlessness ? it consisted of counterfeit dirhams or something else ? so fill up complete for us the measure and be charitable to us by overlooking the worthlessness of our merchandise; truly God requites the charitable? He rewards them he Joseph thus took pity on them and he was overtaken by compassion for them and removed the partition between them and himself.

12:89 - Then he said to them in rebuke ?Do you realise what you did to Joseph in the way of beating him and selling him and otherwise and his brother oppressing him after having separated him from his brother while you were ignorant?? of where the affair of Joseph will lead?

12:9 - Kill Joseph or cast him away into some land that is into some distant land so that your father might be solely concerned with you so that he might turn his attention to you and not be distracted by anyone else and that thereafter that is after killing Joseph or casting him away you might be a righteous folk? by

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repenting.

12:90 - They said ? after recognising him by his noble traits ? cautiously inquiring ?Is it really read a-innaka either pronouncing both hamzas or by not pronouncing the second but in both cases inserting an alif you Joseph??. He said ?I am indeed Joseph and this is my brother. God has truly shown favour He has been gracious to us by bringing us together. Verily if one fears if one fears God and endures what happens to him God does not waste the wage of those who are virtuous? in this respect the overt noun al-muhsin?n ?the virtuous? has replaced the third person pronominalisation.

12:91 - They said ?By God truly God has preferred you over us with kingship and in other ways and indeed we wa-in in is softened in other words it is understood as inn? ?indeed we? have been erring? sinful towards you and treated you disgracefully.

12:92 - He said ?There shall be no reproach no blame on you this day ? he specifically mentions this day because it was the day when they expected to be reproached although any other day would have been more appropriate for them to be reproached on. God will forgive you and He is the Most Merciful of the merciful.

12:93 - He Joseph asked them about his father; and they told him that his eyesight had gone. And so he said Go with this shirt of mine ? and this was the shirt of Abraham the one he wore when he was thrown into the fire; he Joseph had it around his neck when he was at the bottom of the well. It the shirt had come from Paradise Gabriel commanded him Joseph to send it off to Jacob saying that the scent of Paradise lingers in it and whenever it is cast upon a sufferer it heals him ? and lay it on my father?s face and he will recover his sight; and bring me all your folk?.

12:94 - And as the caravan set forth leaving behind the palm fields of Egypt their father said to those of his sons and their children present ?Truly I sense the scent of Joseph ? which the east wind had brought to him with God?s permission across a distance of three or eight or more days? journey; if only you did not think me doting? if only you did not regard me as foolish you would believe me.

12:95 - They said to him ?By God you are certainly in your misguidance your error of old? in your excessive adoration of him and your enduring hope of encountering him again despite the length of time that has passed.

12:96 - Then when fa-lamm? an an is extra the bearer of good tidings Judah came with the shirt ? he had been the one who brought the blood-stained shirt and so now he wished to bring him joy after he had previously brought him grief ? he laid it he cast the shirt on his face and he regained his sight. He said ?Did I not say to you ?Indeed I know from God what you do not know?? ?

12:97 - They said ?O our father ask forgiveness for us of our sins; truly we have been sinful?.

12:98 - He said ?Assuredly I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving the Merciful? he Jacob put off this plea of forgiveness until the last hour before dawn in order to be closer to the likelihood of it being accepted or he put it off until the eve of Friday. They then departed for Egypt where Joseph and the senior courtiers came out to meet them.

12:99 - And when they entered to Joseph in his tent he took his parents his father and his mother ? or and his maternal aunt ? into his arms and said to them ?Enter into Egypt if God will in safety? and they entered and Joseph sat down on his throne.

## Surah 13

13:1 - Alif l?m m?m r?? God knows best what He means by these letters. Those these verses are the verses of the Book the Qur??n the genitive annexation carries the meaning of partitive min ?from? and that which has been revealed to you from your Lord namely the Qur??n this preceding sentence constitutes the subject the predicate of which is the following is the Truth wherein is no doubt but most people that is the people of Mecca do not believe that it is from God exalted be He.

13:10 - They are all the same according to His knowledge exalted be He those of you who speak secretly and those who do so openly and those who lurk who hide themselves in the night in its darkness and those who go forth those who are manifest to view when they make their way by day.

13:11 - For him for man are attendants angels who follow him to his front and to his rear guarding him through God?s command that is by His command from the danger of the jinn and others. Indeed God does not alter the state of a people ? He does not deprive them of His grace ? unless they have altered the state of their souls from their comely nature through an act of disobedience. And if God wills misfortune chastisement for a people there is none that can repel it either from among the attendant angels or others; and they for whom God wills misfortune have no protector min w?lin min is extra to avert it from them apart from Him that is other than God.

13:12 - He it is Who shows you the lightning inspiring fear in travellers of thunderbolts and hope for those who are at home of rain; and He produces He creates the clouds that are heavy with rain.

13:13 - And the thunder ? this is an angel who is in charge of the clouds driving them while he constantly proclaims His praise that is he says ?Glory be to God through His praise? subh?na?LI?h wa-bi-hamdihi and so too the angels proclaim His praise in awe of Him that is of God. He unleashes the thunderbolts ? these are a fire which issues forth from the clouds ? and smites with them whom He will such that it burns that person this was revealed regarding a man to whom the

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Prophet s had sent someone to invite to Islam and who said ?Who is the Messenger of God? And what is God? Is He made of gold or of silver or of copper?? whereupon a thunderbolt came down on him and blew off the top of his head; yet they that is the disbelievers dispute argue with the Prophet s about God though He is great in might in power or in the severity of His retribution.

13:14 - His exalted be He is the call of truth that is the words that constitute it the truth and these are ?there is no god but God? l? il?ha ill??Li?h; and those upon whom they call read yad??n or tad??n ?you call? those whom they worship apart from Him that is other than Him ? namely the idols ? do not answer them anything of which they ask; save as is the response to one who stretches forth his hands towards water at the edge of a well calling to it that it may reach his mouth by its rising through the well to reach him but it would never reach it that is reach his mouth ever likewise they the idols will not answer them; and the call of the disbelievers their worship of idols ? or their actual supplication ? goes only astray it is only in perdition.

13:15 - And to God prostrate whoever is in the heavens and the earth willingly such as believers or unwillingly such as hypocrites and those coerced by the sword and their shadows also prostrate in the mornings and the evenings.

13:16 - Say O Muhammad (s) to your people ?Who is the Lord of the heavens and the earth?? Say ?God? ? and even if they do not say it there can be no other response. Say to them ?Then have you taken beside Him other than Him protectors idols to worship who have no power to benefit or harm themselves?? and you abandon the One Who is their Possessor? an interrogative meant as a rebuke. Say ?Are the blind one and the seer respectively the disbeliever and the believer equal? Or are darkness disbelief and the light faith equal? No! Or have they set up for God associates who have created the like of His creation so that creation seems alike that is is what the associates create and the creation of God alike to them?? so that they believe them worthy of being worshipped on account of what these associates have created? an interrogative of disavowal; in other words not so! None save the Creator is worthy of being worshipped. Say ?God is the Creator of all things having no associate therein and so He cannot have an associate in terms of worship; and He is the One the Subjugator? of His servants.

13:17 - He then strikes a similitude of truth and falsehood saying He exalted be He sends down water rain from the sky whereat the valleys flow according to their measure according to their full capacity and the flood carries a scum that swells rising above it and this scum is the filth and the like that lies on the surface of the earth and from that which they smelt read t?qid?n ?you smelt? or y?qid?n ?they smelt? in the fire of the earth?s minerals such as gold silver or copper desiring seeking to make ornaments adornment or ware which is useful such as utensils when they the minerals are melted; there rises a scum the like of it that is the like of the scum of the flood and this latter scum consists of the impurities expelled by the bellows. Thus in the way mentioned God points out truth and falsehood that is He points out the similitude thereof. As for the scum of the flood and of the minerals smelted it passes away as dross useless refuse while that which is of use to mankind in the way of water and minerals lingers remains in the earth for a time likewise falsehood wanes and is eventually effaced even if it should prevail over the truth at certain times. Truth on the other hand is established and enduring. Thus in the way mentioned God strikes He makes clear similitudes.

13:18 - For those who respond to their Lord those who answer Him by way of obedience there shall be the goodly reward Paradise and those who do not respond to Him namely the disbelievers ? if they possessed all that is in the earth and therewith the like of it they would offer it to redeem themselves therewith against the chastisement. For such there shall be an awful reckoning and that is that they will be requited for every single thing they did none of which will be forgiven and their abode shall be Hell an evil resting place it is!

13:19 - The following was revealed regarding Hamza and Ab? Jahl Is he who knows that what is revealed to you from your Lord is the truth and so believes in it like him who is blind? and does not know it nor believes in it? No! But only people of pith possessors of intellect remember heed such admonitions;

13:2 - God is He Who raised up the heavens without visible supports ?amad is the plural of ?im?d which is the same as an ustuw?na ?a column?; and this statement is true since there are no actual supports then presided upon the Throne a presiding befitting Him and disposed made subservient the sun and the moon each one of them moving along its course until the conclusion of an appointed time that is until the Day of Resurrection. He directs the command He conducts the affairs of His Kingdom. He details He expounds the signs the indications of His power so that you O people of Mecca might be certain of the encounter with your Lord through resurrection.

13:20 - such as fulfil God?s covenant meaning the one that was taken from them while they were still atoms ? or meaning any covenant ? and do not break the pact by abandoning belief or religious obligations;

13:21 - and such as cement what God has commanded should be cemented of faith and kinship ties and so forth and fear their Lord that is His Threat of punishment and dread an awful reckoning ? a similar statement has preceded;

13:22 - such as are patient through obedience and during hardship and staying away from disobedience desiring seeking their Lord?s countenance and nothing else from among the transient things of this world; and maintain the prayer and expend in obedience of that which We have provided them secretly and openly and repel evil with good such as repelling ignorance through forbearance and harm through patience; those theirs shall be the sequel of the heavenly Abode that is the praiseworthy sequel in the Hereafter namely

13:23 - Gardens of Eden as a place of residence which they shall enter they along with those who were righteous those who believed from among their fathers and their spouses and their descendants even if these latter did not perform deeds of the same merit as theirs they shall share with them their stations of Paradise as an honouring for them; and the angels shall enter to them from every gate of the gates of Paradise or of the gates of the palaces of Paradise when they first enter in order to congratulate them.

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13:24 - They will say to them ?Peace be upon you this is the reward for your patience? during life on earth. How excellent is your sequel the sequel of the heavenly Abode!

13:25 - And those who break God?s covenant after pledging it and sever what God has commanded should be cemented and work corruption in the earth through unbelief and acts of disobedience theirs shall be the curse banishment from God?s mercy and theirs shall be the awful abode the awful sequel in the abode of the Hereafter namely Hell.

13:26 - God expands provision He makes it abundant for whom He will and straitens restricts it for whomever He will; and they the people of Mecca rejoice a wanton rejoicing in the life of this world that is in what they acquire therein yet the life of this world in comparison with the life of the Hereafter is but a brief enjoyment a trifling thing enjoyed and then lost.

13:27 - And those who disbelieve from among the people of Mecca say ?Why has not some sign like the staff and the glowing hand or the she-camel been sent down upon him upon Muhammad (s) from his Lord?? Say to them ?Indeed God sends astray whomever He will to send astray ? such that signs cannot avail him in any way ? and He guides He directs to Him to His religion those who turn in repentance? those who return to Him man ?those who? is substituted by the following alladh?na ?those who ??;

13:28 - those who believe and whose hearts are reassured find rest by God?s remembrance that is by His promise of reward. Verily by God?s remembrance are hearts reassured that is the hearts of the believers;

13:29 - those who believe and perform righteous deeds alladh?na ?man? wa-?amil??l-s?lih?t is the subject the predicate of which is the following theirs shall be blessedness t?b? is a verbal noun derived from t?b ?goodness? or the name of a tree in Paradise whose shade a mounted traveller travelling for 100 years would still not traverse and a fair resort a fair place to return to.

13:3 - And He it is Who spread out extended flat the earth and set created therein firm mountains and rivers and of every fruit He has made in it two kinds of every species. He covers He cloaks the night and its darkness with the day. Surely in that which is mentioned are signs indications of His Oneness exalted be He for a people who reflect upon God?s handiwork.

13:30 - Thus just as We sent prophets before you We have sent you to a community before whom other communities have passed away that you may recite to them that which We have revealed to you that is the Qur??n; yet they disbelieve in the Compassionate One for when they were commanded to prostrate themselves to Him they said ?And what is the Compassionate One?? Say to them O Muhammad (s) ?He is my Lord; there is no god save Him. In Him I trust and to Him is my recourse?.

13:31 - The following was revealed when they said to him ?If you are truly a prophet then make these mountains of Mecca drift away before us and make for us rivers and springs in it that we may plant and sow seeds and resurrect for us our dead fathers to speak to us and tell us that you are a prophet? Even if it were a Qur??n whereby the mountains were set in motion moved from their places or the earth were cleft torn or the dead were spoken to such that they would respond they still would not believe. Nay but the affair belongs entirely to God and none other so that none believes except he whom He wills that he believes and no other; even if they were given what they request of signs. The following was revealed when the Companions were keen that what was requested of signs should be manifested hoping that they the ones requesting them might believe Have they not realised those who believe that an is softened in other words understand it as annahu had God willed He could have guided all mankind? to faith without the need for any sign? And the disbelievers from among the people of Mecca continue to be struck by devastation a catastrophe that devastates them through all manner of hardship such as being killed taken captive and suffering war or drought because of what they wrought because of their actions that is their disbelief; or you alight O Muhammad (s) together with your army near their home ? Mecca ? until God?s promise of victory against them comes to pass; truly God does not break His promise and indeed he alighted at Hudaybiyya until the conquest of Mecca took place;

13:32 - messengers were certainly mocked before you in the same way that you have been mocked ? this is meant as solace for the Prophet s ? but I gave respite to those who disbelieved; then I seized them with retribution and how was My retribution? that is to say it My retribution will come to pass; and I shall deal with those who have mocked you in the same way.

13:33 - Is He Who stands watches over every soul what it has earned? what it has done of good or evil ? and this is God ? like the idols who are not so? No! This response is suggested by the following words Yet they ascribe to God associates. Say ?Name them! for Him who are they? Or will you inform Him will you inform God of something that is of an associate which He does not know in the earth? an interrogative of disavowal; in other words He has no associate for if He did He would know him ? exalted be He above such a thing. Or is it ? nay ? you call them associates merely a manner of speaking?? that is it is merely on the basis of false conjecture without any truth in it. Nay but their scheming their unbelief has been adorned for those who disbelieve and they have been barred from the way from the path of guidance; and whomever God sends astray for him there is no guide.

13:34 - For them there is chastisement in the life of this world through being killed or taken captive; and verily the chastisement of the Hereafter is more grievous is more severe; and they have no defender protector from God that is from His chastisement.

13:35 - The likeness the description of Paradise which has been promised to the God-fearing this is a subject the predicate of which has been omitted in other words according to what We recount to you is as follows beneath it rivers flow its food what is consumed in it is everlasting never perishing and its shade is

## Tafsir al-Jalalayn (English)

everlasting never replaced by any sun because it does not exist therein. That namely Paradise is the reward the sequel of those who were wary of idolatry and the requital of the disbelievers is the Fire!

13:36 - And those to whom We have given the Scripture such as 'Abd Allāh b. Salām and others from among the believing Jews rejoice in that which has been revealed to you because of its according with what they have with them of revelation; and among the factions that aligned themselves against you in enmity from among the idolaters and the Jews are those who reject some of it such as the mention of the 'Compassionate One' al-Rahmān and all that is other than the stories related therein. Say 'I have been commanded' in that which has been revealed to me 'only to worship God and not to associate anything with Him. To Him I call and to Him shall be my return'.

13:37 - And so just like that manner of revelation We have revealed it that is the Qur'ān as a decisive judgement in Arabic in the language of the Arabs for you to judge thereby between people. And if you should follow their whims that is those of the disbelievers in that to which they summon you of their creed hypothetically speaking after what has come to you of knowledge of God's Oneness you shall have no protector to assist you against God minā 'Līhi min the second min is extra and no defender to ward off His chastisement.

13:38 - And when they derided him for having many wives the following was revealed And indeed We sent messengers before you and We assigned to them wives and seed children 'and you are like them; and it was not for any Messenger from among them that he should bring a sign save by God's leave because they are servants enthralled by Him. For every term period there is a Book wherein is inscribed its delimitation.

13:39 - God effaces of it the Book whatever He will and He fixes read yuthbit or yuthabbit therein whatever He will of rulings or other matters and with Him is the Mother of the Book its source of origin of which nothing is ever changed and which consists of what He inscribed in pre-eternity azal.

13:4 - And on the earth are tracts diverse terrains neighbouring each other joined side by side some good some briny some of little yield and some fruitful 'and these constitute proofs of His power exalted be He 'and gardens orchards of vines and sown fields read zar'un in the nominative as a supplement to jann'tun 'gardens? or read zar'in in the genitive as a supplement to a'n'bin 'of vines?; similarly constituting proofs of His power are His words and date-palms sharing one root sinw'n is the plural of sinw which are date-palms belonging to the same root but with many offshoots and date-palms otherwise each of individual root watered read tusq' as referring to jann't 'gardens? and what is in them or read yusq' as referring to the mentioned date-palms by the same source of water; and We make some of them to excel wa-nufaddil or read wa-yufaddil 'and He God makes some of them to excel? others in flavour read f'l-ukul or f'l-ukl and so some are sweet others bitter 'and these are also proofs of His power exalted be He. Surely in that which is mentioned are signs for a people who understand who reflect.

13:40 - And whether read as imm' the n'n of the conditional particle in 'whether? has been assimilated with the extra m? We show you a part of that which We promise them of chastisement during your lifetime the response of the conditional statement has been omitted in other words understand it as being fa-dh'k 'then so shall it be?; or We take you to Us before chastising them; it is for you only to convey the Message your duty is only to deliver the Message and it is for Us to do the reckoning when they finally come to Us whereupon We shall requite them.

13:41 - Or is it that they the people of Mecca have not seen how We visit the land how We target their land diminishing it at its outlying regions? by giving victory to the Prophet s. And God judges among His creatures as He will; there is none that can repel His judgement and He is swift at reckoning.

13:42 - And indeed those that were before them of communities plotted against their prophets just as they plot against you; but to God belongs all plotting. And nor is their plotting like the plotting of God for exalted be He He knows what every soul earns and so its requital is prepared for it and this is the ultimate plotting since He brings it to them whence they are not aware. The disbeliever the genus is meant here; a variant reading has kuff'r 'the disbelievers? shall assuredly know for whom shall be the sequel of the heavenly Abode that is the praiseworthy sequel in the abode of the Hereafter will it be theirs or that of the Prophet s and his Companions?

13:43 - And those who disbelieve say to you 'You have not been sent by God!' Say to them 'God suffices as a witness between me and you to my truthfulness as a messenger and he who possesses knowledge of the Book? from among the Christian and Jewish believers.

13:5 - And if you wonder O Muhammad (s) at the disbelievers denying you then surely wondrous surely deserving wonder is their saying in denial of resurrection 'When we have become dust shall we indeed then be raised in a new creation?' it is wondrous because the One Who has the power to originate creation and to originate what has been mentioned above without any precedent has also the power to restore them to life both hamzas in both instances a-idh' and a-inn' are pronounced; or one may pronounce the first and not pronounce the second but in both cases inserting an alif or not inserting it; one variant reading has the first a-idh' as the interrogative and the second one a-inn' as the predicate while another variant reading has the exact opposite. Those are the ones who disbelieve in their Lord; those 'fettlers shall be around their necks; and those they shall be the inhabitants of the Fire abiding therein.

13:6 - The following was revealed regarding their hastening on out of mockery of the chastisement And they would have you hasten on the evil the chastisement rather than the good rather than mercy when there have indeed occurred before them exemplary punishments mathul't is the plural of mathula similar in pattern to samura pl. samur't 'acacia? that is to say the punishments of disbelievers like them will they not take warning from these? Truly your Lord is forgiving to mankind despite their evil-doing for otherwise He would not have left a single creature on the face of it the earth; and truly your Lord is severe in retribution against those who disobey Him.

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13:7 - And those who disbelieve say ?Why has not some sign been sent down upon him upon Muhammad (s) from his Lord!? the like of the staff and the glowing hand or the she-camel. God exalted be He says You are only a warner one to threaten the disbelievers for it is not your duty to bring forth signs; and for every folk there is a guide a prophet to guide them to their Lord with the signs that He gives him and not what with they request.

13:8 - God knows what every female bears of male or female one or more and otherwise and what the wombs reduce of the time of gestation and what they increase of it. And everything with Him is according to a precise measure a precise amount and limit which it does not exceed;

13:9 - He is the Knower of the unseen and the visible of what is hidden and what is witnessed; the Great the Tremendous the High Exalted above His creation through His overpowering subjugation read al-muta??l? or al-muta??l ?the High Exalted?.

## Surah 14

14:1 - Alif l?m r?? God knows best what He means by these letters. This Qur??n is a Book We have revealed to you O Muhammad (s) that you may bring forth mankind from darkness from unbelief into light into faith by the leave by the command of their Lord il??l-n?r ?into light? may be substituted by the following il? sir?t to the path the way of the Mighty the Victor the Praised the One who is constantly praised.

14:10 - Their messengers said ?Can there be doubt concerning God an interrogative meant as a denial in other words there can be no doubt concerning His Oneness given the manifest proofs of it the Originator the Creator of the heavens and the earth? He calls you to obedience of Him so that He might forgive you your sins min dhun?bikum min is extra since through submission to the One God all that may have been committed previously is forgiven or else it min ?some of? is partitive intended to state that forgiveness which is due to God?s servants and defer you without chastisement to an appointed term? the term of death. They said ?You are but mortals like us desiring to bar us from that which our fathers used to worship in the way of idols. So bring us a clear warrant? a manifest argument demonstrating your truthfulness.

14:11 - Their messengers said to them ?We are but mortals like you as you have said; but God is gracious to whomever He will of His servants by way of assigning prophethood. And it is not ours to bring you any warrant save by the leave of God by His command for we are servants enthralled; and in God let believers put their trust let them have confidence in Him.

14:12 - And why indeed should we not put our trust in God in other words there is nothing to prevent us from doing this when He has guided us our ways? And we shall surely endure the hurt you do us. And in God let the trusting put their trust?.

14:13 - And those who disbelieved said to their messengers ?We will assuredly expel you from our land or you will surely return you will surely end up returning to our creed? our religion. Then their Lord inspired them saying ?We shall surely destroy the evildoers the disbelievers

14:14 - and We shall surely make you dwell in the land their land after them after they have been destroyed ? that victory over them and bequest of the land to you is for whoever fears the standing before Me that is whoever fears when he comes to stand before Me and fears My threat? of chastisement.

14:15 - And they sought victory the messengers sought assistance from God against their people; and every tyrant disdainful obedience to God rebellious obstinate to the truth was brought to nothing;

14:16 - beyond him that is in front of him is Hell which he will enter and he is given to drink in it of festering fluid ? which is what issues out of the insides of the people of the Fire mixed with pus and blood ?

14:17 - which he sips gulping it repeatedly because of its acridity but can scarcely swallow scarcely ingest because it is so foul and disgusting; and death that is those causes of it that necessarily bring it about in the way of different types of chastisement comes to him from every side yet he cannot die; and still beyond him after that chastisement there is a harsh chastisement a severe one following on from the previous one.

14:18 - The likeness the description of those who disbelieve in their Lord alladh?na kafar? bi-rabbihim the subject substituted by the following a?m?luhum their works the righteous ones such as kindness to kin or an act of charity ? in the way that no benefit can be derived from them it is because these works ? are as ashes over which the wind blows hard on a tempestuous day one in which the winds blow violently making them as scattered dust over which none can have power the genitive clause beginning with ka-ram?din ?as ashes? constitutes the predicate of the above-mentioned subject; they that is the disbelievers have no power over anything that they have earned anything that they had done in their life on earth in other words they shall find no reward for it since this was never a precondition. That is extreme error extreme perdition!

14:19 - Have you not seen have you not observed O you being addressed this is an interrogative meant as an affirmative that God created the heavens and the earth in truth? bi?l-haqq is semantically connected to the action of the verb khalaqa ?created?. If He will He can take you away O mankind and bring about a new creation in your place.

14:2 - God All?hi read in the genitive as a substitution or an explicative supplement with what follows being an adjectival qualification; or read as All?hu in the nominative as a subject the predicate of which is what follows to Whom belongs all that is in the heavens and all that is in the earth as possessions creatures and servants. And woe to the disbelievers from a terrible chastisement

## Tafsir al-Jalalayn (English)

14:20 - And that for God is surely no great no difficult matter.

14:21 - And they that is all creatures sally forth to God wa-baraz? this and what follows is expressed in the past tense because it will come to pass all together; then the weak the followers say to those who were arrogant those who were followed ?Indeed we were your followers taba?an is the plural of t?bi?. Will you then avail defend us against the chastisement of God in any way?? min ?adh?bi?Ll?hi min shay?in the first min is explicative while the second one is partitive. They the ones followed say ?If God had guided us we would have guided you we would have called you to right guidance. It is the same for us whether we rage impatiently or patiently endure; we do not have any asylum? any refuge min mah?s ?any asylum? min is extra.

14:22 - And Satan Ibl?s says when the issue has been decided and the people of Paradise are in Paradise and those of the Fire are in the Fire and they the people of the Fire have gathered round him ?Truly God promised you a promise of truth regarding resurrection and requital fulfilling it to you; whereas I promised you that this would not be then failed you for over you I had no warrant min sult?n min is extra no power or capacity to compel you to follow me except that I called you and you responded to me. So do not blame me but blame yourselves for having responded to me. I cannot heed your distress call I cannot bring aid to you nor can you heed mine read bi-musrikhiyya or bi-musrikh?. Lo! I disbelieved in your making me an associate of God formerly? during life on earth. God exalted be He says Truly for the evildoers the disbelievers there shall be a painful chastisement.

14:23 - And those who believed and performed righteous deeds they are admitted to gardens underneath which rivers flow abiding kh?lid?na is a circumstantial qualifier of an implied situation therein by the leave of their Lord their greeting therein from God and from the angels and between themselves ?Peace!?.

14:24 - Have you not seen observed how God has struck a similitude? mathalan is substituted by the following words kalimatan tayyibatan a goodly saying which is ?there is no god but God? is as a goodly tree a palm tree its root set firm in the ground and its shoots its branches are in heaven;

14:25 - it gives its produce its fruit every season by the leave of its Lord by His will. Similarly the words of faith are set firm in the heart of the believer; his works are raised up to heaven and he receives the blessings and reward therefrom all the time. And God strikes He makes clear similitudes for mankind so that they might remember be admonished and therefore believe.

14:26 - And the similitude of a bad saying that is the word of unbelief is as a bad tree a colocynth uprooted from upon the earth having no stability no fixing or foundation. Similarly the word of unbelief has no foundation and no shoot or blessing.

14:27 - God confirms those who believe by a firm saying namely the profession of His Oneness in the life of this world and in the Hereafter that is in the grave when the two angels question them about their Lord their religion and their Prophet and they respond correctly as reported in the had?th of the two Shaykhs al-Bukh?r? and Muslim; and God sends astray the evildoers the disbelievers and therefore they are not guided to the correct response saying instead ?We do not know? as reported in the had?th; and God does what He will.

14:28 - Have you not seen observed those who exchanged God?s grace that is the thanks due for it for unthankfulness ? these were the disbelievers of Quraysh ? and who by leading them astray caused their people to take up residence in the Abode of Ruin?

14:29 - Hell jahannama a supplement functioning as an explicative to which they shall be exposed admitted ? an evil place to settle!

14:3 - those who alladh?na is a description prefer choose the life of this world over the Hereafter and bar people from God?s way from the religion of Islam and seek to make it that is the path crooked ? those they are far astray from the truth.

14:30 - And they have set up rivals to associates with God that they might lead others astray read li-yadill? or li-yudill? from His way the religion of Islam. Say to them ?Enjoy! this world of yours for a short time. For lo! your journey?s end your return shall be to the Fire!?.

14:31 - Tell My servants who believe that they establish prayers and expend of that which We have provided them secretly and openly before a day comes wherein there will be neither bargaining ransoming nor befriending that is when there will not be any friendship of any benefit this is the Day of Resurrection.

14:32 - God it is Who created the heavens and the earth and He sends down water from the heaven and with it He brings forth fruits as sustenance for you. And He has disposed for you the ships that they may run upon the sea laden with passengers and cargo at His commandment by His leave and He has disposed for you the rivers.

14:33 - And He has disposed for you the sun and the moon constant moving in their courses without pause; and He has disposed for you the night that you may rest therein and the day that you may seek of His bounty therein.

14:34 - And He gives you of all that you ask of Him according to your individual best interests. And if you were to enumerate God?s graces meaning His bestowal of graces you could never number it you would not be able to count it. Lo! man the disbelieving man is verily a wrong-doer and unthankful! ever wronging his own soul through acts of disobedience and ungratefulness towards God?s grace.

14:35 - And mention when Abraham said ?My Lord make this land Mecca secure ? God granted him this petition and thus made it Mecca a sanctuary in which no human blood is shed no person is wronged prey is not hunted and one which is never deserted in any of its parts ? and turn me and my sons away from serving idols.

14:36 - My Lord truly they idols have led many of mankind astray because of their mankind?s worship of them. So whoever follows me believing in the Oneness of God verily belongs with me belongs with those who follow my religion; and whoever disobeys me truly You are Forgiving Merciful this was before he was aware of

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the fact that God does not forgive idolatry.

14:37 - Our Lord indeed I have made some of my seed that is Ishmael and his mother Hagar to dwell in a valley where there is no sown land namely Mecca by Your Sacred House which had been there since before the Flood our Lord that they may establish prayer. So make some of the hearts of men yearn incline and long towards them ? Ibn ?Abb?s said ?Had He said ?Make all the hearts of men ?? assuredly the Persians the Byzantines and all of mankind would have yearned towards them?. And provide them with fruits that they might be thankful and this petition was granted for the town of al-T??if was transferred to that land.

14:38 - Our Lord You know what we hide keep secret and what we proclaim. And nothing min shay?in min is extra is hidden from God in the earth or in the heaven these may constitute God?s words or the words of Abraham.

14:39 - Praise be to God Who has given me despite my old age Ishmael ? born to him when he Abraham was 99 years old ? and Isaac ? born to him when he was 112 years old. Lo! my Lord is indeed the Hearer of supplication.

14:4 - And We have not sent any Messenger except with the tongue with the language of his people that he might make the Message clear to them that he might make them understand what he brings to them; God then sends astray whomever He will and He guides whomever He will; and He is the Mighty in His kingdom the Wise in His actions.

14:40 - My Lord make me an establisher of prayer and make of my seed those who will establish it the use of partitive min in min dhurriyat? ?of my seed? is because God informed him that some of them his seed would be disbelievers. Our Lord! And accept my supplication the supplication mentioned.

14:41 - Our Lord forgive me and my parents ? this was before their enmity towards God Mighty and Majestic became clear; but it is also said that his mother submitted to God the alternative reading here being the singular w?lid? ?my father?; or yet another variant reading being walad? ?my son? and forgive believers on the day when the reckoning shall come to pass? the day it shall be effected. God exalted be He says

14:42 - And do not suppose that God is heedless of what the evildoers the disbelievers from among the people of Mecca do. He but gives them respite without chastisement until a day when eyes shall stare wide-open because of the terror of what they see one says shakhasa basaru ful?n to mean ?he opened them his eyes and did not shut them?;

14:43 - as they come hastening muhti??na is a circumstantial qualifier with their heads turned upwards to the heaven their gaze their sight returning not to them and their hearts as air devoid of any sense because of their being terror-stricken.

14:44 - And warn make them have fear O Muhammad (s) mankind the disbelievers of the day when chastisement will come upon them namely the Day of Resurrection and those who did evil who disbelieved will say ?Our Lord give us respite by returning us to the world for a brief while that we might respond to Your call by affirming Your Oneness and follow the messengers?. It is then said to them in rebuke ?But did you not use to swear formerly in the world that for you there would be no passing away? min zaw?lin min is extra from this world to the Hereafter?

14:45 - And you dwelt in it in the dwelling-places of those who wronged themselves through unbelief those from among communities of old and it became clear to you how We dealt with them by way of punishment ? but you were not restrained thereby ? and We struck made clear similitudes for you in the Qur??n but you did not take heed.

14:46 - And verily they plotted against the Prophet s their plot ? when they desired to kill him or detain him in his house or banish him ? but their plotting is with God that is to say knowledge or the requital thereof is with God and their plotting even though it be great was not such whereby mountains should be moved meaning that it is not of any importance but that they are only harming themselves thereby. It is said that the use of ?mountains? here is meant to be literal; alternatively it is also said to be a reference to the laws of Islam which are likened to these mountains in the way that they are established and fixed a variant reading has la-taz?lu instead of li-taz?la with in softened from inna ?verily? in which case the intended meaning is that the extent of their plotting is great. It is said that ?plotting? here is actually a reference to their unbelief. This second reading is consonant with God?s saying Whereby the heavens are almost torn and the earth split asunder and the mountains fall crashing Q. 1990; according to the former reading however one should read it as if it were wa-m? k?na and their plotting was not such ?.

14:47 - So do not suppose that God will fail to keep His promise of victory to His messengers. Truly God is Mighty Victor nothing able to escape Him Lord of Retribution against those who disobey Him.

14:48 - And mention the day when the earth will be changed to other than the earth and the heavens namely the Day of Resurrection mankind shall be gathered onto a white clear earth as reported in the had?th of the two Shaykhs al-Bukh?r? and Muslim. Muslim relates the following had?th ?The Prophet s was asked ?Where will people be on that day?? He said ?On the Bridge sir?t? ?; and they shall come forth they shall exit from their graves to God the One the Almighty.

14:49 - And you shall see O Muhammad (s) the sinners the disbelievers on that day coupled chained together with their individual devils in chains manacles or collars

14:5 - And verily We sent Moses with Our signs the nine signs and We said to him ?Bring forth your people the Children of Israel out of darkness out of unbelief into light into faith and remind them of the Days of God? of His graces. Surely in that reminder are signs for every man enduring in obedience to God thankful for His graces.



## Tafsir al-Jalalayn (English)

14:50 - their shirts made of pitch because it ignites fire more intensely and their faces are engulfed by the Fire

14:51 - that God may requite li-yajziya is semantically connected to the verb baraz? they shall come forth? every soul for what it has earned of good and evil. Truly God is swift at reckoning? He shall reckon with all creatures in about half a day of the days of this world as one had?th states to that effect.

14:52 - This Qurʾān is a Proclamation for mankind in other words it was revealed in order to proclaim to them and so that they may be warned thereby and that they may know by way of the arguments contained in it that He namely God is One God and that people of pith possessors of intellect may remember yadhdhakkara the original t?? of yatadhakkara has been assimilated with the dh?l that they may be admonished.

14:6 - And mention when Moses said to his people? Remember God's grace to you when He delivered you from the folk of Pharaoh who were inflicting upon you a dreadful chastisement and were slaughtering your sons the new-born and sparing keeping alive your women? this was because some of the priests of Egypt had stated that a child born among the Israelites shall be the cause of the destruction of Pharaoh's kingdom; and in that deliverance? or in that chastisement? was a tremendous trial grace? or a tremendous test? from your Lord.

14:7 - And when your Lord proclaimed when He made it known that? If you are thankful for My graces through affirmation of My Oneness and obedience to Me then assuredly I shall give you more; but if you are thankless if you deny the truth of the grace through disbelief and disobedience then assuredly I shall chastise you? as is indicated by His following words? My chastisement is indeed severe? ?.

14:8 - And Moses said to his people? If you are thankless you and all who are on earth lo! assuredly God is Independent without need of His creatures Praised? praiseworthy in what He does with them.

14:9 - Has there not come to you an interrogative meant as an affirmative the tidings the news of those who were before you? the people of Noah and ??d? the people of H?d? and Tham?d? the people of S?lih? and those after them? None knows them save God. This is on account of their multitude. Their messengers brought them clear signs with lucid arguments demonstrating their truthfulness; but they that is the communities thrust their hands into their mouths to bite on them out of extreme spite and said? Lo! we disbelieve in that wherewith you have been sent according to what you claim and lo! we are in grave doubt concerning that to which you call us? doubt creating great uncertainty.

## Surah 15

15:1 - Alif l?m r?? God knows best what He means by these letters. Those? these verses? are the verses of the Book the Qurʾān? y?tu?l-kit?bi this annexation functions in the sense of min?from? and of a manifest Qurʾān one that makes evident what is truth and what is falsehood wa-qurʾānin mub?nin is made up of a supplement with an added adjectival qualification.

15:10 - And verily We sent before you messengers to former factions sects.

15:11 - And never did a messenger come to them but that they mocked him in the same way that your people have mocked you? this is meant to comfort the Prophet s.

15:12 - Thus We cause it to find its way in other words in the same way that We have caused denial to enter the hearts of those individuals We cause it to enter into the hearts of the sinners that is the disbelievers of Mecca.

15:13 - They do not believe in him in the Prophet s even though the example of the men of old has already gone before that is the way of God in dealing with them those of old by chastising them for denying the truthfulness of their prophets those Meccans are like these former.

15:14 - And even if We were to open for them a gate from the heaven and they were to continue ascending through it the gate

15:15 - they would say? It is merely that our eyes have been dazzled they have been shut. Nay we are a folk bewitched!? imagining this.

15:16 - And verily We have placed in the heaven constellations twelve of them Aries Taurus Gemini Cancer Leo Virgo al-sunbula Libra Scorpio Sagittarius Capricorn Aquarius and Pisces which are the mansions of the seven orbiting planets Mars rules Aries and Scorpio Venus Taurus and Libra Mercury Gemini and Virgo the Moon Cancer the Sun Leo Jupiter Sagittarius and Pisces and Saturn Capricorn and Aquarius; and We have adorned it with these planets for beholders;

15:17 - and We have guarded them with meteors from every outcast devil;

15:18 - except the one who listens by stealth? he is pursued by a clear flame a shining meteor that burns him or pierces him or drives him insane.

15:19 - And the earth We have stretched it out spread it flat and cast therein firm mountains lest it should sway beneath its inhabitants and caused to grow therein every kind of balanced thing every kind of thing known and determined.

15:2 - It may be that read rubbam? or rubam? those who disbelieve on the Day of Resurrection when they witness their predicament and that of the Muslims will wish that they had been muslims rubba here is used to indicate? many? since many of them will wish this; but it is also said to indicate? few? since they will be so stupefied by the terrors that they will not come out of their stupor to wish such a thing except on a few occasions

15:20 - And We have made for you therein means of livelihood read maʾ?yish such as fruits and grains and We have made this for you those for whom you do not provide such as servants crawling creatures and cattle; it is God Who provides for them.

## Tafsir al-Jalalayn (English)

15:21 - And there is not a thing but that the stores thereof the keys to its stores are with Us and We do not send it down except in a known measure according to the benefits of all creatures.

15:22 - And We send the winds as fertilisers to fertilise the clouds whereupon they fill up with water and send down out of the heaven out of the clouds water rain so that We give it to you to drink for you are not the storers thereof that is the stores thereof are not in your control.

15:23 - Indeed it is We Who give life and bring death and We are the heirs Who shall endure inheriting all creation.

15:24 - And verily We know the predecessors among you that is those creatures from Adam who have already passed and verily We know the successors those who will come afterwards until the Day of Resurrection.

15:25 - And it is indeed your Lord Who will gather them lo! He is Wise in His actions Knower of His creatures.

15:26 - And verily We created man Adam out of a dry clinking clay that gives off a clinking sound when it is tapped of malleable mud black mud.

15:27 - And the j?nn the father of the jinn namely Ibl?s We created beforehand ? that is before the creation of Adam ? out of the permeative fire a smokeless fire that can escape through openings.

15:28 - And mention when your Lord said to the angels ?Indeed I am going to create a mortal out of a dry clay drawn from a malleable mud.

15:29 - So when I have proportioned him completed him and breathed caused to flow of My Spirit in him so that he becomes a living thing ? the annexation of ?the Spirit? to him is a conferring of honour upon Adam ? fall down in prostration before him!? a prostration meant as an act of salutation by bowing.

15:3 - Leave them the disbelievers O Muhammad (s) to eat and to enjoy this world of theirs and that they be diverted distracted by hope of a long life and other such matters that keep them away from faith for they will come to know the sequel of their affair ? this was revealed before the command to fight them.

15:30 - And so the angels prostrated all of them together kulluhum ajma??n contains two elements of emphasis

15:31 - except Ibl?s the father of the jinn ? he was standing among the angels he refused to be among those prostrating.

15:32 - He God exalted be He ?O Ibl?s what is wrong with you what prevents you that you are not among those prostrating??

15:33 - Said he ?I was not about to prostrate myself I should not prostrate myself before a mortal whom You have created out of a dry clay drawn from malleable mud?.

15:34 - Said He ?Then be gone from hence that is from the Garden ? but it is also said from the heavens ? for you are indeed accursed outcast.

15:35 - And indeed the curse shall rest upon you until the Day of Judgement? the Day of Requital.

15:36 - Said he ?My Lord! Reprieve me until the day when they mankind shall be resurrected?.

15:37 - Said He ?Then lo! you are of those reprieved

15:38 - until the day of the known time? the time of the blowing of the First Trumpet.

15:39 - Said he ?My Lord because You have lead me astray bi-m? ?because? the bi- is for oaths the response for which is what follows I shall adorn for them evil acts acts of disobedience in the earth and I shall lead them astray all of them;

15:4 - And We did not destroy any town min qaryatin min is extra meaning its inhabitants but that it had a known decree a pre-determined term after which it would be destroyed.

15:40 - except those servants of Yours who are sincerely devoted to You? namely believers.

15:41 - He God exalted be He said ?This is a straight path leading to Me

15:42 - in other words truly over My servants that is believers you shall have no warrant no power except those who follow you from among the perverse the disbelievers.

15:43 - And truly Hell shall be their tryst all of them that is all those who follow you shall be with you in Hell.

15:44 - It has seven gates seven layers ? to each gate therein belongs an appointed portion lot of them.

15:45 - Truly the God-fearing shall be amidst gardens orchards and springs? flowing through them.

15:46 - And it shall be said to them ?Enter them in peace that is safe from all danger ? or it means enter with the greeting of ?Peace!? in other words say ?Peace? and then enter secure!? from all terror.

15:47 - And We remove whatever rancour spite may be in their breasts. As brethren ikhw?nan is a circumstantial qualifier referring to them they shall recline upon couches facing one another mutaq?bil?n is also a circumstantial qualifier in other words they do not look upon each other?s backs because the couches revolve with them in them.

15:48 - No toil no weariness will touch them nor will they be expelled from thence ever.

15:49 - Tell inform O Muhammad (s) My servants that verily I am the Forgiving of believers the Merciful to them

## Tafsir al-Jalalayn (English)

- 15:5 - No community min ummatin min is extra can outstrip its predetermined term nor can they seek to delay it nor can they put it off.
- 15:50 - and that My chastisement of those who are disobedient is the painful chastisement.
- 15:51 - And tell them of the guests of Abraham that is the angels ? there were twelve ten or three of them among them Gabriel;
- 15:52 - how when they entered unto him and said ?Peace!? that is they said this very word sal?m. He Abraham said after having offered them food which they did not eat ?Lo! we are afraid of you?.
- 15:53 - They said ?Do not be afraid; lo! we are the messengers of your Lord sent to give you good tidings of a knowledgeable boy? one very knowledgeable boy namely Isaac ? as we mentioned in s?rat H?d Q. 1169.
- 15:54 - He said ?Do you give me good tidings of a boy when old age has befallen me?? ?al? an massaniya l-kibaru is a circumstantial qualifier in other words despite the fact of its having befallen me? So of what thing do you give me good tidings?? an interrogative meant to indicate amazement.
- 15:55 - They said ?We give you good tidings in truth sincerely; so do not be of the despairing? the despondent.
- 15:56 - He said ?And who ? in other words no one ? despairs read yaqnitu or yaqnatu of the mercy of his Lord save those who are astray?? save disbelievers.
- 15:57 - He said ?So what is your business O you who have been sent by God??
- 15:58 - They said ?We have been sent to a sinning folk a disbelieving folk namely the people of Lot in order to destroy them;
- 15:59 - all except the family of Lot; indeed we shall save them all of them because of their faith
- 15:6 - And they that is the disbelievers of Mecca say to the Prophet s ?O you to whom the Remembrance the Qur??n ? as you claim ? has been revealed lo! you are indeed possessed!
- 15:60 - except his wife ? We have decreed that she indeed should be of those who will remain behind? of those who will stay behind in the chastisement because of her unbelief.
- 15:61 - And when those who had been sent by God came to the family of Lot that is to Lot himself
- 15:62 - he said to them ?Indeed you are strangers? that is I do not know you.
- 15:63 - They said ?Rather we have come to you because of that which they your people used to doubt namely the chastisement.
- 15:64 - And we have brought you the Truth and indeed we speak truthfully in what we say.
- 15:65 - So travel with your family in a portion of the night and follow their rear walk behind them; and let none of you turn round lest he see the dreadful nature of that punishment which will be sent down on them and go whither you are commanded? namely to Syria.
- 15:66 - And We conveyed We revealed to him the matter which was that these sinners was to be eradicated by morning musbih?n is a circumstantial qualifier in other words their annihilation will take place in the morning.
- 15:67 - And then came the people of the city the city of Sodom that is the people of Lot upon being told that there were handsome clean-shaven individuals ? namely the angels ? in the house of Lot rejoicing yastabshir?n is a circumstantial qualifier desiring to commit an abomination with them.
- 15:68 - He Lot said ?Lo! these are my guests so do not disgrace me;
- 15:69 - and fear God and do not humiliate me? by seeking them to commit an abomination with them.
- 15:7 - Why do you not bring us the angels if you are of the truthful?? in saying that you are a prophet and that this Qur??n is from God.
- 15:70 - They said ?Have we not forbidden you from entertaining anyone?? from offering them hospitality?
- 15:71 - He said ?These here are my daughters if you must be doing? what you desire to do in the way of satisfying your lust then marry them. God exalted be He says
- 15:72 - By your life ? this is an address to the Prophet s ? in their drunkenness they were bewildered hesitant.
- 15:73 - Then the Cry the Cry of Gabriel seized them at sunrise.
- 15:74 - And We made their that is their cities? topmost part their nethermost by Gabriel?s raising them the cities to the heaven and dropping them face down onto the earth and We rained on them stones of baked clay clay baked in fire.
- 15:75 - Indeed in that which is mentioned there are signs indications of God?s Oneness for those who take note those who observe and take heed.
- 15:76 - And indeed they that is the cities of the people of Lot are on a road that still remains Quraysh?s route to Syria one not yet effaced so why do they not take heed from their example?
- 15:77 - There is indeed a sign a lesson in that for believers.
- 15:78 - And certainly in has been softened in other words understand it as being innahu the dwellers in the wood a huddle of trees near Midian ? these were the people of the prophet Shu?ayb ? were evildoers for denying Shu?ayb.

## Tafsir al-Jalalayn (English)

15:79 - So We exacted retribution from them by destroying them through extreme heat. And certainly both of them that is the cities of the people of Lot and those of the dwellers in the wood are upon a open road plain to see so will you not take heed from their example O people of Mecca?

15:8 - God exalted be He says The angels do not descend tatanazzalu one of the two t letters of tatanazzalu has been omitted save with the truth with the chastisement; and then that is upon the descent of the angels with the chastisement they the disbelievers would not be reprieved would not be granted respite.

15:80 - And verily the dwellers in al-Hijr ? a valley between Medina and Syria ? namely the tribe of Tham?d denied those who had been sent by God when they denied the prophet S?lih as this constituted a denial of the other messengers since they all shared the fact that they came with the Message proclaiming the Oneness of God.

15:81 - And We brought them Our signs by way of the she-camel of S?lih but they were averse to them refusing to reflect on them.

15:82 - And they used to hew out dwellings from the mountains feeling secure.

15:83 - But the Cry seized them in the morning.

15:84 - And so that which they used to count as gain in the way of building fortresses and amassing riches did not avail did not protect them from the chastisement.

15:85 - We did not create the heavens and the earth and all that is between them save with the Truth. And truly the Hour shall come without doubt whereupon every person will be requited according to his deeds. So be forgiving O Muhammad (s) to your people with gracious forgiveness turn away from them without any feeling of anxiety ? this was abrogated by the ?sword? verse Q. 95.

15:86 - Truly your Lord He is the Creator of everything the Knowing of everything.

15:87 - And verily We have given you seven of the oft-repeated verses ? the Prophet s said that this meant s?rat al-F?tiha as reported by the two Shaykhs Bukh?r? and Muslim since it is repeated in every unit of prayer rak?a ? and the great Qur??n.

15:88 - Do not extend your glance toward that which We have given different groups of them to enjoy and do not grieve for them should they not believe and lower your wing temper your nature for the believers.

15:89 - And say ?Indeed I am the warner of God?s chastisement lest it be sent down on you the clear warner clear in his warning.

15:9 - Verily it is We nahnu emphasises the subject of inna or functions as a separating pronoun Who have revealed the Remembrance the Qur??n and assuredly We will preserve it against substitution distortion additions and omissions.

15:90 - Even as We sent down chastisement on those who make division the Jews and the Christians

15:91 - those who have reduced the Recitation namely those scriptures revealed to them to parts believing in some and disbelieving in others. It is alternatively said that the individuals meant here were those who ?divided up? among themselves the roads to Mecca barring people from Islam. Some of them said that the Qur??n was sorcery some that it was soothsaying and others that it was poetry.

15:92 - By your Lord We shall question them all ? a questioning involving rebuke ?

15:93 - about what they used to do.

15:94 - So proclaim O Muhammad (s) what you have been commanded to proclaim in other words declare it openly and carry it out and turn away from the idolaters ? this was revealed before the command to struggle against the idolaters.

15:95 - Indeed We have sufficed you against the mockers who mocked you by Our having destroyed each one of them through some harm and these were al-Wal?d b. al-Mugh?ra al-??s? b. W??il ?Udayy b. Qays al-Aswad b. al-Muttalib and al-Aswad b. ?Abd Yagh?th

15:96 - those mockers who set up besides God another god this entire clause is an adjectival qualification; but it is also said to be the subject and because there is an implicit conditional meaning in the above-mentioned clause the particle f?? has been inserted into the predicate which is the following soon they will know the sequel of their affair.

15:97 - And verily wa-laqad is for confirmation We know that your breast is at times oppressed by what they say in the way of mockery and denial.

15:98 - So glorify intimately repeating the praise of your Lord in other words say subh?na?Li?hi wa-bi-hamdihi ? and be of those who prostrate themselves those who pray;

15:99 - and worship your Lord until Certainty ? Death ? comes to you.

## Surah 16

16:1 - When the idolaters found chastisement slow in coming the following was revealed God?s commandment has come that is the Hour has come this verb at? is in the past tense because it means that the event therein described will come to pass in other words it God?s commandment is close at hand so do not seek to hasten it do not demand it before its due time for it will come to pass without doubt. Glory be to Him ? an affirmation of His transcendence ? and exalted be He

## Tafsir al-Jalalayn (English)

above what they associate with Him in the way of others.

16:10 - He it is Who sends down water from the heaven whence you have drink for you to drink and whence are trees which grow because of this water whereat you let your animals graze.

16:100 - His Satan's power is only over those who choose him as their patron by obeying him and those who ascribe partners to Him that is to God.

16:101 - And when We exchange a verse in place of a different verse by abrogating it and revealing another for the welfare of God's servants ? and God knows best what He reveals ? they say that is the disbelievers say to the Prophet s ?You are just a fabricator? a liar making it up yourself. Nay most of them do not know the true nature of the Qur'an and the benefit to God's servants of abrogation.

16:102 - Say to them ?The Holy Spirit Gabriel has revealed it from your Lord with truth bi'l-haqq this is semantically connected to nazzala ?he Gabriel has revealed it? to confirm the faith of those who believe by their believing in it when it is revealed and as guidance and good tidings for those who have submitted to God?.

16:103 - And verily wa-laqa is for confirmation We know that they say ?It is only a human that is teaching him the Qur'an? ? this was a Christian blacksmith whom the Prophet s used to frequent. God exalted be He says The tongue the language of him to whom they refer to whom they incline with the accusation that he is the one teaching him is foreign?; while this Qur'an is in a clear Arabic tongue one of lucidity and clarity so how can a foreigner be teaching him?

16:104 - Indeed those who do not believe in God's signs ? God shall not guide them and there is a painful chastisement for them.

16:105 - Only those invent falsehood who do not believe in God's signs the Qur'an by saying that these are the words of a human and it is they who are the liars the emphasis is effected by way of repetition; wa-inna ?and indeed? and other combinations of inna are used in refutation of their saying ?You are just a fabricator? above Q. 16101.

16:106 - Whoever disbelieves in God after having affirmed his faith ? except for him who is compelled to pronounce a statement of unbelief and so pronounces it while his heart is at rest in faith man ?whoever? is either a subject or a conditional and so the predicate of this subject or the response to this conditional is an implied lahum wa'dun shad'd ?there is for them a severe threat of chastisement?; this is indicated by the statement that follows ? but he who opens up his breast to unbelief that is he who opens it up and expands it with unbelief meaning that his soul is content with it upon such shall be wrath from God and there is a great chastisement for them.

16:107 - That threat of chastisement for them is because they have preferred the life of this world they have chosen it in preference to the Hereafter and because God does not guide the disbelieving folk.

16:108 - They are the ones on whose hearts God has set a seal and on their hearing and their sight as well and it is they who are heedless of what punishment is being prepared for them.

16:109 - Without a doubt ? verily ? in the Hereafter they are the ones who will be the losers because their journey's end shall be the Fire in which they shall be perpetually.

16:11 - With it He makes the crops grow for you and olives and date-palms and vines and all kinds of fruit. Surely in that which is mentioned there is a sign indicating His Oneness exalted He be for people who reflect upon His handiwork and therefore believe.

16:110 - Then indeed your Lord ? as for those who emigrated to Medina after they were persecuted after they were tortured and compelled to pronounce words of unbelief a variant reading for futin? ?they were persecuted? has fatan? in other words ?after they disbelieved? or ?after they turned people away from belief? and then struggled and were patient in obedience ? indeed your Lord after that that is after such a trial is Forgiving of them Merciful to them the predicate of the first inna ?indeed? is indicated by the predicate of the second one.

16:111 - Mention the day when every soul will come pleading arguing for itself not concerned for any other soul ? this is the Day of Resurrection ? and every soul will be repaid the requital of what it has done and they will not be wronged at all.

16:112 - And God strikes a similitude mathalan is substituted by the following qaryatan a town Mecca ? meaning its inhabitants ? secure from any raids never becoming agitated and peaceful without anyone ever needing to emigrate from it on account of anxiety or fear its provision coming to it plenteously abundantly from every place. But it rejected God's graces by denying the Prophet s so God made it taste the garb of hunger and so they suffered seven years of drought and fear as a result of the raiding parties of the Prophet s all because of what they used to do.

16:113 - And verily there came to them a messenger from among them Muhammad (s) but they denied him and so the chastisement of hunger and fear seized them while they were evildoers.

16:114 - So eat O believers of the lawful and good food which God has provided you and be thankful for God's grace if it is Him that you worship.

16:115 - He has forbidden you only carrion blood the flesh of swine and that which has been hallowed to other than God. Yet whoever is compelled neither craving nor transgressing then truly God is Forgiving Merciful.

16:116 - And do not say concerning that which your own tongues qualify falsehood such as ?This is lawful and this is unlawful? for what God respectively has not made lawful and what He has not made unlawful in order to invent lies against God by attributing such claims to Him. Truly those who invent lies against God will not prosper.

## Tafsir al-Jalalayn (English)

16:117 - For them there will be a brief enjoyment in this world and for them in the Hereafter there will be a painful chastisement.

16:118 - And to those of Jewry that is the Jews We forbade that which We have related to you already in the verse And to those of Jewry We forbade every beast with hoof ? to the end Q. 6146; and We did not wrong them by forbidding them that but they used to wrong themselves by committing acts of disobedience which necessarily bring about such consequences.

16:119 - Then indeed your Lord ? to those who did evil associating others with God out of ignorance and then repented returned to God's way after that and made amends in their actions ? indeed your Lord after that that is after that ignorance or that repentance is Forgiving of them Merciful to them.

16:12 - And He disposed for you the night and the day and the sun wa?l-shamsa read in the accusative as a supplement to what precedes it; or read wa?l-shamsu in the nominative as a subject of a new sentence and the moon and the stars also read both ways are disposed musakhkhar?tin read in the accusative as a circumstantial qualifier or in the nominative musakhkhar?tun as a predicate by His command by His will. Surely in that there are signs for people who understand a people who reflect.

16:120 - Truly Abraham was a community a leader im?m a good example comprising in his character all the good traits obedient to God a han?f inclining towards the upright religion and he was not of the idolaters;

16:121 - grateful as he was for His graces He chose him elected him and guided him to a straight path.

16:122 - And We gave him herein is a shift to the first person plural from the third person in this world good which is handsome praise of him by members of all three religions and in the Hereafter he will indeed be among the righteous for whom there will be the highest degrees of reward.

16:123 - Then We revealed to you O Muhammad (s) saying ?Follow the creed the religion of Abraham a han?f and he was not of the idolaters? this remark is repeated in order to refute to the claim of the Jews and Christians that they follow his religion.

16:124 - The Sabbath was only prescribed in other words its consecration was made obligatory only for those who differed concerning it with their prophet ? these were the Jews. They were commanded to devote themselves solely to worship on Friday but they said ?We do not want it? and chose Saturday; consequently thereon the observance of it was enforced strictly on them; and lo! your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ with regard this matter of the Sabbath by rewarding the obedient and chastising the one who disobeyed by his violating its sanctity.

16:125 - Call mankind O Muhammad (s) to the way of your Lord to His religion with wisdom with the Qur??n and fair exhortation its the Qur??n's fair exhortations or with gentle words and dispute with them by way of that which that is by way of that manner of disputation which is best such as calling them to God by way of His signs and calling them to His definitive arguments. Truly your Lord knows best that is He is fully knowledgeable of those who stray from His way and He knows best those who are guided and will requite them ? this was revealed before the command to fight them.

16:126 - After Hamza b. ?Abd al-Muttalib had been killed and mutilated and the Prophet s had seen him and said ?Verily I will mutilate 70 of them for you? the following was revealed And if you retaliate retaliate with the like of what you have been made to suffer; and yet if you endure patiently refraining from revenge verily that namely that enduring is better for the patient. Thus the Prophet s refrained from taking revenge and made atonement for his oath as reported by al-Bazz?r.

16:127 - So be patient and your patience is only by the help of God only by His assistance. And do not grieve for them that is for the disbelievers if they do not believe despite your eagerness that they believe nor be in distress because of that which they scheme in other words do not be concerned with their scheming for I God will make victorious over them.

16:128 - Truly God is with those who fear falling into unbelief and committing acts of disobedience and those who are virtuous by way of obedience and patience granting them assistance and victory.

16:13 - And He has disposed for you whatever He has created for you in the earth of animals plants and otherwise diverse in hue such as red yellow green and otherwise. Surely in that there is a sign for people who remember a people who are admonished.

16:14 - And He it is Who disposed the sea He it is Who subdued it that it might be sailed upon and dived in that you may eat from it fresh meat that is fish and bring forth from it ornaments which you wear namely pearls and coral. And you see observe the ships ploughing therein ploughing through the water that is cleaving it as they sail upon it coming and going with the same wind; and that you may seek wa-li-tabtagh? is a supplement to li-ta?kul? ?that you may eat? of His bounty exalted He be by way of commerce and that you might be thankful to God for all that.

16:15 - And He cast into the earth firm mountains lest it should shake move with you and He made therein rivers such as the Nile and ways roads so that you might be guided to your destinations

16:16 - ? and landmarks as well by which you might find the roads landmarks such as mountains during the day and by the star meaning by the stars they are guided to the roads and to the direction of prayer qibla by night.

16:17 - Is He then Who creates ? namely God ? as he who does not create namely idols so that you associate them with Him in worship? No. Will you not then remember this and so become believers?

16:18 - And if you were to count God's grace you could never reckon it number it precisely let alone be able to give thanks for it. Indeed God is Forgiving Merciful

## Tafsir al-Jalalayn (English)

since He bestows graces upon you despite your shortcomings and your acts of disobedience.

16:19 - And God knows what you keep secret and what you disclose.

16:2 - He sends down the angels namely Gabriel with the Spirit with the Revelation of His command by His will to whomever He will of His servants and these are the prophets saying that an is explicative Warn threaten the disbelievers with chastisement and make them aware that there is no God save Me so fear Me fear Me.

16:20 - And those whom you invoke tad??na or read yad?una ?they invoke? besides God namely the idols do not create anything but are themselves created fashioned from stones and other materials.

16:21 - They are dead possessing no life amw?tun ?dead? is a second predicate not living an emphasis and they the idols are not aware when is the time in which they shall be raised that is creatures so how can they be worshipped? For only the Creator the Living the Knower of the Unseen can be a God.

16:22 - Your God the One deserving of your worship is One God without any equal in terms of His essence or His attributes and this is God exalted He be. But as for those who do not believe in the Hereafter their hearts are in denial rejecting the Oneness of God and they are arrogant scorning to believe in it.

16:23 - Without doubt verily God knows what they keep secret and what they disclose and will requite them for it. Indeed He does not love the arrogant meaning He will punish them.

16:24 - The following was revealed regarding al-Nadr b. al-H?rith And when it is said to them ?What is it m? is an interrogative particle; dh? is a relative particle that your Lord has revealed?? to Muhammad (s) they say that these revelations are ?fables lies of the ancients? in order to lead people astray.

16:25 - That they may bear at the conclusion of the matter their burdens their sins complete none of them expunged on the Day of Resurrection and also bear some of the burdens of those whom they lead astray without any knowledge because they summoned them to error and they the latter followed them and thus both share in the sin. How evil awful is the burden they bear this load of sins of theirs which they carry.

16:26 - Those before them had indeed plotted those such as Nimrod ? he built a lofty tower that he might ascend through it to the heavens and wage war against its inhabitants; then God came at He aimed at their edifice from the foundations from the base unleashing against it winds and earthquake which demolished it; and so the roof collapsed upon them from above them that is while they were beneath it and the chastisement came upon them whence they were not aware from a direction which would not have occurred to them alternatively it is said that this description is a simile for demonstrating the thwarting of that which they had settled on in the way of plots against God?s messengers.

16:27 - Then on the Day of Resurrection He will disgrace them humiliate them and He God will say to them by the tongues of the angels in rebuke ?Where are those associates of Mine as you were wont to claim concerning whom for whose sake you used to make breaches?? you used to opposed the believers. Those who were given knowledge from among the prophets and believers will say ?Truly disgrace on this day as well as misfortune are for the disbelievers ? they say this rejoicing at their the disbelievers? misfortune ?

16:28 - those whom the angels take in death read feminine person tatawaff?hum or masculine yatawaff?hum while they are wronging themselves? through disbelief. Then they will offer submission becoming compliant and submitting themselves to belief in God upon death saying ?We were not doing any evil? any associating others with God whereat the angels say ?Nay! Surely God is Knower of what you used to do? and will requite you for it.

16:29 - And it will also be said to them So enter the gates of Hell to abide therein! Evil indeed is the lodging the abode of the arrogant.

16:3 - He created the heavens and the earth with the Truth that is with the purpose of manifesting truth. Exalted be He above what they associate with Him in the way of idols.

16:30 - And it is said to those who fear idolatry ?What has your Lord revealed?? They will say ?Good! For those who were virtuous by embracing faith in this world there will be a virtuous reward namely a goodly life; and truly the abode of the Hereafter that is Paradise is better than the world and all that is in it. God says the following regarding it And truly excellent is the abode of the God-fearing it the Hereafter is.

16:31 - Gardens of Eden as a place of residence jann?tu ?Adnin is a subject the predicate of which is what follows which they will enter Gardens underneath which rivers flow wherein they shall have whatever they wish. So with such a reward God rewards the God-fearing

16:32 - those whom alladh?na is a description the angels take away in death while they are goodly pure of any unbelief saying to them upon death ?Peace be on you! and it is said to them in the Hereafter Enter Paradise because of what you used to do?.

16:33 - Do they the disbelievers await anything but that the angels should come to them read feminine person ta?t?him or masculine ya?t?him to seize their spirits or that there should come your Lord?s command? chastisement or the resurrection that entails it. So just as these have done did those before them from among the former communities they denied their messengers and were therefore destroyed. And God did not wrong them destroying them for no sin but they used to wrong themselves through disbelief.

16:34 - So that the evils of what they did smote them that is the requital of these evil things smote them and there besieged it was sent down against them that which they used to mock namely the chastisement.

16:35 - And the idolaters from among the Meccans say ?Had God willed we would not have worshipped anything besides Him ? neither we nor our fathers ? nor

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would we have deemed anything sacred besides Him? in the way of those camels called bah?ras and s??iba. In other words our idolatry and our deeming these animals sacred are effected by His will; therefore He must be satisfied with this. God exalted He be says So did those before them that is they denied their messengers regarding that which they the messengers brought them. Yet are messengers charged with anything save plain conveyance of the Message? It is not their duty to guide.

16:36 - And verily We sent forth among every community a messenger just as We have sent you forth among these Meccans to say ?Worship God profess belief in His Oneness and shun false deities? graven images and do not worship them. Then among them were some whom God guided and they believed and among them were some who deserved to be in error according to God?s knowledge and so they did not believe. So travel O disbelievers of Mecca in the land and observe the nature of the consequence of those who denied their messengers in that they were destroyed.

16:37 - If you O Muhammad (s) are eager for them to be guided when God has already made them go astray you will not be able to achieve this For God does not guide read passive l? yuhd? ? or active l? yahd? he whom He has already sent astray he whom He desires to send astray and they will have no helpers no protectors from God?s chastisement.

16:38 - And they swear by God their most earnest oaths in other words with their utmost earnestness therein that God will not resurrect the dead. God exalted be He says Nay He will resurrect them it is a promise binding upon Him both wa?dan and haqqan are verbal nouns used for emphasis and are in the accusative because of the verbal actions implicit in them; in other words He promised that and made it a binding truth but most people that is the people of Mecca do not know that.

16:39 - That He may make clear to them li-yubayyina is semantically connected to an implied yab?athuhum ?He will resurrect them? what they differ with believers in of matters of religion by punishing them and rewarding the believers and that the disbelievers may know that they were liars when they denied the Resurrection.

16:4 - He created man from a drop of fluid of sperm until He makes him strong and tough yet behold! he is disputatious extremely quarrelsome openly making this disputatiousness clear in his rejection of resurrection contending Who shall revive the bones when they are decayed? Q. 3678.

16:40 - All that We say to a thing when We will it that is when We will that it come into existence qawlun? is a subject the predicate of which is what follows is to say to it ?Be? and it is in other words and that thing is a variant reading for fa-yak?nu has fa-yak?na as a supplement to naq?la. The verse is intended as an affirmation of the power of God to resurrect.

16:41 - And those who emigrated for God?s cause to establish His religion after they had been wronged through harm those from among the people of Mecca ? these were the Prophet s and his Companions ? truly We shall lodge them in this world in a goodly lodging namely Medina and the reward of the Hereafter that is Paradise is surely greater grander did they but know that is the disbelievers ? or those who stayed behind and did not emigrate ? did they but know the honour that belongs to emigrants they would have followed them.

16:42 - They are those who endure the harm inflicted by the idolaters and endure the emigration in order to make manifest the religion and put their trust in their Lord so that He provides for them whence they do not reckon.

16:43 - And We did not send before you anything other than men to whom We revealed and sent not angels ?So ask the followers of the Remembrance those knowledgeable in the Torah and the Gospels; if you do not know? that then they know it and you are more likely to believe them than the believers are to believe Muhammad (s)

16:44 - We sent them with clear signs bi?l-bayyin?t is semantically connected to an omitted verb namely We sent them with clear arguments and the Books and We have revealed to you the Remembrance the Qur??n that you may make clear to mankind what has been revealed to them therein in the way of what is lawful and unlawful and that perhaps they might reflect upon this and take heed.

16:45 - Do they feel secure those who have schemed evil schemes against the Prophet s at the Council Assembly schemes such as detaining him killing him or banishing him as mentioned in s?rat al-Anf?! Q. 830 that God will not cause the earth to swallow them as God did with Q?r?n Q. 2881 or that the chastisement will not come upon them whence they are not aware of? that is in a way which would not occur to them. Indeed they were destroyed at Badr even though they had never anticipated it.

16:46 - Or that He will not seize them in their going to and fro during their travels for commerce whereupon they will not be able to escape? whereupon they will not be able to elude the chastisement.

16:47 - Or that He will not seize them amid growing fear? amid a gradual diminishing of their numbers little by little until all are destroyed ?al? takhawwufin is a circumstantial qualifier referring to the subject of the verb God or the object. Indeed then your Lord is Gentle Merciful insofar as He does not hasten for them their punishment.

16:48 - Or have they not observed the things which God has created which cast a shadow such as trees or a mountain how their shadows incline to the right and to the left sham??il is the plural of shim?l in other words towards both sides at the beginning of the day and at its end prostrating to God sujadan is a circumstantial qualifier that is to say subservient to Him with respect to what is required of them and how they the shadows are subject? humbled they the shadows are likened to rational beings in this description.



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16:49 - And to God prostrates whatever is in the heavens and whatever is on the earth of living creatures that is of every single thing that moves thereupon; in other words to Him it everything is subservient in terms of what is required of it ? most of what is given by way of example is non-rational since these are the more numerous ? and the angels also prostrate ? these are singled out for mention because of their merit ? and they are not arrogant they do not disdain to worship Him.

16:5 - And the cattle camels cows and sheep al-an??ma ?cattle? is in the accusative because of the implied verb governing it as explained by the following words khalaqah? lakum He created them for you you being included among the number of mankind. In them there is warmth that by which you keep warm in the way of clothes and garments taken from their hairs and wools as well as other uses such as their offspring milk and for you to ride and of them you eat the adverbial clause wa-minh? ?of them? precedes the verb for the purpose of establishing harmony with the end-rhyme of the Qur??nic verse;

16:50 - They that is the angels fear yakh?f?na is a circumstantial qualifier referring to the person governing the verb yastakbir?na ?they are not arrogant? their Lord from above them min fawqihim is a circumstantial qualifier referring to the suffixed pronoun -hum of fawqihim in other words they fear their Lord being High above them with the power to subjugate and they do what they are commanded to do.

16:51 - And God has said ?Do not choose two gods ithnayn is for emphasis. Truly there is only One God ? He has added this statement to affirm His Divinity and Oneness ? so be in awe of Me alone? fear Me to the exclusion of anyone else ? herein is a shift from the third person to the first.

16:52 - And to Him belongs whatever is in the heavens and the earth as possessions creatures and servants. And to Him belongs the religion the obedience that endures the one everlasting w?siban is a circumstantial qualifier referring to al-d?n ?the religion? and is operated by the sense of the adverbial clause. Will you then fear any other than God? when He is the True God other than Whom there is no god the interrogative is a statement of rejection and rebuke.

16:53 - Whatever grace you have it is from God none but He brings it m? ?whatever? is either a conditional or relative particle. Then when misfortune poverty or illness befalls you to Him you cry for help to Him you raise your voices with pleas for help and supplications and you do not call upon any other than Him.

16:54 - Then when He has rid you of the misfortune behold a group of you attribute partners to their Lord

16:55 - in order to deny that grace which We have given them. So enjoy that consent of yours to worship idols an imperative meant as a threat for soon you shall know the consequence of this.

16:56 - And they that is the idolaters assign to what they do not know that they cause harm and cannot benefit them ? namely the idols ? a portion of that which We have provided them with of crops and cattle saying that ?this is for God and this is for our partners?. By God you will indeed be questioned a questioning of rebuke; there is a shift herein from the third to the second person about what you used to fabricate against God such as claiming that He commanded you to do this.

16:57 - And they assign to God daughters by claiming that the angels are the daughters of God ? Be He glorified! ? a declaration that He is exalted above that which they claim ? while they will have what they desire namely sons the status of this sentence is either independent nominative or that of an accusative object of the verb yaj?al?na ?they assign?. The meaning is that to Him they assign daughters to whom they are averse when in any case He is exalted beyond having offspring while to themselves they assign sons of their own choosing so that the best is theirs exclusively ? like where God says Now ask them are daughters to be for your Lord while sons are to be for them? Q. 37149.

16:58 - And when one of them is given the tidings of a girl that will be born to him his face becomes darkened transformed like that of one suddenly struck by grief and he chokes inwardly filled with anguish so how is it that daughters are attributed to Him exalted be He?

16:59 - He hides disappearing from people that is from his people out of distress at the tidings given to him fearing mockery unsure what to do with it the newborn shall he retain it ? refrain from killing it ? in humiliation enduring shame and disgrace or trample into the dust by burying it alive. Verily wretched is what they judge evil is this judgement of theirs in which they ascribe to their Creator that His are the daughters who have such a lowly status in their eyes.

16:6 - and for you there is in them beauty adornment when you bring them home to rest when you return them to their resting places in the evening and when you drive them forth to pasture when you bring them out to the grazing pastures in the morning.

16:60 - For those who do not believe in the Hereafter namely for the disbelievers there is an evil description in other words theirs is the most evil attribute meaning the most vile which is their burying alive of newborn girls despite the fact that they are needed for the purposes of marriage; and the loftiest description belongs to God His is the attribute most sublime namely that there is no god except Him. And He is the Mighty in His kingdom the Wise in His creation.

16:61 - And if God were to take mankind to task for their wrongdoing wrongdoing through acts of disobedience He would not leave upon it that is upon the earth any living being any single living thing moving upon it; but He gives them respite until an appointed term; and when their term comes they will not defer from it by a single hour nor advance it.

16:62 - Still they assign to God what they dislike for themselves ? such as daughters partners in power and the mistreatment of messengers. And their tongues despite this relate tell the lie which is that theirs will be the best reward with God namely Paradise as He God states in their words elsewhere ?And in case I am returned to my Lord I will indeed have the best reward with Him? Q. 4150. But God exalted be He says Without any doubt ? verily ? theirs shall be the Fire and they shall be abandoned therein or it mufrat?n means that they shall be foremost in entering it a variant reading for mufrat?n has mufrit?n meaning that ?they transgress the bounds?.

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16:63 - By God We verily sent to communities before you messengers. But Satan adorned for them their deeds their evil deeds so that they considered them to be good deeds and therefore they denied the messengers. So he is their patron the guardian of their affairs today that is now in this world and for them there will be a painful chastisement in the Hereafter. It is also said that by al-yawm 'today' is meant the Day of Resurrection narrating the events as though they are taking place now. In other words they have no guardian other than him in other words Satan and as he is incapable of helping himself how could he possibly help them?

16:64 - And We have not revealed to you O Muhammad (s) the Book the Qur'an except for the purpose that you may make clear to them to mankind that wherein they differ in the matter of religion and as a guidance wa-hudan is a supplement to wa-li-tubayyina 'and that you may make clear' and as a mercy for a people who believe in it.

16:65 - And God sends down water from the heaven and therewith revives the earth with plants after its death after its drying up. Surely in that which is mentioned there is a sign indicating the truth of the Resurrection for a people who listen listening and then reflecting.

16:66 - And truly for you there is in the cattle a lesson an example to learn from. We give you to drink 'this introduces the explanation of the 'lesson' 'of that which is in their bellies the cattle's bellies from min indicates a new subject and is semantically connected to nusq'kum 'We give you to drink' between the refuse the intestinal waste and the blood pure milk uncontaminated by either the refuse or the blood neither in its taste odour or colour even though it the milk is situated between the two palatable to drinkers easily passing down their throats not causing any choking.

16:67 - And of the fruits of date-palms and vines comes forth a fruit from which you draw an intoxicant a wine that intoxicates 'it the wine is referred to by the verbal noun sakaran 'intoxicant' and this verse came before it was prohibited 'and goodly provision such as dates raisins vinegar and molasses. Surely in that which is mentioned there is a sign indicating His power exalted be He for a people who understand a people who reflect.

16:68 - And your Lord revealed to the bee a revealing effected through inspiration saying an 'that' is either explicative or relates to the verbal noun 'Choose among the hills habitations to which you can resort and among the trees also habitations and among the trellises which they raise that is the places which humans build for you 'for otherwise it the bee would not resort to these places.

16:69 - Then eat from every kind of fruit and follow enter the ways of your Lord follow His paths in seeking pastures ways made easily accessible? dhululan is the plural of dhal'l and is a circumstantial qualifier referring to al-subul 'the ways' in other words those paths disposed for you such that they pose no difficulty for you even if it should be rough terrain and such that you would not lose your way when returning therefrom even if it be far away; it dhululan is also said to be a circumstantial qualifier referring to the person of the pronominal suffix of fa'sluk? 'you follow' meaning in this case follow those paths in compliance with what is required of you. There comes forth from their bellies a drink namely honey of diverse hues wherein is a cure for mankind from all ailments; it is also said that it means that it is a cure only for some ailments as indicated by the indefinite noun shif'un 'a cure'; or that it is a cure for all ailments when supplemented with some other remedy; or without these other remedies but with the resolve niyya to get better. The Prophet s used to prescribe it for anyone suffering from stomach pains as reported by the two Shaykhs Bukh'r? and Muslim. Surely in that there is a sign for a people who reflect upon God's handiwork exalted be He.

16:7 - And they bear your burdens your baggage to a land which you could not reach without being on camel-back save with great trouble to yourselves save by straining them. Indeed your Lord is Gentle Merciful to you in having created these for you.

16:70 - And God has created you when you were nothing then He takes you in death when your terms of life are concluded; and there are some among you who are relegated to the most abject stage of life that is the most diminished because of old-age and senility so that he knows nothing after having possessed some knowledge. 'Ikrima said 'Whoever recites the Qur'an will not come to such a predicament'. God is Knowing of how to manage the affairs of His creation Powerful in doing what He will.

16:71 - And God has favoured some of you above others in respect of provision thus some of you are poor some are rich some owners others are owned. Now those who have been more favoured namely the masters would not hand over their provision to those slaves whom their right hands possess that is they would not assign that wealth and other things which We have given them as something to be shared equally between them and their slaves so that they that is the slaves and their masters become equal partners in respect thereof. The meaning is they do not have partners from among their slaves in respect of their wealth so how can they make certain of God's servants partners of His? Is it then the grace of God that they deny? that they reject when they ascribe partners to Him?

16:72 - And God made for you mates from your own selves thus He created Eve from Adam's rib and created all mankind from the seminal fluids of men and women and made for you from your mates children and grandchildren and He provided you with the good things of all kinds of fruits seeds and animals. Is it then in falsehood in the idol that they believe and in the grace of God that they disbelieve? when they associate others with God?

16:73 - And they worship besides God that is other than Him what has no power to give them any sort of provision from the heavens such as water and the earth such as plants shay'an 'anything' is a substitute for rizqan 'provision' nor do they have the capacity nor are they able to do anything 'and these are the idols.

16:74 - So do not strike any similitude for God do not ascribe to God likenesses and then associate them with Him in power. Truly God knows that there is nothing like Him and you do not know this.

16:75 - God strikes a similitude mathalan this is substituted by the following 'abdan maml'kan a slave who is a chattel maml'kan an adjective to distinguish him this type of slave from a free man who is the servant of God alone having no power over anything since he has no mastery and one on whom man is an indefinite noun adjectivally qualified in other words a free man We have bestowed a fair provision from Us such that he spends thereof secretly and openly that is disposing

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of it as he wishes the first similitude is for the idols while the second is His exalted be He. Are they equal? the powerless slaves and the dispensing free men? No. Praise belongs to God alone. But most of them that is the people of Mecca do not know the chastisement they will come to and so they associate others with God.

16:76 - And God strikes a similitude mathalan this is substituted by the following rajulayn two men one of whom is dumb from birth having no power over anything as he cannot understand nor be understood and who is a liability burdensome to his master ? the legal guardian of his affairs ? wherever he directs him he does not bring therefrom any good he does not succeed and this is the similitude of the disbeliever. Is he that is the dumb one mentioned equal to one who enjoins justice that is to one who is able to speak of benefit to people since he enjoins it justice and encourages others to it and follows a path a way that is straight? ? this being the second man the believer ? No he is not equal to him. It is also said that this last similitude is a similitude of God while the similitude of the dumb one is of the idols so that the preceding verse contains the similitude of the disbeliever and the believer.

16:77 - And to God belongs the Unseen of the heavens and the earth in other words the knowledge of what is hidden in them. And the matter of the Hour is but as the twinkling of an eye or it is even nearer since it takes place as a result of the words ?Be? and it is kun fa-yak?n. Truly God has power over all things.

16:78 - And God brought you forth from the bellies of your mothers while you did not know anything the statement I? ta?lam?na shay?an ?while you did not know anything? is a circumstantial qualifier and He gave you hearing and sight and hearts that perhaps you might give thanks to Him for this gift and become believers.

16:79 - Have they not observed the birds how they are made subservient disposed to be able to fly in the air of heaven? that is in the air between the heaven and the earth. Nothing holds them when they draw in their wings or open them lest they fall except God by His power. Indeed in that there are signs for a people who believe the signs which are that they have been created in a way that enables them to fly as well as the creation of the air in such a way that it allows for flight and the holding of them up in the air so that they do not fall.

16:8 - And He created horses and mules and asses that you may ride them and for adornment wa-z?natan is an object denoting reason; the use of both of these reasons ?to ride? and ?for adornment? as illustrations of God?s graces does not preclude that they may have been created for other purposes such as for consumption in the case of horses ? which is established as lawful by a had?th in both Sah?hs of Bukh?r? and Muslim; and He creates what you do not know of marvelous and strange things.

16:80 - And it is God Who has made for you your homes as a place of rest a place that you can inhabit and He has made for you out of the skins of the cattle homes such as tents and pavilions which you find light to carry on the day of your migration your travel and on the day of your halting; and of their wool that is the sheep?s and their fur that is the camels? and their hair that is the goats? He has made for you furniture chattels such as rugs and blankets and wares for you to use for a while until they perish.

16:81 - And it is God Who has made for you from what He created of houses trees and clouds shade zil?l is the plural of zill to protect you from the heat of the sun; and He has made for you in the mountains places of refuge akn?n is the plural of kinn which is a places where one can seek shelter istakanna such as a cave or a tunnel; and He has made for you garments shirts that protect you from the heat that is and also from the cold and garments that protect you from your mutual violence your warring in other words to protect you from stabbed or struck during these instances garments such as coats of mail and armour plates. So in the same way that He has created these things He perfects His favour ? in this world ? to you by creating that of which you have need so that you O people of Mecca might submit that you might affirm His Oneness.

16:82 - But if they turn away if they reject Islam your duty O Muhammad (s) is only to convey the Message plainly ? this was revealed before the command to fight the disbelievers.

16:83 - They recognise God?s grace that is they affirm that it comes from Him and then deny it by associating others with Him and most of them are ungrateful.

16:84 - And mention the day We shall raise up from every community a witness and this will be it that community?s prophet to bear witness for it and against it and this day is the Day of Resurrection; then the disbelievers will not be given permission to make excuses nor will they be asked to make amends that is nor will they be asked to repent and return to that which pleases God.

16:85 - And when those who did wrong those who disbelieved behold the chastisement the Fire it shall not be lightened for them the chastisement nor will they be granted any respite any deferment from it when they see it.

16:86 - And when the idolaters behold their associates of devils and others they will say ?Our Lord these are our associates whom we used to invoke whom we used to worship besides You?. But they will fling to them the saying that is they will say to them ?You are indeed liars!? when you say that you used to worship us ? as is stated by them in another verse ?It was not us that they worshipped? Q. 2863; and also in the verse They will deny their worship of them Q. 1982.

16:87 - And they will offer submission to God on that day that is they will have surrendered to His judgement and that which they used to invent in the way of claiming that their gods intercede for them will fail forsake them.

16:88 - Those who disbelieve and bar people from the way of God from His religion them We shall add chastisement to their chastisement that chastisement which they have merited for their disbelief ? Ibn Mas??d said ?Their chastisement will consist of scorpions whose fangs are as long as the tallest palm trees? ? because of the corruption they used to cause by their barring people from belief.

16:89 - And mention the day We shall raise up from every community a witness against them from among themselves and this will be their that community?s prophet and We shall bring you O Muhammad (s) as a witness against these namely your people. And We have revealed to you the Book the Qur??n as a

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clarification of all things that people might need concerning the Law and as a guidance from error and a mercy and good tidings of Paradise to those who submit those who affirm the Oneness of God.

16:9 - And God's is the direction of the way that is to point out the straight path and some of them that is the paths are deviant swerving away from straightness. And had He willed to guide you He would have guided you to seek the way all so that you would be rightly guided of your own choice.

16:90 - Indeed God enjoins justice ? that is affirmation of His Oneness or actually being fair and virtue performance of the religious obligations or that you should worship God as if you were able to see Him as reported in the hadith; and giving to kinsfolk ? He has singled it kinship out for mention by way of highlighting its importance ? and He forbids lewdness fornication and abomination with regard to the stipulations of the Law abomination such as disbelief and acts of disobedience and aggression wrongdoing against people ? He also singles this out for mention by way of showing its importance; just as He began with the mention of ?lewdness? in this way He admonishes you through commands and prohibitions so that you might remember that you might be admonished tadhakkar?na ?you might remember? the original t?? of tatadhakkar?na has been assimilated with the dh?l. In the Mustadrak of al-H?kim al-Nays?b?r? it is reported from Ibn Mas??d that he said ?This verse is the most comprehensive verse in the Qur??n in terms of what is good and what is evil?.

16:91 - And fulfil God's covenant effected by way of pledges of allegiance and oaths and in other ways when you made a covenant and do not break your oaths after pledging them and having made God surety over you that you will fulfill the covenant for you have sworn the oath by Him the sentence wa-qad ja?altumu?LI?ha ?alaykum kaf?lan ?and having made God surety over you? is a circumstantial qualifier. Truly God knows what you do ? this is a threat for them.

16:92 - And do not be like her who undoes spoils her yarn that which she has spun after having made it strong having set and spun it breaking it up into fibres ank?than is a circumstantial qualifier ank?th is the plural of nikth and means that which is undone yunkathu ? this was an imbecile Meccan woman who used to spin all day and then undo it ? by making tattakhidh?na is a circumstantial qualifier referring to the person of the verb tak?n? ?do not be like? in other words what is meant is ?do not be like her by making? your oaths a means of deceit dakhal is what enters yadkhulu into something but does not belong to it in other words as a means of causing mischief or as trickery between you by breaking these oaths so that one group may become more numerous than another group. They used to enter into an alliance with a given group but if they encountered another more numerous and more powerful group they would renege on their alliance with the former and forge a new alliance with these latter. God only tries tests you thereby in other words by that which He enjoins in the way of fulfilling the covenant so that He may observe the obedient and the disobedient among you or when it is the case that one group is more numerous than another that He may observe whether you fulfil your obligation to them or not; and certainly He will make clear to you on the Day of Resurrection that wherein you used to differ during the life of this world with regard to covenants and otherwise by punishing he who reneged and rewarding he who was faithful to his covenant.

16:93 - For if God had willed He could have made you one community people of a single religion but He leads astray whom He will and guides whom He will and you will surely be questioned on the Day of Resurrection a questioning of rebuke about what you used to do so that you might be required for it.

16:94 - And do not make your oaths a means of deceit between you ? He repeats this here for emphasis ? lest a foot should slip that is lest your feet should slip off the path of Islam after being steady having been set upon it and lest you should taste evil that is chastisement forasmuch as you barred people from the way of God in other words for your refraining to fulfil covenants or barring others from doing this since your custom once established will be followed by others and there be a tremendous chastisement for you in the Hereafter.

16:95 - And do not sell God's covenant for a small price of this world so that you break it in return for this small price. For truly what is with God of reward is better for you than all that is in this world ? if you should know this then do not break it.

16:96 - That which is with you of the things of this world will come to an end will perish but that which is with God remains it is everlasting. And He shall surely pay read la-yajziyanna or la-najziyanna ?We shall surely pay? those who were patient in fulfilling their covenants their reward according to the best of what they used to do ?the best? here means ?the good?.

16:97 - Whoever acts righteously whether male or female and is a believer him verily We shall revive with a goodly life. This is said to be life in Paradise; or it is life on earth when it is one of contentedness or one of wholesome hal?l provision. And We shall surely pay them their reward according to the best of what they used to do.

16:98 - And when you recite the Qur??n that is when you intend to recite it seek refuge in God from Satan the outcast in other words say a??dhu bi?LI?hi min al-shayt?n al-raj?m ?I seek refuge in God from the accursed Satan?.

16:99 - Indeed he has no power sway over those who believe and put their trust in their Lord.

## Surah 17

17:1 - Glory be to Him ? an affirmation of God's transcendence ? Who carried His servant Muhammad (s) by night laylan is in the accusative as an adverbial qualification; isr?? means ?to travel by night?; what is instructive about this mention of laylan ?by night? is that through its being indefinite there is an indication of the brevity of its duration from the Sacred Mosque that is Mecca to the Farthest Mosque the Holy House of Jerusalem so called because of its distance from the former; the environs of which We have blessed with fruits and rivers that We might show him some of Our signs the marvels of Our power. Indeed He is the

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Hearing the Seeing that is to say the Knower of the Prophet's sayings and deeds. Thus He God was gracious to him by way of carrying him on the night journey which comprised his encountering the other prophets his ascension to heaven and the sight of the marvels of the Divine Realm and His communion exalted be He with him. For he the Prophet said 'I was brought al-Buraq a white animal larger than a donkey but smaller than a mule; it was able to place its hoof back towards its extremity and so I mounted it. It set off carrying me until I reached the Holy House of Jerusalem. There I fastened the animal to the ring where the prophets fasten their animals. I then went in and prayed two units inside it. As I came out Gabriel came to me with a jug of wine and a jug of milk and so I chose the milk. Gabriel said to me 'You have made the right choice by choosing the primordial nature fitra'. He the Prophet continued the narration 'We then ascended to the heaven of this world whereat Gabriel asked to be let in. Someone asked 'Who are you?'. He replied 'Gabriel'. 'And who is with you?' 'Muhammad (s)' he said. 'Has he been sent for?' 'Yes he has been sent for'. Then it was opened for us and lo! Adam stood before me; he greeted me and prayed for well-being for me. We then ascended to the second heaven and Gabriel asked to be let in. Someone asked 'Who are you?'. He replied 'Gabriel'. 'And who is with you?' 'Muhammad (s)' he said.

17:10 - And it this Qur'an informs that those who do not believe in the Hereafter We have prepared for them a painful chastisement namely the Fire.

17:100 - Say to them 'If you possessed the treasures of my Lord's mercy those treasures of provision and rain you would surely withhold them you would stint for fear of spending fearing that they would be depleted if one spent from them and that you would then become impoverished; and man is ever niggardly'.

17:101 - And verily We gave Moses nine manifest signs clear signs namely those of the hand the staff the flood the locusts the lice the frogs the blood and the obliteration of their possessions cf. Q. 1088 the years of dearth and scarcity of fruits cf. Q. 7130. Ask O Muhammad (s) the Children of Israel about this a rhetorical question meant as an affirmation for the idolaters of your sincerity; or it means that We said to him Muhammad (s) 'Ask?'; a variant reading has the past tense fa-s'ala and he asked? when he came to them Pharaoh said to him 'O Moses I truly think that you are bewitched? duped your mind deceived.

17:102 - He Moses said 'Indeed you know that none revealed these signs except the Lord of the heavens and the earth as proofs lessons; however you are being stubborn a variant reading for 'alimta 'you know? has 'alimtu 'I know?; and I truly think that you O Pharaoh are doomed? that you will be destroyed ? or it mathb'ran means that Pharaoh has been turned away from all deeds that are good.

17:103 - And he Pharaoh desired to scare them to expel Moses and his people from the land the land of Egypt; so We drowned him and those with him all together.

17:104 - And after him We said to the Children of Israel 'Dwell in the land; but when the promise of the Hereafter namely the Hour comes to pass We shall bring you gathered in mixed company? all together you and them.

17:105 - With the truth have We revealed it that is the Qur'an and with the truth it comprises has it been revealed in the way it has unaffected by any alterations; and We have not sent you O Muhammad (s) except as a bearer of good tidings of Paradise for those who believe and as a warner of the Fire for those who disbelieve.

17:106 - And it is a Qur'an qur'an is in the accusative because of the verb governing it which is the following that We have divided that We have revealed in portions over 20 or 23 years that you may recite it to mankind at intervals gradually and with deliberateness so that they are able to comprehend it and We have revealed it by successive revelation one part after another according to what is best for mankind.

17:107 - Say to the disbelievers of Mecca 'Believe in it or do not believe as a threat to them; indeed those who were given knowledge before it before its revelation namely the believers from among the People of the Scripture when it is recited to them fall down in prostration on their faces

17:108 - and say 'Glory be to our Lord exalting Him above the claim that His promise of sending a prophet had not been fulfilled. Indeed in softened Our Lord's promise of its the Qur'an's revelation and the sending of the Prophet s is bound to be fulfilled?.

17:109 - And they fall down on their faces weeping yabk'na is a supplement to yakhirr'na 'they fall down? also containing an adjectival qualification of those falling down; and it the Qur'an increases them in humility? in humbleness before God.

17:11 - And man prays for ill against himself and his family when he is frustrated as avidly as he prays for good. And mankind is ever hasty to pray against himself without contemplating the consequence thereof.

17:110 - The Prophet s would often say 'O God O Compassionate One'. So they said 'He Muhammad (s) forbids us to worship more than one god and yet he calls upon another god together with Him God'. The following was then revealed Say to them 'Invoke God or invoke the Compassionate One that is to say invoke Him by either of these Names or call upon Him by saying 'O God! O Compassionate One! whichever ayyan is conditional; m' is extra in other words whichever of these two Names you invoke is beautiful ? this predicate 'beautiful' is indicated by the following statement to Him to the One called by these two Names belong the Most Beautiful Names? these two Names being from among them; and they the other Names are the following as mentioned in had'th God there is no god except Him the Compassionate the Merciful the King the Holy the Peace the Securer the Controller the Mighty the Compeller the Sublime the Creator the Maker out of nothing the Fashioner the ever Forgiving the Almighty the Bestower the Provider the Deliverer the Knower the Seizer the Extender the Lowerer the Raiser the Glorifier the Abaser the Hearer the Seer the Arbiter the Just the Subtle the Aware the Forbearing the Tremendous the Forgiver the Thankful the High the Great the Preserver the Conserver the Reckoner the Majestic the Generous the Watcher the Responsive the Embracing the Wise the Loving the Glorious the Resurrector the Witnessing the Truth the Guardian the Strong the Firm the Patron the Praiseworthy the Numberer the Initiator the Restorer the Life-giver the Death-maker

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the Living the Eternal Sustainer the Originator the Magnificent the One the Single the Everlasting Refuge the Powerful the Omnipotent the Advancer the Deferrer the First the Last the Outward the Inward the Ruler Exalted the Benign the Relenting the Avenger the Pardoning the Gentle Master of the Kingdom One of Majesty and Munificence the Equitable the Gatherer the Independent the Availing the Restrainer the Harming the Benefactor the Light the Guiding the Innovator the Enduring the Inheritor the Reasonable the Patient as reported by al-Tirmidh?. God exalted be He says And do not be loud in your prayer when you recite the Qurʾān therein lest the idolaters hear you and curse you as well as the Qurʾān and the One Who has revealed it; nor be silent do not murmur therein so that your companions might be able to hear it and benefit therefrom; but seek between that loudness and silence a middle way.

17:111 - And say ?Praise be to God Who has neither taken a son nor has He any partner in sovereignty in divineness nor has He taken any ally to assist Him out of because of any weakness? that is to say He would never become weak and thus need an assistant. And magnify Him with magnifications worthy of Him extol Him with a perfect extolling above that He should have taken a son or a partner and above any weakness and above all that does not befit Him. The arrangement whereby ?praise? is invoked together with this statement is meant to indicate that He is the One worthy of all praise because of the perfection of His Essence and the fact that He alones possesses those attributes of His. Imam Ahmad b. Hanbal relates in his Musnad by way of a report from Muʿadh al-Juʿan? who heard it from the Messenger of God s who used to say ?The ?glory? verse in the Qurʾān is Praise be to God Who has neither taken a son nor has He any partner in sovereignty ? to the end of the above-mentioned sʾra 17111? and God exalted be He knows best. The author of this commentary says ?This last commentary constitutes the end of my complement to the commentary on the Noble Qurʾān composed by the inquisitive scholar the shaykh Imam Jalʾ al-Dʾn al-Mahall? al-Shʾfiʾ may God be pleased with him. I have expended every effort in it and reflected throughout it exhaustively especially in those precious things that I have deemed God willing to be profitable. I composed it this commentary in the same length of time appointed for the one spoken to by God sc. Moses and I have made it a means to attaining the Gardens of Bliss. It this commentary actually draws on the work which it complements relying and depending on it for an understanding of those allegorical verses. May God have mercy on one who examines it with impartiality chances upon an error and informs me of it. As I have said ?I praise God my Lord for He guided me in what I have expressed despite my incapacity and weakness; for who other than God is there to avert me from error and who is there to accept from me even a single letter?.

17:12 - And We made the night and the day two signs both indicators of Our power. Then We effaced the sign of the night extinguishing its light with darkness so that you might repose therein the annexation ?yata?layli ?the sign of the night? is explicative and made the sign of the day sight-giving in other words one in which it is possible to see because of the light; that you may seek therein bounty from your Lord by earning your livelihood and that you may know by both day and night the number of years and the reckoning of the times of the day and everything that might be needed We have detailed very distinctly We have explained clearly.

17:13 - And We have attached every person?s omen ? his deeds ? for him to carry upon his neck ? this site is singled out for mention because fastening something to it is much more severe; Mujʾhid b. Jabr al-Makk? said ?There is not a child born but it has a leaf around its neck in which it is decreed that the child will be either fortunate or damned? ? and We shall bring forth for him on the Day of Resurrection a book in which his deeds are recorded and which he will find wide open yalqʾhu manshʾran both are adjectival qualifications of kitʾban ?a book?.

17:14 - And it will be said to him ?Read your book! This day your soul suffices as your own reckoner?.

17:15 - Whoever is guided is guided only to the good of his own soul because the reward of his guidance will be for him; and whoever goes astray goes astray only to its his soul?s detriment because the sin thereof will be held against it. No burdened no sinful soul shall bear the burden of another soul. And We never chastise anyone until We have sent a messenger to make clear to him that which is his obligation.

17:16 - And when We desire to destroy a town We command its affluent ones those inhabitants of its who enjoy the graces of God meaning its leaders We command them to obedience by the tongue of Our messengers; but they fall into immorality therein rebelling against Our command and so the Word is justified concerning it that it should be chastised and We destroy it utterly We annihilate it by annihilating its inhabitants and leaving it in ruins.

17:17 - How many ? in other words many ? generations communities We have destroyed since Noah! And your Lord suffices as One Informed and Beholder of the sins of His servants Knower of the hidden and manifest aspects of these sins bi-rabbika ?your Lord? is semantically connected to bi-dhunʾb ?of the sins?.

17:18 - Whoever desires through his deeds the hasty world that is the life of this world We hasten for him therein whatever We will for whom We please such a hastening li-man nurʾd ?for whom We please? is a substitute for lahu ?for him? with the repetition of the genitive particle li-. Then We appoint for him in the Hereafter Hell to which he will be exposed to which he will be admitted condemned blameful and rejected banished from God?s mercy.

17:19 - And whoever desires the Hereafter and strives for it with the necessary effort that is he performs the deeds worthy of it being a believer wa-huwa muʾminun is a circumstantial qualifier ? for such their effort will find favour with God that is their effort will be accepted and rewarded.

17:2 - God exalted be He says And We gave Moses the Scripture the Torah and made it a guidance for the Children of Israel saying that they should not choose beside Me any guardian to whom they delegate their affairs a variant reading for yattakhidhʾ ?they should not choose? is tattakhidhʾ ?you should not choose? thus turning away from the third person address in which case the particle an ?that? is extra and the ?saying? is implicit.

17:20 - Each of the two parties We supply We give to these and to those hʾʾʾʾʾ wa-hʾʾʾʾʾ is a substitute for kullan ?each? from min is semantically connected to numiddu ?We supply? from your Lord?s bounty in this world. And your Lord?s bounty therein is not confined it is not forbidden to anyone.

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17:21 - See how We have given preference to some of them over others in provision and renown. And truly the Hereafter is greater grander in degrees and greater in preferment to this world and so one ought to devote one's attention to it the Hereafter to the exclusion of the other.

17:22 - Do not set up another god besides God or you will sit blameworthy forsaken with no one to assist you.

17:23 - And your Lord has decreed He has commanded that you worship none save Him and that you show kindness to parents by being dutiful to them. If they should reach old age with you one of them *ahaduhum*? is the subject of the verb or both a variant reading for *yablughanna* has *yablughun*? both should reach? in which case *ahaduhum*? would be substituting for the dual indicator *alif* of *yablughun* then do not say to them *ʔFieʔ* read *uffan* or *uffin* *uffa* or *uffi* a verbal noun meaning *tabban ʔperish!ʔ* or *qubhan ʔevil!ʔ* nor repulse them but speak to them gracious words fair and gentle words.

17:24 - And lower to them the wing of humility show them your submissive side out of mercy that is on account of your affection for them and say *ʔMy Lord have mercy on them just as they had mercy on me when they reared me when I was littleʔ*.

17:25 - Your Lord knows best what is in your hearts in the way of what may be concealed of dutifulness or disobedience to parents. If you are righteous obedient to God then truly to those who are penitent those who return to obedience of Him He is Forgiving of any slip that might have issued on their part regarding their duty to the parents so long as they do not conceal within themselves any disrespect towards them.

17:26 - And give the kinsman his due of dutifulness and kindness and the needy and the traveller as well; and do not squander by expending for any purpose other than in obedience to God.

17:27 - Indeed squanderers are brothers of devils that is they follow their way and the Devil was ever ungrateful to his Lord extremely rejective of His graces likewise his brother the squanderer.

17:28 - But if you have to overlook them that is the kinsmen and the others mentioned and do not give to them seeking mercy from your Lord a mercy which you expect in the future that is you do not give to them because of a request for provision which you are waiting to come to you from your Lord before you give to them then speak to them gentle words pleasant and reasonable words promising them that you will give to them when the provision from God arrives.

17:29 - And do not keep your hand chained to your neck in other words do not withhold it completely from expending nor open it in order to expend completely or you will sit blameworthy? this refers to the first case? and denuded cut off having nothing? this refers to the latter case.

17:3 - descendants of those whom We carried with Noah in the Ark. Indeed he was a grateful servant giving thanks to Us frequently and offering praise in whichever state he found himself.

17:30 - Truly your Lord expands provision He makes it abundant for whomever He will and He straitens He restricts it for whomever He will. Indeed He is ever Aware and Seer of His servants Knower of what they hide and what they manifest giving them provision in accordance with their welfare.

17:31 - And do not slay your children by burying them alive fearing penury poverty. We shall provide for them and for you. Slaying them is truly a great sin.

17:32 - And do not come anywhere near fornication? this form of expressing it is more effective than saying *ʔDo not commit itʔ*. It is indeed an indecency an abomination and it is an evil way.

17:33 - And do not slay the soul whose life God has made inviolable except with due cause. Whoever is slain wrongfully We have certainly given his heir the one inheriting from him a warrant a sanction to retaliate against the slayer; but let him not commit excess let him not overstep the bounds in slaying by slaying other than the killer of the one slain or by other than that instrument with which he the slain was killed; for he is supported by the Law.

17:34 - And do not come anywhere near an orphan's property except in the fairest manner until he comes of age. And fulfil the covenant should you make a covenant with God or with people in general. Indeed the covenant will be enquired into.

17:35 - And give full measure complete it when you measure and weigh with a right balance with an even balance that is better and fairer in return.

17:36 - And do not pursue that of which you have no knowledge. Indeed the hearing and the sight and the heart? of each of these it will be asked of that person what he did with them.

17:37 - And do not walk in the earth exultantly that is exultant with pride and conceit. Indeed you will not rend the earth you will not pierce it and reach its depths with your pride nor attain the mountains in height the meaning is that you shall never attain such ends so how can you be so arrogant?

17:38 - All of that which has been mentioned? the evil of it is hateful in the sight of your Lord.

17:39 - This is part of the wisdom the admonition which your Lord has revealed to you O Muhammad (s). And do not set up with God any other god or you will be cast into Hell blameworthy abandoned banished from God's mercy.

17:4 - And We decreed We revealed to the Children of Israel in the Scripture the Torah *ʔYou shall indeed work corruption in the land the land of Syria through acts of disobedience twice and you shall indeed become great tyrantsʔ* you shall perpetrate grave injustice.

17:40 - Has your Lord then preferred you has He distinguished you exclusively O Meccans with sons and chosen for Himself females from among the angels? as daughters for Himself in the way that you are wont to claim. Truly by saying this you are speaking a monstrous word!

17:41 - And verily We have dispensed We have elucidated in this Qurʔn similitudes promises of reward and threats of retribution so that they may remember that

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they may be admonished but it that elucidation only increases them in aversion to the Truth.

17:42 - Say to them ?If there were with Him that is with God other gods as they say they would in that case have sought against the Lord of the Throne that is against God some path some way in order to fight Him off.

17:43 - Glory be to Him ? an affirmation of His transcendence ? and exalted be He above what they say in the way of His having associates greatly!

17:44 - The seven heavens and the earth and all that is therein proclaim His praise they affirm His transcendence. And there is not a thing among things created but proclaims enwrapped in His praise in other words everything says subh?na?Li?h wa-bi-hamdihi ?Glory and praise be to God?; but you do not understand their glorification because it is not proclaimed in your language. Lo! He is Forbearing Forgiving for He does not hasten to bring about your punishment.

17:45 - And when you recite the Qur??n We place between you and those who do not believe in the Hereafter a hidden barrier that is one that hides you from them so that they cannot see you ? this was revealed regarding those who wanted to assassinate him s the Prophet.

17:46 - And We place upon their hearts veils covers lest they should understand it lest they should understand the Qur??n in other words and so in this way they do not understand it and in their ears a deafness a heaviness thus they cannot hear it. And when you mention your Lord alone in the Qur??n they turn their backs in aversion to it.

17:47 - We know best what they listen to the reason for which they listen to it in order to mock it when they listen to you to your recital and when they are in secret counsel holding secret talks among themselves in other words when they talk when idh substitutes for the preceding idh ?when? the evildoers say in their secret conversation ?You are only following a man bewitched one duped his mind overcome?.

17:48 - God exalted be He says Look how they strike similitudes for you such as your being bewitched a soothsayer or a poet and they go astray thereby from the path of guidance and cannot find a way a path to it!

17:49 - And they say in denial of the Resurrection ?What when we are bones and fragments shall we really be raised up in a new creation??

17:5 - So when the time for the first of the two prophecies the first of the two occasions for corruption came We roused against you servants of Ours of great might men who are strong in war and assault who ransacked who came and went seeking you out through your habitations in the very midst of your homes in order to slay you and take others among you captive and it was a promise fulfilled. Their first act of corruption was their slaying of the prophet Zachariah. So Goliath and his army were roused against them and they slew them and took their children captive and destroyed the Holy House of Jerusalem.

17:50 - Say to them ?Be stones or iron

17:51 - or some creation yet greater in your breasts something yet far less able to accept life aside from bones and fragments a spirit will undoubtedly be made to exist in you to bring you back to life. They will then say ?Who shall bring us back?? to life. Say ?He Who originated you created you the first time when you had not been anything in existence because the One Who is able to initiate creation is also able to repeat it indeed this repetition is easier than the initiation. Then they will shake their heads at you stupefied and they will say mockingly ?When will it be?? that is the Resurrection. Say ?Maybe it is near!?

17:52 - The day He calls you the day He calls out to you from your graves by the tongue of the archangel Isr?f?l you will respond you will answer His call from your graves with His praise by His command ? it is also said to mean that you will respond ?and praise be to Him? ? and you will think that you have remained in this world only a little because of the terror of what you will see on that day.

17:53 - And tell My servants the believers to speak to disbelievers that word which is finer. For Satan indeed incites ill feeling he makes trouble between them and Satan is indeed man?s manifest enemy his enmity is evident. The ?finer word? is to say this

17:54 - Your Lord knows you best. If He will He will have mercy on you by way of granting you repentance and faith or if He will for you to be chastised He will chastise you by having you die in disbelief. And We did not send you to be a guardian over them and so compel them to embrace faith ? this was revealed before the command to fight them.

17:55 - And your Lord knows best all who are in the heavens and the earth thus endowing them each one with what He will according to the measure of their states. And verily We have preferred some of the prophets above others endowing each of them with a particular merit Moses with being spoken to; Abraham with Friendship; and Muhammad (s) with the Night Journey; and We gave David the Psalms.

17:56 - Say to them ?Call on those whom you assumed to be gods besides Him such as the angels Jesus and Ezra ?Uzayr; yet they have no power to rid you of misfortune nor to transfer it to persons other than you.

17:57 - Those whom they call gods they themselves seek a means to their Lord they seek nearness by way of obedience which of them ayyuhum substitutes for the third person indicator w?w of the verb yabtagh?na ?they seek? in other words even he seeks it this nearness the one who is nearer to Him so how much more is it sought in the case of others?; and they hope for His mercy and fear His chastisement just like others so how can you call them gods? Truly your Lord?s chastisement is a thing to beware of.

17:58 - There is not a town ? its inhabitants are the ones meant ? but We shall destroy it before the Day of Resurrection through death or chastise it with terrible chastisement by killing its inhabitants or otherwise. That has been inscribed in the Book the Preserved Tablet al-lawh al-mahf?z.

17:59 - Nothing prevented Us from sending the signs requested by the people of Mecca except that the ancients denied them when We sent such signs and so We



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destroyed them if We were to send them to these people of Mecca they would deny them and would thus deserve destruction. However We have judged that they be given respite so that the mission of Muhammad (s) be completed. And We gave Thamūd the she-camel as a sign that was apparent one that was clear and evident but they wronged they disbelieved it and were therefore destroyed. And We do not send signs miracles except for deterrence to servants so that they might believe.

17:6 - Then We gave you back the turn the rule of the state and victory to prevail over them one hundred years later by having Goliath slain and We aided you with children and wealth and made you greater in number in clan.

17:60 - And remember when We said to you 'Truly your Lord encompasses mankind' in knowledge and power over them such that they are within His grasp so deliver the Message to them and do not fear anyone because God will protect you from them. And We did not appoint the vision that We showed you before your very eyes during the Night Journey except as a test for people for the people of Mecca 'since they denied it and some of them even apostatised when he the Prophet informed them of it' and likewise the tree cursed in the Qurʾān namely the tree called Zaqqūm Q.3762ff that issues from the very root of the Blazing Fire of Hell; We made it a test for them because they said 'Fire consumes trees so how can it cause it the Zaqqūm tree to issue forth?'. And We seek to deter them with it but it Our deterrence only increases them in gross insolence.

17:61 - And mention when We said to the angels 'Prostrate yourselves before Adam' a prostration of salutation by inclining oneself and so they all prostrated themselves except Iblīs he said 'Shall I prostrate myself before one whom You have created from clay?' tʾnan is in the accusative because the operator of the oblique min 'of' has been omitted in other words it would normally be min tʾnin.

17:62 - Said he 'Do You see' in other words inform me this one whom You have honoured whom You have preferred above me? by commanding that prostration should be made before him when 'I am better than him. You created me from fire while him You created from clay' Q. 712. If la-in the lʾm is for oaths You defer me to the Day of Resurrection I shall verily eradicate his seed by leading them astray all save a few? of them of those whom You have given divine protection.

17:63 - Said He exalted be He to him Iblīs 'Begone deferred to the time of the First Blast of the Trumpet. Whoever of them follows you' indeed Hell shall be your requital both yours and theirs a requital that is indeed ample sufficient and complete.

17:64 - And tempt dupe whomever of them you can with your voice by your calling them with songs and pipes and with every invitation to acts of disobedience; and rally incite against them your cavalry and your infantry namely those who ride and walk in acts of disobedience and share with them in wealth that is illicit such as usury and extortion and children from acts of adultery and make promises to them? to the effect that there will not be any resurrection or requital. And Satan promises them thereby nothing but delusion falsehood.

17:65 - 'Truly as for My servants the believers you shall have no warrant? no sway or ability. And Your Lord suffices as a guardian as a protector for them against you.

17:66 - Your Lord is He Who drives for you the ships upon the sea that you may seek of His bounty exalted be He through engaging in commerce. Truly He is ever Merciful towards you by disposing these ships for you.

17:67 - And when distress difficulty befalls you at sea such as fear of drowning those whom you are wont to invoke are no longer present those whom you are wont to worship of gods are no longer present and so you do not call on them 'except Him exalted be He for on Him alone you do call because you are suffering a distress which only He can remove. But when He delivers you from drowning and brings you to land you are rejective of God's Oneness for man is ever ungrateful ever denying God's graces.

17:68 - Do you feel secure that He will not cause a side of the earth in other words the land to swallow you up as He did with Korah Qʾrʾn or unleash upon you a squall of pebbles? that is hurl a shower of stones upon you as He did with the people of Lot. Then you will not find for yourselves any guardian any protector from Him.

17:69 - Or do you feel secure that He will not return you to it that is to the sea a second time and unleash upon you a shattering gale that is a violent wind that shatters everything in its path to destroy your ship and drown you for your ungratefulness? And then you will not find for yourselves any redresser of this against Us any helper or advocate to demand restitution from Us for what We will have done to you.

17:7 - And We said 'If you are virtuous through acts of obedience you are being virtuous to your own souls since the reward thereof is for them your souls; and if you do evil by way of working corruption it is for them? your evildoing. So when the time the occasion for the other prophecy comes We will raise them forth that they might ravage you make you grieve through their slaying and taking captive of you a grief that will be manifest on your faces and that they might enter the Temple the Holy House of Jerusalem and destroy it just as they entered it and destroyed it the first time and that they might destroy lay waste all that they conquered all that they gained ascendancy over utterly with an utter wasting. They indeed wrought corruption a second time when they slew the prophet John. Thus Nebuchadnezzar was roused against them and so he slew thousands of them and took their children captive and destroyed the Holy House of Jerusalem.

17:70 - And verily We have honoured We have preferred the Children of Adam above other creation by giving them knowledge speech and their being a creation of even proportions amongst other things including their means of purification after death and carried them over land on animal-back and sea in ships and provided them with good things and We have preferred them above many of those whom We created such as livestock and wild animals with a marked preferment the min of mimman 'of those whom' has the sense of m? 'of what? or something close to it and includes the angels the purpose being to give

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preference to the angelic genus; there is no requirement to give explicit preference to the individuals of this category of being since they angels are superior to mankind excepting the prophets.

17:71 - Mention the day when We shall summon all men with their leader their prophet and it will be said ?O community of so-and-so?; or it bi-im?mihim means ?with the record of their deeds? in which case it will be said ?O one of good deeds O one of evil deeds!? this is on the Day of Resurrection. And whoever from among them is given his book in his right hand these being the fortunate those possessors of understanding in this world ? those will read their book and they will not be wronged they will not be diminished of their deeds so much as a single date-thread.

17:72 - And whoever has been in this that is in this world blind to the truth will be blind in the Hereafter to the path of salvation and the reciting of the Qur??n and even further astray from the right way more removed from the road that leads to it.

17:73 - The following was revealed regarding the tribe of Thaq?f for they had asked him the Prophet s to declare their valley inviolable and implored him to grant them this request And indeed wa-in the particle in is softened they were about to they nearly did beguile you away from that which We revealed to you so that you might invent against Us something other than that; and then had you done that they would have taken you as a friend.

17:74 - And if We had not made you stand firm upon the Truth by way of divine protection ?isma certainly you might have you nearly inclined to them a little because of the extent of their deception and their persistence. This statement is explicit about the fact that the Prophet s neither inclined nor came close to doing so.

17:75 - Then had you inclined We would have surely made you taste a double chastisement in life and a double chastisement upon death in other words twice the chastisement that any other person would receive in this world and the Hereafter. Then you would not have found for yourself any helper against Us anyone to shield you from it.

17:76 - When the Jews said to him ?If you are a prophet then make your way to Syria for it is the land of prophets? the following was revealed And indeed wa-in the particle in is softened they were about to provoke you out of the land the land of Medina to expel you from it but then had they expelled you they would not have remained after you in it except a little while after which they would have been destroyed.

17:77 - That is the way in the case of those whom We have sent from among Our messengers before you that is to say that is Our way of dealing with them their enemies destroying those who expel them Our messengers. And as regards Our established way you will not find any change any alternative manner.

17:78 - Establish prayer from the sun?s decline that is from after midday until the dark of night until its darkness has fallen in other words perform prayers at noon in the afternoon at sunset and at night and the recital of the Qur??n at dawn the morning prayer. Verily the dawn recital is ever witnessed it is witnessed by the angels of the night and the angels of the day.

17:79 - And for a part of the night keep vigil perform prayer therewith with the Qur??n as a supererogatory devotion for you as an extra obligation for you to the exclusion of your community or it means as extra merit for you on top of the other obligatory prayers. It may be that your Lord will raise you to establish you in the Hereafter in a praiseworthy station one for which the first and last of mankind will praise you ? and this is the station of intercession which will take place during the passing of the Final Judgement.

17:8 - And We said in the Scripture It may be that your Lord will have mercy upon you after the second time if you were to repent; but if you revert to working corruption We too will revert to punishment. And assuredly they did revert by denying the Prophet s and so he was given power over them through the slaying of the Ban? Qurayza the expulsion of the Ban? Nad?r and the exacting of the jizya-tax from them; and We have made Hell a dungeon for the disbelievers a place of detention and a prison for them.

17:80 - And say ?My Lord make me enter Medina with a veritable entrance an entrance that is satisfying one in which I do not see what I dislike and bring me out of Mecca with a veritable departure a departure such that my heart will not care to turn back to look at it yearningly. And grant me from Yourself a favourable authority? grant me strength with which You render me victorious over Your enemies.

17:81 - And say upon your entry into Mecca ?The Truth Islam has come and falsehood has vanished away disbelief has come to nothing. Truly falsehood is ever bound to vanish? ever bound to fade away and disappear. Indeed the Prophet s entered it Mecca and there were 360 idols which had been placed around the Sacred House sc. the Ka?ba. He the Prophet then set about thrusting at them with a stick he was carrying saying those words until they had all been toppled as reported by the two Shaykhs Bukh?r? and Muslim.

17:82 - And We reveal of min here is explicative the Qur??n that which is a cure from error and a mercy for believers thereby; though it only increases the evildoers the disbelievers in loss because of their disbelief in it.

17:83 - And when We are gracious to man the disbelieving man he is disregardful of giving thanks and turns aside turning his face away in arrogance; but when an ill such as poverty or hardship befalls him he is in despair despondent of God?s mercy.

17:84 - Say ?Everyone including us and you acts according to his own character his own manner of conduct and your Lord knows best who is better guided as to the way? as to the path he follows and He will reward him accordingly.

17:85 - And they will question you that is the Jews concerning the Spirit from which the body receives life. Say to them ?The Spirit is of the command of my Lord

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that is it belongs to His knowledge about which you know not. And of knowledge you have not been given except a little? relative to His knowledge exalted be He.

17:86 - And if la-in the l?m is for oaths We willed We could take away what We have revealed to you in other words take away the Qur??n by erasing it from the hearts of men and from the written copies. Then you would not find in respect thereof any guardian for yourself against Us;

17:87 - it is only ? but We have let it remain ? as a mercy from your Lord. Truly His favour to you is ever great tremendous for He has revealed to you and granted you the praiseworthy station as well as other kinds of merit.

17:88 - Say ?Verily should mankind and jinn come together to produce the like of this Qur??n the like thereof in terms of clarity and rhetorical excellence they could not produce the like thereof even if they backed one another? even if one was an assistant of the other. This verse was revealed as a refutation of their statement ?If we wish we can speak the like of this? Q. 831.

17:89 - And verily We have dispensed explained for people in this Qur??n every kind of similitude min kulli mathalin this is an adjectival qualification of an omitted clause in other words ?We have dispensed a similitude from every kind of similitude? that they might be admonished; but most people that is the people of Mecca insist on disbelieving on denying the truth.

17:9 - Truly this Qur??n guides to that to that way which is straightest most upright and correct and gives tidings to the believers who perform righteous deeds that there is a great reward for them.

17:90 - And they say wa-q?l? is a supplement to ab? ill? ?insist on? ?We will not believe you until you make gush forth for us from the ground a spring from which water issues forth;

17:91 - or until you come to have a garden an orchard of date-palms and vines and cause streams to gush forth therein in the midst of these abundantly;

17:92 - or until you cause the heaven to fall upon us as you assert in pieces or bring God and the angels right in front of us face to face with us before our very eyes so that we might see them;

17:93 - or until you come to have a house adorned with gold or ascend into the heaven upon a ladder and even then we will not believe your ascension if you were to ascend into it until you bring down for us therefrom a book in which is confirmed your truthfulness that we may read?. Say to them ?Glory be to my Lord ? this is a statement of amazement ? Am I anything but a human a messenger from God?? in other words I am like all other messengers for they never brought any signs except by God?s leave.

17:94 - And nothing prevented mankind from believing when guidance came to them but that they said that is except their saying in denial ?Has God sent a human as a messenger from Him?? instead of sending an angel.

17:95 - Say to them ?Had there been in the earth instead of humans angels walking and living secure We would have sent down to them from the heaven an angel as Messenger? for when a messenger is sent to a people he is always of their kind so that they are able to speak to him and understand from him his message.

17:96 - Say ?God suffices as a witness between me and you of my sincerity. Truly He is Aware Seer of His servants? Knower of what they hide and what they manifest.

17:97 - And he whom God guides is rightly guided and he whom He sends astray ? you will not find for them any guardians to guide them besides Him. And We shall assemble them on the Day of Resurrection walking on their faces blind dumb and deaf; their abode shall be Hell ? whenever it abates whenever its flames subside We shall intensify for them the blaze the flame and its burning.

17:98 - That is their requital because they disbelieved Our signs and said in denial of the Resurrection ?What when we are bones and fragments shall we really be raised in a new creation??

17:99 - Have they not seen realised that God He Who created the heavens and the earth with all their immensity has the power to create the like of them? that is the like of these human beings especially given their smallness? He has appointed for them a term until the time for their death and resurrection whereof is no doubt; yet the wrongdoers insist on disbelief on denial of such a term.

## Surah 18

18:1 - Praise ? which is the attribution to a person of that which is beautiful ? is established as something that belongs to God alone exalted be He. Now is the intention here to point this out for the purpose of believing in it or to praise God thereby or both? All are possibilities the most profitable of which is to understand the third as being the intention behind this statement; Who has revealed to His servant Muhammad (s) the Book the Qur??n and has not allowed for it that is He has not allowed that there be in it any crookedness any variance or contradiction the last sentence wa-lam yaj?al lahu ?iwajan is a circumstantial qualifier referring to al-kit?b ?the Book?;

18:10 - Mention when the youths took refuge in the Cave fitya ?youths? is the plural of fat? and denotes a mature young man fearing for their faith from their disbelieving people they said ?Our Lord! Give us mercy from Yourself and remedy for us our affair through rectitude? through Your guidance.

18:100 - And on that day We shall present We shall bring close Hell to the disbelievers plain to view

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18:101 - those disbelievers whose eyes alladh?na k?nat a?yunuhum substitutes for al-k?fir?na ?the disbelievers? were masked from My remembrance namely the Qur??n such that they were blind unable to be guided thereby and who could not bear to hear that is to say they were unable to listen to what the Prophet used to recite to them out of spite for him and so they did not believe therein.

18:102 - Do the disbelievers reckon that they can take My servants namely My angels as well as Jesus and Ezra as patrons as lords beside Me? awliy??a ?as patrons? constitutes the second direct object of the verb yattakhidh? ?that they can take?; the second direct object of the verb hasiba ?reckon? has been omitted. The meaning is do they suppose that the mentioned ?taking as patrons? will not incur My wrath and that I will not punish them for this? No! Truly We have prepared Hell for the disbelievers these the ones mentioned above and others as a place of hospitality in other words it has been prepared for them just as a house is prepared for a guest.

18:103 - Say ?Shall We inform you who will be the greatest losers in regard to their works? al-akhsar?na a?m?lan a specification that happens to correspond to that which is specifically meant; and these losers are described in His words as being

18:104 - Those whose effort goes astray in the life of this world those whose deeds are invalid while they reckon they think that they are doing good work good deeds for which they will be rewarded.

18:105 - Those are they who disbelieve in the signs of their Lord in the proofs of His Oneness proofs such as the Qur??n and otherwise and the encounter with Him? that is and who disbelieve in resurrection reckoning reward and punishment. So their works have failed they are invalid and on the Day of Resurrection We shall not assign any weight to them in other words We shall not accord them any value.

18:106 - That namely the matter which I God have mentioned concerning the failure of their deeds and so on dh?lika ?that? constitutes the subject is their requital ? Hell ? because they disbelieved and took My signs and My messengers in mockery that is to say taking both of them as something to be derided.

18:107 - Truly those who believe and perform righteous deeds ? theirs will be according to God?s prescience the gardens of Firdaws which are at the centre of Paradise and at its highest part the annexation thereto of firdaws to jann?t ?gardens? is explicative as a place of hospitality as an abode;

18:108 - wherein they will abide with no desire demand to be removed from them to be transferred to some other gardens.

18:109 - Say ?If the sea in other words if its waters were ink mid?d is what one writes with for the Words of my Lord Words that testify to His laws and His marvels such that these Words are written with it the sea would be spent in recording them before the Words of my Lord were spent read as tanfada or yanfada even though We brought the like of it namely the like of the sea as replenishment? in order to add it to the other sea it would also be spent while they God?s Words would not be exhausted madadan ?as replenishment? in the accusative because it is a specification.

18:11 - So We smote their ears that is We made them sleep in the Cave for several years for a fixed number of years.

18:110 - Say ?I am only a human being a son of Adam like you; it has been revealed to me that your God is only One God annam? the anna assimilated with the m? retains its function of referring to the verbal noun in other words the Oneness of the Divine is what is being revealed to me. So whoever hopes to encounter his Lord through the Resurrection and the Requital let him do righteous work and not associate with the worship of his Lord that is to say let him not commit idolatry in performing it by feigning faith before anyone?.

18:12 - Then We aroused them We awakened them that We might know a knowledge of direct vision which of the two parties the two groups in disagreement over the length of their stay in the cave was better in calculating ahs? is of the pattern of a?al meaning ?more precise? what they had tarried li-m? labith? is semantically connected to the following in terms of the length of time amadan in the accusative denotes purpose.

18:13 - We relate recite to you their story with truth that is truthfully. They were indeed youths who believed in their Lord and We increased them in guidance.

18:14 - And We strengthened their hearts to enable them to speak the truth when they stood up before their king who had commanded them to prostrate to idols and said ?Our Lord is the Lord of the heavens and the earth. We will not call on any god besides Him that is other than Him for then we shall certainly have uttered an outrage in other words we shall have spoken a statement that contains shatat meaning one of extreme disbelief were we hypothetically to call on any god other than God.

18:15 - These h???l?? is the subject of the sentence our people qawmun? is an explicative supplement to the subject have taken gods besides Him. Why if what they claim is true do they not bring some clear warrant some manifest argument regarding them? regarding worship of these idols. And who does greater wrong ? in other words no one does greater wrong ? than he who invents a lie against God? by ascribing partners to Him exalted be He. Some among the youths said to the others

18:16 - And when you withdraw from them and from that which they worship except God then take refuge in the Cave. Your Lord will reveal for you something of His mercy and prepare for you in your affair some comfort? read mirfaan or marfiqan that is to say something for you to find comfort in in the way of lunch or supper.

18:17 - And you might have seen the sun when it rose inclining read taz?waru or taz?waru away from their Cave towards the right side of it and when it set go past them on the left avoid them and pass over them so that it does not fall on them at all while they were in a cavern therein in an ample space inside the Cave where the coolness and the gentle breeze of the winds reached them. That which is mentioned was one of God?s signs one of the proofs of His power. Whomever

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God guides he indeed is rightly guided and whomever He leads astray you will not find for him a guiding friend.

18:18 - And you would have supposed them ? had you seen them ? awake that is conscious because their eyes were open ayq?z ?awake? is the plural of yaqiz though they were asleep ruq?d is the plural of r?qid. And We caused them to turn over to the right and to the left lest the earth consume their flesh and their dog lay stretching its forelegs his paws on the threshold at the opening of the cave whenever they turned over it would turn over just like them both during sleep and consciousness. If you had observed them you would have turned away from them in flight and you would have been filled read la-mulli?ta or la-muli?ta with awe because of them read ru?ban or ru?uban ?awe? it was through this awe that God protected them from anyone entering upon them.

18:19 - And so just as We did with them that which We have mentioned it was that We aroused them We awakened them that they might question one another concerning their state and the length of their stay in the cave. One of them said ?How long have you tarried?? They said ?We have tarried a day or part of a day? he said this because they had entered the cave at sunrise and were awakened at sunset and so they thought that it was the time of sunset on the day of their entry. Then they said unsure about this fact ?Your Lord knows best how long you have tarried. Now send one of you with this silver coin of yours read bi-warqikum or bi-wariqikum to the city ? which is said to be the one now called Tarsus Taras?s ? and let him see which is the purest food that is which of the foods of the city is the purest and let him bring you a supply thereof. Let him be careful and not make anyone aware of you.

18:2 - a Book upright qayyiman is a second circumstantial qualifier for added emphasis to warn of to make by this Book the disbelievers fear severe chastisement from Him from God and to bring to the believers who perform righteous deeds the good tidings that theirs will be a fair reward

18:20 - For indeed if they should come to know of you they will either stone you kill you by stoning or make you return to their creed and then if you do return to their creed you will never prosper?.

18:21 - And so just as We aroused them it was that We disclosed them to their people and the believers that they that is their people might know that God?s promise of resurrection is true by virtue of the fact that One Who has the power to make them sleep for such a long period of time or sustain them in that state without nourishment also has the power to resurrect the dead; and that as for the Hour there is no doubt no uncertainty concerning it. Behold idh adverbially qualifies a?tharn? ?We disclosed? they were disputing that is the believers and the disbelievers among themselves their affair the affair of the youths with regard to building something around them as a monument; so they the disbelievers said ?Build over them that is around them a building to cover them up; their Lord knows them best.? Those who prevailed regarding their affair the affair of the youths namely the believers ?We will verily set up over them around them a place of worship? for prayers to be performed therein. And this indeed took place at the entrance of the cave.

18:22 - They will say that is some of those disputing the number of the youths of the cave at the time of the Prophet s in other words some of these will say that they the youths were ?Three; their dog the fourth of them?; and they some others among them will say ?Five; their dog the sixth of them? ? both of these sayings were those of the Christians of Najr?n ? guessing at random in other words out of supposition not having been present with them at the time and this statement ?guessing at random? refers back to both sayings and is in the accusative because it is an object denoting reason in other words they said this for the reason that they were merely supposing it. And they that is the believers will say ?Seven; and their dog the eighth of them? the sentence is part of the subject clause the predicate of which is the adjectival qualification of sab?a ?seven? namely th?minuhum ?the eighth of them? with the additional w?w wa-th?minuhum which is said to be for emphasis or an indication that the adjective is semantically attached to that which it is qualifying. The qualification of the first two sayings as being ?random? but not the third is proof that the latter is the satisfactory and correct number. Say ?My Lord knows best their number and none knows them except a few? Ibn ?Abb?s said ?I am one of these ?few? described? and he mentioned that they were seven. So do not contend concerning them except with an outward manner of contention except with that which has been revealed to you and do not question concerning them do not ask for opinions from any of them from the People of the Scripture the Jews. The people of Mecca asked him the Prophet about the story of the People of the Cave and so he said to them ?I will tell you about it tomorrow? but without adding the words ?If God will? insh??a? Li?hu and so the following was revealed

18:23 - And never say regarding something that is for the purpose of doing something ?I will indeed do that tomorrow? in other words I will do something at some future point in time

18:24 - without adding ?If God will? in other words unless firmly adhering to the will of God exalted be He by saying ?If God will? insh??a? Li?h. And remember your Lord that is remember His will making things conditional on it if you forget to make things conditional on it mentioning it after forgetting it is the equal in validity to mentioning it at the time of the statement ? as al-Hasan al-Basr? and others have said ? as long as the person is still in the same place in which he made the statement. And say ?May be my Lord will guide me to something closer in time than this closer than the story of the People of the Cave as an indication of the truth of my prophethood by way of guidance and God indeed did so.

18:25 - And they tarried in the Cave three hundred read with tanw?n thal?thami?atin years sin?n is an explicative supplement to thal?thami?atin ?three hundred? these three hundred years in the case of the People of the Cave were solar years; but for the number of lunar ones the Arabs add nine years thereto and this is mentioned in His saying and add nine that is nine years; in other words three hundred solar years while three hundred and nine lunar ones.

18:26 - Say ?God is more knowledgeable of how long they tarried more knowledgeable than those contending over this issue ? and this fact has already been mentioned above verse 19. To Him belongs the Unseen of the heavens and the earth that is to Him belongs the knowledge thereof. How well He sees! namely God ? this form is for expressing amazement at something. How well He hears! likewise for expressing amazement. These two expressions are being used metaphorically. What is meant is that nothing can escape God?s sight or hearing. They the inhabitants of the heavens and the earth have no guardian someone to

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assist them besides Him and He makes none to share in His rule? for He is Independent without need of a partner.

18:27 - And recite that which has been revealed to you of the Book of your Lord. There is none who can change His words. And you will not find besides Him any refuge.

18:28 - And restrain yourself detain yourself along with those who call upon their Lord at morning and evening desiring through their worship His Countenance exalted be He and not any of the transient things of this world ? and these are the poor; and do not let your eyes overlook turn away from them ? these the eyes are being used to refer to the person addressed ? desiring the glitter of the life of this world. And do not obey him whose heart We have made oblivious to Our remembrance that is to the Qur??n ? this was ?Uyayna b. Hisn and his companions ? and who follows his own whim by attributing partners to God and whose conduct is mere prodigality excess.

18:29 - And say to him and to his companions that this Qur??n is ?The truth that comes from your Lord; so whoever will let him believe and whoever will let him disbelieve? ? this is meant as a threat to them. Indeed We have prepared for the wrongdoers that is the disbelievers a Fire and they will be surrounded by its pavilion by that which encloses the Fire itself. If they cry out for help they will be succoured with water like molten copper like thick burning oil which scalds faces because of the intensity of its heat if it is brought near them. What an evil drink that is and how ill is the Fire as a resting-place! murtafaqan is a specification derived from the agent of the verb in other words vile is the person choosing to rest thereon; and this is in contrast to what He will say next about Paradise How fair a resting-place below verse 31. For indeed what resting-place can there be in the Fire?

18:3 - wherein they will abide forever and this reward is Paradise;

18:30 - Truly those who believe and perform righteous deeds ? indeed We do not leave the reward of those of good deeds to go to waste this last sentence is the predicate of the previous inna?lladh?na ?truly those who? and in it an overt identification of the recipients of the reward has replaced the would-be pronominalisation in other words it is ?their reward? which shall not be left to go to waste and We will reward them with what it the reward of good-doers comprises.

18:31 - Those for them there shall be Gardens of Eden as a place of residence underneath which rivers flow; therein they shall be adorned with bracelets of gold min as?wir it is said that min here is either extra or partitive; it as?wir is the plural of aswira ? similar in pattern to ahmira for him?r ? which is the plural of siw?r and they shall wear green garments of fine silk sundus and heavy silk brocade istabraq is that silk which is coarse God says in the verse of s?rat al-Rahm?n Q. 55:4 lined with heavy silk brocade; reclining therein on couches ar??ik is the plural of ar?ka which is a bed inside a curtained canopy and is also a tent adorned with garments and curtains for a bride. How excellent a reward a requital is Paradise and how fair a resting-place!

18:32 - And strike coin for them for the disbelievers together with the believers a similitude two men rajulayn is a substitute for mathalan ?a similitude? and constitutes together with what follows an explanation of the similitude to one of whom the disbeliever We had assigned two gardens orchards of vines and We had surrounded them with date-palms and had set between them a field of crops from which he acquired his food supplies.

18:33 - Each of the two gardens kilt? ?each of the two? is a singular noun that indicates a dual number; and the entire clause is the subject yielded ?tat is the predicate thereof its produce its fruit without stinting diminishing anything thereof. And We caused a stream to gush forth therein to run through them.

18:34 - And he had together with his two gardens fruit read thamar thumur or thumr all of which constitute the plural of thamra sing. ?a fruit? similar in pattern to shajara pl. shajar khashaba pl. khushb or badana pl. budn and he said to his companion the believer as he conversed with him boasting before him ?I have more wealth than you and am stronger in respect of men? in respect of clansmen.

18:35 - And he entered his garden taking with him his companion accompanying him all around it showing him its fruits ? God does not say here his ?two gardens? because what is meant is the beautiful part of the garden rawda; or because to mention just one suffices ? having wronged himself through his disbelief. He said ?I do not think that all this will ever perish become non-existent.

18:36 - Moreover I do not think that the Hour will ever come; and even if I am indeed returned to my Lord in the Hereafter according to your claim I shall surely find better than this as a resort? as a place of return.

18:37 - His companion said to him as he conversed with him responding to him ?Do you disbelieve in Him Who created you of dust ? as Adam was created of it ? then of a drop of fluid of semen then fashioned you made you upright and gave you the form of a man?

18:38 - But lo l?kinn? is actually made up of l?kin an? ?but I ? ? where the hamza vowel has either been transferred onto the n?n of l?kin or omitted altogether with the n?n assimilated with the like of it He is huwa this is the pronoun of the subject matter to be stated and is clarified by the sentence that follows it the meaning in other words is ?But it is that I say that He is? God my Lord and I do not ascribe any partner to my Lord.

18:39 - And if only when you entered your garden you had said upon admiring it ?This is ?What God has willed. There is no power except in God?. In a had?th it is stated that ?Whoever is given something good in the way of family or wealth and upon receiving it says ?What God wills comes to pass; there is no power except in God? m? sh??a?Li?h l? quwwata ill? bi?Li?h he will never experience any ill therefrom?. If you see me an? is a pronoun separating two direct objects as less than you in wealth and children

18:4 - and to warn those from among the disbelievers who say ?God has taken a son?.

## Tafsir al-Jalalayn (English)

18:40 - maybe my Lord will give me something better than your garden this is the response to the conditional clause beginning with lawl? and if only? and unleash upon it bolts husb?n is the plural of husb?na that is to say thunderbolts from the heaven so that it becomes a bare plain a piece of smooth ground upon which no foot can stand firm;

18:41 - or maybe its water will sink deep down ghawran functions in meaning like gh??iran and it constitutes a supplement to yursila ?He will unleash? but not a supplement to tusbiha ?it becomes? because the sinking of water deep into the earth does not necessarily result from thunderbolts so that you have no means of acquiring it? no possible way of reaching it.

18:42 - And his fruit was beset through the curbing measures mentioned above it was beset together with his garden by destruction and were thus ruined and so he began to wring his hands out of regret and anguish because of what he had spent on it on the cultivation of his garden as it lay fallen having collapsed on its trellises those supporting the vines so that first these collapsed and then the vine-grapes collapsed after them saying ?O y? is for exclamation I wish I had not ascribed any partner to my Lord!?

18:43 - But there was no read takun or yakun party no persons to help him besides God at the moment of its destruction nor could he help himself at the moment of its destruction all by himself.

18:44 - There that is on the Day of Resurrection all protection wal?ya; if read wil?ya then it means ?sovereignty? belongs to God the True if read as al-haqqu then it is as an adjective qualifying wal?ya or wil?ya or if read as al-haqqi then it is an attribute of God?s Majesty. He is better at rewarding than the rewarding of any person other than Him if such a person were in a position to reward; and best in consequence read ?uqban or ?uqban He is best in terms of the consequence for believers both thaw?ban ?rewarding? and ?uqban ?consequence? are in the accusative for the purpose of specification.

18:45 - And strike draw for them your people the similitude of the life of this world mathala?l-hay?ti?l-duny? constitutes the first direct object as water ka-m??in the second direct object which We send down out from the heaven and the vegetation of the earth mingles with it the vegetation multiplies by the sending down of the water; or it is that the water mixes with the vegetation such that it is nourished and flourishes; and it then becomes the vegetation becomes chaff dried up its various parts broken up in fragments scattered strewn and dispersed by the winds which then blow it away. The import is the life of this world is likened to flourishing vegetation which then becomes dry is broken up and scattered by the winds a variant reading for riy?h ?winds? has r?h. And God is Omnipotent Powerful over all things.

18:46 - Wealth and children are an adornment of the life of this world adornment with which one arrays oneself therein. But the enduring things the righteous deeds ? and these are ?Glory be to God? subh?na?LI?h ?Praise be to God? al-h?mdu li?LI?h ?There is no god but God l? il?ha ill??LI?h ?God is Great? All?hu akbar; some add the following ?There is no power or strength except in God? l? hawla wa-l? quwwata ill? bi?LI?h ? these are better with your Lord for reward and better in respect of hope in other words they are better in terms of what a person hopes for and desires from God exalted be He.

18:47 - And mention the day when the mountains shall be set in motion ? they shall be removed from the face of the earth and become ?as scattered dust? Q. 566 a variant reading for tusayyaru?l-jib?lu has nusayyiru?l-jib?la ?We shall set the mountains in motion? and you will see the earth exposed manifest in full view with no mountain or anything else on top of it. And We shall gather them believers and disbelievers such that We will not leave out anyone of them.

18:48 - And they shall be presented before your Lord in ranks saffan is a circumstantial qualifier in other words ranged so that every community is in a row on its own and it shall be said to them ?Verily you have come to Us just as We created you the first time that is to say individually barefoot naked and uncircumcised; and it shall be said to the deniers of the Resurrection rather you claimed that a of allan is an softened in place of the hardened one in other words it is to be understood as annahu We would not appoint for you a tryst? for resurrection.

18:49 - And the Book shall be set in place the Book of every man ? in his right hand if he is from among the believers and in his left hand if he is from among the disbelievers. And you will see the guilty the disbelievers apprehensive fearful of what is in it and they will say when they observe the evil deeds recorded in it ?O y? is for exclamation woe to us! O this is our destruction! this form waylatan? is a verbal noun but in this form it cannot be conjugated as a verb What is it with this Book that it leaves out neither small nor great from among our sins but instead it has counted it? enumerated it and fixed it in the record ? they are stupefied by it in this respect. And they shall find all that they did present fixed in writing in their individual Book. And your Lord does not wrong anyone He does not punish him if he is without guilt nor does He diminish anything of the reward of a believer.

18:5 - They do not have in this in this saying any knowledge nor did their fathers before them who also used to say this. Dreadful grave is the word that comes out of their mouths kalimatan ?word? is for specification and it explains the unidentified feminine person of the verb kaburat ?dreadful?; and that which is the object of censure has been omitted and that is their above-mentioned saying that God has taken a son. They speak nothing thereby but an utterance of lies.

18:50 - And when idh is dependent because it is governed by an implicit udhkur ?mention when? We said to the angels ?Prostrate before Adam? a prostration involving a bow not placing one?s forehead down to the ground as a greeting to him; and so they prostrated all except Ibl?s. He was one of the jinn ? some say that these creatures are a species of angels in which case the exceptive clause ill? Ibl?s ?except Ibl?s? is a continuous one; but it is also said to be discontinuous since Ibl?s is considered the progenitor of all the jinn having offspring who are mentioned alongside him further below; angels on the other hand do not have offspring; and he transgressed against his Lord?s command that is to say he rebelled against obedience to Him by refraining from performing the prostration. Will you then take him and his offspring ? this address is to Adam and his progeny the final pronominal suffix h?? in both words refers to Ibl?s for your patrons

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instead of Me obeying them when they are an enemy to you? in other words when they are your enemies wa-hum lakum ?aduwun is a circumstantial qualifier. How evil for the evildoers is that substitute! of Ibl's and his offspring in obeying them instead of obeying God.

18:51 - I did not make them a witness that is Ibl's and his offspring to the creation of the heavens and the earth nor to their own creation that is to say I did not make any of them present at the moment of the creation of the other. Nor do I take misleaders devils as My support as assistants in the process of creation so why do you obey them?

18:52 - And the day yawma is in the accusative because it is governed by the implicit udhkur ?mention? when He will say yaq?l or it may be read as naq?l ?We will say? ?Call those partners of Mine those graven images as you used to claim? let them intercede for you in the way you used to claim; and then they will call them but they will not respond to their call they will not answer them and We shall set between them between the graven images and those who worship them a gulf of doom ? a valley from among the valleys of Hell in which they shall all be destroyed the term mawbiq derives from the verb wabaqa meaning halaka ?he was destroyed?.

18:53 - And the criminals will behold the Fire and realise that are certain that they are about to fall into it. And they will find no means of avoiding it of circumventing it.

18:54 - And verily We have dispensed We have explained for mankind in this Qur??n an example of every kind of similitude min kulli mathalin is an adjective qualifying an omitted clause in other words ?We have dispensed therein a similitude from every kind of similitude that they may be admonished. But man is most disputatious he is most contentious in matters of falsehood jadalun is a specification derived from al-ins?n ?man? the subject of k?na in other words the meaning is that the disputatiousness of man is what can be found in him most.

18:55 - And nothing prevented people that is the disbelievers of Mecca from believing an yu?min? is after al-n?sa ?people? constitutes the second direct object clause when the guidance the Qur??n came to them and from asking forgiveness of their Lord without that there should come upon them the precedent of the ancients sunnatul-awwal?n constitutes the subject of the verb that is to say Our precedent of dealing with them which is the destruction decreed for them or that the chastisement should come upon them before their very eyes in front of them and for them to see ? which was their being killed on the day of Badr a variant reading for qibalan has qubulan which in the accusative is the plural of qab?lin meaning ?of various kinds?.

18:56 - And We do not send messengers except as bearers of good tidings to believers and as warners as threateners to disbelievers. But those who disbelieve dispute with falsehood when they say that ?Has God sent a human as a messenger from Him?? Q. 1794 and the like of such statements that they may refute thereby that by way of their disputing they may invalidate the truth the Qur??n. And they have taken My signs namely the Qur??n and that whereof they have been warned in the way of the Fire derisively in mockery.

18:57 - And who does greater wrong than he who has been reminded of the signs of his Lord yet turns away from them and forgets what his hands have sent ahead? what he has committed in the way of disbelief and acts of disobedience. Indeed on their hearts We have cast veils coverings lest they should understand it that is lest they should comprehend the Qur??n in other words and so as a result they do not comprehend it; and in their ears a deafness a heaviness and so they do not hear it; and though you call them to guidance they will not be guided in that case that is given the casting of veils mentioned ever.

18:58 - And your Lord is the Forgiver Full of Mercy. Were He to take them to task in this world for what they have earned He would have hastened for them the chastisement therein; but they have a tryst which is the Day of Resurrection from which they will not find any escape any refuge.

18:59 - And those towns that is to say the inhabitants of those towns such as ?d and Tham?d as well as others We destroyed them when they did evil when they disbelieved and We appointed for their destruction a variant reading for mahlakihim has muhlakihim a tryst.

18:6 - Yet it may be that you will consume destroy yourself in their wake ? following your being with them that is after they have left you ? if they should not believe in this discourse in this Qur??n out of grief out of rage and anguish on your part because of your eagerness that they believe asafan ?out of grief? is in the accusative because it functions as an object denoting reason.

18:60 - And mention when Moses son of Amram ?Imr?n said to his lad Joshua son of Nun Y?sha? bin N?n who used to follow him around serve him and acquire knowledge from him ?I will not give up I will not stop journeying until I have reached the juncture of the two seas ? the point where the Byzantine sea and the Persian sea meet beyond the east ? though I march on for ages? for a very long time before reaching it if it be far.

18:61 - So when they reached a juncture between the two between the two seas they forgot their fish ? Joshua forgot his luggage leaving it behind at the moment of departure and Moses forgot to remind him ? and so it the fish made its way into the sea that is it formed it ? through God?s forming it ? by burrowing that is like through a burrow which is a passage that is long and enclosed; this was so because God exalted be He held back the flow of the water preventing it from engulfing the fish and it the water withdrew from around it the fish and remained thus like a cleft without closing and what was beneath it the cleft stood still.

18:62 - And when they had made the traverse of that location having journeyed until the morning of the following day he Moses said to his lad ?Bring us our breakfast ghad?? that meal which is consumed at the beginning of the day. We have certainly encountered on this journey of ours much fatigue? exhaustion which took its effect on them after the traverse.

18:63 - He said ?Do you see? ? in other words remember when we sheltered at the rock in that location indeed I forgot the fish ? and none but Satan made me forget al-shayt?n ?Satan? substitutes for the suffixed pronoun h?? of ans?n?-hu to mention it an adhkurahu an inclusive substitution in other words it should be



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understood as an answer? dhikrahu? he Satan made me forget the mentioning of it? and it the fish made its way into the sea in an amazing manner? ajaban constitutes the second direct object that is to say Moses and his lad were amazed by it because of what has already been explained concerning it.

18:64 - Said he Moses? That namely our losing the fish is what we have been seeking! what we have been after for it is a sign for us of the presence of the one whom we seek. So they turned back retracing their footsteps until they reached the rock.

18:65 - So there they found one of Our servants namely al-Khidr to whom We had given mercy from Us? according to one opinion this mercy was prophethood; according to another it was authority and this latter is the opinion of the majority of scholars? and We had taught him knowledge from Us? ilman is the second direct object in other words some knowledge of unseen things; al-Bukhārī reports the following hadith? Moses was delivering a sermon among the Children of Israel and was asked? Who is the most knowledgeable of people?? to which he Moses said? Myself?. God then reproached him for not having attributed his knowledge as coming from Him. God then revealed to him the following? Truly there is a servant of Mine at the juncture of the two seas; he is more knowledgeable than you?. Moses then asked? My Lord how do I reach him?? He God said? Take a fish with you and place it in a basket and the place where you lose the fish will be the place where he is.? He Moses took a fish and placed it in a basket and departed together with his lad Joshua son of Nun until they reached the rock. There they placed their heads back and fell asleep. The fish began to move about in the basket until it escaped from it and fell into the sea and it made its way into the sea in an amazing manner. God then held back the flow of the water preventing it from engulfing the fish forming a kind of arch over it. When he awoke his companion Joshua forgot to inform him of what had happened to the fish and so they journeyed on for the remainder of that day and night until on the morning of the second day Moses said to his lad? Bring us our breakfast? to where he says and it made its way into the sea in an amazing manner?. He Bukhārī said? For the fish the way into the sea was by? burrowing? saraban and for Moses and his lad it this way was? amazing? ajaban?? and so on to the end of Bukhārī's report.

18:66 - Moses said to him? May I follow you for the purpose that you teach me of what you have been taught in the way of probity?? namely something of right conduct through which I might be rightly-guided a variant reading for rashadan has rushdan? probity?; he asked him this because to increase one's knowledge is something which is always sought.

18:67 - Said he? Truly you will not be able to bear with me.

18:68 - And how can you bear with that whereof you have never been informed?? in the above-mentioned hadith of Bukhārī after this verse there is the following statement? O Moses I possess knowledge which God has taught me and which you do not have and equally you possess knowledge which God has taught you and which I do not have?. His saying khubran? informed? is a verbal noun meaning that which you have never encompassed in other words the truth of which you have never been informed of.

18:69 - He said? You will find me God willing patient and I will not disobey in other words and you will also find me non-disobedient towards you in any matter? with which you charge me. He Moses made this statement conditional upon the Will of God because he was not confident of himself in what he had committed himself to. Indeed this is the custom of prophets and saints namely that they do not put their trust in themselves for a single moment.

18:7 - Truly We have made all that is on the earth in the way of animals plants trees rivers and so on as an adornment for it that We may try them that We may test mankind observing thereby which of them is best in conduct therein that is to see which of them is the most abstemious of it.

18:70 - He said? If you follow me then do not question me! tas?aln? a variant reading has tas?alann? concerning anything that you might find objectionable in what I do according to your limited knowledge and be patient until I myself make mention of it to you? in other words until I mention it to you with an explication of the reason for it. Moses accepted his precondition bearing in mind the respect which a student should exercise in the presence of a teacher.

18:71 - So they set off making their way on foot along the coast of the sea until when they embarked on the ship which was carrying them he al-Khidr made a hole in it by destroying a plank or two on the starboard side with an axe after they had sailed into deep waters. Said he Moses to him? Did you make a hole in it to drown its people? li-tughriqa ahlah? for you to drown its people?; a variant reading has li-yaghraqa ahluh? so that its people might drown?. You have certainly done a dreadful thing? that is a grave and reprehensible thing? it is reported that the water did not actually penetrate it.

18:72 - He said? Did I not say that you would not be able to bear with me??

18:73 - He said? Do not take me to task on account of that which I forgot that is on account of the fact that I was not mindful of submitting to you in the matter and of refraining from showing disapproval of your actions and do not exhaust me do not charge me in this affair of mine with difficulty? with hardship during my companionship of you in other words treat me throughout it with forgiveness and indulgence.

18:74 - So they set off after leaving the ship making their way on foot until when they met a boy who had not yet reached puberty playing with other boys among whom his face was the fairest? and he al-Khidr slew him by slitting his throat with a knife while he lay down or by tearing his head off with his hand or by smashing his head against a wall all of which are different opinions the coordinating f? of fa-qatalahu? and he slew him? is used here because it indicates that the slaying took place after the encounter; the response to idh? when? is the following statement q?la? he Moses said to him? Have you slain an innocent soul that is a pure one that had not reached the age of legal responsibility a variant reading for z?kiya has zakiyya one slain not in retaliation for another soul? in other words one that has not slain any soul. Verily you have committed an dreadful thing? read nukran or nukuran that is to say an abomination.

18:75 - He said? Did I not say to you that you would never be able to bear with me?? Iaka? to you? has been added to that same statement which was made before

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because this time there could not be any excuse for Moses's impatience.

18:76 - And for this reason he said 'If I ask you about anything after this after this instance then do not keep me in your company do not allow me to follow you for truly you will have found from me read *ladunn*? or *ladun*? on my part sufficient enough excuse? for you to part company with me.

18:77 - So they set off until when they came to the folk of a certain town namely Antioch Ant?kya they asked its folk for food they asked them for food by way of hospitality but they refused to extend them any hospitality. They then found in it a wall one hundred cubits high about to collapse that is it was close to falling down because of its tilt; so he al-Khidr straightened it with his own hands. He Moses said to him 'Had you wished you could have taken a variant reading for *la-ttakhadhta* has *la-takhidhta* a wage for it? some sort of payment since they did not extend us any hospitality despite our need for food.

18:78 - Said he al-Khidr to him 'This is the parting that is the moment for parting between me and you *bayn*? *wa-baynika* here the preposition *bayna* has been annexed to a non-multiple noun but this is allowed grammatically because it is then repeated with its other noun together with the coordinating *w*?*w*. I will inform you before I part company with you the interpretation of that over which you were not able to maintain patience.

18:79 - As for the ship it belonged to poor people ten in number who earned a living on the sea with it leasing it to others as a way of gaining a living; and I wanted to make it defective for behind them whenever they returned ? or meaning before them now ? was a king a disbeliever seizing every ship that was usable by force *ghasban* is in the accusative as a verbal noun containing an explanation of the nature of such ?seizure?.

18:8 - And indeed We shall turn all that is therein into barren shreds that produce no plants.

18:80 - And as for the boy his parents were believers and We feared lest he should overwhelm them with insolence and disbelief ? for he is as described by the had?th of Muslim 'He was incorrigibly disposed to disbelief and had he lived longer this disposition of his would have oppressed them because of their love for him they would have followed him in such a path of disbelief?.

18:81 - So We desired that their Lord should give them in exchange read *yubaddilahum*? or *yubdilahum*? one better than him in purity that is in righteousness and God-fearing and closer than him to mercy read *ruhman* or *ruhuman* in other words it is to be understood as *rahmatan* ?by way of mercy? namely closer to dutifulness towards his parents. Thus God exalted be He gave them in exchange a girl who afterwards married a prophet and gave birth to a prophet through whom God guided an entire community.

18:82 - And as for the wall it belonged to two orphan boys who lived in the city and beneath it there was a treasure a buried trove of gold and silver belonging to them. Their father had been a righteous man and so because of his righteousness they were protected both in terms of their souls and their possessions and your Lord desired that they should come of age that is He desired for them the attainment of maturity and extract their treasure as a mercy from your Lord *rahmatan min rabbik* is a direct object denoting reason operated by the verb *ar?da* 'He desired?'. And I did not do it namely what has been mentioned of his making a hole in the ship the slaying of the boy and the repair of the wall of my own accord that is out of my own choosing; nay it was because of a command in the form of an inspiration from God. This is the interpretation of that over which you could not maintain patience? one may say *ist??a* or *istat??a* to mean 'he had the capacity for something?'; in this instance and the previous one both forms of the verb have been used. Moreover there is a variety of expression in the use of *fa-aradt* ?I desired? *fa-aradn*? 'We desired?' and *fa-ar?da rabbuk* 'Your Lord desired?'.  
18:83 - And they the Jews question you concerning Dh??I-Qarnayn whose name was Alexander; he was not a prophet. Say 'I shall recite relate to you a mention an account of him? of his affair.

18:84 - Indeed We empowered him throughout the land by facilitating for him the journeying therein and We gave him to everything of which one might have need a way a route to lead him to that which he sought.

18:85 - And he followed a way he took a route towards the west

18:86 - until when he reached the setting of the sun the place where it sets he found it setting in a muddy spring ?*ayn hami*?a a spring containing *ham*?a which is black clay its setting in a spring is described as seen from the perspective of the eye for otherwise it is far larger in size than this world; and he found by it that is by the spring a folk of disbelievers. We said 'O Dh??I-Qarnayn ? by means of inspiration ? either chastise the folk by slaying them or treat them kindly? by merely taking them captive.

18:87 - He said 'As for him who does wrong by way of practising idolatry we shall chastise him We shall slay him. Then he shall be returned to his Lord and He shall chastise him with an awful chastisement read *nukran* or *nukuran* that is a severe one in the Fire.

18:88 - But as for him who believes and acts righteously he shall have the fairest reward namely Paradise the annexation construction *jaz??u l-husn*? 'the fairest reward?' is explicative; a variant reading has *jaz??an al-husn*? 'he shall have as a requital that which is fairest?'; al-Farr?? said that this accusative reading of *jaz??an* is intended as an explanation of the nature of the requital by way of attribution to 'that which is fairest?'; and we shall speak to him mildly in our command? that is to say we shall command him with what he will find easy to bear.

18:89 - Then he followed a way towards the east

18:9 - Or did you think did you suppose that the Companions of the Cave the cavern in the mountain and the Inscription the tablet wherein their names and lineages had been inscribed ? the Prophet s had been asked about their tale ? were with regard to their tale a unique marvel from among the entirety of Our

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signs? ʔajaban ʔa marvel? is the predicate of the defective verb kʔna sc. kʔnʔ the preceding min ʔyʔtinʔ ʔfrom among Our signs? being a circumstantial qualifier. In other words did you suppose that they were a marvel exclusively from among all Our other signs or that they were the most marvellous among them? Not so.

18:90 - until when he reached the rising of the sun the place where it rises he found it rising on a folk namely Negroes zanj for whom We had not provided against it that is against the sun any form of cover in the way of clothing or roofing as their land could not support any structures; they had underground tunnels into which they would disappear at the rising of the sun and out of which they would emerge when it was at its highest point in the sky.

18:91 - So it was in other words the situation was as We have stated; and We encompassed whatever pertained to him that is what Dhʔʔl-Qarnayn possessed in the way of machinery men and otherwise in knowledge.

18:92 - Then he followed a way

18:93 - until when he reached between the two barriers read al-saddayn or al-suddayn here and likewise further below at verse 94 saddan or suddan ʔ these were two mountains lying in the remote regions beyond the land of the Turks; Alexander sealed the breach between the two as will be described below ʔ he found on this side of them that is in front of them a folk that could scarcely comprehend speech in other words they could only understand it after much agonising a variant reading for yafqahʔna ʔcomprehendʔ has yufqihʔna ʔbe understoodʔ.

18:94 - They said ʔO Dhʔʔl-Qarnayn truly Gog and Magog read Yaʔʔj wa-Maʔʔj or Yʔʔj wa-Mʔʔj these two are non-Arabic names of two tribes and are therefore indeclinable are causing corruption in the land plundering and oppressing us when they come forth to attack us. So shall we pay you a tribute some form of payment a variant reading for kharjan is kharʔjan on condition that you build between us and them a barrierʔ an obstruction so that they will not be able to reach us.

18:95 - He said ʔThat wealth and so on wherewith my Lord has empowered me makkannʔ a variant reading has makkananʔ is better than the tribute that you offer me and so I have no need for it. I shall build for you the barrier without demanding a fee; so help me with strength in that which I will demand from you and I will build between you and them a rampart a fortified barricade.

18:96 - Bring me ingots of iron!? namely pieces thereof as large as the blocks of stone to be used in the construction; he used these ingots in his construction placing between them firewood and coal. Until when he had levelled up the gap between the two flanks read al-sudufayn or al-sadafayn or al-sudfayn meaning the two flanks of the two mountains he set up bellows and lit a fire around this construction ʔ he said ʔBlow!? and they blew until when he had made it namely the iron a fire that is like a fire he said ʔBring me molten copper to pour over it? the two verbs ʔtʔnʔ ʔbring me? and ufrigh ʔpour? are in contention over this direct object qitrān ʔmolten copper?; it this direct object has been omitted before the first verb because it is being governed by the second verb. Thus he poured the molten copper over the hot iron so that it penetrated between the individual ingots making a solid single whole.

18:97 - And so they Gog and Magog were not able to scale it to climb up its length because of its great height and smoothness nor could they pierce it because of its firmness and thickness.

18:98 - Said he Dhʔʔl-Qarnayn ʔThis namely the barrier the ability to make it is a mercy from my Lord a grace from Him because it prevents them from coming forth. But when the promise of my Lord comes to pass the promise of their coming forth which will be near the time of the Resurrection He will level it pulverised and flattened for my Lordʔs promise of their coming forth and of other things is always true? it will be. God exalted be He says

18:99 - And on that day the day of their coming forth We shall let some of them surge against others mixing with one another on account of their multitude and the Trumpet namely the Horn signalling the Resurrection shall be blown and We shall gather them namely creatures in one place on the Day of Resurrection a single gathering.

## Surah 19

19:1 - Kʔf hʔ yʔ ʔayn sʔd God knows best what He means by these letters.

19:10 - He said ʔLord appoint for me some sign? namely some indication of my wifeʔs becoming pregnant. Said He ʔYour sign for this is that you shall not speak to people that is that you should refrain from speaking to them but not from speaking the remembrance of God exalted be He for three nights that is together with the days thereof as stated in sʔrat ʔʔl ʔImrʔn ʔfor three days? Q. 341 while you are in sound health? sawiyyan a circumstantial qualifier referring to the subject of the verb tukallima ʔyou shall not speak? in other words despite there being no defect in you.

19:11 - So he emerged before his people from the sanctuary that is from the temple ʔ they had been waiting for him to open it in order to perform their prayers therein after his command as was the custom ʔ and signalled indicated to them ʔMake glorifications perform prayers at morning and evening? at the beginning of the day and at its end as per usual. He then realised upon his being prevented from speaking to them that she was pregnant with John.

19:12 - And two years after his birth God exalted be He said to him ʔO John! Hold on to the Scripture namely the Torah firmly? earnestly. And We gave him judgement prophethood while still a child a three-year old;

19:13 - and compassion a mercy for mankind from Us from Our presence and purity a charity for them and he was God-fearing ʔ it is related that he never

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committed a sin nor contemplated committing one;

19:14 - and dutiful to his parents that is virtuous towards them. And he was not arrogant or rebellious disobedient to his Lord.

19:15 - ?And peace from Us be upon him the day he was born and the day he dies and the day he shall be raised alive!? that is on those fearful days in which he sees what he will never have seen before ? in these he will be given security from fear.

19:16 - And mention in the Book in the Qur??n Mary that is mention her tale when she withdrew from her family to an easterly place that is when she secluded herself in a place on the east side of her home.

19:17 - Thus she veiled herself from them she draped herself in a veil to conceal herself while she washed her hair from lice or washed her clothes or cleansed herself from her menses; whereupon We sent to her Our Spirit Gabriel and he assumed before her after she donned her clothes the likeness of a well-proportioned human perfect in physical form.

19:18 - She said ?Lo! I seek refuge in the Compassionate One from you! If you fear God? and leave me alone on account of my invocation of refuge in God.

19:19 - He said ?I am only a messenger of your Lord that I may give you a boy who shall be pure? in his prophethood.

19:2 - This is a mention of your Lord?s mercy to His servant ?abdahu a direct object of rahma ?mercy? Zachariah an explication of it the direct object

19:20 - She said ?How shall I have a boy when no human being has ever touched me by way of conjugality neither have I been unchaste?? neither have I been a fornicator.

19:21 - He said ?It the matter in question of creating a boy from you without a father shall be so! Your Lord has said ?It is easy for Me in other words by Gabriel?s breathing into you by My command so that you become pregnant with him ? since what has been mentioned is meant as a reason the following statement is added as a supplement thereto and so that We may make him a sign for mankind of Our power and a mercy from Us to whoever believes in him. And it the creation of him is a thing already decreed?? according to My knowledge. So Gabriel breathed into the opening of her shirt whereupon she sensed the formed foetus in her womb.

19:22 - Thus she conceived him and then withdrew retreated with him to a distant place far from her family.

19:23 - And the birth pangs the pains of childbirth brought her to the trunk of the palm-tree that she may support herself against it and then she gave birth the conception formation of the foetus and delivery all took place within one hour. She said ?O y? is used to call attention to something would that I had died before this affair and become a forgotten thing beyond recall!? a thing abandoned which no one knows or mentions.

19:24 - Then he called her from below her namely Gabriel ? for he was lower than her ?Do not grieve. Your Lord has made below you a rivulet a river of water which had dried up.

19:25 - And shake the trunk of the palm-tree towards you a palm-tree which had withered the bi- in bi-jidh?i?-l-nakhlati ?the trunk of the palm-tree is extra ? there will drop tus?qit originally this is tatas?qat but the second t?? is changed into a s?n and is assimilated with the second s?n; a variant reading omits it the second t?? altogether on you dates rutaban a specification fresh and ripe janiyyan an adjectival qualification of it of rutaban ?dates?.

19:26 - So eat of the dates and drink from the rivulet and let your eye be comforted by the child ?aynan ?your eye? a specification derived from the subject of the verb in other words what is meant is li-taqarra ?aynuki bihi ?that your eye may be comforted by him? that is let it your eye be at peace and not covet any other than him; and if imm? the n?n of the conditional particle in is here assimilated with the extra m? you happen to see tarayinna the third consonantal root the y?? and the second the hamza have been omitted with the fatha vowel therein transferred to the first consonant the letter r?? and a kasra vowel applied to the y?? of the feminine person because of two unvowelled consonants coming together any human being and should he ask you about your child then say ?I have vowed to the Compassionate One a fast that is to say an abstention from speaking of his affair and from speaking to any other humans ? which is indicated by the following statement so I will not speak to any human today?? that is after saying this.

19:27 - Then carrying him she brought him to her folk tahmiluhu ?carrying him? a circumstantial qualifier and they saw him and they said ?O Mary truly you have done a curious thing! an astounding thing for you have begotten a son without his having a father.

19:28 - O sister of Aaron ? he was a righteous man in other words what is meant is O you who are like him in terms of chastity ? your father was not a wicked man that is a fornicator nor was your mother unchaste? that is a fornicatress so how is it that you have this child?

19:29 - Thereat she pointed them to him intimating to them that they ?talk to him?. They said ?How can we talk to one who is who happens to be in the cradle still a little child??

19:3 - when idh is semantically connected to rahma ?mercy? he called out to his Lord a call entailing a supplication in secret in the middle of the night because this time of the night invites a faster response to one?s supplication.

19:30 - He said ?Lo! I am God?s servant. He has given me the Scripture namely the Gospel and made me a prophet.

19:31 - And He has made me blessed wherever I may be that is He has made me of great benefit to mankind ? this is a foretelling of what had been preordained for him ? and He has enjoined upon me prayer and alms-giving He has commanded me to do both of these as long as I remain alive;

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19:32 - and He has made me dutiful towards my mother barran in the accusative because of the implicit verb ja?alan? ?He has made me?. And He has not made me arrogant haughty wretched disobedient to his Lord.

19:33 - And peace from God be upon me the day I was born and the day I die and the day I shall be raised alive!? ? the same is being said about him as was said above regarding the lord John. God exalted be He says

19:34 - That is Jesus son of Mary a statement of truth read qawlu?l-haqqi as the predicate of an implied subject in other words ?the statement of the son of Mary is a statement of truth?; or read qawla?l-haqqi because of it being the object of an implied verb qultu ?I say? meaning ?I say a statement of truth? concerning which they are in doubt yamtar?na derives from the infinitive al-mirya ? they are the Christians who say ?Indeed Jesus is the son of God?; but they lie.

19:35 - It is not befitting for God to take to Himself a son. Glory be to Him ? in affirmation of His being transcendent above doing such a thing. When He decrees a thing that is when He will for it to happen He only says to it ?Be! and it is read fa-yak?nu because of an implied pronoun huwa sc. fa-huwa yak?nu; or read fa-yak?na because of an implied an sc. an yak?na. An example of this is His creating Jesus without his having had a father.

19:36 - And indeed God is my Lord and your Lord. So worship Him read the introductory particle as anna with an implicit preceding udhkur ?mention?; or read it as inna with an implicit preceding qul ?say? a reading indicated by the fact that God says elsewhere ?I only said to them that which You commanded me ?Worship God my Lord and your Lord? ? Q. 5117. This that has been mentioned is a straight path a route leading to Paradise.

19:37 - But the factions differed among themselves that is to say the Christians they differed regarding Jesus was he the son of God? A god alongside Him? Or was he the third of three gods? So woe ? meaning severe punishment will be meted out ? to those who disbelieve those who disbelieve in the way mentioned and in other ways at the scene of an awful Day that is to say woe to them when they are present at the Day of Resurrection and witnessing its terrors.

19:38 - How hearing they are and seeing they are these two constructions are used to express ?amazement? meaning ?how well they will hear and how well they will see? on the Day when they come to Us in the Hereafter. Yet the evildoers an example of a proper noun ?evildoers? replacing a third person pronominalisation today that is in this world are in manifest error that is error that is evident therein having been deaf unable to listen to the truth and blind unable to see it. In other words the meaning is O you the one being addressed marvel at how well they will be able to hear and see in the Hereafter after they had been deaf and blind in this world.

19:39 - And warn them threaten O Muhammad (s) the disbelievers of Mecca of the Day of Regret namely the Day of Resurrection on which the sinner will regret not having been virtuous in the life of this world when the matter will be decided for them thereupon that they be chastised while they in this world are yet heedless of it and do not believe in it the Day of Resurrection.

19:4 - He said ?My Lord truly the bones all the bones within me have become feeble weak and my head is alight with grey hair shayban a specification derived from the subject of the verb in other words hoariness has spread throughout his hairs just as a spark of fire spreads through firewood and I wish to supplicate to you and I have never been in my supplications to You my Lord unsuccessful that is I have never been disappointed in the past so do not disappoint me in what follows.

19:40 - Indeed We inn? nahnu a repetition of the first person for emphasis shall inherit the earth and all who are on it of rational beings and others by destroying them and to Us they shall be returned thereon on the Day of Resurrection for requital.

19:41 - And mention to them in the Book Abraham that is mention his tale. Indeed he was a truthful one the intensive form sidd?q means ?extremely truthful? a prophet the following statement substitutes for the preceding predicate.

19:42 - When he said to his father ?zar ?O my father! the final t?? here of abati has replaced the possessive y?? of genitive annexation sc. of y? ab?; the two however are never used together ? he Abraham?s father used to worship idols. Why do you worship that which neither hears nor sees and is of no avail to you suffices you not in any way? whether in terms of benefit or harm.

19:43 - O my father! Indeed there has come to me of knowledge that which has not come to you. So follow me that I may guide you to a path a route that is right that is straight.

19:44 - O my father! Do not worship Satan by obeying him through your worship of idols. Truly Satan is disobedient the intensive form?asiyyan means ?one given to disobedience? to the Compassionate One.

19:45 - O my father! I do fear lest a chastisement from the Compassionate One should befall you if you do not repent and then you become an ally of Satan an assistant and a comrade of his in the Fire.

19:46 - He said ?Are you renouncing my gods O Abraham? so that you are denouncing them in this way? If you do not desist from criticising them I shall surely assail you with stones or with evil words so beware of me; and stay away from me for a long time?.

19:47 - He said ?Peace be to you from me ? in other words I shall not cause you any harm. I shall ask forgiveness of my Lord for you. Truly He is ever gracious to me hafiyyan from hafiyyun meaning b?rrun ?kind? answering my prayers. And indeed he Abraham fulfilled his above-mentioned promise as described in s?rat al-Shu?ar?? And forgive my father Q. 2686; but this was before it became clear to him that he Abraham?s father was an enemy of God as mentioned in s?rat Bar??a Q. 9114.

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19:48 - And I shall shun you and that which you call upon that which you worship besides God. I will supplicate I will worship my Lord ? hopefully in calling upon in worshipping my Lord I shall not be wretched? as you have become wretched by your worship of idols.

19:49 - And so after he had shunned them and that which they worshipped besides God by having set off to the Holy Land We gave him two sons for him to find solace in Isaac and Jacob and each of the two We made a prophet.

19:5 - And truly I fear my kinsfolk namely those who will succeed me as closest after me in kinship such as my paternal cousins after me that is after my death I fear for the religion lest they forsake it as You have witnessed in the case of the Children of Israel in the way that they changed their religion and my wife is barren she does not conceive. So grant me from Yourself a successor a son

19:50 - And We gave them all three of them out of Our mercy wealth and offspring and We assigned for them a worthy repute one that is lofty sublime namely We assigned fair praise of them among all the members of the Abrahamic religions.

19:51 - And mention in the Book Moses. Indeed he was devoted to God read either as mukhlisan to mean ?one sincerely devoted to worship of God?; or read mukhlisan to mean ?he was delivered? as in God had delivered him from defilement and he was a messenger a prophet.

19:52 - And We called him ? with the words ?O Moses! Verily I am God? Q. 279 ? from the right side of the Mount al-T?r is actually the name of a mountain that is from the side to the right of Moses as he was approaching the Mount from Midian; and We brought him near in communion as God exalted be He made him hear His speech.

19:53 - And We gave him out of Our mercy Our grace his brother Aaron H?r?n either a substitution for akh?hu ?his brother? or an explicative supplement thereof likewise a prophet nabiyyan a circumstantial qualifier constituting the import of the ?gift? to Moses which was in response to his Moses?s request that He God send forth his brother with him; he Aaron was older in years than him.

19:54 - And mention in the Book Ishmael. Indeed he was true to his promise ? he never promised anything which he did not fulfil; he once waited for three days for someone whom he had promised to meet; or it is said that he waited an entire year until that person finally returned to the place in which he Ishamel was supposed to have met the former; and he was a messenger to the tribe of Jurhum a prophet likewise.

19:55 - He used to enjoin upon his kinsfolk that is his people prayer and the payment of alms and he was pleasing to his Lord mardiyyan ?pleasing? is actually marduwwun but both w?w letters have been changed to two y?? letters while the kasra vowel has also been changed to a damma vowel.

19:56 - And mention in the Book Idr?s who was Noah?s great-grandfather. Indeed he was a truthful one a prophet.

19:57 - And We raised him to a high station ? he is alive in the fourth or sixth or seventh heaven or he is in Paradise into which he was admitted after he was made to experience death and brought back to life and he has not exited therefrom.

19:58 - Those ?!??ika is the subject to whom God has been gracious alladh?na an?ama?LI?hu ?alayhim is an adjectival qualification of it of the subject from among the prophets mina?l-nab?yy?na an explication of it of the subject functioning like an adjectival qualification in terms of import. That which follows it mina?l-nab?yy?na ?from among the prophets? up to where the conditional sentence begins constitutes an adjectival qualification of al-nab?yy?na ?the prophets?; and so His saying ? of the seed of Adam namely Idr?s and of those whom We carried with Noah in the Ark namely Abraham ? who is the son of his Noah?s son Shem S?m ? and of the seed of Abraham namely Ishmael Isaac and Jacob and of the seed of Israel ? who is Jacob ? namely Moses Aaron Zachariah John and Jesus and from among those whom We guided and chose that is to say from among their number the predicate of ?!??ika ?those? is the following idh? tut!? ? when the signs of the Compassionate One were recited to them they would fall down prostrating and weeping these sujjudan and buk?yyan constitute the plural forms of s?jid ?prostrate? and b?kin ?weeping? respectively in other words what is meant is be you like them bukiyyun is originally formed from bak?yyin but the w?w is changed into a y?? and the damma vowel into a kasra.

19:59 - But there succeeded after them a posterity who neglected the prayer by abandoning performance of it a posterity such as the Jews and the Christians and followed their lusts in the way of acts of disobedience. So they shall soon encounter Ghayy ? a valley in Hell ? that is they shall fall into it;

19:6 - who may inherit from me read yarithn? in apocopated form as a response to the imperative statement fa-hab l? ?grant me? or read yarithun? as an adjectival qualification of waliyyan ?a successor? and inherit also read in both ways mentioned from the House of Jacob my forefather inherit knowledge and prophethood and make him my Lord acceptable? that is pleasing to you.

19:60 - whereas those who repent and believe and act righteously ? such shall enter Paradise and shall not be wronged they shall not be diminished in any way in their reward;

19:61 - they shall enter Gardens of Eden as a place of residence jann?ti ?Adnin substitutes for al-janna ?Paradise? which the Compassionate One has promised to His servants a promise in the Unseen bi?l-ghaybi a circumstantial qualifier in other words a promise made while they do not see it. Indeed His promise that is to say that which He promises is ever fulfilled meaning that it always arrives the original form of ma?tiyyan is ma?t?yun; or what is meant by His promise here is Paradise to which those deserving of it shall arrive.

19:62 - Therein they shall not hear anything that is trifling of talk but they shall hear only a greeting of ?Peace!? from the angels to them or from some among them to others. And therein they will have their provision morning and evening in other words according to the equivalent measure of these two in the life of this

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world since there is no day or night in Paradise only everlasting light and illumination.

19:63 - That is the Paradise which We shall give as inheritance which We shall grant and in which We shall lodge those of Our servants who are God-fearing through their obedience of Him.

19:64 - When the Revelation did not come for a number of days the Prophet s said to Gabriel ?What prevents you from visiting us more often than you do?? and so the following was revealed And We do not descend except by the commandment of your Lord. To Him belongs all that is before us namely ahead of us of the affairs of the Hereafter and all that is behind us of the affairs of this world and all that is between those two namely all that takes place from this point in time until the coming of the Hour in other words to Him belongs knowledge of all of those things. And your Lord is never forgetful meaning that He is never neglectful of you even when the Revelation is postponed from being sent to you.

19:65 - He is the Lord the Owner of the heavens and the earth and all that is between them. So worship Him and be steadfast in His worship in other words continue to perform it patiently. Do you know of anyone who could be His namesake? anyone named with that same title? No!

19:66 - And man the denier of the Resurrection ? namely Ubayy b. Khalaf or al-Wal?d b. al-Mugh?ra concerning whom the verse was revealed ? says ?When read a-idha either pronouncing the second hamza or not but inserting an alif between the two hamzas in both readings I am dead shall I then be brought forth alive? from the grave as Muhammad (s) says? the interrogative here statement is meant as a denial in other words he means to say I shall not be brought forth alive after death; m? of m? mittu ?I am dead? is extra for emphasis likewise extra is the l?m of la-sawfa ?shall I then?. He God then responds to him with the following saying of His exalted be He

19:67 - Does not man then remember yadhdhakarun is actually yatadhakkarun but the t?? has been changed to a dh?l and assimilated with the other dh?l; a variant reading leaves it as yadhkuru that We created him before when he was nothing? and thus infer from the first act of creation the possibility of resurrection.

19:68 - For by your Lord We will surely gather them namely the deniers of the Resurrection and the devils that is to say We shall gather every one of them with his devil bound together in a chain; then We shall bring them around Hell around the outside of it crouching on their knees jithiyyan is the plural of j?thin and is originally formed as jathawuwwin or jathawiyyun deriving from the verb jath? imperfect tense yajthu or yajth? two variant forms.

19:69 - Then We shall pluck out from every party every sect whichever of them was most hardened in disdain in insolence of the Compassionate One.

19:7 - God exalted be He in responding to his request for a son that will be the incarnation of His mercy says ?O Zachariah! Indeed We give you good tidings of a boy who will inherit in the way that you have requested ? whose name is John. Never before have We made anyone his namesake? that is never has there been anyone with the name ?John?.

19:70 - Then indeed We shall know best those most deserving of it most worthy of being in Hell the most hardened of them and others like them for the burning for the admission into it and the scorching therein and We shall start with them siliyyan is originally formed as salawiyyun from the verb saliya or salaya.

19:71 - There is not one of you but shall come to it that is but shall enter Hell. That is an inevitability already decreed by your Lord something which He made inevitable and which He decreed; He will not waive it.

19:72 - Then We will deliver read nunajj? or nunj? those who were wary of committing idolatry or disbelief We will deliver them from it and leave those who did wrong by way of idolatry and disbelief crouching therein on their knees.

19:73 - And when Our manifest evident bayyin?tin ?manifest? is a circumstantial qualifier signs in the Qur??n are recited to them namely to the believers and the disbelievers those who disbelieve say to those who believe ?Which of the two parties ? us or you ? is better in station in lodging and abode read as maq?man it is derived from the first form q?ma ?he stood?; read as muq?man it is derived from the fourth form aq?ma ?he took up residence? and more excellent in assembly?? nadiyyan meaning the place in which a folk assemble and converse. They the disbelievers mean ?we are the better of the two parties? and so we will fare better than you. God exalted be He says

19:74 - And how many ? in other words many ? a generation that is a community from among the communities of the past have We destroyed before them who were superior in their possession of gear in wealth and chattel and in appearance superior as a sight ri?yan derives from the infinitive al-ru?ya. Thus in the same way that We destroyed those ones because of their disbelief We will destroy these ones also.

19:75 - Say ?As for him who is in error man k?na f??l-dal?lati a conditional clause the response to which is fa?l-yamdud ?He shall prolong? and what follows it the Compassionate One shall defer fa?l-yamdud functions in the sense of a predicate him from chastisement by granting him some respite in this world drawing him on to his eventual chastisement gradually until when they catch sight of that which they were promised whether it be chastisement in this world by being killed or taken captive or the Hour the Resurrection that comprises Hell they will enter it. Then they will surely know who is worse in respect of position and weaker in respect of the number of hosts? in respect of the number of supporters themselves or the believers? Their hosts will be the devils while the hosts of the believers against them will be the angels.

19:76 - And God increases in guidance those who found right guidance through faith increasing them by way of the signs He reveals to them; and the enduring things the righteous deeds ? namely obedience the reward of which endures for that person ? are better in your Lord?s sight in terms of reward and better in terms of the return that is as something which will be repaid and returned to him the believer in contrast to the deeds of the disbelievers. The use of the qualification khayr ?better? here is meant to counter the use of the same in their statement ?Which of the two parties is better in station?? above Q. 1973.

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19:77 - Have you seen him who disbelieves in Our signs namely al-ʾayāt b. Wʾayyil and says to Khabbʾib b. al-Aratt ʾ who had said to him ʾYou will be resurrected after death!ʾ and who had requested from him repayment of money ʾ ʾI shall assuredly be given on the supposition that there is such a thing as resurrection wealth and childrenʾʾ and so I will repay you then. God exalted be He says

19:78 - Has he come to learn something of the Unseen that is has he been given some knowledge of it and of the fact that he will be given what he has mentioned here the interrogative hamza of a-ittalaʾa ʾhas he come to learnʾʾ suffices in place of the conjunctive hamza which has therefore been omitted or has he made a covenant with the Compassionate Oneʾ to the effect that he be given what he claims?

19:79 - Nay he shall not be given any of that but We will assuredly write down We shall command that it be written down that which he says and prolong for him the chastisement endlessly We shall give him because of that claim an extra chastisement in addition to the chastisement for his disbelief;

19:8 - He said ʾMy Lord how shall I have a son when my wife is barren and I have reached infirm old ageʾʾ ʾitiyyan derives from the verb ʾatʾ ʾit became witheredʾ in other words he had reached extreme old age 120 years; and his wife had reached the age of 98 ʾatiya in terms of its root derives from ʾutuwwun but the tʾʾ is vowelised as -ti- to soften it the first wʾw vowel is changed into a yʾʾ to be in harmony with the ʾti- vowelising while the second wʾw letter is changed into a yʾʾ so that the previous yʾʾ can be assimilated with it.

19:80 - and We shall take over from him that which he talks about of wealth and children and he shall come to Us on the Day of Resurrection alone with neither wealth nor children.

19:81 - And they namely the disbelievers of Mecca have taken besides God graven images as other gods for them to worship that they may be for them a source of might that they may be intercessors before God so that they will not be chastised.

19:82 - Nay that is to say there is none to prevent their being chastised but they namely the idol gods shall reject their worship that is they will deny it ʾ as is stated in another verse It was not us that they used to worship Q. 2863 ʾ and they shall be pitted against them as opponents enemies supporting one another against them.

19:83 - Have you not regarded that We unleash the devils against We have set them upon the disbelievers to urge them to incite them to commit acts of disobedience impetuously?

19:84 - So do not make haste against them to demand that they receive chastisement. Indeed We are only counting for them the days and the nights or their every breath carefully until the time arrives for their chastisement.

19:85 - Mention the day on which We shall gather those who fear God by their adherence to faith to the Compassionate One honoured on mounts wafdan the accusative plural of wʾfid meaning ʾmountedʾ;

19:86 - and drive the guilty guilty on account of their disbelief into Hell a thirsty herd wirdan the accusative plural of wʾrid meaning ʾone who is thirsty and on foot.

19:87 - They namely mankind will not have the power to intercede save him who has made a covenant with the Compassionate One the covenant being the profession of Iʾ ilʾha illʾʾLiʾh wa-lʾ hawla wa-lʾ quwwata illʾʾ biʾʾLiʾh ʾthere is no god but God and there is no power or strength except in Godʾ.

19:88 - And they say that is the Jews and the Christians and those who claim that the angels are Godʾs daughters ʾThe Compassionate One has taken a sonʾ. But God exalted be He says to them

19:89 - Truly you have uttered something hideous that is a great abomination.

19:9 - He said ʾIt the matter in question of creating a boy from both of you shall be so! Your Lord says ʾIt is easy for Me namely to restore your sexual potency and tear open your wifeʾs womb in preparation for conception for I certainly created you before when you were nothingʾʾ you were nothing before your created form became manifest. As God wished to manifest this great power He inspired him the form of the question in order for him to receive the response that will indicate it this power. And when his soul yearned for the prompt arrival of that whereof he had been given good tidings

19:90 - The heavens are almost read takʾdu or yakʾdu rent read takʾdu tatafattarna by being torn apart a variant reading has yanfatirna because of it and the earth is almost split asunder and the mountains almost fall down crashing collapsing on top of them because of the fact

19:91 - that they have ascribed a son to the Compassionate One. God exalted be He says

19:92 - when it is not meet for the Majesty of the Compassionate One to take a son that is to say such a thing does not befit Him.

19:93 - There is none in the heavens and the earth but he comes to the Compassionate One as a servant servile submissive on the Day of Resurrection including individuals such as Ezra and Jesus.

19:94 - Verily He knows their number and has counted them precisely and therefore the knowledge of their total number does not elude Him not even the knowledge of one of them.

19:95 - And each one of them will come to Him on the Day of Resurrection each one alone without wealth or any helper to protect him.

19:96 - Truly those who believe and perform righteous deeds ʾ for them the Compassionate One shall appoint love between them so that they have mutual love



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and affection and God exalted be He will love them.

19:97 - Indeed We have made it easy namely the Qurʾān in your tongue only that you may bear good tidings therewith to the God-fearing those who will be prosperous because of their faith and warn threaten therewith a folk who are contumacious luddan the accusative plural of aladd in other words extremely disputatious using false arguments ? and they are the disbelievers of Mecca.

19:98 - And how many ? in other words many ? a generation namely how many a community from among the communities of the past We have destroyed before them for their denial of Our messengers. Can you see can you find so much as one of them or hear from them so much as the faintest sound? No indeed! So just as We destroyed those folk We shall destroy these Meccans.

## Surah 20

20:1 - T? h? God knows best what He means by these letters.

20:10 - When he caught sight of a fire and said to his family namely to his wife ?Wait here! ? this was when he was leaving Midian heading for Egypt ? Indeed I see a fire in the distance. Perhaps I can bring you a brand from it bring you a burning wick or a torch or find at the fire some guidance? that is someone to guide me by showing me the proper route ? for he had lost it in the darkness of the night. He Moses said ?perhaps? laʾalla because he could not be certain of fulfilling his promise.

20:100 - Whoever turns away from it and does not believe in it he shall indeed on the Day of Resurrection bear a burden a heavy load of sin;

20:101 - therein that is in the chastisement for such sin abiding. And evil for them on the Day of Resurrection is that burden! himlan a specification qualifying the person of the verb sʾʾa ?evil?; the subject of derision the implied wizruhum ?their sin? has been omitted; the lʾm of lahum is explicative and substitutes for yawmaʾl-qiyʾma ?the Day of Resurrection.

20:102 - The day the Trumpet is blown the Horn the Second Blast and We shall assemble the criminals the disbelievers on that day bruised in the eye along with their faces blackened.

20:103 - They will whisper to one another speaking secretly amongst themselves ?You have tarried in this world only ten nights? with the full ten days.

20:104 - We know very well what they will say regarding this matter ? that is it is not as they say ? when the justest the most upright of them in the way in this will say ?You have tarried only a day? they will deem their stay in this world as having been very brief on account of the terrors they will witness in the Hereafter.

20:105 - They will question you concerning the mountains how will they be on the Day of Resurrection? Say to them ?My Lord will scatter them as ashes by pulverising them into moving sand and dispersing them with the wind;

20:106 - then He will leave them a level hollow a flattened level surface

20:107 - wherein you will see neither crookedness neither slope nor any curving? nor any rise.

20:108 - On that day that is on the day the mountains are scattered as ashes they will follow that is mankind will follow after rising from their graves the Summoner to the Gathering by the call of his voice ? this Summoner will be the archangel Isrʾfʾl and he will say ?Forward to the parade before God!? ? there will be no deviation therein that is in the manner in which they follow him in other words they cannot but follow him. Voices will be hushed will become silent before the Compassionate One so that you hear nothing but a faint shuffle the light tread of feet walking towards the Gathering similar to the sound of the hoofs of camels as they pass.

20:109 - On that day intercession will not profit anyone except intercession from him whom the Compassionate One permits that he intercede for such a person and whose word He approves that is to say because such an intercessor will say ?there is no god but God? lʾ ilʾha illʾʾLʾh.

20:11 - And when he reached it ? it was a boxthorn ? he was called by name ?O Moses!

20:110 - He knows what is before them of the affairs of the Hereafter and behind them of the affairs of this world and they do not comprehend such things in knowledge they have no knowledge of such things.

20:111 - And faces shall be humbled they shall be submissive before the Living the Eternal Sustainer namely God; and he will certainly have failed he will have lost he who carries the burden of evildoing that is of idolatry.

20:112 - But whoever does righteous deeds acts of obedience being a believer shall fear neither wrong by having his evil deeds increased nor injustice by having his good deeds diminished.

20:113 - Thus kadhʾlika a supplement to the previous kadhʾlika naqussu ?thus We relate? Q. 2099 just as We have revealed what has been mentioned We have revealed it that is the Qurʾān as an Arabic Qurʾān and We have distributed We have repeated in it statements of threats so that they may fear associating others with God or it the Qurʾān may arouse in them a remembrance of the destruction of those communities before and may thus be admonished.

20:114 - So exalted be God the King the Truth above what the idolaters say. And do not hasten with the Qurʾān that is to recite it before its revelation is completed

## Tafsir al-Jalalayn (English)

for you before Gabriel is through delivering it and say ?My Lord increase me in knowledge? that is knowledge of the Qur??n thus every time something of it was revealed to him his knowledge increased because of it.

20:115 - And We made a covenant with Adam We enjoined him not to eat of the tree before that is before he ate of it but he forgot he disregarded Our covenant and We did not find in him any constancy any resoluteness or patience in abiding by what We forbade him from.

20:116 - And mention when We said to the angels ?Prostrate before Adam?; so they prostrated except Ibl?s who was the father of the jinn ? he used to keep company with the angels and worship God alongside them he refused to prostrate before Adam he said ?I am better than him? Q. 712.

20:117 - Then We said ?Adam indeed this is an enemy of yours and of your wife Eve read Haww??. So do not let him cause you both to be expelled from the Garden so that you then toil so that you then become fatigued by the toil of tillage sowing harvesting milling baking and otherwise ? the statement is restricted to the mention of his Adam?s ?toil? because it is the man who has to strive to provide for his wife.

20:118 - It is indeed assured for you that you will neither be hungry therein nor go naked

20:119 - And it is indeed assured for you read wa-annaka or wa-innaka as a supplement to the subject of inna sc. laka that is ?you? and its clause neither to be thirsty therein nor to suffer the sun? you will not be exposed to any heat of a midday sun for there is no sun in Paradise.

20:12 - Indeed read as inn? if one understands n?diya ?he was called? as meaning q?la ?it was said?; or read it as ann? because of an implied prefixed b?? I am an? reiterates the first person indicator y?? of inn? used by the direct speaker your Lord. So take off your sandals for lo! you are in the holy meaning either the pure or the blessed valley of Tuw? this is either a substitution or an explicative supplement; read Tuwan with nunation or Tuw? without it is considered declinable on account of it being a location; but alternatively considered indeclinable if taken as considered a feminine proper noun denoting a place name.

20:120 - Then Satan whispered to him saying ?O Adam shall I guide you to the Tree of Immortality which gives everlasting life to the one who eats thereof and a kingdom that does not waste away?? that does not perish while he remains immortal.

20:121 - So both of them Adam and Eve ate of it and their shameful parts were exposed to them that is the front private part of each became visible to the other as well as the other?s behind ? both of these parts are called saw?a ?shame? because its exposure ?shames? yas??u that person; and they began to piece together they took to sticking onto themselves leaves of the Garden to cover themselves up therewith. And Adam disobeyed his Lord and so he erred by his eating from the tree.

20:122 - Thereafter his Lord chose him He brought him close to Him and relented to him He accepted his repentance and guided him that is He guided him to seek repentance regularly.

20:123 - He said ?Go down both of you that is Adam and Eve including all of your progeny from it from the Garden all together some of you some of the progeny being enemies of others because of some wronging others. Yet if the n?n of the conditional particle in has been assimilated with the m? which is extra there should come to you guidance from Me then whoever follows My guidance the Qur??n shall not go astray in this world neither shall he be miserable in the Hereafter.

20:124 - But whoever disregards My remembrance disregards the Qur??n and does not believe in it his shall be a straitened life read dankan with nunation a verbal noun meaning ?straitened circumstances?. This statement has been interpreted in one had?th to mean the punishment of the grave for the disbeliever. And on the Day of Resurrection We shall bring him to the assembly namely the one who disregards the Qur??n blind? blind in eyesight.

20:125 - He shall say ?My Lord why have you brought be to the assembly blind though I used to see?? in the world and at the raising from the grave?

20:126 - He will say ?So it the affair is. Our signs came to you but you forgot them you neglected them and did not believe in them; and so just as you forgot Our signs today you will be forgotten? abandoned in the Fire.

20:127 - And so just as We requite him who disregards the Qur??n We requite him who is prodigal him who associates others with God and believes not in the signs of his Lord. And the chastisement of the Hereafter is more terrible than the chastisement of the life of this world and the punishment of the grave and more enduring longer lasting.

20:128 - Is it not a guidance has it not become clear to them to the disbelievers of Mecca how many kam is predicative and the object of the following ahlakn? We destroyed in other words Our frequent destruction before them of generations that is of past communities for denying messengers amid the ruins of whose dwelling-places they walk? yamsh?na is a circumstantial qualifier referring to the person of the pronoun lahum ?to them? during their journeys to Syria and other places that they might thus be admonished? what has been mentioned by grammarians regarding the derivation of the verb ihl?k to be that verb that does not contain a particle referring to the object of the action of the verb as a way of preserving the original sense of the statement is acceptable. Surely in that there are signs lessons for people of sense for possessors of intellect.

20:129 - And but for a decree that had already preceded from your Lord that their chastisement be deferred to the Hereafter it destruction would have been an inevitability their destruction would have been necessary in this world and a specified term fixed for them ajalun musamman a supplement to the pronoun concealed in k?na ?it would have been? the separation of both subjects by the predicate of both serves as an emphasis.

20:13 - And I Myself have chosen you from among all of your people so listen to what is being revealed to you from Me.

## Tafsir al-Jalalayn (English)

20:130 - So be patient with what they say ? this is abrogated by the ?fighting? verse cf. Q. 2190ff ? and make glorifications pray by praising your Lord bi-hamdi rabbika is a circumstantial qualifier in other words ?ensconced in such praise? before the rising of the sun the morning prayer and before its setting ? the afternoon prayer ? and in the watches of the night during the hours thereof and make glorifications perform the sunset and the evening prayer and at either side of the day wa-atr?fa?l-nah?ri a supplement to the syntactical locus of the accusative clause wa-min ?n??i ?and in the watches? in other words perform the noon prayer because the time for it begins at the point where the sun starts to go down which is the end side of the first half of the day and the start side of the second half of the day; that perhaps you may be pleased with the reward that you will be given.

20:131 - And do not extend your glance toward what We have given to some pairs certain categories among them to enjoy as the flower of the life of this world its adornment and delight that We may try them thereby to see if they transgress the bounds. And your Lord?s provision in Paradise is better than what they have been given in this world and more enduring longer lasting.

20:132 - And bid your family to prayer and be steadfast in the maintenance of it. We do not ask of you We do not charge you with the procurement of any provision either for yourself or for anyone else. We it is Who provide you and the best sequel Paradise will be in favour of God-fearing for such people.

20:133 - And they the idolaters say ?Why does he Muhammad (s) not bring us a sign from his Lord?? of the sort which they request. Has there not come to them read ta?tihim or ya?tihim the clear proof the statements of what is in the former scriptures? the tales contained in the Qur??n relating to past communities and the details of their destruction for denying the messengers?

20:134 - Had We destroyed them with a chastisement before him before the coming of Muhammad (s) the Messenger they would have said on the Day of Resurrection ?Our Lord if only You had sent us a messenger so that we might have followed those signs of Yours given to the messengers to convey before we were thus abased at the Resurrection and disgraced?? in Hell.

20:135 - Say to them ?Each one of us and you is waiting to see what this affair will lead to. So wait! For you shall indeed know at the Resurrection who are the followers of the even path the straight way and who is rightly guided? away from error us or you.

20:14 - Verily I am God ? there is no god except Me. So worship Me and establish prayer for to make remembrance of Me in it.

20:15 - The Hour is assuredly coming. But I will to keep it hidden from mankind ? and its nearness in time will manifest itself to them through its signs ? so that every soul may be requited thereupon for what it strives for of good or evil.

20:16 - So do not let him bar you distract you from it that is from believing in it who believes not in it but follows his own whim in denying the truth of it lest you perish that is lest you be ruined if you are barred from remembering it.

20:17 - And what is that that happens to be in your right hand O Moses?? the interrogative is meant as an affirmative but it is expressed as an interrogative in order that the miracle to be manifested in it be shown as consequent upon it.

20:18 - He said ?It is my staff. I lean I support myself upon it when I leap across something or walk and I beat down leaves I strike the leaves on trees with it so that they fall for my sheep which then consume them; and I have uses for it ma??rib ?uses? is the plural of ma?ruba with the r?? taking any one of the three vowels sc. ma?ruba ma?raba or ma?riba meaning ?needs? in other ways such as using it to carry food supplies and waterskins as well as to drive away undesirable animals. He Moses gives an extensive response to indicate his many needs for it.

20:19 - He said ?Cast it down O Moses!?

20:2 - We have not revealed the Qur??n to you O Muhammad (s) that you should be miserable that you should toil because of what you used to do after it was revealed to you in the way of long vigils performing night prayers; in other words so unburden your soul;

20:20 - And he cast it down and lo! it was a serpent a giant snake moving swiftly moving about on its belly swiftly with the speed of a small snake ? which is called al-j?nn and which is also used to refer to this serpent in another verse Q. 2710; Q. 2831.

20:21 - He said ?Take hold of it and do not fear it. We will restore it to its former state s?ratah? in the accusative because the genitive-operating preposition has been removed. And so he placed his hand in its mouth and it became a staff once again; and it became clear that the place into which he put his hand was the place where it the staff is held between its two prongs. Moses was shown this miracle lest he be terrified when it turns into a snake in the presence of Pharaoh.

20:22 - And thrust your hand the right one meaning the palm into your flank ? that is your left side below the arm into the armpit and then take it out ? it will emerge white in contrast to the skin-colour that it was without any fault that is without any sign of leprosy radiating like the rays of the sun blinding to the eyes of onlookers. That is yet another sign ?yatan ukhr? this together with bayd??a ?white? constitute two circumstantial qualifiers referring to the subject of the verb takhruj ?it will emerge?.

20:23 - That We may show you thereby when you do this as described above in order to manifest it of Our greatest signs the sign that is the greatest proof of the truth of your Mission from God and should he want it to be restored to its former state he would thrust it into his armpit as has been mentioned and then bring it out.

20:24 - Go as a messenger from God to Pharaoh and to those with him. He has indeed transgressed? he has exceeded the usual limits in his disbelief by claiming to be a god.

## Tafsir al-Jalalayn (English)

20:25 - He said ?My Lord expand my breast for me expand it so that it may accommodate the weight of the Divine Message.

20:26 - And make easy facilitate for me my affair that I may deliver it.

20:27 - And undo the knot upon my tongue ? the result of his having been burnt by a live coal which he had placed accidentally in his mouth as a child;

20:28 - so that they may understand what I shall say when I am delivering the Message.

20:29 - And appoint for me a minister an assistant for that task from my family

20:3 - but We have revealed it only to remind therewith him who fears God;

20:30 - Aaron H?r?na constitutes the second object my brother akh? an explicative supplement.

20:31 - Confirm through him my strength my courage;

20:32 - and let him share in my affair namely in the delivery of the Message both verbs ushdud ?confirm? and ashrikhu ?let him share? are in the imperative and in the apocopated imperfect tense constituting the response to the request of Moses.

20:33 - So that we may glorify You by making glorifications over and over again

20:34 - and remember You by making remembrance over and over again.

20:35 - Indeed You are ever Seeing of us? ever Knowing having been gracious to us by way of appointing us to deliver the Message.

20:36 - He said ?You have been granted your request O Moses! as a favour from Us to you.

20:37 - And certainly We have done you a favour already another time

20:38 - when idh for explanation of that favour We revealed to your mother either in her sleep or by way of inspiration ? when she gave birth to you and feared that Pharaoh would have you slain for being one of the newborn of the Children of Israel ? that which was revealed regarding your affair this m? y?h? ?that which was revealed? is substituted by what follows an iqdhi?hi ?

20:39 - ?Cast him place him in the ark then cast him while in the ark into the river into the flow of the Nile and then the river shall throw him up onto the shore that is its bank the imperative here fa?l-yulqihi ?let it throw him? functions as a predicate; there an enemy of Mine and an enemy of his namely Pharaoh shall take him?. And after he took you I cast upon you love from Me that you may be loved by people; and indeed Pharaoh and all who saw you loved you; and that you might be reared under My eyes be nurtured under My guardianship and My protection of you.

20:4 - a revelation tanz?lan a substitution standing in place of the conjugated verb derived therefrom which renders it tanz?lan accusative from Him Who created the earth and the high heavens ?ul? the plural of ?uly? similar in pattern to kubr? kubar ?large?;

20:40 - When idh for explanation your sister Maryam walked up to obtain news of you for they had brought wet nurses for you but you would not take to the breast of any of them and she then said ?Shall I show you someone who will take care of him??. Her offer was accepted and so she brought them his mother and he took to her breasts. Thus We restored you to your mother that her eyes might rejoice in seeing you again and not grieve at that point anymore. Then you slew a soul namely the Copt in Egypt ? and you became distressed for having slain him because of how Pharaoh would react; whereupon We delivered you from great distress and We tried you with various ordeals We tested you by landing you in some other ordeal and again delivered you from it. Then you stayed for several years ten years among the people of Midian after you had reached it having left Egypt staying with the prophet Shu?ayb and marrying his daughter. Then you came hither as ordained in My knowledge with the Message that you will deliver ? and this was when you were forty years old O Moses!

20:41 - And I chose you for Myself to deliver the Message.

20:42 - Go you and your brother to the people with My nine signs and do not flag be remiss in remembrance of Me by uttering glorifications and otherwise.

20:43 - Go the two of you to Pharaoh. Truly he has transgressed the bounds in claiming to be the Lord.

20:44 - And speak to him gentle words for him to renounce such claims that perhaps he may be mindful be admonished or fear? God and so repent ? the ?hope? for Pharaoh?s repentance is expressed from their perspective for God knows that he was not going to repent.

20:45 - The two of them said ?Our Lord We truly fear that he may forestall us that is by hastening to punish us or become tyrannical? against us that is be high-handed with us.

20:46 - He said ?Do not fear for I shall be with the two of you by providing you with My assistance hearing what he says and seeing what he does.

20:47 - So go to him and say ?Truly we are two messengers of your Lord so let the Children of Israel go with us to Syria and do not continue to chastise them in other words release them from your exploitation of them in those oppressive works of yours such as digging construction and the lifting of heavy objects. We have verily brought you a sign a definitive argument from your Lord as proof of our truthfulness in delivering the Message; and may peace be upon him who follows right guidance that is to say may he be secure from God?s chastisement.

20:48 - Indeed it has been revealed to us that the chastisement shall befall him who denies the truth of what we have brought and turns away? ? and who rejects it. And so they came to him and said to him all of what has been mentioned.

## Tafsir al-Jalalayn (English)

20:49 - He said ?So who is your Lord O Moses?? ? he Pharaoh restricted this question to him Moses because between him and Aaron he is the principal bearer of God?s Message and also because of his Pharaoh?s having pampered him while he was being reared as a child.

20:5 - He is the Compassionate One presided upon the Throne al-arsh in the classical Arabic language denotes a king?s seat a presiding befitting of Him;

20:50 - He said ?Our Lord is He Who gave to everything in creation its peculiar nature through which it is distinguished from another thing and then guided it? the animal among them to its source of food drink and procreation and in other ways.

20:51 - He Pharaoh said ?So what of the status of the generations the communities of old?? such as the people of Noah H?d Lot and S?lih with regard to their having worshipped graven images.

20:52 - Said he Moses ?The knowledge thereof that is the knowledge of their otherworldly status is preserved with my Lord in a Book namely the Preserved Tablet al-lawh al-mahf?z and He shall requite them in accordance with it on the Day of Resurrection. My Lord does not err He is never absent from anything nor does He my Lord forget anything.

20:53 - He is the One Who made for you as well as for all creatures the earth a cradle a bed and threaded facilitated for you therein ways roads and sent down from the heaven water rain. God exalted be He says as a complement to Moses?s description of Him and as an address to the people of Mecca and therewith We brought forth various kinds species of plants shatt? ?various? adjectivally qualifies azw?jan ?kinds? in other words plants of different colours flavours and different in other ways shatt? is the plural of shat?t similar in pattern to mar?d plural mard? as may be used in a phrase like shatta al-amr ?the affair has become divided?.

20:54 - Eat thereof and pasture your cattle therein an??m ?cattle? is the plural of na?am which are camels cows and sheep; one says ra?atu?l-an??mu ?the cattle grazed? or ra?aytuh? ?I grazed them?; the imperative here is meant as a permissive and a reminder of God?s grace the sentence being a circumstantial qualifier referring to the subject of the verb akhrajn? ?We brought forth? in other words what is meant is ?We brought forth the plants permitting you to eat thereof and to graze your cattle thereon?. In that which is mentioned here there are indeed signs indeed lessons for people of sense possessors of intellect al-nuh? the plural of nuhya similar in pattern to ghurfa plural ghuraf. The intellect is called by this term nuhya because it shows a person the sense to refrain from committing vile deeds.

20:55 - From it that is from the earth We created you by creating your father Adam from it and into it We shall restore you when you are interred after death and from it We shall bring you forth at the Resurrection a second time? in the same way that We brought you forth from it when We initiated your creation.

20:56 - And verily We showed him that is We made Pharaoh see all Our signs all nine but he denied them and claimed that they were the result of sorcery and refused to affirm the Oneness of God exalted be He.

20:57 - He said ?Have you come to us so that you may expel us from our land Egypt and so that kingship over it may be yours by your sorcery O Moses?

20:58 - Yet We too shall produce for you a sorcery like it one which will counter it. So fix a tryst between us and you for that purpose a tryst which neither we nor you shall fail to keep at a place mak?nan is in the accusative because the genitive-operator preposition f? ?at? has been removed of equal distance read siw?n or suw?n in other words in the middle equidistant for a person coming from either side.

20:59 - Said he Moses ?Your tryst shall be the Day of Adornment ? a festive day of theirs on which they adorn themselves and the public assemble ? and let the people assemble let the inhabitants of Egypt gather at forenoon? the time for this tryst to observe what will transpire.

20:6 - to Him belongs whatever is in the heavens and whatever is in the earth and whatever is between them of creatures and whatever is beneath the soil al-thar? is moist earth meaning whatever is beneath the seven earths since these lie beneath it.

20:60 - Then Pharaoh withdrew retreated and summoned up his guile that is to say those human elements of his guile from among the sorcerers and then came with them to the tryst.

20:61 - Moses said to them ? and there were 72 of them each with a rope and a staff in his hand ? ?Woe to you! meaning may God make you liable to woe. Do not invent a lie against God by ascribing partners to Him lest He annihilate you read fa-yushitakum or fa-yashatakum by some chastisement from Him. For verily he who invents lies against God fails? he is the loser.

20:62 - So they disputed their matter among themselves regarding Moses and his brother and kept secret their private counsel that is their conversation regarding the two

20:63 - They said to each other ?These two men h?dh?n this form concords with the forms used by those grammarians who use the alif ending for all three cases of the dual person; Ab? ?Amr has the variant reading h?dhayn are indeed sorcerers who intend to expel you from your land by their sorcery and do away with your excellent traditions muthl? the feminine form of amthal meaning ?the noblest? in other words they will do away with the loyalty of the noblemen among you because these latter will prefer the two of them Moses and Aaron on account of their triumph.

20:64 - So summon up your guile in the way of sorcery read fa?jma?? from the first form jama?a meaning ?he gathered? or read fa-ajmi?? from the fourth form ajma?a meaning ?he resolved to do something? and come in battle-line saffan a circumstantial qualifier meaning ?standing in rows?. For truly he who is uppermost he who triumphs this day shall be the victor!?

20:65 - They said ?O Moses you choose either cast your staff first or we shall be the first to cast? their staff.

## Tafsir al-Jalalayn (English)

20:66 - He said ?Nay you cast!? and so they cast and lo! their ropes and their staffs ?isiyyihim derives from ?is?wwun but the two w?w letters have been changed into two y?? letters with the kasra vowelling applied to both the ?ayn and the s?d appeared to him by the effect of their sorcery as though they were snakes gliding swiftly on their bellies.

20:67 - And Moses sensed fear within himself that is to say he feared that if the effect of their sorcery was of the same kind as his miracle he would become suspect in people?s minds and they would not believe in him.

20:68 - We said to him ?Do not be afraid! Indeed you shall have the upper hand over them by triumphing.

20:69 - And cast that which is in your right hand ? and this was his staff. It shall swallow up that which they have produced. For what they have produced is only a sorcerer?s trick that is to say a kind thereof and the sorcerer does not succeed wherever he may go? in his sorcery. So Moses cast his staff and it swallowed up all of that which they had produced.

20:7 - And should you be loud in your speech in remembrance of God or supplication then God has no need for this to be spoken loud then indeed He knows the secret and that which is yet more hidden than that secret namely that which the soul whispers to itself and that which occurs to the mind but which you do not speak of to anyone so do not strain yourself to be loud in your speech.

20:70 - Thereat the sorcerers cast their heads down prostrating they fell down prostrating to God exalted be He They said ?We now believe in the Lord of Aaron and Moses?.

20:71 - Said he Pharaoh ?Do you profess belief read a-?mantum pronouncing both hamzas or with the second changed to an alif in him before I myself give you permission? He is indeed your chief your teacher who taught you sorcery. I shall assuredly cut off your hands and feet on opposite sides min khil?fin a circumstantial qualifier meaning ?alternate hands and feet? in other words the right hands and the left feet and I shall assuredly crucify you on the trunks of palm trees. And you shall then know which of us ? meaning himself and the Lord of Moses ? is harsher in inflicting chastisement and which of us is more lasting? more enduring in sustaining opposition to him Moses.

20:72 - They said ?We will not choose you over what has come to us of clear signs proving the truthfulness of Moses and over Him Who originated us created us wa?lladh? fatarana either an oath or a supplement to the preceding m? ?what?. Decree what you will decree that is do what you say. What you decree is only relevant in the life of this world al-hay?ta?l-duny? is in the accusative because the scope of his decree is being indicated in other words ?you can only decree in it?; yet you will be requited for it in the Hereafter.

20:73 - Indeed We profess belief in our Lord that He may forgive us our sins in the way of ascribing partners to God and otherwise and the sorcery to which you forced us to learn and to perform in order to oppose Moses. And God is better than you in rewarding if he is obeyed and more enduring? than you in chastisement if he is disobeyed.

20:74 - God exalted be He says Truly whoever comes to his Lord a criminal a disbeliever like Pharaoh for him there shall be Hell wherein he shall neither die and thus find rest nor live a life of any benefit to him.

20:75 - And whoever comes to Him a believer having performed righteous deeds ? the obligatory and supererogatory deeds for such shall be the highest degrees al-?ul? the plural of ?uly? the feminine form of a?l? ?

20:76 - the Gardens of Eden that is to say as a place of residence this jann?tu ?Adnin ?Gardens of Eden? is an explication thereof of al-daraj?tu?!-?ul? ?the highest degrees? underneath which rivers flow abiding therein and that is the reward of him who keeps pure of sins.

20:77 - And verily We revealed to Moses saying ?Lead My servants on a journey by night read as an asri ?that lead on a journey by night? from fourth form asr? ?he travelled by night?; or read as an?isri from first form sar? ?he travelled by night? both being alternative forms in other words travel with them by night from the land of Egypt and strike for them make for them by striking your staff a dry path in the sea. So he fulfilled what he had been commanded and God made the ground dry so that they were able to pass through it. Do not fear to be overtaken that is fearing that Pharaoh might catch you and do not be afraid? of drowning.

20:78 - Then Pharaoh pursued them with his hosts with him Pharaoh alongside them and there engulfed them what did engulf them of the sea and it drowned them.

20:79 - And Pharaoh led his people astray by calling them to worship him and he did not guide them nay he led them to destruction in contrast to what he said to them and I guide you only to the path of rectitude Q. 4029.

20:8 - God ? there is no god save Him. To Him belong the Most Beautiful Names the ninety nine Names cited in the had?th al-husn? is the feminine form of al-ahsan ?the best?.

20:80 - O Children of Israel truly We delivered you from your enemy Pharaoh by drowning him and We made a tryst with you on the right side of the T?r Mount in order to give Moses the Torah that it may be implemented it by you and We sent down to you manna and quails namely turunjab?n citrus fruit and the quail. The ones being addressed in the vocative by ?O Children of Israel? are those Jews living at the time of the Prophet s and they are addressed with reference to the graces which God bestowed on their forefathers at the time of the prophet Moses as a preface to what God now says to them

20:81 - ?Eat of the good things We have provided you that is to say of that which has been bestowed on you as a grace from God but do not transgress regarding

## Tafsir al-Jalalayn (English)

it by being ungrateful for the grace thereof lest My wrath descend on you if read fa-yahilla it means ?lest it My wrath become incumbent upon you?; or if read fa-yuhilla it means ?lest it descend on you?. And he on whom My wrath descends read yahlil ?becomes incumbent? or yahlul ?descends? certainly perishes falls into the Fire.

20:82 - And indeed I am Forgiving toward him who repents from ascribing partners to God and believes affirms God?s Oneness and acts righteously is sincere in performing the obligatory and the supererogatory deeds and then follows guidance? by adhering to what has been mentioned up to his death.

20:83 - ?And what has hurried you to depart from your people in order to come to the appointed time to receive the Torah O Moses??

20:84 - He said ?They are close behind me coming upon my track and I hastened to You my Lord that You may be pleased? with me in other words to please you even more ? before giving the response he gives an excuse according to what he supposed was the situation with his people

20:85 - But those he supposed to be following him had remained behind for He exalted be He said ?Indeed We tried your people after you that is after your departure from them and the Samaritan led them astray? so they took to worshipping the golden calf.

20:86 - Thereupon Moses returned to his people angry with them and sad extremely grieved. He said ?O my people did not your Lord promise you a fair promise? that is a true promise that He will give you the Torah? Did the period the length of my absence from you seem too long for you or did you desire that wrath should become incumbent against you from your Lord by your worship of the golden calf and so you broke your tryst with me?? and failed to follow after me?

20:87 - They said ?We did not break our tryst with you of our own accord read the m?m with any of the three vowelings meaning ?by our own power? or ?of our own will? but we were laden with read hamaln? ?we carried? or hummiln? ?we were made to carry? the burdens the weight of the people?s ornaments of the trinkets of Pharaoh?s folk ? which the Children of Israel had borrowed from them on the pretext of using them for a wedding but which had remained with them ? and we cast them we threw them into the fire at the command of the Samaritan and so just as We cast did the Samaritan cast what he had on him of their trinkets together with the dust that he took from the track left by the hoof of Gabriel?s steed as follows

20:88 - Then he produced for them a calf which he fashioned from the melted trinkets ? a mere body of flesh and blood with a low in other words it made a sound that was audible; it was transformed into such a state because of the dust from Gabriel?s steed the effect of which is to create life in whatever thing it is placed. After he had fashioned it he placed it the dust in its mouth. And they namely the Samaritan and his followers said ?This is your God and the God of Moses so he Moses forgot? his Lord here and set off in search of him. God exalted be He says

20:89 - Did they not see that in all? an has been softened in place of the hardened form with its subject omitted in other words it should be annahu it the Calf did not reciprocate their words that is that it did not give them any response in return nor did it have any power over hurt for them that is any power to prevent it or any benefit? that is any power to procure it for them in other words how can such a thing be taken as a god?

20:9 - Has the story of Moses ? indeed it has ? come to you?

20:90 - And Aaron had certainly said to them beforehand that is before the return of Moses ?O my people you are only being tested thereby! But truly your Lord is the Compassionate One so follow me in worship of Him and obey my command? therein.

20:91 - They said ?We will not cease to cling to it persisting in worship of it until Moses returns to us?.

20:92 - He Moses said upon his return ?O Aaron what held you back when you saw them going astray by worshipping it

20:93 - that all? read an instead the l? being extra you did not follow me? Did you then disobey my command?? by remaining among those who worship something other than God exalted be He?

20:94 - He Aaron said ?O son of my mother read ya?bna?ummi or ya?bna?umma meaning umm? ?my mother? the mention of her is more effective in provoking the affection of his heart ? do not clutch my beard which he had seized with his left hand or my head! for he had seized his hair with his right hand in anger. Indeed I feared that if I followed you for inevitably a group of those who did not worship the calf would have followed me you would have said ?You have caused division among the Children of Israel ? and have been furious with me ? and you did not wait for my word?? concerning what my opinion would have been in this matter.

20:95 - He said ?And what have you to say what was the motive for doing what you did O Samaritan??

20:96 - He said ?I perceived what they did not perceive read either as third person plural yabsur? or as second person plural tabsur? ?what you did not perceive? in other words I realised what they did not realise so I seized a handful of dust from the track of from the hoof of the steed of the messenger Gabriel and threw it in I cast it onto the figure of the calf that had been fashioned. Thus my soul prompted thus it adorned for me? and it was cast into me the idea that I seize a handful of the dust from that mentioned hoof and cast it onto what possessed no spirit so that it might thus acquire a spirit. I had seen that your people had asked that you make for them a god and so my soul suggested to me the idea that this calf should be their god.

20:97 - Said he Moses to him ?Begone! It shall be yours as your lot throughout life that is for the duration of your life to say to whomever you may see ?Do not touch me!? that is do not come near me ? he used to wander about aimlessly throughout the land and whenever he touched a person or a person touched him both would succumb to a fever. And indeed there will be a tryst for you for you to be chastised which you will not fail to keep read lan tukhlifahu meaning ?a tryst which you shall not miss?; or lan tukhlafahu ?for which you will not be forgotten? meaning ?nay you will be sent forth to keep it?. Now look at your god to whom

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you remained clinging! zalta is actually zalilta but the first l?m has been omitted in order to soften it that is to say you remained by his your god?s side worshipping him. We will surely burn it in fire and then scatter the ashes of it into the waters we will disperse it into the winds of the sea; and after having slaughtered it Moses did exactly that which he has mentioned.

20:98 - Indeed your God is the One God than whom there is no other god. He embraces all things in His knowledge? ?ilman a specification derived from the subject of the verb in other words it means ?His knowledge embraces all things?.

20:99 - Thus just as We have related to you O Muhammad (s) this story We relate to you some stories some accounts of what is past of communities and We have given you from Ourselves a Reminder a Qur??n.

## Surah 21

21:1 - Nigh has drawn for mankind the people of Mecca the deniers of the Resurrection their reckoning on the Day of Resurrection yet they are heedless of it disregardful of the preparation required for it by way of embracing faith.

21:10 - Now We have sent down as revelation to you O clan of Quraysh a Book in which there is the remembrance that is yours for it is in your language. Will you not understand? and so believe in it?

21:100 - For them for the worshippers there will be groaning therein and they will not hear in it anything because of the ferocity with which it boils. When ?Abd All?h Ibn al-Ziba?r? said ?Ezra Jesus and the angels were worshipped they must also be in the Fire then according to what has just been stated? the following was revealed

21:101 - Indeed those to whom the promise of the best reward the best status went beforehand from Us and among such are those who have just been mentioned they will be kept away from it.

21:102 - They will not hear the faintest sound from it and they will abide in what their souls desired of bliss.

21:103 - The Supreme Terror ? which is that a servant be ordered off to the Fire shall not grieve them and the angels shall receive them upon their exiting from their graves saying to them ?This is your day the one which you were promised? during the life of the world.

21:104 - The day yawma is in the accusative because of an implied preceding udhkur ?mention? when We shall roll up the heaven as the Scribe al-sijill being the name of an angel rolls up the written scroll that is the scroll of the son of Adam when he dies the l?m of li?-kit?b is extra; alternatively one may read the verse so that al-sijill is ?the scroll? and al-kit?b means al-makt?b ?what is written? in which case the l?m of li?-kit?b has the sense of the particle ?al? ?over?; a variant reading for li?-kit?b has the plural li?-kutub ?the books?. As We began the first creation from non-existence We shall repeat it after making it non-existent the k?f of ka-m? ?as? is semantically connected to nu??du ?We shall repeat it? and its suffixed pronoun -hu ?it? refers back to awwala ?the first?; the m? relates to the verbal noun ? a promise binding on Us wa?dan is in the accusative because it is the direct object of an implied preceding wa?adn? ?We promised? and the clause constitutes a confirmation of the import of the preceding verse 103. Truly We shall do that which We have promised.

21:105 - Certainly We wrote in the Scripture al-zab?r means ?the Book? that is the revealed Books of God after the Remembrance meaning the Mother of the Book umm al-kit?b which is kept with God ?Indeed the land the land of Paradise shall be inherited by My righteous servants? ? this promise applies to all righteous ones.

21:106 - Indeed there is in this Qur??n a proclamation sufficient means for securing entry into Paradise for a people who are devout acting in accordance with what is stipulated in it.

21:107 - We did not send you O Muhammad (s) except as a mercy that is to give mercy to all the worlds the worlds of mankind and jinn through you.

21:108 - Say ?All that is being revealed to me is that your God is One God that is the only thing that is being revealed to me with respect to the Divine is His Oneness. So will you submit?? will you accede to affirming the Oneness of the Divine that is being revealed to me? the interrogative is meant as an imperative.

21:109 - But if they turn away from this say ?I have proclaimed to you I have notified you of my declaration of war on you all alike ?al? saw?? is a circumstantial qualifier referring to both the subject of the verb and the object that is to say you are all equal in having knowledge of this I shall not proceed independently without having first informed you in order for you to make preparations although I do not know whether near or far is that which you have been promised? with respect to chastisement or to the Day of Resurrection that comprises this chastisement; only God knows it.

21:11 - And how many did We destroy of towns ? meaning its inhabitants ? that had been wrongdoing disbelieving and brought forth another people after it!

21:110 - Indeed He exalted be He knows whatever is spoken aloud and what you and others do and He knows what you conceal both you and others of secrets.

21:111 - I do not know; perhaps that which I have notified you of but whose time is not known may be a trial a test for you to see how you will act and an enjoyment for a while that is until your terms of life are concluded this second clause wa-mat??un ?and an enjoyment? counters the former which is the object of the optative expressed by the particle la?alla ?perhaps?; the second clause cannot be an optative.

21:112 - Say qul a variant reading has q?la ?He said? ?My Lord! Judge between me and my deniers with truth by assigning chastisement for them or victory for me



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over them. And so they were chastised at the battles of Badr Uhud Hunayn al-Ahzab and al-Khandaq and he the Prophet was given victory over them. And our Lord is the Compassionate One Whose help is to be sought against what you allege? when you invent lies against God saying that ?God has taken a son? cf. Q. 2116; and against me when you say ?he is a sorcerer? cf. Q. 384 or against the Qur'an when you say ?it is poetry? cf. Q. 5230.

21:12 - And when they felt Our might when the inhabitants of the town sensed destruction to be near behold they ran away from it they flee hastily therefrom.

21:13 - But the angels said to them scornfully ?Do not run away! Return to the opulence the comforts which you were given to enjoy and your dwelling-places that perhaps you might be asked? for something of your worldly possessions as usual.

21:14 - They said ?O y? is for calling attention to something woe to us! this is our destruction! We have indeed been doing wrong? through our disbelief.

21:15 - So that saying remained their cry which they would make and repeat until We made them as reaped crops as crops harvested with sickles when they were killed with the sword stilled dead like the stillness of fire when it is extinguished.

21:16 - And We did not create the heaven and the earth and all that is between them playing being frivolous but to indicate Our power and to benefit Our servants.

21:17 - Had We desired to find some diversion that which provides diversion in the way of a partner or a child We would have found it with Ourselves from among the beautiful-eyed houris or angels were We to do so. But We did not do so thus We never desired it.

21:18 - Nay but We hurl We cast the truth faith against falsehood disbelief and it obliterates it and behold it vanishes disappears damaghahu ?it obliterates it? actually means ?it struck the brain with a blow? a blow which is fatal. And for you O disbelievers of Mecca there shall be woe severe chastisement for what you ascribe to God of mate or child.

21:19 - And to Him exalted be He belongs whoever is in the heavens and the earth as possessions and those who are near Him namely the angels wa-man ?indahu the subject the predicate of which is the following clause do not disdain to worship Him nor do they weary.

21:2 - There does not come to them any new reminder from their Lord revealed gradually in other words new words of the Qur'an but they listen to it as they play as they engage in mockery

21:20 - They glorify Him night and day and they do not falter in it for it comes to them as naturally as breathing comes to us something which we can never be distracted from.

21:21 - Or am functions with the meaning of bal ?nay? to effect a transition in subject-matter; the hamza is for rhetorical denial have they chosen gods that are from the earth such as stones gold or silver who that is gods who resurrect? who bring the dead back to life? No! Indeed only one who brings the dead back to life can be God.

21:22 - Had there been in either of them that is in the heavens and the earth gods other than God that is other than Him the two would have surely deteriorated they the heavens and the earth would have deviated from their observed order because counteractive forces would exist among such gods as is usually the case when there is more than one ruler that there is counteraction and a lack of consensus regarding something. So glory be to God ? an exaltation ? the Lord the Creator of the Throne al-kursi above what they ascribe the disbelievers to God of His having a partner and otherwise.

21:23 - He shall not be questioned about what He does but they shall be questioned about their actions.

21:24 - Or have they chosen besides Him exalted be He other than Him gods? herein is an interrogative meant as a rebuke. Say ?Bring your proof for this ? but such a thing is impossible. This is the Remembrance of those with me namely my community and that Remembrance is the Qur'an and the Remembrance of those before me of communities namely the Torah and the Gospel and other Books of God not a single one of which contains the statement that with God there exists another god in the way that they claim ? exalted be He above such a thing. Nay but most of them do not know the truth the affirmation of God's Oneness and so they are disregardful? of that discernment that leads to knowledge of it.

21:25 - And We did not send any Messenger before you but We revealed to him read n?h? or y?h? ?but it was revealed to him? that ?There is no god except Me so worship Me? that is affirm My Oneness.

21:26 - And they say ?The Compassionate One has taken a son? from the angels. Glory be to Him! Nay but they are merely servants who are honoured in His presence; for the very servitude of all creatures to Him is inconsistent with the attribution of any of them as progeny of His.

21:27 - They do not venture to speak before Him ? they only speak after He has spoken and they act according to His command that is following His issuing of it.

21:28 - He knows what is before them and what is behind them that is what they have done and what they will do and they do not intercede except for him with whom He is satisfied that he be interceded for and they for awe of Him exalted be He are apprehensive fearful.

21:29 - And should any of them say ?I am a god besides Him? that is besides God in other words a god other than Him ? and this is Iblis who summoned others to worship his soul and commanded that it be obeyed ? such a one We will requite with Hell. Thus in the same way that We requite him We requite wrong-doers idolaters.

21:3 - with their hearts preoccupied heedless of its meanings. And they are secret in their conference their speech they the evildoers alladh-na zalam? a substitution for the third person plural indicator waw of wa-asarr?l-najw? ?and they are secret in conference? ?Is this namely Muhammad (s) other than a mortal

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human being like yourselves? and so what he produces is mere sorcery. Will you then take to sorcery will you succumb and follow it even though you are able to see?? even though you know that it is sorcery?

21:30 - Have they not one may read a-wa-lam or a-lam realised have they not come to know those who disbelieve that the heavens and the earth were closed together and then We parted them We made seven heavens and seven earths ? or it is meant that the heaven was parted and began to rain when it did not use to do so and that the earth was parted and began to produce plants when it did not use to do so; and We made of water the water that falls from the heaven and that springs from the earth every living thing? in the way of plants and otherwise in other words water is the cause of such things having life. Will they not then believe? by affirming My Oneness?

21:31 - And We set in the earth firm mountains lest it should shake with them and We set in them in the firm mountains ravines as roads subulan substitutes for fij?jan ?ravines? which are wide through-routes that perhaps they may be guided to their destinations during travel.

21:32 - And We made the heaven a roof for the earth functioning like the roof of a house preserved from collapsing; and yet of the signs thereof namely the signs of this heaven such as the sun the moon and the stars they are disregarding failing to reflect on them and thus realise that the Creator of such things can have no partner.

21:33 - And He it is Who created the night and the day and the sun and the moon each kullun the nunation of this particle stands in place of the second noun of the genitive construction that would have been al-shams ?the sun? or al-qamar ?the moon? or their subsidiaries namely al-nuj?m ?the stars? in an orbit a circular one like a mill in the sky swimming moving with speed like a swimmer in water. In order to effect the analogy with the latter the plural person of the verb employed for rational beings is used.

21:34 - When the disbelievers said that Muhammad (s) would die the following was revealed And We did not assign to any human being before you immortality permanence of life in this world. What if you are fated to die will they be immortal? in it? No! The last sentence constitutes the syntactical locus of the interrogative of denial.

21:35 - Every soul shall taste death in this world and We will try you We will test you with ill and good such as poverty and wealth sickness and health as an ordeal fitnatan an object denoting reason in other words for the purpose of seeing whether you will be patient and give thanks or not. And then unto Us you shall be brought back that We may requite you.

21:36 - And whenever the disbelievers see you they only take you in derision that is as one to be derided saying ?Is this the one who mentions your gods?? that is the one who derides them? And yet when it comes to the mention of the Compassionate One to them they hum repeated for emphasis are disbelieving of it saying ?We do not know of any such individual?.

21:37 - The following was revealed regarding their demand that chastisement be hastened Man was created of haste that is to say because he is so hasty in his affairs it is as if he had been created out of it. Assuredly I shall show you My signs My promises of chastisement so do not demand that I hasten in sending it. And so He God made them suffer death at the battle of Badr.

21:38 - And they say ?When will this promise of resurrection be fulfilled if you are truthful?? about it.

21:39 - God exalted be He says If those who disbelieved only knew of the time when they shall not be able to ward off repel the Fire from their faces nor from their backs nor shall they be helped nor shall they be protected from it at the Resurrection the response to the conditional particle law ?if only? is something along the lines of ?they would not have said that?.

21:4 - He said to them ?My Lord knows the words that are spoken in the heavens and the earth and He is the Hearer of what they keep secret the Knower? of it.

21:40 - Nay but it the Resurrection shall come upon them suddenly dumbfounding them confusing them and they shall not be able to ward it off nor shall they be granted any respite nor shall they be given any extra time to make a repentance or offer an excuse.

21:41 - And verily messengers before you were derided ? herein is a statement to comfort the Prophet s ? but those who mocked them were encircled by it was sent down against them that which they used to deride namely chastisement ? likewise it shall befall those who have derided you.

21:42 - Say to them ?Who can guard you preserve you by night and day from the Compassionate One?? from His chastisement if it should befall you? In other words no one can do such a thing. Those being addressed here do not fear God?s chastisement because they deny the truth of it. Nay but of the Remembrance of their Lord that is the Qur??n they are disregarding failing to reflect on it.

21:43 - Or is it that they have am ?or? functions with the sense of a hamza used to indicate denial that is read it as a-lahum ?do they have? gods to defend them against that which might cause them harm besides Us? In other words do they have anyone other than Us to defend them against such things? No! They namely the gods cannot help themselves and so they will not be able to help them; nor shall they the disbelievers be protected from Us from Our chastisement one may say sahibaka?Li?hu to mean ?May God preserve and protect you?.

21:44 - Nay but We provided comforts for these and their fathers in the way of the graces which We bestowed on them until life lasted long for them so that they were deluded by such longevity. Do they not see how We visit the land how We target their land diminishing it at its edges? by granting the Prophet victory through conquest. Are they the ones who will prevail? No it is rather the Prophet and his Companions who will do so.

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21:45 - Say to them ?I warn you only by the Revelation? that comes from God and not by my own prompting. But the deaf do not hear the call when idh? read pronouncing both hamzas fully or omitting the second hamza between it and the y?? they are warned. They are like those who are deaf when they fail to act in accordance with the warnings they hear.

21:46 - And if a whiff a slight instance of your Lord?s chastisement were to touch them they would indeed say ?O y? used for drawing attention to something woe for us! O this is our destruction! Truly we were doing evil? in ascribing partners to God and denying the Mission of Muhammad (s).

21:47 - And We shall set up the just balances the equitable ones for the Day of Resurrection that is on it and no soul shall be wronged in any way neither by deducting a good deed from its record nor by adding to it an evil one; and even if it the action be the weight of a single mustard seed We shall produce it with its full weight and We suffice as reckoners to count all things.

21:48 - And verily We gave Moses and Aaron the Criterion the Torah that discriminates between truth and falsehood and between what is lawful and unlawful and an illumination by it and remembrance an admonition therein for those who are wary of God

21:49 - those who fear their Lord in concealment from people that is when they are in seclusion from them and who on account of the Hour that is on account of its terrors are apprehensive fearful.

21:5 - Nay bal in the three instances below effects a transition from one subject to another but they say regarding those parts of the Qur??n he the Prophet has brought to them are ?A muddle of nightmares a confusion of things he has seen in his sleep. Nay he has fabricated it he has invented it; nay he is a poet and what he has brought is merely poetry! So let him bring us a sign such as was sent to the ancients? like the she-camel S?lih the staff and the glowing hand of Moses. God exalted be He says

21:50 - And this namely the Qur??n is a blessed Remembrance which We have revealed. Will you then deny it? the interrogative here is intended as a rebuke.

21:51 - And verily We had given Abraham his rectitude before that is his right guidance before he came of age ? and We were Aware of him in that he was deserving of such guidance

21:52 - when he said to his father and his people ?What are these images these idols to which you constantly cleave?? that is which you are constantly worshipping.

21:53 - They said ?We found our fathers worshipping them? and so we followed their example.

21:54 - He said to them ?Truly you and your fathers by worshipping them have been in manifest error?.

21:55 - They said ?Do you bring us the truth in that which you are saying or are you being frivolous?? in this regard.

21:56 - He said ?Nay but your Lord the only One worthy of being worshipped is the Lord the Owner of the heavens and the earth the One Who originated them Who created them without any precedent and to that which I have said I am a witness.

21:57 - And by God I shall devise a stratagem against your idols after you have gone away with your backs turned?.

21:58 - And so after they had set off to a gathering of theirs on one of their festival days he reduced them to fragments read judh?dhan or jidh?dhan meaning ?pieces? smashing them with a hatchet all except the principal one among them around whose neck he hung the hatchet that they might return to it that is to the principal one and see what he had done to the others.

21:59 - They said upon returning and seeing what had been done ?Who has done this to our gods? Truly he is an evildoer? in this regard.

21:6 - No town before them ever believed ? meaning none of its inhabitants ? of those that We destroyed for the denial of the signs brought to them. Would they then believe? No.

21:60 - They said one to the other ?We heard a young man making ill mention of them deriding them ? he is called Abraham?.

21:61 - They said ?Then bring him before the people?s eyes that is openly that they may testify? against him as being the perpetrator.

21:62 - They said to him after he had been brought before them ?So is it you read a-anta either pronouncing fully the two hamzas; or substituting an alif for the second one or not pronouncing it the second one and inserting an alif between the one not pronounced and the other one or without this insertion who has done this to our gods O Abraham??

21:63 - He said concealing his deed ?Rather it was this principal one among them did it. So question them about the perpetrator of this if they can speak!? here the response to the conditional statement precedes the conditional clause; in the preceding clause there is an intimation for them that an idol acknowledged as being incapable of action cannot be a god.

21:64 - So they turned thinking to themselves in reflection and they said to themselves ?Truly it is you who are the evildoers? for worshipping that which cannot speak.

21:65 - Then they were turned by God on their heads that is to say they were made to return to their disbelief and said ?By God you are certainly aware that these idols cannot speak? in other words how can you thus command us to question them?

21:66 - He said ?Do you then worship besides God that is in His place that which cannot benefit you in any way with regard to granting you provision and

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otherwise nor harm you? in any way if you were not to worship it?

21:67 - Fie read uffin or uffan with the sense of a verbal noun meaning ?a putrid thing or a vile thing be? on you and what you worship besides God that is other than Him. Do you not comprehend?? that these idols are not worthy of being worshipped and are not fit for such a purpose ? only God exalted be He is worthy of it.

21:68 - They said ?Burn him that is burn Abraham and stand by your gods by having him burnt if you are to do anything? in the way of standing by them. Thus they gathered lots of firewood and lit a fire throughout it. They then tied up Abraham placed him in a ballista and had him hurled into the fire. God exalted be He says

21:69 - We said ?O fire! Be coolness and safety for Abraham! and so it only consumed the bonds with which he had been tied. Its heat departed but its luminosity remained. And by His words wa-sal?man ?and safety? Abraham was safe from salima death because of its coolness.

21:7 - And We sent none before you other than men to whom We revealed read n?h? or y?h? ?to whom it is revealed? and We sent not any angels. Ask the People of the Remembrance those with knowledge of the Torah and the Gospel if you do not know this; for they will know it. Since you are more likely to believe them than the believers are to believing Muhammad (s).

21:70 - And they sought to outwit him namely by having him burnt but We made them the greater losers in what they sought.

21:71 - And We delivered him as well as Lot ? son of his Abraham?s brother H?r?n ? from Iraq and brought them to the land which We have blessed for all peoples blessed it with an abundance of rivers and trees and this is Syria. Abraham settled in Palestine and Lot in the Sinful City al-mu?tafika cf. Q. 5353; and between the two is the distance of a day?s journey.

21:72 - And We gave him namely Abraham ? for he had asked for a child as mentioned in s?rat al-S?ff?t Q. 37100 ? Isaac and Jacob as a gift that is as something in addition to what was requested; or it means ?a grandson?; and each of them that is himself and the two born of him We made righteous We made them prophets.

21:73 - And We made them leaders read a-immatan pronouncing both hamzas or substituting the second one with a y?? whose example of good conduct is followed guiding people by Our command to Our religion and We inspired in them the performance of good deeds and the maintenance of prayers and the payment of alms that is We inspired that these good deeds be performed prayers be maintained and alms be payed by them and by their followers the final h?? of iq?ma has been omitted to soften the reading and they used to worship Us.

21:74 - And to Lot We gave judgement the ability to judge decisively between opposing parties and knowledge; and We delivered him from the town which had been committing that is whose inhabitants had been committing deeds of vileness by way of homosexual intercourse hazelnut-hurling and bird-games and other things. Truly they were a folk of evil people saw? is the verbal noun of s??ahu ?he harmed him? the opposite of sarrahu ?he delighted him? immoral.

21:75 - And We admitted him into Our mercy by Our saving him from his people. He was indeed one of the righteous.

21:76 - And mention Noah what follows N?han substitutes for it when he called when he supplicated to God against his people ? with the words My Lord do not leave upon the earth any inhabitant from among the disbelievers ? to the end of the verse Q. 7126 before that is before the time of Abraham and Lot. And We responded to him and delivered him and his people who were in the Ark with him from the great agony namely from drowning and his people?s denial of him.

21:77 - And We helped him We defended him against the people who denied Our signs the ones indicating his Mission lest they cause him any harm. They were indeed an evil people so We drowned them all.

21:78 - And mention David and Solomon that is mention their story D?w?da wa-Sulaym?na is substituted by the following idh yahkum?ni ? when they gave judgement concerning the tillage a field of crops or a vineyard when the sheep of a certain people strayed into it that is when these sheep grazed there at night but without a shepherd because they had escaped; and We were witnesses to their judgement li-hukmihim sh?hid?na here the plural person is being used in the case of a dual. David decreed to the owner of the tillage belong the head of the sheep. Solomon decreed he shall benefit from the use of their milk offspring and wool until such time as the tillage is restored to its original state at the hands of the owner of the sheep after which he the owner of the tillage should return them the sheep to him their owner.

21:79 - And We gave understanding of this that is the judgement to Solomon. It is said that both of their decisions were the result of independent judgement exercised by both and that David consulted Solomon; but it is also said that their decisions were by way of inspiration from God ? the second decision abrogated the first. And to each of the twain We gave judgement prophethood and knowledge in matters of religion. And We disposed the mountains to glorify God with David and the birds also were disposed to glorify God with him for he David had commanded such glorification on their part so that whenever there was a lapse on his part he would be reminded to apply himself to the task of glorifying God promptly. And We were certainly doers of this disposing of them to glorify God along with him even if it should amaze you that they should be able to respond to the lord David.

21:8 - And We did not make them namely the messengers bodies that did not eat food nay they eat it; and they were not immortal in this world.

21:80 - And We taught him the art of making garments namely coats of mail ? which are called lab?s because they are worn tulbas. He was the first human being to make them; hitherto there were only plates of armour ? for you as well as all mankind to protect you read nuhsinakum the subject being ?God?; or yuhsinakum

## Tafsir al-Jalalayn (English)

the subject being ?David?; or tuhsinakum the subject being ?garments? against your mutual violence your wars against your enemies. Will you then O people of Mecca be thankful? for My favours by believing in the Messenger ? in other words be thankful to Me by doing this.

21:81 - And We disposed for Solomon the wind to blow strongly ? in another verse it is described as being rukh??an ?to blow softly? Q. 3836; in other words it is either blowing violently or gently respectively according to what he Solomon wanted ? making its way at his command to the land which We have blessed namely Syria; and We have knowledge of all things among them the fact that God exalted be He knew that what He gave to Solomon would prompt him to be subservient to his Lord and so God did this in accordance with His knowledge.

21:82 - And We disposed of the devils some that dived for him plunging into the sea and bringing out of it jewels for Solomon and performed tasks other than that that is other than diving such as building and otherwise. And We were watchful over them lest they should spoil what they had made for whenever they completed a task before nightfall they would invariably spoil it unless they were occupied with some other task.

21:83 - And mention Job Ayy?ba is substituted by the following idh n?d? rabbahu ? when he called out to his Lord ? after he had been afflicted with the loss of all of his possessions and children the laceration of his body his being shunned by all except his wife for a period of thirteen seventeen or eighteen years as well as the affliction of enduring a straitened means of livelihood ? ?Indeed read ann? because of the implicit y?? of the first person pronoun harm adversity has befallen me and You are the Most Merciful of the merciful?.

21:84 - So We responded to him in his call and removed the harm that had befallen him and We gave him back his family his male and female children by bringing them back to life ? of each sex there were three or seven along with them other children the like of them from his wife for she was made younger. He had also possessed a threshing floor for wheat and another for barley so God sent two clouds and one of them poured forth gold onto the wheat threshing floor and the other poured forth silver onto the barley threshing floor until they overflowed; as a mercy rahmatan a direct object denoting reason from Us min ?indin? an adjectival phrase and a reminder to worshippers that they be patient and thus be rewarded by God.

21:85 - And mention Ishmael and Idr?s and Dh??l-Kifl ? all were of the patient in maintaining obedience to God and staying away from acts of disobedience to Him.

21:86 - And We admitted them into Our mercy through granting them prophethood. Indeed they were among the worthy of it. Dh??l-Kifl was so called because he undertook takaffala to fast every day and stay up every night in prayer and to pass judgement between people without succumbing to anger and fulfilled this undertaking. It is also said however that he was not a prophet.

21:87 - And mention Dh??l-N?n the one of the whale namely Jonah son of Amittai Y?nus bin Matt? when he went off enraged Dh??l-N?n is substituted by the clause idh dhahaba mugh?diban by his people that is furious with them because of what he had suffered at their hands ? even though he had not been granted permission by God to go off as he did ? thinking that We had no power over him that is that We could not compel him to submit to Our decree in the way that We did by imprisoning him inside the stomach of the whale; or that We could not make circumstances difficult for him. Then he cried out in the darkneses through the darkness of the night the darkness of the sea and the darkness of the whale?s stomach that ?There is no god except You! Glory be to You! I have indeed been one of the wrongdoers? for leaving my people without Your permission.

21:88 - So We responded to him and delivered him from the distress by means of those words and thus in the same way that We delivered him We deliver the believers from their anguish when they call out to Us seeking succour.

21:89 - And mention Zachariah Zakariyy? is substituted by the following idh n?d? rabbahu ? when he cried out to his Lord saying ?My Lord do not leave me without an heir without a son to inherit from me and You are the best of inheritors? the One that endures after all of your creation has perished.

21:9 - Then We fulfilled to them the promise to deliver them. So We delivered them and whomever We would of those who believed in them and We destroyed the prodigal those who denied them.

21:90 - So We responded to him in his call and gave him John as a son and We restored fertility to his wife for him and so she bore a child having been barren. Truly they those prophets that have been mentioned would hasten to they would hurry to perform good works namely acts of obedience and supplicate Us out of desire for Our mercy and in awe of Our chastisement and they were submissive before Us humble in their worship.

21:91 - And mention Mary the one who guarded her virginity the one who preserved it from being taken so We breathed into her of Our spirit namely Gabriel when he breathed into the opening of her garment and she conceived Jesus. And We made her and her son a sign for all the worlds that is for mankind jinn and angels because she bore him without having a male partner.

21:92 - ?Truly this creed of Islam is your community your religion O you who are being addressed ? in other words you must adhere to it as one community this being a necessary state of affairs and I am your Lord so worship Me? affirm My Oneness.

21:93 - But they that is to say some of those being addressed fragmented their affair among themselves that is they became divided in the matter of their religion and at variance over it ? these are the different sects of the Jews and the Christians. God exalted be He says All shall return to Us and We will requite each according to his deeds.

21:94 - And whoever performs righteous deeds being a believer ? no rejection that is no denial will there be of his endeavour and We will indeed write it down for him by commanding the guardian angels to record it and then We requite him for it.

## Tafsir al-Jalalayn (English)

21:95 - It is forbidden for any town meaning it is forbidden for its people which We have destroyed that they should I? yarji??na the I? is extra return that is their return to this world is prohibited.

21:96 - Until hatt? a particle expressing the end of the prohibition of their return when Gog and Magog read Ya?j?ju wa-Ma?j?ju or Y?j?ju wa-M?j?ju these are non-Arabic names of two tribes; there is an implicit genitive annexation before this clause namely the gates of the sadd ?the barrier? built against them are let loose read futihat or futtihat ? and this will happen near the time of the Resurrection ? and they slide down they hasten from every slope every highland.

21:97 - And the true promise that is the Day of Resurrection draws near and behold when the gaze of the disbelievers will be fixed on that Day because of its severity saying ?O y? is for exclamation woe to us! this is our destruction! Verily in the life of the world we were oblivious to this Day. Nay but we were doing wrong? to our souls by our denial of the messengers.

21:98 - ?Truly you O people of Mecca and what you worship besides God that is other than Him in the way of graven images shall be fuel for Hell you shall be its fodder; and you shall come to it? you shall enter it.

21:99 - Had these graven images been gods as you claim they would never have come to it they would never have entered it and they will all both the worshippers and the worshipped abide therein.

## Surah 22

22:1 - O mankind that is the inhabitants of Mecca and others fear your Lord that is of His punishment by being obedient to Him. Surely the earthquake of the Hour of Doom that is the violent quaking of the earth after which the sun will rise from the west something which will be near the time of the Hour is a tremendous thing in the way it will distress people ? this itself being a sort of punishment.

22:10 - ?That is the chastisement for what your hands have sent ahead in other words what you have offered in the way of deeds ? He refers to him with reference to the two hands as opposed to other parts because most actions are effected through them ? and because God is not unjust to His servants? chastising them without their having committed any sin.

22:11 - And among mankind there are those who worship God on a knife-edge that is with uncertainty in his worship ? such a person has been likened the knife-edge of a mountain in his precariousness ? if good fortune befalls him so that he enjoys health and security with respect to his own self and his property he is reassured by it; but if an ordeal befalls him a trial or ill-health with regard to himself or his property he makes a turnabout that is he reverts to disbelief losing both this world when what he had hoped for in it has eluded him and the Hereafter by his disbelief. That is the manifest loss.

22:12 - He calls on he worships besides God in the way of idols that which could not hurt him should he refrain from worshipping it and that which could not profit him if were to worship it. Such a call is extreme error from the truth.

22:13 - He calls on him the I?m of la-man is extra whose harm when worshipped is likelier than his benefit even if he were to have any benefit as he imagines him to have. Truly an evil patron is he that is an evil helper and an evil friend an evil companion is he. After the mention of ?the doubter? and his being in manifest ?loss? above verse 11 there follows the mention of the believers and their reward as follows

22:14 - Truly God shall admit those who believe and perform righteous deeds in the way of obligatory and supererogatory acts of worship into gardens underneath which rivers flow. Indeed God does whatever He desires in the way of showing beneficence to those who obey Him and degrading those who disobey Him.

22:15 - Whoever supposes that God will not help him namely Muhammad (s) His Prophet in this world and the Hereafter let him extend a rope to the ceiling to the roof of his house fixing it there and tying it to his neck and let him hang himself that is let him choke to death because of it by severing his soul from any existence on the earth as reported in the various Sah?h compilations. Then let him see whether his strategy against the Prophet being helped dispels that which enrages him about it. In other words let him choke to death with rage because of it for it is inevitable.

22:16 - So just as We revealed the previous verse We revealed it that is the remainder of the Qur??n as clear signs manifest signs bayyin?t ?clear signs? is a circumstantial qualifier and indeed God guides whomever He desires that he be guided wa-anna?Li?ha yahd? man yur?du a supplement to the suffixed pronoun h?? ?it? of anzaln?hu ?We revealed it?.

22:17 - Truly those who believe and those of Jewry namely the Jews and the Sabaeans a sect from among them and the Christians and the Magians and the polytheists ? God will indeed judge between them on the Day of Resurrection by admitting the believers into Paradise and all others into the Fire. Assuredly God over all things the things which they do is Witness Knowing them a knowledge of direct vision ?ilm mush?hada.

22:18 - Have you not seen have you not realised that to God prostrate whoever is in the heavens and whoever is in the earth together with the sun and the moon and the stars and the mountains and the trees and the animals that is how they are submissive to Him in what He wills of them as well as many of mankind? namely the believers who prostrate to Him in addition to their submissiveness to Him when prostrating in prayer. And for many the chastisement has become due and these are the disbelievers for they refuse to prostrate an action which is contingent on belief. And he whom God abases he whom He makes unprosperous there is none to give him honour none to make him fortunate. Indeed God does whatever He will in the way of abasing or giving honour.

## Tafsir al-Jalalayn (English)

22:19 - These twain are two contenders that is the believers constitute one contending party and the five categories of disbelievers constitute the other contending party the term *khasm* 'contender' may be used to refer to one or many who contend concerning their Lord that is to say concerning His religion. As for those who disbelieve garments of fire will be cut out for them garments which they will wear meaning that the Fire will encompass them and boiling water will be poured over their heads *hamam* is water that has reached an extreme temperature

22:2 - On the day when you behold it every actually nursing female on account of this tremendous day will neglect her suckling that is she will forget it; and every pregnant female will deliver her burden and you will see mankind as though drunk because of the severity of their fear yet they will not be drunk because of any drink; but God's chastisement is severe and so they will be terrified of it.

22:20 - whereby will be melted that which is in their bellies of fats and otherwise and whereby will be grilled their skins.

22:21 - And there will be hooked rods of iron for them for their heads to be beaten with.

22:22 - Whenever they desire to exit from it that is from the Fire on account of their anguish they are made to return into it they are driven back into it with the hooked rods and it shall be said to them 'Taste the chastisement of the burning!' namely the one that has reached ultimate degree of combustion.

22:23 - And He God says of the believers Indeed God shall admit those who believe and perform righteous deeds into gardens underneath which rivers flow; adorned therein with bracelets of gold and pearl read *wa-lu* in genitive to mean bracelets made of both elements so that the pearls are set in gold; or read *wa-lu* an accusative as a supplement to the syntactical locus of *min as-wira* 'bracelets'; and their raiment therein will be silk namely the one forbidden for men to wear in this world.

22:24 - And they shall be guided in this world to wholesome words namely 'There is no god except God' and they shall be guided to the path of the Praised that is to the praiseworthy way of God and His religion.

22:25 - Truly those who disbelieve and who bar from the way of God from obedience to Him and from the Sacred Mosque which We have assigned as a holy rite and a place of devotion for mankind equally for the dweller the one who resides therein and the visitor the passer-by; and whoever seeks to commit sacrilege therein the *b* of *bi-ilh* 'din' 'sacrilege' is extra by doing wrong in other words for such a reason committing what is forbidden even if he should curse the Mosque's attendant We shall make him taste a painful chastisement that is some such chastisement from this last clause one may derive the predicate of the introductory particle *inna* 'truly' and it is this 'We shall make them taste a painful chastisement'.

22:26 - And mention when We settled when We pointed out for Abraham the site of the House that he may build it for it the House had been raised to heaven at the time of the Flood and We commanded him saying 'Do not ascribe any partner to Me and purify My House of graven images for those who circumambulate it and those who are resident staying therein and those who bow and prostrate *al-rukka* and *al-sujd* are the plural forms of *raki* and *sajid* respectively those praying.

22:27 - And announce call out among the people the season for Pilgrimage. Thus he cried out from the top of the mountain of *Ab* 'Qubays' 'O people your Lord has built a House and has made pilgrimage to it an obligation upon you so respond to the call of your Lord' turning his face to the right and to the left to the east and to the west; and every one of those for whom the performance of the pilgrimage had been preordained by God from among the loins of men and the wombs of women responded to him thus 'At Your service our Lord we are at Your service' *labbayka* 'Li' *humma labbayk*. The response to the command clause is the following and they shall come to you on foot walking *rijl* plural of *rjl* similar in pattern to *qim* 'standing' and its plural *qiyam* and riding on every lean camel that is on every emaciated camel *dmir* this term may be used to refer to both male and female camels. They shall come that is the lean camels by grammatical agreement with the feminine verb form from every deep ravine from every distant route

22:28 - that they may witness that they may be present before things that are of benefit to them in this world such as commerce or of benefit in the Hereafter or in both all of which are valid alternative opinions and mention God's Name on appointed days namely the ten days of *Dh* 'Hijja or the Day of 'Arafa or from the Day of Immolation up to the last days of *tashr* 'q all of which are valid alternative opinions over the livestock which He has provided them such as the camels cows and sheep immolated on the Day of the 'd and any subsequent offerings or sacrifices. 'So eat thereof if it be recommended and feed the wretched poor' that is the one in dire poverty.

22:29 - Then let them do away with their self-neglect that is to say let them remove any dirt or unkemptness such as any long fingernails and let them fulfil read *wa-l-yaf* or *wa-l-yuaff* their vows in the way of offerings and sacrifices and perform the circumambulation the circumambulation following the egress from 'Arafa of the Ancient House' that is the Old one because it was the first House founded for mankind.

22:3 - The following was revealed regarding *al-Nadr b. al-Harith* and his companions And among mankind are those who dispute about God without any knowledge they would say 'The angels are God's daughters and the Qur'an a collection of the fables of the ancients'. In addition they would deny resurrection and the bringing back to life of those who had become dust and those who follow in their manner of disputing every rebellious devil

22:30 - That is that *dhlika* the predicate of an implied subject in other words 'the matter' or 'the affair' is 'that which has been mentioned'. And whoever venerates the sacraments of God namely those things whose violation is forbidden that veneration of them shall be better for him with his Lord in the Hereafter. And cattle are lawful for you to consume after their slaughter except for that which has been recited to you as being unlawful in the verse Forbidden to you is carrion Q. 53. The exceptive clause above is a discontinuous one; but it could also be taken as continuous so that the prohibition is of that which has died and so

## Tafsir al-Jalalayn (English)

on. So avoid the abomination of idols mina?l-awth?n min here is explicative as opposed to partitive in other words ?avoid abomination namely idols? and avoid false speech that is to say ascribing partners to God in your uttering of the talbiya or avoid bearing false witness;

22:31 - being han?fs to God being of those who have submitted to God inclining away from every religion except His religion not ascribing partners to Him this clause emphasises the preceding one both clauses being circumstantial qualifiers referring to the third person plural indicator w?w of ijtani? ?avoid?. For whoever ascribes partners to God it is as though he had fallen from the heaven and been snatched away by vulture birds that is as though they had seized him swiftly or as though the wind had blown him dropped him into a far-off place so that there is no hope of his being saved.

22:32 - That dh?lika an implied subject al-amru ?the matter is? is taken to precede this predicate. And whoever venerates the sacraments of God then that in other words then that veneration of them ? namely of the beasts of sacrifice offered in the Sanctuary after the best of them have been selected and fattened ? derives from the piety of the hearts of those individuals. These sacraments are called sha???ir because they are marked out ish??r with something to indicate that they are offerings such as having a hump pierced with a piece of metal.

22:33 - You may benefit from them such as riding on them and carrying your loads on them in a way that does not harm them until a specified time the time for its immolation. Thereafter its lawful sacrifice that is the site where its immolation becomes due is by the Ancient House meaning the entire Meccan Sanctuary.

22:34 - And for every community that is for every believing group that came before you We have appointed a holy rite read mansakan as the verbal noun ?ritual? or mansikan as a noun denoting the site for a rite in other words for every community We have appointed a sacrificial slaughter or the site for such a ritual that they might mention God?s Name over the livestock that He has provided them at the point of slaughtering them. For your God is One God so submit yield to Him. And give good tidings to the humbly obedient

22:35 - who when God is mentioned their hearts tremble fear and who endure patiently whatever may befall them of ordeals and who observe prayer at its appointed times and who from that which We have provided them expend from it give voluntary alms.

22:36 - And as for the sacrificial camels al-budn plural of badana which are ?camels? ? We have appointed them for you as one of God?s sacraments the ritual ceremonies of His religion. There is good for you in them benefit for you in this world as already mentioned and a reward in the Hereafter. So mention God?s Name over them at the point of immolating them when they are lined up standing on three legs with the left foreleg hobbled. Then when their flanks have collapsed fallen to the ground after immolation ? which is the time when one may eat of them ? eat of them if you wish and feed the self-contained beggar al-q?ni? a beggar who is content with what he is given neither asking nor approaching people and the suppliant al-mu?tarr a beggar who asks for charity or approaches people for that purpose. So that is similar to such a disposal We have disposed them for you that it may be immolated or ridden ? for otherwise it would not have been possible ? that perhaps you might be thankful for My graces to you.

22:37 - Neither their flesh nor their blood shall reach God that is neither of these shall be raised up to Him; rather it is your piety that shall reach Him that is it is your righteous action performed purely for Him together with your faith that shall be raised up to Him. Thus has He disposed them for you that you may magnify God for His guiding you for His pointing out to you the ritual ceremonies of His religion and the rites of His pilgrimage. And give good tidings to the virtuous namely those who affirm the Oneness of God.

22:38 - Indeed God protects those who believe against the ruinous misguidance of idolaters. Indeed God does not love the treacherous with regard to what is entrusted to him the ungrateful for His grace ? these are the idolaters ?in other words He will punish them.

22:39 - Permission is granted to those who fight namely to the believers to fight back ? this was the first verse to be revealed regarding the struggle in the way of God jih?d because they have been wronged as a result of the wrong done to them by the disbelievers. And God is truly able to help them;

22:4 - about whom it has been decreed in other words it has been decreed with regards to a devil that whoever takes him for a friend that is whoever follows him he will make him go astray and will lead him summon him to the chastisement of the Blaze namely to the Fire.

22:40 - they are those who were expelled from their homes without right for their expulsion; they were expelled only because they said that is because of their saying ?Our Lord is God? alone such a saying is ?right? and so then to be expelled for saying it is to be expelled without right. Were it not for God?s causing some people ba?dahum ?some? substitutes for al-n?sa ?people? to drive back others destruction would have befallen read la-huddimat to emphasise a great number of destructions; or read la-hudimat the monasteries saw?mi? is for monks and churches kan??is are for Christians and synagogues salaw?t is the Hebrew term for Jewish houses of worship kan??is and mosques mas?jid are for Muslims in which that is in which mentioned places God?s Name is mentioned greatly and with such destruction acts of worship cease. Assuredly God will help those who help Him that is who help His religion. God is truly Strong overpowering His creation Mighty Invincible in terms of His dominion and power;

22:41 - those who if We empower them in the land by granting them victory over their enemies maintain the prayer and pay the alms and enjoin decency and forbid indecency this last is the response to the conditional clause which together with the response constitute a relative clause of the relative noun ?those who?; hum ?they are? may be taken as the implied subject before this. And with God rests the outcome of all matters in other words to Him these matters return in the Hereafter.

22:42 - And if they deny you ? these words to the end of the statement are meant to comfort the Prophet s ? the people of Noah denied before them kadhhabat in the feminine person on the basis of the overall import and ??d the people of H?d and Tham?d the people of S?lih



## Tafsir al-Jalalayn (English)

22:43 - as well as the people of Abraham and the people of Lot

22:44 - and the inhabitants of Midian the people of Shuʿayb and Moses was also denied he was denied by the native Egyptians al-qibt and not by his people the Children of Israel. In other words all of those people denied their messengers so take them these messengers as a good example of constancy. And I granted the disbelievers respite I postponed dealing with them by deferring their requital then I seized them with chastisement and how terrible was My abhorrence! nakʾr that is to say My rebuke inkʾr of them for their denial by My destroying them the interrogative is meant as an affirmative in other words it My chastisement was well-placed.

22:45 - How many a town I have destroyed ahlakuhʾ a variant reading has ahlaknʾhʾ ? We have destroyedʾ while it was doing wrong that is while its inhabitants were doing wrong by being disbelievers but now it lies fallen down collapsed on its roofs and how many a neglected well abandoned because of the death of its owners and a lofty palace stands empty because of the death of its residents.

22:46 - Have they namely the disbelievers of Mecca not travelled in the land so that they may have hearts with which to comprehend what befell deniers before them or ears with which to hearʾ the stories of how they were destroyed and their dwelling-places were ruined and so take heedʾ Indeed it is not the eyes that turn blind but it is the hearts that turn blind within the breasts allatʾ fʾʾl-sudʾr for emphasis.

22:47 - And they ask you to hasten the chastisement even though God would never break His promise of sending down the chastisement upon themʾ ? and so He sent it down on the day of Badr. And truly a day with your Lord of the days of the Hereafter on account of the severity of the chastisement is like a thousand years of your counting read taʾuddʾna or yaʾuddʾnaʾ their countingʾ in this world.

22:48 - To how many a town did I give respite while it was doing wrong; but then I seized it meaning I seized its inhabitants and with Me lies the journeyʾs end the final return.

22:49 - Say ʾO mankind that is O people of Mecca I am only a manifest warner to youʾ one whose warning is plain; but also I am a giver of good tidings to the believers.

22:5 - O mankind in other words O people of Mecca if you are in doubt about the Resurrection then lo! consider that We have created you that is We have created your originʾ Adamʾ from dust then We created his progeny from a drop a sperm-drop then from a clot congealed blood then from a little lump of flesh mudgha a piece of flesh the size of what one would be able to chew mʾ yumdagħ partly formed shaped complete in form and partly unformed that is uncomplete in form that We may make clear to you the perfect nature of Our power that you might then infer from this initial act of creation the reality of its future restoration. And We establish nuqirru marks a new grammatically independent sentence in the wombs whatever We will for a specified time that is until the time for it to come out then We bring you forth from the bellies of your mothers as infants and then We extend your life that you may come of age ashuddakum that is to say your prime and strength which is that age between thirty and forty years. And there are some of you who are taken away by death before coming of age and there are some of you who are relegated to the most abject time of life its most despicable state of decrepitude and senility so that after having had some knowledge he no longer knows anythingʾ ? Ikrima saidʾ Whoever recites the Qurʾān such a state will not befall himʾ. And you see the earth torpid barren yet when We send down water upon it it stirs it moves and swells it rises and grows and grows plants of anbatat min min is extra every delightful fair kind species.

22:50 - And so those who believe and perform righteous deedsʾ ? for them there shall be forgiveness of their sins and a glorious provision namely Paradise.

22:51 - But those who strive against Our signs namely the Qurʾān in order to invalidate them seeking to incapacitate muʾajjizʾna those who follow the Prophet this meaning of muʾajjizʾna being derived from their assumption that these followers are incapable individuals and impeding them from practising their faith; or muʾajjizʾna means supposing Us to be incapable against them a variant reading of muʾajjizʾna has muʾʾjjizʾna meaningʾ ?contending with Usʾ that is to say they suppose that they will be able to elude Us by denying resurrection and requitalʾ ? those they shall be the inhabitants of hell-fire.

22:52 - And We did not send before you any messenger rasʾlʾ ? this is a prophet who has been commanded to deliver a Messageʾ ? or prophet nabʾʾ ? one who has not been commanded to deliver anythingʾ ? but that when he recited the scripture Satan cast into his recitation what is not from the Qurʾān but which those to whom he the prophet had been sent would find pleasing. The Prophet s had during an assembly of the men of Quraysh after reciting the following verses from sʾrat al-Najm Have you considered Lʾt and ʾUzzʾʾ And Manʾʾt the third one? 53:19-20 added as a result of Satan casting them onto his tongue without his the Prophetʾs being aware of it the following wordsʾ those are the high-flying cranes al-gharʾnʾq alʾ-ʾulʾ and indeed their intercession is to be hoped forʾ and so they the men of Quraysh were thereby delighted. Gabriel however later informed him the Prophet of this that Satan had cast onto his tongue and he was grieved by it; but was subsequently comforted with this following verse that he might be reassured of Godʾs pleasure thereat God abrogates nullifies whatever Satan had cast then God confirms His revelations. And God is Knower of Satanʾs casting of that which has been mentioned Wise in His enabling him Satan to do such things for He does whatever He will.

22:53 - That He may make what Satan has cast a trial a test for those in whose hearts is a sickness dissension and hypocrisy and those whose hearts are hardened namely the idolaters hardened against acceptance of the truth. For truly the evildoers the disbelievers are steeped in extreme defiance in a protracted feud with the Prophet s and the believers for his tongue uttered mention of their gods in a way that pleased them and yet this was later nullified.

22:54 - And that those who have been given knowledge of Godʾs Oneness and the Qurʾān may know that it the Qurʾān is the truth from your Lord so that they may believe therein and their hearts may find reassurance in it. And assuredly God guides those who believe to a straight path a straight route namely the

## Tafsir al-Jalalayn (English)

religion of Islam.

22:55 - And those who disbelieve will not cease to be in doubt of it that is the Qurʾān ? because of what Satan had cast onto the tongue of the Prophet s and what had thereafter been nullified ? until the Hour comes upon them unawares that is the Hour of their death or of resurrection comes upon them suddenly or there come upon them the chastisement of a day of desolation ?aqʾm namely the day of Badr which held nothing of good for disbelievers much like a sterile wind rʾh ?aqʾm that bears no good; or it means the Day of Resurrection referred to as ʾdesolateʾ because thereafter there will be no more night.

22:56 - Sovereignty on that day namely on the Day of Resurrection will be Godʾs alone the sense of Godʾs ʾconsolidationʾ of sovereignty on that Day suggested by the clause renders the adverbial qualifier yawmaʾidhin ʾon that dayʾ into accusative dependent status. He will judge between them between believers and disbelievers in the way that He explains next Then those who believed and performed righteous deeds will be in Gardens of Bliss as a bounty from God

22:57 - while those who disbelieved and denied Our signs for them will be a humiliating chastisement a severe one because of their disbelief.

22:58 - And those who emigrated in the way of God that is in obedience to Him from emigrating from Mecca to Medina and then were slain or died God shall provide them with a good provision namely the provision of Paradise. Truly God is the best of providers the most excellent of givers.

22:59 - Assuredly He will admit them into a place read mudkhalan or madkhalan respectively signifying the means of entry or the place entered that is pleasing to them and that is Paradise. And truly God is Knowing of their intentions Forbearing in refraining from punishing them.

22:6 - That which is mentioned from the commencement of manʾs creation to the end of the description of the earth being revived is because God He is the Truth the Constant the Permanent and because He revives the dead and has power over all things;

22:60 - That which We have related to you is so. And whoever retaliates whoever from among the believers requites with the like of what he was made to suffer at the hands of the idolaters wrongfully that is whoever fights against them if they fight against him during the sacred month and then is again made to suffer aggression by them that is to say he is again wronged by being expelled from his house God will surely help him. Indeed God is Pardoning to believers Forgiving them their engaging in combat during the sacred month.

22:61 - That help is because God makes the night pass into the day and makes the day pass into the night that is to say He makes each enter into the other by increasing the one and decreasing the other which is a sign of His power exalted be He the same power that produces His help and because God is Hearer of the supplications of believers Seer of them giving them faith and responding to their supplications.

22:62 - That help also is because God He is the Truth the Established Truth and what they call on yadʾna; also read tadʾna ʾyou call onʾ what they worship besides Him namely idols that is the False the transient and because God He is the High the One supreme above all things in His power the Great besides Whom all things are insignificant.

22:63 - Have you not seen realised that God sends down water rain from the heaven whereupon the earth turns green with plants ? and this too is a sign of His power. Indeed God is Subtle in dealing with His servants when He brings forth plants through water Aware of what is in their hearts when the rain is delayed.

22:64 - To Him belongs all that is in the heavens and all that is in the earth in terms of ownership. Surely God He is Independent of His servants Praiseworthy to His friends.

22:65 - Have you not seen realised that God has disposed for you all that is in the earth of beasts and that the ships run upon the sea for transport and to carry loads by His command by His leave and He holds back the heaven lest it should fall on the earth save when it may do so by His leave and you are destroyed. Surely God is with mankind Gentle Merciful in disposing things for them and holding others back from them.

22:66 - And He it is Who gave you life by originating you then He will cause you to die upon the conclusion of your terms of life then He will give you life again at the Resurrection. Truly man that is truly the idolater is very ungrateful for Godʾs graces by neglecting to affirm His Oneness.

22:67 - For every community We have appointed a holy rite read mansakan or mansikan a Holy Law which they are to observe which they are to implement. So do not let them dispute with you the intended meaning is ʾdo not dispute with themʾ about the matter namely the matter of the slaughter animal when they said ʾWhat God has killed is worthier for you to eat than what you killedʾ; but summon people to your Lord to His religion. Indeed you follow a straight guidance a straight religion.

22:68 - And if they dispute with you in the matter of religion say ʾGod knows best what you do and will requite you for it ʾ this was revealed before the command to fight them.

22:69 - God will judge between you O believers and disbelievers on the Day of Resurrection concerning that wherein you used to differ? when each of the two parties would say the opposite of what the other said.

22:7 - and because the Hour will come whereof there is no doubt uncertainty; and because God will resurrect those who are in the graves.

22:70 - Do you not know the interrogative here is meant as an affirmative that God knows all that is in the heaven and the earth? Truly that which has been mentioned is recorded in a Book namely the Preserved Tablet al-lawh al-mahfʾz. Indeed that namely the knowledge of what has been mentioned is easy for God.

22:71 - And they the idolaters worship besides God that namely idols for which He has never revealed any warrant any definitive proof and that of which they have no knowledge when they claim that these are gods. And those who do evil by way of practising idolatry shall have no helper to protect them against Godʾs

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chastisement.

22:72 - And when Our signs in the Qurʾān are recited to them though they are clear manifest signs bayyinatin a circumstantial qualifier you perceive on the faces of those who disbelieve denial that is to say denial of these signs in other words you perceive the effect of such denial in the way of aversion and frowning. They would almost pounce upon those who recite Our signs to them that is they would almost fall upon them in assault. Say ʾShall I inform you about something worse than that? something more repulsive to you than the Qurʾān that is being recited to you? It is The Fire! God has promised it to the disbelievers in that their journey's end shall be to it. And it is an evil journey's end!?

22:73 - O mankind that is to say O people of Mecca a similitude is being struck so listen to it and it is that truly those on whom you call whom you worship besides God that is other than Him and these are the idols will never create a fly dhubʾb is a generic noun the singular of which is dhubʾba for both the masculine and the feminine even if they rallied together to do so to create it. And if a fly should take away something from them such as a drop of the scents or the saffron in which they drench themselves they would not be able to recover that from it because of their complete incapacity so how can they worship those whom they suppose to be partners of God exalted be He? An odd thing ʾ which He has expressed by striking a similitude. Feeble is the seeker the worshipper and the thing sought the thing worshipped!

22:74 - They do not esteem God exalt Him with the esteem He deserves with the exaltedness He deserves for they ascribe to Him partners who can neither protect themselves from a fly nor retaliate against it. Truly God is Strong Mighty Victor.

22:75 - God chooses from the angels messengers and also chooses from mankind messengers ʾ this was revealed after the idolaters said Has the Remembrance been revealed to him out of all of us? Q. 388. Truly God is Hearer of what they say Seer of those whom He chooses as messengers such as Gabriel Michael Abraham Muhammad (s) and others may God bless them and grant them peace.

22:76 - He knows that which is before them and that which is behind them in other words what they have offered in the way of deeds and what they have left behind and what they have done and what they will do next; and to God all matters are returned.

22:77 - O you who believe bow down and prostrate yourselves in other words perform prayer and worship your Lord affirm His Oneness and do good such as showing kindness to kin and the adoption of noble traits that perhaps you may be prosperous that perhaps you may secure everlasting life in Paradise.

22:78 - And struggle in the way of God in order to establish His religion a struggle worthy of Him by expending all effort therein haqqa is in the accusative because it is a verbal noun. He has elected you He has chosen you for His religion and has not laid upon you in your religion any hardship that is any constraint for He has facilitated adherence to it during times of difficulty such as His permitting you to shorten prayers to seek ritual purification from earth to eat of carrion and to break the fast during illness or travel ʾ the creed of your father millata is in the accusative because the genitive preposition kʾf sc. ka-millati ʾlike the creed of? has been omitted Abraham Ibrʾhʾma an explicative supplement. He that is God named you Muslims before that is before the revelation of this Book and in this that is in the Qurʾān so that the Messenger might be a witness against you on the Day of Resurrection that he delivered the Message to you and that you might be witnesses against mankind that their messengers delivered the Message to them. So maintain prayer observe it regularly and pay the alms and hold fast to God trust in Him. He is your Patron your Helper and the Guardian of your affairs. An excellent Patron is He and an excellent Helper for you.

22:8 - The following was revealed regarding Abʾ Jahl And among mankind there are some who dispute about God without any knowledge or guidance being with him or an enlightening Scripture one containing light being with him

22:9 - turning aside thʾniya ʾitfihi a circumstantial qualifier meaning ʾturning his neck aside in disdain of belief; al-ʾtf means ʾa side? and can be either the left or the right to go astray read li-yadilla; or li-yudilla ʾto lead others astray? from the way of God that is from His religion. For him there will be ignominy chastisement in this world ʾ thus he Abʾ Jahl was slain on the day of Badr ʾ and on the Day of Resurrection We shall make him taste the chastisement of the burning that is the chastisement of being burnt in the Fire and it shall be said to him

## Surah 23

23:1 - Indeed qad is for confirmation prosperous victorious are the believers

23:10 - Those they are the inheritors and none other than them

23:100 - that I might act righteously by witnessing that ʾthere is no god but God? that this might be in that which I have left behind? in what I have wasted of my life in other words that this affirmation might be in its place. God exalted be He says By no means! that is there shall be no return. It namely the statement ʾMy Lord! Send me back? is merely a word that he speaks but a word in which there is no benefit for him; and behind them ahead of them there is a barrier which prevents them from going back to this world until the day when they are raised after which day there will be no more return.

23:101 - And when the Trumpet is blown the Horn at the first or second blast there will be no more ties of kinship between them on that day for them to boast of among themselves nor will they question one another about such ties in contrast to their state in the life of this world because of the gravity of the situation that will distract them from such questioning at certain points during the Day of Resurrection. At other points they are awake and as is stated in one verse Some of them will turn to others questioning each other Q. 3750.

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23:102 - Then those whose scales are heavy with good deeds they are the successful the winners;

23:103 - and those whose scales are light because of evil deeds they are the ones who have lost their souls and so they will be abiding in Hell.

23:104 - The Fire will scorch their faces it will burn them while they glower therein their upper and lower lips having receded from their teeth and it will be said to them

23:105 - ?Were not My signs in the Qur??n recited to you were you not threatened therewith and you used to deny them??

23:106 - They will say ?Our Lord our wretchedness shiqwatun? a variant reading has shaq?watun? both of which are verbal nouns with the same meaning overcame us and we were an erring folk astray from guidance.

23:107 - Our Lord bring us out of it! Then if we revert to disobedience we will indeed be evildoers?.

23:108 - He will say to them by the tongue of a Keeper of Hell whose proportion is twice the size of this world ?Begone in it away with you in the Fire despicable as you are and do not speak to Me about relieving you from the chastisement ? so that all their hope is extinguished.

23:109 - Indeed there was a party of My servants ? namely the Emigrants ? who would say ?Our Lord we believe; therefore forgive us and have mercy on us for You are the best of the merciful?.

23:11 - who shall inherit Paradise al-firdaws the name of a garden the highest of the gardens of Heaven ? wherein they will abide; herein is an allusion to the Return in the Hereafter and so it is fitting that the Beginning of creation should be mentioned next

23:110 - But then you took them as an object of ridicule read sukhriyyan or sikhriyyan a verbal noun meaning ?mockery?. Among those ridiculed were Bil?l al-Habash? Suhayb al-R?m? ?Amm?r b. Y?sir and Salm?n al-F?ris?; until they made you forget My remembrance which you disregarded as you were engaged in deriding them. Thus these men were the cause of the forgetting which is why this act has been attributed to them and you used to laugh at them.

23:111 - Indeed I have rewarded them this day abiding bliss for the endurance they showed while you mocked them and caused them hurt. They are indeed the winners? of what they sought read innahum as indicating a new sentence or annahum as indicating a second direct object of the verb jazaytuhum ?I have rewarded them?.

23:112 - He exalted be He will say to them by the tongue of a Keeper of Hell a variant reading for q?la ?He will say? has qul ?say? ?How long did you tarry in the earth in this world and in your graves in years?? ?adada sin?na is a specification.

23:113 - They will say ?We tarried a day or part of a day ? they are uncertain thereof deeming it shorter than what it was because of the gravity of the chastisement they are suffering. Yet ask those who keep count!? namely ask the angels who number the deeds of all creatures.

23:114 - He exalted will say to them also by the tongue of Keeper of Hell a variant reading for q?la ?He will say? has qul ?say? ?You tarried but a little if only you knew the length of time you tarried you would have realised that it is trivial relative to how long you will tarry in the Fire.

23:115 - Did you suppose that We created you aimlessly and not for an underlying reason and that you would not be returned to Us?? read active tarji??na ?you would not return? or passive turja??na ?you would not be returned? Nay! But it was so that We might enthrall you with commands and prohibitions where after you would be returned to Us for Us to requite you accordingly And I did not create the jinn and mankind except that they may worship Me Q. 5156.

23:116 - So exalted be God above aimless action and other such things that do not befit Him the King the Truth! There is no god except Him the Lord of the Noble Throne ?arsh the throne kurs? which is a seat similar to a king?s that is exquisite.

23:117 - And he who calls on another god along with God has no proof thereof !? burh?na lahu bihi an extra explicative adjectival qualification that has no other syntactical signification his reckoning his requital will indeed be with his Lord. Truly the disbelievers will not be successful they will not be felicitous.

23:118 - And say ?My Lord forgive and have mercy on believers ? this ?mercy? adds to the ?forgiveness? in terms of God?s grace ? and You are the best of the merciful? the most excellent of those who have mercy.

23:12 - And by God We certainly created man Adam from an extraction min sul?latin derives from the verbal expression salaltu?-l-shay?a mina?-l-shay? ?I drew one thing out of another? meaning ?I extracted it therefrom? his Adam?s substance being of clay min t?nin is semantically connected to sul?latin ?an extraction?.

23:13 - Then We made him namely man the progeny of Adam a drop a sperm-drop in a secure lodging which is the womb.

23:14 - Then We transformed the drop of semen into a clot congealed blood. Then We transformed the clot into a little lump of flesh mudgha a piece of flesh about the size of what one would be able to chew m? yumdagh. Then We transformed the lump of flesh into bones. Then We clothed the bones with flesh a variant reading in both instances instead of the plurals ?iz?man and al-?iz?ma ?the bones? is singular ?azman and ?al-?azma ?the bone?; and in all three instances above khalaqn? means ?We made it become? as opposed to ?We created?. Then We produced him as yet another creature by breathing into him Our Spirit. So blessed be God the best of creators! that is the best of determiners the specifier noun for ahsana ?the best? has been omitted because it is obvious khalqan ?in terms of creation?.

23:15 - Then indeed after that you die.

23:16 - Then on the Day of Resurrection you shall surely be raised for reckoning and requital.

## Tafsir al-Jalalayn (English)

23:17 - And verily We created above you seven paths that is seven heavens tar??iq is the plural of tar?qa so called because they are the paths used by the angels and of creation that lies beneath these paths We are never unmindful lest these should fall upon them and destroy them. Nay but We hold them back as stated in the verse And He holds back the heaven lest it should fall upon the earth Q. 2265.

23:18 - And We sent down water out of the heaven in measure that suffices them and We lodged it within the earth; and We are indeed able to take it away so that they die of thirst together with their livestock.

23:19 - Then We produced for you therewith gardens of date palms and vines ? these being the most common fruits of the Arabs ? wherein is abundant fruit for you and whereof you eat in summer and winter.

23:2 - those who in their prayers are humble

23:20 - And We produced a tree that grows on Mount of Sinai read S?n?? or Sayn?? indeclinable as it is a proper noun with the feminine ending denoting a location that produces read either as tunbitu from the fourth form anbata or as tanbutu from the triliteral form nabata oil bi?-duhni in the case of the former reading of tunbitu the b?? bi- here would be extra whereas in the case of the second reading of tanbutu it would be a preposition needed for the transitive ? and this tree is the olive tree and seasoning for those who eat wa-sibghin li?-?kil?na a supplement to bi?-duhni ?oil? that is to say it is like a dye that colours a morsel dipped in it ? and this seasoning is the olive oil.

23:21 - And surely in the cattle that is in camels cows and sheep there is for you a lesson an admonition for you to heed. We give you to drink read nasq?kum or nusq?kum of what is in their bellies of milk and you have many uses in them such as the extraction of wool fur and hairs and other uses and you eat of them.

23:22 - And on them the camels and on ships you are carried.

23:23 - And verily We sent Noah to his people and he said ?O my people worship God obey God and affirm His Oneness. You have no other god besides Him ghayruhu is the subject of m? ?no?; the preceding min il?hin ?god? is the predicate the min being extra. Will you not then fear?? His punishment in worshipping gods other than Him?

23:24 - But the council of his people who disbelieved said to their followers ?This is just a human being like you who desires to gain superiority to have the honour over you by acquiring followers you being his followers. And had God willed that none other than Him be worshipped He would have sent down angels with that Message and not assigned a human being for it. We never heard of such an affirmation of God?s Oneness as that which Noah summons us among our forefathers among past communities.

23:25 - He Noah is just a man possessed by madness a case of dementia. So bear with him for a while? until he dies.

23:26 - He Noah said ?My Lord help me against them because they deny me? because of their denial of me by destroying them. God exalted be He says responding to his supplication

23:27 - So We revealed to him saying ?Build the Ark the ship under Our watch under Our observation and protection and by Our revelation Our command. Then when Our command comes that they be destroyed and the oven of the baker gushes with water ? and this was Noah?s sign ? bring into it admit into the ship of every kind of animal two mates a male and a female that is two of every species thereof ithnayn is an object; min ?of? is semantically connected to usluk ?bring into it?. According to the story God exalted be He gathered all the beasts of prey and the birds and other animals for Noah. As he Noah pushed forth his hands into each species his right hand would fall upon a male and the left upon a female whereafter he would take them on board the ship a variant reading for min kuli ?of every? is min kullin ?of every kind? in which case zawjayni ?two mates? becomes a direct object with ithnayn ?two? being repeated for emphasis thereof; together with your family ? his wife ? and children ? except for those against whom the Word has already gone forth that they be destroyed namely his wife and his son Canaan Kan??n unlike Shem S?m Ham H?m and Japheth Y?fith whom together with their three wives he carried on board. In s?rat H?d the following is mentioned where Noah is told who he should carry in the ship ?? and those who believe.? And none believed with him except a few Q. 1140. It is said that these were six men and their wives. Moreover it is said that all those who were on the ship numbered seventy eight half of them were men and half were women. And do not plead with Me concerning those who have done wrong those who have disbelieved that I should refrain from destroying them. They shall indeed be drowned.

23:28 - And when you have settled when you are balanced in the Ark together with those with you say ?Praise be to God Who has delivered us from the wrongdoing folk? from the disbelievers and the destruction that came upon them.

23:29 - And say upon disembarking from the ship ?My Lord cause me to land with a landing read munzalan as the verbal noun as well as the noun of place for ?landing?; or manzilan as meaning the site of the landing blessed being that landing or place for You are the best of all who bring to land? ? that which has been mentioned.

23:3 - and who shun vain talk and other nonsense

23:30 - Surely in that mentioned matter of Noah the ship and the destruction of the disbelievers there are signs indicators of God?s power exalted be He and indeed wa-in in has been softened in place of the hardened form its subject being the pronoun of the matter We were putting to the test indeed We were trying the people of Noah by sending him as God?s messenger to them and by his admonitions to them.

## Tafsir al-Jalalayn (English)

23:31 - Then after them We brought forth another generation another people namely and these were the people of ??d.

23:32 - And We sent among them a messenger of their own namely H?d saying ?Worship God! You have no other god besides Him. Will you not then be wary?? of His punishment and become believers?

23:33 - The council of his people who disbelieved and denied the encounter of the Hereafter they denied that they will end up thereat and whom We had given affluence whom We had provided with comforts in the life of this world said ?This is only a human being like you he eats what you eat and drinks what you drink.

23:34 - And by God if you obey a human being like yourselves this clause contains both an oath and a conditional; the response belongs to the former the oath which at the same time suffices in place of a response for the latter the conditional you will surely then that is should you obey them be losers you will have been duped.

23:35 - Does he promise you that when you have died and become dust and bones you shall be brought forth? mukhraj?na this is the predicate of the first annakum ?that ? you?; the second annakum simply reiterates it because of the long separation between the subject and its predicate.

23:36 - Far-fetched far-fetched hayh?t is a noun of action in the past tense functioning as a verbal noun meaning ba?uda ba?uda ?far from it far from it!? is what you are promised! in the way of being brought forth from the graves li-m? the l?m is extra for explication.

23:37 - There is nothing that is there is no life but our life in this world we die and we live again only through the lives of our offspring and we shall not be raised again.

23:38 - He is the Messenger is just a man who has invented a lie against God and we will not believe in him? we will not accept the truth of resurrection after death.

23:39 - He said ?My Lord help me because they have denied me?.

23:4 - and who fulfil payment of alms

23:40 - He said ?In a little while of time ?amm? the m? is extra they will become remorseful? about their disbelief and their denial.

23:41 - So the Cry the Cry of chastisement and destruction seized them rightfully and they died and We made them as husks ghuth?? is desiccated vegetation in other words We transformed them into similarly desiccated worthless things. So a far removal from mercy for the evildoing folk the denying folk.

23:42 - Then after them We brought forth other generations other peoples.

23:43 - No community can precede its term by dying before it nor be deferred beyond it the person in the second verb yasta?khir?na ?be deferred? is masculine having been feminine in the first verb tasbiqu ?precede? because this masculine plural takes into account the plural masculine content of the term ?community?.

23:44 - Then sent We Our messengers successively read tatran or tatr? one following the other with a long interval between every two. Whenever there came to a community j??a ummatan read pronouncing both hamzas or without pronouncing the second one between it and the w?w vowel its messenger they denied him; so We made them follow one another to destruction and We turned them into folktales. So away with a people who do not believe!

23:45 - Then We sent Moses and his brother Aaron with Our signs and a manifest warrant a clear proof namely the hand the staff and other signs

23:46 - to Pharaoh and his council; but they disdained to believing in them and in God and they were a tyrannical folk subjugating the Children of Israel through oppression.

23:47 - And they said ?Shall we believe two humans like ourselves while their people are servile to us?? obedient and submissive.

23:48 - So they denied them both and became of those who were destroyed.

23:49 - And verily We gave Moses the Scripture the Torah that perhaps they his people the Children of Israel might be guided thereby from error ? he Moses was given it the Scripture after the destruction of Pharaoh and his folk all at once.

23:5 - and who guard their private parts against what is unlawful

23:50 - And We made the son of Mary Jesus and his mother a sign ? He did not say ?two signs? because the same sign is in both of them his being born without his mother?s having a male spouse. And We gave them refuge on a height rabwa a highland ? in this case either the Holy House of Jerusalem Damascus or Palestine all of which are alternative opinions ? level dh?t qar?r an flat high- land on which its inhabitants are able to settle yastaqirru and watered by springs running water over ground which the eyes can see.

23:51 - ?O messengers eat of the good things the lawful things and perform righteous acts such as obligatory and supererogatory rituals. Surely I know what you do and will requite you for it.

23:52 - And know that this creed of Islam is your community your religion O you being addressed that is you must adhere to it as one community ? a necessary state of affairs a variant reading for anna ?that? has the softened form in; a variant has inna ?truly? indicating the beginning of an independent new sentence and I am your Lord so fear Me? so be fearful of Me.

23:53 - But they the followers split into sects regarding their affair their religion zuburan ?sects? is a circumstantial qualifier of the subject of the verb taqatta?? ?they split? in other words they became opposing parties the likes of the Jews and the Christians and others each party rejoicing in exultant with what they had

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that is with the religion they had.

23:54 - So leave them the disbelievers of Mecca in their error their misguidance for a while until they die.

23:55 - Do they suppose that in the wealth and children with which We provide them in the life of this world

23:56 - We are hastening to provide them with good things? No. Rather they are not aware that this is a way of gradually drawing them into their punishment.

23:57 - Surely those who for fear of their Lord are apprehensive are fearful of His chastisement

23:58 - and who believe in who accept the truth of the signs of their Lord ? the Qurʾān;

23:59 - and who do not associate others with their Lord

23:6 - except from their spouses that is to their spouses and what slaves their right hands possess that is concubines for then they are not blameworthy in having sexual intercourse with them.

23:60 - and who give what they give of voluntary alms and righteous deeds while their hearts tremble with awe fearful lest it not be accepted from them because the particle lām ʾan is taken as implied before annahum ʾan that they? they are going to return to their Lord ?

23:61 - those are the ones who hasten to perform good works and they are the ones who shall come out ahead in them according to God's knowledge.

23:62 - And We do not task any soul beyond its capacity what it can bear ? thus he who is not able to pray standing let him pray sitting down and he who is not able to fast let him eat; and with Us is a Record that speaks the truth regarding what a soul has done ? and this Record is the Preserved Tablet al-lawh al-mahfūz wherein deeds are written down; and they namely the souls in their acts will not be wronged in a single thing thereof and so nothing is diminished of the reward for good deeds nor is anything extra added to the evil deeds.

23:63 - Nay but their hearts that is the hearts of the disbelievers are in ignorance of this Qurʾān and they have other deeds which they will perpetrate besides the ones mentioned against the believers and they will therefore be chastised for them.

23:64 - Indeed hattī is for inceptiveness when We seize their affluent ones their wealthy and their leaders with chastisement with the sword on the day of Badr behold! they are supplicating loudly clamouring in supplication. It is then said to them

23:65 - ʾayyuhā ʾāḍū ʾayyuhā ʾāḍū Do not supplicate out loud on this day! Truly you will not receive help you will not be protected against Us.

23:66 - Verily My signs in the Qurʾān used to be recited to you but you used to take to your heels falling back in retreat

23:67 - disdainful of embracing faith because of it that is because of the Sacred House or the Meccan Sanctuary and their being inhabitants thereof secure in contrast to the situation with all other peoples in their hometowns while in your night sessions sūʾmīrān is a circumstantial qualifier in other words they come together to converse at night around the Sacred House you talked nonsense? if read as tahjūrān the third form from hajara means while ʾayyuhā ʾāḍū disregarded? the Qurʾān; but if read as the fourth form tuhjīrān from ahjara it means while ʾayyuhā ʾāḍū speak falsehood? about the Prophet and the Qurʾān.

23:68 - God exalted be He says Have they not contemplated yaddabbar? should actually be yatadabbar? but the t? has been assimilated with the d? the discourse namely the Qurʾān that is proof of the Prophet's sincerity or has there come upon them that which has not come upon their forefathers?

23:69 - Or is it that they do not recognise their own Messenger and so they reject him?

23:7 - But whoever seeks anything beyond that intercourse with wives and concubines such as masturbation those they are transgressors who have overstepped the bounds into what is not lawful for them.

23:70 - Or do they say ʾayyuhā ʾāḍū There is a madness in him?? ? this interrogative is meant as an affirmation of the truth of the Prophet's sincerity and of the fact that messengers did come to past communities and of the fact that they do indeed recognise their Messenger to be truthful and trustworthy and of the fact that there is no madness in him. Nay bal is for transition he has brought them the truth namely the Qurʾān that comprises affirmations of the Oneness of God and the Laws of Islam; but most of them are averse to the truth.

23:71 - And if the truth namely the Qurʾān had followed their desires and come to them with mention of what they fancied in the way of God having a partner and a child may God be exalted above such associations indeed the heavens and the earth and whoever is in them would have been corrupted they the heavens and the earth would have deviated from their observed order because contradictions would ensue as is usually the case when there is more than one ruler. Nay We have brought them their Remembrance namely the Qurʾān in which they are remembered and honoured but they are disregarding of their own Remembrance.

23:72 - Or do you ask them for any recompense? any remuneration in return for the faith that you have brought them? Yet the recompense of your Lord is His remuneration His reward and His provision are better one reading has kharjan ʾan recompense? in both instances sc. kharjan fa-kharju; another has kharʾjan in both sc. kharʾjan fa-kharʾju and He is the best of providers the best of givers and remunerators.

23:73 - And truly you summon them to a straight path a straight route that is the religion of Islam.

23:74 - And truly those who do not believe in the Hereafter in resurrection reward and punishment deviate swerve away from the path that is the route to salvation.

23:75 - And had We shown them mercy and relieved them of the harm afflicting them ? the famine that befell them in Mecca for seven years ? they would surely

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persist in their insolence in their error bewildered hesitating.

23:76 - And We have already seized them with chastisement with hunger yet they did not humble themselves to their Lord nor did they devote themselves to prayer nor did they seek the pleasure of God through supplication.

23:77 - Until hatt? is for inceptiveness when We opened on them the gate of a severe chastisement namely the day of Badr slaying them behold! they are aghast thereat despairing of anything good.

23:78 - And He it is Who made created for you hearing meaning ears and eyes and hearts. Little thanks do you show qal?lan m? m? emphasises the paucity of the thanks.

23:79 - And He it is Who dispersed created you on earth and to Him you shall be gathered resurrected.

23:8 - And who are keepers of their trusts may be read as plural am?n?tihim ?their trusts? or singular am?natihim ?their trust? and covenants made between them or between them and God such as the observance of prayer and so on.

23:80 - And He it is Who gives life by breathing the Spirit into the embryo mudgha and brings death and due to Him is the alternation of night and day in darkness and brightness and through increase and diminution. Will you not then comprehend? His handiwork exalted be He and so reflect?

23:81 - Nay but they say the like of what the ancients said.

23:82 - They the ancients said ?What when we are dead and have become dust and bones shall we then be raised? No! the two hamzas in each of the two instances are either pronounced fully or with the second one not pronounced but with an alif inserted between the two hamzas in both readings.

23:83 - Already We and our fathers have been promised this resurrection after death before these are nothing but the fables the lies of the ancients? mere jokes and strange tales as?t?r the plural of ust?ra.

23:84 - Say to them ?To whom does the earth and whoever is in it of creatures belong if you truly knew?? their Creator and Owner.

23:85 - They will say ?To God?. Say to them ?Will you not then remember?? tadhakkar?na the second t?? of tatadhakkar?na has been assimilated with the dh?l will you not then be admonished and so realise that the One Who has the power to originate creation also has the power to resurrect after death?

23:86 - Say ?Who is the Lord of the seven heavens and the Lord of the Great Throne?? that is the throne kurs?.

23:87 - They will say ?God?. Say ?Will you not then be God-fearing?? will you then not be wary of worshipping things other than Him?

23:88 - Say ?In whose hand is the dominion the possession of all things the final t?? in malak?t is hyperbolic and who protects while from Him there is no protection if you know??

23:89 - They will say ?God.? a variant reading for Al?h ?God? in both instances verses 87 and 89 has li?Li?h ?to God? which is in keeping with the sense of ?to whom belongs what has been mentioned??. Say ?How then are you bewitched?? how then are you duped and turned away from the truth the worship of God alone in other words ?How do you envisage all this to be invalid??.

23:9 - And who are watchful of their prayers may be read as plural salaw?tihim ?their prayers? or singular sal?tihim ?their prayer? observing them at their appointed times.

23:90 - Nay but We have brought them the truth veracity and they are indeed liars in rejecting it namely the truth of the following

23:91 - God has not taken any son nor is there any god along with Him; for then that is if there were a god along with Him each god would have taken away what he created he would have made it exclusively his and prevented the other god from having any mastery over it; and some of them would surely rise up against others in challenge just as the kings of this world are wont to do. Glorified be God ? an exaltation of Him ? above what they ascribe to Him of what has been mentioned.

23:92 - Knower of the Unseen and the visible what is hidden and what is observed if read in the genitive ??limi?-l-ghaybi ?Knower of the Unseen? this is an adjectival qualification; if in the nominative ??limu?-l-ghaybi ?the Knower of the Unseen this would be the predicate of an implied preceding huwa ?He is? and exalted magnified be He above what they associate! with Him of partners.

23:93 - Say ?My Lord! If imm? this contains an assimilation of the conditional particle in with the extra m? You should show me what they are promised in the way of chastisement that it is true by their being slain at Badr

23:94 - my Lord then do no put me among the evildoing folk? lest I be destroyed when they are destroyed.

23:95 - And truly We are able to show you what We promise them.

23:96 - Ward off with that which is better that is to say with the better trait of pardoning and shunning them the evil act the hurt they cause you ? this was revealed before the command to fight them. We know best what they allege what they invent of lies and what they say and so We will requite them for it.

23:97 - And say ?My Lord I seek protection in You from the promptings of devils from their evil suggestions which they whisper.

23:98 - And I seek protection in You my Lord lest they visit me? in any of my affairs for they only visit to bring ill.



23:99 - Until hatt? is for inceptiveness when death comes to one of them and he sees his place in the Fire and his would-be place in Paradise had he been a believer he says ?My Lord! Send me back arji??n the plural person is used to indicate the gravity of the plea

### Surah 24

24:1 - This is a s?ra which We have revealed and prescribed read faradn?h? or the intensive form farradn?h? on account of the large number of prescriptions contained in it and wherein We have revealed manifest signs signs containing clear indications that perhaps you might remember tadhakkar?na the second t?? of tatadhakkar?na has been assimilated with the dh?! that you might be admonished.

24:10 - And were it not for God?s bounty to you and His mercy in shielding you from being exposed in such situations and that God is the Relenting in His acceptance of repentance in such situations and otherwise Wise in the rulings He has given for this and other matters that He might make clear the truth therein and hasten punishment for those deserving it.

24:11 - Truly those who initiated the slander the worst calumny against ???isha ? mother of the believers may God be pleased with her ? accusing her of fornication are a band from among yourselves a group from among the believers. She said that these were Hass?n b. Th?bit ?Abd All?h b. Ubayy Mistah b. Uth?tha and Hamna bt. Jahsh. Do not suppose O you believers other than the mentioned band that it is bad for you; rather it is good for you for God will reward you for it and reveal ???isha?s innocence and the innocence of the one who is supposed to have committed it with her namely Safw?n b. al-Mu?attal. She ???isha related ?I accompanied the Prophet s during a raid and this was after the requirement to wear the veil had been revealed. When he was through with it the raid he headed back to the campsite and one night having drawn close to Medina he announced that all should march off home. So I walked a distance away from the campsite and relieved myself. But when I came back to the campsite I realised that my necklace ?iqd meaning qil?da had snapped. So I went back to look for it. In the meantime they had strapped my litter? ? in which one rides ? ?thinking that I was inside for in those days women were slight and ate very small portions ?ulqa. Finally I found my necklace but when I went back to where I had been staying overnight they had already departed. I sat in the place where I had camped; I assumed that the group would notice my absence and come back for me. But my eyes were overcome by drowsiness and I fell asleep. Safw?n had pitched camp behind the army to rest for some of the night ?arrasa then set off while it was still night until he reached the site of the camp. He saw what looked like a person sleeping and recognised me when he eventually saw me having seen me on numerous occasions before the requirement of the veil. I woke up to the sound of him saying ?To God we belong and to Him we shall surely return? inn? li?Li?hi wa-inn? ilayhi r?ji??n for he had recognised me. So I concealed my face with my gown jilb?b ? in other words I covered it up with my wrap mul??a.

24:12 - Why when you first heard about it did the believing men and women not think good of themselves that is why did some not think good of others and say ?This is a manifest calumny?? this is a patent lie? there is a shift here in the address from the second to the third person in other words why did you not assume good of them O band of believers and say

24:13 - Why did they that is this band of accusers not produce four witnesses to it? who had witnessed it. And since they did not produce the witnesses those in God?s sight in His judgement they are liars in this matter.

24:14 - And were it not for God?s bounty to you and His mercy in the life of this world and the Hereafter there would have befallen you for what you O band of accusers engaged in for what you indulged in an awful chastisement in the Hereafter;

24:15 - when you were receiving it welcomingly with your tongues that is to say when you were reporting it one from the other one of the two letters t?? has been omitted from the verb tatalaqqawnahu ?you were receiving it?; idh ?when? is dependent because of massakum ?befallen you? or afadtum ?engaged in? and were uttering with your mouths that whereof you had no knowledge supposing it to be a light matter a sinless act while with God it was grave in sinfulness.

24:16 - And why when you heard it did you not say ?It is not for us to speak about this. Glory be to You! ? this exclamation here is meant to indicate amazement ? This is an awful calumny?? an awful lie?

24:17 - God admonishes you He forbids you lest you should ever repeat the like of it if you are in truth believers then you will be admonished by this.

24:18 - And God clarifies for you the signs through commands and prohibitions and God is Knower of what He enjoins and what He prohibits Wise therein.

24:19 - Truly those who love that indecency should be spread by the tongue concerning those who believe by its being associated with them ? and the ones meant are the band ? theirs will be a painful chastisement in the life of this world by way of the prescribed legal punishment for false accusation and the Hereafter by way of the Fire as is God?s due and God knows that such indecency does not apply in their case and you O band of accusers as regards the calumny of which you spoke do not know whether such indecency took place among them.

24:2 - As for the fornicatress and the fornicator that is of those not in wedlock ? because those in wedlock are stoned according to the Sunna the al in al-z?niya ?the fornicatress? and al-z?n? ?the fornicator? according to some mentioned opinions is a relative particle; the clause al-z?niyatu wa?l-z?n? is a subject and because of its similarity to a conditional the f?? has been inserted into the predicate which is the following fa?jlid? strike each of them a hundred lashes a hundred strikes one says jaladahu to mean daraba jildahu ?he struck him on the skin?. According to the Sunna in addition to this punishment there is also banishment for a whole year. The slave however receives half of the mentioned punishment. And do not let any pity for them overcome you in God?s religion that is to say in the

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fulfilment of His rulings by disregarding any part of their prescribed punishment if you believe in God and the Last Day namely the Day of Resurrection in this statement there is an incitement to abide by what was mentioned before the conditional above and it also constitutes the response to the latter or at least is an indication of the response to it. And let their punishment the flogging be witnessed by a group of the believers ? some say that this should be a group of three; some say four as in the number of witnesses testifying to an act of fornication.

24:20 - And were it not for God's bounty to you O band of accusers and His mercy and that God is Gentle Merciful to you He would have surely hastened to bring about your punishment.

24:21 - O you who believe do not follow in the steps of Satan that is his ways of making things seem attractive. For whoever follows in the steps of Satan assuredly he the one being followed enjoins indecency that is he enjoins vile acts and what is reprehensible if followed according to the Law. And were it not for God's bounty to you and His mercy not one of you O band of accusers would ever have grown pure after the calumny of which you spoke that is to say not one of you would have ever been reformed or purified from this sin by repenting of it. But God purifies whom He will from sin by accepting his repentance from him and God is Hearer of what you have said Knower of your intentions.

24:22 - And do not let those of you who possess bounty the wealthy and the affluent swear not to give to the near of kin and the poor and those who emigrate in the way of God ? this was revealed regarding Ab? Bakr who swore to provide no more for Mistah his maternal cousin a destitute Emigrant who had fought at the battle of Badr because of his involvement in the calumny when thitherto he had provided for him. And it was revealed also regarding certain Companions who swore not to give voluntary alms to those who had participated in spreading the calumny in any way. Let them forgive and excuse them in this matter. Do you not love that God should forgive you? And God is Forgiving Merciful to believers. Ab? Bakr said ?Indeed. I would love that God forgive me? and he restored thereafter to Mistah what he used to expend on him.

24:23 - Truly those who make accusations of fornication against honourably married chaste women who are unaware of indecent acts ? since it would never occur to them to commit such acts ? who believe in God and His Messenger shall be cursed in this world and the Hereafter; and there will be an awful chastisement for them

24:24 - on the day yawma is in the accusative because of the implicit sense of ?permanence? to which lahum ?for them? is semantically connected when their tongues and their hands and their feet shall testify against them read feminine person tashhadu or masculine person yashhadu ?testify? concerning what they used to do in terms of speech and action ? this day is the Day of Resurrection.

24:25 - On that day God will pay them in full their just due He will requite them with the requital they deserve and they shall know that God is the Manifest Truth since He will have realised for them that requital of His whereof they had been in doubt. Among such people is ?Abd All?h b. Ubayy. The ?honourable women? mentioned above are the Prophet's s wives regarding whom no repentance has been mentioned as being possible in the case of their being falsely accused; those women regarding whom repentance has been mentioned however at the beginning of the s?ra verses 4-5 in the case of their being falsely accused are women other these wives of the Prophet.

24:26 - Vile women and vile words are for vile men and vile men for vile women and the mentioned vile words. Good women and as mentioned good words are for good men and good men for good women and the mentioned good words that is to say what suits something vile is its like and what suits something good is its like ? such good men and women the like of ???isha and Safw?n are absolved of what they say what the corrupt men and women say about them. For them for good men and women will be forgiveness and a glorious provision in Paradise. ???isha felt honoured by some of the things mentioned in this verse namely that she was created ?a good woman? and was promised ?forgiveness and a glorious provision?.

24:27 - O you who believe do not enter houses other than your houses until you have first asked permission and greeted their occupants. So a person must say ?Peace be upon you may I enter?? as is stated in one had?th. That is better for you than entering without permission that perhaps you might remember tadhakkar?na the second t?? of tatadhakkar?na has been assimilated with the dh?l the superiority of such conduct and so follow it.

24:28 - And if you do not find anyone in them to give you permission still do not enter them until permission has been given to you. And if it is said to you when you are seeking permission ?Go away? then go away for this going away is purer that is better for you than sitting and waiting at the doorstep. And God knows what you do whether you enter with permission or without it and He will requite you for it.

24:29 - You would not be at fault if you enter without permission uninhabited houses wherein is comfort some benefit for you in the way of finding shelter and so on as in the case of travellers inns and charitable hostels. And God knows what you disclose what you do openly and what you hide what you do secretly when entering houses other than your own be it for a righteous purpose or otherwise. It will be mentioned shortly that they should bid themselves peace when entering their own houses.

24:3 - The fornicator shall not marry anyone but a fornicatress or an idolatress and the fornicatress shall be married by none except a fornicator or an idolator in other words what is suitable for each of the two for the purposes of marriage is the above-mentioned; and that namely marrying of fornicators is forbidden to believers who are better than those. This was revealed when the poor among the Emigrants resolved to marry the wealthy whores of the idolaters so that they the women would provide for them. Thus it is said that the prohibition applies specifically to them; but it is also said to apply in general; but it was abrogated by God's words Marry off the spouseless among you Q. 2432.

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24:30 - Tell believing men to lower their gaze from what is unlawful for them to look at min of min abs?rihim ?their gaze? is extra and to guard their private parts from doing with them what is unlawful for them to do. That is purer in other words better for them. Truly God is Aware of what they do with their gazes and private parts and He will requite them for it.

24:31 - And tell believing women to lower their gaze away from what is not lawful for them to look at and to guard their private parts from what is not lawful for them to do with them and not to display their adornment except for what is apparent namely the face and the hands which may be seen by a stranger when there is no danger of either or both falling into temptation ? this being one of two opinions. The second of these is that even this is forbidden because there is a presumption that these parts will cause temptation ? and this is the preferred opinion if one must settle this topic with a definitive opinion; and let them draw their veils over their bosoms that is let them cover up their heads necks and chests with veils and not reveal their hidden adornment namely all that is other than the face and the hands except to their husbands bu??l is the plural form of ba?l ?male spouse? or their fathers or their husbands? fathers or their sons or their husbands? sons or their brothers or their brothers? sons or their sisters? sons or their women or what their right hands own all of whom are permitted to look thereat except for the part from the navel down to the knees which is unlawful for any other than their husbands to see; ?their women? however excludes disbelieving women for it is not permitted for Muslim women to reveal themselves to these; ?what their right hands own? comprises slaves; or such men who are dependant on what food may be left over not ghayri read as an adjective or read ghayra as an exceptive possessing any sexual desire not those men who are in sexual need of women so for example those whose male member cannot become erect; or children who are not yet aware of women?s private parts in the context of sexual intercourse and so to these they may reveal themselves except for that part from the navel to the knees. And do not let them thump with their feet to make known their hidden ornaments as in a rattling anklet and the like. And rally to God in repentance O believers repenting of the occasions on which you may have looked at what is forbidden to look at of such parts and otherwise so that you might be prosperous so that you might be saved from such sinful acts when your repentance thereof is accepted ? in this verse the prevalent address is to males over females.

24:32 - And marry off the spouseless among you ay?m? is the plural form of ayyim namely a spouseless female whether she be a virgin or one previously married or a spouseless male this stipulation relates to free men and free women and the righteous ones the believers among your male slaves and your female slaves ?ib?d is one plural form of ?abd. If they the free men are poor God will enrich them through marriage out of His bounty. God is Embracing of the needs of His creatures Knowing of them.

24:33 - And let those who cannot find the means to marry be continent those who do not have the bridal money or the means for financial support needed for marriage let them restrain themselves from fornication until God enriches them until He improves their means out of His bounty and they marry. And those who seek a written contract of emancipation from among those whom your right hand owns of male slaves and female slaves contract with them accordingly if you know in them any good such as trustworthiness and the ability to earn income in order to fulfil the amount stated in the written contract which might be worded for example thus ?I contract you for the amount of two thousand to be paid over a period of two months at one thousand a month and if you fulfill this you are a free man? and the other would say ?I accept?; and give them ? this is a command for the slaves? owners ? out of the wealth of God which He has given you in the measure that will help them to fulfill their commitment to you the action of ?t?? ?giving? here suggests that some of the amount to which they have committed themselves should be waived. And do not compel your slave-girls your handmaidens to prostitution fornication when they desire to be chaste to abstain therefrom this ?desire? is the cause of the act of ?compulsion? so that the statement is not properly a conditional that you may seek through such compulsion the transient things of the life of this world ? this was revealed regarding ?Abd All?h b. Ubayy who used to force his slave-girls to earn money through fornication. And should anyone compel them then surely God after their compulsion will be Forgiving to these slave-girls Merciful to them.

24:34 - And verily We have revealed to you clear verses read mubayyan?t or mubayyin?t in this s?ra verses in which if read mubayyan?t what is mentioned is already clear or which if read mubayyin?t are clarificatory of that which is mentioned and an example a curious tale namely that of ???isha of those who passed away before you that is to say of their kind of example that is an example of their curious tales such as the tales of Joseph and Mary and an admonition for those who fear God in what He exalted be He has said And do not let any pity for them overcome you in God?s religion verse 2 above; and Why when you first heard about it did the believing men and women not think good of themselves? to the end of verse 12 above; and And why when you heard it did you not say ? to the end of verse 16 above; and God admonishes you lest you should ever repeat the like of it ? to the end of verse 17 above. This admonition is specifically for ?those who fear God? because they are the ones to benefit from such an admonition.

24:35 - God is the Light of the heavens and the earth in other words He illumines both of them with the sun and the moon. The likeness of His Light that is the description of it as it resides in the heart of a believer is as a niche wherein is a lamp. The lamp is in a glass ? this glass is the case for the lantern and the misb?h is the torch that is the wick that is lit; al-mishk?t is a recess that does not penetrate to the other side in other words the tube inside the lantern the glass with the light inside it is as it were a glittering star that is a light-giving star read dirr??un or durr??un derived from al-dar? ?to repel? because it repels darkness; or read durriyyun derived from al-durr ?pearls? kindled is this lamp read past tense tawaqqada; a variant reading has the imperfect tense of awqada in the passive voice y?qadu; another reading has t?qadu in which case the reference is to al-zuj?ja ?the glass? from the oil of a Blessed Tree an olive neither of the east nor of the west but in between the two so that no harmful cold or heat affects it; whose oil would almost glow forth of itself though no fire touched it because of the extent of its purity. Light by Him upon light by fire; the light of God is His guidance of the believer light upon the light of faith. God guides to His Light that is to the religion of Islam whom He will. And God strikes He illustrates similitudes for men by approximating such similitudes to their comprehension so that they might take heed and believe; and God is Knower of all things including knowledge of how to strike similitudes.

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24:36 - In houses f? buy?tin is semantically connected to yusabbihu ?glorify? that will follow whose status God has allowed to be raised houses He has allowed to be venerated and wherein His Name is remembered through the affirmation of His Oneness therein they make glorifications read yusabbahu ?glorifications are made? or yusabbihu meaning ?therein pray? to Him in the mornings al-ghuduww is a verbal noun meaning al-ghadaw?t the early mornings? and the evenings the darkness after sunset

24:37 - men rij?lun the subject of the verb yusabbihu ?make glorifications?; if the passive is read yusabbahu ?glorifications are made? it rij?lun ?men? substitutes for the impersonal subject of lahu ?to Him? so that rij?lun ?men? is the subject of an implied verb in response to an implied question as if one had asked who makes glorifications to Him? whom neither trading purchase nor sale distracts from the remembrance of God and the observance of prayer the final h?? of iq?mat ?the observance? has been omitted to facilitate the reading and payment of the alms. They fear a day when hearts and eyes will be tossed about in fear the hearts tossed about between the hope of deliverance and the fear of destruction and the eyes to the right and to the left out of anxiety ? this is the Day of Resurrection;

24:38 - so that God may reward them for the best of what they did that is reward them the reward for it ahsana means husna and give them more out of His bounty; and God provides whomever He will without any reckoning one says of someone yunfiqu bi-ghayri his?bin to mean that such a person is so generous that it is as though he does not need to reckon what he spends.

24:39 - And as for those who disbelieve their works are like a mirage in a plain q??a is the plural of q?? that is to say ful?t ?an open space?. A mirage is a kind of radiation which one might observe therein at midday during extreme heat resembling running water ? which the thirsty man supposes to be water until he comes to it and finds it to be nothing like what he had supposed. Likewise is the case of the disbeliever who supposes that his deeds such as some voluntary alms will benefit him; but when he dies and comes before his Lord he will not find his deed in other words it will be of no benefit to him; and he finds God there namely in the place of his deeds Who pays him his account in full that is He requites him for it in this world; and God is swift at reckoning that is at requiring.

24:4 - And those who accuse honourable women in wedlock who are chaste of fornication and then do not bring four witnesses to testify as eyewitnesses to their fornication strike them eighty lashes that is each one of them and do not accept any testimony from them ever in anything; and those they are the immoral for committing a grave sin kab?ra;

24:40 - Or it is that those who disbelieve their evil deeds are as the manifold darkness on a deep sea covered by a billow above which that is above which billow there is another billow above which second billow there are clouds these being the manifold layers of darkness one on top of another the darkness of the sea the darkness of the first billow the darkness of the second together with the darkness of the clouds. When he an observer holds out his hand in such layers of darkness he can scarcely see it in other words he would not even come close to seeing it. And he whom God has not granted any light has no light that is to say he whom God does not guide cannot be guided.

24:41 - Have you not seen that God is glorified by all who are in the heavens and the earth prayer being one form of glorification and the birds tayr is the plural of t??ir between the heaven and the earth spreading their wings? s?ff?tin is a circumstantial qualifier. Of each one of them He God verily knows its prayer and its glorification; and God knows what they do ? the statement is predominantly directed to rational beings.

24:42 - And to God belongs the kingdom of the heavens and the earth the treasures of rain provision and vegetation and with God is the journey?s end the final return.

24:43 - Have you not seen how God drives the clouds moves them along gently then composes them joining some with others and making scattered pieces as one then piles them up some on top of others whereat you see the rain issuing from the midst of them from specific outlets in them? And He sends down from the heaven out of the mountains min jib?lin min is extra that are therein in the heaven f?h? substitutes for mina?l-sam??i ?from the heaven? with the repetition of a genitive preposition hail that is He sends down some hail and smites with it whom He will and turns it away from whom He will. The brilliance of its lightning its flashing would almost take away the eyes that look at it in other words it would almost snatching them away.

24:44 - God alternates the night and the day that is He brings one in place of the other. Surely in that alternation there is a lesson an indication for those who see those possessing insight an indication of God?s power exalted be He.

24:45 - And God has created every beast that is every animal from fluid from a sperm-drop. Among them are some that creep upon their bellies such as snakes and reptiles and among them are some that walk on two feet such as human beings and birds and among them are some that walk on four such as four-legged beasts and cattle. God creates whatever He will. Truly God has power over all things.

24:46 - And verily We have revealed manifest signs namely the Qur??n; and God guides whomever He will to a straight path a straight route and that is the religion of Islam.

24:47 - And they the hypocrites say ?We believe in we affirm the truth of God of His Oneness and the Messenger Muhammad (s) and we obey? them in what rulings they God and Muhammad give. Then after that a party of them turn away they are averse to it and those those who are averse they are not believers as believers should be believers whose hearts agree with the words of their tongues.

24:48 - And when they are summoned to God and His Messenger who conveys His words that he may judge between them behold a party of them are averse to come to him.

24:49 - But if right be on their side they would come to him willingly hastening compliantly.

## Tafsir al-Jalalayn (English)

24:5 - except those who repent thereafter and make amends in their deeds for God is indeed Forgiving of their unsubstantiated accusations Merciful to them in inspiring them to make repentance whereby their immorality is curbed and their testimony becomes once again acceptable ? some say however that it can never be accepted thereafter if the proviso is taken to refer to the last clause.

24:50 - Is there a sickness disbelief in their hearts? Or are they in doubt are they uncertain of his prophethood or do they fear that God and His Messenger will be unjust to them? in judgement in other words that they will be wronged therein? No! Rather those they are the wrongdoers for shunning him.

24:51 - All that the believers say when they are summoned to God and His Messenger that he may judge between them is that they say in other words the saying that befits them is to say ?We hear and we obey? by responding to the summons. And those then are the successful the ones who will be saved.

24:52 - And he who obeys God and His Messenger and fears God and fears Him read yattaq or yattaqi by being obedient to Him those they are the winners of Paradise.

24:53 - And they swear by God solemn oaths that if you order them to participate in the struggle they will surely go forth. Say to them ?Do not swear! Acknowledged obedience to the Prophet is better than the oaths to which you are not true. Surely God is Aware of what you do? when you say you will obey but act otherwise.

24:54 - Say ?Obey God and obey the Messenger.? But if you turn away from obedience to him tawallaw ?you turn away? one of the two t?? letters in tatawallaw has been omitted; an address to them know that he is only responsible for that with which he has been charged of conveying the Message and you are responsible for that with which you have been charged of obedience to him. And if you obey him you will be rightly guided. And the Messenger?s duty is only to convey the Message clearly?.

24:55 - God has promised those of you who believe and perform righteous deeds that He will surely make them successors in the earth in place of the disbelievers just as He made those Children of Israel who were before them successors in place of the ruling tyrants the verb may be read as active istakhlafa ?He made them successors? or as passive istukhlifa ?were made successors? and He will surely establish for them their religion which He has approved for them namely the religion of Islam by making it prevail over all religions and enrich them throughout the land so that they become masters thereof and that He will give them in exchange read wa-la-yubdilannahum or wa-la-yubaddilannahum after their fear of disbelievers security. And God fulfilled His promise to them in the way mentioned and He praises them with His words ?They worship Me without associating anything with Me? ya?bud?nan? I? yushrik?na b? shay?an is an independent new sentence standing as a justification for His promise. And whoever is ungrateful after that bestowal of grace from among them whoever is ungrateful for it those they are the immoral. The first to show ingratitude for that grace of God were the murderers of ?Uthm?n b. ?Aff?n may God be pleased with him and they began to kill one another henceforth after having been brothers.

24:56 - And establish prayer and pay the alms and obey the Messenger that perhaps you may find mercy that is to say do so hoping for mercy.

24:57 - And do not suppose read tahsabanna or yahsabanna the subject of the verb being the Messenger that those who disbelieve can escape Us in the land by eluding us. For their abode will be their return will be to the Fire and it is surely an evil destination it is an evil place of return.

24:58 - O you who believe let those whom your right hands own of male slaves and female slaves and those of you who have not reached puberty from among the free men and who have not become sexually aware of women ask leave of you three times at three times of the day before the dawn prayer and when you put off your garments at noon and after the night prayer. These are three periods of privacy for you read thal?thu ?awr?tin lakum with nominative inflection as the predicate of an implied subject followed by a genitive annexation with the annexed term standing in place thereof of the predicate in other words the implied predicate followed by the annexation is hiya awq?t ?these are times of ??; or read thal?tha ?awr?tin lakum in the accusative the implication being that awq?ta is itself in the accusative as a substitute for the syntactical status of what precedes it in place of which stands the annexed term. It is because clothes are taken off that private parts are revealed during such periods. Neither you nor they namely slaves and young boys would be at fault in entering upon you without asking leave at other times that is after the three times of day specified; they frequent you to provide service as some of you do with others this sentence corroborates the preceding one. So just as He has clarified what has been mentioned God clarifies for you the signs the rulings; and God is Knower of the affairs of His creatures Wise in what He has ordained for them. It is said that the ?permission? verse ?yat al-isti?idh?n was abrogated; but it is also said that it was not abrogated but that people thought little of neglecting to seek permission in such situations.

24:59 - And when the children among you O free men reach puberty let them seek permission at all times just as those now older free men sought permission before them. So God clarifies His signs for you and God is Knower Wise.

24:6 - And those who accuse their wives of fornication but have no witnesses to substantiate this except themselves ? which happened with some Companions ? then the testimony of one of them fa-shah?datu ahadihim the subject shall be to testify swearing by God four times araba?a shah?d?tin is in the accusative as a verbal noun that he is indeed being truthful in accusing his wife of committing fornication

24:60 - And as for menopausal women who have ceased to menstruate or to bear children because of old age who do not expect to marry for that reason they would not be at fault if they put off their clothes such a robe a cloak or the facial mask over a head veil in such a way as not to display adornment that is hidden such as a necklace a bracelet or an anklet; but to refrain from doing so by not putting them off is better for them; and God is Hearer of what you say Knower of what is in your hearts.

## Tafsir al-Jalalayn (English)

24:61 - There is no blame upon the blind nor any blame upon the lame nor any blame upon the sick that they be one's table companions nor any blame upon yourselves if you eat from your own houses that is from the houses of your offspring or your fathers' houses or your mothers' houses or your brothers' 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 from that whereof you hold the keys from that which you safeguard on behalf of others or from those of your faithful friends sad? is so called because he is 'faithful' sadaqa to you in his affection. In other words one is permitted to eat from the houses of those mentioned even if they are not present provided that they consent to it. You would not be at fault whether you eat together in a group or separately individually asht? is the plural of shatt. This was revealed concerning those who felt inhibited about eating alone and who when they could not find a table companion they would refrain from eating. But when you enter houses that are yours houses wherein there is no one bid peace to yourselves say 'Peace be upon us and upon God's righteous servants' for the angels will return your greeting; and if there is family therein bid peace to them with a salutation tahiyyatan is the verbal noun from hayy? 'he saluted' from God blessed and good and for which one is rewarded. So God clarifies the signs for you that is to say He sets out for you in detail the ritual ceremonies of your religion that perhaps you might comprehend in order for you to understand this.

24:62 - Only they are believers who believe in God and His Messenger and who when they are with him namely the Messenger in a collective affair such as during the Friday sermon do not leave when they have an excuse until they have asked leave of him. Truly those who ask leave of you ? it is they who believe in God and His Messenger. So when they ask leave of you for some affair some matter of theirs give permission to whom you will of them to leave and ask God to forgive them. Truly God is Forgiving Merciful.

24:63 - Do not among yourselves consider the calling of the Messenger to be like your calling of one another by saying 'O Muhammad!' s but say 'O Prophet of God?' or 'O Messenger of God!' gently respectfully and in a low voice. Verily God knows those of you who slip away surreptitiously that is those who leave the mosque secretly during the sermon without asking leave hiding behind something qad 'verily' is for confirmation. So let those who contravene His command that is God's command or that of His Messenger beware lest an ordeal a trial befall them or there befall them a painful chastisement in the Hereafter.

24:64 - Lo! surely to God belongs all that is in the heavens and the earth by way of possession creation and servitude. He is ever aware of how you O you who are obligated to the prescriptions of the Law are behaving with regard to faith or hypocrisy and He knows the day when they shall be returned to Him there is a shift here from the second person address to that of the third person in other words He knows when this day will be ? He will inform them thereupon of what they did of good and evil and God is Knower of all things which they do and otherwise.

24:7 - and a fifth time that God's wrath shall be upon him if he were lying in this the predicate of the subject fa-shah?datu ahadihim 'then the testimony of one of them' is the implicit 'will spare him the prescribed legal punishment for false accusation'.

24:8 - And the punishment namely the prescribed legal punishment for fornication that is established upon his testimony shall be averted from her if she testify swearing by God four times that he is indeed lying in accusing her of having fornicated;

24:9 - and a fifth time that God's wrath shall be upon her if he were being truthful therein.

## Surah 25

25:1 - Blessed exalted is He Who revealed the Criterion al-furq?n the Qur'?n ? called thus al-furq?n because it has discriminated faraqa between truth and falsehood ? to His servant Muhammad (s) that he may be to all the worlds to mankind and the jinn but not the angels a warner a threatening of God's chastisement.

25:10 - Blessed is He abundant is the good of God Who if He will will give you better than that treasure or orchard which they mentioned ? gardens underneath which rivers flow in this world for He has already willed to give him such things in the Hereafter and will give read apocopated form wa-yaj?al you palaces as well a variant reading of the apocopated yaj?al is yaj?alu 'He will give' beginning a new sentence.

25:11 - Nay but they deny the coming of the Hour the Resurrection and We have prepared for those who deny the Hour a blaze sa'?r a fire that has been set ablaze musa'?ara in other words an intense fire.

25:12 - When it sees them from a distant place they will hear it raging boiling like an enraged person when his heart boils with anger and roaring producing a powerful noise. Alternatively what is meant by their 'hearing it raging' is their vision of it and awareness of it.

25:13 - And when they are flung into a narrow place thereof read dayyiqan or dayqan 'narrow' such that it constricts them; minh? 'thereof' is a circumstantial qualifier referring to mak?nan 'place' because it is actually an adjectival qualification of it bound together shackled with their hands bound to their necks in chains the use of the intensive form muqarran?na as opposed to muqran?na is meant to indicate a large number they will at that point pray for their own annihilation and it will be said to them

25:14 - 'Do not pray for a single annihilation on this day but pray for many annihilations!' which will be the nature of your chastisement.

25:15 - Say 'Is that which is mentioned of the threat of chastisement and the description of the Fire better or the Garden of Immortality which has been promised to the God-fearing which will be in God's knowledge exalted be He their requital their reward and journey's end?? their place of return.

## Tafsir al-Jalalayn (English)

25:16 - In it they shall have what they wish abiding therein ? an irrevocable state ? it the promise to them of what is mentioned is a promise binding on your Lord a promise much besought requested by those who have been promised it as is clear from the following Our Lord grant us what You have promised us through Your messengers Q. 3194 or requested on their behalf by the angels who say Our Lord and admit them into the Gardens of Eden which You have promised them Q. 408.

25:17 - And on the day when He will assemble them yahshuruhum; a variant reading has nahshuruhum ?We assemble them? and that which they worship besides God that is other than Him such as the angels Jesus Ezra and the jinn and will say exalted be He fa-yaq?lu; a variant has fa-naq?lu and We shall say? to those who were worshipped as a way of establishing the argument against the worshippers of the former ?Was it you read a-antum pronouncing both hamzas or by substituting the second one with an alif or not pronouncing this last and inserting an alif between the one not pronounced and the former or without such an insertion who misled these servants of Mine causing them to fall into error by commanding them to worship you or did they go astray from the way? the path of truth by themselves?

25:18 - They will say ?Glory be to You ? exalted be You above what does not befit You! It was not it would not have been right for us to take any guardians besides You that is other than You min awliy??a the first direct object the min being extra added to emphasise the negation; the preceding min d?nika ?besides You? is the second direct object. So how can we command that we be worshipped? But You gave them and their fathers before them ease of living by granting them long life and abundant provision until they forgot the Remembrance until they became remiss about admonitions and belief in the Qur??n and became a lost folk? a folk destroyed. God exalted be He says

25:19 - Thus they will deny you that is the ones who were worshipped denied those who worshipped them in what you allege namely that they are gods and they will neither be able to read yastat???na or second person plural tastat???na in other words neither they nor you will be able to circumvent ward off the chastisement from you nor help nor protect you from it. And whoever of you does evil whoever ascribes partners to God We shall make him taste an awful a severe chastisement in the Hereafter.

25:2 - He to Whom belongs the kingdom of the heavens and the earth and Who has not taken a son nor has He any partner in sovereignty; and He created everything which was meant to be created and then determined it in a precise measure He fashioned it in a balanced form.

25:20 - And We did not send before you any messengers but that they ate food and walked in the marketplaces and so you are like them in this respect and truly what was said to them is being said to you. And We have made some of you a trial for others a test trying the rich with the poor the healthy with the sick the honourable with the vulgar in each case the latter would say ?Why can I not be like the other person?? Will you be steadfast? and endure what you hear from those with whom you are tried? the interrogative is meant as an imperative in other words ?Be steadfast!?. And your Lord is ever Watchful of those who remain steadfast and those who become miserable.

25:21 - And those who do not expect to encounter Us those who have no fear of the Resurrection say ?Why have the angels not been sent down to us to act as messengers to us or why do we not see our Lord?? so that we might be informed by Him that Muhammad (s) is truly His Messenger? God exalted be He says Assuredly they are full of arrogance within their souls and have become terribly insolent in demanding to see God exalted be He in this world read ?utuwwan ?insolence? with the w?w according to the original root form as opposed to ?itiyyan with the y?? substitution as in s?rat Maryam Q. 198.

25:22 - The day when they see the angels while they stand together with the rest of creation namely on the Day of Resurrection yawma is in the accusative because of an implied preceding udhkur ?mention? there will be no good tidings on that day for the guilty that is the disbelievers in contrast to the believers for whom there shall be the good tidings of Paradise and they will say ?A forbidding ban!? as was their the pagan custom in this world whenever a misfortune befell them; in other words they mean ?awdhan ma??dhan seeking refuge from the angels who will chastise them. God exalted be He says

25:23 - And We shall attend to We shall turn to the works they did that were good such as voluntary alms or kindness to kin a hospitable reception of a guest or the succour of a troubled person in this world and turn them into scattered dust hab??an manth?ran namely as those individual particles of dust which one might observe near a window when the sun is shining through. In other words We shall make their good works like those particles of dust in their uselessness there being no reward for such works for lack of any binding obligation to reward them therefor; but they are rewarded for it in the life of this world.

25:24 - Those who will be the inhabitants of Paradise on that day the Day of Resurrection will be in a far better abode than are the disbelievers in this world and a far better resting place than theirs the latter?s; in other words a better place for q??ila which is a rest taken during midday during hot days. From this last interpretation of maq?lan it has been inferred that the Reckoning will be concluded in half a day as is stated in one had?th.

25:25 - And on the day when the heaven each of the seven heavens will be split asunder with the clouds in other words split asunder together with them the clouds al-gham?m is white cloud and the angels will be sent down from every heaven in a majestic descent and this is the Day of Resurrection it yawma ?on the day? is in the accusative because of an implied preceding udhkur ?mention?; a variant reading for tashaqqaqu is tashshaqqaqu ?will be split asunder? where the second t?? of the original form tatashaqqaqu has been assimilated with it the the sh?n; another variant reading instead of nuzzila al-mal??ikatu ?the angels will be sent down? has nunzila al-mal??ikata ?We will send down the angels?;

25:26 - true Sovereignty on that day will belong to the Compassionate One with no one else sharing it with Him and it that day will be a hard day for the disbelievers in contrast to the believers.

## Tafsir al-Jalalayn (English)

25:27 - And it will be a day when the wrongdoer the idolater ?Uqba b. Ab? Mu?ayt ? who had uttered the two-part profession ?there is no god but God Muhammad (s) is His Messenger? but retracted it in order to please Ubayy b. Khalaf ? will bite his hands in regret and anguish on the Day of Resurrection saying ?O y? is for drawing attention would that I had followed a way with the Messenger! Muhammad (s) a route to guidance.

25:28 - O woe to me! y? waylat? the final alif stands in place of the first person singular possessive y?? y? waylat? meaning ?alas for my destruction!? Would that I had not taken so and so in other words that Ubayy as friend!

25:29 - Verily he has led me astray from the Remembrance namely the Qur??n after it had come to me by causing me to recant my belief in it. God exalted be He says And Satan is ever a deserter of the disbelieving man? abandoning him and dissociating from him in times of tribulation.

25:3 - Yet they the disbelievers have taken besides Him that is besides God in other words other than Him gods from among the idols who create nothing but have themselves been created and who possess no harm for themselves that is the power to repel it nor any benefit that is the power to attract it nor do they possess any power over death or life that is nor do they have the power to make a person die or to give him life or resurrection that is nor do they have power to raise the dead.

25:30 - And the Messenger Muhammad (s) says ?O my Lord lo! my people the tribe of Quraysh consider this Qur??n as something to be shunned? to be disregarded.

25:31 - God exalted be He says So just as We have appointed for you enemies from among the idolaters of your people We have appointed to every prophet before you an enemy from among the guilty the idolaters ? so be steadfast as they were; but your Lord suffices as a Guide for you and a Helper to bring you victory over your enemies.

25:32 - And those who disbelieve say ?Why has the Qur??n not been revealed to him all at once?? as the Torah the Gospel and the Book of Psalms were. God exalted be He says We have revealed it thus in parts it is that We may strengthen your inner-heart with it and We have arranged it in a specific order that is to say We produce it in stages one part after another gradually and deliberately in order to facilitate its comprehension and its memorisation.

25:33 - And they do not bring you any similitude to invalidate your mission but that We bring you the truth that refutes it and what is better as exposition explanation.

25:34 - They are those who will be gathered on their faces that is those who will be driven as cattle toward Hell they will be in the worst place namely Hell and furthest astray from the way they will be on a path of error worse than that of others; and this path is their disbelief.

25:35 - And verily We gave Moses the Scripture the Torah and made Aaron his brother go with him as a minister an assistant.

25:36 - Then We said ?Go both of you to the people who have denied Our signs? that is to the Egyptians ? Pharaoh and his folk. So they went to them with the Message but they the Egyptians denied both of them. Then We destroyed them utterly.

25:37 - And mention the people of Noah when they denied the messengers in denying Noah ? it is as though he were many messengers given the length of time he remained among them; or it is thus expressed in the plural because to deny him is equivalent to denying all the other messengers for they all came with the same Message concerning affirmation of God?s Oneness ? We drowned them this is the response to lamm? ?when? and made them a sign a lesson for mankind thereafter and We have prepared in the Hereafter for the evildoers the disbelievers a painful chastisement in addition to what chastisement may befall them in this world.

25:38 - And mention ??d the people of H?d and Tham?d the people of S?lih and the dwellers at al-Rass al-rass ? the name of a ?well?; their prophet is said to have been Shu?ayb; although some say it was someone else. The story is that they had been sitting around it on one occasion when it collapsed beneath them burying them together with their dwellings. And many generations peoples in between that is between the people of ??d and the dwellers at al-Rass.

25:39 - For each of them We struck similitudes when establishing arguments against them and We destroyed them only after warning them and each of them We ruined utterly We destroyed utterly because of their denial of the prophets sent to them.

25:4 - And those who disbelieve say ?This Qur??n is nothing but a calumny a lie that he Muhammad (s) has invented and other folk have helped him with it? who according to the disbelievers were from among the People of the Scripture. God exalted be He says Verily thus they have committed wrong and spoken falsehood they have come with disbelief and mendacity.

25:40 - And verily they namely the disbelievers of Mecca will have passed by the town on which an evil shower was rained al-saw? ?evil? is the verbal noun from s??a ?was evil? that is it was showered with stones. This was the principal town of the towns inhabited by the people of Lot; God destroyed its inhabitants for their committing acts of lewdness. Can it be that they have not seen it? on their journeys to Syria and so take heed thereof? the interrogative is affirmative. Nay but it is that they do not expect they have no fear of any resurrection and so they do not believe.

25:41 - And when they see you they take you in mockery only as an object of derision saying ?Is this the one whom God has sent as a messenger? as he is wont to claim? ? contemptuously of him as one not worthy of being a messenger.

25:42 - Indeed in softened in place of the hardened form with its subject omitted namely innahu he was about to lead us astray turn us away from our gods had we not stood by them? he would have turned us away from them. God exalted be He says And soon they will know when they behold the chastisement with their



## Tafsir al-Jalalayn (English)

own eyes in the Hereafter who is further astray from the way who is further upon the path of error they or the believers?

25:43 - Have you seen ? inform Me about ? him who has taken as his god his own desire? that is as something that will be bring about his ruin the indirect object il?hahu ?as his god? precedes the direct object because it is more important; the clause beginning man ittakhadha ?him who has taken? constitutes the first direct object of a-ra?ayta ?have you seen? the second being the following a-fa-anta ? Will you be a guardian over him? a protector to preserve him from following his desires? No.

25:44 - Or do you suppose that most of them listen listening so as to understand or comprehend? what you say to them? They are but as the cattle ? nay but they are further astray from the way further from these cattle upon the path of misguidance for at least they cattle yield to the person who looks after them whereas these disbelievers do not obey their Master Who is gracious to them.

25:45 - Have you not seen contemplated the work of your Lord how He extends the twilight shadow? from the point of daybreak to the point of sunrise. For had He your Lord willed He would have made it still ever-present so that it does not disappear with the rising of the sun. Then We made the sun an indicator of it of the shadow; were it not for the sun the shadow would not have been known.

25:46 - Then We retract it the extended shadow to Us by gentle retraction subtle retraction through the rising of the sun.

25:47 - And He it is Who made for you the night as a garment veiling you like a garment and sleep for repose rest for bodies through the temporary cessation of labour and He made the day for rising a time in which all rise to seek their livelihood and so on.

25:48 - And He it is Who sends forth the winds al-riy?ha; a variant has al-r?ha ?the wind? dispersing before His mercy nushuran ?dispersing? scattered before the coming of the rain a variant reading has nushran the singular of which is nash?r similar in pattern to ras?l ?messenger? plural rusul; another reading has nashran as a verbal noun; and a third variant has bushran in other words the winds function as mubashshir?t ?bearers of good tidings? the singular of which is bash?r; and We send down from the heaven purifying water

25:49 - with which We revive a dead land read maytan in the softened form equally valid for the masculine and the feminine but in the masculine here because of the masculine noun indicating ?place? implicit therein and We give it the water as drink to the many cattle camels cows and sheep and humans We have created an?siyy is the plural of ins?n properly it the plural should be an?s?s?n but the final n?n has been replaced with a y?? with which the other y?? has been assimilated; or it an?siyy is simply the plural of insiyy.

25:5 - And they say that it the Qur??n is also ?Fables their lies as?tir is the plural of ust?ra of the ancients which he has had written down that he has had someone from among those people copy it down for him so that they are read to him for him to memorise morning and evening?. God exalted be He responds to them saying

25:50 - And verily We have distributed it the water among them so that they may remember li-yadhhdhakkar? should actually be li-yatadhakkar? but the t?? has been assimilated with the dh?l; a variant reading has li-yadhkur? that is to say so that they may remember therewith the grace of God. But most people are only intent on ingratitude on denial of the grace saying ?We have received this rain because of such-and-such a storm?.

25:51 - And had We willed We could have sent forth in every town a warner to threaten its inhabitants with God?s chastisement; instead We have sent you to the inhabitants of all towns as a warner for your reward to be a great one.

25:52 - So do not obey the disbelievers in their desires but struggle against them therewith that is through adherence to the Qur??n with a great endeavour.

25:53 - And He it is Who merged the two seas letting them flow one adjacent to the other this one palatable sweet and the other saltish bitter; and He set between the two an isthmus so that the one does not mix with the other and a forbidding ban a shield that prevents the two from becoming mixed.

25:54 - And He it is Who created man from water He created from a sperm-drop a human being and made for him ties of blood and ties of marriage whether it be a male or a female they marry for the purposes of procreation. For your Lord is ever Powerful with the power to do whatever He will.

25:55 - And they the disbelievers worship besides God that which neither benefits them when they worship it nor harms them should they refrain therefrom ? and these are idols; and the disbeliever is ever a partisan against his Lord an assistant to Satan through his obedience to him.

25:56 - And We have not sent you except as a bearer of good tidings of Paradise and as a warner a threatener of people with the chastisement of the Fire.

25:57 - Say ?I do not ask of you in return for this that is for delivering that Message with which I have been sent any reward except that whoever wishes to follow a way to his Lord should do so? by expending his wealth for the sake of attaining God?s pleasure exalted be He; then whoever wishes to do so I will not prevent him from doing so.

25:58 - And put your trust in the Living One Who does not die and make glorifications ensconced in His praise in other words say subh?na?LI?hi wa?l-hamdu li?LI?h ?Glory be to God and praise be to God?. And He suffices as One Aware as Knower of the sins of His servants khab?ran ?One Aware? is semantically connected to bi-dhun?bi ?of the sins?.

25:59 - He it is Who created the heavens and the earth and all that is between them in six days of the length of the days of this world since there was no sun at that point ? had He willed He could have created them in an instant but His not having done so is because He will to teach His creatures to be circumspect ? then presided upon the Throne al-?arsh in the classical language is the seat on which a king sits the Compassionate One al-rahm?nu substitutes for the subject of the

## Tafsir al-Jalalayn (English)

verb istaw? ?presided? a presiding befitting of Him; so ask O man about Him about the Compassionate One anyone who is well aware to inform you about His attributes!

25:6 - Say ?It has been revealed by Him Who knows the secret the Unseen of the heavens and the earth. Truly He is ever Forgiving of believers Merciful? to them.

25:60 - And when it is said to them to the disbelievers of Mecca ?Prostrate yourselves before the Compassionate One? they say ?And what is the Compassionate One? Should we prostrate ourselves to whatever you bid us? ta?murun?; or read ya?murun? ?whatever he bids us? ? in both cases the one bidding is Muhammad (s) ? when we do not know who He is? No! And it this that is said to them increases their aversion to faith.

25:61 - God exalted be He says Blessed magnified is He Who has placed in the heaven constellations twelve of them Aries Taurus Gemini Cancer Leo Virgo al-sunbula Libra Scorpio Sagittarius Capricorn Aquarius and Pisces. They are the mansions for the seven orbiting planets Mars rules Aries and Scorpio Venus Taurus and Libra Mercury Gemini and Virgo the Moon Cancer the Sun Leo Jupiter Sagittarius and Pisces and Saturn Capricorn and Aquarius; and has also placed in it a lamp namely the sun and a shining moon a variant reading for sir?jan ?sun? has the plural surujan which would mean ?luminous stars?. The moon is singled out for mention because of its particular merit.

25:62 - And He it is Who made the night and day to appear in succession that is one succeeding the other for him who desires to remember read yadhdhakkara or yadhkura as before Q. 2550 ? so that if he misses the opportunity to do some good during the one he can do it during the other; or desires to be thankful for the graces of his Lord to him during both of these periods.

25:63 - And the true servants of the Compassionate One ?ib?du?l-rahm?ni is the subject and what comes after it all the way up to ?l??ika yujzawna ?they will be rewarded? of verse 75 below are adjectival qualifiers of this subject with the exception of the parenthetical statements are those who walk upon the earth modestly that is peacefully and humbly and who when the ignorant address them with what they are averse to say words of peace sal?m in other words words by which they are safe yaslam?na from committing any sin;

25:64 - and who spend the night before their Lord prostrating sujjad is the plural of s?jid and standing in worship in other words they spend the night performing prayers;

25:65 - and who say ?Our Lord avert from us from the chastisement of Hell. Truly its chastisement is abiding that is irrevocable.

25:66 - It is truly a wretched abode and residence! ? in other words it is truly wretched as a place in which to abide and reside.

25:67 - And who when they expend upon their dependants are neither prodigal nor parsimonious read yaqtur? or yuqtir?; but between such prodigality and parsimony lies ? between the two their expenditure is in ? moderation;

25:68 - and those who do not call on another god along with God nor slay the soul which God has forbidden that it be slain except with due cause and who do not commit fornication ? for whoever does that namely whoever does one of these three things shall meet with retribution;

25:69 - doubled yud??af a variant reading has yuda??af will be the chastisement for him on the Day of Resurrection and he will abide therein both verbs may be read in the imperfect apocopated form yud??af ?it will be doubled? and yakhlud ?he will abide? as substitutions or with the indicative damma inflection yud??afu and yakhludu to indicate the beginning of a new sentence abased muh?nan is a circumstantial qualifier;

25:7 - And they also say ?What is it with this Messenger that he eats food and walks about in the marketplaces? Why has an angel not been sent down to him so as to be a warner along with him? and confirm his truthfulness.

25:70 - except for him who repents and believes and acts righteously from among them for such God will replace their mentioned evil deeds with good deeds in the Hereafter for God is ever Forgiving Merciful that is He is ever possessed of such attributes;

25:71 - and whoever repents of his sins from among other than those mentioned and acts righteously indeed turns to God with due repentance that is he returns to God a sincere return and God will requite him with good;

25:72 - and those who do not give false testimony that is testimony containing mendacity and falsehood and when they come across senseless talk in the way of vile speech and otherwise they pass by with dignity shunning such vanity;

25:73 - and those who when they are reminded when they are admonished of the revelations of their Lord that is reminded of the Qur??n do not fall on them deaf and blind but fall on them listening contemplating benefiting and obedient;

25:74 - and those who say ?Our Lord! Grant us in our spouses and our offspring read plural dhurriyy?tin? or singular dhurriyyatin? a joyful sight for us so that we see them obedient to You and make us paragons of virtue for the God-fearing?.

25:75 - Those they will be rewarded with the sublime abode the highest degree in Paradise forasmuch as they were steadfast in obedience to God and they will be met read yulaqqawna or yalqawna therein in this sublime abode with a greeting and words of peace from the angels;

25:76 - abiding therein. Excellent is it as an abode and station as a place of residence for them ?l??ika ?those they ?? and what comes after it constitute the predicate to the subject ?ib?du?l-rahm?ni ?the servants of the Compassionate One?.

25:77 - Say O Muhammad (s) to the people of Mecca ?My Lord would not be concerned with you m? is for negation were it not for your supplications to Him when you are in adversity which He then removes. But why should He be concerned with you when you have denied the Messenger and the Qur??n and so that the

## Tafsir al-Jalalayn (English)

chastisement will remain binding? permanently bound to you in the Hereafter in addition to what will befall you in this world; and so on the day of Badr seventy of them were slain the response to the conditional law? ?were it not for ?? is indicated the preceding words.

25:8 - Or a treasure thrown down to him from the heaven for him to spend from so as not to be in need of walking through the marketplaces in order to earn his livelihood. Or he has a garden an orchard for him to eat from?? that is to eat from its fruits and satisfy himself therewith a variant reading for ya?kulu ?for him to eat? has na?kulu ?for us to eat? and thus possess because of that garden an advantage over us. The wrongdoers namely the disbelievers say to the believers ?You are just following a man bewitched! ? one duped his mind overcome. God exalted be He says

25:9 - See how they strike similitudes for you of the fact that the Prophet is a person bewitched and one in need of something to expend from and of an angel to help him carry out the task of delivering the Message so that they go astray thereby from guidance and are unable to find a way a means thereto to guidance.

## Surah 26

26:1 - T? s?n m?m God knows best what He means by these letters.

26:10 - And mention O Muhammad (s) to your people when your Lord called to Moses on the night he saw the fire and the bush saying ?Go to the wrongdoing folk as a messenger

26:100 - So now we have no intercessors as the believers have in the way of angels prophets and other believers

26:101 - nor any sympathetic friend who might be concerned for us.

26:102 - If only we had another turn another return to this world we would have been among those who believe! ? law ?if only? here is for the conditional optative to which nak?na ?we would have been? constitutes the response.

26:103 - Surely in that which is mentioned of the tale of Abraham and his people there is a sign; but most of them are not believers.

26:104 - And truly your Lord He is the Mighty the Merciful.

26:105 - The people of Noah denied the messengers by denying him for they all brought the same message affirming God?s Oneness; or it is because he stayed among them for so long that it was as though he was many messengers the feminine person of the verb kadhhabat ?denied? governed by qawm ?the people? is on account of the import but it is masculine on account of its morphological form;

26:106 - when Noah their brother ? their brother only in terms of lineage ? said to them ?Will you not fear? God?

26:107 - Truly I am a trusted messenger sent to you to deliver the Message with which I have been sent.

26:108 - So fear God and obey me in what I enjoin you to of God?s Oneness and obedience to Him.

26:109 - I do not ask of you any reward for it for delivering it; for my reward lies only with the Lord of the Worlds.

26:11 - Pharaoh?s folk to them as well as him ? they wronged their souls by disbelieving in God and wronged the Children of Israel by enslaving them ? Will they not a-! ? the hamza indicates a negation meant as a rebuke show fear?? of God by being obedient to Him and affirm His Oneness?

26:110 - So fear God and obey me? ? he repeats this statement for emphasis.

26:111 - They said ?Shall we believe in you in your words when it is the lowliest people who follow you?? wa?ttaba?aka a variant reading has wa-atb??uka ?when your followers? plural of t?bi? ?follower? as a subject the rifraff such as the weavers and the shoemakers.

26:112 - He said ?And what do I know of what they may have been doing?

26:113 - Their reckoning is only my Lord?s concern and He will requite them if only you were aware ? had you known this you would not have reviled them.

26:114 - And I am not about to drive away the believers.

26:115 - I am just a plain warner?.

26:116 - They said ?Lo! if you do not desist O Noah from what you say to us you will assuredly be among those assailed? with stones or curses.

26:117 - He Noah said ?My Lord my people have denied me

26:118 - so judge conclusively between me and them and deliver me and the believers who are with me?.

26:119 - He exalted be He says So We delivered him and those who were with him in the laden ark the ship filled with humans animals and birds.

26:12 - He Moses said ?My Lord I fear they will deny me

26:120 - Then afterwards after We delivered them We drowned the rest of his people.

26:121 - Surely in that there is a sign; but most of them are not believers.

26:122 - Truly your Lord He is the Mighty the Merciful.

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26:123 - They denied the messengers

26:124 - when Houdan their brother said to them 'Will you not fear God?'

26:125 - Truly I am a trusted messenger sent to you.

26:126 - So fear God and obey me.

26:127 - I do not ask of you any reward for this; for my reward lies only with the Lord of the Worlds.

26:128 - Do you build on every prominence every high place a monument an edifice as a signpost for passers-by so that you may hurl abuse at those who pass by you and deride them? That is a circumstantial qualifier referring to the subject of the verb 'you build?'

26:129 - And you set up structures for extracting water underground that perhaps you might as though you will last forever therein and not die.

26:13 - and that anguish will constrain my breast because of their denial of me and that my tongue will not utter clearly to deliver the Message because of the knot in it. So give the Mission to my brother Aaron alongside me.

26:130 - And when you assault to smite or slay you assault like tyrants mercilessly!

26:131 - So fear God in this and obey me in what I have commanded you.

26:132 - And fear Him Who has provided you Who has been gracious to you in a way that you know

26:133 - provided you with cattle and sons

26:134 - and gardens orchards and springs rivers.

26:135 - Indeed I fear for you the chastisement of a tremendous day? in this world and in the Hereafter should you disobey me.

26:136 - They said 'It is the same to us whether you admonish us or are not one of those who admonish anyway. In other words we will not heed your admonition.

26:137 - This that you threaten us with is merely the fabrication of the ancients that is their inventions and lies a variant reading for 'khalq' 'fabrication' is 'khuluq' 'ethos' in other words this denial of resurrection to which we adhere is merely 'the ethos of the ancients' in other words their nature and wont;

26:138 - and we will not be chastised?.

26:139 - So they denied him concerning the chastisement whereupon We destroyed them in this world with the barren wind cf. Q. 51:41. Surely in that there is a sign; but most of them are not believers.

26:14 - And I have sinned against them by my slaying of the Egyptian man and I fear they will slay me? for this.

26:140 - Truly your Lord He is the Mighty the Merciful.

26:141 - They denied the messengers

26:142 - when Salih their brother said to them 'Will you fear God?'

26:143 - Truly I am a trusted messenger sent to you.

26:144 - So fear God and obey me.

26:145 - I do not ask of you any reward for this; for my reward lies only with the Lord of the Worlds.

26:146 - Will you be left secure in that which is here of good things ?

26:147 - amid gardens and springs

26:148 - and farms and date palms with slender delicate and tender spathes?

26:149 - And you hew dwellings out of the mountains arrogantly a variant reading of 'farah' 'arrogant' has 'farih' 'skilfully?'

26:15 - Said He exalted be He 'Certainly not! they shall not slay you. Go both of you you and your brother ? this address although in the dual form is predominantly for the person present as opposed to the absent one ? with Our signs. We will indeed be with you hearing what you say and what is said to you may be the two Moses and Aaron are referred to here with the plural pronoun.

26:150 - So fear God and obey me in what I have commanded you

26:151 - and do not obey the command of the prodigal

26:152 - who cause corruption in the earth through acts of disobedience and act righteously? by being obedient to God.

26:153 - They said 'You are indeed one of the bewitched those who have succumbed so many times to sorcery that their minds have been overcome.

26:154 - And moreover you are just a human being like us. So bring us a sign if you are sincere? in your Mission.

26:155 - He said 'This is a she-camel; she shall drink a share of the water and you shall drink each on a known day.

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26:156 - And do not cause her any harm for then you shall be seized by the chastisement of an awful day? awful because of the awfulness of the chastisement.

26:157 - But they hamstrung her ? a group of them hamstrung her with the approval of others; and then became remorseful for having hamstrung it.

26:158 - So they were seized by the chastisement which had been promised and were destroyed. Surely in that there is a sign; but most of them are not believers.

26:159 - Truly your Lord He is the Mighty the Merciful.

26:160 - So the two of you approach Pharaoh and say ?Indeed We are ? indeed each of the two of us is the Messenger of the Lord of the Worlds to you

26:160 - The people of Lot denied the messengers

26:161 - when Lot their brother said to them ?Will you not fear God?

26:162 - Truly I am a trusted messenger sent to you.

26:163 - So fear God and obey me.

26:164 - I do not ask of you any reward for this; my reward lies only with the Lord of the Worlds.

26:165 - What! Of all people you come unto males to fornicate

26:166 - and forsake the wives your Lord has created for you? in other words you forsake intimacy with their front parts? Nay but you are a transgressing folk? overstepping the bounds of what is lawful into what is unlawful.

26:167 - They said ?If you do not desist O Lot from reproaching us you will assuredly be of those expelled? from our land.

26:168 - He Lot said ?Truly I abhor I detest what you do.

26:169 - My Lord deliver me and my family from what they do? that is from the punishment for it.

26:170 - that you should let go forth with us to Syria the Children of Israel? ?. So they approached him and said to him that which has been mentioned.

26:170 - So We delivered him and all his family

26:171 - except an old woman ? his wife ? among those who stayed behind whom We destroyed.

26:172 - Then We destroyed all the others

26:173 - and We rained on them a rain We rained on them stones ? this detail pertains to the previous statement concerning their destruction ? and evil was their rain the rain of those who were warned!

26:174 - Surely in that there is a sign; but most of them are not believers.

26:175 - Surely your Lord He is the Mighty the Merciful.

26:176 - The dwellers in the wood a variant reading for ash?bu?l-aykati has ash?bu laykata a thicket of trees near Midian denied the messengers

26:177 - when Shu?ayb ? He God does not say ?their brother? in this instance because he Shu?ayb was not in terms of lineage one of them ? said to them ?Will you not fear God?

26:178 - Truly I am a trusted messenger sent to you.

26:179 - So fear God and obey me.

26:180 - He Pharaoh said to Moses ?Did we not rear you among us in our homes as a child? as an infant only recently born but weaned and did you not stay with us for years of your life? for thirty years ? he would dress from Pharaoh?s clothes and ride chariots of his and was referred to as Pharaoh?s son.

26:180 - I do not ask of you any reward for this; indeed my reward lies only with the Lord of the Worlds.

26:181 - Give full measure and do not be of those who give short measure

26:182 - and weigh with an even balance

26:183 - and do not defraud people in their goods do not diminish anything of what is due to them and do not be degenerate in the earth seeking corruption by killing or otherwise ta?thaw ?degenerate? derives from ?athiya meaning afsada ?to corrupt?; mufsid?na ?seeking corruption? is a circumstantial qualifier emphasising the import of its operator ta?thaw.

26:184 - And fear Him Who created you and the former generations? all creation before you.

26:185 - They said ?You are indeed one of the bewitched.

26:186 - You are just a human being like us. And we indeed in softened in place of the hardened form its subject omitted in other words it would be innahu think that you are one of the liars.

26:187 - Then make fragments read kisfan or kisafan of the heaven fall upon us if you are of the truthful? in your Mission.

26:188 - He said ?My Lord knows best what you are doing? and will requite you for it.

## Tafsir al-Jalalayn (English)

26:189 - But they denied him so they were seized by the chastisement of the day of the shade al-zulla ? a cloud which gave them shade when they suffered a bout of extreme heat but which then rained down fire on them and they were incinerated. Assuredly it was the chastisement of a tremendous day.

26:19 - And you committed that deed of yours ? namely his slaying of the Egyptian ? being an ingrate? a denier of my favours to you in having reared you among us and not enslaved you.

26:190 - Surely in that there is a sign; but most of them are not believers.

26:191 - Surely your Lord He is the Mighty the Merciful.

26:192 - Truly it the Qur??n is the revelation of the Lord of the Worlds

26:193 - brought down by the Trustworthy Spirit Gabriel

26:194 - upon your heart that you may be one of the warners

26:195 - in a clear Arabic tongue a variant reading for nazala ?he brought down? verse 193 has nuzzila ?was sent down? and al-r?ha ?the Spirit? in the accusative the subject of the verb being God.

26:196 - And truly it the allusion to the Qur??n that would be revealed to Muhammad (s) is in the Scriptures the Books of the ancients such as the Torah and the Gospel.

26:197 - Is it not a sign of this fact for them for the disbelievers of Mecca that the learned of the Children of Israel recognise it? those such as ?Abd All?h b. Sal?m and his companions from among those who became Muslim believers they are able inform you of this read yakun with ?yatan in the accusative or takun with ?yatun in the nominative.

26:198 - For had We revealed it to some non-Arabs a?jam?n is the plural of a?jam

26:199 - and had he recited it to them that is to the disbelievers of Mecca they would not have believed in it disdaining to follow it.

26:2 - Those namely these signs are the signs of the Manifest Book the Qur??n the genitive annexation ?y?tu?l-kit?bi conveys the partitive meaning of min the Manifest meaning the one that manifests what is truth from what is falsehood.

26:20 - He Moses said ?I did that then when I was astray from the knowledge and the Message which God would later give me.

26:200 - So in the same way in which We would have caused denial of it to penetrate the hearts of disbelievers had it been recited by a non-Arab We have caused denial of it to penetrate the hearts of the criminals the Meccan disbelievers when Muhammad (s) recites it.

26:201 - They will not believe in it until they behold the painful chastisement

26:202 - so that it will come upon them suddenly while they are not aware.

26:203 - Thereupon they will say ?Shall we be granted any respite?? that we might become believers?; and it shall be said to them ?No!? and they will say ?When will this chastisement be?? God exalted be He says

26:204 - So do they seek to hasten Our chastisement?

26:205 - Consider this then ? inform Me If We were to let them enjoy life for many years

26:206 - then there were to come on them that which they have been promised of chastisement

26:207 - in what way m? here is interrogative would that enjoyment which they were given avail them? in averting the chastisement or mitigating it? It would be of no avail!

26:208 - And We have not destroyed any town but it had warners messengers to warn its inhabitants;

26:209 - as a reminder an admonition for them; for We were never unjust for We destroy them only after they have been warned. The following was revealed to refute what the idolaters were saying

26:21 - So I fled from you as I was afraid of you. Then my Lord gave me judgement knowledge and made me one of the messengers.

26:210 - It the Qur??n has not been brought down by the devils.

26:211 - Neither would it behove befit them to bring it down nor are they capable of doing that.

26:212 - Truly they are barred restrained with blazing stars from the hearing of the sayings of the angels.

26:213 - So do not invoke any other god with God lest you be among the chastised ? if you were to do what they call you to.

26:214 - And warn the nearest of your kinsfolk namely the Ban? H?shim and the Ban? al-Muttalib ?He the Prophet warned them publicly ?? as reported by al-Bukh?r? and Muslim.

26:215 - And lower your wing show your gentle side to the believers the affirmers of God?s Oneness who follow you.

26:216 - But if they your kinsfolk disobey you say to them ?I am absolved of what you do? in worshipping gods other than God.

## Tafsir al-Jalalayn (English)

26:217 - And put your trust wa-tawakkal or read fa-tawakkal ?then put your trust? in the Mighty the Merciful God in other words entrust Him with all your affairs

26:218 - Who sees you when you stand for prayer

26:219 - and your movements ? in performing the various parts of prayer standing sitting bowing and prostrating ? among those who prostrate those who perform the prayers.

26:22 - That is a favour with which you now reproach me that you have enslaved the Children of Israel? an ?abbadta ban? Isr???l is explicative of tilka ?that? in other words you have enslaved them but not me there is no favour in that for your enslavement of them is wrong some scholars have reckoned there to be an interrogative hamza of denial at the beginning of this verse a-tilka ni?matun ?is that a favour?.

26:220 - Truly He is the Hearing the Knowing.

26:221 - Shall I inform you O disbelievers of Mecca upon whom the devils descend? tanazzalu one of the t?? letters in the original tatanazzalu has been omitted.

26:222 - They descend upon every sinful profligate liar such as Musaylama and other soothsayers.

26:223 - They the devils report the heard sayings what they hear from the angels they report to the soothsayers but most of them are liars adding much that is false to what they hear ? this was revealed before the devils were barred from the heaven.

26:224 - As for the poets only the perverse follow them in their poetry propounding it and reciting it on their behalf to others; they are thus reprehensible.

26:225 - Have you not noticed that ? are you not aware that ? in every valley of the valleys of rhetoric and the art thereof they rove overstepping the bounds of decency in their eulogies and diatribes

26:226 - and that they say we do what they do not do? in other words that they lie.

26:227 - Save those poets who believe and perform righteous deeds and remember God frequently in other words those whom poetry does not distract from the remembrance of God and vindicate themselves by lampooning the disbelievers after they have been wronged by the disbelievers? reviling of them as belonging together with all believers ? such individuals are not reprehensible. God exalted be He says God does not like the utterance of evil words out loud unless a person has been wronged Q. 4148; He exalted be He also says so whoever commits aggression against you commit aggression against him in the manner that he committed against you Q. 2194; and those poets and others who are wrongdoers will soon know the reversal the return with which they will meet by which they will return after death.

26:23 - Pharaoh said to Moses ?And what is ?the Lord of the Worlds? ? the One Whose Messenger you say you indeed are? In other words what exactly is He? And since there is no way for creation to know the true nature of God but only to know Him through an articulation of His attributes Moses blessings and peace be upon him responds to him with mention of some of these attributes

26:24 - He said ?The Lord of the heavens and the earth and all that is between them in other words the Creator of all that ? should you have conviction? that He exalted be He is their Creator then believe in Him alone.

26:25 - He Pharaoh said to those noblemen among his folk who were around him ?Did you not hear?!? his response how it does not correspond to the question I asked?

26:26 - He Moses said ?Your Lord and the Lord of your forefathers?. Now even though this fact is comprised by what was said before it enrages Pharaoh and therefore

26:27 - He said ?Verily this messenger of yours sent to you is a madman!?

26:28 - He Moses said ?The Lord of the east and the west and all that is between them ? should you comprehend? that He is such a Lord then believe in Him alone.

26:29 - He Pharaoh said to Moses ?If you choose any god other than me I will surely make you a prisoner!?. His Pharaoh?s prison was very harsh for a person would be shut up in a dungeon underground alone where he could neither see nor hear anyone else.

26:3 - Perhaps O Muhammad (s) you might kill yourself out of distress for the reason that they namely the people of Mecca will not become believers la?alla here expresses sympathy in other words what is meant is ?have pity on it your self by alleviating the burden of this distress?.

26:30 - He Moses said to him ?What would you do this even if I bring you something manifest?? patent proof of my Mission?

26:31 - He Pharaoh said to him ?Then bring it if you are truthful? in this.

26:32 - So he threw down his staff and lo! it was a manifest serpent a great snake.

26:33 - Then he drew out his hand he brought it out of his pocket and lo! it was white glowing before the onlookers and not its usual skin colour.

26:34 - He Pharaoh said to the council around him ?Surely this man is a cunning sorcerer an expert in the art of magic

26:35 - who seeks to expel you from your land by his sorcery. So what do you advise??

26:36 - They said ?Put him and his brother off for a while postpone judgement of their affair and send musterers into the cities

26:37 - to bring you every cunning sorcerer? to surpass Moses in the art of magic.

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26:38 - So the sorcerers were assembled at a fixed time of a known day which was the morning of the Festival Day.

26:39 - And it was said to the people ?Will you assemble!?

26:4 - If We will We will send down to them a sign from the heaven before which their necks will remain fa-zallat although grammatically in the past tense is being used in the sense of the imperfect tense bowed in humility and they will believe since ?necks? are described as ?bowed in humility? a status which in fact refers to those who possess them the adjectival form kh?di??n ?bowed in humility? used therein is the one normally used for rational beings.

26:40 - Maybe we will follow the sorcerers should they be the victors? the interrogative of the previous verse is an incitement to assemble and the optative sense implicit in la?alla is due to their anticipation of victory and hence their continued adherence to their religion and rejection of Moses.

26:41 - So when the sorcerers came they said to Pharaoh ?Shall we indeed read a-inna either by pronouncing both hamzas or by not pronouncing the second but in both cases inserting an alif have a reward if we were to be the victors??

26:42 - He said ?Yes of course! And you shall then be among those closest to me?.

26:43 - Moses said to them after they had said to him Either you cast or we shall be the casters Q. 7115 ?Cast what you have to cast? ? the command to do this signifies an authorisation for them to cast and a means whereby the truth will be made to prevail.

26:44 - So they cast their ropes and their staffs and said ?By the power of Pharaoh we shall surely be the victors!?

26:45 - Thereat Moses cast his staff and lo! it was swallowing talqafu one of the original two t?? letters of taltaqifu has been assimilated what they had faked what they had transformed through illusion making their ropes and staffs appear to be moving serpents.

26:46 - So the sorcerers fell down prostrating.

26:47 - They said ?We believe in the Lord of the Worlds

26:48 - the Lord of Moses and Aaron? for they realised that what they had witnessed in the case of the staff could not have been the result of mere sorcery.

26:49 - Pharaoh said ?Do you believe a-?mantum read pronouncing both hamzas or replacing the second one with an alif him Moses though I have not given you leave? He is indeed your chief the one who has taught you sorcery ? so that he only taught you some tricks and then surpassed you with others. Soon you will know what I will do with you! I will assuredly cut off your hands and legs on opposite sides ? in other words the right hand of each one together with his left leg ? then I shall surely crucify you all.?

26:5 - And there would never come to them from the Compassionate One any remembrance any revelation from the Qur??n that is new muhdathin is an explicative adjective but that they used to disregard it.

26:50 - They said ?There is no harm in that no damage will be done to us thereby. Surely to our Lord after we die whichever way that may be we shall return in the Hereafter.

26:51 - Indeed We hope our Lord will forgive us our iniquities for being the first to believe? in our time.

26:52 - And We revealed to Moses after many years which he spent among them calling them to the truth with God?s signs but all of which only increased them in insolence saying ?Journey with My servants the Children of Israel by night a variant reading for an asri is an isr from the verb sar? one form of asr? go with them by night in the direction of the sea for indeed you will be pursued?. Pharaoh and his armies will pursue you but when they enter the sea in pursuit of you I will deliver you and drown them.

26:53 - Then Pharaoh having been informed of their night departure sent to the cities ? it is said that he ruled a thousand cities and twelve thousand villages ? musterers to assemble the army saying

26:54 - ?Lo! these are but a small gang. It is said that they the Children of Israel numbered 670000 while his Pharaoh?s vanguard alone numbered 700000 and so he deemed their number insignificant in comparison to his huge army.

26:55 - And indeed they have enraged us their actions infuriate us

26:56 - and indeed we are all on our guard? ready a variant reading for hadhir?na has h?dhir?n meaning ?alert?.

26:57 - God exalted be He says So We made them Pharaoh and his folk go forth out of Egypt in order to pursue Moses and his people from gardens orchards on either side of the Nile and springs streams running from the Nile through their dwellings

26:58 - and treasures visible riches of gold and silver ? these riches are called kun?z as opposed to amw?! ?riches? because that portion which is always due to God exalted be He from them had not been paid ? and splendid places exquisite residences for princes and ministers surrounded by their retinues.

26:59 - So it was that is Our expulsion of them was as We have described and We made the Children of Israel to inherit these after drowning Pharaoh and his folk.

26:6 - Verily then they have denied it; but soon there will come to them the news the consequences of that which they used to deride.

26:60 - Then they pursued them they caught them up at sunrise.

26:61 - And when the two hosts sighted each other the companions of Moses said ?We have been caught! Pharaoh?s hosts have caught us up and we have no



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power against them.

26:62 - He Moses said 'Certainly not! they shall not catch us up; indeed I have my Lord with me to provide assistance. He will guide me' to the route of deliverance.

26:63 - God exalted be He says Thereupon We revealed to Moses 'Strike the sea with your staff' and he struck it whereupon it parted it split into twelve parts and each part was as a mighty mountain between each of these parts were paths which they followed such that not even the saddles or the felts of the riders were touched by water.

26:64 - And there We brought near the others Pharaoh and his folk until they followed them across the same paths.

26:65 - And We delivered Moses and all those who were with him by bringing them out of the sea while it was in the state mentioned above.

26:66 - Then We drowned the others Pharaoh and his folk by closing the sea on them after they had entered the sea and the Children of Israel had exited therefrom.

26:67 - Surely in that drowning of Pharaoh and his folk there is a sign a lesson for those generations who would come after them; but most of them are not believers in God. The only ones to believe were 'siya ' Pharaoh's wife ' Hizq! the believing man of Pharaoh's family and Maryam daughter of N'm's? she who pointed out the bone remains of the prophet Joseph peace be upon him.

26:68 - And surely your Lord He is the Mighty for He wrought vengeance upon the disbelievers by drowning them the Merciful to believers delivering them from drowning.

26:69 - And recite to them the disbelievers of Mecca the tiding the tale of Abraham Ibr'h'ma is substituted by the following idh q'la 'when he said?

26:7 - Have they not contemplated observed the earth how many We have caused to grow therein in other words We have caused to grow therein many of every splendid kind of vegetation of every fair species.

26:70 - when he said to his father and his people 'What do you worship?'

26:71 - They said 'We worship idols ' they reiterate the verb in the response in order to supplement it with the following remark ' and remain cleaving to them? we remain worshipping them all day; they give a longer response to indicate their misplaced pride in such an act.

26:72 - He said 'Do they hear you when you supplicate?

26:73 - Or do they bring you benefit when you worship them or harm? to you if you do not?

26:74 - They said 'Rather we found our fathers so doing? that is doing the same as we do.

26:75 - He said 'Have you considered what you have been worshipping

26:76 - you and your ancestors?

26:77 - They are indeed hateful to me I do not worship them; but the Lord of the Worlds I do worship Him

26:78 - He Who created me it is He Who guides me to the proper religion

26:79 - and provides me with food and drink

26:8 - Surely in that there is a sign an indication of the perfection of His power exalted be He; but most of them in God's knowledge are not believers k'na here according to S'bawayhi is extra.

26:80 - and when I am sick it is He Who cures me;

26:81 - and Who will make me die then give me life

26:82 - and Who I hope will forgive me my iniquity on the Day of Judgement the Day of Requit.

26:83 - My Lord! Grant me unerring judgement knowledge and unite me with the righteous the prophets.

26:84 - And confer on me a worthy repute excellent praise among posterity those who will come after me up to the Day of Resurrection.

26:85 - And make me among the inheritors of the Garden of Bliss among those who will be given it.

26:86 - And forgive my father for indeed he is one of those who are astray by Your relenting to him and forgiving him this was before it became clear to him Abraham that he his father was an enemy of God as mentioned in s'rat Bar'a Q. 9114.

26:87 - And do not disgrace me do not expose me on the day when they mankind are resurrected;

26:88 - of which day God exalted be He says the following the day when neither wealth nor children will avail anyone

26:89 - except him who comes to God with a heart that is sound free from idolatry and hypocrisy ' and this is the heart of the believer whom such things will avail.

26:9 - And surely your Lord He is the Mighty One Who will exact vengeance from the disbelievers the Merciful Who shows mercy to believers.

26:90 - And Paradise will be brought near for the God-fearing and they will be able to see it

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26:91 - and Hell will be revealed plainly for the perverse the disbelievers.

26:92 - And it will be said to them ?Where is that which you used to worship

26:93 - besides God? that is other than Him in the way of idols. Do they help you by averting from you the chastisement or do they help one another?? by averting it from themselves? No neither!

26:94 - Then they will be hurled cast into it they and the perverse

26:95 - and the hosts of Ibl's his followers and those jinn and humans who were obedient to him all together.

26:96 - They the perverse shall say as they wrangle therein with those whom they used to worship

26:97 - ?By God we had indeed in softened in place of the hardened form with its subject omitted in other words it would usually be innahu been in manifest error

26:98 - when we equated you in worship with the Lord of the Worlds.

26:99 - And it was none other than the sinners the devils or our predecessors whose example we were following that led us astray from guidance.

## Surah 27

27:1 - T? s'n God knows best what He means by these letters. Those namely these signs are the signs of the Qur??n signs from it and a Manifest Book manifesting what is truth from what is falsehood wa-kit?bin ?Book? is a supplement to al-qur??n with the addition of an adjective mub?n ?manifest?.

27:10 - Throw down your staff? and he threw it down. And when he saw it wriggling moving like a serpent a slender snake he turned his back in flight and did not come back. God exalted be He says ?O Moses do not fear it. Surely in My presence before Me the messengers do not fear any snake or otherwise

27:11 - except him who has wronged his soul but then changed his wrong for good ? he then performs good deeds ? after having done evil in other words he has repented then truly I am Forgiving Merciful I will accept his repentance and forgive him.

27:12 - And insert your hand into your bosom into the collar of your shirt and it will emerge not in its usual skin colour but white without any blemish any vestige of leprosy with a glare that dazzles the eyes as one sign among nine signs with which you shall be sent as God?s messenger to Pharaoh and his folk; indeed they are an immoral lot?.

27:13 - But when Our signs came to them plain to see illuminating and clear they said ?This is manifest sorcery? clear and evident sorcery.

27:14 - And they denied them they did not affirm them though in reality their souls had been convinced in other words though they were certain that these signs were from God wrongfully and arrogantly in defiance of believing in what Moses had brought these two adverbs refer back to the cause of their denial. So behold O Muhammad (s) how was the sequel for the agents of corruption a sequel which you know they were destroyed.

27:15 - And verily We gave David and Solomon his son knowledge of rendering decisive judgement between people and knowledge of the speech of birds and of other things and they said giving thanks to God ?Praise be to God Who has favoured us with prophethood and the disposal of jinn humans and devils to our service over many of His believing servants?.

27:16 - And Solomon inherited from David prophethood and knowledge exclusively from among all his other children; and he said ?O people we have been taught the speech of the birds that is the ability to understand their sounds and we have been given of all things given to prophets and kings. Indeed this gift is the manifest the evident favour?.

27:17 - And on one journey Solomon?s hosts of jinn and humans and birds stood assembled for him as they were being arrayed brought together in groups and marshalled.

27:18 - When they came to the Valley of the Ants ? which is located either in T??if or in Syria and whose ants are either small or large ? an ant the queen ant who had seen Solomon?s hosts said ?O ants enter your dwellings lest Solomon and his hosts crush you while they are unaware!? ? the ants are likened to rational beings in their use of the latter?s speech.

27:19 - Whereat he Solomon smiled fa-tabassama the beginning of the sentence amused d?hikan the end of the sentence at its words which he had heard from three miles away and which was carried to him by the winds. When he was on the verge of entering their valley he Solomon made his hosts halt until they the ants had entered their dwellings ? on this journey his hosts consisted of cavalry and infantry. And he said ?My Lord inspire me to be thankful for Your grace with which You have favoured me and my parents and to do good that will please You and include me by Your mercy among Your righteous servants? the prophets and saints.

27:2 - It is a guidance guiding from error and good tidings for the believers who believe in it of Paradise;

27:20 - And he reviewed the birds to see the hoopoe ? which would locate water beneath the ground and indicate its location by pecking at it whereupon the devils would extract it for Solomon required it for when he prayed; but he could not see him ? then he said ?Why is it that I do not see the hoopoe? in other words is there something preventing me from seeing him? Or is he among the absent? and so I cannot see him because he is absent?? And when he became certain of

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the hoopoe's absence

27:21 - He said 'Assuredly I will chastise him with a severe chastisement by having all his feathers as well as his tail plucked and leaving him out in the sun where he would not be able to escape from reptiles or I will slaughter him by slitting his throat unless he brings me read la-ya'tiyann? or la-ya'tinann? a clear warrant? plain manifest proof for his having a valid excuse.

27:22 - But he did not remain read fa-makutha or fa-makatha long in absence in other words he was away only for a short while and came to Solomon humbly with his head up and his wings and tail lowered. Solomon pardoned him and asked him about what he had encountered during his absence and he said 'I have discovered something of which you have no knowledge and I have brought you from Sheba this may be read in declined form min Saba'in or left as indeclinable min Saba'a ? a tribe in Yemen whose name is taken from the name of one of their ancestors which is also the reason why it may be declined ? a verified report.

27:23 - I found a woman ruling over them in other words she was their queen her name Bilq's; and she has been given an abundance of all things that kings might require in the way of machines and instruments and she possesses a great throne ? its length was 80 cubits its width 40 cubits its height 30 cubits and was made of gold and silver encrusted with pearls rubies chrysolite and emeralds with its legs made of rubies chrysolite and emeralds containing seven inner doors the door of each chamber shut.

27:24 - I found her and her people prostrating to the sun instead of God and Satan has adorned for them their deeds and he has barred them from the Way from the path of truth so that they are not guided

27:25 - to prostrate themselves to God all? yasjud? should be read as an yasjud? the l? is extra and with it has been assimilated the n?n of an similar to the construction where God says li-all? ya'lama ahlu'l-kit?bi so that the People of the Scripture may know Q. 5729; the sentence functions as the direct object of yahtad?na ?guided? whose il? ?to? has been omitted; He Who brings forth the hidden al-khab? is a verbal noun with the same meaning as al-makhab?? ?that which is hidden? of rain and plants in the heavens and the earth and He knows what they conceal within their hearts and what they proclaim with their tongues.

27:26 - God ? there is no god except Him the Lord of the Mighty Throne? this clause constitutes an independent new sentence which is a eulogy comprising praise of the Throne of the Compassionate One to counter the description of the throne of Bilq's between the two however is an unfathomable difference.

27:27 - He Solomon said to the hoopoe 'We shall see whether you have spoken the truth in what you have informed us or whether you are of the liars that is of their ilk ? for to say that is rhetorically more powerful than simply saying ?or whether you have lied?. He the hoopoe indicated to them the place of the water and it was extracted. They thus drank performed their ablutions and prayed. Solomon then composed a letter in the following form 'From the servant of God Solomon son of David to Bilq's Queen of Sheba. In the Name of God the Compassionate the Merciful Peace be upon those who follow Guidance. To wit do not rise up against me in defiance but come to me in submission?. He then stamped it with musk and sealed it with his ring and said to the hoopoe

27:28 - Take this letter of mine and deliver it to them that is to Bilq's and her people then turn away withdraw from them but remain close by them and see what response they shall return? and see what kind of response they shall give. Thus he took it and approached her Bilq's. But as her soldiers were all around her he cast it into her private chamber. When she saw it she shuddered and was consumed by fear. She read what it said.

27:29 - Then she said to the noblemen of her people 'O members of the council lo! read y? ayyuh??l-mala?u inn? pronouncing in the last two words both hamzas; or by not pronouncing the second one and changing it into a w?w with kasra vowelising a noble a sealed letter has been delivered to me.

27:3 - those who observe prayer performing it in the way that it should be performed and give alms and who are certain of the Hereafter knowing it to be true through the many proofs thereof hum ?they? is repeated because a separation has taken place between it the first hum and the predicate y?qin?na.

27:30 - It is from Solomon and lo! it is in other words its text says 'In the Name of God the Compassionate the Merciful.

27:31 - Do not rise up against me in defiance but come to me in submission??.

27:32 - She said 'O members of the council give me an opinion read y? ayyuh??l-mala?u aft?n? pronouncing both hamzas or by not pronouncing the second and changing it into a w?w in other words guide me in this matter of mine. I never decide on a matter I never conclude it until you are present?.

27:33 - They said 'We possess force and we possess great might in other words we are hardy in war. The matter is for you to decide. So see what you will command? us and we will obey you.

27:34 - She said 'Indeed kings when they enter a town ruin it with destruction and reduce the mightiest of its inhabitants to the most abased. That is what they too will do namely the senders of this letter.

27:35 - Now I will send them a gift and wait to see with what response the envoys return? in the way of accepting the gift or rejecting it. If it be a king to whom we have sent it he will accept it; but if it be a prophet he will reject it. Thus she sent male and female servants one thousand in total together with five hundred bricks of gold a crown studded with jewels and musk ambergris and other things with an envoy carrying a letter. The hoopoe thus hurried back to bring the news to Solomon who ordered bricks of gold and silver to be made and laid out across a vast square the distance of nine parasangs from his seat and for a towering wall of gold and silver to be constructed around it and for the most splendid creatures of the land and the sea together with the children of the jinn to be brought to line the right and left sides of the square.

27:36 - But when he the envoy came to Solomon with the gift and the servants he said 'Are you supplying me with wealth? What God has given me of

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prophethood and kingship is better than what He has given you of the things of this world. Nay but it is you and not I who exult in your gift for you pride yourselves upon the possession of the ornaments of this world!

27:37 - Go back to them with the gifts that you have brought for We shall assuredly come to them with hosts which they will not be able to face and we shall expel them from there from the land of Sheba Saba? ? named thus after their tribal ancestor ? humiliated and they shall be utterly abased? unless they come to me in submission. When the envoy returned to her with the gift she had her throne placed inside seven doors inside her palace with her palace inside seven palaces and had all the doors locked with guards at them. She then prepared to make the journey to Solomon to see what he would command her. She departed with twelve thousand chieftains qayl each accompanied by thousands of men until when she came to within a parasang of him he sensed her arrival.

27:38 - He said ?O members of the council which of you regarding the two hamzas read them in the way mentioned above verse 32 will bring me her throne before they come to me in submission?? compliant and obedient? For I may only rightfully seize it before this submission and not afterwards.

27:39 - An afreet from among the jinn ? a jinn who is powerful and stalwart ? said ?I will bring it to you before you rise from your place the one in which you sit when adjudicating ? the period from morning to midday. Indeed I have the strength for it that is for carrying it and I am trustworthy? over what it may contain of jewels and other precious things. Solomon said ?I want something faster than that!?

27:4 - Truly those who do not believe in the Hereafter We have adorned their vile deeds for them by making such deeds seem sensuous so that they then deem them wholesome and so they are bewildered confused about why We deem these deeds to be vile.

27:40 - The one who had knowledge of the revealed Scripture ? and this was one ?sif b. Barkhiy? a righteous individual with knowledge of God?s Greatest Name which when invoked in supplication for something it is immediately granted ? said ?I will bring it to you before your glance returns to you after you look at something. So he the afreet said to him ?Look up towards the heaven? which he did and when his glance returned in front of him he found it Bilq?s? throne placed before him ? for in the instance in which Solomon looked up to the heaven ?sif supplicated by invoking the Greatest Name that God bring it thereto; and this was done by having it travel under the earth until it sprung up below Solomon?s seat kurs?. Then when he saw it standing still before him he said ?This bringing it to me is of my Lord?s bounty that He may try me test me whether I give thanks read a-ashkur pronouncing both hamzas; or by replacing the second one with an alif; or by not pronouncing the second one but inserting an alif between the one not pronounced and the other one or without the insertion or am ungrateful for the favour. And whoever gives thanks gives thanks only for his own sake because the reward for his thanks shall be his and whoever is ungrateful for the favour should know then my Lord is surely Independent with no need of his thanks Generous? by being bounteous to those who are ungrateful for it.

27:41 - He said ?Disguise her throne for her ? in other words transform it such that when she sees it it will be in an unrecognisable form ? that we may see whether she will be guided to recognising it or be of those who cannot be guided? to recognise when things are transformed around them. He Solomon sought thereby to test her mind for it was said to have something wrong with it. Thus they transformed it by adding or taking away certain things and in other ways.

27:42 - So when she came it was said to her ?Is your throne like this?? She said ?It as though it is the one?. She had in fact recognised it; but she made a pretence to them just as they made a pretence to her given that when she was asked about the throne it was not said ?Is this your throne?? for had it been so she would have replied ?Yes it is?. When Solomon realised that she was perceptive and knowledgeable he said ?And we were given the knowledge before her and we had submitted to God.

27:43 - And what she worshipped besides God that is other than Him barred her from the worship of God for she belonged to disbelieving folk?.

27:44 - It was also said to her ?Enter the palace hallway? ? this was a transparent white glass floor underneath which flowed sweet water that contained fish. Solomon had it made when he was told that her legs and feet resembled the shanks of a mule. And when she saw it she supposed it to be a pool of water and so she bared her legs to wade through it. Meanwhile Solomon was seated on his throne at the front part of the palace hallway and he saw that her legs and feet were in fact fair. He said to her ?It is a hallway paved smooth with crystal? and thereafter he called her to submit to God. She said ?My Lord indeed I have wronged myself by worshipping other than You and I submit with Solomon to God the Lord of the Worlds?. He wanted to marry her but disliked the hair on her legs. So the devils made a depilatory lime mixture n?ra and she removed it therewith. He married her and had great love for her. And he let her remain as ruler of her kingdom and would visit her once a month staying for three days every time. Her reign came to an end at the same time as that of Solomon. It is reported that he became king at the age of 13 and died at the age of 53 ? Glory be to the One whose enduring sovereignty will never end!

27:45 - And verily We sent to Tham?d their brother in terms of his belonging to the same tribe S?lih with the following decree ?Worship God!? affirm His Oneness. And lo! they then became two parties quarrelling with one another over religion one party having become believers upon his arrival as messenger to them and the other party disbelievers.

27:46 - He said to the deniers ?O my people why do you seek to hasten on evil before seeking good? in other words why do you seek to hasten on chastisement instead of mercy when you say ?If what you bring us is true then bring us the chastisement!? Why do you not ask God to forgive you your idolatry so that you might be shown mercy?? and not be chastised.

27:47 - They said ?We augur evil ittayyarn? is actually tatayyarn? but the t?? has been assimilated with the t?? and a conjunctive hamza added of you and of those who are with you? namely the believers ? when they the tribe of Tham?d were deprived of rain and suffered hunger. He said ?Your evil augury is with God ? He has given it to you; nay but you are a people being tried? being tested with good and evil turns of fortune.

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27:48 - And there were in the city the city of Thamud a band of nine men that is nine men who were causing corruption in the land with acts of disobedience which included their corroding of dinar and dirham coins rendering them worthless and did not reform their ways through obedience to God.

27:49 - They said that is some said to others ?Swear to one another by God that we will attack him by night la-nubayyitannahu; or read la-tubayyitunnahu ?that you will attack him by night? together with his folk that is those who believed in him in other words swear that we will kill them at night; then we will surely say la-naq?lanna; or read la-taq?lunna ?you surely will say? to his heir the avenger of his blood that we did not witness we were not present at the destruction of his folk read muhlika or mahlaka meaning ?the destroying of them? or ?their death? respectively and so we do not know who killed them and that indeed we are being truthful?.

27:5 - Those are they for whom there is an awful chastisement the worst chastisement in this world being killed or being taken captive; and in the Hereafter they will be the greatest losers because they will end up in the Fire which has been made everlasting for them.

27:50 - So they plotted thereby a plot but We also plotted a plot in other words We requited them by hastening on their punishment while they were not aware.

27:51 - So behold how was the consequence of their plot! For lo! We destroyed them and all their people with Gabriel?s cry or by the angels? pelting them with stones which they could see even though they could not see them the angels.

27:52 - So those then are their houses lying deserted kh?wiyatan is in the accusative because it is a circumstantial qualifier the operator of which is the import of the demonstrative pronoun tilka ?those? because of the evil which they did that is their disbelief. Surely in that there is a sign a lesson for a people who have knowledge of Our power and are thus admonished.

27:53 - And We delivered those who believed in S?lih ? and they numbered 4000 ? and were fearful of idolatry.

27:54 - And Lot L?tan is in the accusative because of an implied udhkur ?mention? before it and it L?tan is substituted by the following idh q?la ? when he said to his people ?What! Do you commit such abomination namely homosexual intercourse while you watch? that is to say while you watch one another so engrossed are you in the sinful act?

27:55 - What! Do you read a-innakum pronouncing both hamzas or by not pronouncing the second and inserting an alif between the two in both cases come unto men in lust instead of women? Nay but you are truly a people in ignorance? of the consequence of your action.

27:56 - But the only response of his people was that they said ?Expel Lot?s family from your town. They are indeed a folk who prefer to remain pure!? from coming unto the rears of men.

27:57 - So We delivered him and his family except his wife ? We decreed for her We made her by Our decree to be of those who remained behind in the chastisement.

27:58 - Then We rained on them a rain ? these were the stones of baked mud cf. Q. 1574 ? which destroyed them. And evil indeed was their rain the rain of those who were warned against chastisement.

27:59 - Say O Muhammad (s) ?Praise be to God for the destruction of the disbelievers of past communities and peace be on His servants whom He has chosen?. Is God read a-All?hu pronouncing both hamzas; or by substituting an alif for the second one; or by not pronouncing the second one but inserting an alif between the one not pronounced and the other one or without such an insertion better for those who worship Him or the partners which they ascribe? read either tushrik?na ?you ascribe? or yushrik?na ?they ascribe? they being the people of Mecca the partners they ascribe to Him in other words are such gods better for those who worship them?

27:6 - And truly you ? this is an address to the Prophet s ? are receiving the Qur??n it is being transmitted to you intensely from One Wise Knowing in such transmission.

27:60 - Or He Who created the heavens and the earth and sends down for you water from the heaven whereby We cause to grow there is a shift here from third person to that of the first person plural splendid gardens had??iq is the plural of had?qa which is an enclosed garden whose trees you could never cause to grow? because of you do not have the ability for it. Is there a god a-il?hun here and in the seven instances in which it occurs read by pronouncing both hamzas or by not pronouncing the second inserting an alif between the two in both cases with God? who has helped Him in all of this? In other words there is no god with Him. Nay but they are a people who ascribe equals to Him who associate with God others.

27:61 - Or He Who made the earth an abode of stability that does not constantly shake beneath the feet of its inhabitants and made rivers to flow throughout it and set firm mountains for it with which He fixed the earth in place and set an isthmus between the two seas between the sweet one and the salty one the one not mixing with the other. Is there a god with God? Nay but most of them have no knowledge of His Oneness.

27:62 - Or He Who answers the desperate one the anguished person suffering harm when he calls to Him and Who removes his distress from him and from others and makes you successors in the earth the annexation khulaf??a l-ardi ?successors of the earth? has the same meaning as f? ?in? khulaf??a f??l-ardi ?successors in the earth? in other words each generation succeeding the one before it. Is there a god with God? Little do you remember little are you admonished read m? tadhakkar?na ?do you remember?; or read yadhdhakkar?na ?do they remember? where in both cases the t?? has been assimilated with the dh?!; the m? is extra used to make less what is already ?little?.

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27:63 - Or He Who guides you shows you the way to your destinations in the darkness of the land and the sea by the stars at night and by the various landmarks during the day and Who sends forth the winds as harbingers of His mercy ahead of the rain. Is there a god with God? Exalted be God high above what others they associate with Him!

27:64 - Or He Who originates creation in the wombs from a sperm-drop then brings it back again after death as established by the proofs for this resurrection even if you do not acknowledge it; and Who provides for you from the heaven rain and from the earth vegetation. Is there a god with God? In other words none of the things mentioned is done by anyone other than God and there is no god with Him. Say O Muhammad (s) ?Produce your proof your definitive argument if you are truthful? about their being a god with Me who has done any of the things mentioned.

27:65 - They the disbelievers also asked him when the Hour will come to pass and the following was revealed Say ?No one in the heavens or the earth knows be it angels or human beings the Unseen namely what is hidden from them except God He knows it and they are not aware the disbelievers of Mecca like others when is the time in which they will be resurrected.

27:66 - Nay has their knowledge come to comprise read adraka similar to the 4th verbal form akrama ?he was kind to?; a variant reading has idd?raka which is actually tad?raka with the t?? changed into a d?l and assimilated with the other d?l and a conjunctive hamza added meaning ?attained? or ?caught up with? the Hereafter? such that they have reason to ask about the time of its coming ? not so Nay for they are in doubt of it. Rather they are blind to it ?am?na ?blind? as in blindness of the heart; this statement is rhetorically more powerful than the preceding one; the origin of the term is ?amiy?n but the damma vowel is deemed too heavy for the y?? and has been moved to the m?m after dropping its kasra vowel.

27:67 - And the disbelievers say also in rejecting the idea of resurrection ?What! When we and our fathers are dust shall we indeed be brought forth again? from the graves.

27:68 - Already we and our fathers have been promised this before. But these are just the legendary fables of the ancients? as?t?r is the plural of ust?ra meaning ?what has been written down m? sutira of lies?.

27:69 - Say ?Travel in the land and see how was the sequel for the criminals? because of their denials ? and this sequel is that they were destroyed with punishment.

27:7 - Mention when Moses said to his family to his wife during his journey from Midian back to Egypt ?Assuredly I notice I see in the distance a fire. I will bring you news from there about the journey?s route ? for he had lost his way ? or bring you a firebrand read as a genitive annexation bi-shih?bi qabasin as an explication of shih?b ?flame?; or read without annexation bi-shih?bin qabasin meaning a flame of fire at the end of a wick or a wooden stick that perhaps you might warm yourselves? tastal?n the t?? replaces the t?? of the 8th verbal form ifta?ala sc. istal?; it derives from salaya or saliya ?to be exposed to the blaze of fire? that perhaps you might warm yourselves from the cold.

27:70 - And do not grieve for them and do not be distressed by their schemes ? this is meant to comfort the Prophet s in other words do not be concerned with their plotting against you for We will grant you victory over them.

27:71 - And they say ?When will this promise of chastisement be if you are truthful?? regarding it.

27:72 - Say ?It may be that part of what you seek to hasten on is close behind you? ? so they were slain at Badr and the remaining chastisement will come to them after death.

27:73 - And surely your Lord is bountiful to mankind an example of which is His deferring chastisement for the disbelievers but most of them are not thankful ? disbelievers are not grateful for the deferring of chastisement since they reject the fact that it will ever come to pass.

27:74 - And surely your Lord knows what their hearts conceal what these hide and what they proclaim by their tongues.

27:75 - And there is not a thing hidden in the heaven and the earth the h?? t?? marb?ta of gh??ibatun is hyperbole in other words anything that is completely hidden from people but it is in a manifest Book namely in the Preserved Tablet al-lawh al-mahf?z and in God?s concealed knowledge an example of which is the time of the chastising of the disbelievers.

27:76 - Truly this Qur??n recounts to the Children of Israel ? those living at the time of our Prophet ? the means to resolve most of that concerning which they differ that is by virtue of the fact that it expounds the said differences as they should be eliminating any disagreements between them if only they were to implement it and submit to its prescriptions.

27:77 - And truly it is a guidance from error and a mercy for believers from chastisement.

27:78 - Surely your Lord will decide between them as He will with others on the Day of Resurrection of His judgement that is His justice. And He is the Mighty the Victor the Knower of what He judges so that none will be able to oppose Him in the way that the disbelievers have opposed His prophets in this world.

27:79 - So rely on God trust in Him for you are indeed upon the manifest truth upon the manifest religion the sequel shall be in your favour with victory over the disbelievers. God then draws comparisons between them and the dead the deaf and the blind saying

27:8 - But when he reached it he was called with the following words ?Blessed is he that is to say God bless him who is in the fire namely Moses and who is around it namely the angels ? or vice-versa the verb b?raka may be followed immediately by the direct object or by a preposition and then the direct object; a noun such

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as mak?n ?location? is implied after f? ?in? sc. man f? mak?ni?l-n?r ?who is in the area of the fire?; and Glory be to God the Lord of the Worlds ? this is included in the call and is meant to declare that God is above all evil associations.

27:80 - Indeed you cannot make the dead hear nor can you make the deaf hear the call when al-du???a idh? read by pronouncing both hamzas or by not pronouncing the second one eliding it with the y?? they have turned their backs upon you;

27:81 - nor can you lead the blind out of their error. You can only make those hear ? hear so as to comprehend and accept ? who believe in Our signs ? the Qur??n ? and have therefore submitted are therefore sincere in their affirmation of God?s Oneness.

27:82 - And when the word of judgement falls upon them when they deserve that chastisement befalls them as well as all other disbelievers We shall bring forth for them a beast from the earth which shall speak to them saying that is which shall speak in Arabic to those who are alive at the time when it appears among its other statements it will say to them on Our behalf ?Indeed mankind read tukallimuhum inna?l-n?sa; a variant has tukallimuhum bi-anna?l-n?sa ?to tell them that mankind? had no faith in Our signs? in other words they did not believe in the Qur??n and what it comprises of the mention of resurrection reckoning and requital. With its the beast?s appearance the enjoining of decency and forbidding of indecency will cease and thereafter no disbeliever will believe ? just as God revealed to Noah when He said to him None of your people will believe except he who has already believed Q. 1136.

27:83 - And mention the day when We shall gather from every community a group of those who denied Our signs namely their leaders the ones whom they followed and they will be set in array assembled with the last of them brought together with the first and then led away

27:84 - until when they arrive at the site of the Reckoning He exalted be He shall say to them ?Did you deny My prophets by denying My signs without comprehending them from the perspective of your denial in knowledge or what amm? the interrogative m? has been assimilated with am ?or? was it dh? is a relative pronoun in other words it is in fact m? alladh? that you did? with the commands given to you.

27:85 - And the word of judgement shall fall the chastisement will be due upon them because of the evil they committed that is because of what they associated with God and they will not speak since they will have no valid argument.

27:86 - Do they not see that We made We created the night that they like others may rest in it and the day for sight? meaning for people to see in it so that they may go about their business therein. Surely in that there are signs indications of His power exalted be He for a people who believe ? they the believers are singled out for mention because they benefit from such signs in their faith in contrast to the disbelievers.

27:87 - And the day when the Trumpet will be blown the Horn will be blown the First Blast by the archangel Isr?f?l and whoever is in the heavens and the earth will be terrified that is a fright that brings about death ? as is stated in another verse and whoever is in the heavens and whoever is in the earth will swoon Q. 3968 the past tense fazi?a is used to express the fact that such events will have occurred; except whom God will namely Gabriel Michael Isr?f?l and the Angel of Death. According to Ibn ?Abb?s however these excepted individuals are the martyrs who are described as living with their Lord provided for by Him? Q. 3169. And all kullun the nutation compensates for the missing genitive annexation in other words and every one of them after being brought back to life on the Day of Resurrection will come to Him read in the form of the verb atawhu or the active participle ?t?hu in utter humility humbled the past tense atawhu is used to express the fact that this will have happened.

27:88 - And you see the mountains you notice them at the moment of the Blast supposing them to be still stationary in their place because of their tremendous size while they drift like passing clouds like the drifting of the rain when it is blown around by the wind in other words they the mountains will be drifting in like manner until they eventually fall to the ground whereby they are flattened before becoming like tufts of ?wool? cf. Q. 1015 and then ?scattered dust? cf. Q. 566. God?s handiwork sun?a a verbal noun emphasising the import of the preceding sentence and which has been annexed in a genitive construction to its agent All?hi ?God? after the omission of its operator Who has perfected everything that He has made. Truly He is aware of what you do taf?al?na; or read yaf?al?na ?what they do? namely His enemies what they do in the way of disobedience and His friends in the way of obedience.

27:89 - Whoever brings a good deed namely the profession of ?there is no god but God? on the Day of Resurrection shall have good shall have a reward for it because of it this khayrun is not the comparative ?better? since there is no deed better than a good deed. In another verse it is stated that he shall have tenfold the like of it Q. 6160; and they namely those who bring such good deeds shall be secure from the terror of that day min faza?i yawmi?idhin if read as a genitive annexation; or min faza?in yawma?idhin ?from terror on that day?.

27:9 - O Moses lo! in other words the fact is that it is I God the Mighty the Wise.

27:90 - And whoever brings an evil deed namely the ascribing of partners to God their faces shall be thrust into the Fire having been oriented towards it ? ?faces? are specifically mentioned here because of all the sensory organs it is where a person?s dignity resides and so other parts of the body are more deserving of punishment. It shall be said to them in reproach ?Are you requited except the requital for what you used to do?? in the way of idolatry and acts of disobedience.

27:91 - Say to them I have been commanded only to worship the Lord of this land namely Mecca which He has made inviolable which He has made a secure Sanctuary one in which no human blood may be shed no person may be wronged none of its prey may be hunted and a sanctuary which is never deserted. Such were the graces bestowed by God upon its inhabitants the tribe of Quraysh graces whereby God has spared their land the suffering and civil strife common to all the other lands of the Arabs; and to Whom exalted be He all things belong for He is their Lord Creator and Possessor. And I have been commanded to be of those who submit to God by affirming His Oneness;

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27:92 - and to recite the Qurʾān to you as a call to faith. So whoever is guided to it is guided only for his own sake since the reward for his being guided will be his; and whoever goes astray from faith and errs from the path of guidance say to him 'I am just one of the warners' the threateners and therefore my duty is only to deliver the Message ' this was revealed before the command to fight against the disbelievers.

27:93 - And say 'Praise be to God. He will show you His signs and you will recognise them. Thus on the day of Badr God showed them how it was to be killed to be taken prisoner and to be beaten by the angels on their faces and backs; and God hastened on for them the punishment of the Fire. And your Lord is not oblivious of what they do? yaʾmalʾna; or read taʾmalʾna 'what you do? but grants them respite until their appointed time of requital.

## Surah 28

28:1 - Ṭ ṣn ṃm God knows best what He means by these letters.

28:10 - And the heart of Moses's mother when she found out that they had picked him up became empty of everything other than him. Indeed in softened from the hardened form its subject omitted in other words understand it as innaha she was about to expose him that is as being her son had We not fortified her heart with patience that is We made it at peace that she might be of the believers of those who have faith in God's promise the response to the conditional law? 'had ' not? is given by the preceding statement.

28:11 - And she said to his sister Mary 'Follow him? in other words follow where he goes in order to find out his news. So she watched him from afar from a distance secretly while they were not aware that she was his sister or that she was even watching him.

28:12 - And We had forbidden him to take to the breasts of fostermothers from before that is to say we prevented him from taking to the breasts of any suckling mother other than his own mother. Therefore he would not accept the breasts of any of the foster-mothers brought for him. So she his sister said 'Shall I show you a household ' having seen their affection for him ' who will take care of him for you by having him suckled and so on and who will act in good faith towards him?? the suffixed pronoun in lahu has been interpreted as referring to the king as a response to them when they asked Mary how she could be sure. Her suggestion was accepted. So she brought his mother and he took to her breast. She explained to them that he had taken to her breast because of her pleasant scent and the wholesome taste of her milk. Permission was given to her to breast-feed him in her own house and so she returned with him just as God exalted be He says

28:13 - Thus We restored him to his mother so that her eyes might delight in seeing him again and not grieve thereat and that she might know that God's promise to restore him to her is true; but most of them that is the people do not know about this promise or of the fact that this was his sister and the other was his mother. He Moses remained with her until he was weaned during which time she was paid wages at one dinar per day. She took this because it was money from enemy territory harb'. She then brought him back to Pharaoh in whose household he was raised as God recounts of him in ṣrat al-Shuʿar?? Q. 2618 Did we not rear you among us as a child and did you not stay with us for years of your life?

28:14 - And when he came of age namely at 30 or 33 and then was fully mature that is when he reached the age of 40 We gave him judgement wisdom and knowledge comprehension of religious matters before he was sent as a prophet. And so just as We rewarded him do We reward those are virtuous to their own souls.

28:15 - And he Moses entered the city Pharaoh's city Memphis having been absent from it for a while at a time when its people were oblivious the time of the afternoon nap and found therein two men fighting one of his own faction namely an Israelite and the other of his enemies in other words an Egyptian who was exploiting an Israelite to carry firewood to Pharaoh's kitchen. So the one who was of his faction called to him for help against the one who was of his enemies and so Moses said to him 'Leave him be! and it is said that he replied to Moses thus 'I am truly considering making you carry this firewood!?. So Moses punched him that is he hit him with his fist clenched ' he Moses was a strong man with a powerful strike and did away with him that is he killed him but he had not intended to kill him. He buried him in the sand. He said 'This killing of him is of Satan's doing inciting my anger. Indeed he is an enemy to the son of Adam a manifest misleader? of him.

28:16 - He said remorsefully 'My Lord I have indeed wronged myself by killing him so forgive me! So He forgave him. Truly He is the Forgiving the Merciful that is to say the One Who has always possessed and will always possess these two attributes.

28:17 - He said 'My Lord forasmuch as You have been gracious to me with forgiveness protect me so I will never be a partisan a supporter of the criminals? the disbelievers henceforth if you were to protect me.

28:18 - In the morning he was in the city fearful vigilant waiting to see what would happen to him in reaction from the side of the slain man; ' when behold the one who had sought his help the day before cried out to him for help again asking for his help against another Egyptian. Moses said to him 'Clearly you are a trouble-maker! whose trouble-making is evident judging by what you did yesterday and today.

28:19 - But when fa-lamm? an an is extra he was about to strike the man who was an enemy to both of them to Moses and the one seeking his help he the one seeking help supposing that Moses was about to strike him because of what he Moses had said to him said 'O Moses do you want to slay me just as you slew a soul yesterday? You merely want to be a tyrant in the land and you do not want to be of the reformers?. The Egyptian heard this and realised that the slayer had



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been Moses. Thus he hurried off to Pharaoh to inform him of this. Pharaoh then ordered slaughterers to slay Moses and they set off in his direction.

28:2 - Those namely these signs are the signs of the Manifest Book the genitive annexation conveys the partitive sense of min ?of? ?verses from the Manifest Book? the Manifest Book which reveals truth from falsehood.

28:20 - And a man who was the only believer among Pharaoh?s kinsfolk came from the outskirts of the city hastening walking fast via a route quicker than theirs. He said ?O Moses lo! the council of Pharaoh?s folk are conspiring discussing the means to slay you. So leave the city. Truly I am speaking to you in good faith? in bidding you to leave.

28:21 - So he departed from it fearful vigilant lest any of the pursuers catch up with him or in the hope that God might rescue him. He said ?My Lord deliver me from the evildoing people? Pharaoh?s people.

28:22 - And when he turned his face towards Midian in the direction thereof ? and this Midian was the town of the prophet Shu?ayb eight day?s journeying from Egypt so named after Midian son of Abraham; he Moses did not know the route to it ? he said ?Perhaps my Lord will show me the right way? that is to say which route to follow in other words the simplest route to it. God thus sent forth to him an angel with a goat which he Moses set off following towards it the town.

28:23 - And when he arrived at the Water of Midian the name of a well therein he found a group of people there watering their flocks and he found besides them two women holding back their flock from the water. He Moses said to the two ?What is your business?? that is ?What is the matter with you that you are not watering?? They said ?We do not water our flock until the shepherds have moved on ri???u ?shepherds? the plural of r???in that is to say until they have returned from the watering for fear of being crushed by the throng after which we go to water a variant reading for yasdiru ?move on? is the 4th form subjunctive yusdira ?to drive away? meaning until they the shepherds have driven their flocks away from the water? and our father is a very old man? unable to come and water.

28:24 - So he watered their flock for them from another well nearby by lifting a rock from on top of it which only ten men could have lifted; then he retreated to the shade of an acacia tree samura because of the extreme heat of the sun and he was hungry and said ?My Lord indeed I am in utter need of whatever good whatever food You send down to me?. The two women returned to their father quicker than usual and so he asked them why it was so. They told him about the man who had watered their flock for them. So he said to one of them ?Summon him to come to me?.

28:25 - God exalted be He says Then one of the two women came to him walking bashfully ? in other words covering her face with the sleeve of her shirt being shy of him ? and said ?My father invites you that he may pay you a wage for watering our flock for us?. He accepted her invitation while inwardly he disapproved of accepting any wage for it was as though she sought to remunerate him and as though he were of those who would want it which he was not. She walked in front of him but when the wind began to blow off her dress and reveal her legs he said to her ?Walk behind me and show me the way? which she did. Finally he came to her father Shu?ayb peace be upon him who was sitting with some supper in front of him. He said to him ?Sit and have some supper?. He Moses said ?I hope that this is not some sort of compensation for having watered their flock for them? For we are People of a House and do not demand compensation for good deeds?. He Shu?ayb said ?No. It is simply a custom of mine and of my forefathers to be hospitable to guests and to offer them food?. Thus he Moses ate and informed him of his predicament. God exalted be He says So when he came to him and recounted to him the story al-qasas is a verbal noun with the sense of al-maqs?s ?that which is recounted? of his slaying of the Egyptian and their intention to slay him and his fear of Pharaoh he their father said ?Do not be afraid. You have escaped from the evildoing people? as Pharaoh had no authority over Midian.

28:26 - One of the two women the one that had been sent by her father either the elder or the younger said ?O my father hire him employ him in return for a wage that he may tend our flock instead of us. Surely the best man you can hire is the strong the trustworthy man? in other words hire him on account of his strength and trustworthiness. He Shu?ayb asked her about him and she told him as mentioned above how he had lifted the rock off the well and that he had said to her ?Walk behind me? in addition to his lowering his head when he realised that she was coming towards him refusing to lift it until she left. He Shu?ayb therefore was keen to have him marry one of his daughters.

28:27 - He said ?I desire to marry you to one of these two daughters of mine either the elder or the younger one on condition that you hire yourself to me that you are employed by me to tend my flock for eight years. And if you complete ten that is the tending of ten years that completion shall be of your own accord. I do not want to be hard on you by making it the marriage conditional on ten years service. God willing ? expressed to seek God?s blessing ? you shall find me to be one of the righteous? of those who fulfil their covenants.

28:28 - He Moses said ?That which you have said is settled then between me and you. Whichever of the two terms the eight or the ten the m? in ayyam? ?whichever of the two? is extra in other words the tending thereof I complete there shall be no injustice done to me by demanding of me to do more tending. And God is Guardian Keeper or Witness over what we you and I say?. The contract was agreed in this way. Shu?ayb bid his daughter to give Moses a staff with which to beat off predatory beasts from his sheep ? the staffs of the prophets were in his keeping. It was Adam?s staff made from the myrtle of Paradise that fell into her hands and so Moses took it with Shu?ayb?s knowledge.

28:29 - So when Moses had completed the term of his tending ? of eight years or of ten years which is what is generally assumed ? and was travelling with his family his wife with the permission of her father in the direction of Egypt he saw in the distance on the side of the Mount T?r a fire al-T?r is the name of a mountain. He said to his family ?Wait here; I see a fire in the distance. Maybe I will bring you from it news about how to rejoin the route to Egypt ? for he had strayed from it along the way ? or a brand read with any of the three vowels jadhwa jidhwa or judhwa which either means ?a bundle? or ?a flame? from the fire

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that you may warm yourselves? tasta?na the t?? replaces the t?? of the 8th verbal paradigm ifta?ala of the verb saliya or salaya.

28:3 - We will recount narrate to you something of the tale of Moses and Pharaoh truthfully for a people who believe for their sake since they are the ones to benefit from such an account.

28:30 - And when he reached it a call came from the right bank the right side of the valley to Moses at the blessed spot blessed for Moses because of his hearing God?s speech therein from the tree mina?l-shajarati substitutes for min sh?ti?i ?from the right bank? and the preposition min ?from? has been repeated because it the tree grows there ? the tree was a jujube a bramble or a boxthorn ? saying that an here is explicative and not in its softened form ?O Moses! Indeed I am God the Lord of the Worlds?.

28:31 - And ?Throw down your staff? and he threw it down. And when he saw it quivering moving as if it were a serpent j?nn is a small snake so called because of the speed of its movement he turned his back to flee from it and did not look back in other words he did not return and so there called out the voice ?O Moses! Come forward and do not be afraid. Indeed you are safe.

28:32 - Insert your right hand meaning the palm into your bosom jayb is the neck area of the shirt and then take it out and it will emerge not in its usual skin colour but white without any blemish any vestige of leprosy. So he inserted it and took it out and it shone as bright as the sun blinding the eyes; and draw your arm back to your side as a precaution against fear read rahab rahb or ruhb in other words against the fear produced by the glow of the hand so that you insert it back into your bosom and it is restored to its former state; it the arm is referred to as jin?h ?wing? because they are for humans what wings are for birds. These then read fa-dh?nika or fa-dh?nnika namely the staff and the hand both of which ?as? and yad are feminine nouns but the demonstrative pronoun dh?nika used for them being the subject is in the masculine because its predicate is masculine shall be two proofs to be sent from your Lord to Pharaoh and his council; for surely they are an immoral people?.

28:33 - He said ?My Lord I have indeed slain a soul among them ? the mentioned Egyptian ? and so I fear that they will slay me because of him.

28:34 - And my brother Aaron is more eloquent more intelligible than me in speech. So send him with me as a helper as an aid a variant reading for rid?an ?helper? is ridan to confirm me read either in apocopated form yusadiqn? as a response to the request or as an indicative with damma inflection yusadiqun? as an adjectival qualification of rid?an ?helper? for I truly fear that they will deny me?.

28:35 - He said ?We will strengthen your arm We will make you strong by means of your brother and We will give authority victory so that they will not be able to touch either of you with any evil; go both of you with Our signs the two of you and those who follow you two will be the victors? over them.

28:36 - But when Moses brought them Our clear signs bayyin?tin a circumstantial qualifier they said ?This is nothing but concocted invented sorcery. And we never heard of such a thing to have ever existed in the days of our forefathers?.

28:37 - And Moses said wa-q?la or q?la without the ?and? ?My Lord knows best who brings guidance from Him the suffixed pronoun in ?indihi refers to the Lord and whose man here is a supplement to the previous man will be read tak?na or yak?na the sequel of the Blissful Abode that is to say the praiseworthy sequel in the Abode of the Hereafter in other words it is I Moses in both cases and I speak truthfully in what I have brought you. Truly the evildoers the disbelievers will not be successful?.

28:38 - And Pharaoh said ?O members of the council I do not know of any god for you other than me. So kindle for me O H?m?n a fire over the clay and bake for me bricks of clay and make me a tower a lofty palace that I may take a look at the god of Moses to observe him and inspect him; for truly I consider him to be a liar? in his claim of the existence of some other god and that he is his messenger.

28:39 - And he and his hosts acted arrogantly in the land the land of Egypt without right and thought they would not return to Us read active yarji??na or passive yurja??na ?they would not be brought back?.

28:4 - Truly Pharaoh had exalted himself in the land the land of Egypt and reduced its people into sects groups to serve him oppressing a group of them namely the Children of Israel slaughtering their sons the new-born and sparing their women keeping them alive ? for some of the Egyptian priests had told him ?A new-born of the Children of Israel shall bring about the end of your kingdom?. Indeed he was of those who cause corruption through the use of slaughter and otherwise.

28:40 - So We seized him and his hosts and flung them into the waters the sea and they drowned. So behold how was the sequel for the evildoers when they ended up being destroyed.

28:41 - And We made them in this world leaders read a-imma pronouncing both hamzas or by changing the second one into a y?? chieftains of idolatry who invite to the Fire by inviting to idolatry and on the Day of Resurrection they will not be helped by having the chastisement averted from them.

28:42 - And We made a curse ignominy pursue them in this world and on the Day of Resurrection they will be among the spurned those banished from God?s mercy.

28:43 - And verily We gave Moses the Scripture the Torah after We had destroyed the former generations the people of Noah ??d Tham?d and others containing eye-openers for mankind bas??ira is a circumstantial qualifier referring to al-kit?b ?the Scripture? the plural of bas?ra which is the perceptive light of the heart in other words illumination for the hearts of mankind and as guidance from error for those who implement it and mercy for those who believe therein that perhaps

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they might remember that they might be admonished by the admonitions in the Scripture contains.

28:44 - And you were not O Muhammad (s) on the western side of the mountain the valley or the spot to the west of Moses at the time of the communion when We decreed revealed to Moses the commandment to deliver the Message to Pharaoh and his people nor were you among the witnesses to this to know it and inform of it;

28:45 - but We brought forth generations communities after Moses and life was prolonged in their case in other words they lived long lives and so they forgot the covenants made with God knowledge disappeared and revelation ceased. Then We brought you as Messenger and revealed to you the story of Moses and others. And you were not a dweller a resident among the people of Midian reciting to them Our revelations tat! ?alayhim ?y?tin? a second predicate after th?wiyān ?dweller? to know their story and inform of it; but truly We are the senders of you as Messenger and the senders to you of the stories of former generations.

28:46 - And you were not on the side of the Mount when We called out to Moses to take the Scripture earnestly; but We have sent you as a mercy from your Lord that you may warn a people to whom no warner came before you ? these are the people of Mecca ? and that perhaps they may remember they may be admonished.

28:47 - Otherwise if an affliction a punishment should befall them because of what their own hands have sent before them in the way of disbelief and otherwise they might say ?Our Lord why did You not send a messenger to us that we might have followed Your signs the ones sent with the messengers and been of the believers?? the response to the conditional particle law? ?if? has been omitted and what follows it is a new subject; the meaning is ?were it not for the affliction that is the cause of their saying? or ?were it not for their saying that is the cause of their affliction We would have hastened on for them their punishment and We would not have sent you as a messenger to them?.

28:48 - But when the truth namely Muhammad (s) came to them from Us they said ?Why has he not been given the like of what Moses was given?? in the way of signs such as the glowing hand the staff and others or by having the Book revealed all at once. God exalted be He says And did they not disbelieve in what was given to Moses before?; before when they said regarding him and Muhammad (s) ?Two sorcerers s?hir?n; a variant reading has sihr?n ?two sorceries? namely what they said regarding the Qur??n and the Torah abetting each other.? And they said ?We indeed disbelieve in both? the two prophets and the two Scriptures of Moses and Muhammad.

28:49 - Say to them ?Then bring some Scripture from God that is better in guidance than these two Scriptures that I may follow it if you are truthful? in what you say.

28:5 - And We desired to show favour to those who were oppressed in the land and to make them exemplars read a?imman pronouncing both hamzas or by replacing the second one with a y?? whose good example would be followed and to make them the inheritors of Pharaoh's kingdom;

28:50 - Then if they do not respond to you regarding your invitation to them to bring a Scripture know that they are only following their desires in persisting in their disbelief. And who is more astray than he who follows his desire without any guidance from God? in other words there is no one more astray than such a person. Truly God does not guide the evildoing the disbelieving folk.

28:51 - And now verily We have brought We have explained to them the Word the Qur??n that perhaps they might remember they might be admonished and believe.

28:52 - Those to whom We gave the Scripture before this that is before the Qur??n they believe in it too. This was revealed regarding certain Jews who became Muslims such as ?Abd All?h b. Sal?m and others and certain Christians who had come from Abyssinia and Syria who also became Muslims.

28:53 - And when it is recited to them the Qur??n they say ?We believe in it. It is indeed the Truth from our Lord. Lo! even before it we had submitted? we affirmed God?s Oneness.

28:54 - Those will be given their reward twice over for believing in both Scriptures for the patience they showed for having been steadfast in implementing the prescriptions in them; and they ward off from themselves evil with good and expend give as voluntary alms of that which We have provided them.

28:55 - And when they hear vanity vile words and hurtful intent from the disbelievers they disregard it and say ?To us belong our deeds and to you belong your deeds. Peace to you ? a parting truce sal?m mut?raka in other words you are secure from any abuse or the like on our part. We do not desire friendship with the ignorant? we do not seek companionship with them.

28:56 - The following was revealed regarding the Prophet?s longing for his uncle Ab? T?lib to embrace faith You cannot guide whom you like to be guided but it is God Who guides whomever He will and He knows best those who will be guided.

28:57 - And they his people say ?If we were to follow the Guidance with you we will be deprived from our land? torn out of it swiftly. God exalted be He says Have We not established for them a secure Sanctuary one in which they are secure from the raids and killings that occur among the Arab tribes to which are brought read tujb? or yujb? fruits of all kinds fruits from every direction as a provision for them from Us? But most of them do not know that what We say is the truth.

28:58 - And how many a town We have destroyed whose lifestyle was one of arrogant ungratefulness ? by ?town? is meant the inhabitants thereof. Those are their dwellings which have not been dwelt in after them except a little by passers-by for a day or part of it. And it was We Who were the sole inheritors after them.

28:59 - And your Lord never destroyed the towns because of evildoing on their part until He had raised up in their mother-town that is the major town among

## Tafsir al-Jalalayn (English)

them a messenger to recite Our signs to them. And We never destroyed the towns unless their inhabitants were committing evil by denying the messengers.

28:6 - and to establish them in the land the land of Egypt and Syria and to show Pharaoh and H?m?n and their hosts a variant reading has wa-yar? Fir?awnu wa-H?m?nu wa-jun?duhum? ?so that Pharaoh and H?m?n and their hosts might see? with all three nouns in the nominative from them that of which they were apprehensive that which they feared of the new-born Israelite who would bring about the end of their kingdom.

28:60 - And whatever things you have been given are only the short-lived enjoyment of the life of this world and an ornament thereof in other words things which you enjoy and adorn yourselves with for the days of your lives after which they perish; and what is with God in other words His reward is better and more lasting. Will you not understand? ta?qil?na; or read ya?qil?na ?will they not understand? that what lasts is better than what perishes.

28:61 - Is he to whom We have given a fair promise which he will receive which he will attain and that promise is Paradise like him to whom We have given the enjoyment of the life of this world enjoyment which will disappear soon then on the Day of Resurrection he will be of those arraigned? before the Fire. The former is the believer the latter the disbeliever in other words the two are not equal.

28:62 - And mention the day when He God will call to them and say ?Where then are My partners those whom you used to claim?? were partners of Mine.

28:63 - Those against whom the Word of punishment will have become due the justified Word that they be admitted into the Fire ? and these are the leaders of misguidance ? they shall say ?Our Lord! These are the ones whom we led astray h???l?i?lladh?na aghwayn? is both a subject and an adjectival qualification. We led them astray aghwayn?hum the predicate thereof and they went astray even as we went astray ? we did not compel them to follow error. We declare our innocence of them before You; it was not us that they worshipped? m? ?not? is for negation; the direct object iyy?n? ?us? precedes the verb ya?bud?na ?they worshipped? in order to concord with the end-rhyme of the verses.

28:64 - And it shall be said ?Call now to your associates!? namely the idols you alleged to be partners of God. So they will call to them but they will not answer them their call and they the former will see they will sight the chastisement they will wish if only they had been guided! in this world they would not have seen it in the Hereafter.

28:65 - And mention the day when He will call to them and say ?What response did you give to those messengers who were sent?? to you.

28:66 - The tidings the news of deliverance contained in the response will be obscured to them on that day in other words they will not find any statement that might contain hope of deliverance for them; so they will not question one other about this and will fall silent.

28:67 - But as for him who repents of idolatry and believes in the affirmation of God?s Oneness and acts righteously he observes the duties of religion maybe he will be among the successful those delivered according to God?s promise.

28:68 - And your Lord creates whatever He will and chooses whatever He will. They the idolaters do not have the choice the right to choose anything. Glory be to God and exalted be He above what they associate above their idolatry.

28:69 - And your Lord knows what their breasts conceal what their hearts keep secret of disbelief and otherwise and what they proclaim by their tongues of such things.

28:7 - And We revealed by inspiration or in a dream to the mother of Moses ? who was the said new-born; his sister was the only other person aware of his birth ? Suckle him then when you fear for him cast him into the waters namely the Nile and do not fear that he should drown or grieve for being separated from him for We will restore him to you and make him one of the messengers?. She suckled him for three months during which he never cried. She then began to fear for him and so she placed him in a basket coated with pitch and made as a cradle for him on the inside. She then closed it and cast it into the waters of the Nile at night.

28:70 - And He is God; there is no god except Him. To Him belongs all praise in the former namely the life of this world and in the latter Paradise. And to Him belongs the judgement the decree effective in the case of all things and to Him you will be returned through resurrection.

28:71 - Say to the people of Mecca ?Have you considered in other words inform Me if God were to make the night everlasting over you until the Day of Resurrection what god other than God as you are wont to claim could bring you light? daylight hours during which you could earn a living. Will you not then listen?? to this in a way so as to understand it and so repent of your idolatry.

28:72 - Say to them ?Have you considered if God were to make the day everlasting over you until the Day of Resurrection what god other than God as you are wont to claim could bring you night wherein you rest? from any weariness. Will you not then see? the error you are upon when you ascribe partners to God and so repent of it.

28:73 - And of His mercy exalted be He He has made for you night and day that you may rest therein in the night and that you may seek in the day of His bounty to earn your livelihood that perhaps you might give thanks? for the grace of God during both of these times.

28:74 - And mention the day when He will call to them and say ?Where now are My associates those whom you used to claim?? ? this is mentioned again in order to expound upon it

28:75 - And We shall draw bring forth from every community a witness and this will be their prophet who will bear witness against what they say and We shall say to them ?Produce your evidence? for the justification of the idolatry which you asserted. Then they will know that the right to divineness is God?s ? none share it with Him. And that which they used to invent in this world of His having an associate exalted be He high above such associations will fail them.

## Tafsir al-Jalalayn (English)

28:76 - Indeed Korah belonged to the people of Moses ? being his paternal and maternal cousin and he had believed in him in Moses ? but he became insolent towards them through his disdain haughtiness and great wealth. For We had given him so many treasures that the number of their keys would verily have burdened a group of strong men in other words they would have been too heavy for such men the b?? of bi?l-?usbatl ?a group? is to render transitive the intransitive verb; the number of such men required is estimated to be 70 40 or 10; other estimates are also given. Mention when his people the believers among the Children of Israel said to him ?Do not be exultant in your great wealth an exultation of insolence; truly God does not love the exultant in such things;

28:77 - but seek in that which God has given you of wealth the Abode of the Hereafter by expending it in obedience to God and do not forget your share of this world that is do not forget to strive in it for the sake of the Hereafter; and be good to people by giving voluntary alms just as God has been good to you. And do not seek to cause corruption in the earth by committing acts of disobedience. Surely God does not love the agents of corruption? meaning that He will punish them.

28:78 - He said ?In fact I have been given it that is this wealth because of knowledge I possess? in other words in return for it ? he was the most knowledgeable of the Children of Israel in the Torah after Moses and Aaron. God exalted be He says Does he not know that God had already destroyed before him generations communities of men stronger than him in might and greater in the amassing? of wealth; in other words he does know this. And God destroys them and the guilty will not be questioned about their sins because of God?s knowledge of these sins and so they will be admitted into the Fire without a reckoning.

28:79 - So he Korah emerged before his people in his finery with his large retinue all of them in procession dressed in gold and silk garments and mounted on adorned horses and mules. Those who desired the life of this world said ?O y? is for drawing attention would that we had the like of what Korah has been given this world. Truly he enjoys great fortune? abundant fortune in it.

28:8 - Then Pharaoh?s folk aids picked him up with him still in the basket the morning following that night ? it was placed him in front of him Pharaoh and then opened and Moses was brought out of it sucking milk from his thumb ? to be at the end of the affair an enemy slaying their menfolk and a cause of grief to them enslaving their womenfolk a variant reading for hazanan is huznan both of which are alternative forms of the verbal noun and it functions as an active participle derived from hazanahu which is like ahzanahu ?he caused him grief?. Truly Pharaoh and his minister H?m?n and their hosts were sinners that is disobedient and so they were punished at his Moses?s hands.

28:80 - But those to whom knowledge had been given knowledge of what God had promised in the Hereafter said to them ?Woe to you! waylakum is an expression of reprimand God?s reward of Paradise in the Hereafter is better for him who believes and acts righteously than what Korah has been given in this world; and none will obtain it namely the Paradise that is given as a reward except those who are steadfast? in their adherence to obedience and refrain from disobedience.

28:81 - So We caused the earth to swallow him Korah and his dwelling and he had no host to help him besides God that is other than Him to protect him from destruction nor was he of those who can rescue themselves from it.

28:82 - And those who had longed to be in his place the day before that is only recently were saying ?Alas! God expands provision for whomever He will of His servants and straitens it He restricts it for whomever He will way-ka?anna way is a noun of action with the sense of ?How astonished I am? while the k?f functions as a causative l?m ?because?. Had God not been gracious to us He would have made us to be swallowed too? read active la-khasafa or passive la-khusifa. Lo! indeed those who are ungrateful for God?s grace such as Korah never prosper.

28:83 - That is the Abode of the Hereafter namely Paradise which We shall grant to those who do not desire to be haughty in the earth through insolence nor to cause corruption by committing acts of disobedience. And the praiseworthy sequel will be for those who fear God?s punishment by performing deeds of obedience.

28:84 - Whoever brings a good deed shall have better than it as a reward because of it and this will be the like of it tenfold; while whoever brings an evil deed those who commit evil deeds shall only be requited the requital for what they used to do in other words only the like of it.

28:85 - Indeed He Who has prescribed for you the Qur??n He Who has revealed it will surely restore you to a place of return to Mecca ? he had yearned for it. Say ?My Lord knows best him who brings guidance and him who is in manifest error? ? this was revealed in order to refute what the Meccan disbelievers had said to him ?Indeed you are error?. In other words God is saying that he the Prophet is the one who has brought guidance while they are the ones in error.

28:86 - And you never expected that the Scripture the Qur??n would be conferred on you; but it was conferred on you as a mercy from your Lord. So never be a supporter of the disbelievers in that religion of theirs to which they summon you.

28:87 - And never let them bar you yasuddunnaka is actually yasudd?nannaka but the n?n of the indicative ending has been omitted because of the apocopating particle l? as has the w?w of the third person plural subject of the verb because of its coming together with an unvocalised n?n from God?s signs after they have been revealed to you in other words do not consult with them in such matters and summon people to your Lord by affirming His Oneness and worshipping Him and never be of the idolaters by supporting them l? tak?nanna the apocopating particle does not affect the ending of the verb here because of its invariability.

28:88 - And do not call on do not worship another god with God; there is no god except Him. Everything will perish except His Countenance except Him. His is the judgement the effective decree and to Him you will be brought back by being raised from the grave.

28:9 - And Pharaoh?s wife said after he and his aids had resolved to slay him he is ?A joyous sight for me and you. Do not slay him. Perhaps he will be of benefit to

us or we will adopt him as a son? and so they obeyed her wish. And they were not aware of the sequel to their affair with him.

### Surah 29

29:1 - Alif l?m m?m God knows best what He means by these letters.

29:10 - And among people there are those who say ?We believe in God? but if such a person suffers hurt in God?s cause he takes people?s persecution that is their harming of him to be the same as God?s chastisement in terms of his fear of it and so he obeys them and behaves hypocritically. Yet if la-in the l?m is for oaths there comes help to believers from your Lord and they take spoils they will assuredly say la-yaq?lunna the final n?n of the indicative has been omitted because of the other n?n coming after it and likewise the w?w indicating the plural person has been replaced by a damma because of two unvocalised consonants coming together ?We were indeed with you? in faith so give us a share of the booty. God exalted be He says Does God not know best what is in the breasts of all creatures? what is in their hearts of faith or hypocrisy? Indeed He does.

29:11 - And God shall surely ascertain those who believe in their hearts and He shall surely ascertain the hypocrites and He will requite each group accordingly the l?m in both verbs la-ya?lamanna ?He shall ascertain? is for oaths.

29:12 - And those who disbelieve say to those who believe ?Follow our path our religion and we will bear responsibility for your sins? when you follow us should there be any such sins the imperative here functions as a predicate. God exalted be He says But they will not be able to bear anything of their sins. Truly they are liars in saying this.

29:13 - And they shall certainly bear their own burdens their sins and other burdens along with their own burdens as punishment for saying to believers Follow our path previous verse and for their leading astray those who follow them blindly; and on the Day of Resurrection they shall surely be questioned concerning what they used to invent what they used to fabricate of lies against God a questioning of rebuke the l?m in both verbs la-yahmilunna and la-yus?alunna is for oaths; in both verbs the plural indicators of the subject w?w and n?n -?na have been omitted.

29:14 - And verily We sent Noah to his people when he was forty years of age or older and he remained among them a thousand-less-fifty years calling them to affirm God?s Oneness but they denied him; so the Flood engulfed them a deluge of water drifted against them rising above them and drowning them for they were wrongdoers idolaters.

29:15 - Then We delivered him namely Noah and the occupants of the ship those who were with him in it and We made this a sign a lesson for all peoples for all peoples that would come after them should they disobey the messengers sent to them. Noah lived for a further sixty years or more after the Flood until mankind multiplied again.

29:16 - And mention Abraham when he said to his people ?Worship God and fear Him fear His punishment; that is better for you than the worship of idols which you practice if you only knew what is good from what is otherwise.

29:17 - What you worship besides God that is other than Him are only graven images and you fabricate a calumny you speak lies such as ?These graven images are God?s partners?. Truly those whom you worship besides God have no power to provide for you. So seek your provision from God request it from Him and worship Him and be thankful to Him; to Him you shall be returned.

29:18 - But if you deny that is if you deny me O people of Mecca then many communities have denied before you that is before my time; and the messenger?s duty is only to communicate the Message clearly?. Both stories are meant to comfort the Prophet s. And regarding his people God exalted be He says

29:19 - Have they not seen yaraw or taraw ?have you not seen?? observed how God originates creation yubdi?u from 4th form abda?a; a variant reading has yabda?u from 1st form bada?a both with the same meaning ?He creates them originally? then He restores it namely creation just as He originated them? Surely that which is mentioned of the first and the second acts of creation is easy for God so how can they deny the second one?

29:2 - Do people suppose that they will be left to say that is that they will be left alone because of their saying ?We believe? and they will not be tried? tested with that which will reveal the sincerity of their belief. This verse was revealed regarding a group of individuals who when they became believers endured suffering at the hands of the idolaters.

29:20 - Say ?Travel in the land and observe how He originated creation of those before you and how He made them die. Then God shall bring about the other genesis al-nash??a or al-nash?a. Truly God has power over all things among them the origination of creation and the restoration thereof.

29:21 - He chastises whomever He will to chastise and has mercy on whomever He will to have mercy and to Him you shall be returned.

29:22 - And you will never be able to thwart Him your Lord and prevent Him from catching up with you on earth or in the heaven were you to be in it in other words you cannot elude Him; and you do not have besides God that is other than Him any guardian to defend you against Him or any helper to help you escape from His chastisement.

29:23 - And those who disbelieve in God?s signs and the encounter with Him namely the Qur??n and the Resurrection respectively they have despaired of My mercy that is of attaining My Paradise and for those there shall be a painful chastisement.

## Tafsir al-Jalalayn (English)

29:24 - God exalted be He says with regard to the tale of Abraham peace be upon him But the only answer of his people was that they said ?Slay him or burn him!? Then God delivered him from the fire into which they threw him by making it cool and harmless for him. Surely in that namely in that deliverance of him from it there are signs ? namely the fact that it did not have any affect on him despite its greatness and the fact that it was extinguished and that within a brief period meadows sprung up in its place ? for a people who believe a people who affirm the truth of God?s Oneness and His power for they are the ones to benefit from these signs.

29:25 - And he Abraham said ?You have adopted mere idols besides God which you worship m? of innam? relates to the verbal noun for the sake of mutual affection between you mawaddatu baynikum this is the predicate of inna of innam?; the accusative reading mawaddata baynikum would denote a direct object denoting reason so that the m? would denote ?entirety? ? in other words you are friends of one another in your worship of them in the life of this world. Then on the Day of Resurrection you will disown one another the leaders will dissociate from those who followed them; and you will curse one another those who followed will curse their leaders; and your abode your destination all together will be the Fire and you will have no helpers? to protect you against it.

29:26 - And Lot believed in him he affirmed the sincerity of Abraham and he was his paternal nephew from his brother H?r?n and he Abraham said ?Indeed I am migrating away from my people toward my Lord to where my Lord commands. So he shunned his people and emigrated from the rural lands of Iraq to Syria. Indeed He is the Mighty in His kingdom the Wise? in what He does.

29:27 - And We gave him after Ishmael Isaac and Jacob after Isaac; and We ordained among his descendants prophethood thus all prophets after Abraham are descended from him and the Scripture meaning the Holy Books the Torah the Gospels the Psalms and the Criterion al-furq?n. And We gave him his reward in this world which is fair praise of him by members of all the Abrahamic religions. And in the Hereafter he shall truly be among the righteous for whom there shall be the highest degrees of reward.

29:28 - And mention Lot when he said to his people ?Truly you read a-innakum pronouncing both hamzas or not pronouncing the second and inserting an alif between the two in either case and in both instances commit lewdness namely coming in unto the rears of men such as none in all the worlds of jinn or men has committed before you.

29:29 - What! Do you come unto men and cut off the way the travel roads of passers-by committing lewd acts with whoever passes your way such that people ceased to pass by where you live and you discuss in your gatherings in your conversations indecency?? you discuss committing lewd acts with one another. But the only answer of his people was that they said ?Bring us the chastisement of God if you are truthful? in your deeming such acts vile and that chastisement will befall those who do such things.

29:3 - And certainly We tried those who were before them. So God shall surely know those who are sincere in their faith ? a knowledge of direct vision ? and He shall surely know those who are liars regarding it.

29:30 - He said ?My Lord help me by making that of which I spoke come true regarding the sending down of chastisement against the people who work corruption? those who are disobedient by coming unto men. So God answered his call.

29:31 - And when Our messengers came to Abraham with the good tidings of Isaac and Jacob after him they said ?We shall assuredly destroy the people of this town namely the town of Lot for truly its people are evildoers? disbelievers.

29:32 - He Abraham said ?Lo! Lot is in it.? They namely the messengers said ?We know very well who is in it. Assuredly We shall deliver him read la-nunjiyannahu or la-nunajjiyannahu and his family except his wife she is of those who will stay behind? of those who will remain behind in the chastisement.

29:33 - And when Our messengers came to Lot he was distressed on their account he was grieved because of them and he was constrained unable to help them because they had handsome faces dressed as guests and thus he feared for them from his people. So they informed him that they were the messengers of his Lord. But they said ?Do not be afraid nor grieve. We shall surely deliver you read munajj?ka or munj?ka and your family except your wife she is of those who will remain behind ahlaka ?your family? is in the accusative as a supplement to the suffixed direct object pronoun k?f of munajj?ka ?We shall surely deliver you?.

29:34 - We are indeed going to bring down read munzil?na or munazzil?na upon the people of this town a scourge a chastisement from the heaven because of on account of the acts of their immorality?.

29:35 - And verily We have left of that a clear sign a manifest one ? namely the remains of its the town?s ruins ? for a people who understand a people who reflect.

29:36 - And We sent to Midian their brother Shu?ayb. He said ?O my people! Worship God and anticipate the Last Day fear it namely the Day of Resurrection; and do not be degenerate in the earth working corruption? mufsid?na is a circumstantial qualifier emphasising its operator wa-l? ta?thaw ?do not be degenerate?; it the verb derives from ?athiya meaning afsada ?he corrupted?.

29:37 - But they denied him and so the earthquake the violent tremor seized them and they ended up lying lifeless prostrate in their habitations keeled over their knees dead.

29:38 - And We destroyed ??d and Tham?d may be fully declined or not as diptotes denoting both the district or the tribe respectively? it is indeed evident to you their destruction from their former dwellings in al-Hijr and in Yemen. For Satan adorned for them their deeds of disbelief and disobedience and thus barred them from the Way the way of truth though they had been discerning perceptive people.

## Tafsir al-Jalalayn (English)

29:39 - And We destroyed Korah and Pharaoh and H?m?n! And verily Moses brought them beforehand clear signs manifest proofs but they acted arrogantly in the land; and they could not thwart Us they could not elude Our chastisement.

29:4 - Or do those who commit evil deeds idolatry and acts of disobedience suppose that they can elude Us? so that We will not be able to requite them. Evil is that judgement of theirs which they judge!

29:40 - So each of those mentioned We seized for his sin; and among them were some upon whom We unleashed a squall of stones as in the case of the people of Lot and among them were some who were seized by the Cry such as Tham?d and among them were some whom We made the earth swallow such as Korah and among them were some whom We drowned like the people of Noah Pharaoh and his people. And God never wronged them by chastising them for having committed no sin but they wronged themselves by committing sins.

29:41 - The likeness of those who choose besides God other patrons namely idols from whom they hope to profit is as the likeness of the spider that makes a home for itself in which to shelter. And truly the frailest the weakest of homes is the home of the spider for it neither protects it from heat nor cold ? likewise idols cannot benefit those who worship them ? if they only knew this they would not worship them.

29:42 - Truly God knows whatever thing m? functions like alladh? they call on what they worship read yad??na ?they call on? or tad??na ?you call on? besides Him other than Him. And He is the Mighty in His kingdom the Wise in what He does.

29:43 - And such similitudes in the Qur??n We strike them We coin them for the sake of mankind; but none understands them none grasp them except those who know those who reflect.

29:44 - God created the heavens and the earth with truth that is rightly. Surely in that there is a sign indicating His power exalted be He for believers ? they are specifically mentioned because they are the ones to benefit thereby in their faith in contrast to disbelievers.

29:45 - Recite what has been revealed to you of the Book the Qur??n and maintain prayer; truly prayer prohibits lewd acts and indecency defined as such according to the Law. In other words that is its purpose provided that the person adheres to observance of it. And the remembrance of God is surely greater than other acts of obedience and God knows what you do and He will requite you for them.

29:46 - And do not dispute with the People of the Scripture unless it be with that ? in that manner of disputation bettering the most virtuous way such as calling them to God by reference to His signs and pointing out His arguments; except in the case of those of them who have done wrong by waging war and refusing to accept to pay the jizya-tax dispute with these using the sword until such time as they submit or pay the jizya-tax; and say to those who have accepted the imposition upon them of the jizya-tax should they inform you of something stated in their Scriptures ?We believe in that which has been revealed to us and revealed to you ? and neither believe nor disbelieve them in that which they tell you ? our God and your God is one and the same and to Him we submit? to Him we are obedient.

29:47 - Thus have We revealed to you the Book the Qur??n in the same way that We have revealed to them the Torah and other scripture. And so those to whom We have given the Scripture the Torah such as ?Abd All?h b. Sal?m and others believe in it in the Qur??n and of these people of Mecca there are some who believe in it; and none denies Our signs after they have been manifested except disbelievers namely the Jews and those for whom it was apparent that the Qur??n was the truth and that the one who brought it was truthful but still denied it.

29:48 - And you did not use to recite before this namely before the Qur??n any other Book nor did you write it with your right hand for had you been reciting something and writing then those who follow falsehood the Jews would have had doubts about you and would have said ?What the Torah states is that he will be unlettered umm? unable to read or write?.

29:49 - Nay but it that is the Qur??n which you have brought is clear signs in the breasts of those who have been given knowledge namely the believers who preserve it in their hearts and none denies Our signs except wrongdoers namely the Jews ? they denied them after they were manifested to them.

29:5 - Whoever expects to encounter God should know that God?s appointed term for this encounter will indeed come; so let him prepare for it. And He is the Hearer of the sayings of His servants the Knower of their actions.

29:50 - And they namely the disbelievers of Mecca say ?Why has not some sign been sent down to him to Muhammad (s) from his Lord?? ?yatun ?sign? a variant reading has ?y?tun ?signs? such as the she-camel of S?lih or the staff of Moses or the Table of Jesus. Say to them ?Signs are only with God and He sends them down as He will and I am only a plain warner? making manifest my warning of the punishment of the Fire for disobedient people.

29:51 - Is it not sufficient for them regarding what they have demanded that We have revealed to you the Book the Qur??n which is recited to them? ? as it constitutes a ongoing sign that will never terminate in contrast to the signs mentioned. Surely in that Book is mercy and a reminder an admonition for a people who believe.

29:52 - Say ?God suffices as a witness between me and you? of my sincerity. He knows whatever is in the heavens and the earth including my circumstances and yours. And those who believe in falsehood namely all that is worshipped besides God and who disbelieve in God from among you ? those they are the losers in their bargain for they have purchased disbelief in return for faith.

29:53 - And they ask you to hasten the chastisement. Yet were it not for an appointed term for this chastisement the chastisement would have come upon them



## Tafsir al-Jalalayn (English)

before long but it shall assuredly come upon them suddenly while they are unaware of the time of its coming.

29:54 - And they ask you to hasten the chastisement in this world. And lo! Hell shall encompass the disbelievers

29:55 - on the Day when the chastisement shall envelop them from above them and from under their feet and We shall say thereat read the verb as naq?lu in other words ?We shall command that it be said; or if read yaq?lu ?he shall say? namely the one in charge of meting out chastisement ?Taste now what you used to do! that is taste the requital for it as you will not be able to elude Us.

29:56 - O My servants who believe! My earth is indeed vast. So worship only Me in whichever land worship is possible by emigrating to it from a land in which worship is not possible ? this verse was revealed regarding the oppressed Muslims living in Mecca who were constrained to manifest their Islam in it.

29:57 - Every soul shall taste death. Then to Us you shall be returned turja??na; or yurja??na ?they shall be returned? after resurrection.

29:58 - And those who believe and perform righteous deeds We shall surely lodge them We shall give them residence a variant reading has nuthwiannahum derived from thaw?? ?residence?; the transitive link to the indirect object ghurafan is made without the preposition f? ?in? in lofty abodes of Paradise underneath which rivers flow to abide decreed for them to live forever in them ? excellent is this reward as the reward of the toilers;

29:59 - they are those who are steadfast in enduring the harm inflicted upon them by the idolaters and in enduring the Emigration in order to make manifest the religion of Islam and who put their trust in their Lord so that He provides for them whence they do not expect.

29:6 - And whoever struggles in war or against the temptations of his own soul struggles only for his own sake because the benefits to be reaped from his struggle will be for his sake and not for God?s. For truly God is Independent of the creatures of all the Worlds mankind jinn and angels and He is also without need of their worship.

29:60 - And how many ka-ayyin means kam an animal there is that does not bear its own provision on account of its inability to do so. Yet God provides for it and for you O Emigrants al-muh?jir?n even when you carry with you neither supplies nor substance. And He is the Hearer of your sayings the Knower of your consciences.

29:61 - And if wa-la-in the l?m is for oaths you were to ask them namely the disbelievers ?Who created the heavens and the earth and disposed the sun and the moon?? They would assuredly say ?God.? So how then are they turned away? from affirming His Oneness after affirming that God created them.

29:62 - God extends provision He makes it abundant for whomever He will of His servants by way of a test and He straitens He restricts it for him after having extended it that is for whomever He will to try. Truly God has knowledge of all things among them the occasion in which it is appropriate for Him to extend or to straiten.

29:63 - And if wa-la-in the l?m is for oaths you were to ask them ?Who sends down water from the heaven and therewith revives the earth after its death?? They would assuredly say ?God? so how can they ascribe partners to Him?! Say to them ?Praise be to God!? that the proof has been established against you. Nay but most of them do not realise their contradictiousness in this respect.

29:64 - And the life of this world is nothing but diversion and play whereas closeness to God pertains to concern for the Hereafter since the fruits thereof will be revealed in it. But surely the Abode of the Hereafter is indeed the true Life if they only knew this then they would not prefer this world to it.

29:65 - And when they board the ship they call on God making their supplications purely to Him in other words they do not call on any other besides Him suffering distress which only He is able to remove; but when He delivers them to land behold! they ascribe partners to Him

29:66 - that they may be ungrateful for what We have bestowed on them of graces and that they may seek enjoyment in consenting to worship idols together a variant reading for the purposive wa-li-yatamatta?? has wa?l-yatamatta?? ?and let them seek their enjoyment? as an imperative denoting a threat for they will soon know! the consequences of this.

29:67 - Or is it that they have not seen have not realised that We have appointed their town of Mecca to be a secure Sanctuary while people are snatched away all around them? by being killed or taken captive except for them? Is it that they believe in falsehood in the idol and are wont to be ungrateful for God?s grace? when they ascribe partners to Him?

29:68 - And who ? in other words there is none who ? does greater wrong than he who invents a lie against God by ascribing partners to Him or denies truth be it the Prophet or the Book when it comes to him? Is there not in Hell a lodging an abode for the disbelievers? in other words there is such an abode therein and such a person belongs with them.

29:69 - But as for those who struggle for Our sake for Our truth We shall assuredly guide them in Our ways that is the means to come to Us and truly God is with the virtuous the believers assisting and helping.

29:7 - And those who believe and perform righteous deeds We will surely absolve them of their misdeeds by their performance of righteous deeds and We will indeed requite them with the best of what they used to do namely their righteous deeds it ahsana is in the accusative because the operator of the oblique bi has been omitted.

29:8 - And We have enjoined on man kindness to his parents that he should be dutiful towards them; but if they urge you to ascribe to Me as partner that of which you do not have any knowledge any knowledge that accords with reality and so is meaningless then do not obey them in such incitements to idolatry. To Me will

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be your return whereat I will inform you of what you used to do and I will requite you for it.

29:9 - And those who believe and perform righteous deeds assuredly We shall admit them among the righteous among the prophets and the saints by gathering in the company of one another at the Resurrection.

### Surah 30

30:1 - Alif l?m m?m God knows best what He means by these letters.

30:10 - Then the consequence for those who committed evil was evil al-s??? is the feminine form of al-aswa? ?the worst?; it may be read as the predicate of k?na if one reads ??qibatu in the nominative; or it is the subject of k?na if read as ??qibata in the accusative; and so what is meant is Hell in the former reading or according to the latter reading simply their evil actions because they denied the signs of God the Qur??n and made a mock of them.

30:11 - God originates creation in other words He produces the creation of mankind then He will reproduce it that is the creation of them after their death then to Him you shall be returned read turja??na; or yurja??na ?they shall be returned?.

30:12 - And on the Day when the Hour comes the sinners will be dumbfounded the idolaters will be fall into silence as their line of argument can no longer be continued.

30:13 - And none from among those partners of theirs those whom they ascribed as partners of God namely the idols to intercede for them shall be intercessors for them and they shall disavow these partners of theirs in other words they shall dissociate from them.

30:14 - And on the Day when the Hour comes that day yawma?idhin is repeated for emphasis they believers and disbelievers shall be separated.

30:15 - As for those who believed and performed righteous deeds they shall be made happy in a garden of Paradise.

30:16 - But as for those who disbelieved and denied Our signs namely the Qur??n and the encounter of the Hereafter the Resurrection and other matters those they shall be arraigned into the chastisement.

30:17 - So glory be to God ? in other words so glorify God meaning perform prayer ? when you enter the time of the night in which there are two prayers the sunset one maghrib and the later night one ?ish?? and when you rise in the morning in which there is the morning prayer subh.

30:18 - And to Him belongs all praise in the heavens and the earth ? a parenthetical statement in other words the inhabitants in both of these realms praise Him ? and as the sun declines wa-?ashiyyan is a supplement to h?na ?when? of the previous verse in which comes the afternoon prayer ?asr and when you enter noontime in which comes the midday prayer zuhr.

30:19 - He brings forth the living from the dead as in the case of the human being who is produced from a sperm-drop and a bird from an egg and He brings forth the dead a sperm-drop or an egg from the living and He revives the earth with vegetation after it has died dried out. And in such a manner of being brought forth you shall be brought forth from the graves read either as the active takhruj?na ?you shall come forth? or the passive tukhraj?na ?you shall be brought forth?.

30:2 - The Byzantines ? who are among the People of the Scripture ? have been vanquished; the Persians vanquished them and they are not people of a scripture but worship graven images. The Meccan disbelievers rejoiced in this defeat of the Byzantines and said to the Muslims ?We shall vanquish you as the Persians vanquished the Byzantines?;

30:20 - And of His signs exalted be He indicating His power is that He created you in other words your origin Adam of dust then lo! you are human beings of flesh and blood spreading across the earth.

30:21 - And of His signs is that He created for you from yourselves mates ? Eve was created from Adam?s rib and the remainder of mankind from the reproductive fluids of men and women ? that you might find peace by their side and become intimate with them and He ordained between you all affection and mercy. Surely in that mentioned there are signs for a people who reflect upon God?s handiwork exalted be He.

30:22 - And of His signs is the creation of the heavens and the earth and the differences of your tongues that is your languages such as Arabic non-Arabic and so on and your colours such as white or black or otherwise even though all of you are originally the offspring of the same man and woman. Surely in that there are signs indications of His power exalted be He for all peoples this may be vocalised either as li?l-??lam?na or li?l-??lim?na so it means either rational creatures or people of knowledge respectively.

30:23 - And of His signs is your sleep by night and day by His will as a repose for you and your seeking during the day of His bounty in other words your going about freely in order to seek a living is by His will. Surely in that there are signs for people who listen listening in a way so as to be prompted to reflect and take heed.

30:24 - And of His signs is His showing you lightning to arouse fear in the traveller of storms and hope in the one not travelling of the coming of the rain; and He sends down water from the heaven and with it He revives the earth after it has died that is after it has dried out so that it produces vegetation once again. Surely in that mentioned there are signs for people who understand a people who reflect.

30:25 - And of His signs is that the heaven and the earth remain standing by His command by His will without any supports; then when He calls you to come out of

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the earth when Isr'f! blows the Horn for the raising from the graves to commence lo! you shall come forth from it alive. Thus your coming forth out of it by a call constitutes one of His many signs exalted be He.

30:26 - And to Him belongs whoever is in the heavens and the earth as possessions creatures and servants. All are obedient to Him.

30:27 - And He it is Who initiates the creation of mankind then brings it back after their destruction and that is even easier for Him than the initiation ? from the perspective of those addressed for whom to repeat something is easier than doing it for the first time ? otherwise in God's case exalted be He both are just as easy. His is the loftiest description in the heavens and the earth the most sublime attribute namely that ?there is no god except God?. And He is the Mighty in His kingdom the Wise in His creation.

30:28 - He has struck He has coined for you O idolaters a similitude that is actually drawn from yourselves and it is as follows do you have among those whom your right hands own that is to say among your servants any partners of yourselves who may share in what We have provided for you of property and so on so that you and they are equal therein fearing them as you fear your own folk just as you fear those free men like you? the interrogative is meant as a negation in other words ?your servants are not partners of yours in what you own so how can you make some of God's servants partners of His. So We detail the signs so We explain them in such detail for people who understand a people who reflect.

30:29 - Nay but those who do evil through idolatry follow their own desires without any knowledge. So who will guide he whom God has led astray? that is to say he will have none to guide him. And they have no helpers no protectors against God's chastisement.

30:3 - in the nearer part of the land that is in the Byzantine land that lies nearest to Persia in Mesopotamia al-Jaz'ra. There the two armies met and the Persians were the ones who had begun the invasion. But they that is the Byzantines after their vanquishing ghalabihim the verbal noun ghalab has been annexed to the direct object hum in other words ghalabatu f'ris iyy'hum ?the Persians? vanquishing of them? shall be the victors over the Persians

30:30 - So set your purpose O Muhammad (s) for religion as a han?f as one inclining to it ? in other words devote your religion you and whoever follows you purely to God ? a nature given by God upon which He originated mankind and this nature is His religion in other words adhere to it. There is no changing God's creation His religion that is to say do not change it by becoming idolaters. That is the upright religion the belief in God's Oneness but most people namely the Meccan disbelievers do not know anything of God's Oneness ?

30:31 - turning referring to Him exalted be He concerning what He has commanded and what He has forbidden mun'b'na ?turning? is a circumstantial qualifier referring to the subject of the verb aqim ?set up? in other words addressing the third plural person aq'm? ?set up? and fear Him and establish prayer and do not be among the idolaters

30:32 - of those mina'ladh'na is a substitution for al-mushrik'na ?idolaters? using the same operator of the oblique min who have divided up their religion by being at variance over what they worship and have become dissenting factions sects divided over this matter each party among them rejoicing delighting in what they have a variant reading for farraq? is f'raq? in other words ?of those who have parted with the religion to which they have been commanded?.

30:33 - And when some distress some hardship befalls people that is people such as the Meccan disbelievers they call on their Lord turning returning in penitence to Him alone. Then when He lets them taste mercy from Him by way of rain lo! a party of them ascribe partners to their Lord.

30:34 - Let them be ungrateful for what We have given them this is an imperative meant as a threat. ?So take your enjoyment. Soon you will know? the consequences of your enjoyment there is a shift away from the third person address to the second.

30:35 - Or am the hamza here is meant for denial have We revealed any warrant any argument or scripture to them which might speak a token speech of what they associate with Him? in other words commanding them to associate others with God? No!

30:36 - And when We let people that is people such as the disbelievers of Mecca and others taste some mercy some grace they exult in it an exultation of arrogance. But if some evil some hardship befalls them for what their own hands have sent ahead behold! they despair of mercy. It is in the nature of a believer to give thanks in times of grace and to hope for mercy from his Lord in times of hardship.

30:37 - Have they not seen have they not realised that God extends He makes abundant His provision to whomever He will as a test and straitens? and He restricts it for whomever He will as a trial? Surely in that there are signs for people who believe in them.

30:38 - And give the relative what is his due in the way of dutifulness and kindness and the needy and the wayfarer the traveller give voluntary alms ? the Prophet's community must emulate him in this respect. That is better for those who desire God's Countenance who desire His reward in exchange for what they do; those they are the successful the winners.

30:39 - And what you give in usury ? such as when something is given as a gift or a present for the purpose of demanding more in return; it the practice of usury rib? is referred to by the same noun denoting that illicit ?extra? ziy'da requested in the financial transaction ? that it may increase the wealth of the people giving it does not increase with God ? there is no reward in it for those who give it. But what you give as alms zak't as voluntary alms sadaqa seeking thereby God's Countenance such of you who do so ? they are the receivers of manifold increase in their reward for what they sought there is here a shift of address away from the second person.

30:4 - in a few years bid? usually means between three and nine or ten years. So the two armies met again seven years after this former encounter and the

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Byzantines defeated the Persians. To God belongs the command before and after that is before the defeat of the Byzantines and thereafter that is to say the Persian victory at first and the Byzantine victory later were the result of God's command in other words His will and on that day the day when the Byzantines will be victorious the believers shall rejoice

30:40 - God is the One Who created you then provided for you then makes you die then gives you life is there anyone among your associates of those whom you have associated with God who does anything of the kind? No! Glory be to Him and exalted be He above what they associate with Him.

30:41 - Corruption has appeared on land in the wastelands because of the rain being withheld and the vegetation diminishing and on sea in lands near rivers because of their waters diminishing because of what people's hands have perpetrated of acts of disobedience that He may make them taste li-yudh?qahum; or may be read li-nudh?qahum ?that We may make them taste? something of what they have done that is the punishment for it that perhaps they may repent.

30:42 - Say to the Meccan disbelievers ?Travel in the land and behold how was the consequence for those who were before; most of them were idolaters? and so they were destroyed because of their idolatry and their dwellings and habitations lie desolate in ruin.

30:43 - So set your purpose for the upright religion the religion of Islam before there comes the inevitable day from God namely the Day of Resurrection. On that day they shall be sundered yassadda??na the original t?? yatasadda??na has been assimilated with the s?d that is they will be split into separate groups after the Reckoning destined for Paradise or the Fire.

30:44 - Whoever disbelieves the consequence of his disbelief shall upon him that is the evil consequences of his disbelief which will be his being punished in the Fire and those who act righteously they will be paving the way for the salvation of their own souls preparing their places in Paradise

30:45 - that He may requite li-yajziya is semantically connected to yassadda??na ?they shall be sundered? those who believe and perform righteous deeds out of His bounty that He may reward them. Indeed He does not like the disbelievers in other words He will punish them.

30:46 - And of His signs exalted be He is that He unleashes the winds as bearers of good tidings meaning so that they may bring you good tidings of rain and that He may let you taste thereby of His mercy namely in the way of rain and fertile soil and that the ships may run thereby by His command by His will and that you may seek that you may request of His bounty provision by way of commerce at sea and that perhaps you might then give thanks for these graces O people of Mecca and so affirm His Oneness.

30:47 - And verily We sent before you messengers to their people and they brought them clear signs plain proofs of their sincerity concerning their Message to them but they denied them. Then We took vengeance upon those who were guilty We destroyed those who denied them and it was ever incumbent upon Us to give victory to the believers over the disbelievers by destroying these and delivering the believers.

30:48 - God is the One Who unleashes the winds which then raise stir up clouds and He then spreads them across the heaven as He will in small or large quantities and He forms them into fragments read kisafan or kisan ?scattered pieces? then you see the rain issuing out of them that is out of the midst of them. Then when He drops it the rain upon whomever of His servants He will lo! they rejoice they are happy because of the rain.

30:49 - Though indeed before it was sent down upon them before that min qablihi is repeated for emphasis they had been despondent despairing of its sending down.

30:5 - in God's help to them against the Persians. They the believers indeed rejoiced in this as they came to know of it on the day that it took place on the day of the battle of Badr when Gabriel came down with this news thereon in addition to their rejoicing in their victory over the idolaters on that same day. He helps whomever He will; and He is the Mighty the Victor the Merciful to believers.

30:50 - So behold the effects a variant reading has singular athar ?the effect? of God's mercy that is His grace in giving them rain how He revives the earth after it has died after it has dried out so that it produces vegetation again. Surely He is the Reviver of the dead and He has power over all things.

30:51 - But if wa-la-in the l?m is for oaths We unleash a different wind that damages vegetation and they see it turn yellow they would begin la-zall? is the response to the conditional oath after that that is after its turning yellow to disbelieve to deny the grace of having been given rain.

30:52 - And so you cannot make the dead hear nor can you make the deaf hear the call when read al-du???a idh? pronouncing both hamzas or by not pronouncing the second one that comes between it and the y?? they go away with their backs turned.

30:53 - Nor can you guide the blind out of their error. You can only make hear in a way so as to understand and accept those who believe in Our signs in the Qur??n and have thus submitted sincere in their affirmation of God's Oneness.

30:54 - God is the One Who created you from a state of weakness from a ?base fluid? cf. Q. 328 then He ordained after a second weakness which is the weakness of the period of childhood strength that is the strength of youth then after strength He appointed weakness again and grey hair the weakness of old age and the grey hairs of decrepitude read vocalised as du?f ?weakness? in all three places. He creates what He will of weakness and strength youth and grey hairs and He is the Knower of how to manage His creatures the Omnipotent.

30:55 - And on the Day when the Hour comes the guilty the disbelievers shall swear that they had not remained more than an hour in the grave. God exalted be He says That is how they use to be deceived how they used to be turned away from the truth ? the Resurrection ? similar to the way in which they have now been turned away from the real truth about how long they had remained.

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30:56 - But those who have been given knowledge and faith of angels and others shall say ?You have remained according to God?s decree in accordance with what He had decreed for you in His prior knowledge until the Day of Resurrection. This is the Day of Resurrection which you rejected but you did not know? that it would come to pass.

30:57 - So on that day their excuses for denying it will not profit read l? yanfa?u or l? tanfa?u the evildoers nor will they be asked to make amends yusta?tab?na means ?they will not be asked for al-?utb?? which denotes ?a return to that which pleases God?.

30:58 - And verily We have struck We have coined for mankind in this Qur??n every kind of similitude as a way of cautioning them. And if wa-la-in the l?m is for oaths you O Muhammad (s) were to bring them a miraculous sign such as the staff or the hand in the case of Moses those who disbelieve from among them will certainly say la-yaq?lanna the indicative n?n has been omitted because of the other n?n coming after it and likewise the w?w replaced by the damma in lu because of two unvocalised consonants coming together and it indicates the plural person ?You ? in other words Muhammad (s) and his Companions ? are nothing but followers of falsehood?.

30:59 - Thus does God seal the hearts of those who do not know anything of God?s Oneness in the same way that He has sealed the hearts of these aforementioned individuals.

30:6 - The promise of God wa?da?l?hi is the verbal noun substituting for the full verbal construction; it is actually wa?adahumu?l?hu al-nasr ?God promised them victory?. God does not fail His promise of such help but most people namely the disbelievers of Mecca are not aware of His promise to help them to victory.

30:60 - So be patient. Surely God?s promise to give you victory over them is true. And do not let them cause you to be inconstant those who are uncertain of the Resurrection in other words do not let them cause you to succumb to inconstancy and frivolity by abandoning patience that is to say do not abandon it.

30:7 - They know merely an outward aspect of the life of this world that is to say its various means of securing livelihood such as commerce agriculture construction and cultivation and so on; but they of the Hereafter they are oblivious this repetition of hum ?they? is for emphasis.

30:8 - Have they not contemplated themselves? so that they might emerge from their oblivion. God did not create the heavens and the earth and what is between them except with the truth and an appointed term for that creation at the conclusion of which this creation will perish and after which will be the Resurrection. But indeed many people that is to say such as the Meccan disbelievers disbelieve in the encounter with their Lord that is they do not believe in resurrection after death.

30:9 - Have they not travelled in the land and beheld how was the consequence for those before them? of past communities which was that they were destroyed for denying their messengers. They were more powerful than them ? such were ??d and Tham?d ? and they effected the land they tilled it and churned it up to sow crops and cultivate trees and developed it more than these the Meccan disbelievers have developed it; and their messengers brought them clear signs manifest proofs for God would never wrong them by destroying them without being guilty but they used to wrong themselves by denying their messengers.

## Surah 31

31:1 - Alif l?m m?m God knows best what He means by these letters.

31:10 - He created the heavens without any pillars that you can see ?amad is the plural of ?im?d which is an ustuw?na ?a column? ? this is the truth since there are no actual pillars ? and cast high mountains into the earth lest it shake with you and He dispersed therein all kinds beasts. And We sent down there is a shift from the third to the second person water from the heaven and We caused to grow in it of every splendid kind every fair specimen.

31:11 - This is God?s creation in other words what is created by Him. Now show me inform me O people of Mecca what those you worship besides Him those other than Him have created namely your gods so that you have associated them with Him exalted be He m? is an interrogative of denial and a subject; dh? has the significance of alladh? and what follows it of the relative clause is the predicate of the subject m?; ar?n? glosses ?the action? and what follows it stands in place of two direct objects. Nay bal is for transition but the evildoers are in manifest error error that is evident because of their ascribing partners to God and you are like them.

31:12 - And verily We gave Luqm?n wisdom comprising knowledge religiousness and right-mindedness in speech; his many wisdoms are well-known. He used to give legal opinions in matters of religion before David was summoned to prophethood but lived on into the latter?s summoning. He then took to acquiring knowledge from him David and refrained from giving any more legal opinions explaining this thus ?Should I not be content if someone like the prophet David has spared me the trouble?? He was once asked ?What is the worst kind of person?? He said ?The one who does not care that people should see him doing evil?. In other words We gave him wisdom and We said to him ?Give thanks to God for the wisdom that He has given you. Whoever gives thanks only for his own sake because the reward for his gratitude shall be his and whoever is ungrateful for a grace then surely God is Independent without need of His creation Praised? in what He does.

31:13 - And mention when Luqm?n said to his son when he was admonishing him ?O my son y? bunayya is an affectionate diminutive of y? ibn? do not ascribe partners to God idolatry is truly a tremendous wrong? so return to him in repentance and submit to Him.

31:14 - And We have enjoined man concerning his parents We commanded him to be dutiful towards them ? his mother bears him and weakens in weakness after

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weakness that is to say she is weakened by the pregnancy the pains of labour and the delivery; and his weaning is in two years and We said to him to man ?Give thanks to Me and to your parents. To Me is the journey?s end the return.

31:15 - But if they urge you to ascribe to Me as partner that whereof you have no knowledge that accords with any reality then do not obey them. And keep them company in this world honourably in other words with decency dutifulness and kindness ? and follow the way of him who returns to Me in penitence with acts of obedience. Then to Me will be your return and I will inform you of what you used to do and requite you for it the entire sentence containing the ?enjoiner? verse 14 and what comes after it constitutes a parenthetical statement.

31:16 - ?O my son! Even if it namely the evil trait should be the weight of a grain of mustard-seed and even if it be in a rock or in the heavens or in the earth in other words in the most concealed place therein God will bring it forth and He will call that person to account for it. Truly God is Subtle in bringing it forth Aware of its location.

31:17 - O my son! Establish prayer and enjoin decency and forbid indecency. And be patient through whatever may befall you as a result of such enjoining and forbidding. Truly that which is mentioned is true constancy in other words that is one of those necessary things regarding which one must have firm resolve.

31:18 - And do not turn your cheek disdainfully from people tusa??ir a variant reading has tus??ir do not turn your face away in disdain and do not walk upon the earth exultantly in other words with haughtiness. Truly God does not like any swaggering braggart strutting in his step boasting in front of people.

31:19 - And be modest in your bearing being moderate in it neither dragging slowly nor rushing but peaceful and dignified and lower your voice; indeed the most hideous of voices is the donkey?s voice? beginning its hideous bray with an exhalation and ending with an inhalation.

31:2 - Those namely these signs are the signs of the wise Book the Qur??n the one containing wisdom the genitive annexation ?y?tu?l-kit?bi?l-hak?m has the partitive meaning of min ?from?;

31:20 - Do you not see do you not realise O you who are being addressed that God has disposed for you whatever is in the heavens such as the sun the moon and the stars that you may benefit from them and whatever is in the earth of fruits rivers and animals and He has showered He has made abundant and made complete His favours upon you both outwardly namely by giving you your wholesome form even limbs and otherwise and inwardly? that is by giving you knowledge and so on. Yet among people that is people such as the Meccan disbelievers there are those who dispute concerning God without any knowledge or guidance from a messenger or an illuminating scripture revealed by God rather they dispute by blindly imitating others.

31:21 - And if it is said to them ?Follow what God has revealed? they say ?We will rather follow what we found our fathers following?. He exalted be He says What! Would they follow such things even though Satan were calling them to the chastisement of the Blaze? that is to what will bring it about necessarily? No!

31:22 - And whoever surrenders his purpose to God that is whoever takes to obeying Him and is virtuous a believer in His Oneness has certainly grasped the firmest handle the stronger end which is not in danger of being severed and to God belongs the sequel of all matters their ultimate return.

31:23 - And whoever disbelieves then do not let his disbelief grieve you O Muhammad (s) do not be concerned with his disbelief. To Us shall be their return and We shall inform them of what they did. Truly God knows best what is in the breasts just as He knows other things and so He will requite them accordingly.

31:24 - We will give them comfort in this world for a little while for the duration of the days of their lives then We will drive them in the Hereafter to a harsh chastisement namely the chastisement of the Fire from which they will find no escape.

31:25 - And if wa-la-in the l?m is for oaths you were to ask them ?Who created the heavens and the earth?? they will surely say ?God? la-yaq?lunna ?they will surely say? the indicative n?n has been omitted because of the like sc. the n?n coming after it and likewise the w?w of the plural person because of two unvocalised consonants coming together. Say ?Praise be to God? for the manifestation of the definitive argument against them by the affirmation of the Oneness of God. Nay but most of them do not realise that this affirmation is an obligation upon them.

31:26 - To God belongs whatever is in the heavens and the earth as possessions creatures and servants and so none other than Him deserves to be worshipped in them. Indeed God He is the Independent without need of His creatures the Praised in His actions.

31:27 - And if all the trees on earth were pens and the sea wa?l-bahru is a supplement to m? the subject of anna replenished with seven more seas were ink the Words of God would not be spent those words expressing all the things He knows written in those pens with that amount of ink or with even more ink than that would not be spent for His knowledge exalted be He is infinite. Truly God is Mighty nothing being beyond Him Wise from Whose knowledge and wisdom nothing escapes.

31:28 - Your creation and your resurrection are only as that of a single soul in terms of creation and resurrection because it is the result of the words kun fa-yak?n ??Be!? and it is!? Truly God is Hearer hearing everything that may be heard Seer seeing everything that may be seen nothing able to distract Him from anything else.

31:29 - Have you not seen have you not realised O you being addressed that God makes the night pass into the day and makes the day pass into the night such that the increase of the one is relative to the decrease of the other and He has disposed the sun and the moon each of the two running in its course to an appointed term namely to the Day of Resurrection and that God is Aware of what you do?

31:3 - it is a guidance and a mercy read nominative rahmatun; the popular accusative reading rahmatan would make it a circumstantial qualifier referring to ?y?t

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signs? the operator of which being the implicit demonstrative import of tilka those? for the virtuous

31:30 - That which is mentioned is so because God He is the Truth the established truth and whatever they call on read yad?na; or tad?na you call on? whatever they worship besides Him is evanescent falsehood and because God is the High Exalted above His creation by virtue of His subjugation of them the Great the Mighty.

31:31 - Have you not seen that the ships run upon the sea by the grace of God that He may show you O you who are being addressed in this statement some of His signs? Surely in that there are signs lessons for every servant who is steadfast in abstaining from acts of disobedience to God grateful for His grace.

31:32 - And if waves cover them that is if these rise above the disbelievers like awnings like mountains that act as awnings over those below them they call on God sincere before Him in their faith that is in their supplication that He may deliver them in other words they do not call on any other god with Him; but when He delivers them to land some of them compromise middling between belief and disbelief while others persist in their disbelief. And none denies Our signs an example of which is Our delivering them from such treacherous waves except every perfidious ingrate ungrateful for God's graces exalted be He.

31:33 - O people namely such as the people of Mecca fear your Lord and fear a day when no parent shall avail a child thereon in any way; and no child thereon shall avail its parent in any way. Surely God's promise of resurrection is true. So do not let the life of this world deceive you and divert you from Islam and do not let the Deceiver Satan deceive you concerning God because of His forbearance and granting people respite.

31:34 - Lo! God with Him lies knowledge of the Hour when it will come to pass; and He sends down read yunzilu or yunazzilu the rain at times which only He knows; and He knows what is in the wombs whether it is a male or a female; and not one of the three things is known by anyone other than God exalted be He. And no soul knows what it will earn tomorrow of good or evil but God exalted be He knows this; and no soul knows in what land it will die but God exalted be He knows this. Truly God is Knower of all things Aware of the inward and outward aspects thereof. Al-Bukh?r? reported by way of an isn?d from ?Abd All?h Ibn ?Umar the following had?th ?The Keys of the Unseen are five Lo! God with Him lies knowledge of the Hour ? to the end of the s?ra? above.

31:4 - who maintain the prayer alladh?na yuq?m?na?l-sal?ta an explication of al-muhsin?na the virtuous? and pay the alms and who are certain of the Hereafter the repetition of hum ?they? here translated ?who? is for emphasis.

31:5 - Such follow guidance from their Lord and it is they who are the successful the winners.

31:6 - And among people there is he who purchases idle talk in other words that part of it which diverts people from its true significance that he may lead people astray read li-yadilla; or li-yudilla from the way of God the religion of Islam without knowledge and take it read subjunctive wa-yattakhidhah? as a supplement to yudilla ?that he may lead astray?; or indicative wa-yattakhidhuh? as a supplement to yashtar? ?who buys? in mockery as something to be mocked. For such there will be a humiliating chastisement one of abasement.

31:7 - And when Our signs in other words in the Qur??n are recited to such a one he turns away disdainfully as though he never heard them as though there were a deafness in his ears both comparisons constitute two circumstantial qualifiers referring to the subject of the verb wall? ?turns away?; or it is that the second comparison is an explication of the first. So give him tidings of inform him of a painful chastisement. The use of the expression ?good tidings? meant derisively against such a person ? this was al-Nadr b. al-H?rith. He used to visit al-H?ra for commerce and purchase books containing the stories of the non-Arab peoples and then recount these to the people of Mecca. He would say ?Muhammad recounts to you the stories of ??d and Tham?d whereas I relate to you the stories of the Persians and the Byzantines!? They would thus go to enjoy his stories and neglect to listen to the Qur??n.

31:8 - Surely those who believe and perform righteous deeds for them there shall be Gardens of Bliss

31:9 - abiding therein kh?lid?na f?h? is a circumstantial qualification of a future status in other words their abiding therein will have been ordained once they enter it ? a promise of God in truth that is to say God promised them this and realised it in truth; and He is the Mighty Whom nothing can overwhelm and so prevent Him from fulfilling His promise and His threat of chastisement the Wise the One Who assigns all things to their rightful places.

## Surah 32

32:1 - Alif l?m m?m God knows best what He means by these letters.

32:10 - And they namely the deniers of resurrection say ?When we are lost beneath the earth when we have gone thereunder having become dust mixed with its dust shall we be indeed created anew?? an interrogative of denial; read a-inn? by pronouncing both hamzas or by not pronouncing the second one and inserting an alif between them either way in both places. God exalted be He says Nay but they disbelieve in the encounter with their Lord through resurrection.

32:11 - Say to them ?The Angel of death who has been charged with you shall receive you in death in other words he shall seize your spirits then to your Lord you shall be returned? alive whereat He will requite you for your deeds.

32:12 - And if could you but see the guilty the disbelievers hanging their heads low before their Lord lowering them in shame saying ?Our Lord! We have seen the resurrection that we denied and heard from You the confirmation of the truth of the messengers concerning that in which we used to call them liars. So send us back to the world so that we may act righteously therein for indeed we are convinced? now. But none of this is of any use to them and they will not be sent back

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the response to the conditional clause beginning with law ?if? is an implicit ?you would see a terrible thing?.

32:13 - God exalted be He says ?And had We so willed We could have given every soul its means to guidance so that it may be guided through faith and obedience through its own choice but My Word became due and it is that ?Verily I shall fill Hell with jinn and mankind together?.

32:14 - When they enter Hell its Keepers shall say to them So taste now the chastisement for your having forgotten the encounter of this day of yours in other words for your having neglected to believe in it. We too shall forget you we shall abandon you in the chastisement. And taste now the everlasting chastisement for what you used to practise? of disbelief and denial.

32:15 - Only those believe in Our signs such as the Qur??n who when they are reminded of them admonished with them fall down in prostration and make glorifications ensconced in praise of their Lord in other words they say ?Glory be to God through His praise? subh?na?Li?h wa-bi-h?mdihi and they do not disdain to believe and to obey.

32:16 - Their sides withdraw they rise from their lying places the places for lying down to sleep together with the bedding in order to spend the night in prayer tahajjud to supplicate to their Lord in fear of His punishment and in hope of His mercy and they expend of what We have provided them they give voluntary alms.

32:17 - For no soul knows what has been kept hidden for them in the way of joyous sights a variant reading for ukhfiya has the imperfect tense ukhf? as a reward for what they used to do.

32:18 - Is he who is a believer like him who is a transgressor? They are not equal namely the believers and the transgressors.

32:19 - As for those who believe and perform righteous deeds for them shall be the Gardens of the Abode ? a hospitality nuzul is what is prepared for a guest for what they used to do.

32:2 - The revelation of the Book the Qur??n tanz?lu?l-kit?bi the subject whereof there is no doubt l? rayba f?h the first predicate from the Lord of the Worlds min rabbi?-??lam?na the second predicate.

32:20 - But as for those who transgressed by disbelieving and denying their abode shall be the Fire. Whenever they seek to exit from it they shall be brought back into it and it shall be said to them ?Taste the chastisement of the Fire which you used to deny?.

32:21 - And We shall surely make them taste the nearer chastisement that is the chastisement of this world ? in their being killed or taken captive or through years of drought and disease ? before the greater chastisement the chastisement of the Hereafter that perhaps they namely those remaining of them may return to belief.

32:22 - And who does greater wrong than he who is reminded of the signs of his Lord such as the Qur??n but then turns away from them? in other words none does greater wrong than such a person. Assuredly We shall take vengeance upon the criminals the idolaters.

32:23 - And verily We gave Moses the Scripture the Torah; so do not be in doubt concerning the encounter with Him and indeed he and He met on the Night of the Journey; and We appointed him namely Moses ? or read ?We appointed it? the Scripture a guidance for the Children of Israel.

32:24 - And We appointed among them leaders read a-immatan by pronouncing both hamzas or by substituting the second one with a y? who guided people by Our command when they had endured patiently in observing their religion and against the hardships they suffered because of their enemies lamm? ?when? a variant reading has lim? ?because? and had conviction in Our signs the ones indicating Our power and Our Oneness.

32:25 - Surely your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ in matters of religion.

32:26 - Or is it not an indication for them how many generations communities on account of their disbelief We destroyed before them that is to say has not Our destruction of many generations become clear to the disbelievers of Mecca amid whose dwellings they walk yamsh?na is a circumstantial qualifier referring to the person of the pronoun lahum ?for them? during their travels to Syria and other places so that they might take heed? Surely in that there are signs indications of Our power. Are they not able to hear? in a way so as to reflect and be admonished.

32:27 - Or have they not seen how We drive the water to barren land juruz this is arid land that contains no vegetation and therewith bring forth crops whereof their cattle and they themselves eat? Can they not see? this and so realise that We have the power to bring them back to life after death.

32:28 - And they say to the believers ?When will this decisive Judgement between us and yourselves be if you are truthful??

32:29 - Say ?On the day of this Judgement which will be effected by sending the chastisement on them their newly found faith then shall not benefit those who had been disbelievers nor shall they be given respite to make repentance or offer excuses.

32:3 - Or do they say ?He Muhammad (s) has invented it?? Nay but it is the truth from your Lord that you may warn thereby a people to whom no warner came before you m? is for negation that perhaps they may find right guidance by your warning.

32:30 - So turn away from them and wait for the chastisement to be sent down on them. They too are waiting for your death to take place or for you to be killed and so be rid of you ? this was revealed before the command to fight them.

32:4 - God is He Who created the heavens and the earth and whatever is between them in six days the first of which was Sunday and the last of which was Friday then He presided upon the Throne al-?arsh in the classical Arabic idiom denotes the seat of a king a presiding worthy of Him. You do not have O disbelievers of



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Mecca besides Him in other words other than Him any protector min waliyyin is the subject of the particle m? with the min added extra in other words any helper or intercessor to ward off His chastisement from you. Will you not then remember? this and become believers.

32:5 - He directs the command from the heaven to the earth for the duration of this world then it ascends then the command and the direction thereof returns to Him in a day whose measure is a thousand years by your reckoning in this world. In s?rat sa?ala An asker asked the measure is said to be ?fifty thousand years? Q. 704 ? and this day is the Day of Resurrection reckoned so because of the severity of its terrors for the disbeliever. As for the believer however for him it will be easier than performing any one of his obligatory prayers in this world ? as is stated in had?th.

32:6 - That Creator and Director is the Knower of the Unseen and the visible that is what is hidden from creatures and what is present before them the Mighty the Invincible in His kingdom the Merciful to those who are obedient to Him

32:7 - Who perfected everything that He created read khalaqahu as a past tense functioning as an adjectival qualification of what He perfected; or khalqahu ?its creation? as an inclusive substitution for kulla shay?in ?everything?. And He began the creation of man Adam from clay

32:8 - then He made his progeny his offspring from an extract a blood clot of a base delicate fluid namely the sperm-drop;

32:9 - then He proportioned him that is to say He created Adam and breathed into him of His spirit in other words He made him a living sensory being after having been an inanimate thing. And He made for you in other words for you his descendants hearing meaning ears and sight and hearts. Little thanks do you give m? here is extra emphasising the ?littleness? of the thanks.

## Surah 33

33:1 - O Prophet! Fear God remain in fear of Him and do not obey the disbelievers and the hypocrites and so follow them in what contravenes your Law. Truly God is Knower of what will happens before it happens Wise in what He creates.

33:10 - When they came at you from above you and from below you in other words from the higher side of the valley and from its lower side from the east and from the west and when the eyes turned away in fear from everything to gaze at their enemies approaching from every side and the hearts leapt to the throats han?jir the plural of hunjura which lies at the bottom of the gullet out of intense fear while you entertained all sorts of different thoughts concerning God some of assistance some of despair;

33:11 - it was there that the believers were sorely tried there they were tested to distinguish the sincere individual from the one otherwise and were shaken with a mighty shock because of the severity of the terror.

33:12 - And mention when the hypocrites and those in whose hearts is sickness namely weakness of conviction were saying ?What God and His Messenger promised us of assistance to victory was nothing but delusion? falsehood.

33:13 - And when a party of them namely the hypocrites said ?O people of Yathrib! namely the region of Medina it Yathriba is a diptote because of its being a proper noun and because of the morphological similarity it bears to a verbal form there is not a stand possible read muq?m or maq?m for you here in other words no place to stay and no strategic position so turn back to your dwellings in Medina ? they had set out with the Prophet s towards the foot of a mountain outside Medina for battle. And a group of them even sought the permission of the Prophet to turn back saying ?Our homes are exposed unprotected and we fear for them?. God exalted be He says although they were not exposed. They only sought to flee from battle.

33:14 - And had they been invaded in it namely Medina from all sides and had they been exhorted in other words had the invaders exhorted them to treachery a return to idolatrous ways they would have committed it read la-?tawh? or la-atawh? meaning ?they would have offered it? or ?they would have committed it? respectively and would have hesitated thereupon but a little.

33:15 - Though they had assuredly pledged to God before that that they would not turn their backs to flee; and a pledge given to God must be answered for regarding whether it was fulfilled or not.

33:16 - Say ?Flight will not avail you should you flee from death or from being slain and then if you were to flee you would not be extended comfort in this world after you have fled except a little? except for the remainder of your terms of life.

33:17 - Say ?Who is it that can protect you grant you sanctuary from God should He desire to cause you ill whether it be destruction or defeat or who is it that can cause you ill should He God desire for you mercy?? good. And they shall not find for themselves besides God in other words other than God any protector to avail them or helper to ward off harm from them.

33:18 - Indeed God already knows the hinderers among you and those who say to their brethren ?Come to us? and they do not engage in the battle except a little for show and for the sake of their reputation

33:19 - grudging to you in their help ashihha ?grudging? is the plural of shah?h and is a circumstantial qualifier referring to the subject of the verb ya?t?na ?they engage?. And when there is a panic you see them looking at you their eyes rolling like one that is like the look of one or the rolling of one fainting at death in other words one in the throes thereof; but when the panic subsides and the spoils have been secured they scald you they hurt you or they smite you with their

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sharp tongues in their greed for the riches in other words for the spoils which they demand greedily. Those they never believed really. Therefore God has invalidated their works and that invalidation is easy for God by His will.

33:2 - And follow what is revealed to you from your Lord namely the Qurʾān. Truly God is Aware of what you do taʾmalʾna; a variant reading has yaʾmalʾna what they do?.

33:20 - They suppose that the confederates of disbelievers have not yet departed to Mecca because of their fear of them and were the confederates to come a second time they would wish that they were in the desert with the Bedouins asking about your news your encounters with the disbelievers. And if they were among you this second time they would fight but a little for show and for fear of being reviled.

33:21 - Verily there is for you a good example read iswa or uswa in the Messenger of God to emulate in combat and in holding one's ground therein for whoever li-man substitutes for lakum for you? hopes for the encounter with God fears Him and the Last Day and remembers God often in contrast to those who do not.

33:22 - And when the believers saw the confederates of disbelievers they said This is what God and His Messenger promised us in the way of trial and assistance to victory and God and His Messenger were truthful about the promise. And that only increased them in faith in belief in God's promise and submission to His command.

33:23 - Among the believers are men who are true to the covenant they made with God in steadfastly remaining alongside the Prophet s. Some of them have fulfilled their vow having died or been killed fighting for God's cause and some are still awaiting for this fate and they have not changed their commitment to the covenant in the least and they stand in contrast to the situation with the hypocrites;

33:24 - that God may reward the truthful for their truthfulness and chastise the hypocrites if He will by causing them to die in a state of hypocrisy or relent to them. Surely God is Forgiving to he who repents Merciful to him.

33:25 - And God repulsed those who were disbelievers namely the confederates in their rage without their attaining any good without achieving their desire in any way to triumph over the believers. And God spared the believers from fighting by unleashing the wind and the angels. And truly God is Strong in bringing about what He wants Mighty prevailing with His way.

33:26 - And He brought down those of the People of the Scripture namely the Banī Qurayza who had supported them from their strongholds sayʾs? is the plural of sʾsa and is that in which one fortifies himself against an enemy and He cast terror into their hearts so that some of them you slew and these were the combatants and some of them you took captive namely their children.

33:27 - And He made you inherit their land and their homes and their possessions and a land you had not trodden thitherto and this was the territory of Khaybar which was captured after that of Qurayza. And God has power over all things.

33:28 - O Prophet! Say to your wives who were nine and they had asked him for some of the adornments of this world which he did not possess? If you desire the life of this world and its adornment come now I will provide for you in other words the compensation to be provided for divorce and release you in a gracious manner I will divorce you and will not coerce you to stay.

33:29 - But if you desire God and His Messenger and the Abode of the Hereafter namely Paradise then God has indeed prepared for the virtuous among you virtuous for desiring the Hereafter a great reward namely Paradise so choose the Hereafter over the life of this world.

33:3 - And put your trust in God regarding this affair of yours; and God suffices as Guardian to preserve you. And the members of his the Prophet's community are subject to the same admonitions in all of the above.

33:30 - O wives of the Prophet! Whoever of you commits manifest indecency read mubayyana or mubayyina meaning respectively it has become evident meaning one that is evident the chastisement shall be doubled yudʾaf a variant reading has 2nd form yudaʾaf and still another has nudaʾif We shall double in which case read al-ʾadhʾba as accusative for her in other words twice the chastisement for other women; and that is easy for God.

33:31 - But whoever of you is obedient to God and His Messenger and acts righteously We shall give her a twofold reward in other words twice the reward for other women variant readings for taʾmal and nuʾtīh are impersonal yaʾmal whoever acts? and yuʾtīh? He will give her?. And We have prepared a noble provision for her in Paradise in addition to the twofold reward.

33:32 - O wives of the Prophet! You are not like any other group of women. If you fear God for you are more exalted in status then do not be complaisant in your speech with men lest he in whose heart is a sickness hypocrisy aspire to you but speak honourable words without any complaisance.

33:33 - And stay in your houses read qirna or qarna derived from al-qarʾr and is actually aqirna or aqrarna from qarirtu or qarartu the vowelling of the rʾʾ is moved to the qʾf and the rʾʾ is omitted together with the conjunctive hamza and do not flaunt your finery tabarrajna with one of the two original tʾʾ of tatabarrajna letters omitted in the flaunting manner of the former Time of Ignorance in other words before Islam when they used to display their beauty to men the stipulation regarding such displays after the coming of Islam is mentioned in the verse and not to display their adornment except what is apparent Q. 24:31. And maintain prayer and pay the alms and obey God and His Messenger. Indeed God will but to rid you of sin O People of the House in other words O women of the Prophet s and to purify you of it with a thorough purification.

33:34 - And remember that which is recited in your houses of the revelations of God of the Qurʾān and wisdom the Sunna. Truly God is Kind to His friends Aware

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of all His creatures.

33:35 - Indeed the men who have submitted to God and the women who have submitted to God and the believing men and the believing women and the obedient men and the obedient women and the men who are truthful and the women who are truthful in their faith and the patient men and the patient women steadfast in performing acts of obedience and the humble men and the humble women and the charitable men and the charitable women 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 from what is unlawful and the men who remember God often and the women who remember God often ? for them God has prepared forgiveness of their acts of disobedience and a great reward for their acts of obedience.

33:36 - And it is not fitting for any believing man or believing woman when God and His Messenger have decided on a matter to have read tak?na or yak?na a choice in their matter in contravention of the decision of God and His Messenger. This verse was revealed regarding ?Abd All?h b. Jahsh and his sister Zaynab whose hand the Prophet had asked for in marriage but meaning on behalf of Zayd b. H?ritha. They were loathe to this proposal when they found out that it was on the latter?s behalf for they had thought that the Prophet s wanted to marry her himself. But afterwards they consented because of the following part of the verse And whoever disobeys God and His Messenger has certainly strayed into manifest error. Thus the Prophet s gave her in marriage to Zayd. Then on one occasion he the Prophet caught sight of her and felt love for her whereafter when he realised that Zayd lost his affection for her and so said to the Prophet s ?I want to part with her?. But the Prophet said to him ?Retain your wife for yourself? as God exalted be He says

33:37 - And when idh is dependent because of an implied preceding udhkur ?mention when? you said to him to whom God had shown favour by guiding him to Islam and to whom you too had shown favour by manumitting him ? this was Zayd b. H?ritha who had been a prisoner of war before the coming of Islam in the period of al-j?hiliyya. The Messenger of God s purchased him before his call to prophethood and then manumitted him and adopted him as his son ? ?Retain your wife for yourself and fear God? before divorcing her. But you had hidden in your heart what God was to disclose what He was to manifest of your love for her and of the fact that should Zayd part with her you would marry her and you feared people would say ?He has married his son?s wife! though God is worthier that you should fear Him in all things so take her in marriage and do not be concerned with what people say. Zayd subsequently divorced her and her obligatory waiting period was completed. God exalted be He says So when Zayd had fulfilled whatever need he had of her We joined her in marriage to you ? the Prophet consummated his marriage with her without the customary permission from her legal guardian and gratified the Muslims with a feast of bread and meat ? so that there may not be any restriction for the believers in respect of the wives of their adopted sons when the latter have fulfilled whatever wish they have of them. And God?s commandment that which He has decreed is bound to be realised.

33:38 - There is no restriction for the Prophet in what God has ordained in what He has made lawful for him that is God?s precedent sunnata?Li?hi is in the accusative because the operator of the oblique has been removed from the oblique construction ka-sunnati?Li?hi ?as is God?s precedent? with those who passed away before of prophets which is that there is no restriction for them in this respect a special dispensation for them regarding marriage ? and God?s commandment what He does is inexorable destiny

33:39 - ? those who alladh?na qualifies the previous alladh?na deliver the Messages of God and fear Him and fear no one except Him and therefore they do not fear what people might say about that which God has made lawful for them. And God suffices as Reckoner as keeper of the deeds of His creatures and as One to reckon with them.

33:4 - God has not placed two hearts inside any man this was revealed in order to refute those disbelievers who said that they each had two hearts with which they could reason better than Muhammad?s single mind; nor has He made your wives whom read as all??? or all?? you repudiate by zih?r read tazzahhar?na or tuz?hir?na; the original t?? of tataz?har?na has been assimilated with the z?? ? a man would say to his wife for example ?You are for me as untouchable as my mother?s back? ? your mothers in other words He has not made you wives like your mothers so that they are illicit for conjugality in that respect a practice which in pre-Islamic times was considered a valid form of divorce. An atonement with necessary conditions is necessary in such a case as mentioned in s?rat al-Muj?dila Q. 582-3. Nor has He made those whom you claim as adopted sons ad?iy?? the plural of da?iyy which is one claimed as the son of one who is not his biological father your sons in reality. That is a mere utterance of your mouths namely of the Jews and the hypocrites. When the Prophet s married Zaynab bt. Jahsh who had been Zayd b. H?ritha?s wife the adopted son of the Prophet s they said ?Muhammad married his son?s wife! and so God proved them liars in this. But God speaks the truth in this matter and He guides to the way the way of truth.

33:40 - Muhammad is not the father of any man among you he is not Zayd?s biological father and so it is not unlawful for him to marry his former wife Zaynab after him; but he is the Messenger of God and the Seal of the Prophets and so he will not have a son that is a fully grown man to be a prophet after him a variant reading for kh?tim al-nabiyy?na has kh?tam al-nabiyy?n as in the instrument known as a ?seal? in other words their prophethood has been sealed by him. And God has knowledge of all things among these is the fact that there will be no prophet after him and even when the lord Jesus descends at the end of days he will rule according to his Muhammad?s Law.

33:41 - O you who believe! Remember God with much remembrance.

33:42 - And glorify Him morning and evening in other words at the beginning of the day and at the end of it.

33:43 - It is He Who blesses you that is to say Who shows mercy to you and His angels ask forgiveness for you that He may bring you forth that He may always bring you forth from darkness namely from disbelief into light namely faith. And He is Merciful to the believers.

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33:44 - Their greeting from Him exalted be He on the day they encounter Him will be 'Peace' extended to them by the tongues of the angels. And He has prepared for them a noble reward namely Paradise.

33:45 - O Prophet! Indeed We have sent you as a witness against those to whom you have been sent and as a bearer of good tidings for those who affirm your sincerity of Paradise and as a warner for those who deny you of the punishment of the Fire

33:46 - and as a summoner to God to obedience to Him by His leave by His command and as a illuminating lamp in other words the equivalent of it in terms of one's being able to find guidance therewith.

33:47 - And give good tidings to the believers that there will be for them a great bounty from God namely Paradise.

33:48 - And do not obey the disbelievers and the hypocrites in assenting to do what contravenes your Law; and disregard leave aside their injuriousness ? do not retaliate against them for it until you receive a command from God regarding how to deal with them. And put your trust in God for He will suffice you and God suffices as Guardian One to Whom matters are entrusted.

33:49 - O you who believe if you marry believing women and then divorce them before you have touched them read tamasshunna or tumshunna that is before you have copulated with them there shall be no waiting period for you to reckon against them no waiting period needed to preclude pregnancy or otherwise. But provide for them give them what they can use for securing comforts in cases where no dowry has been fixed for them; otherwise theirs is to retain half of what was fixed but no more ? this is what Ibn 'Abb' said and it is the opinion followed by al-Shafi'; and release them in a gracious manner leave them be without the intention to cause them any harm.

33:5 - Instead attribute them to their true fathers. That is more equitable that is more just in the sight of God. If you do not know their true fathers then they are your brethren in religion and as your associates. And you would not be at fault for any mistake you make in this respect except in what your hearts may premeditate after the prohibition has been issued. And God is Forgiving of whatever you said before the prohibition was issued Merciful to you in this respect.

33:50 - O Prophet! Indeed We have made lawful for you your wives whom you have given their dowries and what your right hand owns of those whom God has given you as spoils of war from the disbelievers whom you have taken captive such as Safiyya and Juwayriyya 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 who emigrated with you as opposed to those who did not emigrate and any believing woman if she gift herself in marriage to the Prophet and if the Prophet desire to take her in marriage and ask for her hand in marriage without paying her a dowry ? a privilege for you exclusively not for the rest of the believers nikah marriage? when expressed by the term hiba gift? denotes marriage without dowry. Indeed We know what We have imposed upon them namely the believers with respect to their wives in the way of rulings to the effect that they should not take more than four wives and should only marry with the consent of a legal guardian the presence of witnesses and the payment of a dowry and with respect to what their right hands own of slavegirls in the way of purchase or otherwise so that the handmaiden be one lawful for her master such as a slavegirl belonging to the People of the Scripture kitabiyya and not a Magian or an idolater and that she should be ascertained as not carrying child with the necessary waiting period istibr' before copulation; so that li-kayl? is semantically connected to what came before this last statement there may be no unnecessary restriction for you no constraint in marriage for you. And God is Forgiving of what is difficult to guard against Merciful in giving dispensations allowing for latitude in this respect.

33:51 - You may put off read turji? or turj? you may postpone consorting with whomever of them you wish namely of your wives from their turn for intimacy and consort embrace in conjugality whomever you wish of them and come unto her and as for whomever you may desire of those whom you have set aside from their share you would not be at fault to desire her and consort with her again. He was given the choice in this respect after it had been obligatory for him to give each wife her equal share of conjugality. That freedom of choice makes it likelier that they will be comforted and not grieve and that they will be satisfied with what you give them of what has been mentioned of your freedom to choose whom to consort with every one of them kulluhunna emphasises the subject of the verb yardayna they will be satisfied? will be well-pleased with what you give her. And God knows what is in your hearts with respect to your women and your preferring some to others. We have given you the freedom to choose from among them in order to make it easier for you to have what you desire. And God is Knower of His creatures Forbearing in refraining from punishing them.

33:52 - Women are not lawful for you read la tahillu or la yahillu beyond that beyond the nine that have chosen you as their husband nor is it lawful for you to change tabaddala one of the two original ta letters of tatabaddala has been omitted them for other wives by divorcing them or some of them and marry in place of those whom you divorce even though their beauty impress you except those whom your right hand owns of slavegirls which is in contrast lawful for you. In addition to these slavegirls the Prophet s came to own M'riya the Copt. She bore for him Ibrahim who died during his lifetime. And God is Watcher over Preserver of all things.

33:53 - O you who believe do not enter the Prophet's houses unless permission is granted you to enter by invitation to share a meal and so you enter without waiting for the right moment for when it is ready inhu a verbal noun from an? ya'n?. But when you are invited enter and when you have had your meal disperse without lingering for any leisurely conversation amongst yourselves. Indeed that lingering is upsetting for the Prophet and he is too shy of you to make you leave but God is not shy of the truth that you should leave ? in other words He would never refrain from declaring it a variant reading for yastahy? has yastah?. And when you ask anything of his womenfolk in other words the wives of the Prophet s ask them from behind a screen a curtain. That is purer for your hearts and their hearts than entertaining sinful thoughts. And you should never cause the Messenger of God hurt in any way; nor ever marry his wives after him. Assuredly

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that in God's sight would be very grave as a sin.

33:54 - Whether you disclose anything or keep it hidden regarding marrying them after him truly God has knowledge of all things and will requite you for it.

33:55 - They the Prophet's wives would not be at fault with regard to socialising with their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their own believing women or what their right hands own of slavegirls or male servants in seeing them or conversing with them without a screen. And fear O women God in what you have been commanded. Surely God is Witness to all things with nothing being hidden from Him.

33:56 - Indeed God and His angels bless the Prophet Muhammad (s). O you who believe invoke blessings on him and invoke peace upon him in a worthy manner in other words say ?O God bless our master Muhammad and grant him peace? All?humma sall? ?al? sayyidin? Muhammad wa-sallim.

33:57 - Indeed those who are injurious to God and His Messenger ? and they are the disbelievers who attribute to God what He is exalted above of such things as His having a son or a partner and they deny His Messenger ? God has cursed them in this world and the Hereafter He has banished them from His mercy and has prepared for them a humiliating chastisement and that is the Fire.

33:58 - And those who cause hurt to believing men and believing women without the latter's having done anything those who accuse them of what they have not done have verily borne the guilt of calumny they have borne lies and the burden of manifest sin.

33:59 - O Prophet! Tell your wives and daughters and the women of the believers to draw their cloaks closely over themselves jal?b?b is the plural of jilb?b which is a wrap that covers a woman totally ? in other words let them pull part of it also over their faces leaving one eye visible when they need to leave the house for something. That makes it likelier that they will be known to be free women and not be molested by being approached. In contrast slavegirls did not use to cover their faces and so the disbelievers used to pester them. And God is Forgiving of any occasion in the past when they may have neglected to cover themselves Merciful to them in His veiling them.

33:6 - The Prophet is closer to the believers than their own souls in terms of what he calls them to and what their own souls have called them to contravene and his wives are their mothers insofar as they the believers are forbidden to marry them. And those related by blood kinsmen are more entitled to inherit from one another in the Book of God than the other believers and the Emigrants in other words than inheriting on account of their sharing faith and the Emigration which had been the case at the beginning of Islam but was then abrogated; barring any favour you may do your friends by making a bequest which is permissible. This namely the abrogation of inheritance on account of shared faith and Emigration by the inheritance on account of kinship is written in the Book ? in both instances al-kit?b ?the Book? denotes the Preserved Tablet al-lawh al-mahf?z.

33:60 - If la-in the l?m is for oaths the hypocrites do not desist from their hypocrisy and likewise those in whose hearts is a sickness in their urge to fornicate as well as the scaremongers in the city who alarm the believers by saying to them things like ?Your enemy is here and your raiding parties have been massacred!? or they say to them ?They have been defeated!?. Assuredly We will urge you to take action against them We will give you sway over them then they will not be your neighbours they will not dwell near you in it except for a little while after which they will depart.

33:61 - Accursed banished from mercy shall they be wherever they are found they shall be seized and slain violently that is to say that is the ruling concerning them ? meant as a command for the Prophet.

33:62 - God's precedent in other words God has made this His precedent in dealing with those who passed away before with regard to the hypocrites of past communities who used to alarm believers with their scaremongery and you will find that there is no changing God's precedent no changing of it from Him.

33:63 - People such as the people of Mecca question you concerning the Hour when will it be? Say ?Knowledge thereof lies only with God ? and what do you know what would provide you with knowledge thereof? In other words you do not know it perhaps the Hour is near?.

33:64 - God has indeed cursed the disbelievers He has banished them from His mercy and prepared for them a blaze a violent fire into which they shall be admitted

33:65 - to abide their abiding having been foreordained therein forever. They shall not find any protector to preserve them from it or helper to ward it off from them.

33:66 - On the day when their faces are turned about in the Fire they shall say ?O y? is for alerting would that we had obeyed God and obeyed the Messenger!?

33:67 - And they namely those who had been the followers of the leaders of error shall say ?Our Lord we obeyed our leaders read plural s?datan? or s?d?tan? which is the plural of the plural and elders and they led us astray from the way the path of guidance.

33:68 - Our Lord give them a double chastisement in other words twice the like of our chastisement and curse them chastise them with numerous curses!? with the equivalent number of chastisements la?nan kath?ran ?numerous curses? is also read la?nan kab?ran which means ?with a mighty curse?.

33:69 - O you who believe do not behave towards your Prophet as did those who harmed Moses ? when they would say for example ?The only reason he does not wash with us is that he has an inflammation in his testicles? ? whereat God absolved him of what they alleged when Moses placed his robe on a rock to go to wash the rock hurtled away with it until it came to a halt amid a group of men from the Children of Israel. As Moses chased it and took his robe to cover himself they saw that he had no such inflammation udra is an inflammation of the testicle. And he was distinguished in God's sight. An instance of our Prophet s being subjected to hurt was when on one occasion while dividing up the spoils a man said to him ?This is a division that I do not want to please God!? whereat the

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Prophet s became angered and said ?May God have mercy upon Moses for truly he was hurt with worse than this but endured? ? reported by al-Bukh?r?.

33:7 - And mention when We took a pledge from the prophets at the point when they were brought forth from the loins of Adam the size of atoms and from you and from Noah and Abraham and Moses and Jesus son of Mary that they worship only God and call others to worship Him the mention of the five names is an instance of supplementing the specific to the general. And We took from them a solemn pledge a solid one that they fulfil what they have been charged with and this was effected by swearing an oath to God after which the pledge was consummated;

33:70 - O you who believe fear God and speak words of integrity what is proper.

33:71 - He will rectify your deeds for you He will accept them and will forgive you your sins. And whoever obeys God and His Messenger has verily achieved a great success he has attained his ultimate goal.

33:72 - Indeed We offered the Trust ? the obligation to prayer and other matters which when performed result in reward and when neglected result in punishment ? to the heavens and the earth and the mountains and created in them the power of comprehension and speech at the time of that offer but they refused to bear it and were apprehensive of it; but man Adam undertook it when it was offered to him. Truly he is a wrongdoer to his own soul because of what he undertook ignorant of the responsibility that comes with it ?

33:73 - so that God may chastise li-yu?adhdhiba the l?m therein is semantically connected to ?aradn? ?We offered? which resulted in ?Adam?s undertaking? the hypocrites men and women and the idolaters men and women those who forsake the Trust and that God may relent to the believing men and believing women who fulfil the Trust. And God is Forgiving to believers Merciful to them.

33:8 - that He God may question the truthful about their truthfulness in delivering the Message as a way thereby to justifiably reproach the disbelievers; and He exalted be He has prepared for those who disbelieve in them a painful chastisement ?adh?ban al?man is a supplement to akhadhn? ?We took?.

33:9 - O you who believe! Remember God?s favour to you when hosts of disbelievers came against you as confederates at the time the Ditch al-khandaq was being dug and We unleashed against them a great wind and hosts of angels you did not see. And God is ever Seer of what you do read ta?mal?na to imply ?in the way of your digging of the ditch?; or read ya?mal?na ?of what they do? to imply ?the idolaters? forming of a confederation?.

## Surah 34

34:1 - Praise be to God ? God exalted be He praises Himself with these words; the import constitutes the eulogy that ?praise? is ever-established for God and it entails the attribution to Him of all that is beautiful exalted be He ? to Whom belongs whatever is in the heavens and whatever is in the earth as possessions and creation. And to Him belongs all praise in the Hereafter as in this world for His friends praise Him as they enter Paradise. And He is the Wise in what He does the Aware of His creatures.

34:10 - And verily We bestowed on David a great favour from Us ? prophethood and scripture ? and We said ?O mountains repeat with him in praise by making glorifications and the birds too!? read wa?l-tayra in the accusative as a supplement to the syntactical locus of jib?! ?mountains? in other words and We also called on them to glorify God with him. And We made iron malleable for him so that it was as dough in his hands.

34:11 - And We said ?Fashion from it long coats of mail ? complete suits of armour which the person wearing it drags behind him along the ground ? and measure well the links? that is in the weaving of the coats the maker of these is called sarr?d. In other words make them so that the rings thereof are arranged properly. And act O family of David together with him righteously. Indeed I am Seer of what you do and will requite you for it accordingly.

34:12 - And We disposed for Solomon the wind the nominative reading of al-r?hu would be based on an implicit missing verb sakhkharn? ?We disposed? its morning course meaning its journey from the morning to the noon was a month?s journey and its evening course that is its journey from the noon to sunset was a month?s journey. And We caused a fount of molten copper to flow for him in other words We caused the copper to melt for him and so the fount flowed for three days and nights like water and to this day people have been using of that copper which was given to Solomon at that time. And of the jinn there were those who worked before him by the leave by the command of his Lord. And such of them as deviated from Our command to him to obey him Solomon We would make them taste the chastisement of the Blaze the Fire in the Hereafter ? but it is also said that their chastisement was in this world in which case an angel would smite one of them with a lash thereof that would scorch him.

34:13 - They fashioned for him whatever he wished lofty shrines mah?r?b are high edifices which are ascended by stairs and statues tam?th?! is the plural of timth?! which is any thing which you fashion as a likeness of another in other words brass crystal or marble figures ? the use of figures was not prohibited according to his Law; and basins jif?n is the plural of jafna like cisterns jaw?bin is the plural of j?biya which is a large basin ? around each ?basin? a thousand men would gather to eat ? and cauldrons built into the ground fixed with foundations and cannot be moved from their places these were made from the rocks of the mountains of Yemen and to which one ascended by climbing up a ladder. And We said ?Work O House of David in obedience to God in thankfulness to Him for what He has given you. And few indeed of My servants are thankful? labouring in obedience to Me in thanks for My favours.

34:14 - And when We decreed for him for Solomon death in other words when he died ? he remained supported against his staff an entire year while the jinn continued to toil in hard labour as was customary unaware of his death until finally when a termite ate through his staff he fell to the ground and was seen to be

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dead ? nothing indicated to them that he had died except a termite al-ard is the verbal noun from uridat al-khashaba passive verbal form in other words ?it the piece of wood was eaten away by a termite al-arada? that gnawed away at his staff read minsa?atahu or mins?tahu replacing the hamza with an alif meaning a ?staff? so called because when describing it one would say yunsa?u bih? to mean it is used to repel or drive away creatures?. And when he fell down dead the jinn realised it became apparent to them that an is softened in other words annahum had they known the Unseen ? comprising what was hidden from them in the way of Solomon being dead ? they would not have continued in the humiliating chastisement in that hard labour of theirs in which they continued as they supposed him to be alive which is in contrast to what they would have supposed had they known the Unseen and the fact that he had been there an entire year judging by how much of the staff the termite had eaten through after his death; in other words they would not have continued in the humiliating chastisement for a single day or even a single night longer.

34:15 - Verily there was for Sheba Saba? declined as li-Saba?in or left as indeclinable li-Saba?a is the name of a tribe that took its name from one of their Arab ancestors in their dwelling-place in Yemen a sign indicating God?s power exalted be He two gardens jannat?n a substitution for ?yatun ?a sign? to the right and to the left in other words on the right side of their valley and on its left side. And it was said to them ?Eat of your Lord?s provision and give thanks to Him for the graces He has bestowed on you in the land of Sheba. A good land ? in which there was no dung gnats flies fleas scorpions or snakes and in which when a stranger passed through with his clothes lice-infected these lice would be killed off because of the purity of its air ? and God is a forgiving Lord.?

34:16 - But they were disregardful of giving thanks to Him and became disbelievers so We unleashed upon them the flood of the Dam al-?arim is the plural of ?arima which is a structure or something similar that holds water back to be stored for when it is needed in other words We unleashed upon them the flood-waters of their valley which had been held back by the mentioned structure so that they engulfed their two gardens together with all their property. And We gave them in place of their two gardens two gardens bearing dhaw?tay a dual form of feminine plural dhaw?t; usually the form dh?tay from the singular would have been used bitter fruit bitter and vile ukul may be read as a genitive annexation ukulin khamtin in the sense of ?that which is eaten thereof being bitter; or it may be read without as ukuli khamtin; and this phrase is supplemented by the following wa-athlin wa-shay?in min sidrin qal?l and tamarisk and sparse lote trees.

34:17 - That replacement of what they had is what We requited them with for their ingratitude and is anyone but the ingrate ever so requited? read hal yuj?z? ill??l-kaf?ru; or read as hal nuj?z? ill??l-kaf?ra ?Would We requite anyone but the ingrate?? in other words it is only the like of such who is called to account.

34:18 - And We set between them between Sheba who were in Yemen and the towns which We had blessed with abundance of water and trees ? these being the towns of Syria to which they used to travel for commerce ? prominent towns continuous along the route from Yemen to Syria and We facilitated for travellers the journeying through them such that they would rest for the afternoon in one and spend the night in the next and so on until the end of their travel having no need of any supplies or water along the way; and We said ?Travel through them night and day safely? having no fear by night or by day.

34:19 - But they said ?Our Lord make far apart ba??id a variant reading has b??id the stages of our travel? to Syria make these stages through deserts so that they could glory before the poor in riding their camels and bearing their supplies and water and so they behaved wantonly with the graces bestowed on them by God and they wronged their souls through disbelief and so We made them bywords of wrongdoing in this respect for those who came after them and We caused them to disintegrate totally We scattered them all over the lands. Surely in that which is mentioned there are signs lessons for every servant who is steadfast in refraining from acts of disobedience grateful for God?s graces.

34:2 - He knows what penetrates the earth of water and so forth and what issues out of it of vegetation and so on and what comes down from the heaven of provision and so on and what ascends into it of deeds and so on and He is the Merciful to His friends the Forgiving to them.

34:20 - And verily Ibl?s proved true read sadaqa or saddaqa his opinion of them that is of the disbelievers among them ? the folk of Sheba ? which was that by his tempting them to go astray they would follow him. So they followed him if the verb above is read sadaqa this would mean that ?he was right in his opinion? and if read saddaqa it would mean that ?he found this opinion of his to be true? ? all except a group of the believers mina?l-mu?min?na the min ?of? is explicative not partitive in other words all except that group who were the believers they did not follow him.

34:21 - And he did not have any warrant over them any power to sway them from Us but that We might know by this knowledge being made manifest him who believed in the Hereafter from him who was in doubt thereof and so requite each of the two accordingly. And your Lord is Preserver Watcher of all things.

34:22 - Say O Muhammad (s) to the disbelievers of Mecca ?Call on those whom you have asserted those whom you have asserted to be gods besides God in other words other than Him so that they might benefit you as you are wont to assert. God exalted be He says of them They do not possess even so much as the weight of an atom of good or evil in the heavens or in the earth and they do not have any share in either of them nor has He exalted be He among them the gods any auxiliary? anyone required as His helper.

34:23 - And intercession will not avail with Him exalted be He ? this was in response to their saying that their gods would intercede for them with Him ? except for him to whom leave is given in this respect read adhina ?to whom He gives leave?; or udhina ?to whom leave is given?. Yet when fear is banished from their hearts read active fazza?a or passive fuzzi?a when fear is removed from them upon leave being given for this intercession they will say ? some will say to others in anticipation of a favourable outcome ? ?What has your Lord said?? concerning this. They will say He has said the saying that is ?The truth? in other words leave has been given for it. And He is the Exalted above His creation by His subjugation of them the Great the Tremendous.

34:24 - Say ?Who provides for you from the heavens rain and from the earth?? vegetation. Say ?God!? ? even if they do not say it there is no other valid answer.

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And indeed either we or you are ? in other words either one of the two parties is ? rightly guided or in manifest error. The ambiguity here concerning which of the two is rightly guided is intended as a gentle invitation for them to embrace faith if their way to it is facilitated by God.

34:25 - Say ?You will not be questioned about the sins we committed nor shall we be questioned about what you do? for we are quit of you.

34:26 - Say ?Our Lord will bring us together on the Day of Resurrection then He will judge between us with truth and He will admit the truthful into Paradise and the liars into the Fire. And He is the Judge the Knowing? in what He judges.

34:27 - Say ?Show me apprise me of those whom you have joined to Him as associates in worship. No indeed! ? this is meant to deter them from even supposing that He has an associate. Rather He is God the Mighty Whose way will prevail the Wise? in the way in which He manages the affairs of His creation and so He could not have any associate in His kingdom.

34:28 - And We did not send you except to all k?ffatan is a circumstantial qualifier referring to al-n?s ?mankind? and is made to precede li?-n?s because of the importance attached to it of mankind both as a bearer of good tidings to believers of Paradise and a warner to the disbelievers of chastisement but most people such as the disbelievers of Mecca do not know this.

34:29 - And they say ?When shall this promise of chastisement be fulfilled if you are being truthful?? concerning it.

34:3 - And those who disbelieve say ?The Hour the Resurrection will never come to us?. Say to them ?Yes indeed by my Lord it shall come to you ? by the Knower of the Unseen read ??limi?-l-ghaybi as an adjectival qualification of wa-rabb? ?by my Lord? or read ??limu?-l-ghaybi as the predicate of a missing subject such as huwa ?He is?; or read ?all?mi?-l-ghaybi. Not even the weight of an atom escapes is hidden from Him in the heavens or in the earth nor is there anything smaller than that or greater but it is in a Manifest Book namely the Preserved Tablet al-lawh al-mahf?z

34:30 - Say ?Yours is the tryst of a Day which you can neither defer nor advance by a single hour? and this is the Day of Resurrection.

34:31 - And those who disbelieve from among the people of Mecca say ?We will not believe in this Qur??n nor in that which was revealed before it? ? in other words what preceded it such as the Torah and the Gospel both of which contain proofs of the Resurrection ? because they reject the truth of this last. God exalted be He says of them But if you were to see O Muhammad (s) when the evildoers the disbelievers are brought to stand before their Lord bandying arguments against one another. Those who were oppressed ? the followers ? will say to those who were arrogant ? the leaders ?Had it not been for you barring us from faith we would have been believers? in the Prophet.

34:32 - Those who were arrogant will say to those who were oppressed ?Was it us who barred you from guidance after it had come to you? Nay! Rather you were guilty? of your own accord.

34:33 - And those who were oppressed will say to those who were arrogant ?Nay but it was your scheming night and day in other words such were your schemes against us during both of these times when you used to command us to disbelieve in God and set up partners with Him?. And they that is the two parties will conceal their remorse for not having believed in Him when they see the chastisement in other words each person will hide it his remorse from the next for fear of being reviled; and We will place fetters around the necks of the disbelievers while they are in the Fire. Shall they be requited except the requital for what they used to do? in the world.

34:34 - And We did not send a warner to any town without its affluent ones its leaders those enjoying life?s comforts saying ?Indeed we disbelieve in that Message with which you have been sent?.

34:35 - And they say ?We possess more wealth and children than those who are believers and we shall not be chastised?.

34:36 - Say ?Truly my Lord extends provision He makes it abundant for whomever He will as a test and restricts it for whomever He will to try them but most people such as the disbelievers of Mecca do not know? this truth.

34:37 - Nor is it your wealth or your children that will bring you near to Us in closeness except for but it is those who believe and act righteously those they shall have a twofold reward for what they did in other words they shall have it as the reward of their action ? as a good deed for example is rewarded tenfold or more ? and they shall be in the lofty abodes of Paradise secure from death and otherwise a variant reading for al-ghuruf?t is al-ghurfa the generic noun implying a plural.

34:38 - And those who strive against Our signs namely the Qur??n seeking to invalidate it supposing Us to be inominipotent ? or supposing that they can elude Us ? those they will be arraigned into the chastisement.

34:39 - Say ?My Lord extends provision He makes it abundant for whomever He will of His servants as a test and restricts it for him after having extended it ? or He restricts it for him whom He will to try and whatever thing you may expend for the cause of good He will replace it. And He is the best of providers?. It is said that every man ?provides for? his dependants yarzuqu ???ilatahu meaning that he does so from the provision given to him by God.

34:4 - that He may requite thereat those who believe and perform righteous deeds ? for such there will be forgiveness and a fair provision in Paradise.

34:40 - And mention on the Day when He will gather them all together namely all the idolaters He will say to the angels ?Was it these who used to worship you?? read a-h???i iyy?kum pronouncing both hamzas or by replacing the first with a y?? or dropping it altogether.

34:41 - They will say ?Glory be to You exalted above that You should have an associate! You are our Supporter not they in other words as far as we are concerned there are no bonds of association between us and them. Nay bal is to indicate transition rather they used to worship the jinn the devils in other words they used



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to obey them and agree to worship us; most of them were believers in them? accepting as truth what these jinn used to say to them.

34:42 - God exalted be He says ?So today none among you has any power over another in other words none of those worshipped have any power over any of those who worshipped either to benefit through intercession or to hurt? through chastisement. And We shall say to those who did wrong who disbelieved ?Taste the chastisement of the Fire which you used to deny!?

34:43 - And when Our signs from the Qur??n are recited to them being clear signs evident ones by the tongue of our Prophet Muhammad (s) they say ?This is just a man who desires to bar you from worshipping what your fathers used to worship? of idols. And they say ?This Qur??n is nothing but a calumny a lie that has been invented against God. And those who disbelieve say to the truth the Qur??n when it comes to them ?This is nothing but plain sorcery?. God exalted be He says

34:44 - And We did not give them any scriptures for them to study nor did We send them any warner before you so on what grounds do they deny you?

34:45 - And those who were before them also denied and they these ones the Meccans have not received even a tenth of what We gave those others in the way of might long life and abundance of wealth. Yet they denied My messengers who were sent to them so how was My abhorrence! so how was My rebuttal against them through punishment and destruction in other words it was appropriate.

34:46 - Say ?I will give you just one piece of admonition namely that you rise up for God in other words for His sake in twos and individually and then reflect and realise that there is no madness in your companion Muhammad (s). He is just a warner to you before the befalling of a severe chastisement? in the Hereafter if you disobey him.

34:47 - Say to them ?I have not asked you in return for my warning and delivering the Message to you any reward since it is for the benefit of you in other words I do not ask you for any reward in return for this. Indeed my reward lies only with God and He is Witness over all things? observing them all knowing my truthfulness.

34:48 - Say ?Indeed my Lord hurls the truth He casts it onto His prophets ? He is the Knower of the Unseen? of all that is hidden from His creatures throughout the heavens and the earth.

34:49 - Say ?The truth Islam has come. And falsehood disbelief neither originates nor restores anything? in other words it leaves no trace of itself behind.

34:5 - And those who strive against who strive to invalidate Our signs namely the Qur??n deeming Us inonnipotent mu?ajiz?na a variant reading of this here and later on in verse 38 below is mu??jiz?na so that respectively these mean ?deeming that We are incapable? mu?ajiz?na or if read mu??jiz?na ?vying with Us in order to elude Us? for they suppose that there is no such thing as resurrection or punishment ? for such there will be a chastisement of an awful punishment? read either al?min or al?mun respectively as an adjectival qualification of rijzin ?punishment? or ?adh?bun ?chastisement?.

34:50 - Say ?If I go astray from the truth I will be going astray only to my own loss that is to say the sin of my going astray shall be held against me; and if I am rightly guided it will have been by what my Lord reveals to me of the Qur??n and wisdom. Truly He is Hearer of supplications Nigh?.

34:51 - If you could but see O Muhammad (s) when they are stricken with terror at the Resurrection you would see a dreadful thing and so there is no escape for them from Us that is to say they will not be able to elude Us and they are seized from a close quarter namely from the graves.

34:52 - And they will say ?We believe in him now? in other words in Muhammad (s) ? or if read ?We believe in it? then in the Qur??n. But how can they attain it read tan?wush or tan??ush that is attain faith from a place that is far away from the place for attaining it ? as they are now in the Hereafter and the proper place for attaining it was in this world ?

34:53 - when they disbelieved in it before? in this world. And they throw guesses at the Unseen from a far-off place in other words they make guesses about something the knowledge of which was hidden far away from them as when they would say that the Prophet was a sorcerer or a poet or a soothsayer or that the Qur??n was sorcery poetry or soothsaying.

34:54 - And a barrier is set between them and what they crave in the way of faith ? in other words their craving to embrace it ? just as was done with their counterparts in respect to disbelief formerly in other words before them. Indeed they used to be in grave doubt doubt causing them to have misgivings about that in which they now believe but the proofs for which they never considered in this world.

34:6 - And those who have been given knowledge ? the believers from among the People of the Scripture such as ?Abd All?h b. Sal?m and his companions ? see they know that what has been revealed to you from your Lord that is the Qur??n is the decisive truth and that it guides to the path the way of the Mighty the Praised in other words of God the Lord of Might Who is ever-praised.

34:7 - And those who disbelieve say that is some of them say to others in order to provoke disbelief in them ?Shall we show you a man ? namely Muhammad (s) ? who will inform you that when you have been utterly torn to pieces you shall indeed be created anew??

34:8 - Has he invented read a?ftar?; the hamza read with a fatha vowelising is for the interrogative and suffices in place of the conjunctive hamza a lie against God in this respect or is there a madness in him does he suffer a dementia on account of which he has imagined that? God exalted be He says Nay but those who do not believe in the Hereafter that comprises resurrection and chastisement will be in the chastisement thereat and in error that is far from the truth in this world.

34:9 - Have they not observed what is before them and what is behind them in other words what is above them and what is beneath them of heaven and earth? If

## Tafsir al-Jalalayn (English)

We will it We can make the earth swallow them or let fall on them fragments read kisfan or kisafan ?large pieces? from the heaven a variant reading has the third person singular for all three verbs sc. yash?? ?He will? yakhsif ?He makes to swallow? yusqit ?He lets fall?. Surely in that which is observed there is a sign for every penitent servant turning back to his Lord signs indicating God?s power to resurrect and to do what He will.

### Surah 35

35:1 - Praise be to God God praises Himself with in these terms as explained at the beginning of the preceding s?rat Saba? Originator of the heavens and the earth the One Who created them without any precedent Appointer of the angels as messengers to His prophets having wings in sets of two or three or four. He multiplies in creation in angels and other creatures what He will. Surely God has power over all things.

35:10 - Whoever desires glory should know that all glory belongs to God in this world and in the Hereafter and it cannot be obtained from Him except through obedience to Him so let such a one be obedient to Him. To Him ascends good words that is to say He is aware of such good words and these are statements such as ?there is no god except God? and the like; and as for righteous action He exalts it He accepts it; but those who plot evil schemes against the Prophet ? as was the case at the council assembly in the way of imprisoning him killing him or expelling him as mentioned in s?rat al-Anf?l Q. 830 ? theirs shall be a severe chastisement and their plotting shall come to nothing it shall be ruined.

35:11 - And God created you from dust by having created your father Adam from it then from a drop of seminal fluid in other words from sperm by creating his seed from it; then He made you pairs males and females. And no female bears or brings forth except with His knowledge ill? bi-?ilmihi is a circumstantial qualifier in other words ?except that it is known by Him? and no long-living person is given long life in other words the life of none is increased for one who has a long life nor is anything diminished of his life in other words of the life of that same long-living person or some other long-living person but it is recorded in a Book namely the Preserved Tablet. Surely that is easy for God.

35:12 - Nor are the two kinds of seas alike this one is extremely sweet pleasant to drink and that one is salty extremely bitter. Yet from each of the two you eat fresh meat namely fish and obtain from the salt ? and it is also said from both of them ? ornaments which you wear namely pearls and coral. And you see you sight the ships therein in each of the two seas ploughing through maw?khira in other words tamkhuru?l-m??a meaning ?it cleaves it as it makes its way through it coming and going by the same wind that you may seek of His bounty exalted be He through commerce and that perhaps you may give thanks to God for this bounty.

35:13 - He God makes the night pass enter into the day so that it becomes longer and He makes the day pass into the night so that it becomes longer and He has disposed the sun and the moon each of them moving in its course to an appointed term ? to the Day of Resurrection. That is God your Lord; to Him belongs all sovereignty. As for those on whom you call whom you worship besides Him in other words other than Him ? and they are the idols ? they do not possess even so much as the husk of a date-stone.

35:14 - If you call on them they will not hear your call and even if they heard ?hypothetically speaking ? they would not be able to respond to you; and on the Day of Resurrection they will disown your idolatrous associations in other words your associating them with God in power that is to say they will declare themselves innocent of you and of your worship of them. And none can inform you about the state in the two abodes like One Who is Aware Knower and this is God exalted be He.

35:15 - O mankind! You are the ones who are in need of God in every state. And God He is the Independent without any need of His creatures the Praised the One Who is praised in whatever He does with them.

35:16 - If He will He can take you away and bring about a new creation instead of you.

35:17 - And that is not an arduous thing for God.

35:18 - And no burdened soul shall bear the burden of another sinful soul. And should one soul burdened heavily with sin call for some of its burden to be borne by another nothing of it will be borne even if the one called be a relative kin such as a father or a son ? the impossibility of ?having something borne by another? in both instances is something ordained by God. You can only warn those who fear their Lord in secret in other words those who fear Him despite not having seen Him for they are the ones to benefit from the warning and observe the prayer maintain performance of it. For whoever purifies himself cleansing himself of idolatry and other similar abominations is purifying himself only for the sake of his own soul because the reforming of his self pertains to him. And to God is the end of the journeying the return in the Hereafter when He will requite according to deeds.

35:19 - Nor are the blind and the seer equal that is the disbeliever and the believer are not equal

35:2 - Whatever mercy God unfolds for mankind in the way of provision or rain none can withhold it; and whatever He withholds thereof none can release it after Him that is after His withholding it. And He is the Mighty Whose way prevails the Wise in what He does.

35:20 - nor darkness ? disbelief ? and light ? faith;

35:21 - nor shade and torrid heat namely Paradise and the Fire;

## Tafsir al-Jalalayn (English)

35:22 - nor are the living equal to the dead the believers and the disbelievers respectively the addition of the particle *lā* ?nor? in all three instances is for emphasis. Indeed God makes to hear whomever He will to be guided so that such a person then responds to Him by embracing faith. But you cannot make those who are in the graves to hear namely the disbelievers ? whom He has likened to the dead ? to hear and so respond.

35:23 - You are but a warner to them.

35:24 - Truly We have sent you with the truth with right guidance as a bearer of good tidings to him who responds to it and a warner to him who does not respond to it. And there is not a community but there has passed there has been in it a warner a prophet to warn it.

35:25 - And if they that is the people of Meccans deny you those before them also denied their messengers brought them manifest signs miracles and with scriptures such as the scrolls of Abraham and with the illuminating Book namely the Torah and the Gospel so endure patiently as they endured.

35:26 - Then I seized those who disbelieved for their denial and how was My abhorrence! how was My rebuttal against them by way of punishment and destruction in other words it was appropriate.

35:27 - Have you not seen have you not realised that God sends down water from the heaven wherewith We bring forth there is here a shift from the third person to the first person address fruits of diverse hues such as green red and yellow fruits and so on? And in the mountains are streaks judad is the plural of judda which is a mountain trail or the like white and red and yellow of diverse hues some intense and some pale and others pitch-black? ghar**?**b?bu s**?**d is a supplement to judadun ?streaks? meaning dark-black rocks one commonly says aswad ghirb**?**b but rarely ghirb**?**b aswad.

35:28 - And of humans and beasts and cattle there are diverse hues likewise like the diversity of the hues of fruits and mountains. Indeed only those of God?s servants who have knowledge fear Him in contrast to the ignorant such as the disbelievers of Mecca. Truly God is Mighty in His kingdom Forgiving of the sins of His faithful servants.

35:29 - Indeed those who recite the Book of God and observe prayer they maintain performance of it and expend of what We have provided them secretly and openly to give as alms and otherwise anticipate a commerce that will never be ruined

35:3 - O people that is the people of Mecca remember God?s grace to you in His making you dwell within the Meccan Sanctuary and preventing raids against you. Is there any creator min kh**?**liq min is extra; kh**?**liq is the subject other than God read ghayru**?**L**?**hi or gharyri**?**L**?**hi as an adjectival qualification of kh**?**liq ?creator? either concurring with the oblique form of min kh**?**liq or concurring with the syntactical status thereof; the predicate of the subject is the following who provides for you from the heaven rain and from the earth? vegetation the interrogative is actually an affirmative that is to say ?there is no creator or provider other than Him. There is no god except Him. So how then do you deviate? how are you turned away from affirming His Oneness when you already affirm that He is the Creator and the Provider?

35:30 - that He may pay them in full their rewards the reward for their mentioned deeds and enrich them out of His bounty. Truly He is Forgiving of their sins Appreciative of their obedience.

35:31 - And that which We have revealed to you of the Book the Qur**?**n is the truth confirming what was revealed before it in other words confirming the Books that came before it. Indeed with regard to His servants God is truly Aware and Seeing knowing both their inward and outward aspects.

35:32 - Then We gave the Book the Qur**?**n to those of Our servants whom We chose namely your community. Yet some of them are those who wrong themselves by failing to act fully in accordance with it and some of them are moderate acting in accordance with it most of the time and some are those who take the lead in performing good works so that in addition to his acquiring knowledge he disseminates it and shows others the way to proper conduct as well as acting in accordance with the Qur**?**n by the leave of God by His will. That bequest to them of the Book is the greatest favour!

35:33 - Gardens of Eden as a permanent residence into which they will be admitted the three types of servants mentioned read active yadkhal**?**nah? ?they will enter it? or passive yudkhal**?**nah? ?into which they will be admitted? as the predicate of the subject jann**?**t ?gardens? ? therein they will be adorned yuhallawna is a second predicate with some bracelets of gold and pearls studded with gold and their garments therein will be of silk.

35:34 - And they will say ?Praise be to God Who has removed all grief from us. Truly our Lord is Forgiving of sins Appreciative of obedience

35:35 - Who out of His favour has made us to dwell in the Abode of everlasting Stay wherein no toil shall touch us nor shall we be touched by any fatigue? lack of strength caused by exhaustion and this is because religious obligations no longer apply therein the second of these ?fatigue? which is consequent upon the first ?toil? is mentioned in order to make explicit the non-existence of any toil in Paradise.

35:36 - And as for those who disbelieve there will be for them the fire of Hell they will neither be done away with through death so that they may die and find rest nor will any aspect of its chastisement be lightened for them not even for a single moment. In this way in the way that We requite these We requite every ingrate every disbeliever read yujz**?** kullu kaf**?**rin ?every ingrate is so requited?; or najz**?** kulla kaf**?**rin ?so We requite every ingrate?.

35:37 - While therein they will be crying out calling for help in distress howling and saying ?Our Lord! Bring us forth from it and we will act righteously other than how we used to act?. But it will be said to them ?Did We not give you long life enough time in which to take heed for him who would take heed? And moreover the warner the Messenger came to you but you did not respond to his call so taste now this chastisement! For the evildoers the disbelievers have no helper? to ward off from them the chastisement.

## Tafsir al-Jalalayn (English)

35:38 - Truly God is Knower of the Unseen of the heavens and the earth; truly He knows well what is in the breasts what is in the hearts ? thus there is all the more reason that He should also have knowledge of other things given the way people are.

35:39 - It is He Who made you successors in the earth khalʾif ʾsuccessors? is the plural of khalʾfa in other words one succeeding the other. So whoever disbelieves of you his disbelief will be to his own detriment that is the evil consequences of his disbelief will be so. And their disbelief does not increase the disbelievers with their Lord in anything except disfavour wrath. And their disbelief does not increase the disbelievers in anything except loss of the reward of the Hereafter.

35:4 - And if they deny you O Muhammad (s) with regard to your coming with the message of God's Oneness resurrection reckoning and punishment verily other messengers before you were denied in this respect so be steadfast as they were steadfast; and to God all matters are returned in the Hereafter when He will requite the deniers and grant victory to the messengers.

35:40 - Say ?Have you considered your associates on whom you call those whom you worship besides God? in other words other than God ? and they are the idols whom you asserted to be partners of God exalted be He. Show me apprise me of what part of the earth they have created. Or do they have some partnership some share alongside God in the creation of the heavens?? Or have We given them a scripture so that they are acting upon a clear proof a definitive argument therefrom? to the effect that they have some partnership with Me? Nothing of the sort! Nay but the evildoers the disbelievers promise one another nothing but delusion falsehood when they say that the idols will intercede for them.

35:41 - Truly God sustains the heavens and the earth lest they disappear in other words He prevents them from disappearing. And if wa-la-in the Iʾm is for oaths they were to disappear there is none that can sustain them after Him in other words other than Him. Truly He is ever Forbearing Forgiving in deferring the punishment of the disbelievers.

35:42 - And they that is the disbelievers of Mecca swore by God their most solemn oaths they swore with utmost effort to be sincere in them that if a warner a messenger were to come to them they would be more readily guided than any one of the communities than the Jews the Christians or others in other words more readily guided than any one of these ? having themselves seen the extent to which these groups called each other liars given that The Jews say ?The Christians stand on nothing? and the Christians say ?The Jews stand on nothing? Q. 2113. But when a warner namely Muhammad (s) did come to them this coming of his only increased them in aversion further away from right guidance

35:43 - acting with disdain in the land against faith istikbʾran fʾʾl-ardi an object denoting reason and devising acts of evil in the way of idolatry and otherwise; and evil schemes will beset surround only their authors namely the one who devises such evil the qualifying of makr ʾscheme? with the noun al-sayyiʾ ʾevil? is intrinsic to the fact that it is a scheme and so the annexation of the former to the latter is said to be alternative usage in which the annexed term is implied as a precaution against annexing a noun to an adjective. So do they expect do they await anything but the precedent of the ancients? God's way of dealing with them such as chastising them for their denial of the messengers? Yet you will never find any change in God's precedent and you will never find any revision in God's precedent that is to say chastisement is never replaced by anything else nor is it ever meted out other than to the one who deserves it.

35:44 - Have they not travelled in the land and seen the nature of the consequence for those who were before them ? and they were mightier than these in power? but still God destroyed them for their denial of the messengers. And God is not such that anything in the heavens or in the earth can escape Him pre-empt Him or elude Him. Truly He is ever Knower of all things Omnipotent.

35:45 - Were God to take mankind to task for what they have acquired of acts of disobedience He would not leave on its surface that is the earth's a single creature a single living thing moving thereon. But He reprieves them to an appointed term namely to the Day of Resurrection. And when their term comes ? then truly they will know that God is ever Seer of His servants and so He will requite them according to the nature of their deeds rewarding the believers and punishing the disbelievers.

35:5 - O mankind! Indeed God's promise of resurrection and of other issues is true. So do not let the life of this world deceive you from believing in all of that and do not let the Deceiver Satan deceive you concerning God on account of His forbearance and respiting of sinners in this life.

35:6 - Truly Satan is an enemy to you. So treat him as an enemy by being obedient to God and do not obey him; he only summons his faction his followers in disbelief so that they may be among the inhabitants of the Blaze the fierce Fire.

35:7 - Those who disbelieve theirs will be a severe chastisement; but those who believe and perform righteous deeds theirs will be forgiveness and a great reward ? this is a declaration of what fate will be for the adherents of Satan and what will be for his opponents respectively.

35:8 - The following was revealed regarding Abʾ Jahl and others Is he the evil of whose deeds is made to seem fair to him by distortion so that he deems it good ?? a-fa-man ʾis he whose? constitutes the subject the predicate of which is an omitted ʾlike one whom God has guided?? No! And this predicate is indicated by what follows. Indeed God leads astray whomever He will and guides whomever He will. So do not let your soul expire for their sake for those to whom it has made to seem fair out of sighings by becoming anguished lest they do not believe. Indeed God is Knower of what they do and He will requite them for it.

35:9 - And it is God Who unleashes the winds al-riyʾha a variant reading has al-rʾha and they raise clouds fa-tuthʾruʾl-sahʾba the imperfect tense here is used to narrate the past that is they stir them up then We drive them there is a shift here from the third person to the first person address to a dead land read mayyitin or maytin wherein is no plant life and therewith revive the earth of that land after it has been dead after its having been dried-out. In other words We made seeds

and grass grow in it Such will be the Raising that is the Resurrection and the bringing of the dead back to life.

### Surah 36

36:1 - Y? s?n God knows best what He means by these letters.

36:10 - And it is the same to them whether you warn them read a-andhartuhum pronouncing both hamzas; or by substituting an alif for the second one; or by not pronouncing the second one but inserting an alif between the one not pronounced and the other one or without the insertion or do not warn them they will not believe.

36:11 - You can only warn in other words your warning will only benefit him who follows the Remembrance the Qur??n and fears the Compassionate One in secret who fears Him despite not having seen Him; so give him the good tidings of forgiveness and a noble reward namely Paradise.

36:12 - Truly it is We Who bring the dead to life for the resurrection and record in the Preserved Tablet what they have sent ahead during their lives of good or evil that they may be requited for it and their vestiges what conduct was followed after them as good practice. And everything kulla shay?in is in the accusative because of the verb that governs it and is the following We have numbered We have recorded precisely in a clear register a clear Book namely the Preserved Tablet.

36:13 - And strike for them as a similitude mathalan is the first direct object the inhabitants ash?ba is the second direct object of the town of Antioch Ant?kya when the messengers namely Jesus?s disciples came to it idh j??ah??l-mursal?na is an inclusive substitution for ash?ba?l-qaryati ?the inhabitants of the town?.

36:14 - When We sent to them two men and they denied them both from idh arsaln? ilayhim ithnayni fa-kadhhab?hum? to the end is a substitution for the previous idh ?when? so We reinforced them read fa-?azazn? or fa-?azzazn? in other words We reinforced the two men with a third and they said ?We have indeed been sent to you by God?.

36:15 - They said ?You are nothing but humans like us and the Compassionate One has revealed nothing. You are only lying!?

36:16 - They said ?Our Lord knows q?l? rabbun? ya?lamu functions like an oath. Emphasis is intensified by this oath and also by the addition of the l?m to what was before simply mural?na ?we have been sent? to counter their intensified denial that we have indeed been sent to you by Him!

36:17 - And our duty is only to communicate in clear terms? to deliver the Message clearly and manifestly with plain proofs such as the curing of the blind the leper and the diseased and the bringing of the dead back to life.

36:18 - They said ?We augur ill of you for we have been deprived of rain because of you. If la-in the l?m is for oaths you do not desist we will surely stone you and there shall befall you at our hands a painful chastisement?.

36:19 - They said ?May your augury of ill be with you! as punishment for your disbelief. What! Even if a-in the interrogative hamza has been added to the conditional in ?if? the hamza may be pronounced or elided but in both cases add an alif between it and the other one it be that you are being reminded? even if you are being admonished and made to fear God?s chastisement? the response to the conditional has been omitted that is to say ?do you augur ill and disbelieve even if it be that you are being admonished?? and this response constitutes the object of the interrogative which is meant rhetorically as a rebuke. Nay but you are a profligate people!? who transgressing the bounds set by God with your practice of idolatry.

36:2 - By the Definitive Qur??n made definitive by its marvellous arrangement and unique meanings

36:20 - And there came a man from the furthest part of the city ? this was Hab?b the carpenter who had believed in these messengers and whose house lay at the far end of the city ? hastening with a hurried pace after he had heard that the people had denied the messengers. He said ?O my people follow the messengers!

36:21 - Follow ittabi?? this reiterates the preceding ittabi?? them who do not ask you for any reward in return for delivering to you the message and who are rightly guided. And so he was asked ?Do you follow their religion?? So he replied

36:22 - And why should I not worship Him Who originated me Him Who created me ? in other words there is nothing to prevent me from worshipping Him when the necessitating factors for this exist and the same applies to you ? and to Whom you shall be returned? after death whereupon He will requite you for your disbelief.

36:23 - Shall I take a-attakhidu regarding the two hamzas here the same applies as mentioned with regard to a-andhartuhum above; this is an interrogative meant as a denial besides Him in other words other than Him other gods idols whose intercession that intercession of theirs which you assert if the Compassionate One should wish me any harm will not avail me in any way nor will they be able to save me? wa-l? yunqidh?n is an adjectival qualification of ?lihatan ?gods?.

36:24 - Truly then in other words in the case of me worshipping gods other than God I would be in manifest error.

36:25 - Lo! I believe in your Lord. So listen to me!? in other words hear what I have to say; but they stoned him and he died.

36:26 - It was said to him upon his death ?Enter Paradise!? ? but it is also said that he entered it while he was still alive. He said ?O y? is for calling attention to something would that my people knew

## Tafsir al-Jalalayn (English)

36:27 - with what munificence my Lord has forgiven me would that they knew of His great forgiveness and made me of the honoured ones!?

36:28 - And We did not send m? here is for negation down on his people namely Hab?b?s after him after his death any host from the heaven that is any angels to destroy them nor do We ever send down any angels to destroy anyone.

36:29 - It their punishment was but one Cry ? Gabriel gave a cry to them ? and lo! they were extinguished silent dead.

36:3 - you O Muhammad (s) are indeed of those sent by God

36:30 - Ah the anguish for servants such as these and their like from among those who denied the messengers and were destroyed this word hasra denotes ?extreme agony?; the vocative here is being used metaphorically in other words ?It is time for you O anguish so come now!?. Never did a messenger come to them but that they mocked him this statement is given as an explanation of the cause thereof of the ?agony? since it the statement entails their mockery which itself results in their being destroyed and which in turn is the cause of the ?anguish?.

36:31 - Have they ? that is those inhabitants of Mecca who said to the Prophet ?You have not been sent by God!? Q. 1343 ? not seen not come to know the interrogative is meant rhetorically as an affirmative how many kam here is predicative as opposed to interrogative in other words it is to be understood as kath?ran ?many?; it is operated by the statement that comes next below and it comments on the operative clause for the statement that preceded it; the meaning then is as follows indeed many generations communities We have destroyed before them how that they the ones destroyed never return? to those deniers who are now alive? So will they not learn from their example? from annahum ?how that they? to the end of the verse is a substitution for the preceding clause kam ahlakn? qablahum mina?-l-qur?ni bearing in mind the aforementioned general meaning.

36:32 - And indeed in is either for negation or is in its softened form every one of them that is every single creature kullun is the subject will be gathered jam??un is the predicate of the subject before Us at the Scene following their resurrection arraigned muhdar?na is a second predicate for the Reckoning read lamm? with the sense of ill? or lam? with the l?m functioning as a separator and the m? being extra.

36:33 - And a sign for them of the truth of resurrection wa?-yatun lahum is a preceding predicate is the dead earth read maytatu or mayyitatu which We revive with water ahyayn?h? is the subject and out of which We bring forth grain such as wheat so that they eat thereof;

36:34 - and We have placed therein gardens orchards of date-palms and vines and We have caused a number of springs to gush forth therein

36:35 - that they might eat of its fruits read thamarihi or thumurihi in other words of the fruits of the mentioned date-palms and otherwise; but it was not their hands that made it namely they did not cultivate the fruits. Will they not then give thanks? for His favours to them exalted be He?

36:36 - Glory be to Him Who created all the pairs the specimens of what the earth produces of seeds and other things and of themselves of males and females and of what they do not know of marvellous and strange creatures.

36:37 - And a sign for them of the tremendous power of God is the night from which We strip We separate the day and behold they find themselves in darkness passing into the darkness of the night.

36:38 - And the sun which runs from wa?-l-shamsu tajr? to the end of the statement is subsumed by the introductory wa?-yatun lahum ?and a sign for them?; alternatively it constitutes another sign for them; similar is the case with wa?-l-qamara ?and the moon? further below to its resting-place in other words it does not overstep it. That namely its running is the ordaining of the Mighty in His kingdom the Knower of His creation.

36:39 - And the moon ? read wa?-l-qamaru in the nominative or wa?-l-qamara in the accusative; and it may be in the accusative because of a following verb that governs it We have determined it with respect to its course to run in phases ? twenty eight phases in twenty eight nights of every month; it becomes concealed for two nights when the month has thirty days and for one night when it has twenty nine days ? until it returns during its final phase seeming to the human eye like an aged palm-bough in other words like the stalk with a date cluster when it ages becoming delicate arched and yellowish.

36:4 - on a ?al? is semantically connected to the preceding statement straight path that is you follow the way of the prophets before you enjoining the affirmation of God?s Oneness and guidance the emphasis expressed by the oath in ?by the definitive Qur??n? and the remainder of the statement is a response to the disbelievers? saying to him ?You have not been sent by God!? Q. 1343.

36:40 - It does not behove ? it is neither facilitated nor is it right for ? the sun to catch up with the moon and so appear together with it at night nor may the night outrun the day and thus it the night never arrives before the latter ends and each kullun the nunaion compensates for the missing genitive annexation that would have been constructed with al-shams ?the sun? al-qamar ?the moon? and al-nuj?m ?the stars? of these is in an orbit swimming moving ? these celestial bodies are being treated as though they were rational beings.

36:41 - And a sign for them of Our power is that We carried their seed dhurriyatahum a variant reading has dhurriyy?tihim that is to say their original ancestors in the laden Ark that is Noah?s fully-loaded ship

36:42 - and We have created for them the like of it that is the like of Noah?s Ark namely the small and large ships resembling it which they have made by the instruction of God exalted be He in which they ride.

36:43 - And if We will We drown them despite the existence of ships for them to ride safely in whereat they have no one to call to none to succour them nor are they rescued delivered ?

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36:44 - except by a mercy from Us and for an enjoyment until some time in other words they can only be saved by Our showing them mercy and Our permitting them to enjoy those pleasures of theirs until their terms of life are concluded.

36:45 - And when it is said to them ?Beware of that which is before you of the chastisement of this world as it is said to others and that which is behind you of the chastisement of the Hereafter that perhaps you might find mercy? they turn away in aversion.

36:46 - And never did a sign of the signs of their Lord come to them but that they turned away from it.

36:47 - And when it is said that is when the poor ones from among the Companions of the Prophet say to them ?Expend on us of what God has provided you? of wealth those who disbelieve say to those who believe in mockery of them ?Are we to feed those whom if God willed He would feed? as you are wont to believe? You in saying this to us together with this believe of yours are only in manifest error!? ? as an explicit declaration of their disbelief this statement is very effective in the way that it has been expressed.

36:48 - And they say ?When will this promise of resurrection be fulfilled if you are being truthful?? therein.

36:49 - God exalted be He says They await but a single Cry namely the cry of Isr?f?l?s First Blast that will seize them while they are disputing read yakhassim?na which is actually yakhtasim?na where the vowel of the t?? has been moved to the kh?? and it the t?? has been assimilated with the s?d in other words while they are oblivious to it busily engaged in disputes concluding bargains eating and drinking and so on; a variant reading has yakhsim?na similar in pattern to yadrib?na in which case the meaning is while they dispute with one another.

36:5 - A revelation from the Mighty in His kingdom the Merciful to His creatures tanz?la?-?az?zi?-l-rah?m is the predicate of an implicit subject namely al-qur??n

36:50 - Then they will not be able to make any testament that is to make a bequest nor will they return to their folk from their markets and their businesses rather they will die then and there.

36:51 - And the Trumpet is blown ? this is the Horn ? at the second Blast for the Resurrection to take place; between the two Blasts is an interval of forty years; and lo! they those interred will be scrambling out of their graves towards their Lord emerging therefrom hurriedly.

36:52 - They the disbelievers among them will say ?O y? is for calling attention to something woe to us! waylan? means hal?kan? ?O our destruction!?! and it is a verbal noun which has no regular verbal conjugation Who has raised us from our place of sleep? they say this because they will have been asleep in the interval between the two blasts and will not have been punished yet. This that is this raising is that which the Compassionate One had promised and regarding which the messengers had spoken the truth? they affirm this truth when such affirmation is no longer of any benefit to them ? but it is also said that this is said to them.

36:53 - It is but a single Cry and behold they will all be arraigned before Us!

36:54 - So today no soul shall be wronged in any way and you shall not be requited except the requital of what you used to do.

36:55 - Indeed today the inhabitants of Paradise are busy read f? shughlin or f? shughulin oblivious to what the inhabitants of the Fire are suffering busy delighting in pleasures such as deflowering virgins ? not busy with anything wearisome as there is no toil in Paradise ? rejoicing blissful f?kih?na is a second predicate of inna the first being f? shugulin ?busy?;

36:56 - they hum the subject and their spouses beneath the shade zil?l is the plural of zulla or zill and is the predicate in other words no blinding sunlight affects them reclining upon muttaki??na is a second predicate connected to ?al? ?upon? couches ar??ik is the plural of ar?ka which is a bed inside a curtained canopy or the bedding therein.

36:57 - They have fruits therein and therein they have whatever they call for whatever they wish for.

36:58 - ?Peace!? sal?mun is a subject ? the word qawlan is its predicate that is peace by way of a word from a Lord Who is Merciful to them in other words He says to them ?Peace be on you!?

36:59 - And He says ?Stand apart O you sinners on this day! in other words separate yourselves from the believers ? said to them upon their mingling with the latter.

36:6 - that you may warn therewith a people qawman connected to tanz?la ?a revelation? whose fathers were not warned in the period of the interval al-fatra so they this people are oblivious to faith and right guidance.

36:60 - Did I not charge you command you O children of Adam by the tongues of My messengers that you should not worship Satan that you should not obey him; truly he is a manifest enemy to you one whose enmity is evident

36:61 - and that you should worship Me and that you should affirm My Oneness and obey Me ? that is the straight path?

36:62 - For verily he has led astray from among you many a creature jibillan is the plural of jab?l similar in pattern to qad?m ?old?; a variant reading has jubulan. Did you not use to comprehend? his enmity and his misguidance or the chastisements that befell them and so believe? And it will be said to them in the Hereafter

36:63 - This is Hell which you were promised!

36:64 - Burn therein today as chastisement for that which you used to reject!?

36:65 - Today We shall seal up their mouths namely the mouths of the disbelievers for their saying By God our Lord we were never idolaters!?! Q. 623; and their

## Tafsir al-Jalalayn (English)

hands shall speak to Us and their feet shall bear witness as will other parts of their bodies concerning what they used to earn and so each limb will speak of that sinful action which issued from it.

36:66 - And had We willed We would have obliterated their eyesight We would have rendered them blind by obliterating them then they would have tried to advance towards the path to be on their way as usual but how would they have seen? then. In other words they would not have been to see.

36:67 - And had We willed We would have transformed them into apes or swine or stones in their place mak?natihim variant reading has mak?n?tihi the plural of mak?na meaning mak?n in other words ?in their dwellings?; then they would have neither been able to go ahead nor to return in other words they would not then be able to come and go.

36:68 - And whomever We give long life by prolonging his term of life We cause him to regress nankushu; a variant reading has 2nd verbal form nunakkishu derived from al-tank?s in creation that is in terms of his physical form so that after having enjoyed strength and youth he becomes feeble and decrepit. Will they then not understand? that One Who is able to effect such a state ? with which they are familiar ? is also able to resurrect that they might then become believers? a variant reading for ya?qil?na ?they understand? has the second person plural ta?qil?na ?you understand?.

36:69 - And We did not teach him that is the Prophet poetry ? this was revealed to refute their saying ?This Qur??n that he has brought is but poetry! ? nor is it poetry seemly nor is it facilitated for him. It ? that which he has brought ? is just Remembrance an admonition and a Qur??n that clarifies that manifests God?s rulings and other matters;

36:7 - The word for chastisement has already proved true it has become due for most of them for they in other words most of them will not believe.

36:70 - that he may warn li-yundhira; or read li-tundhira ?that you may warn? therewith whoever is alive able to comprehend what is being said to him ? and such are the believers ? and that the Word of chastisement from God may be fulfilled against the disbelievers who are like the dead unable to comprehend what is said to them.

36:71 - Or have they not seen have they not realised the interrogative is meant as an affirmative and the w?w inserted therein in a-wa-lam is for supplementation that We have created for them and for all human beings of what Our hands worked of what We have made without any partner or helper cattle namely camels cows and sheep so that they are their owners? masters controlling them.

36:72 - And We have subdued We have disposed these cattle for them so that some of them provide rides for them and some of them they eat.

36:73 - And there are other benefits for them therein such as their wool fur and hairs and drinks made from their milk mash?rib is the plural of mashrab meaning shurb ?a drink?; or what is meant is the place from which the drink issues. Will they not then give thanks? to the One Who has bestowed these graces upon them and so become believers? In other words they do not do any of this.

36:74 - And they have taken besides God in other words other than Him other gods idols which they worship that perhaps they might be helped protected against God?s chastisement by their gods? interceding for them as they are wont to claim.

36:75 - They their gods cannot help them ? they are being treated as though they were rational beings ? and they their idol gods are their host as they claim their supporters ever-present but in the Fire together with them.

36:76 - So do not be grieved by their remarks to you that you have not been sent by God and otherwise. Assuredly We know what they conceal and what they proclaim in this respect and otherwise and We will requite them accordingly.

36:77 - Or has man ? namely the like of al-??s? b. W??il ? not seen has he not realised that We created him from a drop of sperm and so on in stages until We made him powerful and strong. Then lo! he is an open adversary severely antagonistic towards Us openly making this manifest by his denial of resurrection.

36:78 - And he strikes for Us a similitude in this respect and forgets the manner of his creation from a sperm-drop a thing more curious than his similitude; he says ?Who will revive the bones when they are rot?? in other words when they have become withered He does not say ram?matun ?decayed? because it ram?mun ?rot? is a noun and not an adjective. It is reported that he al-??s? took some withered bones and crushed them into pieces and said to the Prophet s ?Do you think that God can revive these bones after they have decayed and become rot?? And so the Prophet s said ?Yes indeed! And He will also throw you into the Fire?.

36:79 - Say ?He will revive them Who originated them the first time and He is Knower of all creation of every single creature generally and in detail before and after it has been created ?

36:8 - Indeed We have put fetters around their necks to bind to them their hands because ghull is a fetter that shackles the hands to the neck such that they the hands are bound up to the chins adhq?n is the plural of dhaqan which is where the two sides of the beard meet so that their heads are upturned they are unable to lower them this statement is figurative and is meant to indicate their inability to yield to faith or to lower their heads to it.

36:80 - He Who has made for you and for all human beings fire from the green tree namely from the markh and ?af?r variety or from all trees except for the jujube ?unn?b and behold from it you kindle? from it you strike fire this is proof of the power of God to resurrect for in this example of the green tree He has combined the elements of water fire and wood; but neither the water extinguishes the fire nor does the fire ignite the wood.

36:81 - Is not He Who created the heavens and the earth in all their immensity able to create the like of them? namely human beings in all their minuteness? Yes indeed He is able to do this ? God Himself replies here. And He is the Creator khall?q means Creator of many things the Knower of all things.



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36:82 - His command His affair when He wills a thing that is when He will to create something is just to say to it ?Be? and it is a variant reading for fa-yak?nu has fa-yak?na as a supplement to yaq?la ?to say?.

36:83 - So glory be to Him in Whose hand is the dominion of all things malak?t means mulk the w?w and t?? have been added for hyperbole and to Whom you will be returned restored in the Hereafter.

36:9 - And We have set before them a barrier read saddan or suddan in both instances and behind them a barrier; so We have covered them so they do not see ? this is also figurative depicting the way in which the paths of faith are closed to them.

### Surah 37

37:1 - By those who are ranged in ranks ? by the angels who range their souls in worship or their wings in the air awaiting their orders;

37:10 - except him who snatches a fragment al-khatfa is the verbal noun that is to say ?that one time?; the exceptive clause refers to the subject of the verb yasma??na in other words ?the only devil that is able to listen is the one that hears a word from the angels and snatches it away quickly? and who is then pursued by a piercing flame shih?b is a meteor that pierces him or burns him or robs him of his senses.

37:100 - My Lord! Grant me a child of the righteous?.

37:101 - So We gave him the good tidings of a forbearing son.

37:102 - And when he was old enough to walk with him that is to go about with him and help him out ? this is said to have been either at the age of seven or at the age of thirteen ? he said ?O my dear son I see that is I have seen in a dream that I shall sacrifice you ? and the visions of prophets are always true and their actions are inspired by the command of God exalted be He. So see what you think? of this dream. He consulted him so that he his son might accept the idea of being sacrificed and comply with the command for it. He said ?O my father the final t?? in abati replaces the y?? of the genitive possessive annexation y? ab? do whatever you have been commanded to do. You shall find me God willing of the steadfast? in this affair.

37:103 - And when they had both submitted when they had submitted to and were prepared to comply with God?s command exalted be He and he had laid him down on his forehead when he had pushed him down to the ground thereon ? every human being has two brows jab?n between which is the forehead jabha; this was at Min?. Abraham passed the knife across his son?s throat but it did not do anything by some impediment of the Divine Power

37:104 - We called to him ?O Abraham!

37:105 - Verily you have fulfilled the vision? by what you have done in that you were able to go through with the act of sacrifice. In other words that which you have done suffices for you as redemption the statement n?dayn?hu ?We called to him? is the response to the lamm? ?when? so that the w?w in wa-n?dayn?hu ?We called to him? is extra. So in the same way that We have rewarded you do We reward those who are virtuous to their own souls in obeying the Command of God by removing from them their distress.

37:106 - Truly this sacrifice to which he was commanded was indeed a clear test? that is to say the ultimate test of faith.

37:107 - Then We ransomed him the one whom he had been commanded to sacrifice namely Ishmael or Isaac ? two different opinions ? with a mighty sacrifice a mighty ram from Paradise the same one that Abel had offered as as sacrifice Gabriel peace be upon him brought it and the lord Abraham sacrificed it as he cried All?hu akbar ?God is Great?.

37:108 - And We left We preserved for him among posterity fair praise namely

37:109 - ?Peace from Us be to Abraham!?

37:11 - So ask them in other words inquire of the people of Mecca for affirmation or by way of rebuke Are they stronger as a creation or those others whom We created? of angels heavens the two earths and all that is in them the use of man ?those whom? in man khalaqn? indicates that the reference is predominantly to other rational creatures. Indeed We created them that is their origin Adam from a viscous clay that sticks to the hand. The intended meaning is that their physical make-up is fragile so let them not behave arrogantly by rejecting the Prophet and the Qur??n a fact which will result in their ? easily accomplished ? destruction.

37:110 - So in way that We rewarded him do We reward those who are virtuous to their own souls.

37:111 - Indeed he is one of Our faithful servants.

37:112 - And We gave him the good tidings of the birth of Isaac ? some have argued that this proves that the one who was sacrificed was not him Isaac ? a prophet nabiyyan is a future circumstantial qualifier that is to say ?he will come to be with his prophethood decreed one of the righteous.

37:113 - And We blessed him by multiplying his descendants and Isaac his son We also blessed by appointing the majority of prophets from among his progeny. And among their descendants is he who is virtuous he who is a believer and he who plainly wrongs his soul he who is a disbeliever whose disbelief is manifest.

37:114 - And verily We favoured Moses and Aaron with prophethood

37:115 - and We delivered them and their people the Children of Israel from the great distress namely Pharaoh?s enslavement of them.

## Tafsir al-Jalalayn (English)

37:116 - And We helped them against the Egyptians so that they became the victors.

37:117 - And We gave them the enlightening scripture the one whose statements concerning prescribed punishments and rulings and otherwise are excellently expressed ? this is the Torah.

37:118 - And We guided them to the straight path the straight way

37:119 - and We left We preserved for them among posterity fair praise namely

37:12 - Nay but bal is for effecting a transition from one object to another which in this case is to inform of his state and theirs you marvel ?ajibta addressing the Prophet s that is you marvel that they deny you while they engage in ridicule at your marvelling

37:120 - ?Peace from Us be to Moses and Aaron!?

37:121 - So just as We rewarded them both do We reward the virtuous.

37:122 - Indeed both were among Our faithful servants.

37:123 - And truly Elias read wa-inna Ily?s with the initial hamza or without wa-inna?l-y?sa was also one of the messengers. Some think that this Elias was the son of Aaron?s brother ? Aaron the brother of Moses; but some say that this Elias was some other person who was sent to the people living in and around Baalbak.

37:124 - When idh is dependent because of an implicit verb udhkur ?mention? he said to his people ?Will you not fear God?

37:125 - Do you call on Baal ? this was the name of an idol of theirs which was made of gold from which the name of their city derives with the addition of the suffix bak ? that is to say do you worship him and abandon the Best of Creators and not worship Him

37:126 - God your Lord and the Lord of your forefathers?? read as predicates all?hu rabbukum and rabbu in the nominative because of the implicit omitted huwa being the subject; or read all?ha rabbakum and rabba in the accusative as supplements to ahsana ?the best of?.

37:127 - But they denied him. So they will indeed be arraigned in the Fire

37:128 - ? all except God?s delivered servants namely the believers who will be saved from it

37:129 - and We left for him among posterity fair praise namely

37:13 - and even when they are reminded when they are admonished with the Qur??n they are not mindful they do not heed the admonition

37:130 - ?Peace from Us be to Elias!?. It is said that this ily?s?n is the same Elias mentioned above; but it is also said that this denotes him together with all those who were believers with him and so they have been coupled under the same term with him being the predominant as when one might say al-Muhallab?n ?the Muhallabids? to mean al-Muhallab and his folk; a variant reading has ?l y?s?n by which is meant his family as well as Elias himself.

37:131 - Indeed so ? just as We rewarded him ? do We reward the virtuous.

37:132 - Truly he is one of Our faithful servants.

37:133 - And indeed Lot was one of the messengers;

37:134 - mention when We delivered him together with all his family

37:135 - except an old woman who was among those who stayed behind in other words those who stayed behind in the chastisement.

37:136 - Then We destroyed all the others the disbelievers from among his people.

37:137 - And indeed you pass by them by their remains and the remains of their dwellings during your travels both in the morning that is during the daytime

37:138 - and at night will you O people of Mecca not then understand? what befell them and so take heed therefrom?

37:139 - And indeed Jonah was one of the messengers;

37:14 - and when they see a sign such as the splitting of the moon cf. Q. 541 they make it an object of ridicule they deride it.

37:140 - when he fled to the laden ship ? after he became furious with his people as the chastisement which he had promised them did not come down on them; so he boarded the ship which then stopped out in the deep sea. The seamen said ?There is a runaway slave here upon this ship who has fled from his master a casting of lots should expose him!?

37:141 - Then he drew lots with the passengers on the ship and was of those rejected of the losers in the draw and so they threw him into the sea.

37:142 - Then the whale swallowed him while he was blameworthy that is while he was guilty of a blameworthy thing having gone to sea and embarked the ship without his Lord?s permission.

37:143 - And had he not been one of those who glorify God that is to say those who make remembrance of God for inside the whale?s belly he was repeatedly saying the words ?There is no god except You. Glory be to You! I have indeed been one of the wrongdoers? Q. 2187

37:144 - he would have tarried in its belly until the day when they are raised in other words the whale?s belly would have been his tomb until the Day of Resurrection.

## Tafsir al-Jalalayn (English)

37:145 - Then We cast him We flung him out of the belly of the whale onto the barren land onto the face of the earth that is onto the shore on that same day ? or three or seven or twenty or forty days later ? and he was sick ailing like a newly-born featherless chick.

37:146 - And We made a gourd plant to grow above him to provide shade for him with its stem which is not the case usually with gourds as a miracle for him; a mountain goat would come to him in the morning and in the evening and he would drink its milk until he finally regained his strength.

37:147 - And We sent him afterwards ? as We had done before to a people in Nineveh in the region of Mosul ? to a community of a hundred thousand or in fact more ? a community of twenty thirty or seventy thousand.

37:148 - And they believed after they saw with their own eyes the chastisement which they had been promised. So We gave them comfort We kept them alive to enjoy their wealth for a while until their terms of life would be concluded while they took comfort therein.

37:149 - So ask them inquire of the Meccan disbelievers by way of reproach are daughters to be for your Lord after their claim that the angels were God?s daughters while sons are to be for them? so that the best becomes exclusively theirs?

37:15 - And they say regarding it ?This is nothing but manifest sorcery ? and they say in denial of the Resurrection ?

37:150 - Or did We create the angels females while they were witnesses? to Our act of creation that they might then say such a thing?

37:151 - Lo! it is indeed out of their own mendacity their own lies that they say

37:152 - ?God has begotten? when they say that the angels are God?s daughters. And verily they are liars in this respect.

37:153 - Has He preferred daughters to sons? read a?staf? ?has He preferred? indicating an interrogative hamza which stands in place of the omitted conjunctive hamza.

37:154 - What is wrong with you? How do you judge? how do you make such a depraved judgement?

37:155 - Will you not then remember? tadhakkar?na the t?? of tatadhakkar?na has been assimilated with the dh?l that He glory be to Him is exalted above having a child?

37:156 - Or do you have a clear warrant? plain definitive proof that God has a child?

37:157 - Then produce your scripture the Torah and show Me this as it is mentioned in it if you are being truthful about this statement of yours.

37:158 - And they namely the idolaters have set up between Him exalted be He and the jinn namely the angels jinna they are so called because they are hidden ijtin?n from vision a kinship by saying that they are God?s daughters while the jinn certainly know that they that is those who say this shall indeed be arraigned into the Fire to be chastised therein.

37:159 - Glory be to God affirming that He is exalted above what they attribute to Him in the way of His having a child

37:16 - When we are dead and have become dust and bones shall we indeed be resurrected? In both places sc. a-idh? and a-inn? either pronounce both hamzas or read without pronouncing the second one and inserting an alif between them in both cases.

37:160 - ? all except God?s devoted servants namely believers the exceptive clause here is discontinuous in other words that is because they declare that God transcends what such individuals attribute to Him.

37:161 - For indeed you and what you worship of idols

37:162 - ? you cannot tempt anyone thereto that is to incline to your worshipped idols ?alayhi ?thereto? is semantically connected to His saying bi-f?tin?na ?you cannot tempt?

37:163 - except him who will burn in Hell in God?s knowledge exalted be He.

37:164 - Gabriel said to the Prophet s And there is not one of us us the company of angels but has a known station in the heavens in which he worships God and which he does not transgress.

37:165 - And indeed it is we who are the rangers of our feet in prayer.

37:166 - And indeed it is we who give glory it is we who declare that God transcends what does not befit Him.

37:167 - And indeed in is softened in place of the hardened one they the Meccan disbelievers used to say

37:168 - ?If we had but a reminder a scripture from the ancients that is from among the scriptures of past communities

37:169 - we would have surely been God?s devoted servants? devoting worship purely to Him.

37:17 - And our forefathers too?? read aw ?b??un? indicating a supplement; or read a-wa-?b??un? as an interrogative effecting the supplement with the w?w; so that what is being supplemented is either the inna together with its subject sc. a-inna la-mab??th?na or the subject of the verb la-mab??th?na in which case the interrogative hamza is a separator.

37:170 - God exalted be He says Yet they disbelieved in it in other words in the Book that came to them namely the Qur??n more glorious than all those other scriptures; but they will come to know the consequences of their disbelief.

## Tafsir al-Jalalayn (English)

37:171 - And verily Our Word containing the promise of victory has gone beforehand in favour of Our servants the messengers and that Word is I shall assuredly prevail I and My messengers Q. 5821 ?

37:172 - or it is His following saying ? assuredly they shall be helped

37:173 - and assuredly Our hosts namely the believers they will indeed be the victors over the disbelievers by their being given the definitive proofs and assistance against them in this world. And if some of these believers are not victorious over them in this world then assuredly in the Hereafter they will be so.

37:174 - So leave them in other words shun the Meccan disbelievers for a while until such time as you are commanded to fight them;

37:175 - and watch them when the chastisement is sent down on them; for they will soon see the consequences of their disbelief.

37:176 - They then said in mockery ?When will this chastisement be sent down?? God exalted be He threatens them by saying Do they seek to hasten Our chastisement?

37:177 - But when it descends in their courtyard ? al-Farr?? said that the Arabs find it sufficient to refer to a people by referring to ?their courtyard? ? how awful how terrible a morning will be the morning for those who were warned the overt noun al-mundhar?n has replaced the third person pronominalisation in s?hatihim.

37:178 - So leave them for a while

37:179 - and watch; for they will soon see ? this statement is repeated in order to emphasise the threat made to them and to reassure the Prophet s.

37:18 - Say ?Yes you will be resurrected and you will be utterly humiliated!?

37:180 - Glory be to your Lord the Lord of Might of Triumph exalted is He above what they allege! in the way of His having a child.

37:181 - And peace be to the messengers who convey from God the Message of the Oneness of God and His Laws.

37:182 - And praise be to God Lord of the Worlds for granting these messengers victory and destroying the disbelievers.

37:19 - For it will be only innam? hiya this hiya is a demonstrative pronoun explained by the following zajratun a single cry and lo! they all creatures will be alive watching to see what will be done with them.

37:2 - and the drivers who drive away the angels who drive the clouds;

37:20 - And they the disbelievers will say ?O y? is for calling attention woe to us! O our destruction is here waylan? is a verbal noun without any regular verbal conjugation. And the angels will say to them ?This is the Day of Retribution? the Day of Reckoning and Requital.

37:21 - ?This is the Day of Judgement between all creatures that you used to deny!?

37:22 - It is then said to the angels ?Gather those who did wrong to their own souls through idolatry together with their mates their associates from among the devils and what they used to worship

37:23 - besides God in other words other than Him in the way of graven images and lead them direct them and drive them to the path of Hell the way to the Fire.

37:24 - But first stop them detain them on the path for they must be questioned about all their sayings and deeds and it will be said to them in rebuke

37:25 - ?What is wrong with you that you do not help one another?? as was the case with you in this world. And it will be said to them

37:26 - Nay but today they offer complete submission they are compliant abased.

37:27 - And some of them will turn to others questioning each other blaming one another and disputing.

37:28 - They that is the followers among them will say to those whom they followed ?Indeed you used to approach us from the right? in other words from that aspect in which we used to trust you for you used to swear that you followed the truth and so we believed you and we followed you ? in other words ?Indeed you have led us astray!?

37:29 - They the ones who were followed say to them the followers ?On the contrary! You were simply not believers for it would only be true that we led you astray if you had actually been believers in the first place and then rejected faith and followed us.

37:3 - and those who recite that is to say the readers of the Qur??n they recite it by way remembrance dhikran is a verbal noun referring to the action of al-t?liy?t ?those who recite?.

37:30 - And we did not have any warrant any sway or power over you to compel you to follow us. Nay but you yourselves were a rebellious folk astray like us.

37:31 - So our Lord?s Words of chastisement ? namely His Words ?Verily I shall fill Hell with jinn and mankind together? Q. 11119 ? have become due against us both. Indeed we shall both taste the chastisement with these Words ? which prompts them to say

37:32 - So we led you astray ? the reason for which is given by their saying ? indeed we ourselves were astray?.

37:33 - God exalted be He says So they on that day the Day of Resurrection will share in the chastisement for they shared in the error.

37:34 - Indeed so in the same way that We deal with these We deal with sinners other than these in other words We chastise both of them the followers and those who were followed.

## Tafsir al-Jalalayn (English)

37:35 - For truly it was they who in other words it was these sinners who ? given the context that follows ? when it was said to them ?There is no god except God? used to be scornful

37:36 - and would say ?Are we to abandon our gods for a mad poet?? that is for the sake of what Muhammad (s) says? as regards the hamzas in a-inn? ?are we? the same applies as mentioned above.

37:37 - God exalted be He says Nay but he has brought them the truth and confirmed the earlier messengers namely those who had also brought this truth which is that there is no god except God.

37:38 - ?You shall certainly there is a shift from the third person address to the second here taste the painful chastisement

37:39 - and you will only be requited the requital for what you used to do?.

37:4 - Indeed your God O people of Mecca is certainly One

37:40 - Except for God?s sincere servants namely the believers the exception clause here is a discontinuous one

37:41 - whose requital is mentioned in His saying For them there will be in Paradise a distinct provision morning and evening ?

37:42 - fruits faw?kihu either substitutes for rizqun or is an explication thereof here these fruits represent what is eaten for delight and not for the sake of preserving one?s health as in this world for the inhabitants of Paradise are in no need of preserving it given that their bodies will be created to be everlasting ? and they will be honoured with God?s reward glory be to Him exalted be He

37:43 - in the Gardens of Bliss

37:44 - reclining upon couches facing one another so that they do not see the back of one another;

37:45 - they are served from all round each one of them is so served with a cup ka?san this denotes the vessel with the drink in it from a spring of wine that flows along the ground like streams of water

37:46 - white whiter than milk delicious to the drinkers in contrast to the wine of this world which is distasteful to drink

37:47 - wherein there is neither madness nothing to snatch away their minds nor will they be spent by it read yunzaf?na or yunzif?na from 1st form nazafa or 4th form anzafa said of one drinking in other words they are not inebriated by it in contrast to the wine of this world

37:48 - and with them will be maidens of restrained glances who reserved their glances exclusively for their spouses and do not look upon any other ? because of the beauty they the maidens see in them ? with beautiful eyes ??n means with large and beautiful eyes

37:49 - as if they were in terms of the starkness of their white colour hidden eggs of ostriches sheltered by their feathers from dust the colour being that whiteness with a hint of pallor which is the most beautiful of female complexions.

37:5 - Lord of the heavens and the earth and all that is between them and Lord of the sun?s risings that is as well as the sun?s settings ? each day it the sun has a rising and a setting.

37:50 - Some of them some of the inhabitants of Paradise will turn to others questioning each other regarding what they experienced in the life of the world.

37:51 - One of them will say ?Indeed I had a comrade a companion who used to reject the idea of resurrection

37:52 - who used to say to me in reproach ?Are you really among those who affirm as truth the Resurrection and

37:53 - that when we are dead and have become dust and bones we shall actually be called to account?? ? that we shall be requited and reckoned with ? he rejects the truth of this as well as regards all three instances of the hamzas sc. a-innaka a-idh? and a-inn? what has been mentioned above applies.

37:54 - He the one speaking says to his brethren in Paradise ?Will you have a look?? together with me into the Fire to see his condition ? but they will say ?No?.

37:55 - Then he that speaker will take a look through one of the apertures in Paradise and he will catch sight of him that is he will see his comrade in the centre of Hell in the middle of the Fire.

37:56 - He will say to him acknowledging that he the latter deserves his fate ?By God! You very nearly destroyed me you almost ruined me through your misguidance in this has been softened from the hardened form inna.

37:57 - And had it not been for the favour of my Lord His grace to me in giving me faith I too would have been of those arraigned? with you in the Fire. The inhabitants of Paradise will say

37:58 - Do we then not die anymore

37:59 - aside from our first death that is the one which we suffered in this world and are we not to be chastised?? ? this interrogative statement is one made out of sheer delight and in order to speak at length of the graces of God exalted be He in His granting of everlasting life and refraining from inflicting any punishment.

37:6 - We have indeed adorned the lowest heaven with an adornment the stars that is to say adorned with their light or with them the stars the genitive annexation bi-z?nati?l-kaw?kib is for explication; similarly explicative is the reading of bi-z?natin ?with an adornment? with nunation the adornment explained as being ?the stars?;

## Tafsir al-Jalalayn (English)

37:60 - Truly this that has mentioned as being the reward for the inhabitants of Paradise is indeed the mighty success.

37:61 - For the like of this let all the workers work ? it is said that this is said to them or it is what they say themselves.

37:62 - Is that which is mentioned to them a better hospitality nuzul denotes what is prepared for one who is being received as a guest and so forth or the Zaqq?m tree that is prepared for the inhabitants of the Fire ? it is the vilest and most bitter tree of the Tih?ma region which God causes to grow in the Fire as will be stated shortly.

37:63 - We have indeed made it for that reason sc. its being a tree in the Fire a trial for the wrongdoers? namely for the disbelievers of Mecca for they said ?Fire consumes trees so how can it make them grow forth??

37:64 - Indeed it is a tree that comes forth from the very source of Hell in other words from the depths of Hell with its branches extending up through all its different levels.

37:65 - Its spathes likened to the spathes of a date-palm are like the heads of devils as vile-looking snakes.

37:66 - And indeed they the disbelievers will eat of it despite its vileness because of the severity of their hunger and will fill their bellies from it.

37:67 - Then lo! on top of it they will have a brew of boiling water which they drink and which mixes with what they have eaten and becomes a brew thereof.

37:68 - Then indeed their return shall be to Hell-fire ? this suggests that they exit from it only to drink the boiling water which is located outside it.

37:69 - Lo! they found their fathers to be astray

37:7 - and to guard wa-hifzan is in the accusative because of an implied verb that is to say ?We have guarded it with meteors? from every min kulli is semantically connected to the implied verb any rebellious devil who is a transgressor in rebellion against obedience.

37:70 - and so they are also now hurrying in their footsteps they shall be prodded to follow them and they end up hurrying towards it Hell-fire.

37:71 - And verily most of the ancients of past communities went astray before them

37:72 - and We certainly had sent among them warners in the way of messengers to threaten them.

37:73 - So behold how was the consequence for them who were warned namely the disbelievers in other words the sequel for them was that they ended up in the chastisement;

37:74 - all except God?s sincere servants namely the believers who are saved from chastisement because they were sincere in their worship mukhlis?na; or if one reads mukhlas?na because God has made them sincerely devoted to such worship.

37:75 - And verily Noah called to Us when he said ?My Lord I have been overcome so help me Q. 5410 and how excellent were the Hearers of the prayer for him were We in other words he invoked Us against his people so We destroyed them by drowning them.

37:76 - And We delivered him and his family from the great distress which was the drowning

37:77 - and made his descendants the survivors thus all human beings are descended from him peace be upon him. He had three sons Shem S?m the ancestor of the Arabs the Persians and the Byzantines; Ham H?m the ancestor of the Negroes; and Japheth Y?fith the ancestor of the Turks the Khazar and the peoples of Gog and Magog and the inhabitants of such regions.

37:78 - And We left We preserved for him fair praise among posterity among the prophets and communities after him until the Day of Resurrection which is

37:79 - ?Peace from Us be to Noah among the worlds!?

37:8 - They namely the devils l? yasma??na this is the beginning of a new sentence cannot listen in ? this ?listening? of theirs represents that faculty with which they memorise what they hear ? on the High Council the angels in the heavens the normally transitive verb al-sam?? is complemented with the preposition il? ?to? here ?in on? because it includes the additional sense of ?paying attention? while listening; a variant reading has yassamma?una which is actually yatasamma??na the t?? have been assimilated with the s?n for they the devils are pelted with flames from every side from the remotest regions of the heavens

37:80 - Thus indeed in the way that We requited them We requite the virtuous.

37:81 - He was indeed one of Our faithful servants.

37:82 - Then We did drown the others the disbelievers from among his folk.

37:83 - And truly of his adherents that is of those who agreed with him on the fundamentals of religion was Abraham despite the fact that there was a long interval between them 2640 years and between them came the prophets H?d and S?lih.

37:84 - When he came to his Lord in other words he continued to follow Him upon coming to Him with a heart that was pure of any doubt or the like

37:85 - when he said while still in this continuous state of his to his father and his folk in reproach ?What do ? what is it that ? you worship?

37:86 - Is it a calumny a-ifkan as regards the two hamzas the same applies as mentioned before ? gods other than God ? that you desire? ifkan is an object denoting reason; ?lihatan is the direct object of tur?d?na ?you desire?; ifk denotes the worst kind of lie. In other words do you worship any other than God?

37:87 - What then is your supposition regarding the Lord of the Worlds?? having worshipped other than Him do you think that He will leave you without

## Tafsir al-Jalalayn (English)

punishment? No! They were a people of astrologers. On one occasion they went out to celebrate a festival of theirs and left their food behind with their idols claiming that they were securing thereby blessings for it and that they would eat it upon their return. They had said to the lord Abraham ?Come out with us?.

37:88 - And he cast a glance at the stars ? to delude them into thinking that he relies on them so that they would then trust him ?

37:89 - and said ?Indeed I feel I will be sick? that is I will fall ill.

37:9 - to repel them duh?ran is a verbal noun from daharahu meaning ?he repelled him driving him away?; it is an object denoting reason and theirs in the Hereafter is an everlasting chastisement;

37:90 - So they went away to their festival leaving him behind.

37:91 - Then he turned he stole away to their gods the idols in front of which the food had been placed and said mockingly ?Will you not eat? ? but they failed to utter a word.

37:92 - He then said What is wrong with you that you do not speak?? ? but still he received no response.

37:93 - He then turned on them striking them with his right hand with might smashing them. Those who saw him reported this to the rest of his people.

37:94 - So they came running towards him walking hurriedly and they said to him ?We worship them while you smash them?!?

37:95 - He said to them in reproach ?Do you worship what you yourselves have carved out of stone and other materials idols

37:96 - when God created you and whatever you make?? whether it be your act of carving and that which you have carved? So worship Him alone! the m? in wa-m? ta?mal?na ?and whatever you make? is that of the verbal noun; but it is also said to introduce a relative clause or it is adjectivally qualified.

37:97 - They said amongst themselves ?Build for him a structure then fill it with firewood and set it on fire and when it is ablaze then cast him into the fierce fire?.

37:98 - So they sought to outwit him by flinging him into the fire so that it may destroy him but We made them the lowermost the vanquished as he came out of the fire unharmed.

37:99 - And he said ?I shall indeed depart to my Lord I shall emigrating to Him from the abode of disbelief ? He will guide me to the place to which My Lord has commanded that I end up in and this was Syria. When he reached the Holy Land he said

## Surah 38

38:1 - S?d God knows best what He means by this letter. By the Qur??n bearing the Remembrance that is bearing the Pronouncement; or what is meant is that the Qur??n is a Book of renown the response to this oath has been omitted in other words ?It is not as the Meccan disbelievers say that there are many gods?.

38:10 - Or do they possess the kingdom of the heavens and the earth and whatever is between them? If this is what they claim Then let them ascend by the means of ascension that lead to the heaven and bring down some revelation wahy and then assign it exclusively to whomever they wish am in both verses represents the rhetorical hamza of denial.

38:11 - A routed mahz?mun is an adjectival qualification of jundun ?host? host is all that they are in other words they are nothing but a despicable host nothing more ? in their denial of you ? from among the factions mina?l-ahz?bi also an adjectival qualification of jundun in other words they are like those hosts of factions who were in confederation against prophets before you these were defeated and destroyed and likewise We shall destroy these people.

38:12 - Before them the people of Noah denied the inflection of the verb kadhbat ?denied? that is governed by qawmu ?people? is in the feminine person because of the implicit sense and so did those of ??d and Pharaoh he of the stakes ? he used to fix four stakes for the person who incurred his wrath and tie to these stakes that person?s hands and feet and then torture him ?

38:13 - and Tham?d and the people of Lot and the dwellers in the wood a small forest namely the people of Shu?ayb peace be upon him ? those were the factions.

38:14 - Each one of the factions did not but deny the messengers for when they deny one they have in effect denied them all since their call to God is the same one namely the call to affirmation of His Oneness. So My retribution was justified it was necessary.

38:15 - And these that is the disbelievers of Mecca do not await but a single Cry namely the Blast of the Resurrection that will herald chastisement for them for which there will be no revoking read faw?q or fuw?q.

38:16 - And they said ? after the following verse was revealed As for him who is given his book in his right hand ? to the end of the verse Q. 6919 ? ?Our Lord hasten on for us the record of our deeds before the Day of Reckoning? ? they said this mockingly.

38:17 - God exalted be He says Bear patiently what they say and remember Our servant David the one of fortitude that is to say the one of fortitude in worship he used to fast every other day and keep vigil for half the night sleep for a third and then keep vigil for the last sixth. Indeed he was a penitent soul always returning to what pleases God.

38:18 - Truly We disposed the mountains to glorify God with him with the same glorification at evening at the time of the night prayer and at sunrise at the time of the morning prayer which is when the sun has fully risen with its light extending everywhere.

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38:19 - And We disposed the birds mustered in flocks gathered before him glorifying with him; each of the mountains and birds turning to him reverting to obedience of him by glorifying God with him.

38:2 - Nay but those who disbelieve from among the people of Mecca dwell in conceit in self-glory and in disdain of faith and defiance disagreement with and enmity towards the Prophet s.

38:20 - And We strengthened his Kingdom We reinforced it with guards and hosts every night there thirty thousand men would be standing guard at his sanctuary; and gave him wisdom prophethood and sound judgement in all matters and decisive speech the ability to formulate a satisfactory statement for a decision in any endeavour.

38:21 - And has there come to you O Muhammad (s) the purpose of the interrogative indicated by hal here is to provoke curiosity and a desire to listen to what will follow the tale of the disputants when they scaled the sanctuary? David's sanctuary that is his place of prayer for they had been prohibited from entering by the front gates because of his being engaged in worship in other words has it come to you their tale and their account?

38:22 - When they entered upon David and he was frightened by them. And they said 'Do not fear; we are two disputants some say that this means 'two groups' in order to agree with the plural person of the verb dakhala? they entered?; others say 'two individuals' with the plural person actually denoting these two; al-khashm may refer to a one or more individuals. These two were angels who had come in the form of two disputants between whom there was supposed to have occurred the situation mentioned ? but only hypothetically ? in order to alert David peace be upon him to what he had done he had ninety nine women but desired the woman of a man who had only her and no other. He David had married her and consummated the marriage. One of us has infringed upon the rights of the other so judge justly between us and do not transgress do not be unjust and guide us direct us to the right path? the correct way.

38:23 - 'Behold this brother of mine in other words my fellow co-religionist has ninety-nine ewes ? here used to represent the women ? while I have a single ewe; yet he said 'Entrust it to me? in other words make me in charge of it and he overcame me in speech? in other words in the argument; so the latter conceded charge of it to him.

38:24 - He said 'He has certainly wronged you by asking for your ewe that he may add it to his sheep. And indeed many associates infringe upon the rights of one another except such as believe and perform righteous deeds but few are they!?' m? emphasises the 'fewness?'. As the two angels were ascending to the heaven one said to the other 'He has certainly passed judgement on himself?' David was thus alerted to his deed. God exalted be He says And David thought in other words he became certain that We had indeed tried him that We had caused him to fall into a trial that is a test through his love for that woman. So he sought forgiveness of his Lord and fell down bowing in other words prostrate and repented.

38:25 - So We forgave him that and indeed he has a station of nearness with Us that is even more good things in this world and a fair return in the Hereafter.

38:26 - 'O David! We have indeed made you a vicegerent on the earth managing the affairs of people; so judge justly between people and do not follow desire that is the desires of the soul that it then lead you astray from the way of God that is to say from the proofs that indicate the truth of His Oneness. Truly those who go astray from the way of God in other words from belief in God ? for them there will be a severe chastisement because of their forgetting the Day of Reckoning? as a result of their having neglected faith. For had they been certain of the truth of the Day of Reckoning they would have first been believers in this world.

38:27 - And We did not create the heavens and the earth and all that is between them in vain frivolously. That namely the creation of what has been mentioned as being for no particular purpose is the supposition of those who disbelieve from among the people of Mecca. So woe ? a valley in hell-fire ? to the disbelievers from the Fire!

38:28 - Or shall We treat those who believe and perform righteous deeds like those who cause corruption in the earth; or shall We treat the God-fearing like the profligate? This was revealed when the Meccan disbelievers said to the believers 'In the Hereafter we will receive the same reward as that which you will receive? am ?or? contains the rhetorical hamza of denial.

38:29 - A Book kit?bun the predicate of a missing subject namely h?dh? 'this is? that We have revealed to you full of blessing that they may contemplate yaddabbar? is actually yatadabbar? but the t?? has been assimilated with the d?l its signs that they may reflect upon its meanings and become believers and that they may remember that they may be admonished ? those people of pith those possessors of intellect.

38:3 - How many ? in other words many ? a generation a community of past communities We have destroyed before them and they cried out when the chastisement was sent down on them when it was no longer the time for escape that is to say the time was not one for fleeing the suffixed t?? of wa-l?ta is extra; the sentence is a circumstantial qualifier referring to the subject of the verb n?daw? they cried out? in other words they called for help but the situation was such that there could be no escape or deliverance; but still the Meccan disbelievers have not taken heed from their example.

38:30 - And We bestowed on David Solomon his son ? what an excellent servant! that is Solomon. Truly he was a penitent soul always returning to God with glorification and remembrance at all times.

38:31 - When one evening ? which is the period after midday ? there were displayed before him the prancing steeds al-s?fin?t ?horses? is the plural of s?fina which denotes a horse standing on three legs with the fourth supported on the edge of the hoof and derives from the verb safana yasfinu suf?nan; al-jiy?d is the plural of jaw?d which is a 'racer?; the meaning is that these horses are such that when they are halted they stand still and when they run they surpass others in speed. One thousand horses were displayed before him after he had performed the midday prayer for he had wanted to use them in a holy struggle jih?d against an



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enemy. But when the display reached the nine-hundredth horse the sun set and he had not performed the afternoon prayer. So he was greatly distressed.

38:32 - He said ?Lo! I have loved I have desired the love of worldly good things that is of horses over the remembrance of my Lord? that is over the afternoon prayer until it that is the sun disappeared behind the night?s veil until it was concealed by that which veils it from sight.

38:33 - Bring them back to me! that is the horses that were displayed; and they so brought them back. Then he set about slashing with his sword their legs al-s?q is the plural of s?q and necks in other words he slaughtered them and cut off their legs as an offering of atonement to God exalted be He for having been distracted by them from the prayer. He gave all the meat thereof as voluntary alms and so God compensated him what was better and faster than these horses and this was the wind which blew at his command as he wished.

38:34 - And We certainly tried Solomon We tested him by wresting his kingdom from him because he had married a woman solely out of his desire for her. She used to worship idols in his own home without his knowledge. Now control of his kingdom lay in his ring. On one occasion needing to withdraw to relieve himself he took it off and left it with this woman of his whose name was al-Am?na as was his custom; but a jinn disguised in the form of Solomon came to her and seized it from her. And We cast upon his throne a lifeless body which was that very jinn and he was the one known as Sakhr ? or it was some other jinn; he sat upon Solomon?s throne and so as was the case with Solomon the birds and other creatures devoted themselves to him in service. When Solomon came out of his palace having seen him the jinn upon his throne he said to the people ?I am Solomon not him!? But they did not recognise him. Then he repented ? Solomon returned to his kingdom many days later after he had managed to acquire the ring. He wore it and sat upon his throne again.

38:35 - He said ?My Lord! Forgive me and grant me a kingdom that shall not belong to anyone after me in other words other than me this use of min ba?d? to mean ?other than me? is similar to Q. 45:23 fa-man yahd?h min ba?di?Li?h ?who will guide him other than God??. Truly You are the Bestower?.

38:36 - So We disposed for him the wind which blew softly gently at his command wherever he intended.

38:37 - And the devils also We disposed every builder building marvellous edifices and diver in the sea bringing up pearls

38:38 - and others too from among them bounded together in fetters in shackles with their hands tied to their necks.

38:39 - And We said to him ?This is Our gift. So bestow grant thereof to whomever you wish or withhold from giving without any reckoning? in other words without your being called to account for any of this.

38:4 - And they marvel that a warner has come to them from among themselves a messenger from among their number to warn them and to threaten them with the punishment of the Fire after resurrection ? and this warner is the Prophet s. And those who disbelieve the overt noun al-k?fir?n? has replaced the third person pronominalisation say ?This is a sorcerer a liar.

38:40 - And indeed he has a station of nearness with Us and a fair resort ? a similar statement has already appeared in another verse above.

38:41 - And mention also Our servant Job when he called out to his Lord saying ?Lo! Satan has afflicted me with hardship harm and suffering? pain he attributes all this to Satan even though all things are from God to show reverence in his call to Him exalted be He.

38:42 - And it was said to him ?Stamp your foot on the ground ? and he stamped it and a spring of water gushed forth and it was said This is a cool bath cool water for you to wash with and a drink? for you to drink of. So he washed himself and drank from it whereat every ailment that had affected him internally and externally disappeared.

38:43 - And We gave him back his family along with others like them that is God brought back to life all the children of his that had died and provided him with as many in addition to them as a mercy a grace from us and a reminder an admonition to people of pith possessors of intellect.

38:44 - And We said to him ?Take in your hand a bunch of twigs or some blades of grass and smite therewith your wife ? for he had sworn to smite her a hundred times on one occasion when she was late in coming to him ? and do not break your oath? by not smiting her so he took a hundred rushes and smote her with them once and that sufficed to fulfil his oath. Truly We found him to be steadfast. What an excellent servant! was Job. Indeed he was a penitent soul always returning to God exalted be He.

38:45 - And mention also Our servants Abraham and Isaac and Jacob ? men of fortitude vigorous in their worship and insight deep understanding of religion a variant reading for ?ib?dan? ?Our servants? has singular ?abdan? ?Our servant? with Ibr?h?ma as the explication thereof and what follows as being a supplement to ?abdan? ?Our servant?.

38:46 - Assuredly We purified them with an exclusive thought namely the remembrance of the Abode of the Hereafter in other words to always remember it and to work for it a variant reading for bi-kh?lisatin dhikr???l-d?r has the genitive construction bi-kh?lisati dhikr???l-d?r making this dhikr? al-d?r ?remembrance of the Abode? the explicative thereof.

38:47 - And indeed in Our sight they are of the elect the excellent akhy?r is the plural of khayyir.

38:48 - And mention also Our servants Ishmael and Elisha who was a prophet the l?m here in al-Yasa? is extra and Dh???l-Kifl ? there is disagreement over whether he was a prophet; it is said that he was so called because he looked after kafala a hundred prophets who had sought refuge with him from being killed. Each that is every one of them was among the excellent akhy?r is the plural of khayyir.

38:49 - This is a remembrance of them made by the mention of fair praise of them here; and indeed for the God-fearing who comprise them there will truly be a

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fair return in the Hereafter ?

38:5 - Has he made the gods One God? ? for he had said to them ?Say there is no god except God? ? in other words they objected how could one god suffice for all of creation? Lo! that is indeed a curious thing?.

38:50 - Gardens of Eden jann?ti ?Adnin is either a substitution for or an explicative supplement to husna ma??bin ?a fair return? whose gates are flung open for them;

38:51 - reclining therein on couches; therein they call for plenteous fruit and drink.

38:52 - And with them there will be maidens of restrained glances restricting their eyes to their spouses of a like age of the same age girls who are thirty three years of age atr?b is the plural of tirb.

38:53 - ?This that is mentioned is what you are promised by way of the unseen there is a shift in the address away from the third to the second person for the Day of Reckoning.

38:54 - This is indeed Our provision which will never be exhausted? in other words one which will never cease this last sentence m? lahu min naf?din is a circumstantial qualifier referring to rizqun? ?Our provision?; or it is a second predicate of inna ?indeed? meaning that it will be ?everlasting?.

38:55 - That which is mentioned will be the reward for the believers is so; but for the insolent this is a new sentence there will surely be an evil place of return ?

38:56 - Hell which they will enter ? an evil resting place!

38:57 - This chastisement ? inferred as so by what follows ? let them then taste it burning hot water and pus read ghas?q or ghass?q the festering matter excreted by the inhabitants of the Fire;

38:58 - and other ?khar may be plural or singular kinds of torment resembling it in other words like the boiling water and pus mentioned in pairs of all sorts in other words their chastisement will consist of various kinds.

38:59 - And it will be said to them as they enter the Fire with their followers ?This is a horde about to plunge to enter with you into the Fire violently ? at which point those who used to be followed say no welcome is there for them here! in other words they will find no comfort for them here. They will indeed roast in the Fire?.

38:6 - And the council from among them go about from the place of their assembly at the house of Ab? T?lib and the place where they heard the Prophet s say ?Say there is no god except God? saying ?Go! they say to one another go and stand by your gods adhere firmly to worship of them; lo! this that has been mentioned concerning the Oneness of God is indeed a thing sought from us.

38:60 - They the followers say ?Nay but for you there is no welcome! You prepared this that is disbelief for us. So what an evil abode! for us and for you is the Fire.

38:61 - They also say ?Our Lord whoever prepared this for us give him double his chastisement that is give him in addition the like of his chastisement for his disbelief in the Fire!?

38:62 - And they the disbelievers of Mecca say while they are in the Fire ?What is the matter with us that we do not see here men whom we used to count in the world among the wicked?

38:63 - Did we treat them mockingly? read sukhriyyan or sikhriyyan did we use to deride them in the life of the world the final y?? in sikhriyy? is attributive. In other words are they missing? Or have our eyes missed them here?? so that we have not caught sight of them. Such men were the poor among the Muslims like ?Amm?r b. Y?sir Bil?l al-Habash? Suhayb al-R?m? and Salm?n al-F?ris?.

38:64 - Assuredly that is true such a scene will necessarily take place which is the wrangling of the inhabitants of the Fire ? as shown above.

38:65 - Say O Muhammad (s) to the disbelievers of Mecca ?I am only a warner to threaten disbelievers with punishment in the Fire. And there is no god except God the One the All-Compelling of all His creatures;

38:66 - Lord of the heavens and the earth and all that is between them the Mighty Whose way always prevails the ever Forgiving? of His friends.

38:67 - Say to them ?It is a tremendous tidings

38:68 - from which you are turning away namely the Qur??n of which I have informed you and in which I have brought you what can only be known by revelation and that is God?s saying

38:69 - I had no knowledge of the High Council that is to say of the angels when they disputed in the matter of Adam when God exalted be He said to them ?I am appointing on earth a vicegerent? to the end of the verse Q. 230.

38:7 - We never heard of this in the latter-day creed namely the creed of Jesus. This is surely nothing but an invention mere lies.

38:70 - All that is revealed to me is that I am just a plain warner? one whose warning is clear.

38:71 - Mention when your Lord said to the angels ?Indeed I am about to create a human being out of clay and this was Adam.

38:72 - So when I have proportioned him completed him and breathed in him when I have caused to flow therein My spirit so that he becomes a living being ? the

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addition of the spirit to Adam is an honour for him; the spirit is a subtle body that gives life to a human being by permeating him then fall down in prostration before him! a prostration of salutation that is actually a bow.

38:73 - Thereat the angels prostrated all of them together there are two emphases here kulluhum and ajmaʿn;

38:74 - except Iblis the father of the jinn who was among the audience of angels; he was disdainful and he was one of the disbelievers according to God's knowledge exalted be He.

38:75 - He said O Iblis! What prevents you from prostrating before that which I have created with My own hands in other words whose creation I Myself have undertaken. This in itself is an honour for Adam as God has Himself undertaken the unmediated creation of all creatures. Are you being arrogant now in refraining from prostrating an interrogative meant as a rebuke; or are you of the exalted of the proud and have therefore disdained to prostrate yourself because you are one of them?

38:76 - He said I am better than him. You created me from fire and You created him from clay.

38:77 - He said Then begone hence that is from Paradise or it is said begone from the heavens for you are indeed accursed outcast.

38:78 - And indeed My curse shall be on you until the Day of Judgement the Day of Requital.

38:79 - He said My Lord then reprieve me until the day when they mankind will be raised.

38:8 - Has the Remembrance the Qurʾān been revealed to him Muhammad (s) out of all of us when he is neither the elder nor the noblest among us? In other words it could not have been revealed to him read a-unzila pronouncing both hamzas or not pronouncing the second one but in both cases inserting an intervening alif or without this insertion. God exalted be He says Nay but they are in doubt concerning My Remembrance My revelation that is the Qurʾān for they deny the one who has brought it. Nay but they have not yet tasted My chastisement and if they were to taste it they would certainly believe the Prophet s in what he has brought but then in such a case their belief in the Prophet would be of no benefit to them.

38:80 - He said Then you will indeed be among the reprieved

38:81 - until the day of the known time the time of the First Blast.

38:82 - He said Now by Your might I shall surely pervert them all

38:83 - except those servants of Yours among them who will be saved namely the believers.

38:84 - He said So the truth is and the truth I always speak read both words in the accusative faʾl-haqqa waʾl-haqq; or with the first in the nominative and the second in the accusative because of the verb aqʾlu I speak that follows. As for reading the first one in the accusative this would be on account of the mentioned verb qʾla he said; but it is also said to be on account of its being a verbal noun the sense being uhiqqu l-haqqa I establish the truth; or it is in the accusative by implication if the particle for the oath fa is removed. If the first haqq could also be in the nominative because of its being the subject of a missing predicate as in faʾl-haqqu minn truth comes from Me. It is also said that the sentence means faʾl-haqqu qasam the truth is this oath from Me the response to which is the following la-amlanna ?

38:85 - I shall assuredly fill Hell with you by way of filling it with your progeny and with whoever of them follows you that is of mankind all together.

38:86 - Say I do not ask of you in return for this for delivering the Message to you any reward any fee; nor am I an impostor so as to make up the Qurʾān myself.

38:87 - It is only in other words the Qurʾān is only a reminder an admonition for all worlds those of humans jinn and other rational beings but excluding the angels.

38:88 - And you will assuredly come to know O disbelievers of Mecca its tiding the news of its truth in due time that is to say on the Day of Resurrection ilm knowing is here being used in the sense of urf experience; the prefixed lam in la-taʾlamunna you will assuredly know is for an implicit oath in other words what is meant is waʾlihi la-taʾlamunna By God you will assuredly know.

38:9 - Or do they possess the treasures of your Lord's mercy the Mighty the Victor the Bestower treasures such as prophethood and otherwise so that they might give it to whomever they want?

## Surah 39

39:1 - The revelation of the Book the Qurʾān tanzʾluʾl-kitābi the subject is from God minaʾlihi its predicate the Mighty in His kingdom the Wise in His handiwork.

39:10 - Say O servants of Mine who believe! Fear your Lord that is to say fear His chastisement by being obedient to Him. For those who are virtuous in this world through obedience there will be good and that is Paradise and God's earth is vast so emigrate throughout it away from the company of disbelievers and the sight of indecencies. Truly the steadfast in their obedience of God and in enduring whatever hardship they may be tested with will be paid their reward in full without any reckoning without any measure or any scales to work it out.

39:11 - Say Indeed I have been commanded to worship God devoting my religion purely to Him pure of any idolatry

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39:12 - and I have been commanded to be the first of those who submit? from this community.

39:13 - Say ?Indeed should I disobey my Lord I fear the chastisement of a tremendous day?.

39:14 - Say ?God alone I worship devoting my religion purely to Him pure of any idolatry.

39:15 - So worship whatever you wish besides Him? other than Him ? herein is a threat for them as well as a declaration of the fact that they do not worship God exalted be He. Say ?Indeed the losers are those who will have lost their souls and their families on the Day of Resurrection by condemning their souls to abide forever in the Fire and their failure to attaining the bliss promised among the black-eyed virgins who would have been prepared for them in Paradise had they been believers. Truly that is the manifest loss!?

39:16 - Above them they will have canopies layers of fire and beneath them they will have similar canopies of fire. That is what God frightens His servants with that is the believing ones that they may have fear of Him ? this sense of the verse is suggested by what follows ?So O servants of Mine fear Me!??

39:17 - As for those who steer clear of the worship of false deities graven images and turn penitently apply themselves to God there are good tidings for them of Paradise. So give such good tidings to My servants

39:18 - who listen to the words of God and follow the best sense of it which is that which contains the means to righteousness for them. Those they are the ones whom God has guided; and those they are the people of pith the possessors of intellect.

39:19 - Can he against whom the word of chastisement has been fulfilled ?? namely the words I will surely fill Hell with jinn and mankind together Q. 11119; Will you deliver bring out one who is in the Fire? this is the response to the conditional clause in which the overt qualification man f??l-n?r ?one who is in the Fire? replaces the pronominalisation a-fa-man ?he ? whom?; the hamza in a-fa-anta ?will you? is for rejection in other words the sense is that you will not be able to guide him and therefore deliver him from the Fire.

39:2 - Indeed We have revealed to you O Muhammad (s) the Book with the truth bi?l-haqqi is semantically connected to anzaln? ?We have revealed?; so worship God devoting your religion purely to Him pure of any idolatry in other words affirming His Oneness.

39:20 - But as for those who fear their Lord and therefore obey Him ? for them there will be lofty abodes with other lofty abodes built above them with rivers flowing beneath them that is beneath both the upper and the lower abodes ? a promise of God wa?da?Li?hi in the accusative because of an implied verb governing it. God does not fail the tryst He does not break His promise.

39:21 - Have you not seen realised that God sends down water from the heaven then conducts it as springs making it enter points of springs in the ground? Then with it He brings forth crops of diverse hues. Then they wither they become dried-out and you see them for example after having been green turning yellow. Then He turns them into chaff. Truly in that there is a reminder for people of pith possessors of intellect by which they may be reminded for it is an indication of God?s Oneness and His power.

39:22 - Is he whose breast God has opened to Islam and becomes guided so that he follows a light from his Lord ?? like he whose heart He has sealed with disbelief? ? this understanding of the ellipsis is indicated by what follows. So woe ? an expression indicating ?chastisement? ? to those whose hearts have been hardened against the remembrance of God that is hardened against the acceptance of the Qur??n. Such are in manifest error.

39:23 - God has revealed the best of discourses a Book kit?ban substitutes for ahsana ?the best? namely a Qur??n consimilar in other words some of its parts are similar to others in terms of their arrangement and otherwise in coupled phrases ? a Book in which the Promise of reward is coupled with the Threat of punishment together with other such couplings ? whereat quiver at the mention of whose Threat shiver the skins of those who fear their Lord; then their skins and their hearts soften to they are reassured by the remembrance of God that is at the mention of His Promise. That Book is God?s guidance by which He guides whomever He will of His servants; and whomever God leads astray for him there is no guide.

39:24 - Is he who will be fending off is he who will encounter with his face the awful chastisement on the Day of Resurrection ?? that is the most severe chastisement when he is flung into the Fire with his hands bound to his neck in fetters is he like one who will be secure from it by entering Paradise? And it will be said to the wrongdoers namely the disbelievers of Mecca ?Taste now what you used to earn? that is taste the requital for it.

39:25 - Those who were before them denied their messengers with regard to the coming of the chastisement; and so the chastisement came on them whence they were not aware in a way that would never have occurred to them.

39:26 - So God made them taste disgrace abasement and humiliation in the way of being transformed into swine and being killed and otherwise in the life of this world. And the chastisement of the Hereafter will surely be greater had they that is the deniers known the nature of the chastisement thereof they would not have denied.

39:27 - And verily We have struck coined for mankind in this Qur??n every kind of similitude that perhaps they may remember that perhaps they may be admonished ?

39:28 - an Arabic Qur??n qur??nan ?arabiyyan a circumstantial qualifier for emphasis without any deviation that is without any contradiction or variance that perhaps they may guard themselves against disbelief.

39:29 - God strikes for the idolater and the believer in God?s Oneness a similitude a man rajulan substitutes for mathalan ?a similitude? shared by several masters

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quarrelling disputing ill-mannered and a man belonging exclusively to one man. Are the two equal in comparison? mathalan for specification in other words the slave of many masters is not the same as the slave of a single person. For in the case of the former if all of his masters were to demand his service simultaneously he would be confused as to whom of them he should serve ? which is the similitude of the idolater; the latter the slave of one is the similitude of the one who believes in the One God. Praise be to God! alone. Nay but most of them that is the people of Mecca do not know the chastisement in which they will end up and so they associate others with God.

39:3 - Surely to God belongs pure religion none other than Him being deserving of it. And those who take besides Him the idols as patrons and they are the disbelievers of Mecca ? they say ?We only worship them so that they may bring us near to God? zulf? a verbal noun with the sense of taqr?ban ?for the sake of nearness?. God will indeed judge between them and the Muslims concerning that about which they differ of religion and so admit the believers into Paradise and the disbelievers into the Fire. Truly God does not guide one who is a liar attributing a child to Him a disbeliever worshipping other than God.

39:30 - You ? an address to the Prophet s ? will indeed die and they too will indeed die and so there is no satisfaction to be gained from another?s death this was revealed because they kept waiting for the Prophet s to die.

39:31 - Then you will indeed O mankind concerning the injustices you committed towards one another be contending before your Lord on the Day of Resurrection.

39:32 - So who is ? in other words none is ? a greater wrongdoer than he who imputes falsehood to God by ascribing partners and child to Him and who denies the truth namely the Qur??n when it reaches him? Is there not a fitting abode in Hell for the disbelievers? Indeed there is.

39:33 - And he who brings the truth ? and that is the Prophet s ? and those who confirm it namely the believers here alladh? ?he who? has the significance of alladh?na ?those who? those they are the ones who guard themselves against idolatry.

39:34 - They shall have whatever they wish with their Lord. That is the reward of those who are virtuous to their own souls through their acceptance of faith;

39:35 - so that God may absolve them of the worst of what they did and pay them their reward by the best of what they used to do aswa?a and ahsana mean simply al-sayyi? ?bad? and al-hasan ?good?.

39:36 - Does God not suffice as defender of His servant? the Prophet? Indeed He does. Yet they would frighten you ? the address is for him s ? of those besides Him namely the idols by telling him that these idols might kill him or render him insane. And whomever God leads astray for him there is no guide.

39:37 - But whomever God guides there is no one able to lead him astray. Is not God Mighty One Whose way always prevails a Lord of Retribution? against His enemies? Indeed He is.

39:38 - And if wa-la-in the l?m is for oaths you ask them ?Who created the heavens and the earth?? they will surely say ?God.? Say ?Have you considered then those on whom you call those whom you worship besides God namely the idols if God should desire some harm to befall me would they be able to remove the harm imposed by Him? No! Or if He should desire some mercy for me would they be able to withhold His mercy?? No! a variant reading for the two clauses k?shif?tun durrahu and mumsik?tun rahmatahu has the genitive construction k?shif?tu durrihi and mumsik?tu rahmatihi. Say ?God is sufficient for me. In Him do all the trusting put their trust?.

39:39 - Say ?O my people! Act according to your situation according to your circumstances I too am acting according to my circumstances. For you will come to know

39:4 - Had God wanted to take a son ? as they allege that He has ?The Compassionate One has taken to Himself a son? Q. 1988 He could have chosen from what He has created whatever He willed and taken it as a child instead of the angels whom they claim to be God?s daughters or their claim that ?Ezra is the son of God? or that ?Jesus is the son of God? cf. Q. 930. Glory be to Him in exaltation of Him as being above that He should take a child. He is God the One the All-Compelling over all His creatures.

39:40 - to whom man introduces the relative clause that is the direct object of the action of ?knowing? will come a chastisement that will disgrace him and on whom there will descend a lasting chastisement? an everlasting one namely the chastisement of the Fire. Indeed God then disgraced them at Badr.

39:41 - Truly We have revealed the Book to you for the sake of mankind with the truth bi?l-haqqi is semantically connected to anzaln? ?We have revealed?. So whoever is guided then it his being guided is for the sake of his own soul and whoever goes astray goes astray only to the detriment thereof. And you are not meant to be a guardian over them and so compel them to embrace guidance.

39:42 - God takes the souls at the time of their death and He takes those that have not died in their sleep in other words He takes them during sleep. Then He retains those for whom He has ordained death and releases the others until an appointed term that is until the time of their death. The one that is released is the soul that possesses the faculty of discernment without which the soul containing the force of life is able to remain temporarily ? but this cannot be the other way round. Truly in that mentioned there are signs indications for a people who reflect and then realise that the One with the power to do this also has the power to resurrect ? Quraysh however never reflected on this fact.

39:43 - Or have they ? nay but they have ? taken besides God idols as gods to act as intercessors? with God as they are wont to allege. Say to them ?What! will they intercede even though they have no power whatever of intercession or otherwise and are unable to comprehend?? that you worship them or to comprehend

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anything else for that matter? Nay.

39:44 - Say ?All intercession belongs solely to God that is to say He has exclusive control over it and so none can intercede except with His permission. To Him belongs the kingdom of the heavens and the earth; then to Him you will be brought back?.

39:45 - And when God is mentioned alone that is without the mention of their gods thereat shrink they are repelled and they become constricted the hearts of those who do not believe in the Hereafter; but when those others besides Him namely the idols are mentioned behold they rejoice!

39:46 - Say ?O God! All?humma means y? All?h Originator of the heavens and the earth! the Creator of them without precedent Knower of the Unseen and the visible Knower of what is hidden and what is witnessed You will judge between Your servants concerning that wherein they used to differ? in the matter of religion guide me to the truth over which they are at variance.

39:47 - And even if the evildoers possessed all that is in the earth and as much of it besides they would surely offer it to ransom themselves from the terrible chastisement on the Day of Resurrection. And there will appear there will become manifest to them from God that which they had never reckoned what they never supposed they would see.

39:48 - And there will appear to them the evils of what they had earned and they will be besieged by there will descend on them that which they used to deride in other words the chastisement.

39:49 - So when some distress befalls man al-ins?n here a generic he supplicates Us. Then when We bestow on him a grace from Us he says ?I was given it merely by force of knowledge? from God that I was deserving of it. Nay but it this saying is a trial a test by which servants are tested. But most of them do not know that such bestowal of grace is a way of drawing them on and a test of their faith.

39:5 - He created the heavens and the earth with the truth bi?l-haqqi is semantically connected to khalaqa ?He created?. He turns the night into day so that it grows and turns the day into night so that it grows and He has disposed the sun and the moon each running in its course for an appointed term until the Day of Resurrection. Verily it is He Who is the Mighty Whose way always prevails Requirer of His enemies the ever Forgiving of His friends.

39:50 - Already the same was said by those who were before them of communities such as Korah and those of his people who were content with such a saying. But what they used to earn did not avail them.

39:51 - So the evils of what they earned smote them that is the requital thereof smote them. And the evildoers among these namely among Quraysh shall also be smitten by the evils of what they earned and they will not be able to thwart it they will not elude Our chastisement ? thus they were made to suffer seven years of drought and only afterwards were they enriched with provision from God.

39:52 - Do they not know that God extends His provision that He makes it abundant for whomever He will as a test and restricts it? for whomever He will as a trial? Truly in that there are signs for a people who believe in Him.

39:53 - Say that God declares ?O My servants who have been prodigal against their own souls do not despair read taqnit? taqnat? or taqnut? do not give up hope of God?s mercy. Truly God forgives all sins for those who repent from idolatry. Truly He is the Forgiving the Merciful.

39:54 - And turn return penitently to your Lord and submit perform deeds sincerely to Him before the chastisement comes on you whereupon you will not be helped to ward it off if you have not repented.

39:55 - And follow the best of what has been revealed to you from your Lord ? namely the Qur??n ? before the chastisement comes on you suddenly while you are unaware? of the time of its arrival until it has actually come;

39:56 - so apply yourselves to this before any soul should say ?Alas for me y? hasrat? is actually y? hasrat? meaning ?O regret of mine? for what I have neglected of my duty to God in other words of obedience to Him. Indeed wa-in in is softened in place of the hardened form in other words understand it as wa-inn? I was among those who ridiculed? His religion and His Book;

39:57 - or before that it should say ?If only God had guided me to obedience and I had become guided I would have been among those who have feared? His chastisement;

39:58 - or before that it should say when it sees the chastisement ?If only there had been a second chance a return to this world I would be among the virtuous? the believers. It is then said to him by God

39:59 - ?Yes indeed! My signs came to you the Qur??n ? which is the means to guidance ? but you denied them and were arrogant you disdained to believe in them and you were among the disbelievers?.

39:6 - He created you from a single soul namely Adam then made from it its mate Eve; and He sent down for you of the cattle of camels cows small cattle sheep and goats eight kinds of each kind a male and a female ? as He makes clear in s?rat al-An??m Q. 6143f.. He creates you in your mothers? wombs creation after creation that is to say as a sperm-drop then a blood clot then a foetus in a threefold darkness that is the darkness of the belly that of the womb and that of the placenta. That is God your Lord. To Him belongs all sovereignty. There is no god except Him. Why then are you being turned away? from worshipping Him to worshipping things other than Him?

39:60 - And on the Day of Resurrection you will see those who imputed lies to God by ascribing partner and child to Him with their faces blackened. Is there not in

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Hell a fitting abode for those who are too arrogant? to believe? Indeed there is.

39:61 - And God will deliver from Hell those who fear idolatry because of their triumph that is on account of the place they have won in Paradise by placing them in it. No evil will touch them nor will they grieve.

39:62 - God is the Creator of all things and He is Guardian over all things disposing of them as He will.

39:63 - To Him belong the keys of the heavens and the earth in other words the keys to their storehouses of rain and vegetation and other things. And those who disbelieve in the signs of God such as the Qurʾān ? those they are the losers ?!ʾika humuʾl-khʾsir?na is semantically connected to His words wa-yunajjʾlʾiʾhuʾlladhʾna ittaqaw ?and God will deliver those who guarded themselves ?? to the end of that statement; the intervening statements are parentheticals.

39:64 - Say ?Is it something other than God that you bid me to worship O you who are ignorant?? ghayra is in the accusative because of the verb aʾbudu ?I worship? which itself is operated by taʾmurʾn? ?you bid me? read with one nʾn on the basis of an implicit an; it taʾmurʾn? may also be read with two nʾns assimilated taʾmurʾnn? or separated taʾmurʾnan?.

39:65 - And certainly it has been revealed to you and to those before you that by God! if you associate others with God O Muhammad (s) ? hypothetically ? your work shall surely fail and you shall surely be among the losers?.

39:66 - Rather worship God alone and be among the thankful of His bestowal of graces on you.

39:67 - And they do not esteem God as He should be esteemed they do not understand His true nature or it means that they do not exalt Him with the exaltation truly worthy of Him when they associate others with Him. And the entire earth jamʾʾan is a circumstantial qualifier in other words the seven earths will be in His grasp in other words it shall be grasped by Him meaning that it will be in His possession and at His disposal on the Day of Resurrection and the heavens will be rolled up brought together in His Right Hand by His power. Glory be to Him! And exalted be He above what they associate! with Him of partners.

39:68 - And the Trumpet will be blown for the First Blast and whoever is in the heavens and whoever is in the earth will swoon will die except whomever God wills such as the houris the beautiful youths of Paradise and others. Then it will be blown again and behold they that is all creatures who are dead will rise up looking on waiting to see what will be done with them.

39:69 - And the earth will shine with the light of its Lord when God reveals Himself for the passing of judgement and the Book of deeds shall be set in place for the Reckoning and the prophets and witnesses namely Muhammad (s) and his community will be brought to bear witness that the messengers delivered the Message to their respective communities. And judgement will be made between them with truth in other words justly and they will not be wronged in a single thing.

39:7 - If you are ungrateful indeed God is Independent of you though He does not approve of ingratitude for His servants even if He should will it to manifest itself in some of them. And if you give thanks to God and thus become believers He will approve of it read yadah or yadahu either lengthening the vowel or not that is of such thankfulness for you. And no burdened soul shall bear the burden of another soul in other words it will not bear the responsibility for it. Then to your Lord will be your return whereat He will inform you of what you used to do. Indeed He is Knower of what is in the breasts of what is in the hearts of men.

39:70 - And every soul will be paid in full for what it did that is it will be paid the requital thereof and He is best aware of what they do and has no need for any witnesses.

39:71 - And those who disbelieve will be driven violently to Hell in troops in separate groups until when they reach it its gates are opened futihat abwʾbuh? is the response to idhʾ ?when? and its keepers will say to them ?Did there not come to you any messengers from among yourselves reciting to you the signs of your Lord the Qurʾān and otherwise and warning you of the encounter of this day of yours?? They will say ?Yes indeed; but the word of chastisement ? namely the verse Assuredly I will fill Hell ? Q. 11119 ? against the disbelievers has been fulfilled?.

39:72 - It will be said ?Enter the gates of Hell to abide therein? ? decreed for you to abide therein. For evil indeed is the abode of the arrogant!?

39:73 - And those who feared their Lord will be driven gently to Paradise in troops until when they reach it and its gates are opened wa-futihat the wʾw here indicates a circumstantial qualifier implying qad ?already? and its keepers will say to them ?Peace be to you! You are good! tibtum a circumstantial qualifier So enter it to abide therein? ? enter it with the decree that you are to abide in it forever the response to idhʾ ?when? is implicit and is in other words dakhlaʾhʾ ?they enter it?. The manner of their being driven as well as the opening of the gates before their arrival is a way of honouring them; the driving of the disbelievers however and the opening of the gates only upon their arrival so that all of its heat is retained for them is a means of humiliating them.

39:74 - And they will say this is a supplement to the implicit response dakhlaʾhʾ ?they enter it? ?Praise be to God Who has fulfilled His promise to us of Paradise and has made us inherit the land the land of Paradise that we may settle in Paradise wherever we wish? for it is all Paradise and there is no spot that can be preferred to another. So how excellent is Paradise as the reward of those who worked hard!

39:75 - And you will see the angels encircling hʾffʾna a circumstantial qualifier all round the Throne from its every side glorifying yusabbihʾn is a circumstantial qualifier referring to the person of the participle hʾffʾn with praise of their Lord continuously proclaiming His praise ? in other words saying subhʾnaʾlʾiʾhi wa-bi-hamdihʾ ?Glory and praise be to God!? ? and judgement will be made between them that is between all creatures with truth in other words with justice so that believers enter Paradise while the disbelievers enter the Fire and it will be said ?Praise be to God the Lord of the Worlds!? ? the final establishing of both

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groups in their respective abodes is concluded with this angelic praise.

39:8 - And when distress befalls a person that is the disbeliever he supplicates his Lord he implores turning returning to Him penitently. Then when He bestows on him a grace from Himself he forgets he neglects Him Whom he had supplicated implored before namely God in other words m? functions as min ?whom? and sets up equals associates with God that he may lead others astray read li-yadilla or li-yudilla from His way ? from the religion of Islam. Say ?Revel in your ingratitude for a while ? for the remainder of your term of life. You shall indeed be among the inhabitants of the Fire?.

39:9 - Or is he who read softened a-man devotes himself in worship observing duties of obedience in the watches of the night during its hours prostrating and standing in prayer apprehensive of the eventuality of the Hereafter in other words fearing its chastisement and hoping for the mercy the Paradise of his Lord ? ? like one who is disobedient through disbelief or otherwise? a variant reading has am-man pronouncing the hamza so that am has the sense of bal ?rather?. Say ?Are those who know equal with those who do not know?? in other words they are not equal just as the person of knowledge is not equal to the ignorant one. Only people of pith possessors of intellect remember only they are admonished.

## Surah 40

40:1 - H? m?m God knows best what He means by these letters.

40:10 - Indeed to those who disbelieve it will be proclaimed to them from the part of the angels as they disbelievers enter the Fire in utter loathing of themselves ?Surely God?s loathing of you is greater than your loathing of yourselves as you were called during life in this world to faith but you used to disbelieve?.

40:11 - They will say ?Our Lord You have caused us to die twice two deaths and You have given us life twice ? for they were lifeless drops of semen then they were given life then made to die then brought back to life for the Resurrection. We now confess our sins in having disbelieved in the Resurrection. Is there then any way to go out?? out of the Fire and return to the world to be obedient to our Lord? The answer given to them will be No!

40:12 - That namely the chastisement which you find yourselves in is because during the life of this world when God was invoked alone you would disbelieve in His Oneness; but if partners were ascribed to Him you would believe you would accept such idolatry. So the judgement to chastise you belongs to God the Exalted above His creation the Great the Tremendous.

40:13 - He it is Who shows you His signs the proofs of His Oneness and sends down from the heaven for you provision by way of rain. Yet no one remembers no one is admonished except him who returns penitently who recants idolatry.

40:14 - So supplicate God worship Him devoting your religion purely to Him free from any idolatry however much the disbelievers be averse to its being free of such idolatry.

40:15 - Exalter of ranks either means that God is One Whose attributes are majestic ? or it means the raiser of the ranks of believers in Paradise ? Lord of the Throne in other words the Creator thereof He casts the Spirit the Revelation of His command that is of His words upon whomever He will of His servants that he the one upon whom it is cast may warn them of that he may make people fear the Day of Encounter read yawma?l-tal?q? omitting the final long y?? or yawma?l-tal?q? that is to say the Day of Resurrection so called because thereat the inhabitants of the heavens will encounter those of the earth and the worshipper will encounter the one whom he worshipped and the wrongdoer will encounter the person whom he wronged;

40:16 - the day when they will emerge the day they will exit from their graves; nothing about them will be hidden from God. ?To whom does Sovereignty belong today?? ? God exalted be He asks this and Himself responds ? ?To God the One the All-compelling!? over His creatures.

40:17 - Today every soul shall be requited for what it has earned; there will be no injustice today. Indeed God is swift at reckoning? reckoning with all of creation in the space of half a day of the days of this world ? a had?th states this.

40:18 - And warn them of the Impending Day namely the Day of Resurrection al-azifa as in azifa al-rah?lu ?departure is very near? when the hearts will rising up in fear reach the throats choking with anguish filled with suppressed anxiety k?zim?na is a circumstantial qualifier referring to al-qul?bu ?the hearts? which is qualified by the active animate participle plural k?zim?na and referred to as though they were the very individuals themselves. The evildoers will not have any intimate friend any sympathiser nor any intercessor who might be heeded ? the adjectival qualification ?who might be heeded? has no literal significance for they do not have intercessors in the first place So now we have no intercessors ? Q. 26100. The first part however may be said to have significance if understand on the basis of their claim to have intercessors and so in other words even if ? hypothetically speaking ? they their intercessors did intercede for them they would not be heeded.

40:19 - He namely God knows the treachery of the eyes when it steals a glance at what is prohibited for it to look at and what the breasts hide ? what the hearts hide.

40:2 - The revelation of the Book the Qur??n tanz?lu?l-kit?bi is the subject is from God mina?LI?hi is its predicate the Mighty in His kingdom the Knower of His creatures.

40:20 - And God decrees with truth while those on whom they call whom they worship that is the disbelievers of Mecca read yad??na ?they call? or tad??na ?you



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call? besides Him ? and these are the idols ? do not decree by any means at all so how can they be God?s associates? Truly God is the Hearer of their sayings the Seer of their actions.

40:21 - Have they not travelled in the land and beheld the nature of the consequence for those who were before them? They were more powerful than them a variant reading has minkum ?than yourselves? in strength and in their vestiges on earth in the way of large structures and palaces. Yet God seized them He destroyed them for their sins and they had none to shield them from God from His chastisement.

40:22 - That was because their messengers used to bring them clear signs manifest miracles but they disbelieved. So God seized them. Indeed He is Strong Severe in punishment.

40:23 - And verily We sent Moses with Our signs and a clear warrant an evident and manifest proof

40:24 - to Pharaoh and H?m?n and Korah but they said ? that he was ? ?A sorcerer a mere liar!?

40:25 - So when he brought them the truth from Us they said ?Slay the sons of those who believe with him and spare keep alive their women?. But the guile of the disbelievers is ever in error in perdition.

40:26 - And Pharaoh said ?Let me slay Moses ? for they used to restrain him from slaying him ? and let him call to his Lord to defend him against me. Indeed I fear that he may change your religion involving your worship of me so that you will then follow him in his religion or that he may cause corruption to appear in the land? by initiating killing and otherwise a variant reading for wa-an ?and that? is aw-an ?or that?; a variant reading for an yuzhira f??l-ardi?l-fas?da is the impersonal construction an yazhara f??l-ardi?l-fas?du ?that corruption may appear in the land?.

40:27 - And Moses said to his people after he had heard that saying of Pharaoh ?Indeed I seek refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning?.

40:28 - Then said a believing man from among Pharaoh?s folk ? this is said to have been his paternal cousin ? who had concealed his faith ?Will you slay a man for saying ?My Lord is God? even though he has also brought you clear signs manifest miracles from your Lord? If he is lying then his mendacity will be to his own detriment that is the harm resulting from his mendacity will be to his own detriment; but if he is truthful then there will befall you some of that with which he is threatening you in the way of chastisement soon. Truly God does not guide one who is a prodigal an idolater a liar.

40:29 - O my people! Today the kingdom is yours you are dominant prevailing z?hir?na a circumstantial qualifier in the land the land of Egypt. But who will help us against the might of God against His chastisement if you resolve to slay His friends should it reach us?? In other words we would have no helper. Pharaoh said ?I only point out to you what I see to be best that is to say I only suggest to you what I suggest to myself and that is to kill Moses would be best; and I am only guiding you to the path of rectitude? to the correct way.

40:3 - Forgiver of sins for believers and Acceptor of repentance from them al-tawb is the verbal noun Severe in punishment of disbelievers ? in other words One Who makes it severe for them ? One of abundant bounty bestower of abundant grace ? God is eternally possessed of all of these attributes and so the annexation construction using the derivatives of these attributes is for the purposes of characterisation as in the case of the last. There is no god except Him; to Him is the journeying the ultimate return.

40:30 - Then said he who believed ?O my people! Truly I fear for you a day like the day of the factions in other words the day of one faction being destroyed after another;

40:31 - like the case of the people of Noah and ??d and Tham?d and those who came after them mithla ?like? substitutes for the previous mithla ?like? in other words the same requital as was customarily dealt to those who disbelieved before you of their being chastised in this world and God does not desire to wrong any of His servants.

40:32 - And O my people! Truly I fear for you a day of mutual calling read yawma?l-tan?di omitting the final long y?? or retaining it thus yawma?l-tan?d? that is to say the Day of Resurrection in which repeated calls are made by those meriting Paradise to those meriting the Fire and vice versa as well as calls proclaiming good fortune for those who merit the former and misery for those who merit the latter and many other such calls

40:33 - a day when you will turn back to flee from the site of the Reckoning leading to the Fire not having anyone to defend you to protect you from God in other words from His chastisement and whomever God leads astray for him there is no guide.

40:34 - And verily Joseph brought you before in other words before Moses ? according to one opinion this Joseph is the son of Jacob having been given life until the time of Moses; according to another opinion this is Joseph son of Abraham son of Joseph son of Jacob ? clear signs manifest miracles but you continued to be in doubt concerning what he had brought you until when he died you said without any evidence to support such a claim ?God will never send any messenger after him? ? in other words you will never cease to disbelieve in Joseph and others that may come after him. So that is just as you have been led astray God leads astray one who is a prodigal an idolater a skeptic? a doubter of that which the clear signs have certified.

40:35 - Those who dispute the signs of God His miracles alladh?na yuj?dil?na f? ?y?ti?Li?hi the subject without any warrant any evidence that has come to them ? greatly hateful is that disputing of theirs kabura the predicate of the subject in the sight of God and in the sight of those who believe. So just as they have been led astray God sets a seal of misguidance on the heart of every arrogant tyrant read qalbin ?the heart of? with nunation or without qalbi. As the heart grows

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arrogant so does the individual and vice versa kulli in both readings is meant to indicate the totality of the misguidance of such hearts not the totality of the hearts.

40:36 - And Pharaoh said ?O H?m?n! Build for me a tower a lofty edifice that perhaps I may reach the routes ?

40:37 - the routes of the heavens ? the paths that lead to it and look upon read indicative fa-attali?u as a supplement to ablughu ?I may reach?; or read subjunctive fa-attali?a as the response to ibni l? ?build for me? the God of Moses; for I truly think that he that is Moses is lying? about his having a god other than me ? Pharaoh said this in order to disguise the truth. And that is how the evil nature of his conduct was made to seem fair to Pharaoh and that is how he was barred from the right way the path to guidance read sadda ?that is how he barred others? or sudda ?that is how he was barred?. And Pharaoh?s guile ended only in ruin loss.

40:38 - And he who believed ?O my people! Follow me read ittabi??n? with the final long y?? or ittabi??ni without; I will guide you to the way of rectitude a similar statement has already been mentioned verse 29 above.

40:39 - O my people! Truly this life of the world is only an ephemeral enjoyment containing comforts which will eventually disappear whereas the Hereafter truly is the enduring abode.

40:4 - None dispute the signs of God ? the Qur??n ? except those who disbelieve from among the people of Mecca so do not be deceived by their bustle in the towns going about seeking their livelihood in security for the sequel for them will be the Fire.

40:40 - Whoever commits an evil deed shall not be requited except with the like of it; but whoever acts righteously whether male or female and is a believer ? such shall be admitted into Paradise read passive yudkhal?na or the opposite active yadkhal?na ?they shall enter? wherein they will be provided without any reckoning an abundant provision given to them unconditionally.

40:41 - And O my people! Think what makes me call you to deliverance when you call me to the Fire?

40:42 - You call me to disbelieve in God and to associate with Him that whereof I have no knowledge whereas I call you to the Mighty Whose way always prevails the Forgiver to those who repent.

40:43 - No doubt verily that to which you call me to worship has no call that is heard in other words has no call answered in this world or in the Hereafter and indeed our return will be to God and indeed the prodigal the disbelievers it is they who will be the inhabitants of the Fire.

40:44 - For you will soon remember what I have said to you when you see the chastisement with your own eyes. And I entrust my affair to God. Truly God is Seer of His servants? ? he said this after they threatened him with retribution for opposing their religion.

40:45 - So God shielded him from the evils of what they had plotted against him in the way of killing him and there besieged befell the folk of Pharaoh his people as well as him a dreadful chastisement drowning

40:46 - then the Fire to which they are exposed in which they are burnt morning and evening. And on the day when the Hour comes it will be said ?Enter O folk of Pharaoh a variant reading for udkhul? ?enter? has adkhil? ?admit? being a command to the angels the most awful chastisement!? the chastisement of Hell.

40:47 - And mention when they will be arguing when they the disbelievers will be disputing with one another in the Fire and the weak will say to those who were arrogant ?Indeed we were your followers taba?an is the plural of t?bi?; so will you now avail will you defend us against any portion of the Fire??

40:48 - Those who were arrogant will say ?Indeed we are all together in it. God has indeed judged fairly between His servants? admitting believers into Paradise and disbelievers into the Fire.

40:49 - And those who are in the Fire will say to the keepers of Hell ?Call on your Lord that He relieve us of at least a day in other words the equivalent of one day of the chastisement!?

40:5 - The people of Noah denied before them and also the factions such as ??d Tham?d and others who came after them. And every community sought to seize their messenger to slay him and they argued falsely thinking to rebut to eliminate thereby the truth. Then I seized them with punishment; so how fitting was My punishment! of them ? in other words it was appropriate.

40:50 - They that is the keepers will say mockingly ?Did not your messengers bring you clear signs?? manifest miracles? They will say ?Yes indeed? ? in other words they disbelieved them. They will say ?Then supplicate God!? yourselves for we do not intercede for disbelievers. God exalted be He says but the supplications of the disbelievers can only be misguided void.

40:51 - Truly We shall help Our messengers and those who believe in the life of this world and on the day when the witnesses rise up ashh?d is the plural of sh?hid ? these are the angels who will testify in support of the messengers that they indeed delivered their Messages and against the disbelievers that they denied them;

40:52 - the day when their excuses will not benefit read l? yanfa?u or l? tanfa?u the evildoers even if they were to offer them and theirs will be the curse in other words the banishment from God?s Mercy and theirs will be the ills of the ultimate abode in the Hereafter meaning the most severe of its chastisements.

40:53 - And verily We gave Moses the guidance the Torah and miracles and We made the Children of Israel after Moses heirs to the scripture the Torah

40:54 - as a guidance to guide and as a remembrance for people of pith a reminder for possessors of intellect.

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40:55 - So be patient O Muhammad (s). Surely God's promise to grant victory to His friends is true ? for you and whoever follows you are among such friends. And ask forgiveness for your sin so that you will be emulated in this by your community and glorify perform prayer continuously with praise of your Lord at night ? which means after sunset ? and in the early hours the five prayers.

40:56 - Truly those who dispute the signs of God the Qur'an without any warrant any evidence that has come to them ? there is only vanity in their breasts only arrogance and an evil desire to get the better of you which they will never attain and satisfy. So seek refuge with God from their evil. Surely He is the Hearer of their sayings the Seer of their state.

40:57 - The following was revealed regarding the deniers of resurrection Assuredly the creation of the heavens and the earth as an unprecedented first act is greater than the creation of mankind a second time ? which is the restoration of them after death; but most people namely the disbelievers of Mecca do not know this and so they are like the blind whereas those who know it are like those who have sight.

40:58 - And the blind one and the seer are not equal; nor are they equal those who believe and perform righteous deeds ? such a person being the virtuous one ? and the evildoer wa-l-?l-mus-?u l? here is extra. Little do they reflect little are they admonished read yatadhakkar?na or second person plural tatadhakkar?na ?do you reflect? in other words their reflections are very few.

40:59 - Truly the Hour is coming; there is no doubt in it. But most people do not believe in it.

40:6 - And thus was the word of your Lord ? namely the verse Assuredly I will fill Hell ? Q. 11119 ? fulfilled against those who disbelieve that they shall be the inhabitants of the Fire annahum ash-bu?l-n?ri substitutes for kalimatu ?the word?.

40:60 - And your Lord has said ?Call on Me and I will respond to you in other words worship Me and I will reward you ? judging this to be the meaning by what follows. Surely those who disdain to worship Me shall enter sa-yadkhul?na or passive sa-yudkhal?na ?they shall be admitted into? Hell utterly humiliated? abased.

40:61 - God it is Who made for you night that you may rest in it and day for seeing ? the attribution of sight ibs?r to ?day? is figurative and it is so attributed because one is able to see in it. Surely God is a Lord of bounty to mankind but most people are not thankful to God and so they do not believe.

40:62 - That then is God your Lord the Creator of all things; there is no god except Him. How then are you made to deviate? how then are you turned away from faith despite the evidence having been established for it?

40:63 - So deviate that is in the same way that these Meccans deviate deviate those who used to deny the signs of God His miracles.

40:64 - God it is Who made for you the earth as a stable abode and the heaven as a canopy a ceiling. And He formed you and perfected your forms and provided you with all the wholesome things. That then is God your Lord so blessed be God the Lord of the Worlds.

40:65 - He is the Living; there is no god except Him. So supplicate Him worship Him devoting your religion purely to Him free from any idolatry. Praise be to God the Lord of the Worlds.

40:66 - Say ?I have been forbidden to worship those on whom you call those whom you worship besides God since there have come to me clear signs proofs of His Oneness from my Lord; and I have been commanded to submit to the Lord of the Worlds?.

40:67 - He it is Who created you from dust by having created your father Adam from it then from a drop of sperm then from a blood-clot congealed blood then He brings you forth as infants then He sustains you that you may come of age until you have attained your full strength ? this being from the age of thirty to forty ? then that you may become aged read shuy?khan or shiy?khan? though there are some of you who die earlier that is before coming of age or becoming aged. He does this to you so that you may live on and that you may complete an appointed term a defined length of time that perhaps you might understand the proofs of His Oneness and thus become believers.

40:68 - He it is Who gives life and brings death. So when He decides upon a matter when He wants to bring something into existence He only says to it ?Be! and it is read fa-yak?nu or fa-yak?na in the subjunctive on account of an implied preceding an. In other words it comes into existence after He has willed it that which is signified by the said words.

40:69 - Have you not regarded those who dispute the signs of God the Qur'an how they are turned away? from faith ?

40:7 - Those who bear the Throne alladh?na yahmil?na?l-?arsha is the subject and those around it wa-man hawlahu is a supplement to that subject glorify yusabbih?na is the predicate thereof with praise of their Lord continuously proclaiming praise in other words continuously saying subh?na?L?hi wa-bi-hamdihi ?Glory and praise be to God?; and they believe in Him exalted be He through their power of discernment in other words they affirm the truth of His Oneness and they ask forgiveness for those who believe saying ?Our Lord You embrace all things in Your mercy and knowledge that is to say Your mercy embraces all things and Your knowledge also embraces all things. So forgive those who repent of idolatry and follow Your way ? the religion of Islam ? and shield them from the chastisement of Hell-fire that is the Fire.

40:70 - those who deny the Book the Qur'an and that wherewith We have sent Our messengers in the way of the affirmation of God's Oneness and belief in the Resurrection ? and these deniers are the Meccan disbelievers. But they will come to know the punishment for their denials;

40:71 - when idh has the meaning of idh? with fetters around their necks and chains wa?l-sal?silu a supplement to al-aghil?lu ?fetters? so that the meaning is that these chains are also around their necks; or it al-sal?silu ?chains? is the subject the predicate of which has been omitted in other words the meaning being around

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their feet will be these chains ? or alternatively its predicate is the following yushab?na they are dragged in other words they are dragged away by these chains.

40:72 - into the boiling water that is into Hell then in the Fire they are set aflame.

40:73 - Then it will be said to them in reproach ?Where are those whom you used to make partners

40:74 - besides God?? alongside Him and these are the idols. They will say ?They have forsaken abandoned us and so we cannot see them. Nay but actually we were not invoking anything before?. They deny that they used to worship these idols; but then these idols are brought before them ? which is where God exalted be He says ?Truly you and what you worship besides God shall be fuel for Hell? Q. 2198. So in the same way that these disbelievers have been led astray God leads astray the disbelievers.

40:75 - And it will also be said to them ?That chastisement is because you used to exult in the earth without right by your idolatry and denial of resurrection and because you were insolent committing acts of disobedience in abundance.

40:76 - Enter the gates of Hell to abide therein?. Evil then is the ultimate abode of the arrogant!

40:77 - So be patient. Assuredly God?s promise to chastise them is true. And if We show you fa-imm? contains an assimilated conditional particle in; the m? is extra and emphasises the conditional import at the beginning of the verb while the n?n emphasises it at the end a part of what We promise them of chastisement in your lifetime the response to the conditional has been omitted in other words it is something like ?then so be it! ? or We take you unto Us in death before their chastisement then in any case to Us they will be returned whereupon We shall chastise them with the most severe punishment this last mentioned response is that of the supplement only.

40:78 - And verily We sent messengers before you. Of them are those whom We have recounted to you and of them are those whom We have not recounted to you it is reported that God exalted be He sent 8000 prophets 4000 prophets sent from among the Children of Israel and the other 4000 from among the remainder of mankind. And it was never permitted for any messenger from among them to bring a sign except with God?s permission for they are also servants enthralled by Him. Hence when God?s command comes for the chastisement to be sent down on the disbelievers judgement between the messengers and their deniers is passed justly; and it is thence that the advocates of falsehood become losers that is to say it is thence that the judgement and the loss become manifest for mankind although such advocates of falsehood will have always been losers always before that.

40:79 - God it is Who made for you cattle ? it is said that ?camels? are specifically meant here even though it seems to signify cows and sheep also ? that you may ride some of them and eat of some.

40:8 - Our Lord and admit them into the Gardens of Eden as a place of residence for them that which You have promised them along with whoever were righteous wa-man salaha is a supplement either to the pronominal third person plural suffix hum ?them? in wa-adkhillhum ?and admit them? or in wa?adttahum ?You have promised them? among their fathers and their wives and their descendants. Surely You are the One Who is the Mighty the Wise in what He does.

40:80 - And there are other uses for you in them such as their milk offspring fur and wool and that by them you may satisfy any need that is in your breasts namely to transport heavy loads to other lands and on them on land and on the ships in the sea you are carried.

40:81 - And He shows you His signs. So which of God?s signs that is the signs that prove His Oneness do you reject? the interrogative here is meant as a rebuke; ayya ?which of? is more commonly made masculine than feminine.

40:82 - Have they not travelled across the land to see the nature of the consequence for those before them? They were more powerful than them in might and in their vestiges on earth in the way of large structures and palaces. But what they used to earn did not avail them.

40:83 - And when their messengers brought them clear signs manifest miracles they the disbelievers exulted in the knowledge they the messengers possessed an exultation that entailed mockery and amusement as they rejected such knowledge and there besieged befell them that which they used to deride namely the chastisement.

40:84 - Then when they saw Our doom that is the severity of Our chastisement they said ?We believe in God alone and we disavow what we used to associate with Him?.

40:85 - But their faith was of no benefit to them when they saw Our doom ? This is God?s way sunnata?Li?hi is in the accusative because it functions as a verbal noun from an implicit verb of the same expression with the believers among all communities which is that faith is of no benefit to them once the chastisement has been sent down which has its precedent; and it is thence that the disbelievers will be losers ? it is thence that their status as losers will become apparent to all of mankind even though they will have always been losers before that.

40:9 - And shield them from evil deeds that is from the chastisement thereof; for whomever You shield from evil deeds that day the Day of Resurrection verily him You will have had been merciful to; and that is indeed the supreme triumph?.

## Surah 41

41:1 - H? m?m God knows best what He means by these letters.

## Tafsir al-Jalalayn (English)

41:10 - And He set wa-ja?ala the beginning of a new independent sentence and cannot be a supplement to the preceding relative clause containing alladh? ?Who? because of the intervening clause that is syntactically unrelated therein firm mountains rising above it and blessed it with an abundance of water crops and stock and ordained divided therein its various means of sustenance for human beings and beasts in four complete days ? in other words the ?setting therein of mountains? together with what has been mentioned in addition all took place on Tuesday and Wednesday ? evenly saw??an in the accusative because it is a verbal noun in other words the four days were exactly four neither less nor more for all enquirers about the creation of the earth and all that is in it.

41:11 - Then He turned to the heaven when it was smoke consisting of rising vapours and He said to it and to the earth ?Come both of you to what I desire from you willingly or unwillingly!? taw?an aw karhan their syntactical locus is that of a circumstantial qualifier in other words ?Come being obedient or coerced?. They said ?We come together with all those inhabiting us willingly!? t??i??na mainly indicates masculine rational beings; it may also be that they are referred to in this way because they are being addressed thus.

41:12 - Then He ordained them the suffixed pronoun refers back to al-sam?? ?the heaven? because it al-sam?? actually denotes that plural sense to which it will lead in the following clause in other words He made them to be seven heavens in two days ? Thursday and Friday. He completed them in the last hour thereof in which He created Adam ? which is why He does not say saw??an ?evenly? here as He did earlier; what is said here concords with those verse in which it is stated that the heavens and the earth were created in six days; and in each heaven He revealed its commandment? that to which He commanded those in it to follow in the way of obedience and worship. And We adorned the lowest heaven with lamps with stars and this was also to guard them hifzan is in the accusative because of its implicit verbal sense in other words ?We guarded it against the devils lest they try to listen therein to the angels by stealth with meteors?. That is the ordaining of the Mighty in His kingdom the Knower of His creatures.

41:13 - But if they that is the Meccan disbelievers turn away from belief after this clear statement then say ?I warn you of I threaten you with a thunderbolt like the thunderbolt of ??d and Tham?d? in other words a chastisement that will destroy you like the one that destroyed them.

41:14 - When the messengers came to them from in front of them and from behind them that is coming to them to warn them and leaving them behind as they departed but they disbelieved as will be stated shortly ? the destruction of them meant would only take place in his time ? saying ?Worship none but God? they said ?Had our Lord willed He would have surely sent down to us angels; therefore we indeed disbelieve in what you according to your claim have been sent with!?

41:15 - As for ??d they acted arrogantly in the earth without right and they said upon their being threatened with the chastisement ?Who is more powerful than us in might?? in other words they believed no one to be so ? a single man among them could pull out a huge rock from a mountainside and have the strength to place it wherever he wished. Did they not see did they not realise that God He Who created them was more powerful than them in might? And they used to deny Our signs the miracles We sent down.

41:16 - So We unleashed upon them a raging wind cold and violent but without rain during some ill-fated days read nahis?tin or nahs?tin days that were calamitous for them that We might make them taste the chastisement of disgrace humiliation in the life of this world; yet the chastisement of the Hereafter is indeed more disgraceful more severe and they will not be helped to have it warded off from them.

41:17 - And as for Tham?d We offered them guidance We pointed out to them the path of guidance but they preferred blindness they chose disbelief as opposed to guidance. So the thunderbolt of the humiliating chastisement seized them on account of what they used to earn.

41:18 - And We delivered from it those who believed and feared God.

41:19 - And mention the day when God?s enemies are gathered read either yuhsharu a?d??u?Li?hi or nahshuru a?d??a?Li?hi ?when We gather God?s enemies? to the Fire for they will be driven thereto

41:2 - A revelation from the Compassionate the Merciful tanz?lun mina?l-rahm?ni?l-rah?m the subject.

41:20 - until when they reach it idh? m? the m? is extra their hearing and their eyes and their skins will bear witness against them concerning what they used to do.

41:21 - And they will say to their skins ?Why did you bear witness against us?? They will say ?God made us speak Who gave speech to all things in other words all things which He wanted to be able to speak. And He created you the first time and to Him you will be returned it is said that this statement is made by their skins; but it is also said to be God?s words as is the case with what follows for it is similar in context to what preceded namely that the One with the power to originate you without any precedent and restore you to life after death also has the power to make your skins and your limbs speak.

41:22 - And you did not use to conceal yourselves when you used to commit lewd acts lest your hearing or your eyes or your skins should bear witness against you because you were never certain about the truth of resurrection; but you thought when you used to conceal yourselves that God did not know most of what you did.

41:23 - And that wa-dh?likum the subject supposition of yours zannukum substitutes for it which you supposed of your Lord alladh? zanantum bi-rabbikum a descriptive clause; the predicate is the following ard?kum has ruined you that is it has brought about your destruction. So you have become among the losers?.

41:24 - So if they endure the chastisement the Fire will still be their abode; and if they seek reconciliation if they seek the satisfaction of God then they will not be among the reconciled those deemed satisfactory by God.

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41:25 - And We have assigned We have occasioned for them companions from among the devils who have adorned for them that which is before them of what concerns this world and the following after lusts and that which is behind them of what concerns the Hereafter when they make them say that there will be neither resurrection nor reckoning. And the word of chastisement ? namely the verse Assuredly I will fill Hell ? Q. 11119 ? became due against them being among all those communities that passed away that were destroyed before them of jinn and mankind. Truly they were losers.

41:26 - And those who disbelieve say during the Prophet?s s recitation of the Qur??n ?Do not listen to this Qur??n and hoot it down make a din and so forth and clamour whenever he is reciting that perhaps you might prevail? so that he will then desist from recitation.

41:27 - God exalted be He says regarding them But verily We will make those who disbelieve taste a severe chastisement and We will verily requite them the worst of what they used to do in other words with the worst requital for their deeds.

41:28 - That severe chastisement and worst requital is the requital of God?s enemies jaz??u a?d??i the second hamza may be pronounced fully or replaced with a w?w ? the Fire! al-n?ru an explicative supplement to jaz??u ?the requital? alluded to by the demonstrative dh?lika ?that?. Therein will be their everlasting abode that is as a place of permanent residence from which there will be no removal as a requital jaz??an is in the accusative as a verbal noun from the implicit verbal action for their denial of Our signs for their denial of the Qur??n.

41:29 - And those who disbelieve will say while in the Fire ?Our Lord show us those who led us astray from among the jinn and mankind ? namely Ibl?s and Cain respectively both of whom established disbelief and slaying as something to be emulated ? so that we may have them underneath our feet to trample them in the Fire that they may be among the lowermost? in other words in a chastisement more severe than ours.

41:3 - A Book kit?bun the predicate thereof whose signs have been set out in detail whose signs have been expounded through various rulings stories and admonitions as an Arabic Qur??n qur??nan ?arabiyyan a circumstantial qualifier referring to kit?bun ?a Book? by qualifying it adjectivally for a people li-qawmin is semantically connected to fussilat ?set out in detail? who have knowledge who understand this fact ? and they are the Arabs;

41:30 - Truly those who say ?Our Lord is God!? and then remain upright adhering to the affirmation of God?s Oneness and to whatever else has been enjoined on them the angels descend upon them at the point of death saying to them ?Do not fear death and what will come after it nor grieve for any family or children that you have left behind for we will look after them after you and rejoice in the good tidings of the paradise which you were promised.

41:31 - We are your friends in the life of this world that is we will look after you in it and in the Hereafter in other words we will be alongside you thereat until you enter Paradise; and therein you will have whatever your souls desire and therein you will have whatever you request

41:32 - as a hospitality a pre-prepared provision nuzulan is in the accusative because of an implied preceding verb ?appointed for you? from One Forgiving Merciful? namely God.

41:33 - And who speaks better words ? in other words no one speaks better words ? than him who summons others to God by affirming His Oneness and acts righteously and says ?Indeed I am one of those who submit to God??

41:34 - And they are not equal the good deed and the evil deed even with respect to their subdivisions because any number of such good deeds are always above any number of the latter. Repel the evil deed with that in other words with that trait which is better such as repelling anger with endurance ignorance with forbearance and the intention to inflict harm with pardon then behold he between whom and you there was enmity will be as though he were a dear friend in other words then your enemy will become like a close friend in terms of his affection for you if you act in such a way alladh? ?he ? whom? is the subject; ka-annahu ?as though? is the predicate; idh? is an adverbial particle for expressing the comparative import.

41:35 - But none is granted it in other words none is given that better trait except those who are steadfast; and none is granted it except one deserving of a great reward.

41:36 - And if wa-imm? here the n?n of the conditional particle in has been assimilated with the m? which is extra some temptation from Satan should provoke you in other words if some diversion should turn you away from that better trait and other good acts then seek refuge in God this is the response to the conditional ?and if?; the response to the command clause is omitted being ?and He will ward it off from you?. Truly He is the Hearer of what is said the Knower of what is done.

41:37 - And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun and moon but prostrate to God Who created them namely these fours signs if it is Him Whom you worship.

41:38 - But if they disdain to prostrate to God alone still those who are with your Lord that is to say still the angels glorify perform prayers to Him night and day and they tire not they never weary thereof.

41:39 - And among His signs is that you see the earth desolate dried out without any vegetation but when We send down water upon it it stirs it moves and swells swells and rises. Truly He Who revives it is indeed the Reviver of the dead. Surely He has power over all things.

41:4 - containing good tidings bash?ran is an adjective describing qur??nan ?a Qur??n? and a warning. But most of them turn away so that they do not hear in a way so as to accept its message.

41:40 - Indeed those who blaspheme yulhid?na derives from the verb alhada or lahada ?he blasphemed? Our signs ? the Qur??n by denying its truth ? are not

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hidden from Us and We will requite them. Is one who is cast into the Fire better off or one who arrives secure on the Day of Resurrection? Act as you wish; indeed He is Seer of what you do ? this is meant as a threat for them.

41:41 - Truly those who disbelieve in the Remembrance ? the Qur??n ? when it comes to them ? We will requite them ? and truly it is an unassailable Book

41:42 - falsehood cannot approach it from before it or from behind it in other words there is no scripture before it or after it that contradicts it; it is a revelation from One Wise Praised that is to say from God the One Who is praised in His affair.

41:43 - Nothing is said to you in terms of denial of you except the like of what has already been said to the messengers before you. Surely your Lord is One of forgiveness to believers and also One of painful punishment for disbelievers.

41:44 - And had We made it namely the Remembrance a non-Arabic Qur??n they would have said ?Why have its signs not been explained clearly? so that we might understand them? What! a Qur??n that is non-Arabic and an Arab prophet?? this is an interrogative of denial spoken by them; read a-a?jamiyyun pronouncing both the first and the second hamza or by changing it into an alif and either writing it out in full or not. Say ?For those who believe it is guidance from error and a healing from the disease of ignorance; but as for those who do not believe there is a deafness in their ears a heaviness and so they are unable to hear it and they are blind to it so they are unable to comprehend it. Those they are as if they were being called from a distant place? that is to say they are like one who is called from far away unable to hear or comprehend what is being called out to him.

41:45 - And verily We gave Moses the Scripture the Torah but differences arose concerning it in terms of some affirming the truth of it and others denying it as with the Qur??n; and were it not for a Word that had already preceded from your Lord to defer the reckoning and requital of creatures until the Day of Resurrection judgement would have been made between them in this world concerning that over which they differed; for indeed they the deniers of it are in grave doubt concerning it doubt which leads to utter uncertainty.

41:46 - Whoever acts righteously it is for the good of his own soul that he acts thus and whoever does evil it is to the detriment thereof in other words the harm consequent from his evildoing will only be to him. And your Lord is not at all a tyrant to His servants that is He is not One of injustice as He exalted be He says Surely God shall not wrong so much as the weight of an atom Q. 440.

41:47 - To Him devolves all knowledge of the Hour ? when it shall come to pass none other than Him knows this. And no fruit thamaratin a variant reading has the plural thamar?tin ?fruits? emerges from its sheath its receptacle akm?m the plural of kimm except with His knowledge and no female bears child or delivers except with His knowledge. And on the day when He will call out to them ?Where then are My associates?? they will say ?We proclaim to You we now apprise You that there is no witness amongst us? that is a witness who can testify to the allegation that You have an associate.

41:48 - And what they used to call on what they used to worship before in this world of idols has forsaken them and they suppose they will be certain that there is no refuge for them no escape from the chastisement the negation in both instances comments on the operation implied in the nouns of actions; also the negation stands in place of the direct objects in both instances.

41:49 - Man never wearies of supplicating for good in other words he never ceases to ask his Lord for wealth and good health and other good things but should any ill befall him such as impoverishment or hardship then he becomes despondent despairing of God?s mercy ? this and what follows relates to the attitude of disbelievers.

41:5 - And they say to the Prophet ?Our hearts are veiled they are masked from that to which you call us and in our ears there is a deafness and between us and you there is a partition a variance over religion so act according to your religion; indeed we shall be acting!? according to our religion.

41:50 - And if wa-la-in the l?m is for oaths We let him taste if We bestow on him mercy such as riches or good health from Us after the harm the hardship or tribulation that had befallen him he will surely say ?This is my due! in other words it is on account of what I do. I do not think that the Hour will ever set in and even if wa-la-in the l?m is for oaths I am returned to my Lord I will indeed have the best reward with Him? namely Paradise. But We will assuredly inform those who disbelieve of what they did and assuredly We will make them taste a harsh chastisement the l?m prefixed in both verbs is that for oaths.

41:51 - And when We bestow graces upon man ins?n the generic noun is meant he shows disregard of giving thanks and turns aside turns his head in arrogance a variant reading for n??a has na??; but when ill befalls him he makes prolonged supplications.

41:52 - Say ?Consider this if it the Qur??n is from God as the Prophet says and you disbelieve in it who ? in other words none ? will be further astray than one who is in extreme defiance?? of the truth this third person singular address is used instead of ?who will be further astray than you? in order to point out their status as disbelievers.

41:53 - We shall show them Our signs in the horizons in all the regions of the heavens and the earth in the way of the luminous celestial bodies the varieties of vegetation and trees and in their own souls in the way of the exquisite craftsmanship and unique wisdom inherent in their creation until it becomes clear to them that it namely the Qur??n is the truth revealed by God informing of the Resurrection the Reckoning and the Punishment so that they realise that they will be punished for their disbelief in it and in the one who has come with it. Is it not sufficient that your Lord bi-rabbika governs the verb yakfi ?sufficient? is witness to all things? annahu ?al? kulli shay?in shah?d substitutes for bi-rabbika. In other words is not sufficient proof of your truthfulness that nothing whatsoever can be hidden from God?

41:54 - Nay verily they are in doubt about the encounter with their Lord because they deny the Resurrection. Nay verily He exalted be He encompasses all things

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in knowledge and in power and so He will requite them for their disbelief.

41:6 - Say ?I am only a human being like you. It has been revealed to me simply that your God is One God. So be upright in your conduct before Him through faith and obedience and seek forgiveness from Him. And woe waylun is an expression implying ?chastisement? to the idolaters

41:7 - who do not pay the alms and who are disbelievers in the Hereafter the repetition of hum ?they? is for emphasis.

41:8 - Indeed those who believe and perform righteous deeds shall have an enduring reward? one that is unceasing.

41:9 - Say ?Do you really read a-innakum pronouncing both hamzas or by not pronouncing the second one but inserting an alif between the two in both cases disbelieve in Him Who created the earth in two days Sunday and Monday and ascribe to Him associates? That is the Lord in other words the Possessor of all the Worlds al-??lam?n the plural of ??lam which denotes everything apart from God. On account of the variety of beings that it subsumes it has been expressed in the plural form ending with ??n as a way of giving prevalence in the address to rational beings.

## Surah 42

42:1 - H? m?m

42:10 - And whatever you may differ with disbelievers in of religion or otherwise the verdict therein belongs it will return to God on the Day of Resurrection; He will judge between you. Say to them That then is God my Lord; in Him I have put my trust and to Him I turn penitently.

42:11 - The Originator of the heavens and the earth the One Who created them without precedent. He has made for you from your own selves pairs when He created Eve from Adam?s rib and also pairs males and females of the cattle He multiplies you read yadhra?ukum by such means by the mentioned ?making? that is to say He multiplies you through this means by way of propagation the suffixed pronoun -kum in yadhra?ukum ?He multiplies you? refers to both human beings and cattle but predominantly to humans. There is nothing like Him ka-mithlihi the k?f is extra as there is no likeness of Him exalted be He. He is the Hearer of what is said the Seer of what is done.

42:12 - To Him belong the keys of the heavens and the earth the keys to their storehouses of rain and vegetation and other things. He extends provision He makes it abundant for whomever He will as a test of their gratitude and He restricts it He straitens it for whomever He will as a trial. Truly He has knowledge of all things.

42:13 - He has prescribed for you as a religion that which He enjoined upon Noah ? for he was the first of the prophets sent with a Divine Law ? and that which We have revealed to you and that which We enjoined upon Abraham and Moses and Jesus declaring ?Establish religion and do not be divided in it? this is what has been prescribed and enjoined upon those mentioned above and what has been revealed to Muhammad (s) and it is the affirmation of God?s Oneness. Dreadful is for the idolaters that to which you summon them in the way of affirming the Oneness of God. God chooses for it for the task of affirming His Oneness whomever He will and He guides to it whomever turns penitently whomever applies himself to obedience of Him.

42:14 - And they did not become divided that is the adherents of the monotheistic religions did not become divided in religion ? so that some affirmed the Oneness of God while others rejected it ? except after the knowledge of His Oneness had come to them out of jealous rivalry on the part of the disbelievers among themselves. And were it not for a Word that preceded from your Lord to defer requital of them until an appointed term until the Day of Resurrection it would have already been judged between them to chastise the disbelievers in this world. And indeed those who were made heirs to the Scripture after them namely the Jews and the Christians are truly in grave doubt concerning him Muhammad (s).

42:15 - So to that then to that affirmation of God?s Oneness summon O Muhammad (s) people and be upright in summoning them to this just as you have been commanded and do not follow them in their desires to abandon it. And say ?I believe in whatever Book God has revealed. And I have been commanded to be just between you in passing judgement. God is our Lord and your Lord. Our deeds concern us and your deeds concern you and so each one of us will be requited according to his own deeds. There is no argument no dispute between us and you ? this was revealed before the command to struggle against them. God will bring us together at the time of the Return to decide definitively between us and to Him is the final destination? the ultimate return.

42:16 - And those who argue with the Prophet concerning the religion of God after His call has been answered through faith on account of His miracle having been manifested ? and they are the Jews ? their argument stands refuted is invalid with their Lord and His wrath shall be upon them and there will be a severe chastisement for them.

42:17 - God it is Who has revealed the Book the Qur??n with the truth bi?-haqqi is semantically connected to anzala ?revealed? as well as the Balance Justice. And what do you know ? perhaps the Hour that is its arrival is near! la?alla ?perhaps? comments on the verb describing the action with what follows it functioning as two direct objects.

42:18 - Those who do not believe in it seek to hasten it they say ?When will it come?? as a presumption on their part that it will never come; but those who believe are apprehensive of it and know that it is the truth. Nay but verily those who are in doubt those who argue concerning the Hour are indeed in extreme error!

42:19 - God is Gracious to His servants both the pious and the profligate for He does not destroy them through hunger despite their acts of disobedience. He



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provides for whomever He will from among each of the two classes of individuals whatever He will. And He is the Strong in effecting what He wants the Mighty Whose way always prevails.

42:2 - ?ayn s?n q?f God knows best what He means by these letters.

42:20 - And whoever desires in return for his actions the harvest of the Hereafter in other words its gains and that is reward We will enhance for him his harvest by multiplying in it the good deed up tenfold or more; and whoever desires the harvest of this world We will give him of it without multiplying any of it giving him only what is his preordained share; but in the Hereafter he will have no share.

42:21 - Or have they the Meccan disbelievers associates ? these being their devils ? who have prescribed for them for the disbelievers a religion a corrupt religion which God has not given permission for? such as idolatry and denial of resurrection? And were it not for a prior decisive word in other words a prior decree to the effect that requital will take place on the Day of Resurrection it would have been judged between them and the believers by chastising the former in this world. Truly the wrongdoers the disbelievers will have a painful chastisement.

42:22 - You will see the wrongdoers on the Day of Resurrection apprehensive because of what they had earned in this world in the way of evil deeds lest they be requited for these; and it that is the requital for these deeds will surely befall them on the Day of Resurrection inevitably; but those who believe and perform righteous deeds will be in the lushest Gardens in other words in the best of these Gardens in comparison with the other ones. They will have whatever they wish near their Lord; that is the great favour.

42:23 - That is the good tidings read yubshiru or yubashshiru from bish?ra ?good news? which God gives to His servants who believe and perform righteous deeds. Say ?I do not ask of you any reward for it for delivering the Message except the affection for my kinsfolk ill? ?except? this represents a discontinuous exception in other words ?but I do ask of you that you show affection for my kinship with you which at the same time is your kinship?; for he the Prophet had kinship ties with all the subdivisions of the tribe of Quraysh. And whoever acquires a good deed an act of obedience We shall enhance for him its goodness by multiplying the reward for it. Surely God is Forgiving of sins Appreciative even of little good and so He multiplies it manifold.

42:24 - Or am here is like bal do they say ?He has invented a lie against God?? in ascribing the Qur??n to God exalted be He. For if God will He can seal He can fortify your heart with patience to endure the hurt they cause you by such sayings and otherwise ? and God did this. And God will efface the falsehood which they speak and vindicate confirm the truth with His words the ones revealed to His Prophet. Truly He is Knower of what is in the breasts of what is in the hearts of people.

42:25 - And He it is Who accepts repentance from His servants and pardons evil deeds those from which repentance has been made and knows what they do yaf?al?na may also be read taf?al?na ?you do?.

42:26 - And He answers those who believe and perform righteous deeds He grants them what they ask for and He enhances them of His bounty. And as for the disbelievers for them there will be a severe chastisement.

42:27 - For were God to extend His provision to His servants to all of them they would all of them surely become covetous in other words they would become tyrants in the earth; but He sends down read yunzilu or yunazzilu of provisions in the measure that He will thus extending it for some of His servants to the exclusion of others ? and from such extending of provision to some emerges tyranny. Surely He is Aware Seer of His servants.

42:28 - And He it is Who sends down the saving rain after they have despaired after they have given up hope of its being sent down and unfolds His mercy He extends His rain and He is the true Patron the Benevolent towards believers the Praised by them.

42:29 - And of His signs is the creation of the heavens and the earth and the creation of whatever He has scattered whatever He has divided and spread in them in the way of creatures d?bba this denotes all those creatures which tread yadubbu upon the earth whether human beings or otherwise. And He is able to bring them together for the Gathering whenever He will rational beings as opposed to others predominate in the suffixed pronoun -him of jam?ihim ?to bring them together?.

42:3 - Thus ? in other words in the same manner of revelation ? does He reveal to you and did He reveal to those who were before you God All?hu is the agent of the action of revelation the Mighty in His kingdom the Wise in His actions.

42:30 - And whatever affliction whatever misfortune or hardship may befall you ? this is an address to the believers ? is on account of what your own hands have earned that is to say for the sins that you have committed ? the use of ?hands? to express this is because most actions are effected by them. And He pardons much of these sins and does not requite them for God?s kindness is greater than that He should for example double the requital in the Hereafter; as for those who do not commit grave sins then what befalls them in this world of hardship raises their degree in the reward of the Hereafter.

42:31 - And you O idolaters cannot escape from God by fleeing on earth and thus elude Him and besides God that is to say other than Him you have neither protector nor helper to ward off His chastisement from you.

42:32 - And of His signs are the ships that run on the sea appearing like landmarks like mountains in terms of their magnitude.

42:33 - If He will He stills the wind whereat they remain they become motionless fixed not moving on its surface. Surely in that there are signs for every steadfast grateful servant ? this is the believer who is steadfast during hardship and grateful in times of comfort.

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42:34 - Or He wrecks them y<sup>biqhunna</sup> a supplement to yuskin <sup>He stills?</sup> that is to say or He sinks them including their passengers by sending violent winds upon them because of what they that is the passengers of these ships have earned of sins. And He pardons much of such sin and does not cause those who have sinned to drown.

42:35 - And that those who dispute concerning Our signs may know read indicative wa-ya<sup>lamu</sup> <sup>and they know?</sup> beginning a new sentence; or subjunctive wa-ya<sup>lama</sup> <sup>and that they may know?</sup> as a supplement to an implicit reason in other words <sup>He drowns them in order to exact vengeance against them and so that they may know that ?? they have no refuge no escape from the chastisement the negation represents two direct objects of the verb ya<sup>lamu</sup> or ya<sup>lama</sup> <sup>they know?</sup>; the negation is also a comment on the implied action of <sup>escaping?</sup>.</sup>

42:36 - So whatever you <sup>this is an address is to believers and others</sup> <sup>have been given of the luxuries of this world is but the enjoyment of the life of this world enjoyed for the duration of it but then perishes. But what is with God of reward is better and more lasting for those who believe and put their trust in their Lord</sup> li<sup>lladh</sup>?na <sup>man?</sup> wa-<sup>al?</sup> rabbi<sup>him</sup> yatawakkal<sup>na</sup> is supplemented by the following clause

42:37 - and those who avoid grave sins and indecencies those acts that require the implementing of the prescribed legal punishments hud<sup>d</sup> the supplement above is an example of supplementing the part to the whole and who when they are angry forgive they let it pass;

42:38 - and those who answer their Lord those who respond to what He has summoned them in the way of affirming His Oneness and worship of Him and observe prayer maintaining it regularly and whose courses of action those courses of action that seem good to them are a matter of counsel between them in which they consult one another and do not act hastily and who of what We have bestowed on them expend in obedience to God <sup>such mentioned individuals constitute one category;</sup>

42:39 - and those who when they suffer aggression injustice defend themselves <sup>these are another category</sup> <sup>that is to say they retaliate against those who wrong them in the same manner in which the latter wronged them as God exalted be He says</sup>

42:4 - To Him belongs whatever is in the heavens and whatever is in the earth as possession creation and servants and He is the Exalted above His creatures the Tremendous the Great.

42:40 - For the requital of an evil deed is an evil deed like it the latter is also referred to as <sup>an evil deed?</sup> because in outward form it resembles the former; this is evident in what concerns retaliation for wounds. Some scholars say that even if another were to say <sup>May God disgrace you!?</sup> then one should respond equally with <sup>May God disgrace you!?</sup>. But whoever pardons his wrongdoer and reconciles the amity between himself and the one pardoned his reward will be with God that is to say God will give him his reward without doubt. Truly He does not like wrongdoers that is those who initiate acts of wrongdoing and so merit His punishment.

42:41 - And whoever defends himself after he has been wronged that is to say after the wrongdoer has wronged him <sup>for such there will be no course of action against them no blame on them.</sup>

42:42 - A course of action is only open against those who wrong people and seek to commit who commit in the earth what is not right what are acts of disobedience. For such there will be a painful chastisement.

42:43 - But verily he who is patient and defend himself by retaliating and forgives excuses the wrong done to him <sup>surely that patience and excusing is true constancy in such affairs that is to say it is one of those courses of action for which one must have firm resolve meaning those which are required of the believer by God?s Law.</sup>

42:44 - And whomever God leads astray has no protector after Him that is to say none to take charge of guiding him after God has led him astray. And you will see the wrongdoers when they sight the chastisement saying <sup>Is there any way any route by which to return?? to this world.</sup>

42:45 - And you will see them being exposed to it namely the Fire submissive fearful and humbled by abasement looking at it with a furtive glance a slight look stealthily min of min tarfin khafiyyin <sup>with a furtive glance?</sup> is to indicate inceptiveness or it functions with the sense of a b?? <sup>with?</sup> sc. bi-tarfin khafiyyin. And those who believe will say <sup>Verily the true losers are those who have lost themselves and their families on the Day of Resurrection for being condemned to abide forever in the Fire and for not being able to attain the blissful company of the houris prepared for them in Paradise had they been believers the relative clause alladh?na khasir?... <sup>those who have lost ?? constitutes the predicate of the particle inna <sup>verily?</sup>. Truly the wrongdoers the disbelievers will be in lasting everlasting chastisement <sup>these words constitute God?s speech exalted be He.</sup></sup></sup>

42:46 - And they have no guardians to help them besides God that is to say other than Him to ward off His chastisement from them and whomever God leads astray has no course of action? no route to the truth in this world or to Paradise in the Hereafter.

42:47 - Answer your Lord respond to Him by affirming His Oneness and worshipping Him before there comes a day namely the Day of Resurrection for which there is no revoking from God in other words one which when He brings about He will not revoke. On that day you will have no refuge in which to seek refuge in and for you there will be no way of denying your sins.

42:48 - But if they are disregardful of answering God We have not sent you as a keeper over them to keep track of their deeds by securing what is demanded of them. Your duty is only to deliver the Message <sup>this was revealed before the command to struggle against them. And indeed when We let man taste from Us some mercy some grace such as wealth and good health he exults in it; but if some ill some calamity befalls them the pronoun here refers to <sup>man?</sup> on the basis</sup>

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of the plural import of the generic noun because of what their own hands have sent ahead because of what they have offered of deeds ? the expression refers to ?the hands? because most actions are effected by them then lo! man is ungrateful for the grace.

42:49 - To God belongs the kingdom of the heavens and the earth. He creates whatever He will; He gives to whomever He will in the way of children females and He gives to whomever He will males.

42:5 - The heavens are well-nigh read yak?du or tak?du rent asunder yanfatirna a variant reading has yatafattarna from above one another in other words well-nigh is each one torn away from above the one below it because of the magnitude of God exalted be He and the angels glorify with praise of their Lord in other words they are continuously engaged in praise of Him and ask forgiveness for those believers on earth. Verily God is the Forgiving to His friends the Merciful to them.

42:50 - Or He combines them that is to say or He makes them males and females; and He makes whomever He will infertile such that she is unable to conceive or he cannot have a child. Surely He is Knower of what He creates Powerful in bringing about whatever He will.

42:51 - And it is not possible for any human that God should speak to him except that He should reveal to him by revelation in sleep or by inspiration or except from behind a veil where He makes the person able to hear His speech but without seeing Him ? as was the case with Moses peace be upon him; or except that He should send a messenger an angel such as Gabriel and he the messenger then reveals to the person to whom he has been sent that is to say and then he speaks to him with His permission that is God?s whatever He God will. Truly He is Exalted above the attributes of created beings Wise in His actions.

42:52 - And thus in the same way that We have revealed to messengers other than you have We revealed to you O Muhammad (s) a Spirit namely the Qur??n by which hearts are revived from Our command that command which We reveal to you. You did not know before revelation came to you what the Book was what the Qur??n was nor faith that is its ordinances and ritual ceremonies the negation comments in place of the verb on the action and what has come after it constitutes two direct objects; but We have made it namely the Spirit ? or the Qur??n ? a light by which We guide whomever We will of Our servants. And verily you guide you are summoning people by means of what is revealed to you to a straight path a straight way the religion of Islam

42:53 - the path of God to Whom belongs whatever is in the heavens and whatever is in the earth as possessions creatures and servants. Surely with God all matters end their journey all matters return.

42:6 - And those who have taken besides Him namely idols as guardians God is watchful over them He keeps count of their deeds that He may requite them; and you are not a guardian over them in order to secure what is demanded of them your duty is only to deliver the Message.

42:7 - And thus ? in the same manner of revelation ? have We revealed to you an Arabic Qur??n that you may warn that you may threaten the mother-town and those around it namely the inhabitants of Mecca and all other people and that you may warn all people of the Day of Gathering the Day of Resurrection whereat all creatures will be gathered of which there is no doubt. A part of them will be in Paradise and a part will be in the Blaze the Fire.

42:8 - And had God willed He would have made them one community in other words following one religion and that is Islam; but He admits whomever He will into His mercy and the evildoers the disbelievers have neither guardian nor helper to ward off the chastisement from them.

42:9 - Or have they taken idols as guardians besides Him? am ?or? is disjunctive functioning with the sense of bal ?nay but? the one used to denote a shift in the subject matter; the hamza is for denial in other words ?those who are taken? as guardians are not in fact guardians of anything. But God He alone is the Guardian in other words then One who helps believers the f?? of fa?Li?hu is merely for coordination and He revives the dead and He has power over all things.

## Surah 43

43:1 - H? m?m God knows best what He means by these letters.

43:10 - He Who made the earth a cradle for you a flat resting-place like a child?s cradle and placed for you therein ways routes that perhaps you may be guided to your destinations during your travels;

43:11 - and Who sent down water from the heaven in measure that is to say in the measure that you require thereof and did not send it down in a deluge and We revived with it a dead land. Thus ? like this revivification ? will you be brought forth from your graves alive;

43:12 - and Who created the pairs the species all of them and made for you ships and cattle such as camels on which you ride the referential pronoun has been omitted here for brevity; it is genitive in the case of the first that is f?hi sc. tarkab?na f?hi ?you ride in them? and accusative in the case of the second sc. tarkab?nah? ?you ride them?

43:13 - that you may sit that you may find a firm position upon their backs He has made the suffixed pronoun a masculine plural and rendered zahr ?back? plural because of the particle m? and its plural import; and then remember your Lord?s grace when you are settled on them and say ?Glory be to Him Who has disposed this for us and we by ourselves were no match for it not capable of it.

43:14 - And indeed it is to our Lord that we shall return? to Him that we shall depart.

43:15 - And they assign to Him from among His own servants a part when they say that the angels are God?s daughters ? for a child is a part of its parent ? even

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though the angels are like them servants of His exalted be He. Man such as the one who says the above-mentioned words is verily a manifest ingrate one whose ungratefulness is manifest and clear.

43:16 - Or am has the significance of the hamza of denial; the ?saying? is implied in other words a-taq?l?na ?or do you say that ?? He has adopted from all that He has created daughters for Himself and preferred you privileged you with sons? ? that which is the necessary inference from what you claim and which by itself is an abomination.

43:17 - And when one of them is given the good tidings of that which he has attributed to the Compassionate One of that which he has likened to Him by the ascription to Him of daughters ? for a child is likened to its parent; in other words when one of them is informed that a daughter has been born to him his face becomes darkened transformed into one laden with anguish and he chokes inwardly filled with anguish so how can such a person then attribute daughters to Him? Exalted be He high above such claims.

43:18 - What! a-wa contains both the hamza of denial and the conjunctive waw ?and? in other words ?do they ascribe to God ?? one that is brought up amid trinkets ornaments and is incoherent in a dispute? unable to argue clearly because of an inherent inability in this respect as a result of that person belonging to the female sex.

43:19 - And they have made the angels who are themselves servants of the Compassionate One females. Did they witness were they present at their creation? Their testimony to the effect that they are females will be written down and they will be questioned about it in the Hereafter wherefore punishment will ensue for them.

43:2 - By the Book the Qur??n that clarifies the one that manifests the path of guidance and what one needs of the prescriptions of the Law.

43:20 - And they say ?Had the Compassionate One so willed we would not have worshipped them? the angels therefore our worship of them happens by His will and so He must be satisfied with it. God exalted be He says They do not have any knowledge of that which is said of His being satisfied with the worship of these angels; and they are only surmising inventing lies in this respect and so punishment will befall them as a result thereof.

43:21 - Or have We brought them a scripture before that is before the Qur??n that they should worship other than God so that they are holding fast to it? In other words this never happened.

43:22 - Nay but they say ?Lo! we found our fathers following a certain creed and we are indeed proceeding in their footsteps to be guided? by them for they used to worship other than God.

43:23 - And thus We never sent a warner before you into any city without that its affluent folk those of comfortable means said the like of what your people say ?Lo! we found our fathers following a certain creed and so we are indeed following in their footsteps?.

43:24 - Say to them ?What! Will you follow them even if I bring you a better means to guidance than what you found your fathers following?? They say ?Lo! we disbelieve in what you and those before you are sent with?. God exalted be He says to them as a threat to them

43:25 - So We took vengeance on them that is to say on those who denied the messengers before you; behold then how was the sequel for the deniers.

43:26 - And mention when Abraham said to his father and his people ?Surely I am innocent of that which you worship

43:27 - except Him Who originated created me; for He will indeed guide me? He will show me the way to His religion.

43:28 - And he made it namely the statement of the affirmation of God?s Oneness understood from his words I shall indeed depart to my Lord; He will guide me Q. 3799 a word enduring among his posterity his descendants and thus there still remains among them those who affirm the Oneness of God; that perhaps they that is the people of Mecca might recant what they follow and return to the religion of their forefather Abraham.

43:29 - Nay but I have let these idolaters and their fathers enjoy life without hastening to punish them until there came to them the truth the Qur??n and a messenger who makes things clear one who manifests to them the stipulations of the Law ? and this messenger is Muhammad (s).

43:3 - Lo! We have made it We have brought the Book into existence as an Arabic Qur??n in the language of the Arabs that perhaps you O people of Mecca may understand that you may comprehend its meanings.

43:30 - But when the truth the Qur??n came to them they said ?This is sorcery and we are indeed disbelievers in it?.

43:31 - And they said ?If only this Qur??n had been revealed to some great man from the inhabitants of the two towns!? in other words from either of the two; such as al-Wal?d b. al-Mugh?ra at Mecca or ?Urwa b. Mas??d al-Thaqaf? at T??if.

43:32 - Is it they who apportion the mercy of your Lord? the mercy being prophethood. We have apportioned among them their livelihood in the life of this world making some of them wealthy and others poor and raised some of them in wealth above others by degrees so that some of them who are wealthy may take others who are poor in service disposed to work for them in return for a wage the final y?? in sukhriyy? is attributive; a variant reading has sikhriyyan; and the mercy of your Lord that is Paradise is better than what they amass in this world.

43:33 - And were it not for the danger that mankind would be one community following disbelief We would have made for those who disbelieve in the Compassionate One roofs read saqfan or plural suqufan of silver for their houses li-buy?tihim substitutes for li-man ?for those who? and stairs such as steps also of silver by which they ascend by which they go up to the roof;

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43:34 - and doors of silver for their houses and We would have made for them couches of silver *surur* ?couches? is the plural of *sar*?r on which they recline

43:35 - and ornaments gold in other words were it not for fear that a believer might disbelieve as a result of Our giving the disbeliever what has been mentioned We would have given him such luxuries since the affairs of this world represent no danger to Us and he the disbeliever would then have no share in the Bliss of the Hereafter. Yet surely *wa-in in* is softened from the hardened form *inna* all that would be nothing read *lam*? with the *m*? as extra; or read *lamm*? to mean ?but? making the particle *in* for negation but the transient enjoyment of the life of this world enjoyed during it but then perishes and the Hereafter Paradise with your Lord is for the God-fearing.

43:36 - And whoever withdraws from whoever is oblivious to the Remembrance of the Compassionate One namely the Qur??n We assign We produce for him a devil and he becomes his companion never leaving his side.

43:37 - And indeed they that is the devils bar them the blind from the way from the path of guidance while they suppose that they are rightly guided the plural *muhtad*?na takes into account the potentially plural sense of man ?whoever? of the previous verse

43:38 - until when he comes to Us such a blind one together with his companion on the Day of Resurrection he says to him ?O *y*? is for calling attention would that there were between me and you the distance of the two easts!? that is to say like the distance between the east and the west What an evil companion then! you are for me. God exalted be He says

43:39 - And it your wishes or your remorse will not benefit you blind ones this day given that you did wrong that is to say given that it has become clear to you that you were wrongdoers through your idolatry in this world that you together with your companions will be sharing in the chastisement this constitutes the justification on the basis of an implied *l*?m sc. *li-annakum* ? for the ?lack of benefit?; *idh* substitutes for *al-yawma* ?this day?.

43:4 - And it is indeed fixed in the Mother Book the source of all the scriptures namely the Preserved Tablet which is with Us *ladayn*? substitutes for *f*? *ummi*?l-kit?bi ?in the Mother Book? and it is indeed exalted above all the scriptures that came before it wise containing excellent wisdoms.

43:40 - Can you then make the deaf hear or can you guide the blind and one who is in manifest error? in other words such individuals will not believe.

43:41 - So if *fa-imm*? the conditional particle *in* has been assimilated herein with an extra *m*? We take you away by making you die before chastising them then We will take vengeance on them in the Hereafter;

43:42 - or We show you during your lifetime that which We have promised them in the way of chastisement for surely We have power over surely We are able to chastise them.

43:43 - So hold fast to that which has been revealed to you namely the Qur??n; surely you are on a straight path a straight way.

43:44 - And it is indeed a Reminder an honour for you and for your people as it has been revealed in their language. And you will eventually be questioned about the extent of your fulfilling your duty towards it.

43:45 - And ask those of Our messengers whom We sent before you Did We ever appoint besides the Compassionate One that is to say any other than Him gods to be worshipped? It is said that this is to be understood literally in other words that God gathered for him all the messengers on the Night of the Journey; but it is also said that this meant that he should ask any communities belonging to either of the two Peoples of the Scripture. According to one of the two opinions he never asked anyone since the point of this command to ask is to affirm to the idolaters of Quraysh that no messenger or scripture ever came from God with the command to worship any other than God.

43:46 - And verily We sent Moses with Our signs to Pharaoh and his council namely the Egyptians *al-Qibt* and he said ?I am indeed the messenger of the Lord of the Worlds?.

43:47 - But when he brought them Our signs those proving his mission from God behold! they laughed at them.

43:48 - And We never showed them a sign from among the signs of chastisement such as the flood which was when the waters of the Nile penetrated their dwellings and for seven days rose as high as their throats as they sat or the chastisement of the locusts but it was greater than the one before it the one immediately preceding it. And We seized them with chastisement that perhaps they might recant their disbelief.

43:49 - And they said to Moses upon seeing the chastisement ?O sorcerer! ? that is to say ?O knowledgeable perfect one? since for them sorcery was an awesome form of knowledge ? supplicate your Lord for us by the covenant that He has made with you to the effect that He would relieve us from chastisement if we believe. Assuredly we will be guided? that is to say we will become believers.

43:5 - Shall We turn away shall We withhold from you the Remembrance the Qur??n utterly an utter withholding so that you are then neither commanded nor forbidden because you are a profligate an idolatrous folk? No!

43:50 - But as soon as We relieved them by the supplication of Moses from the chastisement behold! they had broken their pledge reneging on their covenant and persisting in their disbelief.

43:51 - And Pharaoh proclaimed boastfully among his people ?O my people does not the kingdom of Egypt belong to me and these rivers of the Nile flowing beneath me? that is to say beneath my palaces. Do you not perceive? my magnificence.

43:52 - Or do you perceive in which case am I not better than this one namely Moses who is contemptible feeble and lowly and who can scarcely speak clearly?

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who can scarcely articulate his speech because of his lisp ? which was the result of his accidentally placing a hot coal in his mouth when he was a child.

43:53 - Why then if he were being truthful have bracelets of gold as?wira is the plural of aswira which is the plural of siw?r similar in pattern to ghur?b aghriba not been cast on him ? as according to their custom with those whom they made their leaders dressing them with gold bracelets and gold necklaces ? or the angels not come with him one after the other?? in succession to testify to his truthfulness.

43:54 - Thus did he Pharaoh persuade incite his people and they obeyed him in his wish that Moses be denied. They were truly an immoral folk.

43:55 - So when they had angered Us We took vengeance on them and drowned them all.

43:56 - And We made them a thing past salaf is the plural of s?lif similar in pattern to kh?dim khadam that is to say a precedent as a lesson and an example for others after them that they posterity might take their predicament as a lesson and so not engage in actions similar to theirs.

43:57 - And when the son of Mary is cited as an example ? after God?s following words were revealed ?Truly you and what you worship besides God shall be fuel for Hell? Q. 2198 and the idolaters said ?We are satisfied that our gods be together with Jesus in Hell for he too was worshipped besides God? ? behold! your people that is the idolaters laugh at it at this example ? they clamour with joy at what they hear.

43:58 - And they say ?Are our gods better or he?? Jesus. We are satisfied that our gods be in the same predicament with him. They only cite this that is the example to you for the sake of contention merely arguing with falsehood for they know that the particle m? of wa-m? ta?bud?na ?and what you worship? refers only to non-rational beings and cannot therefore include Jesus peace be upon him. Nay but they are a contentious lot an extremely disputatious folk.

43:59 - He Jesus is only a servant of Ours on whom We bestowed favour through prophethood and We made him by his coming into being without a father an exemplar for the Children of Israel that is to say like an example because of the wondrousness of his case one from which one is able to infer God?s power exalted be He to do whatever He will.

43:60 - And how many a prophet did We send among the ancients!

43:61 - And had We willed We would have appointed among you instead of you angels to be your successors in the earth by Our destroying you.

43:62 - And indeed he that is Jesus is a portent of the Hour ? the arrival of it is known by the sending down of him ? so do not doubt it tamtarunna the indicative n?n has been omitted for apocopation together with the w?w of the third person plural on account of two unvowelled consonants coming together but say to them ?Follow me in the affirmation of God?s Oneness. This to which I command you is a straight path?.

43:63 - And do not let Satan bar you do not let him turn you away from God?s religion. Indeed he is a manifest enemy of yours one whose enmity is manifest.

43:64 - And when Jesus came with the clear signs the miracles and the prescriptions of the Law he said ?Verily I have brought you wisdom prophethood and the prescriptions of the Gospel and I have come to make clear to you some of what you are at variance over in the way of the rulings of the Torah for what concerns religion and otherwise ? and he indeed made clear to them the matters of religion. So fear God and obey me.

43:65 - Assuredly God is my Lord and your Lord; so worship Him ? that is a straight path?.

43:66 - But the factions differed among themselves regarding the status of Jesus was he God or the son of God or the third of Three deities? So woe waylun is a term implying chastisement to those who do wrong those who blaspheme in what they say about Jesus from the chastisement of a painful day.

43:67 - Are they that is the Meccan disbelievers awaiting anything that is to say ? they are in fact awaiting nothing ? but that Hour should come upon them an ta?tiyahum substitutes for al-s??ata ?the Hour? suddenly unexpectedly while they are unaware? of the time of its coming beforehand.

43:68 - Friends who shared in acts of disobedience in this world will on that day the Day of Resurrection yawma?idhin is semantically connected to His following words be foes of one another except for the God-fearing those who have love for one another through their commitment to obedience of God ? such will be friends on that day and it will be said to them

43:69 - ?O My servants there is no fear for you this day nor will you grieve

43:70 - those who believed alladh?na ?man? adjectivally qualifies ?ib?d? ?My servants? in Our signs ? the Qur??n ? and had submitted themselves to Me.

43:71 - And never did a prophet come to them but that they used to deride him in the same way that your people deride you ? this statement is intended to comfort the Prophet s.

43:72 - Enter Paradise you antum the subject and your spouses your wives to be made joyful to be made happy and to be honoured tuhbar?na ?to be made joyful? is the predicate of the above subject.

43:73 - They will be served from all around with large dishes of gold and goblets akw?b is the plural of k?b which is a drinking vessel without a handle so that the person can drink from whichever side he wants and therein will be whatever souls desire to relish and eyes delight in contemplating and you will abide in it forever.

43:74 - And that is the Paradise which you have been given to inherit as the reward for what you used to do.

43:75 - Therein are abundant fruits for you from which that is parts of which you will eat? for whatever is eaten is immediately replaced with more of the same.

43:76 - Indeed the guilty will abide forever in the chastisement of Hell ?

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43:75 - it will not be lightened for them and they will be utterly despondent in it silent in despair.

43:76 - And We never wronged them but they themselves were the wrongdoers.

43:77 - And they will call out ?O M?lik ? the name of the Keeper of the Fire ? let your Lord finish us off!? let Him make us die. He will say after the passing of a thousand years ?You will surely remain!? you will remain in the chastisement forever.

43:78 - God exalted be He says ?Verily We brought you O people of Mecca the truth by the tongue of the Messenger but most of you were averse to the truth?.

43:79 - Or have they that is the disbelievers of Mecca contrived consolidated some matter? in plotting against the Prophet Muhammad (s). For We too are indeed contriving We too are consolidating Our plan to destroy them.

43:8 - So We destroyed those who were mightier than them ? than your people ? in prowess strength and already there passed there has been mentioned in previous verses the example of the ancients the description of how they were destroyed and thus the sequel for your people will be the same.

43:80 - Or do they reckon that We do not hear their secret thoughts and their conspiring? that is to say what they secretly communicate to others and what they openly conspire about among themselves. Yes indeed! We hear all of that and Our messengers the guardians are with them keeping a record of that.

43:81 - Say ?If the Compassionate One had a son hypothetically speaking I would have been first among the worshippers of that son; but it is established that He exalted be He does not have a child and thus there can be no worshipping of such a child.

43:82 - Glory be to the Lord of the heavens and the earth the Lord of the Throne the ?arsh is the same as the kurs? above what they allege!? above the lies which they speak in ascribing a child to Him.

43:83 - So leave them to indulge their falsehoods and play in this world of theirs until they encounter that day of theirs which they are promised chastisement in and that is the Day of Resurrection.

43:84 - And He it is Who in the heaven is God fi?l-sam??i il?hun pronounce here both hamzas or drop the first one or softening it into a y?? in other words Who in the heaven is the Worshipped One and in the earth is God both adverbials are semantically connected to what follows; and He is the Wise in the management of His creatures the Knower of their welfare.

43:85 - And Blessed Magnificent be He to Whom belongs the kingdom of the heavens and the earth and all that is between them; and with Him is the knowledge of the Hour of when it shall come to pass and to Him they will all be returned yurja??na may also be read second person plural turja??na ?you will be returned?.

43:86 - And those whom they the disbelievers call on those whom they worship besides Him that is besides God have no power of intercession for anyone except those who bear witness to the truth that is those who say ?there is no god except God? with full knowledge in their hearts of what they have testified to with their tongues ? such are Jesus Ezra and the angels who will intercede for believers.

43:87 - And if wa-la-in the l?m is for oaths you ask them who created them they will surely say ?God? la-yaq?lunna the indicative n?n and the plural person indicator w?w have been omitted. How can they then deviate? how can they be turned away from worshipping God?

43:88 - And as for his saying that is the saying of the Prophet Muhammad (s) wa-q?lihi is accusative dependent because it is a verbal noun followed by an implicit verb in other words wa-q?la q?lihi ?and he said his saying? ?O my Lord! These are indeed a people who have no faith?.

43:89 - God exalted be He says Then disregard them leave them be and say ?Peace!? I will stay away from you ? this was revealed before he was commanded to fight them. For they will soon come to know ya?lam?na may also be read as second person plural ta?lam?na ?you will come to know? meant to threaten them.

43:9 - And if wa-la-in the l?m is for oaths you ask them ?Who created the heavens and the earth?? they will surely say the indicative n?n has been omitted because of the other n?n coming after it and likewise the w?w replaced by the damma in -lunna because of two unvowelled consonants coming together ?The Mighty the Knower created them? ? this would have to be their eventual response that is to say God created them Lord of Might and Knowledge. God exalted be He adds

## Surah 44

44:1 - H? m?m God knows best what He means by these letters.

44:10 - God exalted be He says So watch out for the day when the heaven will produce a visible smoke. Thus the earth became barren and famine became so severe that they began to see what looked like smoke rising between the heaven and the earth

44:11 - that will envelop the people and so they said ?This is a painful chastisement!

44:12 - Our Lord relieve us from the chastisement; indeed we have believed? we have now affirmed the sincerity of Your Prophet.

44:13 - God exalted be He says How can there be a reminder for them that is to say faith will not benefit them once the chastisement has been sent down when already there has come to them a manifest Messenger whose Message is plain to understand

44:14 - but they turned away from him and said ?He has been taught ? that is a human being is teaching him the Qur??n ? he is a madman!?

44:15 - ?Indeed We will remove the chastisement the famine from you for a little time; and so it was removed from them. But you will indeed revert!? to your

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disbelief ? and they did.

44:16 - Mention the day when We shall assault with the most mighty assault ? this was the day of the battle of Badr ? then indeed We shall take vengeance on them al-batsh means ?to seize violently?.

44:17 - And certainly We tried We tested before them the people of Pharaoh together with him when a messenger came to them namely Moses peace be upon him who was honoured before God exalted be He

44:18 - saying ?Give over to me what I summon you to in the way of faith that is manifest your faith to me O servants of God; indeed I am for you a messenger who is faithful? in what he has been sent with

44:19 - and ?Do not rebel do not try to act strong against God by neglecting obedience to Him. Lo! I bring you a clear warrant? clear proof of the sincerity of my Mission ? but they threatened to stone him to death.

44:2 - By the Book the Qur??n that clarifies the one that distinguishes what is lawful from what is unlawful.

44:20 - So he said ?And truly I seek refuge in my Lord and your Lord lest you should stone me to death with rocks.

44:21 - And if you do not believe me then stay away from me? that is then refrain from harming me ? but they did not refrain from such action.

44:22 - So he called to his Lord saying ?These are indeed a guilty an idolatrous lot!?

44:23 - God exalted be He said ?Then set out read fa-asri or fa?sri with My servants the Children of Israel by night; for you will assuredly be pursued surely Pharaoh and his people will pursue you.

44:24 - And leave the sea behind once you and your companions have crossed it at rest still and calm until the Egyptians enter it indeed they will be a drowned host? ? he Moses was reassured by this statement ? and they were indeed drowned.

44:25 - How many gardens orchards and flowing fountains did they leave behind

44:26 - as well as sown fields and many a glorious residence many a splendid court

44:27 - and the bounty the comforts in which they rejoiced! in which they lived luxuriously.

44:28 - So it was kadh?lika is the predicate of a subject that is missing such as ?the matter was so? and We made these an inheritance that is to say their riches for another people namely the Children of Israel.

44:29 - So neither the heaven nor the earth wept for them ? in contrast to the case with believers at the point of whose death weep both their places of prayer on earth and the route by which their deeds ascend the heaven; nor were they reprieved nor were they deferred until they were able to make repentance.

44:3 - Indeed We revealed it on a blessed night the Night of Ordainment laylat al-qadr or the eve of the middle of Sha?b?n in which it was revealed from the Mother Book from the seventh heaven to the heaven of this world. Indeed We have been warning We have been causing people by it to have fear of God.

44:30 - And verily We delivered the Children of Israel from the humiliating chastisement of having their children slain and their womenfolk taken as servants

44:31 - from Pharaoh min Fir?awna is said to be a substitution for al-?adh?bi on the basis of an implied annexation that is to say min ?adh?bi Fir?awna; or it is said to be a circumstantial qualifier referring to al-?adh?b ?the chastisement?. Truly he was a tyrant of the wanton ones.

44:32 - And verily We chose them that is the Children of Israel with a knowledge that We had of their state over all the worlds that is the worlds of their time those of the rational beings.

44:33 - And We gave them signs in which there was a manifest trial an obvious grace such as the parting of the sea the sending down of manna and quails and other such signs.

44:34 - Indeed these ones that is the Meccan disbelievers say

44:35 - ?It that death after which there is life is nothing more than our first death that is when they were sperm-drops and we shall not be resurrected we shall not be raised alive after the second one.

44:36 - Bring us then our fathers alive if you are being truthful? about our being resurrected after we have died that is to say that we will be given life again.

44:37 - God exalted be He says Are they better or the people of Tubba? ? he was a prophet or a righteous man ? and those communities before them? We destroyed because of their disbelief. In other words they are not mightier than those and yet they were destroyed; indeed they were criminals.

44:38 - And We did not create the heavens and the earth and all that is between them intending to play by creating all that l??ib?na ?to play? is a circumstantial qualifier.

44:39 - We did not create them and all that is between them except with the truth that is to say We created them rightfully so that one might infer thereby Our power and Our Oneness and other matters; but most of them that is the Meccan disbelievers do not know.

44:4 - In it that is to say on the Night of Ordainment or on the eve of the middle of Sha?b?n every definitive matter that has been fixed with regard to the provisions and the terms of life and other things decreed by God for the entire year until that same night again the following year is distinguished is decided.



## Tafsir al-Jalalayn (English)

44:40 - Assuredly the Day of Decision the Day of Resurrection in which God will decide between servants will be the tryst for all of them for everlasting chastisement;

44:41 - the day when a friend will not avail a friend on account of kinship or friendship that is to say the day when he will not be able to ward off from the other anything of the chastisement nor will they be helped ? nor will they be protected from it yawma ?the day? is a substitution for yawma?l-fasl ?the Day of Decision?

44:42 - except for him on whom God has mercy ? and these are the believers for they will intercede for one another with God?s permission. He is indeed the Mighty the Victor in His retribution of the disbelievers the Merciful to believers.

44:43 - Lo! the tree of Zaqq?m one of the vilest of the bitter trees of the Tih?ma region God exalted be He will make it grow forth in the Hell-fire

44:44 - will be the food of the sinful Ab? Jahl and his companions the gravest of sinners.

44:45 - Like molten copper that is to say like the dregs of black oil ka?l-muhli is the second predicate it will boil inside the bellies if read taghl? then it is a third predicate; if yaghl? then it is a circumstantial qualifier referring to al-muhl ?molten copper?

44:46 - as the boiling of boiling water ham?m means water of the most extreme temperature.

44:47 - ?Seize him it will be said to the Zab?niya the Guards of Hell ?seize the sinner? and drag him read fa?til?hu or fa?tul?hu haul him away violently and brutally to the midst of Hell-fire al-jah?m means the centre of the Fire.

44:48 - Then pour over his head the torture of boiling water!? that is to say the boiling water which is ever-torturous this use of ?the torture of boiling water? is rhetorically more intense than what is stated by the verse boiling water will be poured over their heads Q. 2219.

44:49 - And it will be said to him ?Taste! that is taste the chastisement. Indeed you are the mighty the noble one! as you claimed when you used to say ?There is nothing between its two mountains sc. Mecca that is mightier or nobler than me!?

44:5 - As an ordinance a distinguishing from Us. Indeed We have been sending from your Lord messengers such as Muhammad (s) and those before him

44:50 - And it will be said to them This that you see of the chastisement is indeed that which you used to doubt? about which you used to be uncertain.

44:51 - Assuredly the God-fearing will be in a secure place a seat in which there will be security from all fear

44:52 - amid gardens orchards and springs

44:53 - dressed in fine silk and heavy silk brocade that is to say in fine and thick silks sundusin wa?stabraqin respectively sitting face to face mutaq?bil?na is a circumstantial qualifier that is to say they do not look upon each other backs since the couches revolve with them in them.

44:54 - So shall it be an implied al-amru ?the matter? should be read as preceding this; and We shall pair them either in conjugality or meaning We shall join them with houris of beautiful eyes women of the fairest complexion with wide and beautiful eyes.

44:55 - They will call they will request from servants therein that is in Paradise to bring every fruit thereof remaining secure in their knowledge that it will not come to an end or cause harm and secure from all danger ?min?na ?secure? is a circumstantial qualifier?.

44:56 - They will not taste death therein other than the first death namely the one that came in this world after they had lived in it some scholars think that ill? ?other than? here means ba?da ?after?. And He will shield them from the chastisement of Hell-fire ?

44:57 - a bounty from your Lord fadlan is a verbal noun with the sense of tafaddulan and is in the accusative dependent status because of an implied preceding tafaddala. That is the supreme triumph.

44:58 - For We have made it easy We have facilitated the Qur??n in your tongue in your language so that the Arabs may understand it from you that perhaps they may remember that perhaps they may be admonished and become believers ? but they do not believe.

44:59 - So be on the look out await their destruction. Indeed they too are on the look out for your death ? this was before the revelation of the command to struggle against them.

44:6 - as a mercy out of compassion for those to whom these messengers have been sent. Surely He is the Hearer of their sayings the Knower of their actions.

44:7 - Lord of the heavens and the earth and all that is between them read rabbu?l-sam?w?ti in the nominative to understand it as a third predicate; or read rabbi?l-sam?w?ti as a substitution for rabbika ?your Lord? if you should be certain O people of Mecca that God exalted be He is the Lord of the heavens and the earth then also be certain that Muhammad (s) is His Messenger.

44:8 - There is no god except Him. He gives life and brings death. Your Lord and the Lord of your forefathers.

44:9 - Nay but they linger in doubt concerning the Resurrection playing in mockery of you O Muhammad (s) and so he said ?My God assist me against them with seven years of drought like the seven of Joseph?.

## Surah 45

## Tafsir al-Jalalayn (English)

45:1 - H? m?m God knows best what He means by these letters.

45:10 - Beyond them that is to say ahead of them ? because they are still in this world ? is Hell and that which they have earned of wealth and deeds will not avail them in any way nor those whom they took besides God that is idols as patrons. And for them there will be a great chastisement.

45:11 - This that is the Qur??n is a guidance from error; and those who disbelieve in the signs of their Lord for them there will be a torture a lot of a painful an excruciating chastisement.

45:12 - God it is Who disposed for you the sea so that the ships may sail upon it by His command by His permission and that you may seek that you may request by way of trade of His bounty and that perhaps you may give thanks.

45:13 - And He has disposed for you whatever is in the heavens of sun moon stars water and otherwise and whatever is in the earth of animals trees vegetation rivers and otherwise that is to say He created all that for your benefit all jam??an is for emphasis being from Him minhu is a circumstantial qualifier that is to say He has disposed them as something from Him exalted be He. Surely in that there are signs for a people who reflect on them and therefore believe.

45:14 - Tell those who believe to forgive those who do not anticipate those who do not fear the days of God the events which He precipitates that is to say forgive the disbelievers the harm which they have caused you ? this was before the command to struggle against them had been revealed ? that He God may requite a variant reading for li-yajziya has li-najziya ?that We may requite? a people for what they used to earn when they used to forgive disbelievers the harm which they did.

45:15 - Whoever acts righteously it is for the benefit of his own soul that he acts so and whoever does evil it is to the detriment thereof that he has done evil; then to your Lord you will be returned with your Lord you shall end up whereupon He will requite the one of righteous deeds and the evildoer.

45:16 - And verily We gave the Children of Israel the Scripture the Torah and the means of judgement therewith between people and prophethood for Moses and Aaron among them and We provided them with the good things the lawful things such as manna and quails and We favoured them above all worlds the worlds of their time that is above all other rational beings.

45:17 - And We gave them clear illustrations of the commandment the commandment of religion in the way of what is lawful or unlawful and the Mission of Muhammad (s) upon whom be the most excellent blessings and peace. And they did not differ regarding his Mission except after the knowledge had come to them out of rivalry among themselves that is to say because of some rivalry that came about among them out of envy of him. Surely your Lord will judge between them on the Day of Resurrection concerning that in which they used to differ.

45:18 - Then We set you O Muhammad (s) upon a clear course a clear way of the commandment the commandment of religion; so follow it and do not follow the desires of those who do not know in worshipping other than God.

45:19 - Assuredly they will not avail they will not protect you in any way against God against His chastisement. And assuredly the wrongdoers the disbelievers are allies of one another; but God is the ally only of the God-fearing.

45:2 - The revelation of the Book the Qur??n tanz?lu?l-kit?bi the subject is from God mina?Li?hi the predicate thereof the Mighty in His kingdom the Wise in His actions.

45:20 - This Qur??n is a set of insights for mankind guideposts with which they can discern God?s rulings and legal proscriptions and guidance and mercy for a people who have certainty with regard to the truth of the Resurrection.

45:21 - Or am has the significance of the rhetorical hamza of denial do those who have perpetrated evil acts such as disbelief and disobedience suppose that We shall treat them as those who believe and perform righteous deeds equally saw??an is the predicate in their life and in their death? mahy?hum wa-mam?tuhum this clause constitutes the subject and a supplement; the sentence itself is a substitution for the k?f of ka?lladh?na ?as those? and both suffixed pronouns -hum refer to the disbelievers. The meaning is do they suppose that in the Hereafter We will assign them a good fate like believers that they will enjoy a life of plenty one equal to their life in this world as when they said to the believers ?Surely if we were to be resurrected we will be given the same good things that you will be given!? God exalted be He says in accordance with His denial implicit in the rhetorical interrogative hamza How evil is that judgement which they make! In other words it will not be so for in the Hereafter they will be suffering in the chastisement in contrast to their lives in this world; the believers on the other hand will be delighting in the Reward in the Hereafter because of their righteous deeds in this world such as their observance of prayers their alms-giving fasting and otherwise the m? ?that ? which? relates to the verbal action that is to say ba?isa hukman hukmuhum h?dh? ?awful as a judgement is this judgement of theirs?.

45:22 - And God created the heavens and He created the earth with the truth bi?l-haqqi is semantically connected to khalafa ?He created? so that He may indicate His power and His Oneness and so that every soul may be requited for what it has earned in the way of acts of disobedience or obedience and therefore the disbeliever cannot be equal to the believer and they will not be wronged.

45:23 - Have you then seen inform Me about him who has taken as his god his own desire that is whatever new stone he may desire after having desired some other stone considering this new one to be better and whom God has led astray knowingly on His part exalted be He that is to say knowing him to be of those who follow misguidance before he was created and set a seal upon his hearing and his heart so that he cannot hear guidance or understand it and laid a covering a darkness over his sight? so that he cannot perceive guidance here one should understand as implied the second direct object of the verb a-ra?ayta ?have you seen? namely a-yahtad? ?can he find guidance?. So who will guide him after God? that is to say after His leading him astray? In other words he will not find

## Tafsir al-Jalalayn (English)

guidance. Will you not then remember? will you not then be admonished? tadhakkar?na one of the two t?? letters of the original form tatadhakkar?na has been assimilated with the dh?l.

45:24 - And they those who deny the Resurrection say ?There is only that is to say the only life is our life the one that is in this world. We die and we live that is to say some die while others are given life by virtue of being born and nothing but time that is nothing but the passage of time destroys us?. God exalted be He says Of that saying they have no knowledge; they are only making conjectures.

45:25 - And when Our signs of the Qur??n indicating Our power to resurrect are recited to them being clear signs evident signs bayyin?tin ?clear signs? is a circumstantial qualifier their only argument is to say ?Bring us our fathers alive if you are being truthful? when you say that we will be resurrected.

45:26 - Say ?God is the One Who gives you life when you are sperm-drops then makes you die then gathers you alive to the Day of Resurrection in which there is no doubt; but most people and these are the one who say the above-mentioned do not know?.

45:27 - And to God belongs the kingdom of the heavens and the earth. And on the day when the Hour sets in yawma taq?mu?l-s??atu is substituted by the following yawma?idhin on that day the followers of falsehood the disbelievers will be losers that is to say their loss will become manifest by their ending up in the Fire.

45:28 - And you will see every community that is all members of a religion crouching on their knees ? or j?thiya means ?gathered together?. Every community will be summoned to its record the record of its deeds and it will be said to them ?Today you will be requited for what you used to do that is you will be given the desert thereof.

45:29 - This is Our book the register of deeds recorded by the guardian angels which pronounces against you with truth. Indeed We used to write down record and preserve what you used to do?.

45:3 - Truly in the heavens and the earth that is to say in their creation there are signs indicating the power of God and His Oneness exalted be He for believers.

45:30 - So as for those who believed and performed righteous deeds their Lord will admit them into His mercy His Paradise. That is the manifest triumph the clear and evident triumph.

45:31 - But as for those who disbelieved it will be said to them ?Were not My signs was not the Qur??n recited to you but you were disdainful you were arrogant and were a guilty a disbelieving lot?

45:32 - And when it was said to you O disbelievers ?God?s promise of resurrection is indeed true and there is no doubt about the Hour? read al-s??atu or al-s??ata you said ?We do not know what the Hour is. We only make conjectures al-Mubarrad said that this actually means in nahnu ill? nazunnu zannan and we are by no means certain? ? that it will come to pass.

45:33 - And there will appear before them in the Hereafter the evils of what they did in this world that is to say the requital thereof and they will be besieged by there shall befall them what they used to deride namely the chastisement of the Hereafter.

45:34 - And it will be said ?Today We will forget you We will abandon you in the Fire just as you forgot the encounter of this day of yours that is to say just as you neglected to perform those good deeds in preparation for the encounter with it and your abode will be the Fire and you will not have any helpers any protectors therefrom.

45:35 - That is because you took God?s signs the Qur??n in mockery and the life of this world deceived you? to the extent that you said ?There is neither Resurrection nor Reckoning?. So today they will not be brought out read either active yakhruj?na ?they will not come out? or passive yukhraj?na ?they will not be brought out? of it of the Fire nor will they asked to make amends they will not be asked to try to attain the pleasure of their Lord by repenting or being obedient for such action will be of no use then.

45:36 - So to God belongs all praise the attribution to Him of what is beautiful in words for fulfilling His promise regarding the deniers; Lord of the heavens and Lord of the earth the Lord of the Worlds the Creator of all that has been mentioned ??lam ?world? denotes everything other than God; it is in the plural ??lam?n because of the different types of beings in them; rabbi ?Lord? in the last clause is a substitution for the previous ones.

45:37 - And to Him belongs all grandeur all majesty in the heavens and the earth f??l-sam?w?ti wa?l-ardi is a circumstantial qualifier and He is the Mighty the Wise ? as explained in a similar statement above.

45:4 - And in your creation that is to say and in the creation of every one of you from a sperm-drop then a blood clot then an embryo until it becomes a human being; and in the creation of what He has scattered what He has dispersed throughout the earth of animals ? d?bba denotes whatever treads on yadubbu the earth of both human beings and other animals ? there are signs for a people who are certain of the Resurrection;

45:5 - and in the alternation of night and day their passing and their arrival and what God sends down from the heaven in the way of provision rain for it constitutes a means of provision with which He revives the earth after it is dead and the circulation of the winds its alternation between southerly and northerly hot and cold there are signs for a people who understand proofs and therefore have faith.

45:6 - These mentioned signs are the signs of God the proofs of His that indicate His Oneness which We recite relate to you with truth bi?l-haqqi is semantically connected to natl? ?We recite?. So in what kind of discourse then after God that is to say after His discourse namely the Qur??n and His signs His definitive

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arguments will they that is the disbelievers of Mecca believe? In other words they will not believe in anything a variant reading for yu?min?na ?they believe? has tu?min?na ?you believe?.

45:7 - Woe waylun is an expression implying chastisement to every sinful liar

45:8 - who hears the signs of God the Qur??n being recited to him then persists in his disbelief arrogantly disdainful of faith as if he had not heard them. So give him tidings of a painful chastisement.

45:9 - And should he come to know anything of Our signs namely the Qur??n he takes them in mockery. For such liars ? there is a degrading chastisement.

## Surah 46

46:1 - H? m?m God knows best what He means by these letters.

46:10 - Say ?Have you considered? say inform me what will be your predicament if it the Qur??n is from God and you disbelieve in it wa-kafartum bihi the sentence is a circumstantial qualifier and a witness from the Children of Israel has already testified this was ?Abd All?h b. Sal?m to the like of it that is to say to it the Qur??n that it is from God and he the witness has believed in it while you act with arrogance ?? you are disdainful of faith the response to the conditional ?if ?? is given by implication in what has been supplemented to it in other words ?Would you not then be considered wrongdoers??; this understanding of the response is indicated by what follows. Truly God does not guide wrongdoing folk?.

46:11 - And those who disbelieve say of those who believe that is they say with regards to them ?Had it faith been anything good they would not have attained it before us?. And since they the ones now speaking will not be guided by it that is by the Qur??n they say ?This that is the Qur??n is an ancient lie!?

46:12 - Yet before it that is before the Qur??n there was the Book of Moses that is the Torah as a guidepost and a mercy for those who believed in it im?man wa-rahmatan are two circumstantial qualifiers and this Qur??n is a Book that confirms scriptures before it in the Arabic tongue lis?nan ?arabiyyan is a circumstantial qualifier referring to the subject of musaddiqun ?that confirms? to warn those who do wrong the idolaters of Mecca and it is good tidings for the virtuous the believers.

46:13 - Assuredly those who say ?Our Lord is God? and then remain upright in their adherence to obedience no fear will befall them nor will they grieve.

46:14 - Those will be the inhabitants of Paradise abiding therein kh?lid?na f?h? is a circumstantial qualifier as a reward jaz??an is in the accusative as a verbal noun because of the implied verbal action that is to say yujawna ?they will be rewarded? for what they used to do.

46:15 - And We have enjoined man to be kind husnan a variant reading has ihs?nan that is to say We have commanded him to act kindly towards both of them thus ihs?nan is in the accusative as a verbal noun because of the implied verbal action; the same applies to husnan to his parents. His mother carries him in travail and gives birth to him in travail that is to say with suffering; and his gestation and his weaning from suckling take thirty months six months being the minimum period for gestation the remainder being the maximum period of suckling; it is also said that regardless of whether she bore him for six or nine months she should suckle him for the remainder. So that hatt? is a particle of purpose for an implied sentence that is to say wa-??sha hatt? ?and he lived on so that ?? when he is mature namely at his prime in terms of his strength intellect and reasoning the minimum age for which is thirty or thirty three years and reaches forty years that is exactly forty years which is the maximum for attaining maturity he says ?My Lord! this to the end of this verse was revealed regarding Ab? Bakr al-Sidd?q when he had reached forty years of age two years after the beginning of the Prophet?s Mission s. He Ab? Bakr believed in him whereafter his parents believed in the Prophet followed by his son ?Abd al-Rahm?n then ?Abd al-Rahm?s son Ab? ?At?q Muhammad b. ?Abd al-Rahm?n. Inspire me to give thanks for Your favour with which You have favoured me and my parents namely the grace of affirming God?s Oneness and that I may act righteously in a way that will please You thus he Ab? Bakr emancipated nine believers who had been enduring torture at the hands of the idolaters for their belief in God and invest my seed with righteousness all of them were believers. Indeed I repent to You and I am truly of those who submit to You?.

46:16 - Those that is those who say such words Ab? Bakr and others are they from whom We accept the best of what they do and overlook their misdeeds as they stand among the inhabitants of Paradise f? ash?bi?Il-jannati a circumstantial qualifier in other words ?being among them? ? this is the true promise which they were promised by His words God has promised the believers both men and women Gardens ? Q. 972.

46:17 - As for him who says to his parents li-w?lidayhi a variant reading has li-w?lidihi ?his parent? denoting the generic noun ?Fie read uffin or uffan as a verbal noun meaning ?something putrid and disgusting? on you both I am exasperated at both of you. Do you threaten me a-ta?id?nin? a variant reading has a-ta?id?nn? that I shall be raised from the grave when already generations communities have passed away before me?? and they have not been raised from their graves. And they call on God for succour that he their child repent saying to him if you do not repent ?Woe to you waylaka that is to say hal?kaka ?you are ruined!?. Believe! in resurrection. Surely God?s promise is true?. But he says ?This belief in resurrection is nothing but the fables of the ancients? lies of theirs.

46:18 - Such are the ones against whom the Word of chastisement is due is necessary concerning communities of jinn and humans that have passed away before them. Truly they are losers.

46:19 - And for each one of both categories believer and disbeliever there will be degrees of status thus the degrees of the believers in Paradise are high while the degrees of disbelievers in the Fire are despicable according to what they have done that is to say according to what believers have done in the way of acts of

## Tafsir al-Jalalayn (English)

obedience and disbelievers in the way of acts of disobedience and that He may recompense them fully namely God li-yuwaaffiyahum a variant reading has li-nuwaaffiyahum ?that We may recompense them fully? for their deeds that is pay them their deserts and they will not be wronged not even in a single thing that may be diminished for believers or increased for disbelievers.

46:2 - The revelation of the Book the Qurʾān tanzīl-l-kitābi the subject is from God minaʾLl-hi the predicate thereof the Mighty in His kingdom the Wise in His actions.

46:20 - And on the day when those who disbelieve are exposed to the Fire by its being revealed for them it will be said to them ?You squandered read with one hamza adhabtum or with two hamzas as an interrogative a-adhabtum ?have you squandered ???; or with one hamza adhabtum or with an initial long ?a? dhhabtum with both of these pronounced fully or without pronouncing the second hamza your good things during your life of the world by preoccupying yourselves with sensual delights and enjoyed them. So today you will be requited with the chastisement of humiliation in return for acting arrogantly in the earth without right and in return for that regarding which you used to act immorally? and for the torture you used to inflict upon others therein.

46:21 - And mention the brother of ʾad namely Hʾd peace be upon him when idh ? from here to the end of the verse constitutes an inclusive substitution he warned his people he threatened them at Ahqʾf the Sand dunes? is the name of a valley in Yemen where their dwellings were located ? and already warners messengers had passed away before him and after him that is to say before Hʾd came to them and after him to their peoples ? saying ?Do not worship anyone but God the statement beginning with wa-qad khalat ?and already warners had passed away? is a parenthetical one. Truly I fear for you ? should you worship other than God ? the chastisement of a dreadful day?.

46:22 - They said ?Have you come to divert us from our gods? to turn us away from worship of them. Then bring us what you threaten us with of chastisement for worshipping them if you are of the truthful? in saying that it will befall us.

46:23 - He Hʾd said ?The knowledge is with God only He is the One Who knows when chastisement will befall you and I am merely conveying to you what I have been sent with to you. But I see that you are an ignorant lot? given your hastening on of the chastisement.

46:24 - Then when they saw it that is when they saw what chastisement really was as a sudden cloud a cloud that appeared out of nowhere on the horizon heading towards their valleys they said ?This is a cloud that will bring us rain!?. God exalted be He says Nay but it is what you sought to hasten of the chastisement ? a hurricane rʾhun substitutes for mʾ ?what? containing a painful chastisement

46:25 - destroying ruining everything it passes through by the command of its Lord by His will that is to say destroying everything that He wants to destroy with it. And so it destroyed their men women children and properties by flinging them up into the air high above the ground and tearing them to pieces. Only Hʾd and those who believed with him remained unscathed. So they became such that nothing could be seen except their dwellings. Thus in the way that We requited them do We requite guilty folk besides them.

46:26 - And verily We had empowered them in ways in which We have not in is either for negation or extra empowered you O people of Mecca in the way of strength and means and We had vested them with ears and eyes and hearts. But their ears and their eyes and their hearts did not avail them in any way min shayʾin min is extra since idh is operated by aghnʾ ?avail? and imbued with the sense of a particle introducing a reason they used to deny the signs of God His clear proofs and they were besieged by there befell them what they used to deride of chastisement.

46:27 - And We certainly destroyed the towns that were around you that is We destroyed their inhabitants the likes of Thamʾd ʾad and the people of Lot and We dispensed the signs We repeated the clear proofs so that perhaps they might return.

46:28 - So why did they not help them by averting from them the chastisement those whom they had chosen besides God that is to say other than Him as a means of nearness through whom they may secure nearness to God to be gods? alongside Him and these are the idols the first object of ittakhadhʾ ?they had chosen? is the omitted pronoun referred to by the relative clause alladhʾna ?those who ?? and it is hum ?they?; qurbʾnan ?nearness? is the second object with ?lihatan ?gods? as its substitution. Nay but they forsook them when the chastisement came down on them and that that is to say that choosing of theirs of idols as gods as a means of nearness to God was their lie and what they used to invent ? the lies they used to speak mʾ ?what? either relates to the verbal action ?their lying? or it indicates a relative clause with the referential pronoun omitted this being fʾhi ?about?.

46:29 - And mention when We sent a company of jinn your way ? the jinn of Nasʾbʾn in Yemen or the jinn of Nineveh who were seven or nine and this was while the Prophet s was leading the dawn prayer with some of his Companions at Batn Nakhla as reported by the two Shaykhs al-Bukhʾrʾ and Muslim ? to listen to the Qurʾān and when they were in its presence they said that is they said to one another ?Listen carefully!? concentrate in order to hear it carefully. Then when it was finished when he was finished reciting it they went back to their people to warn them to threaten their people with the chastisement from God if they do not believe ? they had been Jews but then become Muslims.

46:3 - We have not created the heavens and the earth and all that is between them except as a creation in truth so that it may be an indication of Our power and Our Oneness and for an appointed term until the point of their annihilation on the Day of Resurrection. Yet those who disbelieve are disregardful of what they are warned of what they are threatened with in the way of impending chastisement.

46:30 - They said ?O our people! Indeed we have heard a Book namely the Qurʾān which has been revealed after Moses confirming what was before it what preceded it such as the Torah. It guides to the truth submission to God islʾm and to a straight way that is the way thereto to Islam.

## Tafsir al-Jalalayn (English)

46:31 - O our people! Respond to God's summoner Muhammad (s) by embracing faith and believe in him and He God will forgive you some of your sins because some of these sins are wrongs done to others and which therefore can only be forgiven after those wronged are reconciled ? and shelter you from a painful chastisement.

46:32 - And whoever does not respond to God's summoner cannot thwart God on earth that is to say he will not be able to thwart God by escaping from Him and eluding Him and he the one who does not respond will not have besides Him that is besides God any protectors any helpers to ward off the chastisement from him ? those who do not respond are in manifest error? plain and evident error.

46:33 - Have they not seen have they not realised that is the deniers of resurrection that God Who created the heavens and the earth and Who was not wearied by their creation Who did not fail therein is able to give life to the dead? bi-q?dirin is the predicate of anna ?that? the bi- having been added to it because the statement has the same force as the construction a-laysa?Li?hu bi-q?dirin ?Is God not able ??? Yes indeed He is able to give life to the dead. Indeed He has is able to do all things.

46:34 - And on the day when those who disbelieve are exposed to the Fire when they are being chastised in it it will be said to them ?Is not this chastisement the truth?? They will say ?Yes by our Lord!? He will say ?Then taste the chastisement for what you used to disbelieve in?.

46:35 - So endure with patience the harm done to you by your people just as the resolute those of constancy and power of endurance during hardships from among the messengers endured with patience before you so that you may be one of resolve like them min of mina?l-rusuli is explicative as all of them were men of resolve; but some say that this particle min is actually meant to be partitive since excluded from their number are Adam on the basis of God's saying exalted be He And We did not find in him any constancy Q. 20115; and Jonah on the basis of His words And do not be like the One of the fish Q. 6848. And do not seek to hasten it for them for your people the sending down of the chastisement on them. Some say that he the Prophet seemed by this stage to have become exasperated because of them and desired that chastisement be sent down on them which is why he was enjoined to exercise patience and to refrain from hastening the chastisement for them ? for it would befall them eventually without doubt. It shall seem for them on the day when they see what they are promised of chastisement in the Hereafter given its long duration as though they had tarried in this world by their reckoning only an hour of a day. This Qur??n is a communication a proclamation from God to you. So shall any be destroyed that is to say none shall be destroyed upon seeing the chastisement but the immoral folk? that is to say the disbelieving folk.

46:4 - Say ?Have you considered say Inform me about what you invoke what you worship besides God? namely the idols min d?ni?Li?hi constitutes the first object of the verb. Show me ? inform me ? ar?n? repeated for emphasis what they have created m?dh? khalaq? the second object of the earth mina?l-ardi the explication of m? ?what part?. Or do they have any share any partnership in the creation of the heavens? with God? am ?or? has the significance of the rhetorical interrogative hamza of denial. Bring me a scripture that has been revealed before this Qur??n or some vestige some remnant of knowledge transmitted from the ancients confirming the soundness of your claim that your worship of the idols brings you closer to God if you are truthful? in your claim.

46:5 - And who is man here is interrogative but meant rhetorically as a negation in other words ?no one is? further astray than him who invokes him who worships besides God that is to say other than Him such as would not respond to him even until the Day of Resurrection ? these are the idols who never answer those who worship them in anything that they ask for ? and who are heedless of their supplication? their worship because they are inanimates that possess no faculty of comprehension.

46:6 - And when mankind are gathered they the idols will be enemies to them to those who had worshipped them and they will deny they will disavow their worship the worship of those who had worshipped them.

46:7 - And when Our signs the Qur??n are recited to them namely to the people of Mecca being clear signs manifest signs bayyin?tin is a circumstantial qualifier those who disbelieve from among them say of the truth that is the Qur??n when it comes to them ?This is plain sorcery!? clear and evident sorcery.

46:8 - Or am has the significance of bal ?nay but ?? and the rhetorical interrogative hamza of denial do they say ?He has invented it?? that is the Qur??n. Say ?If I have invented it hypothetically speaking still you would have no power to avail me against God that is to say against His chastisement in any way in other words you would not be able to ward it off from me if God chooses to chastise me. He knows best what you delve into of gossip concerning it what you say about the Qur??n. He exalted be He suffices as a witness between me and you. And He is the Forgiving to the one who repents the Merciful? to him and so He does not hasten to punish you.

46:9 - Say ?I am not a novelty unprecedented among the messengers that is to say I am not the first to be sent by God as His Messenger. Already many of them have come before me so how can you deny me? Nor do I know what will be done with me or with you in this world will I be made to leave my native land or will I be slain as was done with some prophets before me or will you stone me to death or will the earth be made to swallow you as it did deniers before you? I only follow what is revealed to me that is the Qur??n and I do not invent anything myself. And I am only a plain warner? one whose warning is plain.

## Surah 47

47:1 - Those who disbelieve from among the people of Mecca and bar others from the way of God that is to say from faith He will leave their works to waste such

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as giving food to the poor or being kind to kin and so they will find no reward for these works of theirs in the Hereafter; but they are requited for them in this world purely out of His bounty exalted be He.

47:10 - Have they not travelled in the land to see the nature of the consequence for those who were before them? God destroyed them ? He destroyed them their children and their possessions; and a fate the like thereof will be for the disbelievers that is to say the like of the fate of those before them.

47:11 - That granting of victory to the believers and the vanquishing of the disbelievers is because God is Patron Ally and Helper of those who believe and because the disbelievers have no patron.

47:12 - God will surely admit those who believe and perform righteous deeds into gardens underneath which rivers flow. As for those who disbelieve they take their enjoyment in this world and eat as the cattle eat that is to say they are only concerned with filling their bellies and satisfying their private parts without giving any thought to the Hereafter; and the Fire will be their habitation their home their station and their final destination.

47:13 - And how many ka-ayyin means kam a town by which is meant the inhabitants thereof mightier in power than your town Mecca that is to say its inhabitants which expelled you akhrajatka is feminine despite the plural sense of inhabitants meant is because it takes into account the feminine form of qarya ?town? have We destroyed ahlakn?hum takes into account the former plural import of qarya ?town? and they had none to help them against Our destruction of them.

47:14 - Is he who follows a clear sign a definitive argument and proof from his Lord and these are the believers like those whose evil deeds have been adorned for them so that they see them as fair deeds and these are the disbelievers of Mecca and who follow their desires? by worshipping graven images. In other words there is no similarity between the two.

47:15 - A similitude a description of the Garden promised to the God-fearing the Garden that is shared equally by all those who enter it this first clause is the subject of which the predicate follows therein are rivers of unstaling water read ?sin or asin similar in form to d?rib ?striker? and hadhir ?cautious? that is to say one that does not change in contrast to the water of this world which may change due to some factor; and rivers of milk unchanging in flavour in contrast to the milk of this world on account of its issuing from udders and rivers of wine delicious to the drinkers in contrast to the wine of this world which is distasteful to drink; and also rivers of purified honey in contrast to the honey of this world which when it issues out of the bellies of bees becomes mixed with wax and other elements; and there will be for them therein varieties of every fruit and forgiveness from their Lord for He is pleased with them in addition to His beneficence towards them in the way mentioned in contrast to one who is a master of servants in this world who while being kind to them may at the same time be wrathful with them. Is such a one like him who abides in the Fire? ka-man huwa kh?lidun f??l-n?ri the predicate of an implied subject which is a-man huwa f? h?dha?l-na??m ?Is one who is amidst such bliss as him who abides in the Fire??. And they will be given to drink boiling water which rips apart their bowels that is their entrails so that these will be excreted from their rears. Am??? ?bowels? is the plural of mi?an its alif being derived from the y?? of their saying mi?y?n as an alternative singular to mi?an.

47:16 - And there are some among them namely the disbelievers who listen to you during the Friday sermon ? and these are the hypocrites; until when they go forth from you they say to those who have been given knowledge that is to say to the knowledgeable ones among the Companions of the Prophet such as ?Abd All?h Ibn Mas???d and ?Abd All?h Ibn ?Abb?s in derision and mockery ?What was he saying just now?? read ?nifan or anifan meaning al-s??a ?just now?. In other words they mean to say ?we will not go back to listen to him again?. Those are the ones on whose hearts God has set a seal of disbelief and who follow their own desires in acting with hypocrisy.

47:17 - But those who are rightly guided namely the believers He God enhances their guidance and invests them with fear of Him He inspires them to do that by which they can be wary of ending up in the Fire.

47:18 - Do they then await they do not await namely the disbelievers of Mecca anything except that the Hour should come upon them an ta?tiyahum is an inclusive substitution for al-s??ata ?the Hour?; in other words it cannot be other than that it will come upon them ? suddenly? For already its portents the signs thereof have come among which are the sending of the Prophet s the splitting of the Moon Q. 541 and the Smoke Q. 4410. So when it the Hour has come upon them for what benefit will their reminder be? their remembering; in other words it will be of no benefit to them.

47:19 - Know then that there is no god except God that is to say adhere O Muhammad (s) to knowledge of this fact that will benefit you at the Resurrection and ask forgiveness for your sin ? this was said to him despite his infallibility ?isma so that his community might emulate him in this respect. Indeed he did do this. The Prophet s said ?Verily I do ask God for forgiveness a hundred times every day? ? and for the believing men and believing women ? herein is an honouring for them by having their Prophet enjoined to ask forgiveness for them. And God knows your going to and fro your bustle during the day in pursuit of your business and your place of rest when you retire to where you sleep at night. In other words He has knowledge of all your states nothing of which can be hidden from Him so be mindful of Him ? the address in this verse is meant for believers as well as others.

47:2 - But those who believe namely the Helpers al-Ans?r and others like them and perform righteous deeds and believe in what has been revealed to Muhammad namely the Qur??n ? and it is the truth from their Lord ? He will absolve them of He will forgive them their misdeeds and rightly dispose their mind their state so that they do not disobey Him.

47:20 - And those who believe say seeking to take part in the struggle ?Why has a s?ra not been revealed?? one in which there is mention of the command to participate in the struggle. But when a definitive s?ra is revealed one in which nothing is abrogated naskh and fighting that is to say requirement for it is

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mentioned in it you see those in whose hearts is a sickness that is doubt ? and they are the hypocrites ? looking at you with the look of someone fainting at the point of death because of their fear of it and their aversion to it; in other words they fear fighting and are averse to it. Yet more fitting for them fa-awl? lahum is a subject the predicate of which is the following t??atun wa-qawlun ma??fun

47:21 - would be to offer obedience and honourable words that is words that are kind to you. Then when the matter has been resolved upon that is to say when fighting has been prescribed if they are loyal to God in faith and obedience it will be better for them the sentence beginning with law ?if? constitutes the response to idh? ?when?.

47:22 - May it not be the case with you read ?as?tum or ?asaytum; there is a shift here from the third person to the second person address that if you were to turn away if you were to shun faith you would then cause corruption in the land and sever your kinship ties? in other words that you would then return to the ways of pagandom such as belligerence and fighting.

47:23 - Those that is the agents of corruption are the ones whom God has cursed so made them deaf to hearing the truth and blinded their eyes to the path of guidance.

47:24 - Do they not contemplate the Qur??n? and so recognise the truth. Or am here is like bal ?nay but? is it that there are locks on their hearts? so they are unable to comprehend it.

47:25 - Truly those who have turned by way of hypocrisy their backs after the guidance has become clear to them Satan has seduced he has adorned disbelief for them and has given them false hopes read wa-umliya lahum ?false hopes have been given to them? or wa-aml? lahum where the one who gives the false hopes is Satan but only by God?s will exalted be He for he Satan is the one who leads them astray.

47:26 - That leading of them astray is because they said to those who were averse to what God revealed namely to the idolaters ?We will obey you in some matters? that is to say by cooperating to maintain enmity against the Prophet s and preventing people from participating in the struggle alongside him they had said as much secretly but God exalted be He exposed it; and God knows their secrets read asr?raham as the plural of sirr ?a secret? or isr?raham ?their keeping of things secret? as the verbal noun.

47:27 - Then how will it be their predicament when the angels take them away beating yadrib?na is a circumstantial qualifier referring to the angels their faces and their backs? with hooked iron rods.

47:28 - That taking of them away in the state mentioned is because they followed what angers God and because they were averse to what pleases Him that is to say they were averse to doing what pleases Him. Therefore He has made their works fail.

47:29 - Or did those in whose hearts is a sickness suppose that God would not expose their rancour? that He would not bring to light their spite against the Prophet s and the believers.

47:3 - That rendering void of their works and the absolution of evil deeds is because those who disbelieve follow falsehood Satan and because those who believe follow the truth the Qur??n from their Lord. Thus in the same manner of clarification does God strike for mankind similitudes of themselves that is how He clarifies for them their states in other words the disbeliever has his work rendered void while the believer is forgiven.

47:30 - And if We will We could show them to you We could have pointed them out to you the l?m is repeated in the following fa-la-?araftahum then you would recognise them by their mark. And you will certainly recognise them wa-la-ta?rifannahum the w?w is for an omitted oath and what follows it f? lahni?l-qawl is its response by their tone of speech that is to say by the meaning thereof when they speak in your presence alluding as they do to what amounts to a scathing attack upon the Muslims; and God knows your deeds.

47:31 - And We will assuredly try you We will assuredly test you by way of commanding you to participate in the struggle and in other ways until We know with knowledge outwardly manifested those of you who struggle for God?s cause and those who are steadfast in adhering to the struggle and in other ways and We will appraise We will reveal your record in terms of whether you acted with obedience or disobedience in what concerns the struggle all three verbs may be read with the third person singular y?? or with the first person plural n?n.

47:32 - Indeed those who disbelieve and bar from the way of God the path of truth and defy the Messenger opposing him after the guidance this is the meaning of ?the way of God? has become clear to them they will not hurt God in any way and He will make their works fail He will invalidate them good works such as voluntary alms and the like and so they will not find any reward for it in the Hereafter ? this was revealed either regarding those Meccan participants at the battle of Badr who provided food for the needy or regarding the Jewish tribes of Qurayza and al-Nad?r.

47:33 - O you who believe! Obey God and obey the Messenger and do not render your own works void by engaging in acts of disobedience for example.

47:34 - Indeed those who disbelieve and bar from the way of God His path namely guidance and then die as disbelievers God will never forgive them ? this was revealed regarding the men of the Well al-qal?b.

47:35 - So do not falter do not be weak and do not call for peace read salm or silm that is to say a truce with the disbelievers should you encounter them when you have the upper hand al-a?lawna the third letter of the triliteral root w?w has been omitted when you are the victors the vanquishers and God is with you helping and assisting and He will not stint you diminish you in the reward for your works that is to say of the reward for them.



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47:36 - The life of this world that is to say preoccupation solely with it is merely play and diversion; but if you believe and are wary of God both of which pertain to the goal of the Hereafter He will give you your rewards and will not ask you your wealth in return all of it rather only the alms that are required from it.

47:37 - If He were to ask you for it and press you demand it persistently you would be niggardly and this niggardliness would expose your rancour towards the religion of Islam.

47:38 - Lo! there you are O those who are being called to expend in the way of God that which has been prescribed for you; yet among you there are those who are niggardly; and whoever is niggardly is niggardly only to his own soul one may say bakhila ʔalayhi or bakhila ʔanhu to mean ʔhe was niggardly to someone?. For God is the Independent One without need of your expending; while you are the needy of Him. And if you turn away from obedience to Him He will replace you with another people that is to say He will bring them in your place and they will not be the likes of you in turning away from obedience to Him but they will be obedient to Him Mighty and Majestic is He.

47:4 - So when you encounter in battle those who disbelieve then attack them with a striking of the necks fa-darbaʔl-riqʔbi is a verbal noun in place of the full verbal construction that is to say faʔdribʔ riqʔbahum ʔthen strike their necks? in other words slay them ʔ reference is made to the ʔstriking of the necks? because the predominant cause of being slayed is to be struck in the neck. Then when you have made thoroughly decimated them bind spare them take them captive and bind firmly the bonds al-wathʔq is what is used to bind yʔthaqu a captive. Thereafter either set them free by grace mannan is a verbal noun in place of the full verbal construction that is to say either show them grace by setting them free unconditionally; or by ransom ransoming them with payment or with Muslim captives until the war that is to say its participants lay down its burdens its heavy loads of weaponry and other things so that either the disbelievers surrender or enter into a treaty. This last clause constitutes the ʔpurpose? of enjoining the Muslims to slaying and taking captive. So shall it be dhʔlika is the predicate of an implied subject such as al-amr ʔthe ordinance? in other words ʔthe ordinance of God regarding them is as mentioned?. And had God willed He could have Himself taken vengeance on them without any fighting but He has commanded you to do it that He may test some of you by means of others from among them by way of battle so that the slain among you will end up in Paradise while those slain among them will end up in the Fire. And those who are slain qutilʔ a variant reading has qʔtalʔ ʔthose who fight? ʔ this verse was revealed on the day of the battle of Uhud after the dead and the wounded had become numerous among the Muslims ʔ in the way of God He will not let their works go to waste He will not render them void.

47:5 - He will guide them in this world and in the Hereafter to what benefits them and rightly dispose their minds their condition in both with that guidance and disposal in this world being for those who were not slain but who have been included in the statement ʔand those who were slain? qutilʔ because of the predominance therein of those who were slain.

47:6 - And He will admit them into Paradise which He has made known which He has pointed out to them so that they are guided to their dwellings in it and to their spouses and servants without asking to be shown the way.

47:7 - O you who believe! If you help God that is to say His religion and His Messenger He will help you against your enemy and make your foothold firm He will make you stand firm while you fight on the battleground.

47:8 - And as for those who disbelieve from among the people of Mecca waʔlladhʔna kafarʔ is the subject the predicate of which is an implicit taʔisʔ ʔthey shall be wretched? as indicated by what follows wretchedness shall be their lot that is destruction and defeat from God. And He will make their works go to waste wa-adalla aʔmʔlahum is a supplement to the implied taʔisʔ ʔthey shall be wretched?.

47:9 - That wretchedness and wasting of their works is because they are averse to what God has revealed of the Qurʔʔn with all that it includes of religious obligations takʔlʔf so He has made their works fail.

## Surah 48

48:1 - Verily We have given you We have ordained for you the conquest fath of Mecca and other places in the future by force as a result of your struggle a clear victory one that is plain and manifest;

48:10 - Truly those who pledge allegiance to you the ʔPledge of Beatitude? bayʔat al-ridwʔn given at al-Hudaybiyya in fact pledge allegiance to God ʔ this statement is akin to Whoever obeys the Messenger verily obeys God Q. 480. The Hand of God is above their hands the hands with which they pledged allegiance to the Prophet in other words God exalted be He has observed their pledge of allegiance and will requite them in accordance with their adherence to it. So whoever reneges whoever breaches the pledge reneges ʔ that is the evil consequences of his breach will eventually be ʔ against his own soul; and whoever fulfils the covenant which he has made with God He will give him fa-sa-yuʔtʔhi; or read fa-sa-nuʔtʔhi ʔWe will give him? a great reward.

48:11 - Those of the Bedouins who were left behind around Medina ʔ that is to say those whom God made to stay behind and not to accompany you when you had asked them to set out with you for Mecca fearing that Quraysh would attack you upon your return in the year of al-Hudaybiyya ʔ will say to you ʔOur possessions and our families kept us occupied preventing us from going forth with you. So ask forgiveness for us!? of God for our failure to go forth with you. God exalted be He exposes their mendacity by saying They say with their tongues that is to say in asking forgiveness and in the preceding statement of theirs what is not in their hearts and so they are lying in the excuse which they give. Say ʔWho can an interrogative meant rhetorically as a negation that is to say ʔnone can?

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avail you anything against God should He desire to cause you harm read darran or durran or desire to bring you benefit? Nay but God is ever Aware of what you do in other words He is ever possessed of such an attribute.

48:12 - Nay bal in both instances marks a transition from one subject to another but you thought that the Messenger and the believers would never return to their families and that thought was adorned in your hearts that is to say you thought that they would be annihilated by being slain and would not return and you thought evil thoughts that just mentioned and other things and you were a ruined lot? b?r is the plural of b??ir in other words a lot to be destroyed according to God for having entertained such evil thoughts.

48:13 - And whoever does not believe in God and His Messenger We have prepared for the disbelievers a blaze a severe fire.

48:14 - And to God belongs the kingdom of the heavens and the earth He forgives whomever He will and chastises whomever He will; and God is ever Forgiving Merciful that is to say He is ever possessed of the attributes mentioned.

48:15 - Those mentioned who were left behind will say when you set forth after spoils namely the spoils of Khaybar in order to capture them ?Let us follow you? that we might also take a share of it. They desire thereby to change the words of God kal?ma?LI?hi a variant reading has kalima?LI?hi in other words His promising of the spoils of Khaybar exclusively for those who were at al-Hudaybiyya. Say ?You shall never follow us! Thus has God said beforehand? that is prior to our return. Then they will say ?Nay but you are envious of us? lest we might acquire a share of the spoils and therefore you say this that you say. Nay but they never understood anything of religion all except a few of them.

48:16 - Say to those of the Bedouins mentioned who were left behind to test them ?You shall be called against a people possessed of great might ? these are said to have been the tribe of Ban? Han?fa the inhabitants of the region of al-Yam?ma; but it is also said that these were the Persians and the Byzantines ? you shall fight them tuq?til?nahum is a circumstantial qualifier referring to an implied future situation which constitutes that to which the ?call? will be made; or they will submit so that you will not have to fight. So if you obey the command to fight them God will give you a good reward; but if you turn away like you turned away before He will chastise you with a painful chastisement?.

48:17 - There is no blame on the blind nor is there blame on the lame nor is there blame on the sick to refrain from participating in the struggle. And whoever obeys God and His Messenger He will admit him read yudkhilhu or nudkhilhu ?We will admit him? into gardens underneath which rivers flow; and whoever turns away him He will chastise read yu?adhdhibhu or nu?adhdhibhu ?him We will chastise? with a painful chastisement.

48:18 - Verily God was pleased with the believers when they pledged allegiance to you at al-Hudaybiyya under the tree this was an acacia ? they these believers numbered 1300 or more; he took an oath of allegiance from them that they would fight against Quraysh and not attempt to flee from death. And He God knew what was in their hearts of sincerity and loyalty so He sent down the spirit of Peace upon them and rewarded them with a near victory which was the conquest of Khaybar following their departure from al-Hudaybiyya

48:19 - and abundant spoils which they will capture from Khaybar and God is ever Mighty Wise that is to say He is ever possessed of such attributes.

48:2 - that God may forgive you by virtue of your struggle what is past of your sin and what is to come of it so that your community might then desire to struggle like you ? this verse also constitutes a justification of the concept of the infallibility ?isma of prophets peace be upon them against sin by way of a definitive rational proof the l?m in li-yaghfira ?that He may forgive? is for indicating the ultimate reason for the conquest so that the content of this latter statement constitutes an effect and not the cause and that He may perfect by way of the mentioned victory His favour to you and guide you thereby to a straight path upon which He will confirm you ? and this straight path is the religion of Islam;

48:20 - God has promised you abundant spoils which you will capture through the various conquests. So He has expedited this one the spoils of Khaybar for you and withheld men?s hands from you with regard to your families after you had set off on the campaign as the Jews had intended to plot against them; but God cast terror into their hearts; so that it the expedited one wa-li-tak?na is a supplement to an implied verb that is to say li-tashkur?hu ?that you may give thanks to Him? may be a sign for the believers of their being assisted by God and that He may guide you on a straight path that is to say the way in which you should rely on Him and entrust any affair to Him exalted be He;

48:21 - and others wa-ukhr? is an adjectival qualification of the implied subject magh?nima ?spoils? which you were not able to capture ? namely spoils from the Persians and the Byzantines; God has verily encompassed these already that is to say He knows that they will be yours. And God has power over all things that is to say He is ever possessed of such an attribute.

48:22 - And if those who disbelieve had fought you at al-Hudaybiyya they would have turned their backs to flee ? then they would not have found any protector to guard them or helper.

48:23 - That is the way of God sunnata?LI?hi is a verbal noun emphasising the import of the preceding sentence about the defeat of the disbelievers and the victory of the believers that is to say sanna?LI?hu dh?lika sunnatan ?God has established this as His way of dealing with believers and disbelievers? which has taken its course before and you will never find in God?s way any change by Him.

48:24 - And it is He Who withheld their hands from you and your hands from them in the valley of Mecca at al-Hudaybiyya after He had made you victors over them for eighty of them surrounded your camp in order to inflict losses upon you but they were captured and taken to the Prophet s who pardoned them and set them free and this resulted in the truce. And God is ever Seer of what you do read ta?mal?na or ya?mal?na ?they do? that is to say He is ever possessed of this

attribute.

48:25 - They are the ones who disbelieved and barred you from the Sacred Mosque that is barred you from reaching it and prevented the offering wa?l-hadya is a supplement to the suffixed pronoun ?kum ?you? of sadd?kum ?they barred you? which was detained ma?k?fan is a circumstantial qualifier from reaching its destination that is from the place at which it is customarily sacrificed namely the Sanctuary itself an yablughah mahillahu is an inclusive substitution. And were it not for some of the believing men and believing women being present at Mecca alongside the disbelievers whom you did not know to be believers ? lest you should trample them that is to say lest you should slay them together with the disbelievers had you been given permission to embark on the conquest an tata?hum is an inclusive substitution for ?hum ?them? of lam ta?lam?hum ?whom you did not know? and thus incur sin on account of them without your knowing it ? the third person pronouns in both groups of people predominantly imply males; the response to law? ?were it not? has been omitted through ellipsis being something along the lines of la-udhina lakum f?l-fathi ?you would have been permitted to embark on the conquest? but permission for this was not given at the time so that God may admit into His mercy whom He will such as those believers mentioned. Had they been clearly separated had they the believers been distinguishable from the disbelievers We would have surely chastised the disbelievers among them of the people of Mecca immediately thereat by permitting you to go ahead with the conquest thereof with a painful chastisement.

48:26 - When those who disbelieve alladh?na kafar? is the subject of the following verb ja?ala nourished idh ja?ala is semantically connected to ?adhdhabn? in their hearts zealotry al-hamiyya means ?disdain of something? the zealotry of pagandom hamiyyata?l-j?hiliyyati substitutes for al-hamiyyata ?zealotry? namely their barring of the Prophet and his Companions from visiting the Sacred Mosque but then God sent down His spirit of Peace upon His Messenger and the believers and so they the disbelievers made a truce with them on the condition that they the believers would be allowed to return the following year and such zealotry would not overcome them the believers as it did the disbelievers then until they would come to fight them later and He made them the believers abide by the word of God-fearing kalimata?l-taqw? ?there is no god except God and Muhammad is His Messenger? it kalima ?word? is annexed to al-taqw? because it is the cause of it for they were worthier of it of the word than the disbelievers and deserving of it wa-ahlah? is an explanatory supplement. And God is ever Knower of all things that is to say He is ever possessed of such an attribute and among the things He knows is that they are worthy of it.

48:27 - Verily God has fulfilled the vision for His Messenger in all truth The Messenger of God s saw in his sleep in the year of al-Hudaybiyya before his departure from Medina that he would enter Mecca together with his Companions safely whereafter they would shave completely or shorten their hair. He informed his Companions of this and they rejoiced. But when they set off with him from Medina and the disbelievers impeded them at al-Hudaybiyya such that they had to retreat which was distressing for them for some of the hypocrites began to have doubts about the Prophet?s sincerity this verse was revealed bi?l-haqqi ?in all truth? is semantically connected to sadaqa ?fulfilled? or it is a circumstantial qualifier referring to al-ru?y? ?the vision? and what comes after it is the explanation thereof ?You will assuredly enter the Sacred Mosque God willing ? this is said to secure blessings ? in safety to shave your heads that is all the hair or to shorten it to shorten some of the hair both muhalliq?na and muqassir?na are implied circumstantial qualifiers without any fear? ever. So He knew there to be in the truce what you did not know in the way of reconciliation between the believers and the Meccans and assigned you before that entry a near victory namely the conquest of Khaybar ? the vision was fulfilled in the following year.

48:28 - It is He Who has sent His Messenger with guidance and the religion of truth that He may make it that is the religion of truth prevail over all religion over all the other religions. And God suffices as witness to the fact that you have been sent with what has been mentioned as God exalted be He says

48:29 - Muhammad the subject is the Messenger of God its predicate and those who are with him that is his Companions from among the believers wa?lladh?na ma?ahu another subject the predicate of which is the following ashidd??u are hard tough against the disbelievers showing them no mercy but merciful among themselves ruham??u is a second predicate of wa?lladh?na ma?ahu ?and those who are with him? that is to say they show mutual sympathy and affection for one another much like a father and a son. You see you observe them bowing prostrating in worship both rukka?an and sujjadan are circumstantial qualifiers. They seek yabtagh?na is the beginning of a new sentence bounty from God and beatitude. Their mark s?m?hum is a subject their distinguishing feature is on their faces f? wuj?hihim is its predicate this is a light and a radiance by which in the Hereafter they will be recognised as having been those who used to prostrate in this world from the effect of prostration min athari?l-suj?di is semantically connected to the same thing to which the predicate is semantically connected that is to say k??inatan ?this being from the effect of prostration?; syntactically it is a circumstantial qualifier referring to the subject of k??inatan which is also the subject of the predicate sc. wuj?hihim ?their faces?. That mentioned description is their description mathaluhum is the subject in the Torah f?l-tawr?ti is the predicate thereof; and their description in the Gospel wa-mathaluhum f?l-inj?li is a subject the predicate of which is what follows is as a seed that sends forth its shoot read shat?ahu or shata?ahu and strengthens it read ?zarahu or azarahu nourishing it and assisting it and it grows stout and rises firmly becoming strong and upright upon its stalk its roots s?q is the plural of s?q delighting the sowers that is to say those who planted it on account of its fairness. The Companions may God be pleased with them are being described in this way for at the outset they were weak and very few in number; but then their number grew and they acquired strength in the most wholesome way so that He may enrage the disbelievers by them li-yagh?za bihimu?l-kuff?ra is semantically connected to an omitted clause which is suggested by what preceded that is to say ?they are likened to this so that God may enrage the disbelievers?. God has promised those of them who believe and perform righteous deeds the Companions minhum ?of them? min ?of? is an indicator of the genus and not partitive for they are all possessed of the mentioned attributes forgiveness and a great reward ? Paradise. Both of these rewards will also be given to those who will come after them as is stated in other verses.

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48:3 - and that God may grant you therein a mighty victory one of glory involving no humiliation.

48:4 - He it is Who sent down the spirit of Peace Divine reassurance into the hearts of the believers that they might add faith to their faith by way of their embracing of the legal stipulations of religion for every time He revealed one of these they would believe in it ? including the command to struggle. And to God belong the hosts of the heavens and the earth and so if He wanted to bring victory to His religion by means of others He would have done so. And God is ever Knower of His creatures Wise in His actions in other words He is ever possessed of such attributes;

48:5 - so that He may admit li-yudkhila is semantically connected to an omitted clause that is to say amara bi?-l-jih?d ?He has enjoined the struggle so that He may admit? the believing men and believing women into gardens underneath which rivers flow wherein they will abide and that He may absolve them of their misdeeds; for that in God?s sight is a supreme triumph;

48:6 - and so that He may chastise the hypocrites men and women and the idolaters men and women and those who make evil assumptions about God read al-saw? or al-s?? ?evil? in all three places; they assumed that He will not assist Muhammad (s) and the believers. For them will be an evil turn of fortune by way of abasement and chastisement; and God is wroth with them and He has cursed them He has banished them far from His mercy and has prepared for them Hell ? and it is an evil destination! an evil place to return to.

48:7 - And to God belong the hosts of the heavens and the earth; and God is ever Mighty in His kingdom Wise in His actions in other words He is ever possessed of such attributes.

48:8 - Indeed We have sent you as a witness against your community at the Resurrection and a bearer of good tidings to them in this world and a warner to threaten those in it who do evil with the punishment of the Fire;

48:9 - that you may believe li-tu?min? may also here be read li-yu?min? ?that they may believe?; and similarly read either the second person plural or the third person plural in the next three instances in God and His Messenger and that you may support Him tu?aazzir?hu a variant reading has tu?aazziz?hu and revere Him the third person suffixed pronoun -hu ?him? may refer either to God or to His Messenger and glorify Him that is God morning and evening.

## Surah 49

49:1 - O you who believe do not venture ahead of tuqaddim? derives from qaddama with the sense of the 5th form taqaddama that is to say do not come forward with any unwarranted saying or deed ahead of God and His Messenger the one communicating the Message from Him that is to say without their permission and fear God. Surely God is Hearer of your sayings Knower of your deeds this was revealed regarding the dispute between Ab? Bakr and ?Umar may God be pleased with them both in the presence of the Prophet s over the appointment of al-Aqra? b. H?bis or al-Qa?q?? b. Ma?bad as commander of his tribe.

49:10 - The believers are indeed brothers in religion. Therefore always make peace between your brethren when they fall into dispute with one another a variant reading for the dual form akhawaykum ?your two brethren? has ikhwatakum ?your brothers? and fear God so that perhaps you might receive mercy.

49:11 - O you who believe do not let any people that is any men among you deride y? ayyuh??lladh?na ?man? I? yaskhar ? to the end of the verse was revealed regarding the Ban? Tam?m delegation when they derided the poor among the Muslims like ?Amm?r b. Y?sir and Suhayb al-R?m?; al-sukhriya means ?scorn? and ?disdain? another people who may be better than they are in God?s sight; nor let any women from among you deride other women who may be better than they are. And do not defame one another do not cast aspersions on others and hence have aspersions cast on you that is let none among you denigrate another; nor insult one another by nicknames do not call another by a nickname which he detests such as ?O degenerate one!? or ?O disbeliever!?. Evil is the name mentioned out of mockery derision and mutual reviling of immorality after faith! al-fus?qu ba?da?-l-?m?ni substitutes for al-ismu ?the name? to indicate that it such naming of others is ?immorality? as it is an action which is usually repeated. And whoever does not repent of such immorality those ? they are the evildoers.

49:12 - O you who believe shun much suspicion. Indeed some suspicions are sins that is to say it causes one to fall into sin. This suspicion may have many forms such as thinking ill of the good folk from among the believers ? and such good folk are many ? in contrast to the immoral individuals among them in whose case there is no sin so long as it the suspicion is in accordance with their outward behaviour. And do not spy tajassas? one of the two t?? letters of tatajassas? has been omitted do not pursue the imperfections and faults of Muslims by searching them out; nor backbite one another do not speak of him by mentioning something which he is averse to having mentioned of himself even if it be true. Would any of you love to eat the flesh of his brother dead? read maytan or mayyitan. That is to say it would not be right for him to do so. You would abhor it. Thus to backbite him in life would be like eating his flesh when he is dead. This latter form of behaviour has been suggested to you and you were averse to it so be averse to the former too. And fear God that is His punishment for backbiting by repenting of it; assuredly God is Relenting accepting of the penitence of those who repent Merciful to them.

49:13 - O mankind! We have indeed created you from a male and a female from Adam and Eve and made you nations shu??b is the plural of sha?b which is the broadest category of lineage and tribes qab??il which are smaller than nations and are followed by ?am??ir ?tribal districts? then but?n ?tribal sub-districts? then afkh?dh ?sub-tribes? and finally fas??il ?clans?; for example Khuzayma is the sha?b while Kin?na is the qab?la Quraysh is the ?im?ra Qusayy is the batn H?shim is the fakhdh and ?Abb?s is the fas?la that you may come to know one another ta??raf? one of the two t?? letters of tata??raf? has been omitted that you may acquire knowledge of the customs of one another and not to boast to one another of whose is the more noble lineage for pride lies only in the extent to which you have

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fear of God. Truly the noblest of you in the sight of God is the most God-fearing among you. Truly God is Knower of you Aware of your inner thoughts.

49:14 - The Bedouins ? a group of men from among the Ban? Asad ? say ?We believe? we affirm the truth in our hearts. Say to them ?You do not believe; but rather say ?We have submitted? we are outwardly compliant; for faith has not yet entered into your hearts? hitherto; however it is expected of you. Yet if you obey God and His Messenger by embracing faith and in other ways He will not diminish for you read ya?litkum or yalitkum by making the hamza an alif anything of your deeds that is of the reward for them. God is indeed Forgiving to believers Merciful to them.

49:15 - The true believers that is those who are true in their affirmation of faith ? as He makes explicit in what follows ? are only those who believe in God and His Messenger and then have not doubted they have not been uncertain of their faith and who strive with their wealth and their souls for the cause of God hence their striving manifests the sincerity of their faith. It is they who are sincere in their faith not those who say ?We believe? and from whom all that has been forthcoming is their submission to the religion.

49:16 - Say to them ?Do you pretend to inform God about your religion read the doubled 2nd verbal form a-tu?allim?na ?do you inform? in other words are you intimating to Him your religious status when you say ?We believe? when God knows all that is in the heavens and all that is in the earth and even though God is Knower of all things??

49:17 - They deem it to be a favour to you that they have submitted without the need for any fighting unlike those others who submitted only after being fought. Say ?Do not deem your submission to be a favour to me is?makum ?your submission? has dependent accusative status because of the omission of the genitive preposition bi-which is also read as implicit before the an in both instances. Rather it is God Who has done you a favour in that He has guided you to faith if you are being sincere when you say ?We believe?.

49:18 - Truly God knows the Unseen of the heavens and the earth that is He knows all that is hidden in both and God is Seer of what you do? may be read either as ya?mal?na ?they do? or ta?mal?na ?you do? nothing of which can be concealed from Him.

49:2 - The following was revealed regarding those who raised their voices in the presence of the Prophet s O you who believe do not raise your voices ? when you want to speak ? above the voice of the Prophet when he is speaking and do not shout words at him when you wish to confide in him as you shout to one another but speak lower than that out of reverence for him lest your works should be invalidated without your being aware that is to say for fear of this happening as a result of the raising of voices and the shouting mentioned.

49:3 - The following was revealed regarding those who used to lower their voices in the presence of the Prophet s such as Ab? Bakr ?Umar and others may God be pleased with all of them Truly those who lower their voices in the presence of God?s Messenger ? they are the ones whose hearts God has tested for God-fearing that is to say He has tested them so that this fear of God may manifest itself in them. For them will be forgiveness and a great reward Paradise.

49:4 - The following was revealed regarding a group of people who came to see the Prophet s during the midday resting period while he was in his house and called out to him Truly those who call you from behind the apartments the private chambers of his womenfolk hujur?t is the plural of hujra which is an area of ground on which stones are laid yuhjaru ?alayhi to form a wall or the like and it happened that each one of them called out in that rough and crude Bedouin manner from behind one of the apartments as they did not know in which apartment he was most of them do not understand given the way in which they acted your exalted status and the reverence that befits it.

49:5 - And had they been patient annahum ?they? has independent status on account of inceptiveness; alternatively it is said to govern an implied verb such as thabata ?had their patience been maintained? until you came out to them it would have been better for them; and God is Forgiving Merciful to those of them who repent.

49:6 - The following was revealed regarding al-Wal?d b. ?Uqba whom the Prophet had sent to the Ban? al-Mustaliq in order to ascertain their loyalty to Islam. He already feared them on account of an old feud between him and them from the time of pagandom before Islam and so upon seeing them come out to him he returned and claimed that they had refused to give the voluntary alms and intended to kill him. And just as the Prophet s was making plans to raid them they came to him to disavow what he al-Wal?d had said about them O you who believe if a reprobate should come to you with some tiding some piece of information verify it ascertain his truthfulness from his mendacity fa-tabayyan? a variant reading has fa-tathabbat? from al-thab?t ?to ascertain? lest you injure a folk an tus?b? qawman an object denoting reason that is to say for fear of this happening out of ignorance bi-jah?latin is a circumstantial qualifier referring to the subject of the verb that is to say while you are ignorant; and then become remorseful of what you have perpetrated erroneously against that folk. After they had returned to their homelands the Prophet s sent Kh?lid b. al-Wal?d to them who observed only obedience and goodness in them and later informed the Prophet of this.

49:7 - And know that the Messenger of God is among you so do not speak falsehood for God will inform him of the real state of affairs. If he were to obey you in many matters which you communicate contrary to reality so that the necessary evil consequences ensue you would surely be in trouble you would earn in addition to that sin the sin for the consequences that ensue from your error. But God has endeared faith to you adorning your hearts with it and He has made odious to you disbelief and immorality and disobedience an instance of suppletion with respect to import as opposed to lexical form; for the one to whom ?faith has been endeared ?? and so forth will naturally be dissimilar in character to the mentioned reprobate. Those there is here a shift from the second to the third person address ? they are the right-minded the ones firmly established upon the way of their religion;

49:8 - that is a favour from God fadlan is a verbal noun in the accusative because of the implied verbal action that is afdala ?He gives a favour? and a grace from

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Him and God is Knower of them Wise in His bestowal of graces on them.

49:9 - And if two parties of believers in t??ifat?ni mina?l-mu?min?na... to the end of the verse was revealed regarding a particular incident where the Prophet s was riding a donkey and happened to pass by Ibn Ubayy; the donkey urinated and so Ibn Ubayy held his nose whereupon ?Abd All?h Ibn Raw?h? said ?By God the smell of the donkey?s urine is sweeter-smelling than your musk. Fighting then ensued between the two clans with fists sandals and palm branches being thrown about fall to fighting iqtatal? the plural is used on account of the plural import for each party is made up of several individuals; a variant reading has the dual form iqtatalat? make peace between them baynahum? the dual here takes into account the actual dual form of t??ifat?n ?two parties?. And if one of them aggresses against the other fight the one which aggresses until it returns to God?s ordinance to the truth. Then if it returns reconcile them fairly and act justly. Surely God loves the just.

## Surah 50

50:1 - Q?f God knows best what He means by this letter. By the glorious Qur??n by the noble Qur??n the disbelievers of Mecca have certainly not believed in Muhammad (s).

50:10 - and the date-palms that stand tall b?siq?tin is an implied future circumstantial qualifier with piled spathes one cluster of dates sitting on top of the other

50:11 - as provision for Our servants rizqan li?-ib?di is a direct object denoting reason; and with it We revive a dead land baldatan may be followed equally by the masculine maytan or the feminine adjective maytatan. So like that manner of reviving shall be the rising from the graves so how can you deny it? the interrogative is meant as an affirmative; the meaning then is that they have indeed observed all of these things and are aware of what has been mentioned yet they disbelieve.

50:12 - The people of Noah denied before them kadhhabat has a feminine person inflection because of the feminine gender of the import of qawm ?people? and so did the dwellers at al-Rass ? this was the name of a well around which they dwelt together with their livestock; they worshipped idols and it is said that their prophet was one Hanzala b. Safw?n; but some say that he was some other person ? and Tham?d the people of S?lih

50:13 - and ??d the people of H?d and Pharaoh the brethren of Lot

50:14 - and the dwellers in the wood a small forest ? the people of Shu?ayb ? and the people of Tubba? ? a king who ruled in Yemen; he had submitted to God and had summoned his people to the same submission to God but they denied him. Each of those mentioned denied the messengers as your tribe Quraysh have and so My threat became due the sending down of chastisement on all of them became incumbent so do not be anguished by Quraysh?s disbelieving in you.

50:15 - Were We then wearied by the first creation? that is to say We were not wearied by it and likewise We will not be wearied by restoring it. Nay yet they are in doubt about a new creation which will be at the Resurrection.

50:16 - And verily We created man and We know wa-na?lamu is a circumstantial qualifier with an implicit preceding nahnu what m? relates to the verbal action his soul whispers to him what it speaks to him the bi- of bihi ?him? is extra or it is required for the intransitive verb to become transitive and take a direct object; the suffixed personal pronoun in bihi ?him? refers to man; and We are nearer to him in knowing him than his jugular vein habli?-war?di the genitive annexation is explicative; al-war?d?n are two principal veins on either side of the neck.

50:17 - When idh is dependent because of an implied udhkur ?mention? the two Receivers the two angels charged with recording a person?s deeds receive when they observe and record seated that is while both of them are sitting qa??dun ?seated? is the subject the predicate of which is the preceding clause on the right and on the left hand side of him ?

50:18 - he does not utter a word but that there is beside him a watcher a guardian who is ready present both raq?bun ?watcher? and ?at?dun ?ready? are meant to indicate the dual.

50:19 - And the agony of death its throes and distress arrives with the truth of the Hereafter such that the one who denied it sees it with his own eyes ? and this is the distress itself. That namely death is what you used to shun what you used to flee from and be terrified by.

50:2 - Nay but they consider it odd that there should have come to them a warner from among themselves a messenger who is one of them to threaten them with the punishment of the Fire after resurrection. So the disbelievers say ?This warning is an odd thing!

50:20 - And the Trumpet will be blown for resurrection. That namely the day of the blast is the Day of the Promised Threat of chastisement for the disbelievers.

50:21 - And thereat every soul will come to the site for the Gathering accompanied by a driver an angel to drive it there and a witness to testify to its deeds namely the hands and the feet and others; and it will be said to the disbeliever

50:22 - ?Verily in the world you were oblivious of this that has befallen you on this day; So now We have removed from you your covering We have done away with your oblivion by what you witness on this day and so your sight on this day is acute? it is sharp able to perceive what you used to reject in the world.

50:23 - And his companion the angel charged with him will say ?This is what I have ready with me as testimony? whereupon it will be said to M?lik the Keeper of the Fire

50:24 - ?Cast into Hell alqiyy? meaning either alqi alqi ?cast cast ?? to denote repetition or the emphatic form alqiyan ?cast!/? which is the reading of al-Hasan

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al-Basr? in other words the final n?n has been changed into an alif every obdurate disbeliever obstinate to the truth

50:25 - hinderer of good such as the payment of alms transgressor wrongdoer skeptic a doubter of his religion

50:26 - who has set up alongside God another god! alladh? ja?ala ma?a?LI?hi il?han ?khara is the subject with an implicitly conditional import the predicate of which is the following. Cast him then into the severe chastisement? the explanation of this dual form of the verb alqi?hu ?cast him? is as above.

50:27 - And his companion Satan will say ?Our Lord! I did not make him a rebel I did not lead him astray but he himself was in extreme error? and so when I invited him to disobedience he heeded my call ? for this one had said ?he Satan made me a rebel? by way of his Satan?s invitation to him.

50:28 - He exalted be He will say ?Do not dispute in My presence in other words disputing is of no use here for I had already given you in the life of the world the threat of chastisement in the Hereafter should you not believe and so it is now inevitable.

50:29 - The word that comes from Me in this respect cannot be altered and I am not unjust to servants? that I should chastise them without any guilt on their part zall?m means dh? zulm ?one of injustice? because of His words There will be no injustice today Q. 4017;

50:3 - What! read a-idh? pronouncing both hamzas or not pronouncing the second but inserting an alif between the two in both cases When we are dead and have become dust? shall we return to life? That is a far-fetched return!? an event that is extremely remote.

50:30 - on the day yawma is in the accusative because of zall?m ?unjust? when We will say naq?lu may also be read yaq?lu ?He will say? to Hell ?Are you now full?? this interrogative is for confirmation of His promise to fill it with mankind and jinn and it will say by way of an interrogative such as a question ?Are there any more?? that is to say ?I Hell only have capacity for what I have been filled with? in other words ?I am full!?.

50:31 - And Paradise will be brought near for the God-fearing to a place not far anymore from them and so they see it whereupon it will be said to them

50:32 - ?This that you see is what you were promised read t??ad?na or third person plural y??ad?na ?they were promised? in the world and what follows substitutes for li?l-muttaq?na ?for the God-fearing? ? it is for every penitent one for every person reverting after sin to obedience of God who is mindful mindful of the bounds of God?s religion

50:33 - who fears the Compassionate One while He is in the Unseen the one who fears Him without having seen Him and comes with a penitent heart? a heart eagerly applying itself to obedience of Him.

50:34 - It will also be said to the God-fearing ?Enter it in peace! that is to say secure from every fear or it means enter it with a greeting that is to say greet yourselves and enter. That day in which this entry takes place is the day of immortality? of everlastingness in Paradise.

50:35 - Therein they will have whatever they wish; and with Us there is yet more as extra for what they did and for what they will request.

50:36 - And how many a generation We destroyed before them that is before the disbelievers of Quraysh We destroyed many generations of disbelievers who were mightier than these in prowess and who then searched throughout the land wondering is there any escape? for them and others from death but they found none.

50:37 - Assuredly there is in that which is mentioned a reminder an admonition for him who has a heart a mind or gives ear or listens to admonitions in full witness present in heart and mind.

50:38 - And verily We created the heavens and the earth and all that is between them in six days the first of which was Sunday and the last of which was Friday and no weariness no fatigue touched Us this was revealed as a refutation of the Jews? claim that God rested on the Saturday and lay down upon the Throne. The preclusion of weariness in His case is absolute on account of His transcending of the attributes of creatures and the non-existence of any contiguity between Him and other beings His command when He wills a thing is just to say to it ?Be? and it is Q. 3682.

50:39 - So endure patiently addressing the Prophet s what they the Jews and others say in the way of anthropomorphic comparisons and denials and glorify with praise of your Lord perform prayers with praise of Him before the rising of the sun in other words perform the morning prayer and before the sunset that is to say perform both the midday and the afternoon prayers;

50:4 - We know what the earth diminishes consumes of them and with Us is a preserving Book namely the Preserved Tablet al-lawh al-mahf?z which contains everything that has been ordained by God.

50:40 - and glorify Him at some part of the night that is to say perform the two evening prayers and after prostrations read adb?r as the plural of dubur or idb?r as the verbal noun from adbara ?to pass? in other words perform supererogatory prayers as prescribed by the Sunna after the obligatory ones; it is also said to mean the actual uttering of glorifications at these times with continuous praise.

50:41 - And listen ? O addressee to My words ? on the day when the caller namely the archangel Isr?f?l calls out from a place that is near to the heaven this is the Rock of the Holy House of Jerusalem the place on earth that is the nearest to the heaven. He Isr?f?l will say ?O withered bones severed limbs torn flesh and scattered hairs! God verily commands you to come together for the passing of judgement?.

50:42 - On the day yawma substitutes for the previous yawma when they that is all creatures hear the Call of truth of the Resurrection ? this will be Isr?f?l?s second blast and it may precede or follow his initial call ? that day of the call and the hearing is the day of coming forth from the graves yawma ?on the day is in the accusative because of an implied yun?d? ?when he will call? that is to say they will come to know the consequence of their denial.

## Tafsir al-Jalalayn (English)

50:43 - Indeed it is We Who give life and bring death and to Us is the journey's end.

50:44 - On the day when yawma substitutes for the previous yawma with the intervening statement being a parenthetical the earth is split asunder read tashaqqaqu or tashshaqqaqu where the original second t of tatashaqqaqu has been assimilated with it the sh from them they will come hastening forth sir?an sir? the plural of sar? a circumstantial qualifier referring to an implied clause that is to say together they would read fa-yakhruj?na musri?na ?they come forth hastening?. That is an easy gathering for Us dh?lika hashrun ?alayn? yas?r there is here a separation of the noun from its adjective by what is semantically connected to it for the purpose of specification ? which is rhetorically unobjectionable; dh?lika ?that? is meant to point out the signification of the ?gathering? which itself is also predicated by this demonstrative particle and this signification is the bringing back to life after extinction and the assembly for the exposition and the reckoning before God.

50:45 - We know best what they the disbelievers of the Quraysh say and you are not to be a coercer of them so as to coerce them to embrace faith ? but this was revealed before the command to struggle against these disbelievers. So admonish by the Qur?n those who fear My threat namely believers.

50:5 - Nay but they denied the truth the Qur?n when it came to them and so they with regard to the Prophet s and the Qur?n are now in a confounded situation a troubled one. For on one occasion they said that he was ?A sorcerer!? cf. Q. 384 and that his statements were ?Nothing but manifest sorcery!? cf. Q. 3715 on another ?A poet!? cf. Q. 215 and ?Poetry!? cf. Q. 3669 and still on another ?A soothsayer!? cf. Q. 5229 and that his statements were nothing more than soothsaying cf. Q. 6942.

50:6 - Have they not then looked with their own eyes at the heaven being above them in order to take heed by their own minds of the consequences for them when they deny the Resurrection how We have built it without supports and adorned it with planets and how there are no cracks in it? no fissures blemishing it.

50:7 - And the earth wa?-arda is a supplement to the position of the words il? l-sam??i ?at the heaven? how We have spread it out how We have rolled it across the face of the water and cast in it firm mountains to fix it in place and caused every delightful kind every delightful specimen causing delight by its very beauty to grow in it

50:8 - as an insight tabiratan is a direct object denoting reason that is to say We did this to give an insight from Us and a reminder for every penitent servant who returns to obedience of Us.

50:9 - And We send down from the heaven blessed water containing much blessing with which We cause to grow gardens orchards and the grain that is harvested

## Surah 51

51:1 - By the scatterers the winds that scatter dust and other things that scatter dharwan is a verbal noun; one may also say tahr?hi dharyan ?it blows it sweeping it away?;

51:10 - Perish the conjecturers accursed be the liars those of differing opinions

51:11 - who are in a stupor in ignorance that has stupefied them heedless oblivious of the matter of the Hereafter.

51:12 - They ask the Prophet asking him derisively ?When is the Day of Judgement?? in other words ?when will it come?? and the response given to them is that it will come

51:13 - on the day when they will be tormented in the Fire that is to say chastised in it and it will be said to them during the chastisement

51:14 - ?Taste this torment of yours this chastisement of yours. This chastisement is what you sought to hasten on!? in the world in derision.

51:15 - Truly the God-fearing will be amid gardens orchards and springs flowing therein

51:16 - receiving ?khih?na is a circumstantial qualifier referring to the person of the predicate of inna ?truly? what their Lord has given them of reward for indeed formerly before their entering Paradise they had been virtuous in the world.

51:17 - Little of the night did they use to sleep m? is extra; yahja?na is the predicate of k?n?; qal?lan ?little? is an adverb in other words they used to sleep for a small portion of the night and perform prayers during most of it

51:18 - and at dawns they used to seek forgiveness they used say ?Our Lord! Forgive us?

51:19 - and there was a share in their wealth assigned for the beggar and the deprived the latter being the one who does not beg because of his self-restraint.

51:2 - and those that bear the clouds that bear moisture as a burden wiqrn is the direct object of al-h?milat ?those that bear?;

51:20 - And in the earth in the way of mountains seas trees fruits plants and other things there are signs indications of God's power glory be to Him exalted be He and of His Oneness for those who know with certainty

51:21 - and in your souls there are also signs from the beginning of your creation to its end and in the marvelous aspects of your creation. Will you not then perceive? all that and thus infer therefrom the Creator of it and His power.



## Tafsir al-Jalalayn (English)

51:22 - And in the heaven is your provision that is the rain from which results the vegetation that is your provision and there is also what you are promised in the way of the ultimate return reward and punishment in other words all of this is foreordained in the heaven.

51:23 - So by the Lord of the heaven and the earth it that which you are promised is as assuredly true as the fact that you have power of speech read mithlu in the nominative as an adjective with the m? being extra; or read mithla in the accusative as being a compound with m? that is to say it is as true as your speech is in reality that is in your knowing it to be true necessarily by its issuing from you.

51:24 - Has the story reached you ? addressing the Prophet s ? of Abraham?s honoured guests? ? these were said to be either twelve ten or three angels one of whom was Gabriel.

51:25 - When idh is an adverbial qualifier of had?thu dayfi ?the story of the guests? they entered upon him and said ?Peace!? ? in other words they said these very words. He said ?Peace!? ? also these very words ? These are an unfamiliar folk whom we do not know ? he said this to himself qawmun munkar?na is the predicate of an implicit subject such as h???!???i ?these are?.

51:26 - Then he went aside to his family secretly and brought a fat calf ? in s?rat H?d it is said a roasted calf Q. 1169 ?

51:27 - and he placed it near them saying ?Will you not eat?? he invited them to eat but they did not respond.

51:28 - Then he conceived he kept secret in himself a fear of them. They said ?Do not be afraid!? we are messengers from your Lord. And they gave him good tidings of the birth of a knowledgeable boy one endowed with much knowledge and this was Isaac as mentioned in s?rat H?d Q. 1171.

51:29 - Then his wife Sarah came forward clamouring shouting f? sarratin is a circumstantial qualifier that is to say she came shouting and smote slapped her face and said ?A barren old woman!? who has never given birth to a child aged ninety-nine with Abraham being one hundred years old; or alternatively he was a hundred and twenty years old and she was ninety years old.

51:3 - and those that run the ships that run upon the surface of the water with ease yusran is a verbal noun functioning as a circumstantial qualifier that is to say muyassaratan;

51:30 - They said ?So just like what we have said with regard to the good tiding has your Lord said. Indeed He is the Wise in His actions the Knower? of His creatures.

51:31 - He said ?So what is your business O you who have been sent by God??

51:32 - They said ?Lo! we have been sent to a guilty folk disbelievers ? these were the people of Lot ?

51:33 - that we may unleash upon them stones of clay baked in fire

51:34 - marked bearing the name of the person at whom it will be hurled by your Lord ?inda rabbika is an adverbial qualifier of musawwamatan ?marked? for the destruction of the prodigal? for coming unto males in addition to their disbelief.

51:35 - So We brought forth those in them that is in the towns of the people of Lot who were believers in order to destroy the disbelievers;

51:36 - but We did not find therein other than one house of those who had submitted to God these were Lot and his two daughters. They have been described here with the terms ?belief? and ?submission? because they had affirmed faith in their hearts and used their limbs to perform acts of obedience.

51:37 - And We left therein after destroying the disbelievers a sign an indication of their destruction for those who fear the painful chastisement so that they may not do what these sinners did.

51:38 - And a sign too in Moses wa-f? M?s? is a supplement to f?h? ?therein? that is to say We also left a sign in the story of Moses when We sent him to Pharaoh vested with a clear warrant with a manifest proof;

51:39 - but he turned away he rejected belief to his supports bi-ruknihi his hosts so called because to him they are like a support rukn saying to Moses that he Moses was ?A sorcerer or a madman!?

51:4 - and those that apportion by command the angels who distribute provisions and the rains and other things across the lands and to all servants

51:40 - So We seized him and his hosts and cast flung them into the waters the sea and so they drowned for he that is Pharaoh was blameworthy guilty of what is blameworthy such as denying the messengers and claiming divinity.

51:41 - And also in the destruction of ??d was a sign when We unleashed against them a barren wind a wind which brings nothing of good for it does not bear any rain and does not pollinate any trees; this wind was the west wind al-dab?r.

51:42 - It did not leave anything any soul or property that it came upon without making it like decayed bones like something that is withered and in scattered pieces.

51:43 - And also in the destruction of Tham?d was a sign when it was said to them after the hamstringing of the she-camel ?Enjoy yourselves for a while!? until the end of your terms of life ? as stated in the other verse ?Enjoy yourselves in your dwellings for three days? Q.1165.

51:44 - Then they defied they scorned the command of their Lord refraining from implementing it; so the thunderbolt that is the destructive cry seized them after the three days had passed as they were looking around in other words it seized them in the daytime.

## Tafsir al-Jalalayn (English)

- 51:45 - So they were unable to rise up they could not get up upon the sending down of the chastisement nor were they victors over the One Who destroyed them.
- 51:46 - And the people of Noah read wa qawmi N?hin as a supplement to Tham?da in other words ?in the destruction of these two peoples by what destructive power exists in the heavens and the earth there is also a sign?; or read wa qawma N?hin in other words ?We also destroyed the people of Noah? aforetime that is before the destruction of those mentioned. Indeed they were an immoral lot.
- 51:47 - And the heaven We built it with might and indeed We are powerful one says ?da?!-rajulu or ya??du to mean ?he is strong?; and awsa?a?!-rajulu to mean ?he has become capable dh? sa?a and strong?.
- 51:48 - And the earth We spread it out We made it level what excellent Spreaders then! We are.
- 51:49 - And of all things wa-min kulli shay?in is semantically connected to His following words khalaqn? We created pairs two kinds such as male and female heaven and earth sun and moon plain and mountain summer and winter sweet and bitter light and darkness that perhaps you might remember tadhakkar?na one of the two original t?? letters of tatadhakkar?na has been omitted and hence realise that the Creator of pairs is Himself Singular that you might then worship him.
- 51:5 - assuredly what you are promised m? ?what? relates to the verbal action in other words the promise given to them of resurrection and other matters is true is indeed a true promise
- 51:50 - So flee unto God that is to say away from His punishment toward His reward by being obedient to Him and not disobeying Him. Truly I am a clear warner to you from Him.
- 51:51 - And do not set up another god alongside God. Truly I am a clear warner to you from Him before fa-firr? ?so flee? one may read an implicit preceding qul lahum ?Say to them?.
- 51:52 - Thus there did not come to those who were before them any messenger but they said that he was ?A sorcerer or a madman!? in other words their denial of you by saying that you are a sorcerer or a madman was like the denial of communities before them of their messengers by saying that same thing.
- 51:53 - Have they all enjoined this upon one another? an interrogative intended as a denial. Nay but they are an insolent folk a folk whose own proclivity to insolence has made them all say the same thing.
- 51:54 - So shun them for you will not be reproached because you have conveyed the Message to them.
- 51:55 - And remind admonish by the Qur??n for reminding truly benefits believers these being those whom God knows that they will believe.
- 51:56 - And I did not create the jinn and mankind except that they may worship Me the fact that disbelievers do not worship God does not contradict this statement since a purpose does not have to be realised in an act for it to be valid as when you may say ?I sharpened this pencil in order to write with it? even though you might not actually write with it.
- 51:57 - I do not desire from them any provision either for Myself for themselves or for others nor do I desire that they should feed Me or feed themselves or others.
- 51:58 - Indeed it is God Who is the Provider the Lord of Strength the Firm the Stern.
- 51:59 - And for those who have wronged their souls through disbelief from among the people of Mecca and others there will assuredly be a lot a share of chastisement like the lot the share of their counterparts who perished before them. So let them not ask Me to hasten on the chastisement should I give them respite until the Day of Resurrection.
- 51:6 - and assuredly judgement requital after the reckoning will take place! without doubt.
- 51:60 - For woe a terrible chastisement will come to those who disbelieve from upon that day of theirs which they are promised that is the Day of Resurrection.
- 51:7 - And by the heaven with all its tracks hubuk is the plural of hab?ka similar in pattern and meaning to turuq tar?qa ?paths? that is to say by the heaven that is created with tracks similar to tracks made in the sand
- 51:8 - indeed you O people of Mecca with regard to the matter of the Prophet s and the Qur??n are of differing opinions some say of the Prophet that he is ?a poet? ?a sorcerer? or ?a soothsayer? and of the Qur??n that it is ?poetry? ?sorcery? or ?soothsaying?.
- 51:9 - He is turned away therefrom from the Prophet s and the Qur??n that is turned away from believing therein who has deviated who has been turned away from guidance in God?s exalted be He.

## Surah 52

- 52:1 - By the Mount that is the name of the mountain on which God spoke to Moses
- 52:10 - and the mountains move with a great motion becoming scattered dust this is the Day of Resurrection.
- 52:11 - Woe then terrible chastisement will come on that day to the deniers of the messengers

## Tafsir al-Jalalayn (English)

52:12 - those who play around in vain talk in falsehood that is to say those who are busily engaged with their disbelief;

52:13 - the day when they will be thrust with a violent thrust into Hell when they will be pushed violently this last clause yawma yuda??na il? n?ri jahannama da??an is a substitution for yawma tam?ru ?the day when the heaven will heave? and it will be said to them in reproach

52:14 - ?This is the Fire which you used to deny!

52:15 - Is this then sorcery this chastisement that you see ? as you were wont to say about the revelation that it was sorcery ? or is it that you do not see?

52:16 - Burn in it! And whether you endure it or do not endure your endurance and your anguish will be the same for you because your endurance will be of no use to you. You are only being requited for what you used to do? that is to say only the requital for it.

52:17 - Truly the God-fearing will be amid gardens and bliss

52:18 - rejoicing delighting in what bi-m? relates to the verbal action their Lord has given them and that their Lord has shielded them from the chastisement of Hell-fire wa-waq?hum rabbuhum ?adh?ba?l-jah?mi is a supplement to ?t?hum ?what He has given them? in other words rejoicing in their having been given this reward and shielded from Hell-fire.

52:19 - And it will said to them ?Eat and drink in full enjoyment han??an is a circumstantial qualifier that is to say muhanna??na as a reward for what bi-m? the bi- is causative you used to do?.

52:2 - and an inscribed Book

52:20 - They will be reclining muttaki??na is a circumstantial qualifier referring to the concealed subject of God?s words f? jann?tin ?amid gardens? on ranged couches arranged one next to the other and We will wed them zawwajn?hum is a supplement to jann?tin ?gardens? meaning ?We will couple them? to beautiful hours of wide and beautiful eyes.

52:21 - And those who believed wa?lladh?na ?man? the subject and whom We made to be followed wa-atba?n?hum a variant reading has wa?ttaba?athum ?and there followed them? as a supplement to ?man? ?who believed? by their descendants dhurr?y?tihim a variant reading for this plural has dhurr?yatuhum young and old in faith on the part of the older ones and on the part of the parents in their young ones the predicate of the subject above is the following alhaqn? bihim We will make their mentioned descendants join them in Paradise so that they are in the same degree of reward even though they might not have performed the same meritorious deeds as them to deserve this equal status a way of honouring the parents by having their children join them again; and We will not deprive them read alaln?hum or alitn?hum We will not diminish them of anything min shay?in min is extra of their deeds in order to add it to the deeds of their children. Every man is subject to what he has earned of good or evil deeds and will be requited for evil and rewarded for good.

52:22 - And We will supply them We will enhance for them their provision from time to time with fruits and meat such as they desire even if they do not request it openly.

52:23 - They will pass from one to another therein in Paradise a cup of wine wherein is neither vain talk which might come about between them as a result of drinking it nor cause for sin thereby that might befall them ? in contrast to the case with the wine of this world.

52:24 - And there will circulate from all around them for service youths delicate in demeanour of their own as if in terms of their beauty and immaculateness they were hidden pearls preserved inside shells because when it a pearl is inside it it is better than one that is not.

52:25 - And some among them will turn to one another questioning each other ? they ask one another about how they were in the past and what they have now attained in their delight and acknowledgement of the grace of God to them.

52:26 - They say as an intimation of the reason for this attainment ?Truly before amid our families in the world we used to be ever anxious afraid of God?s chastisement;

52:27 - but God showed us favour through His forgiveness and shielded us from the piercing chastisement al-sam?m the Fire so called because it penetrates the pores al-mas?mm; and they say also by way of intimation

52:28 - indeed before that is in the world we used to call on Him worship Him affirming His Oneness. Verily He is read innahu as the beginning of a new independent sentence even if it introduces the reason in terms of its import; or read annahu as a reason in terms of the syntactical order of the words the Benign the Beneficent the True to His promise the Merciful One of tremendous mercy.

52:29 - So remind persist in reminding the idolaters and do not desist from this even if they say to you that you are a soothsayer or a madman. For by the grace of your Lord by His bestowal of grace on you you are neither soothsayer bi-k?hinin is the predicate of m? nor madman wa-l? majn?nin a supplement to it.

52:3 - on an unrolled parchment that is the Torah or the Qur??n.

52:30 - Or am means bal do they say that he is ?A poet for whom we may await the accidents of fate?? the vicissitudes of time so that he will just die like other poets.

52:31 - Say ?Await! my death. For I too will be with you awaiting? your death. They were then chastised with death by the sword on the day of Badr.

52:32 - Or do their faculties of understanding prompt them to say this? their saying to him you are either a sorcerer a poet a soothsayer or a madman in other

## Tafsir al-Jalalayn (English)

words they do not in reality prompt them to say this. Or am in effect means bal ?rather? are they a rebellious lot? because of their obstinacy.

52:33 - Or do they say ?He has improvised it?? he has concocted the Qur??n. He has not concocted it; Rather they do not believe out of arrogance. If they continue to say that he has concocted it

52:34 - Then let them bring a concocted discourse like it if they are truthful in what they say.

52:35 - Or were they created out of nothing? that is without a Creator. Or are they the creators? of themselves. It makes no sense for a created thing to have no creator nor can a thing that will cease to exist have the power to create. There must be a Creator of them and that is God the One so why do they not affirm His Oneness and believe in His Messenger and His Book?

52:36 - Or did they create the heavens and the earth? Nor can any but God the Creator have created them so why do they not worship Him? Nay but they are not certain of Him for otherwise they would have believed in His Prophet.

52:37 - Or do they possess the treasures of your Lord? in the way of prophethood provision and other matters so that they are able to assign what they will exclusively to whom they will? Or are they the ones in control? or are they the mighty ones who hold sway? the verb from musaytir?na is saytara similar in root form to baytara ?to practice veterinary medicine? or bayqara ?to corrupt? ?to ruin?.

52:38 - Or do they have a ladder a means of ascension into the heaven whereby they eavesdrop? that is at the top of which they listen in on the conversations of the angels so that they are then able to dispute with the Prophet as they claim. If that is what they assert Then let their eavesdropper let the one claiming to be able to listen in on their conversations on top of this ladder produce a manifest warrant a plain and evident proof. Now on account of the similarity of this assertion to their assertion that the angels are the daughters of God He exalted be He says

52:39 - Or does He have daughters as you claim whereas you have sons? Exalted be God above what you claim!

52:4 - By the greatly frequented House ? which is located in the third or the sixth or the seventh heaven directly above the Ka?ba; it is visited every day by seventy thousand angels circumambulating it and performing prayers around it and never returning to it;

52:40 - Or are you asking them for a fee a wage in return for what you have brought them in the way of religion so that they are weighed down with debt? with the liability for this so that they are unable to submit to God.

52:41 - Or do they have access to the Unseen that is the knowledge of it so that they can write it down? and are hence able to dispute with the Prophet s regarding the Resurrection and the matters relating to the Hereafter as they claim.

52:42 - Or do they desire to outmanoeuvre? you and have you killed at the Assembly Council. But those who disbelieve they are the outmanoeuvred ones! the vanquished and the ones destroyed. God preserved him from them and then destroyed them at Badr.

52:43 - Or do they have a god other than God? Glory be to God exalted is He above any partners that they may ascribe! to Him in the way of gods the succession of interrogatives with am ?or? are intended to express censure and rebuke.

52:44 - And if they were to see a fragment a portion of the heaven falling on them ? as they say Then make fragments of the heaven fall upon us Q. 26187 as a chastisement for them ? they would say this is ?A heap of clouds!? piled on top of one another that will bring us water; and so they do not believe.

52:45 - So leave them until they encounter that day of theirs in which they will be thunderstruck in which they will die;

52:46 - the day when their guile will avail them nothing yawma l? yughn? is a substitution for yawmahumu ?that day of theirs? and they will not be helped they will not be protected from the chastisement in the Hereafter.

52:47 - And assuredly for those who do wrong by their persistence in disbelief there is a chastisement beyond that in this world before their death ? thus they were punished with famine and drought for seven years and with being killed on the day of Badr; but most of them do not know that the chastisement will befall them.

52:48 - And submit patiently to the judgement of your Lord that they be reprieved and do not be grieved for surely you fare before Our eyes you are in Our sight We see you and preserve you. And glorify continuously with praise of your Lord that is to say say subh?na?LI?hi wa bi-hamdihi ?Glory and praise be to God!? when you rise from your sleeping-place or your sitting-place

52:49 - and glorify Him at night ? also in actual utterance ? and at the receding of the stars idb?ra is a verbal noun that is to say also glorify Him after these have set; or it means in the case of the former perform the two evening prayers and in the case of the latter the two units rak?a of the dawn prayer or ? it is said ? the morning prayer.

52:5 - and the raised roof that is to say the heaven

52:6 - and the swarming sea that is to say the one that is filled

52:7 - lo! your Lord?s chastisement will assuredly take place it will assuredly come down on those who deserve it;

52:8 - there is none that can avert it from such a deserving one.

52:9 - On the day yawma is operated by la-w?q?un ?will assuredly take place? when the heaven will heave with a great heaving when it will move and spin

## Surah 53

53:1 - By the Star ? the constellation Pleiades al-thurayya ? when it sets when it disappears

53:10 - whereat He God exalted be He revealed to His servant Gabriel what he Gabriel revealed to the Prophet s; the thing being revealed is not mentioned explicitly in exaltation of its great status.

53:11 - The heart the heart of the Prophet did not deny read khadhaba or kadhhaba what he saw with his own eyes of the image of Gabriel.

53:12 - Will you then dispute with him will you then argue with him and hope to overwhelm him concerning what he saw? ? an address to the idolaters who denied the Prophet?s vision of Gabriel.

53:13 - And verily he saw him in his true image another time

53:14 - by the Lote-tree of the Ultimate Boundary when he was carried on the night journey up through the heavens ? this lote-tree is a nabk thorn-tree that lies to the right of the Throne ?arsh the tree beyond which no angel or any other being pass;

53:15 - near which is the Garden of the Retreat to which the angels the spirits of martyrs and the pious retreat;

53:16 - when there shrouded the Lote-tree that which shrouded it of flying creatures and other beings idh ?when? is operated by ra??hu ?he saw him?

53:17 - The eye did not swerve on the part of the Prophet s nor did it go beyond the bounds that is to say his gaze did not turn away from the object of vision designated for it nor did it go beyond that object on that night.

53:18 - Verily he saw in it some of the greatest signs of his Lord some of the most awesome of these signs. He thus saw from among the marvels of the Realm malak?t a green drape rafraf that obscured the entire horizon of the heaven and Gabriel with his six hundred wings.

53:19 - Have you considered al-L?t and al-?Uzz?

53:2 - your companion Muhammad (s) may God bless him and grant him peace has neither gone astray from the path of guidance nor has he erred nor has he engaged in error al-ghayy is ignorance that results from a false belief;

53:20 - and Man?t the third of the preceding two the other? al-ukhr? a derogatory qualification of the third one. These were stone idols which the idolaters worshipped and which they claimed interceded for them with God the first direct object of a-fa-ra?aytum ?have you seen? is al-L?t and what has been supplemented thereto; the second direct object has been omitted. The meaning then is ?Inform Me do these idols have the power over anything such that you worship them besides God Who has the power over all that has been mentioned?? And because of their assertion also that the angels were God?s daughters despite their aversion to daughters the following was revealed

53:21 - Are you to have males and He females?

53:22 - That then would indeed be an unfair division! d??n ?unfair? derives from d?zahu yad?zuhu to mean ?he wronged him? ?he was unjust to him?.

53:23 - These that is the mentioned deities are nothing but names which you have named by which you have named you and your fathers idols that you worship. God has not revealed any warrant any proof or evidence for them that is to say for the worship of them. They follow nothing but conjecture in their worship of them and that which ignoble souls desire of that which Satan adorned for them that they may intercede for them before God exalted be He even though guidance has already come to them from their Lord by the tongue of the Prophet s with definitive proof; yet they do not desist from their ways.

53:24 - Or shall man that is shall every human being among them have whatever he wishes for? such as their wish that the idols intercede for them. No! It is not so.

53:25 - Yet to God belong the Hereafter and the former life that is to say the life of the world and so nothing comes to pass in them except what He exalted wills.

53:26 - And how many an angel that is to say many an angel there is in the heavens and how honoured they are in God?s sight but whose intercession cannot avail in any way except after God gives permission to them for this intercession for whomever He wills of His servants and with whom He is satisfied because of His saying and they do not intercede except for him with whom He is satisfied Q. 2128. It is also well-known that it intercession cannot be forthcoming from them except after permission for it has been granted who is there that shall intercede with Him save with His leave Q. 2255.

53:27 - Truly those who do not believe in the Hereafter give the angels the names of females for they say ?They are God?s daughters?.

53:28 - But they do not have any knowledge thereof of this claim. They follow in this respect nothing but conjecture which they have conjured up and indeed conjecture can never substitute for the truth that is to say when it comes to acquiring knowledge of that which one is required to have knowledge of.

53:29 - So shun him who turns away from Our Remembrance that is from the Qur??n and desires nothing but the life of this world ? this was revealed before the command to struggle against the disbelievers.

53:3 - nor does he in regard to what he brings you speak out of his own desire out of the whims of his soul.

53:30 - That namely the desire of this world is the full extent of their knowledge that is the limit of their knowledge namely that they have preferred this life to that

## Tafsir al-Jalalayn (English)

of the Hereafter. Truly your Lord knows best those who have strayed from His way and He knows best those who are rightly guided He has knowledge of both and will requite both.

53:31 - And to God belongs whatever is in the heavens and whatever is in the earth that is He owns all of that among which also are the misguided one and the rightly guided one leading astray whomever He will and guiding whomever He will that He may requite those who do evil for what they have done by way of idolatry and otherwise and reward those who are virtuous by their affirmation of God's Oneness and other acts of obedience with the best reward namely Paradise. He points out 'the virtuous' as being

53:32 - Those who avoid grave sins and abominations excepting lesser offences that is minor sins such as a look a kiss or a touch this constitutes a discontinuous exception in other words the meaning is but lesser offences are forgiven by the avoidance of grave sins. Truly your Lord is of vast forgiveness for such lesser sins and for accepting repentance. The following was revealed regarding those who used to say 'What of our prayers our fasting and our pilgrimage!'. He knows you best from the time when He produced you from the earth that is to say when He created your father Adam from dust and when you were hidden fetuses ajinna is the plural of jan'n in the bellies of your mothers. So do not claim purity for yourselves do not praise yourselves that is in admiration; but if it is done in recognition of God's grace then that is fine. He knows best those who are God-fearing.

53:33 - Did you see him who turned away from faith ? that is the one who recanted when he was derided for it. He said 'But I fear the punishment of God!'. But when the one deriding him guaranteed him that he would bear God's chastisement for him provided that he reverted to his former idolatry and he then gave him a stated sum money he reverted ?

53:34 - and gave a little of the stated sum of money and was then grudging? refrained from giving the remainder akd? derives from al-kudya earth that is hard as rock and which prevents the well-digger from digging through when he hits it.

53:35 - Does he possess knowledge of the Unseen so that he sees? and therefore from among such knowledge he is able to know that another person may bear the chastisement of the Hereafter for him? No! This was al-Wal'd b. al-Mugh'ra or someone else the sentence beginning with a-'indahu 'does he possess? is the second object of the a-ra'ayta 'have you seen? which has the significance of 'inform Me!'.

53:36 - Or am means bal has he not been informed of what is in the scrolls of Moses the books of the Torah or scrolls before it

53:37 - and the scrolls of Abraham who fulfilled his summons he who completed what he had been charged with as in And when his Lord tested Abraham with certain words and he fulfilled them Q. 2124 the explication of m? 'what? is the following

53:38 - that no burdened soul shall bear the burden of another an 'that? has been softened in place of the hardened form in other words no soul shall bear responsibility for the sins of another;

53:39 - and that wa-an to be understood as wa-annahu man shall have only what he himself strives for of good deeds and so he shall not have anything of the reward for good deeds striven for by another;

53:4 - It is but a revelation that is revealed to him

53:40 - and that his endeavour will be seen it will be inspected in the Hereafter

53:41 - then he will be rewarded for it with the fullest reward the most perfect reward one may say jazaytuhu sa'yahu or jazaytuhu bi-sa'yihi to mean the same thing

53:42 - and that read wa-anna as a supplement; it is also read wa-inna as the beginning of a new sentence; and the same applies to what comes after it in which case according to this second reading these inna statements no longer form part of the content of all that is 'in the scrolls? the ultimate end the return and the destination after death is toward your Lord whereat He will requite them;

53:43 - and that it is He Who makes to laugh whomever He will He makes joyous and makes to weep whomever He will He makes him sorrowful

53:44 - and that it is He Who brings death in this world and gives life for resurrection

53:45 - and that He Himself creates the two spouses the two kinds the male and the female

53:46 - from a drop of semen once it is emitted once it is poured forth into the womb

53:47 - and that with Him rests the second genesis read al-nash'ata or al-nash'ata the other creation for the Resurrection after the first creation

53:48 - and that it is He Who enriches people by granting them sufficient wealth and grants possessions He Who gives that wealth that is enjoyed as property

53:49 - and that it is He Who is the Lord of Sirius ? this is a star lying beyond the constellation of Gemini which was worshipped in the time of pagandom j'hiliyya;

53:5 - it is taught to him by an angel one of awesome power

53:50 - and that He destroyed former ??d ??dan al-?l? a variant reading elides the nunation with the following l'm sc. ??da?l-?l?; this former one refers to the people of ??d while the second ??d is that of the people of S?lih

53:51 - and Tham'd wa-Tham'da may be declined as the name of their forefather or left as a diptote being the name of the tribe; it is a supplement to ??dan sparing not a single one of them;

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53:52 - and the people of Noah before that that is to say before ??d and Tham?d We also destroyed them; indeed they were more unjust and more insolent than ??d and Tham?d because of the long time that Noah remained among them and he remained among them a thousand-less-fifty years Q. 2914 for they despite their disbelief in him would still harm him and assault him;

53:53 - and the Deviant cities namely the cities of the people of Lot He overturned He hurled them down to the earth after lifting them up to the heaven upside down by commanding Gabriel to do this;

53:54 - so that there covered them of rocks afterwards that which covered them this is purposely left vague in order to inspire terror; in s?rat H?d it is stated We made their uppermost the nethermost and We rained upon them stones of baked clay Q. 1182.

53:55 - Then which of the bounties of your Lord which of His graces graces which indicate His Oneness and power do you dispute? do you have doubt about O man or deny?

53:56 - This Muhammad (s) is a warner in the tradition of the warners of old of their kind that is to say he is a messenger like messengers before him sent to you just as they were sent to their peoples.

53:57 - The Impending Hour is imminent the Resurrection is near at hand.

53:58 - None no soul besides God can disclose it that is to say only He can disclose it and manifest it as where He says He alone shall reveal it at its proper time Q. 7187.

53:59 - Do you then marvel in denial at this discourse the Qur??n

53:6 - possessed of vigour of strength and might or alternatively it dh? mirratin means possessed of a beautiful appearance namely Gabriel peace be upon him; and he stood upright he settled

53:60 - and laugh mockingly and not weep when you hear its Promise and Threat

53:61 - while you remain oblivious? unmindful and heedless of what is required of you.

53:62 - So prostrate to God Who created you and worship Him! and do not prostrate to idols nor worship them.

53:7 - when he was on the highest horizon the horizon of the sun that is to say at the place from which it rises in the form in which he Gabriel was created so that the Prophet s saw him; he the Prophet had been at Mount Hir?? where Gabriel had obscured the entire horizon to the west. The Prophet fell down swooning after he had asked him Gabriel to show himself to him in the form in which he was created. Thus Gabriel had made a tryst with him at Hir?? where he came down to him in human form.

53:8 - Then he drew near he came close to him and drew closer still

53:9 - until he was from him the Prophet within the length of two bows away or even nearer than that until he the Prophet had regained consciousness and his fright had subsided

## Surah 54

54:1 - The Hour has drawn near the Resurrection is close at hand and the moon has split it broke in two at Mount Ab? Qubays and Qu?ayqa??n as a sign for the Prophet s for it had been demanded of him and when it took place he said ?Bear witness now!? ? as reported by the two Shaykhs al-Bukh?r? and Muslim.

54:10 - And so he invoked his Lord saying ?I have been ann? to be understood as bi-ann? overcome so help me!?

54:11 - Then We opened read fa-fatahn? or fa-fattahn? the gates of the heaven with torrential waters waters pouring down intensely

54:12 - and We made the earth burst forth with springs that flowed forth and the waters the waters of the heaven and the earth met for a purpose a circumstance that was preordained a matter which had been decreed since pre-eternity namely their destruction by drowning.

54:13 - And We bore him that is Noah on one a ship made of planks and nails dusur is what boards are fastened down with of nails and the like; the singular is dis?r similar in pattern to kutub kit?b ?book?

54:14 - sailing before Our eyes that is in Our sights in other words it was being protected as retaliation jaz??an is in the accusative because of the implied verbal clause that is to say ?they were drowned by way of revenge? for the sake of him who was rejected namely Noah peace be upon him a variant reading for passive kufira has kafara ?him who disbelieved? in other words they were drowned as a punishment for them.

54:15 - And verily We left it We preserved this deed as a sign for whomever might be admonished by it in other words the news of this deed became widely-known and endured. So is there anyone who will remember? anyone who will take heed from or be admonished by it? muddakir is actually mudhtakir but the t?? has been replaced with a d?l likewise the dh?l and it the d?l has been assimilated with it the other d?l.

54:16 - How dreadful then were My chastisement and My warnings? this is an interrogative meant as an affirmative; kayfa ?how? is the predicate of k?na ?was? and it is here being used to inquire about a ?state?; the intention is to prompt those who are being addressed to affirm the fact that God?s chastisement of those

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who denied Noah was fully deserved.

54:17 - And verily We have made the Qurʾān easy to remember We have facilitated its memorisation and disposed it to serve as a source of remembrance. So is there anyone who remember? anyone who will be admonished by it and memorise it? the interrogative here is intended as an imperative in other words memorise it and be admonished by it; none of God's scriptures is memorised by heart other than it the Qurʾān.

54:18 - ʾAd denied their prophet Hʾd and so they were chastised. How then were My chastisement and My warnings? how then was My warning them of the chastisement before it was sent down? In other words it was justified and He explains this chastisement by saying

54:19 - Indeed We unleashed upon them a clamorous wind intensely noisy on a day of prolonged ill fortune nahsin mustamirr means either one of continuous ill fortune or one of severe ill fortune ? and this was the last Wednesday of the month ?

54:2 - And if they the disbelievers among Quraysh see a sign a miracle of the Prophet s they turn away and say this is ʾA powerful sorcery!? mustamirr ʾpowerful? derives from al-mirra meaning ʾstrength?; or it mustamirr means ʾincessant?.

54:20 - tearing people away wrenching them from the holes in the ground in which they had been embedded and flinging them down to the ground head first thereby crushing their necks and severing their heads from their bodies as if they were while lying in this mentioned state trunks of uprooted palm-trees severed and thrown on the ground ? they are likened to palm-trees because of their tallness nakhlun ʾpalm-trees? is masculine here but feminine in sʾrat al-Hʾqqā nakhlun khʾwiya ʾfallen down or hollow palm-trees? Q. 697 in order to harmonise with the end-rhyme of the verses in both instances.

54:21 - How then were My chastisement and My warnings?

54:22 - And verily We have made the Qurʾān easy to remember. So is there anyone who will remember?

54:23 - Thamʾd denied the warnings nudhur is the plural of nadhʾr with the sense of mundhir that is to say they denied those matters which their prophet Sʾlih warned them of if they refused to believe in him and to follow him

54:24 - and they said ʾIs it a mortal basharan is in the accusative because it is governed by a succeeding verb alone among us minnʾ wʾhidan are both adjectives of basharan that we are to follow? nattabiʾuhū this explains the verb which renders it basharan ʾmortal? accusative; the interrogative is meant as a negative in other words why should we follow him when there are many of us and he is only one among us and not a king? That is to say we will not follow him. Then indeed if we were to follow him we would be in error a parting with reason and insanity!

54:25 - Has the Reminder the revelation been cast read a-ulqiya pronouncing both hamzas or by not pronouncing the second one but in both cases inserting an intervening alif or leaving this insertion out upon him alone from among us? in other words nothing has been revealed to him. Nay but he is a conceited an arrogant and insolent liar in his saying that the mentioned has been revealed to him. God exalted be He says

54:26 - ʾThey will know tomorrow in the Hereafter who is the conceited liar and it is them for they will be chastised for having denied their prophet Sʾlih.

54:27 - Lo! We are sending the She-camel We will bring it forth out of the mountain the rock as they demanded as a trial a test for them that We may try them. So watch them O Sʾlih await to see what they will do and what will be done with them and remain patient istabir the tʾʾ here has replaced the tʾʾ of the 8th form iftaʾala in other words endure their harm.

54:28 - And inform them that the water is to be divided between them and the She-camel one day for them and the next for it every drinking every portion of water will be attended? by the people drawing water on their designated day and by the She-camel on its day. They adhered to this regime but eventually became impatient with it and decided to slaughter the She-camel.

54:29 - But they called their companion Qudʾr to slay it so he took he drew his sword and he hamstrung with it the She-camel in other words he slew her in compliance with their wish.

54:3 - And they denied the Prophet s and followed their own desires as regards their falsehood; and every matter that is good or evil will be settled with that person who is responsible for it either by his ending up in Paradise or in the Fire.

54:30 - How then were My chastisement and My warnings? My warning them of chastisement before it was sent down? In other words it was justified. He explains it their chastisement by saying

54:31 - Indeed We unleashed upon them a single Cry and they became like the chaff of a corral builder al-muhtazir is one who makes a pen from dried tree-branches and thorns for his sheep to protect them from wolves and beasts of prey; the fallen parts which they tread are called hashʾm.

54:32 - And verily We have made the Qurʾān easy to remember. So is there anyone who will remember?

54:33 - The people of Lot denied the warnings they denied those issues of which they were warned by his Lot's tongue.

54:34 - Indeed We unleashed upon them a squall of pebbles a wind hurling at them pebbles namely small stones a single one of these being no larger than the palm of the hand and they were destroyed; all except the family of Lot namely his two daughters together with him whom We delivered at dawn from among the dawns the morning time of an unspecified day had a specific day been meant for that mentioned dawn it sahar would have been treated as a diptote instead of the declined form saharin being a definite noun derived from al-sahar for with definite nouns one ought to use the preceding definite article al. So was the squall unleashed at first with the family of Lot still there? There are two opinions regarding this in the case of the former that it was unleashed upon them including the



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family of Lot the exception is understood as a continuous one while in the case of the latter opinion that they were delivered before the squall the exception is understood as a discontinuous one even if it ?the family of Lot? is actually subsumed by the collective noun ?the people of Lot? and so they were delivered as a kindness from God;

54:35 - as a grace ni?matan is a verbal noun that is to say in??man ?an act of grace? from Us. So like that requital do We requite him who gives thanks for Our graces and is a believer or it means him who is a believer in God and His messenger and is obedient to both.

54:36 - And verily he had warned them Lot had threatened them of Our strike Our seizing them with chastisement but they disputed they contested and denied the warnings his warning.

54:37 - And they had even solicited of him his guests that he should let them have their own way with those who had come to him as guests that they may do wicked things with them ? and these guests were angels. So We blotted out their eyes We blinded them and made them without slits so that they were continuous folds of skin like the rest of the face by having Gabriel smack them with his wing. ?So taste now so We said to them taste My chastisement and My warnings? that is to say taste the effects and the substance of My warning and My threat.

54:38 - And verily there greeted them in the early morning the morning time of an unspecified day an abiding chastisement a permanent chastisement continuous with the chastisement of the Hereafter.

54:39 - ?So taste now My chastisement and My warnings!?

54:4 - And verily there has come to them such tidings stories about the destruction of communities which denied their messengers as contain a deterrent to them muzdajar is a verbal noun or a noun of place; the d?l of muzdajar replaces the t?? of the 8th form ifta?ala; one may say izdajartuhu or zajartuhu to mean ?I forbade him sternly?; m? ?such as? either indicates a relative clause or it is qualified by an adjective;

54:40 - And verily We have made the Qur??n easy to remember. So is there anyone who will remember?

54:41 - And verily there came to Pharaoh?s folk his people together with him the warnings the warning by the tongue of Moses and Aaron but they did not believe.

54:42 - Rather They denied Our signs all nine of them which were given to Moses. So We seized them by way of chastisement with the seizing of One Who is Mighty Strong Omnipotent Powerful Whom nothing can thwart.

54:43 - Are your disbelievers O Quraysh better than those? mentioned beginning from the people of Noah to those of Pharaoh which is why they have not been chastised? Or have you O disbelievers of Quraysh been granted some immunity from chastisement in the Scriptures? the Books? the interrogative in both instances is meant as a denial in other words it is not so.

54:44 - Or do they the disbelievers of Quraysh say ?We are a host that will be helped to victory?? against Muhammad (s)? When Ab? Jahl on the day of Badr said ?We are a host that will be helped to victory? the following was revealed

54:45 - The host will truly be routed and turn its back to flee and so they were defeated at Badr and God?s Messenger s was granted victory over them.

54:46 - Nay but the Hour is their tryst for chastisement and the Hour that is the chastisement thereat will be more calamitous greater in affliction and more bitter than the chastisement of this world.

54:47 - Indeed the guilty are in error in the destruction of being killed in this world and in a blazing fire a fire that has been set ablaze musa??ara that is fiercely ignited in the Hereafter.

54:48 - The day when they are dragged into the Fire on their faces in the Hereafter and it is said to them ?Taste now the touch of Saqar? Hell?s affliction of you.

54:49 - Truly everything read inna kulla shay?in is in the accusative as a dependent clause because of a verb governing it have We created in a measure by ordainment bi-qadarin ?in a measure? is a circumstantial qualifier referring to kulla ?every? in other words ?already predetermined?; a variant reading for kulla has nominative kullu as the subject the predicate of which is khalaqn?hu ?We have created?.

54:5 - wisdom hikmatun is the predicate of an omitted subject or a substitution for m? ?such as? or for muzdajar ?deterrent? that is far-reaching complete; but warnings nudhur is the plural of nadh?r functioning in the agent sense of mundhir ?a Warner? that is to say ?those matters which warn them?; m? is either for negation or it is an interrogative of denial in which case it stands as a preceding direct object are of no avail warnings are of no use with them.

54:50 - And Our command for a thing which We want to bring into existence is but a single word like the twinkling of an eye in terms of speed and this is the saying of kun ?Be? whereat it comes into existence. His command when He wills a thing is just to say to it ?Be? and it is Q. 3682.

54:51 - And verily We have destroyed the likes of you the likes of you in terms of disbelief from among past communities. So is there anyone who will remember? this is an interrogative meant as an imperative that is to say ?Remember and be admonished!?

54:52 - And everything they that is servants have done is recorded in the scrolls the books of the Guardian Angels al-hafaza

54:53 - and every small and great sin or deed is inscribed is recorded in the Preserved Tablet al-lawh al-mahf?z.

54:54 - Assuredly the God-fearing will be amid gardens orchards and rivers the collective noun is meant here; a variant reading for nahar has the plural nuhur

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similar in form to asad ?lion? plural usud the meaning being that they will drink from its rivers water milk honey and wine;

54:55 - in an abode of truth a place of truth wherein there is no idle talk or cause for sin ? the collective noun maq?ad is meant here; a variant reading has maq??id ?abodes? in other words they are in congregations in Paradise that are free from idle talk and cause for sin in contrast to the congregations of this world which are rarely free from such things syntactically this statement is considered a second predicate and also a substitution; it the ?abode? may be understood as being ?one of truth? regardless of whether one reads the substitution as being of the part for the whole or otherwise; before a King mal?k this form is hyperbolic that is to say One of a mighty and vast kingdom Who is Omnipotent Powerful Whom nothing can thwart namely God exalted be He ?inda indicates glorious rank and closeness to His bounty exalted be He.

54:6 - So turn away from them! this is the import of the preceding statement and it completes what is being said. On the day when the Summoner namely Isr?f?l yawma ?the day? is rendered accusative by yakhruj?na ?they will emerge? next verse summons to an awful thing read nukur or nukr in the sense of munkar ?disagreeable? a thing which the souls will find awful and this is the Reckoning;

54:7 - with their downcast kh?shi?an a variant reading has khushsha?an humiliated looks abs?ruhum is a circumstantial qualifier referring to the subject of the verb yakhruj?na ?they will emerge? they that is mankind will emerge from the graves as though they were scattered locusts not knowing where to go out of fear and perplexity this sentence ka?annahum jar?dun muntashirun is a circumstantial qualifier referring to the subject of the verb yakhruj?na ?they will emerge? and so is His saying muhti??na

54:8 - scrambling hastening with their necks stretched out toward the Summoner. The disbelievers among them will say ?This is a hard day!? a difficult one for disbelievers ? as is stated in s?rat al-Muddaththir a day of hardship for the disbelievers Q. 749-10.

54:9 - The people of Noah denied kadhdhabat has feminine inflection on account of the import referring to a feminine noun qawm ?tribe? before them before Quraysh. Thus they denied Our servant Noah and said ?A madman!? and he was reviled they repulsed him with insults and in other ways.

## Surah 55

55:1 - The Compassionate One God exalted be He

55:10 - And the earth He placed it He fixed it in place for all creatures man jinn and others.

55:11 - In it are fruits and the familiar date-palms with sheaths the spathes containing its flowers

55:12 - and grain such as wheat and barley with husk and fragrant herb.

55:13 - So which of your Lord?s favours graces will you deny? tukadhdhib?n is mentioned thirty one times; the interrogative is meant to be understood as an affirmative judging by what al-H?kim al-Nays?b?r? reported by way of an isn?d from J?bir b. ?Abd All?h al-Ans?r? who said ?The Messenger of God s was reciting sur?t al-Rahm?n to us and when he completed it he said ?What is wrong with you that you have been silent throughout? Verily the jinn are more responsive than you. Not once did I recite this verse to them ? So which of your Lord?s favours will you deny? ? but that they said ?Not one of your graces our Lord do we deny for all praise belongs to You? ?.

55:14 - He created man Adam of dry clay sals?l a dry hollow mud producing an echo if tapped resembling the potter?s fakhkh?r clay that has been baked

55:15 - and He created the Jann the father of the jinn namely Ibl?s of a smokeless flame of fire.

55:16 - So which of your Lord?s favours will you deny?

55:17 - Lord of the two Easts the points of the winter sunrise and the summer sunrise and Lord of the two Wests likewise the two points of sunset.

55:18 - So which of your Lord?s favours will you deny?

55:19 - He has loosed the two waters the sweet and the salty; and so they meet in the perception of the eye.

55:2 - has taught whomever He will the Qur??n.

55:20 - Between them there is a barrier by His power exalted be He. They do not overstep neither of the two encroaches upon the other to become mixed with it.

55:21 - So which of your Lord?s favours will you deny?

55:22 - From both of them from the point at which they seem to meet ? but which is actually from only one of the two and that is the salt water ? is brought forth yukhruju passive may also be read as active yakhruju ?emerge? the pearl and the coral marj?n these are red pieces of shell or small pearls.

55:23 - So which of your Lord?s favours will you deny?

55:24 - His are the crafted ships that sail in the sea appearing like landmarks like mountains in their tremendous size and height.

55:25 - So which of your Lord?s favours will you deny?

55:26 - Everyone who is on it that is on the earth of animal beings will perish man ?who? is used to indicate predominance of rational beings;

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55:27 - yet there will remain the countenance of your Lord His Essence the countenance of majesty magnificence and munificence towards believers through His graces to them.

55:28 - So which of your Lord's favours will you deny?

55:29 - All that is in the heavens and the earth implore Him either by way of speech or by their very state of dependence on Him for the strength which they require for worship for provision forgiveness and other things. Every day all the time He is upon some matter something that He manifests in accordance with what He has decreed since pre-eternity such as the giving of life the bringing of death exalting and abasing individuals giving abundantly and withholding responding to a supplicating person and giving the one requesting something and so on and so forth.

55:3 - He created man the species mankind

55:30 - So which of your Lord's favours will you deny?

55:31 - We will attend to you We shall turn to reckon with you O you two heavy ones! mankind and jinn.

55:32 - So which of your Lord's favours will you deny?

55:33 - O company of jinn and humans if you are able to pass through to exit from the confines the regions of the heavens and the earth then pass through! ? a command meant to challenge them to what they are incapable of doing. You will not pass through except with a sanction except with some power and you have no power for such a thing.

55:34 - So which of your Lord's favours will you deny?

55:35 - Against you will be unleashed a heat of fire shuw?z can either mean that the flame thereof has no smoke or that it does have it with it and a flash of brass without any flame and you will not be able to seek help you will not be able to defend yourselves against this nay it will drive you to the site of the Gathering.

55:36 - So which of your Lord's favours will you deny?

55:37 - And when the heaven is split open when it becomes open with many gates in preparation for the descent of the angels and it turns crimson wardatan literally ?a rose? in other words red like this rose like tanned leather red skins in contrast to its the heaven's usual appearance the response to idh? ?when? is along the lines of fa-m? a?zama?!-hawli ?How great will be the terror then!?.

55:38 - So which of your Lord's favours will you deny?

55:39 - Thus on that day no man will be questioned about his sin nor any jinn about his sin; but they are questioned on some other occasion By your Lord We shall question them all Q.1592 al-j?nn in this instance and in what will follow denotes the jinn and also in both cases al-ins denotes human beings.

55:4 - teaching him the coherent speech utterance.

55:40 - So which of your Lord's favours will you deny?

55:41 - The guilty will be recognised by their mark blackened faces and bruised eyes; so they will be seized by the forelocks and the feet.

55:42 - So which of your Lord's favours will you deny?

55:43 - ?This is Hell which the guilty were wont to deny!?

55:44 - They shall pass round they shall pace between it and boiling hot water water of extreme temperature which they are given to drink every time they call to be rescued from the heat of the Fire ?nin is defective like q?din.

55:45 - So which of your Lord's favours will you deny?

55:46 - But for those who feared that is for every one of them or for all of them together the station of their Lord the standing before Him for the Reckoning and therefore refrained from being disobedient to Him there will be two gardens.

55:47 - So which of your Lord's favours will you deny?

55:48 - Both with dhaw?t? the dual form of the regular form dhaw?t with its l?m its third consonant is changed into a y?? abundant branches afn?n is the plural of fanan similar in pattern to talal at!?.

55:49 - So which of your Lord's favours will you deny?

55:5 - The sun and the moon follow a reckoning they move according to a strict calculation

55:50 - In both of them there are two flowing springs.

55:51 - So which of your Lord's favours will you deny?

55:52 - In both of them of every fruit f?kiha of the fruits of this world ? or it f?kiha means all those things in which one delights yutafakkahu bihi ? there are two kinds two varieties one juicy one dried and those which in this world are bitter like colocynth will be sweet therein.

55:53 - So which of your Lord's favours will you deny?

55:54 - They will be reclining muttaki??na is a circumstantial qualifier operated by an omitted verb that is to say yatana??am?na they will enjoy bliss while

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reclining? upon couches lined with heavy silk brocade istabraq thick or coarse silk the outer lining being of fine silk sundus. And the fruits of both gardens will be near so that it may be reached by the one standing up the one sitting down or the one lying down.

55:55 - So which of your Lord?s favours will you deny?

55:56 - In them in the two gardens and what they comprise of upper chambers and palaces are maidens of restrained glances restricting their eyes to those spouses of theirs from among either the men or the jinn who are reclining maidens who have not been touched who have not been deflowered ? and these maidens are either houris or women of this world who will have been created anew by any man or jinn before them.

55:57 - So which of your Lord?s favours will you deny?

55:58 - It is as though they are rubies in their purity and pearls in their fairness.

55:59 - So which of your Lord?s favours will you deny?

55:60 - and the grass all stalkless vegetation and the trees that vegetation which possesses stalk prostrate comply with what is required of them.

55:60 - Is the reward of goodness manifested through obedience anything but goodness? granted through bliss?

55:61 - So which of your Lord?s favours will you deny?

55:62 - And beside these two mentioned gardens there will be two other gardens in addition for those who feared the standing before their Lord.

55:63 - So which of your Lord?s favours will you deny?

55:64 - Deep green mudh?mmat?n this means that they are almost black on account of the intensity of their greenness.

55:65 - So which of your Lord?s favours will you deny?

55:66 - In both of them will be two gushing fountains rushing with water unceasing.

55:67 - So which of your Lord?s favours will you deny?

55:68 - In both of them will be fruits and date-palms and pomegranates the latter two fruits being from among these fruits of the two gardens; but it is also said that they belong to the fruits of some other garden.

55:69 - So which of your Lord?s favours will you deny?

55:70 - And He has raised the heaven and set up the balance He has established justice

55:70 - In them that is in the two gardens and their palaces and what they comprise are maidens who are good in nature and with beautiful faces.

55:71 - So which of your Lord?s favours will you deny?

55:72 - Houris hur this means maidens with intense black eyes set against the intense whiteness of the iris secluded concealed in pavilions made of studded gems annexed to the palaces like boudoirs.

55:73 - So which of your Lord?s favours will you deny?

55:74 - Untouched by any man before them before these soon-to-be spouses of theirs or jinn.

55:75 - So which of your Lord?s favours will you deny?

55:76 - Reclining namely their spouses muttaki??na syntactically it is as described above upon green cushions rafraf is the plural of rafrfa which can mean either ?carpets? or ?cushions? and lovely druggets ?abqariyyin the plural of ?abqariyya which are velvet carpets.

55:77 - So which of your Lord?s favours will you deny?

55:78 - Blessed be the Name of your Lord He of Majesty and Munificence as explained above; the word ism is extra.

55:8 - declaring that you should not contravene that is to say so that you may not do wrong with regard to the balance that instrument with which one weighs.

55:9 - And observe the weights with justice fairly and do not skimp the balance do not decrease the value of what is being weighed.

## Surah 56

56:1 - When the imminent Event comes to pass when the Resurrection takes place

56:10 - And the foremost in the race to do good namely the prophets al-s?biq?na is a subject the foremost this repetition is to emphasise their exalted status; the predicate is the following ?l??ika?l-muqarrab?na

56:11 - they are the ones brought near to God

56:12 - in the Gardens of Bliss

56:13 - a multitude from the former generations thullatun mina?l-awwal?na the subject that is to say a group of individuals from communities of old

## Tafsir al-Jalalayn (English)

56:14 - and a few from the later ones from among the community of Muhammad (s) being the foremost from among the communities of old and this community the predicate is the following ?al? sururin mawd?natin

56:15 - will be upon encrusted couches their linings woven onto rods of gold and jewels

56:16 - reclining on them face to face muttaki??na ?alayh? mutaq?bil?na constitute two circumstantial qualifiers referring to the subject person of the predicate ?they?.

56:17 - They will be waited on by immortal youths resembling young boys never ageing;

56:18 - with goblets akw?b are drinking-vessels without handles and ewers ab?r?q are vessels that have handles and spouts and a cup ka?s is the vessel for drinking wine from a flowing spring in other words wine flowing from a spring that never runs out

56:19 - wherefrom they suffer no headache nor any stupefaction read yanzaf?na or yanzif?na respectively derived from nazafa or anzafa al-sh?ribu ?the drinker became inebriated? in other words they do not get a headache from it nor do they lose their senses in contrast to the case with the wine of this world;

56:2 - there will be no denying its coming to pass there is no soul to deny it by repudiating it as it did in this world

56:20 - and such fruits as they prefer

56:21 - and such flesh of fowls as they desire for themselves to enjoy

56:22 - and houris maidens with intensely black eyes set against the whiteness of their irises with wide eyes ??n the ?ayn here is inflected with a kasra instead of a damma because it the kasra better harmonises with the y??; the singular is ?ayn?? similar in pattern to hamr??; a variant reading for wa-h?run ??n has the genitive case wa-h?rin ??n

56:23 - resembling hidden guarded pearls

56:24 - a reward jaz??an is an object denoting reason or a verbal noun with the operator being an implicit verb in other words ?We have appointed for them the mentioned as a reward? or ?We have rewarded them this? for what they used to do.

56:25 - They will not hear therein in Paradise any vain talk any lewd words or any sinful words

56:26 - but only the saying ?Peace!? ?Peace!? sal?man sal?man substitutes for q?lan ?the saying? which they will hear.

56:27 - And those of the right hand ? what of those of the right hand?

56:28 - Amid thornless lote-trees nabk trees

56:29 - and clustered plantains banana trees weighed down with its load of fruit from top to bottom

56:3 - it will be abasing some exalting others that is it will manifest the abasing of some people by virtue of their admission into the Fire and manifest the exalting of others by their admission into Paradise.

56:30 - and extended shade one that is permanent

56:31 - and cascading water running continuously

56:32 - and abundant fruit

56:33 - neither unavailable during certain times nor forbidden because of its cost

56:34 - and mattresses that are raised on top of couches.

56:35 - Verily We have created them with an unmediated creation namely the wide-eyed houris We created them without the process of birth

56:36 - and made them virgins immaculate ? every time their spouses enter them they find them virgins nor is there any pain of defloration ?

56:37 - amorous read ?urban or ?urban plural of ?ar?b meaning ?a woman passionately enamoured of her spouse? of equal age atr?b is the plural of tirb

56:38 - for those of the right hand li-ash?bi?l-yam?ni is the relative clause of either ansha?n?hunna ?We have created them? or ja?aln?hunna ?We made them? who are

56:39 - A multitude from the former generations

56:4 - When the earth is shaken with a violent shock

56:40 - and a multitude of the later ones.

56:41 - And those of the left hand ? what of those of the left hand?

56:42 - Amid a scorching wind an infernal wind permeating the pores of skins and scalding water water of extreme temperatures

56:43 - and the shade of pitch-black smoke

56:44 - neither cool like all other shade nor pleasant nor agreeable in its appearance.

56:45 - Indeed before that in the world they used to live at ease enjoying life?s comforts never wearying themselves with an act of obedience

## Tafsir al-Jalalayn (English)

56:46 - and they used to persist in the great sin namely idolatry.

56:47 - And they used to say ?What! When we are dead and have become dust and bones shall we indeed be resurrected? in both instances a-idh? and a-inn? the two hamzas may be read either by pronouncing them fully or by not pronouncing the second and in either case inserting an intervening alif.

56:48 - What! And our forefathers too?? read a-wa-?b??un? with the wa- being for supplement the hamza a- for the interrogative; here and in the previous instance it is used to express ?remoteness of probability?; a variant reading has aw-?b??un? as a supplement with aw and that to which this is supplemented is the syntactical locus of inna and its subject.

56:49 - Say ?Truly the former and the later generations

56:5 - and the mountains are pulverised to tiny pieces

56:50 - will be gathered for the tryst the time of a known day that is the Day of Resurrection.

56:51 - Then indeed you the erring the deniers

56:52 - will assuredly eat from a Zaqq?m tree min zaqq?m the explication of shajar ?tree?

56:53 - and fill therewith with the tree your bellies

56:54 - and drink on top of that the consumed Zaqq?m boiling water

56:55 - drinking like the drinking read sharba or shurba verbal noun of thirsty camels? h?m is the plural of masculine haym?n and feminine haym? similar in pattern to ?atsh?n ?atsh? ?thirsty?.

56:56 - This will be the hospitality for them what has been prepared for them on the Day of Judgement the Day of Resurrection.

56:57 - We created you We brought you into existence from nothing. Will you not then affirm this truth? in resurrection? For the One able to create from nothing is also able to repeat this creation.

56:58 - Have you considered the sperm that you emit? the sperm you spill in the wombs of women?

56:59 - Is it you a-antum read by pronouncing both hamzas fully or by replacing the second one with an alif or not pronouncing it but inserting an alif between the one not pronounced and the other one or without this insertion in the four instances here and below who create it that is the sperm making it into a human being or are We the Creators?

56:6 - so that they become a scattered dust the second idh ?when? is a substitution for the first idh

56:60 - We have ordained read qaddarn? or qadarn? death among you and We are not to be outmanoeuvred from We are not incapable of

56:61 - replacing you with We are not incapable of appointing your likes in your place and making you creating you in what you do not know in the way of forms such as apes or swine.

56:62 - For verily you have known the first creation al-nash??ata a variant reading has al-nash?ata why then will you not remember? tadhakkar?na the original second t?? of tatadhakkar?na has been assimilated with the dh?l.

56:63 - Have you considered what you sow? what you stir of the earth to place seeds therein?

56:64 - Is it you who make it grow or are We the Grower?

56:65 - If We will We could surely turn it into chaff dried vegetation producing no seed and you would remain zaltum is actually zaliltum the l?m having a kasra inflection; but it has been omitted to soften it that is to say you spend all day bemused tafakkah?na one of the original t?? tatafakkah?na letters has been omitted surprised by this and you would say

56:66 - ?We have indeed suffered loss! losing what we expended on the cultivation.

56:67 - Nay but we are deprived! prevented from reaping our provision.

56:68 - Have you considered the water you drink?

56:69 - Is it you who cause it to come down from the rain clouds muzn is the plural of muzna or are We the Causer of its coming down?

56:7 - and you will be at the Resurrection three kinds categories

56:70 - If We willed We could make it bitter salty undrinkable ? why then will you not give thanks?

56:71 - Have you considered the fire that you kindle? the fire which you produce out of the oil of green trees?

56:72 - Was it you who created the tree thereof trees such as the markh the ?af?r or the kalkh ?fennel? or were We the Creator?

56:73 - We made it a reminder of the fire of Hell and a boon a provision for the desert-travellers al-muqw?n derives from the expression aqw? al-qawmu ?they have reached al-qaw? or al-qaw?? that is al-qafr ?desolate land? which is a wilderness maf?za that has neither vegetation nor water.

56:74 - So glorify exalt the transcendence of the Name ism is extra of your Lord the Tremendous God.

## Tafsir al-Jalalayn (English)

56:75 - Nay I swear fa-l? uqsimu l? is extra by the setting-places of the stars!

56:76 - And indeed it the swearing by these setting-places of stars is a tremendous oath if you only knew ? if you were people of deep knowledge you would realise the magnitude of this oath.

56:77 - This namely what is being recited to you is indeed a noble Qur??n

56:78 - in a Book inscribed guarded preserved and this is the Mushaf;

56:79 - which none touch l? yamassuhu is a predicate functioning as a prohibitive command except the purified those who have purified themselves of ritual impurities 56:80 a revelation revealed by the Lord of the Worlds.

56:8 - Those of the right hand those who are given their record of deeds in their right hand fa-ash?bu?l-maymanati is the subject the predicate of which is the following m? ash?bu?l-maymanati ? what of those of the right hand? ? a glorification of their status on account of their admittance into Paradise.

56:80 - Do you then belittle do you take lightly and deny this discourse? the Qur??n.

56:81 - And for your livelihood in the way of rain that is to say the thanks for it you offer your denial? of God?s granting it to you by saying ?We have rain because of this or that storm??

56:82 - And for your livelihood in the way of rain that is to say the thanks for it you offer your denial? of God?s granting it to you by saying ?We have rain because of this or that storm??

56:83 - Why then when it the spirit during the throes of death reaches the dying person?s throat hulq?m is the passage for food

56:84 - and you are O you attending the dying person at that moment looking at him ?

56:85 - and We are nearer to him than you are to know of his state but you do not perceive tubsir?na derives from al-bas?ra ?perception? that is to say you do not realise this ?

56:86 - why then if you are not going to face a reckoning if you are not going to be requited by your being resurrected in other words why then if you are not going to be resurrected as you claim

56:87 - do you not bring it back why do you not restore the spirit to the body after it has reached the throat if you are truthful? in what you claim the second law-l? ?why ? if? is repeated to emphasise the first one; idh? ?when? is an adverbial particle qualifying tarji??na ?bring it back? to which both conditions are semantically connected. The meaning is ?Why do you not bring it back when in repudiating resurrection you are being truthful in this repudiation?? That is to say ?Let death also be repudiated as impossible in its case just as you claim that resurrection is impossible?.

56:88 - Thus if he the dead person be of those brought near

56:89 - then repose that is there will be for him relief and a goodly provision and a garden of Bliss does this response belong to the amm? ?thus? or to in ?if? or to both? Different opinions are given regarding this.

56:9 - And those of the left hand al-mash?ama means al-shim?l ?left? each of whom is given his record of deeds in their left hands ? what of those of the left hand? ? an expression of contempt for their status on account of their admittance into the Fire.

56:90 - And if he be of those of the right hand

56:91 - then ?Peace be to you? that is then for him there will be peace by way of security sal?m from chastisement a greeting from those of the right hand arising from the fact that he is one of them.

56:92 - But if he be of the deniers the erring

56:93 - then a welcome of boiling water

56:94 - and a roasting in Hell-fire.

56:95 - This indeed is the certain truth haqqu?l-yaq?n an example of an adjectivally qualified noun being annexed to its adjective.

56:96 - So glorify the Name of your Lord the Tremendous as explained above in verse 74.

## Surah 57

57:1 - All that is in the heavens and the earth glorifies God that is to say all things exalt Him as being transcendent thus the l?m of li?Li?hi is extra; m? ?all that? is used instead of min ?all who? in order to indicate what is the predominant sc. non-rational beings; and He is the Mighty in His kingdom the Wise in His actions.

57:10 - And why should you after having embraced faith not all? the n?n of an an-l? has been assimilated here with the l?m of l? expend in the way of God when to God belongs the heritage of the heavens and the earth with all that they comprise so that He will eventually receive all your wealth but without the reward for having expended of it for His cause as opposed to if you had expended and had hence been rewarded. Not equal to the rest of you are those of you who

## Tafsir al-Jalalayn (English)

expended and fought before the victory at Mecca. Such are greater in rank than those who expended and fought afterwards. Yet to each of the two groups a variant reading for wa-kullan ?yet to each? has nominative wa-kullun as a subject God has promised the best reward Paradise. And God is Aware of what you do and will requite you for it accordingly.

57:11 - Who is it that will lend God by expending his wealth in the way of God a goodly loan goodly by virtue of his expending it for God's sake so that He may multiply it fa-yud??ifahu may also be read fa-yuda??ifahu for him from tenfold up to more than seven hundredfold ?as stated in s?rat al-Baqara Q. 2261 and so that there may be for him in addition to the multiplied reward a generous reward coupled with satisfaction and prosperity.

57:12 - Mention the day when you will see the believing men and believing women with their light shining forth before them in front of them and it will also be on their right and it will be said to them ?Good tidings for you on this day Gardens that is to say enter them underneath which rivers flow wherein you will abide. That is the great success?.

57:13 - The day when the hypocrites men and women will say to those who believe ?Look at us unzur?n? a variant reading has anzir?n? meaning ?Give us a chance? that we may glean something of your light!? It will be said to them in mockery of them ?Step back and seek light!? So they step back then there will be set up between them and the believers a wall ? this is said to be the wall of ?the Heights? cf. Q. 746 ? with a gate the inner side of which contains mercy the side of the believers and the outer side of which the side of the hypocrites faces toward the chastisement.

57:14 - They will call out to them ?Did we not use to be with you?? upon the path of obedience. They will say ?Yes indeed! But you caused your souls to fall into temptation by engaging in hypocrisy and you awaited reversals of fortune for the believers and you doubted you were uncertain about the religion of Islam and false hopes greedy desires deceived you until God's ordinance death came; and the Deceiver Satan deceived you concerning God.

57:15 - So on this day no ransom will be taken from you read tu?khadhu or yu?khadhu nor from those who disbelieved. Your abode will be the Fire it will be your guardian it is the place truly deserving of you and an evil destination! ? it is.

57:16 - Is it not time for those who believe ? this was revealed concerning the matter of the Companions of the Prophet who had been overindulging in jest that their hearts should be humbled to the remembrance of God and to what has been revealed read as nuzzila; or read nazala ?what has come down? of the truth the Qur??n and that they should not be l? yak?n? is a supplement to takhsa?a ?be humbled? like those who were given the Scripture before? namely the Jews and the Christians. For the stretch of time the interval extending from them back to the time of the sending of the last of their prophets was too long for them and so their hearts became hardened unyielding to the remembrance of God and many of them are immoral.

57:17 - Know ? an address to the believers just mentioned ? that God revives the earth after its death by bringing forth vegetation and likewise He is able to do with your hearts restoring them to humbleness. We have certainly made clear for you the signs that testify to Our power with this mentioned example and others that perhaps you may understand.

57:18 - Indeed men who give voluntary alms al-mussaddiq?na derives from the infinitive al-tasadduq ?to give voluntary alms?; the t?? of the original mutasaddiq?na has been assimilated with the s?d and women who give voluntary alms a variant reading for both has the softened form with a single s?d musaddiq?na and musaddiq?ti which derives from al-tasd?q ?to affirm the truth of? ?to believe in? and those of them who have lent God a goodly loan this refers back to both the men and women with the masculine plural of predominance; the supplementing of a verb aqrad? ?who lent? to a noun of action al-mussaddiq?t at the point of the relative clause of the al- is because in that position it the noun functions as a verb; the mention of the ?loan? together with its qualification ?goodly? after the mention of ?the giving of voluntary alms? is intended to define it it will be multiplied yud??afu is also read as yuda??afu namely their loan will multiplied for them and they will have a generous reward.

57:19 - And those who believe in God and His messengers ? they are the truthful al-sidd?q?na those who go to the greatest lengths to be truthful and the witnesses with their Lord against the deniers of all communities; they will have their reward and their light. But those who disbelieve and deny Our signs those signs that testify to the truth of Our Oneness ? they will be the inhabitants of Hell-fire.

57:2 - To Him belongs the kingdom of the heavens and the earth; He gives life through His act of creation and He brings death thereafter and He has power over all things.

57:20 - Know that the life of this world is merely play and diversion and glitter the frequent adornment of oneself and mutual vainglory in respect of wealth and children that is preoccupation with such things ? but as for acts of obedience and incentives thereto these are the concerns of the Hereafter; as the likeness of that is to say it in the manner in which you admire it and in the manner in which it will disappear is as the likeness of rain whose vegetation which results from this rain the disbelievers the sowers admire; but then it withers it becomes dried-up and you see it turn yellow then it becomes chaff scatters vanishing with the winds. And in the Hereafter there is a severe chastisement for those who prefer this world to it and forgiveness from God and beatitude for those who have not preferred this world to it; and the life of this world that is to say the comfort enjoyed in it is but the comfort of delusion.

57:21 - Vie with one another for forgiveness from your Lord and a garden the breadth of which is as the breadth of the heaven and the earth if one were placed at the end of the other prepared for those who believe in God and His messengers. That is the bounty of God which He gives to whomever He will and God is dispenser of tremendous bounty.

57:22 - No affliction befalls in the earth by way of drought for example or in yourselves such as illness or the loss of a child but it is in a Book meaning the



## Tafsir al-Jalalayn (English)

Preserved Tablet al-lawh al-mahfuz before We bring it about before We create it ? the same is said to be true of God's graces ? that is indeed easy for God

57:23 - so that you may not kay-l? kay makes a verb subjunctive with the same sense as an as in an-l? ?so that ? not? that is to say God informs you of this so that you may not grieve for what escapes you nor exult with a wanton exultation rather an exultation that is followed by a thanksgiving for the grace at what He has given you read thus as ?t?kum; or read as at?kum meaning ?at what has come to you from Him?. For God does not like any swaggering braggart swaggering in arrogance because of what he has been given boastful of it to people;

57:24 - such as are niggardly in their duties and bid people to be niggardly in these too against such there is a severe threat of chastisement. And whoever turns away from what is his duty still God He is indeed huwa ?He? is a separating pronoun; a variant reading drops it the Independent without need of anyone other than Him the Praiser of His friends.

57:25 - We have verily sent Our messengers the angels to prophets with clear signs with the definitive proofs and We revealed with them the Scripture and the Balance justice so that mankind may uphold justice. And We sent down iron We caused it to be extracted from mineral ores wherein is great might with which one may wage battle and many uses for mankind and so that God may know a knowledge of direct vision li-ya?lama?LI?hu is a supplement to li-yaq?ma?l-n?su ?so that mankind may uphold? those who help Him by helping to uphold His religion through the use of instruments of war made of metal and otherwise and His messengers through the Unseen bi?l-ghaybi a circumstantial qualifier referring to the suffixed pronoun h?? ?Him? of yansuruhu ?who aid Him? that is to say while He God is not seen by them in this world. Ibn ?Abb?s said ?They help Him even though they do not see Him? yansur?nahu wa-l? yubsir?nahu. Assuredly God is Strong Mighty without any need of being helped but such help benefits those who proffer it.

57:26 - And verily We sent Noah and Abraham and We ordained among their seed prophethood and the Scripture meaning the four Books the Torah the Gospel the Psalms and the Furqan all of which have been revealed among the seed of Abraham; and some of them are rightly guided and many of them are immoral.

57:27 - Then We sent to follow in their footsteps Our messengers and We sent to follow Jesus son of Mary and We gave him the Gospel and We placed in the hearts of those who followed him kindness and mercy. But as for monasticism namely abstention from women and seclusion in monasteries they invented it an innovation on their part ? We had not prescribed it for them We did not enjoin them to it; but they took it on ? only seeking God's beatitude. Yet they did not observe it with due observance for many of them abandoned it and rejected the religion of Jesus and embraced the religion of their then king. However many of them did remain upon the religion of Jesus and they believed in our Prophet when he came. So We gave those of them who believed in him their reward; but many of them are immoral.

57:28 - O you who believe in Jesus fear God and believe in His Messenger Muhammad (s) and Jesus and He will give you a twofold portion share of His mercy for your belief in both prophets; and He will assign for you a light by which you will walk across the Path over Hell and into Paradise and forgive you; for God is Forgiving Merciful;

57:29 - So that the People of the Scripture the Torah ? those who did not believe in Muhammad (s) ? may know in other words I inform you of this so that they the People of the Scripture may know that a of a-l? is softened in place of the hardened form an-l? its subject being the pronoun of the matter that is to say understand it as being annahum they have no power over anything of God's bounty contrary to their claims that they are God's beloved and those who deserve His beatitude and that all bounty is in God's hand; He gives it to whomever He will and hence He has given the believers in the Prophet among them their reward twofold as stated above; and God is dispenser of tremendous bounty.

57:3 - He is the First preceding everything but without His having any beginning and the Last succeeding everything but without His having any end and the Manifest through the proofs for Him and the Hidden from the perception of the senses and He has knowledge of all things.

57:4 - It is He Who created the heavens and the earth in six days of the days of this world the first of which being Sunday and the last of which Friday then presided upon the Throne ?arsh denotes the kurs? a presiding that was befitting of Him. He knows what enters the earth of rain and dead creatures and what issues from it of vegetation and minerals and what comes down from the heaven in the way of mercy and chastisement and what ascends in it of righteous deeds and evil ones. And He is with you by virtue of His knowledge wherever you may be; and God is Seer of what you do.

57:5 - To Him belongs the kingdom of the heavens and the earth and to Him all matters all existents are returned.

57:6 - He makes the night pass into He makes it enter the day so that it increases while the night diminishes and makes the day pass into the night so that it increases while the day diminishes. And He is Knower of what is in the breasts of what it contains of secrets and convictions.

57:7 - Believe adhere to belief in God and His Messenger and expend in the way of God out of that over which He has made you successors out of the wealth of those mentioned whom you have succeeded for you will be succeeded in this wealth by those who will come after you this was revealed at the time of the ?hardship? campaign the campaign of Tabuk. For those of you who believe and expend ? an allusion to ?Uthm?n b. ?Aff?n may God be pleased with him ? will have a great reward.

57:8 - And why should you not believe ? an address to the disbelievers ? in other words there is nothing to prevent you from believing in God when the Messenger is calling you to believe in your Lord and a pledge has been taken from you reading it as ukhidha m?th?qukum; otherwise akhadha m?th?qakum ?He has taken a pledge from you? concerning it ? that is to say God took this pledge from you in the world of atoms when He made them bear witness against themselves ?Am I not your Lord?? They said ?Yea indeed? Q. 7172 ? if you are believers? that is to say if your intention is to believe in Him then apply yourselves to this duty of faith.

## Tafsir al-Jalalayn (English)

57:9 - It is He Who sends down upon His servant clear signs the signs of the Qurʾān that He may bring you forth from the darkness from disbelief to the light to faith. For truly God is Kind Merciful to you in bringing you forth from disbelief to faith.

### Surah 58

58:1 - God has certainly heard the words of her who disputes with you her who consults you O Prophet concerning her husband who has repudiated her by *zihʾr* ? he had said to her ?You are to me as untouchable as the back of my mother?. She asked the Prophet s about this and he told her that she was thenceforth forbidden to him as was customary among them at the time of Jʾhiliyya namely that repudiation by *zihʾr* results in permanent separation. She was Khawla bt. Thaʾlaba and he was Aws b. al-Sʾmit ? and complains to God of her being alone and of her impoverishment while having young children whom if she were to leave with him they would go astray but whom if they remained with her would go hungry. And God hears your conversation your consulting. Assuredly God is Hearer Seer He is Knower.

58:10 - Secret conversations tainted with sin and the like are of the work of Satan a result of his deception that those who believe may end up grieving; but he cannot harm them in any way except Godʾs leave that is except by His will. And in God let the believers put all their trust.

58:11 - O you who believe when it is said to you ?Make room? during the assembly during the assembly convened with the Prophet s or for remembrance so that those arriving to join you may find room to sit *al-majlis* ?assembly? may also be read in the plural *al-majʾlis* then make room; God will make room for you in Paradise. And when it is said ?Rise up? stand up for prayer or for other good deeds do rise up a variant reading for *unshuzʾ* *faʾnshuzʾ* has *anshizʾ* in both instances sc. *anshizʾ* *faʾnshizʾ*; God will raise those of you who have faith thereby obeying this command and He will raise those who have been given knowledge by degrees in Paradise. And God is Aware of what you do.

58:12 - O you who believe when you converse in secret with the Messenger when you wish to converse with him privately offer some voluntary alms before your secret talk. That is better for you and purer for your sins. But if you find nothing to offer as alms then God is indeed Forgiving of your secret conversation Merciful to you. In other words nothing will be held against you for holding a secret conversation without having offered some voluntary alms beforehand. However He God abrogated this later by saying

58:13 - Do you fear read *a-ashfaqtum* either pronouncing both hamzas fully or by replacing the second one with an alif or not pronouncing it but inserting an alif between the one not unpronounced and the other one or without this insertion poverty when you fear to offer voluntary alms before your secret talks. So as you did not do this giving of voluntary alms and God relented to you waiving this requirement for you maintain prayer and pay the alms and obey God and His Messenger that is to say observe these duties regularly. For God is Aware of what you do.

58:14 - Have you not regarded have you not seen those who ? these being the hypocrites ? fraternise with a folk ? these being the Jews ? at whom God is wrathful? They the hypocrites neither belong with you the believers nor with them the Jews but are suspended in between and they swear falsely in other words saying that they are believers while they know that they are lying in this.

58:15 - God has prepared for them a severe chastisement. Evil indeed is that which they are wont to do in the way of acts of disobedience.

58:16 - They have taken their oaths as a shield a means of protection for themselves and their possessions and so they bar thereby the believers from the way of God that is from engaging in a struggle against them thereby slaying them and seizing their possessions. So for them there will be a humiliating chastisement.

58:17 - Neither their possessions nor their children will avail them in any way against God against His chastisement. Those ? they are the inhabitants of the Fire wherein they will abide.

58:18 - Mention the day when God will raise them all together whereupon they will swear to Him that they are believers just as they swear to you now and suppose that they are standing on something beneficial by swearing in Hereafter just as they supposed it to have been beneficial for them in this world. Yet assuredly it is they who are the liars!

58:19 - Satan has prevailed upon them by their obedience of him and so he has caused them to forget the remembrance of God. Those are Satanʾs confederates his followers. Yet it is indeed Satanʾs confederates who are the losers!

58:2 - Those of you who repudiate their wives by *zihʾr* *yazzahharʾna* is actually *yatazahharʾna* in which the *t*ʾ has been assimilated with the *z*ʾ; a variant reading has *yazzʾharʾna* and still another has *yuzʾhirʾna* similar in form to *yuqʾtilʾna*; the same applies for the second instance of this verb below they are not their mothers; their mothers are only those who read *allʾʾʾ* or without the final long *y*ʾ *allʾʾi* gave birth to them and indeed they in repudiating them by *zihʾr* utter indecent words and a calumny a lie. Yet assuredly God is Pardoning Forgiving to the one who repudiates by *zihʾr* through an atonement which he must offer.

58:20 - Indeed those who oppose God and His Messenger ? they will be among the most abased the vanquished.

58:21 - God has inscribed in the Preserved Tablet or it means He has decreed ?I shall assuredly prevail I and My messengers? by means of definitive proof or the sword. Truly God is Strong Mighty.

58:22 - You will not find a people who believe in God and the Last Day loving befriending those who oppose God and His Messenger even though they the

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opposers were their fathers that is to say the believers? fathers or their sons or their brothers or their clan rather you will find that they intend to do them harm and they fight them over the question of faith as occurred on one occasion with some Companions may God be pleased with them. For those the ones who are not loving of them He has inscribed He has established faith upon their hearts and reinforced them with a spirit a light from Him exalted be He and He will admit them into gardens underneath which rivers flow wherein they will abide God being pleased with them for their obedience of Him and they being pleased with Him because of His reward. Those they are God's confederates following His command and refraining from what He has forbidden. Assuredly it is God's confederates who are the successful the winners.

58:3 - And those who repudiate their wives by *zih'r* and then go back on what they have said instead doing the opposite of this and retaining the woman divorced by *zih'r* that which is contrary to the purpose of *zih'r* in which a woman is characterised as being forbidden ? then the penalty for them is the setting free of a slave an obligation upon him before they touch one another in sexual intercourse. By this you are being admonished; and God is Aware of what you do.

58:4 - And he who cannot find the wherewithal to set free a slave then his redemption shall be the fasting of two successive months before they touch one another. And if he is unable to fast then the redemption shall be the feeding of sixty needy persons as an obligation upon him that is before they touch one another understanding the unrestricted prescription as having the same restriction as the restricted one. For every needy person he should give one mudd measure of the principal food of the town. This namely lightening of the atonement is so that you may believe in God and His Messenger. And these namely the rulings mentioned are God's bounds; and for the rejecters of them there is a painful chastisement.

58:5 - Indeed those who oppose God and His Messenger will be abased humiliated just as those before them were abased for opposing their messengers. And verily We have revealed clear signs indicating the truthfulness of the Messenger and for those who disbelieve in the signs there is a humiliating chastisement.

58:6 - The day when God will raise them all together He will then inform them of what they did. God has kept count of it while they forgot it. And God is Witness to all things.

58:7 - Have you not seen have you not realised that God knows all that is in the heavens and all that is in the earth? Not secret conversation of three takes place but He is their fourth companion by virtue of His omniscience nor of five but He is their sixth nor of fewer than that or more but He is with them wherever they may be. Then He will inform them of what they did on the Day of Resurrection. Assuredly God has knowledge of all things.

58:8 - Have you not seen have you not observed those who were forbidden from conversing in secret but then returned to that they had been forbidden and all the while hold secret conversations tainted with sin and plans for enmity and disobedience to the Messenger? These were the Jews whom the Prophet s had forbidden them what they used to do in their secret talks that is their habit of conversing secretly with one another and giving the believers looks in order to cast doubt into their hearts about the faith. And who when they come to you they greet you O Prophet with that with which God never greeted you ? namely their saying to the Prophet al-s?mu ?alayka meaning ?Death be upon you? and they say within themselves ?Why does God not chastise us for what we say?? in the way of such a greeting and our saying that he is not a prophet if he truly were a prophet. Hell will suffice them! In it they will be made to burn ? and what an evil journey?s end! it is.

58:9 - O you who believe if you do talk in secret then do not talk in secret sinfully and in enmity and disobedience to the Messenger but talk secretly in piety and fear of God. And fear God to Whom you will be gathered.

## Surah 59

59:1 - All that is in the heavens and all that is in the earth glorifies God that is to say all that is in them exalts Him as being transcendent the l?m of li?li?hi ?God? is extra; the use of m? instead of the personal min is meant to indicate a predominance of non-rational beings in the heavens and the earth. And He is the Mighty the Wise in His kingdom and in His actions respectively.

59:10 - And those who will come after them after the Emigrants and the Helpers up to the Day of Resurrection say ?Our Lord forgive us and our brethren who preceded us in embracing the faith and do not place any rancour any spite in our hearts toward those who believe. Our Lord You are indeed Kind Merciful!?

59:11 - Have you not considered have you not seen the hypocrites who say to their brethren who disbelieve from among the People of the Scripture namely the Ban? al-Nad?r their brethren in disbelief ?If la-in the l?m is for oaths in all four instances you are expelled from Medina we will assuredly go forth with you and we will never obey anyone against you to forsake you. And if you are fought against wa-in q?tiltum the prefatory l?m of la-in has been omitted we will certainly help you?. And God bears witness that they are truly liars.

59:12 - For indeed if they are expelled they would not go forth with them and if they are fought against they would not help them. And even if they were to help them that is to say even if they came to help them they would surely turn their backs to flee the implied response to the oath suffices in place of the response to the conditional in all five instances ? then they the Jews would not be helped.

59:13 - You indeed arouse greater awe fear in their hearts that is the hearts of the hypocrites than God ? but only because He has deferred His chastisement to the Hereafter. That is because they are a people who do not comprehend.

59:14 - They that is the Jews will not fight against you together all in a single body except in fortified towns or from behind some wall jid?r a variant reading has

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plural judur ?walls? some kind of protective fence. Their might their belligerence is great among themselves. You would suppose them to be all together united as a single body but their hearts are disunited scattered contrary to supposition. That is because they are a people who have no sense;

59:15 - their likeness in relinquishing faith is as the likeness of those who recently before them a short time before ? these being the idolaters from among those who fought at Badr ? tasted the evil consequences of their conduct the punishment for it in this world by being killed or otherwise. And for them there will be a painful chastisement in the Hereafter.

59:16 - In addition their likeness in heeding the words of the hypocrites and their forsaking of them is like Satan when he says to man ?Disbelieve!?, so that when he man disbelieves he says ?Lo! I am absolved of you. Indeed I fear God the Lord of the Worlds? out of mendacity and dissimulation on his part.

59:17 - So the sequel for both will be that is the sequel for both the one who leads astray and the one led astray a variant reading for ??qibatuhum? has the nominative ??qibatuhum? as the subject of k?na ?will be? that they are in the Fire therein abiding. And that is the requital of the evildoers that is the disbelievers.

59:18 - O you who believe fear God and let every soul consider what it has sent ahead for tomorrow for the Day of Resurrection. And fear God. God is indeed Aware of what you do.

59:19 - And do not be like those who forget God those who neglect obedience to Him so that He makes them forget their own souls to forget to send ahead good deeds for its sake. Those ? they are the immoral.

59:2 - It is He Who expelled those who disbelieved of the People of the Scripture namely the Jews of the Ban? al-Nad?r from their homelands from their dwellings at Medina at the first exile that is their exile to Syria the last exile being their banishment to Khaybar by ?Umar during his caliphate. You did not think O believers that they would go forth and they thought that they would be protected m?ni?atuhum is the predicate of an ?that? by their fortresses hus?nuhum the agent of the verb m?ni?atuhum with which the predication is completed from God from His chastisement. But God His command and His chastisement came at them from whence they had not reckoned from whence had never occurred to them from the part of the believers and He cast terror ru?b or ru?ub into their hearts by having their chief Ka?b b. al-Ashraf slain destroying as they did read yukharrib?na; or yukhrib?na derived from 4th form akhraba their houses in order to take away with them what they valued of wood and so on with their own hands and the hands of the believers. So take heed O you who have eyes!

59:20 - Not equal are the inhabitants of the Fire and the inhabitants of Paradise. It is the inhabitants of Paradise who are the winners.

59:21 - Had We sent down this Qur??n upon a mountain and had it the mountain been endowed with a faculty of discernment like man you would have surely seen it humbled rent asunder by the fear of God. And such similitudes as those mentioned ? do We strike for mankind that perhaps they may reflect and so become believers.

59:22 - He is God than Whom there is no other god Knower of the unseen and the visible what is secret and what is proclaimed ? He is the Compassionate the Merciful.

59:23 - He is God than Whom there is no other god the King the Holy the One sanctified from what does not befit Him the Peace unblemished by any defects the Securer the One Who confirms the sincerity of His messengers by creating miracles for them the Guardian al-muhaymin derives from haymana yuhayminu meaning that one is watcher over something in other words the One Who is Witness to the deeds of His servants the Mighty the Strong the Compeller compelling His creatures to what He will the Exalted above what does not befit Him. Glorified be God ? He is declaring His transcendence ? above what partners they ascribe! to Him.

59:24 - He is God the Creator the Maker the Originator from nothing the Shaper. To Him belong the ninety nine Most Beautiful Names cited in had?th al-husn? is the feminine of al-ahsan. All that is in the heavens and the earth glorify Him and He is the Mighty the Wise ? already explained at the beginning of this s?ra.

59:3 - And had God not prescribed had He not decreed banishment for them departure from their homeland He would have chastised them in this world by having them killed or taken captive as He did with the Jews of Ban? Qurayza and in the Hereafter there is for them the chastisement of the Fire.

59:4 - That is because they defied they opposed God and His Messenger; and whoever defies God indeed God is severe in retribution against him.

59:5 - Whatever palm-trees you cut down O Muslims or left standing on their roots it was by God?s leave He gave you the choice in this matter and in order that by giving you leave to cut them down He might disgrace those who are immoral the Jews in return for their objection that the cutting down of productive trees was deliberate spoiling of the land.

59:6 - And whatever spoils God has given to His Messenger from these you did not O Muslims spur for it any min is extra horses or camels that is to say you did not suffer any hardship in securing it but God gives His messengers sway over whomever He will and God has power over all things hence you have no right to any of this booty rather it is exclusively for the Prophet s and those of the four categories mentioned with him in the next verse to be dispensed in accordance with the way in which he used to divide it up such that each would receive a fifth of the fifth and the rest being the Prophet?s s for him to do with as he pleases ? thus he gave of it to the Emigrants and three from among the Helpers on account of their poverty.

59:7 - Whatever spoils God has given to His Messenger from the people of the towns such as al-Safr?? W?d? al-Qur? and Yanbu? belong to God dispensing with it as He will and to the Messenger and to the near of kin the Prophet?s kin from among the Ban? H?shim and the Ban? al-Mutt?lib and the orphans the orphaned children of Muslims those whose parents have died and who are impoverished and the needy those Muslims in need and the traveller the Muslim who may be cut

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off from all resources on a remote journey in other words they these spoils are the due of the Prophet s and those of the four categories divided up in the way that he used to where each category received a fifth of the fifth with the rest being his the Prophet's so that these the spoils ? this being the justification for the division of these spoils in this way do not kay-l? kay functions like l? with a following implied an sc. an-l? become a thing circulating handed round between the rich among you. And whatever the Messenger gives you of spoils or otherwise take it; and whatever he forbids you abstain from it. And fear God. Surely God is severe in retribution.

59:8 - At the poor Emigrants li?l-fuqar??i is semantically connected to an omitted verb that is to say a-?ajib? ?What! Do they marvel at the poor Emigrants? who have been driven away from their homes and their possessions that they should seek bounty from God and beatitude and help God and His Messenger? Those ? they are the sincere in their faith.

59:9 - And those who had settled in the hometown that is Medina and had abided in faith that is to say those who had embraced it with enthusiasm ? these being the Helpers before them love those who have emigrated to them and do not find in their breasts any need any envy of that which those others have been given that is to say of what the Prophet s had given the Emigrants from the seized possessions of the Ban? al-Nad?r a share which was exclusively theirs; but prefer others to themselves though they be in poverty in need of that which they prefer for those others to have. And whoever is saved from the avarice of his own soul its covetousness for acquiring possessions those ? they are the successful.

## Surah 60

60:1 - O you who believe do not take My enemy and your enemy namely the disbelievers of Mecca for friends. You offer you communicate to them the Prophet's plan s to attack them which he had confided to you and had kept secret at Hunayn communicating this to them out of affection between you and them. H?tib b. Ab? Balta?a sent them a letter to that effect on account of his having children and close relatives idolaters among them. The Prophet s intercepted it from the person to whom he H?tib had given it to deliver after God apprised him of this. H?tib's excuse for this conduct of his was accepted by the Prophet; when verily they have disbelieved in the truth that has come to you that is in the religion of Islam and the Qur??n expelling the Messenger and you from Mecca by oppressing you because you believe in God your Lord. If you have gone forth to struggle in My way and to seek My pleasure ? the response to the conditional is indicated by what preceded that is to say understand it as being ?then do not take them as friends?. You secretly harbour affection for them when I know well what you hide and what you proclaim. And whoever among you does that that is to secretly communicate the Prophet's news to them has verily strayed from the right way he has missed the path of guidance originally al-saw?? means ?the middle way?.

60:10 - O you who believe when believing women come to you saying with their tongues that they are emigrating from the company of disbelievers ? this was following the truce concluded with them the disbelievers at al-Hudaybiyya to the effect that if any of their number should go to join the believers that person should be sent back ? test them by making them swear that they had only gone forth from Mecca because of their sincere wish to embrace Islam and not out of some hatred for their disbelieving husbands nor because they might be enamoured by some Muslim man that was how the Prophet s used to take from them their oaths. God knows best the state of their faith. Then if you know them if you suppose them on the basis of their oaths to be believers do not send them back to the disbelievers. They the women are not lawful for them nor are they the disbelievers lawful for them. And give them that is to say their disbelieving husbands what they have expended on them on such women in the way of dowries. And you would not be at fault if you marry them on that previous condition when you have given them their dowries. And do not hold on read tumassik? or tumsik? to the conjugal ties of disbelieving women your wives for your Islam automatically prohibits you from this or to the ties of those apostatising women who return to the idolaters for likewise their apostatising automatically prohibits you from marrying them and ask for demand the return of what you have expended on these women of dowries in the event of apostasy from those disbelievers to whom they are married. And let them ask for what they have expended on those women who have emigrated as explained above that it may be repaid to them. That is God's judgement. He judges between you therewith and God is Knower Wise.

60:11 - And if you lose any of your wives that is to say if you lose one or more of them ? or it means if you lose anything of their dowries ? by their going to the disbelievers as apostates and so you retaliate you embark upon a raid and capture spoils from them then give those whose wives have gone from the spoils the like of what they have expended for their having lost it to the disbelievers. And fear God in Whom you believe. And indeed the believers did what they had been commanded to do in the way of paying back the disbelievers the dowries of their former wives and the believers the dowries of the women who had apostatised. Afterwards however this stipulation was annulled.

60:12 - O Prophet if believing women come to you pledging allegiance to you that they will not ascribe anything as partner to God and that they will not steal nor commit adultery nor slay their children as used to be done during the time of pagandom j?hiliyya when they would bury new-born girls alive fearing ignominy and impoverishment nor bring any lie that they have invented originating between their hands and their legs that is by bringing a foundling which they then falsely ascribe to the husband ? it the lie is described in terms of a real child because when a woman gives birth to a child it falls between her hands and legs; nor disobey you in doing what is decent which is that which concords with obedience to God such as refraining from wailing ripping apart their clothes in grief pulling out their hair tearing open the front of their garments or scratching their faces then accept their allegiance ? the Prophet s did this but in words and he did not shake hands with any of them ? and ask God to forgive them; surely God is Forgiving Merciful.

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60:13 - O you who believe do not befriend a people against whom God is wrathful namely the Jews. They have truly despaired of the Hereafter of attaining its reward ? despite their being certain of its truth out of obstinacy towards the Prophet even though they know him to be sincere ? just as the disbelievers have despaired ? they themselves being ? of those who are in the tombs that is to say those who are entombed and barred from the good of the Hereafter for they are shown both their would-have-been places in Paradise had they believed and the Fire for which they are destined.

60:2 - If they were to prevail over you they would be your enemies and would stretch out against you their hands to kill and assault you and their tongues with evil intent with insults and reviling; and they long for you to disbelieve.

60:3 - Your relatives and your children the idolatrous ones for whose sake you secretly communicated the news will not avail you against the chastisement in the Hereafter. On the Day of Resurrection you will be separated passive yufsalu; or read active yafsilu ?He will separate you? from them so that you will be in Paradise while they will be alongside the disbelievers in the Fire. And God is Seer of what you do.

60:4 - Verily there is for you a good example read iswa or uswa in both instances meaning qudwa in the person of Abraham in terms of his sayings and deeds and those who were with him of believers when they said to their people ?We are indeed innocent of you bura??? is the plural of bar?? similar in form to zar?f ?charming? and of what you worship besides God. We repudiate you we disavow you and between us and you there has arisen enmity and hate forever wa?l-baghd??u abadan pronounce both hamzas fully or replace the second one with a w?w until you come to believe in God alone? except for Abraham?s saying to his father ?I shall ask forgiveness for you ? this statement is excepted from ?a good example? so it is not right for you to follow his example in this respect by asking forgiveness for disbelievers. As for his saying but I cannot avail you anything against God? ? that is either against His chastisement or to secure for you of His reward ? he Abraham is using it to intimate to his father that he can do nothing for him other than to ask forgiveness for him which saying is itself based on that former statement albeit excepted from it in terms of what is meant by it even if on the face of it it would seem to be semantically part of the good example to be followed Say ?Who can avail you anything against God? Q. 4811; his Abraham?s plea of forgiveness for him was before it became evident to him that he his father was an enemy of God as mentioned in s?rat Bar??a Q. 9114. ?Our Lord in You we put our trust and to You we turn penitently and to You is the journeying these are the words of the Friend of God Abraham and those who were with him in other words they were saying

60:5 - Our Lord do not make us a cause of beguilement for those who disbelieve that is to say do not make them prevail over us lest they think that they are following the truth and are beguiled as a result in other words lest they lose their reason because of us; and forgive us. Our Lord You are indeed the Mighty the Wise? in Your kingdom and Your actions.

60:6 - Verily there is for you O community of Muhammad (s) laqad k?na lakum is the response to an implied oath in them a good example for those of you who li-man k?na is an inclusive substitution for ?kum of lakum ?for you? with the same preposition li- repeated anticipate God and the Last Day that is for those who fear these two or who expect reward or punishment. And whoever turns away by befriending the disbelievers should know that God is the Independent without need of His creatures the Worthy of Praise to those who obey Him.

60:7 - It may be that God will bring about between you and those of them with whom you are at enmity from among the disbelievers of Mecca out of your obedience to God exalted be He affection by His guiding them to faith so that they then become your friends. For God is Powerful able to do that ? And He did do this after the conquest of Mecca ? and God is Forgiving to them of their past deeds Merciful to them also.

60:8 - God does not forbid you in regard to those who did not wage war against you from among the disbelievers on account of religion and did not expel you from your homes that you should treat them kindly an tabarr?hum is an inclusive substitution for alladh?na ?those who? and deal with them justly this was revealed before the command to struggle against them. Assuredly God loves the just.

60:9 - God only forbids you in regard to those who waged war against you on account of religion and expelled you from your homes and supported others in your expulsion that you should make friends with them an tawallawhum is an inclusive substitution for alladh?na ?those who?. And whoever makes friends with them those ? they are the wrongdoers.

## Surah 61

61:1 - All that is in the heavens and all that is in the earth glorifies God that is to say everything proclaims His transcendence the l?m of li?LI?hi is extra and m? has been used instead of min in order to indicate the predominance of non-rational creatures and He is the Mighty in His kingdom the Wise in His actions.

61:10 - O you who believe shall I show you a commerce that will deliver you read tunj?kum or tunajj?kum from a painful chastisement? It is as if they had replied ?Yes? so that He then says

61:11 - You should believe you should maintain faith in God and His Messenger and struggle for the cause of God with your possessions and your lives. That is better for you should you know that it is better for you then do it.

61:12 - He will then forgive you yaghfir is the response to an implied conditional that is to say ?if you do this He will then forgive you? your sins and admit you into gardens underneath which rivers flow and pleasant dwellings in the Gardens of Eden as a residence. That is the supreme triumph.

61:13 - And He will give you another grace which you love help from God and a victory near at hand. And give good tidings to the believers of assistance and

victory.

61:14 - O you who believe be helpers of God of His religion a variant reading of *ans?ran li?LI?hi* has the genitive annexation *ans?ra?LI?hi* just as said *kam? q?la* to the end of the statement means ?just as the disciples were so? as is indicated by what follows Jesus son of Mary to the disciples ?Who will be my helpers unto God?? that is to say who of you will be helpers alongside me turning to help God? The disciples said ?We will be God?s helpers!? These *al-haw?riyy?n* were the intimates of Jesus for they were the first to believe in him. They were twelve men of pure white complexion *hawar*; but it is also said that their epithet derives from the fact that they were bleachers *qass?r?n* who bleached *yuhawwir?na* clothes. So a group of the Children of Israel believed in Jesus saying ?He is indeed the servant of God who has been raised to heaven? while a group disbelieved because they said that he was the son of God whom He had raised unto Himself. Thus the two groups waged war against one another. Then We strengthened those who believed of the two groups against their enemy the disbelieving groups and so they became the triumphant the victors.

61:2 - O you who believe why do you say in demanding to participate in the struggle what you do not do? for you retreated at Uhud.

61:3 - It is greatly loathsome *maqtan* is for specification to God that you say an *taq?l?* constitutes the agent of the verb *kabura* ?it is greatly? what you do not do.

61:4 - Indeed God loves He assists and honours those who fight for His cause in ranks *saffan* is a circumstantial qualifier in other words understand it as *s?ff?na* as if they were a solid structure with all of its parts compacted together firm.

61:5 - And mention when Moses said to his people ?O my people why do you harm me ? for they had said that he had a hernia in his testicles which he did not have and they denied him ? when certainly *qad* is for confirmation you know that I am the messenger of God to you?? *ann? ras?lu?LI?hi ilaykum* this sentence is a circumstantial qualifier and when you know that messengers ought to be respected. So when they deviated when they swerved away from the truth by harming him God caused their hearts to deviate He turned them away from guidance in accordance to what He had preordained since pre-eternity and God does not guide the immoral folk those who in His knowledge are disbelievers.

61:6 - And mention when Jesus son of Mary said ?O Children of Israel ? he did not say ?O my people? as did Moses because he was not related to them in any way ? I am indeed God?s messenger to you confirming what is before me of the Torah and bringing good tidings of a messenger who will come after me whose name is Ahmad.? God exalted be He says Yet when he brought them when Ahmad brought the disbelievers the clear signs the revelations and the indications they said ?This namely what has been brought is manifest sorcery!? *sihrun* a variant reading has *s?hirun* ?a sorcerer? meaning the one who has brought them is a manifest sorcerer.

61:7 - And who does ? that is to say none does ? greater wrong than he who invents lies against God by ascribing a partner and a child to Him and describing His signs as being sorcery when he is actually being summoned to submission to God? And God does not guide the wrongdoing folk the disbelieving folk.

61:8 - They desire to extinguish *li-yutfi??* is in the subjunctive form because of an implicit *an sc. an yutfi??* the *l?m* being extra the light of God His Law and His proofs with their mouths with their sayings that this is sorcery or poetry or soothsaying; but God will perfect He will manifest His light *mutimmin n?rahu* some have read this in the form of a genitive annexation *mutimmu n?rihi* though the disbelievers be averse to this.

61:9 - It is He Who has sent His Messenger with the guidance and the religion of truth that He may make it prevail that He may raise it over all other religions over all the religions which oppose it though the disbelievers be averse to this.

## Surah 62

62:1 - All that is the heavens and all that is in the earth glorifies God all proclaims His transcendence the *l?m* of *li?LI?hi* is extra; *m?* is used instead of *min* in order to indicate the predominance of non-rational beings the King the Holy the One Who transcends what does not befit Him the Mighty the Wise in His kingdom and in His actions.

62:10 - And when the prayer is finished disperse in the land this is an imperative denoting permissibility and seek provision through God?s bounty and remember God with remembrance frequently that perhaps you may be successful that perhaps you may be the winners.

62:11 - On one occasion the Prophet s was delivering the Friday sermon when a caravan arrived and so as was the custom drums were beaten to announce its arrival whereat the people began to leave the mosque to go to it all except for twelve men. The following verse was then revealed But when they sight some opportunity for business or a diversion they scatter off towards it that is towards the business since it is what they seek more than diversion and leave you during the sermon standing. Say ?That which is with God in the way of reward is better for those who believe than diversion and commerce. And God is the best of providers?. They say that every person ?provides for? *yarzuqu* his dependants by which they mean that such a person does so by means of the provision given by God *min rizqi?LI?hi* exalted be He.

62:2 - It is He Who sent to the unlettered folk among the Arabs *umm?* means ?one who cannot write or read a book? a messenger from among them namely Muhammad (s) to recite to them His signs the Qur??n and to purify them to cleanse them from idolatry and to teach them the Book the Qur??n and wisdom in the rulings that it contains though indeed *wa-in in* has been softened from the hardened form with its subject having been omitted that is to say understand it as *wa-innahum* before that before his coming they had been in manifest error.

## Tafsir al-Jalalayn (English)

62:3 - And to others wa-?khar?na is a supplement to al-ummiyy?na ?the unlettered? that is to say those who are alive from among them and to those of them who will come after them who have not yet joined them with regard to precedence and merit; and He is the Mighty the Wise in His kingdom and in His actions those mentioned as coming afterwards are the Successors al-t?bi??na; and it suffices to mention these Successors in order to illustrate the greater merit of the Companions among whom the Prophet s was sent over all those others of humans and jinn to whom he was also sent and who believed and will believe in him up until the Day of Resurrection for every generation is better than the succeeding one.

62:4 - That is the bounty of God which He gives to whom He will ? such as the Prophet and those mentioned with him ? and God is dispenser of tremendous bounty.

62:5 - The likeness of those who were entrusted with the Torah those who were charged with implementing it then failed to uphold it then failed to act in accordance with it in what pertains to the descriptions of the Prophet s and so did not believe in him is as the likeness of an ass carrying books in that it does not benefit from them. Evil is the likeness of the people who deny God?s signs those confirming the truth of the Prophet s ? the object of rebuke is omitted but is implied to be h?dh??l-mathalu ?this likeness?. And God does not guide the evildoing folk the disbelievers.

62:6 - Say ?O you of Jewry if you claim that you are the favoured friends of God to the exclusion of other people then long for death if you are truthful? in kuntum s?diq?na is semantically connected to tamann? ?long for?; as for the two conditions the first is dependent on the second that is to say if you are truthful in your claim that you are the favoured friends of God and given that such a friend would prefer the Hereafter to this world and that it the Hereafter begins at death then long for it.

62:7 - But they will never long for it because of what their hands have sent ahead in the way of their disbelief of the Prophet which itself is a necessary consequence of their denial; and God is Knower of the evildoers the disbelievers.

62:8 - Say ?Assuredly the death from which you flee fa-innahu the f?? is extra will indeed encounter you; then you will be returned to the Knower of the Unseen and the visible the Knower of what is kept secret and what is in the open and He will inform you of what you used to do? whereat He will requite you for it.

62:9 - O you who believe when the call for prayer is made on Friday hasten set off to the remembrance of God to the prayer and leave aside all commerce suspend all such contracts. That is better for you should you know that it is better for you then do it.

## Surah 63

63:1 - When the hypocrites come to you they say with their tongues in contradiction of what is in their hearts ?We bear witness that you are indeed the Messenger of God.? And God knows that you are indeed His Messenger and God bears witness He knows that the hypocrites truly are liars in what they conceal that which is contrary to what they say.

63:10 - And expend in alms of that with which We have provided you before death comes to any of you whereat he will say ?My Lord if only law-l? means hal-l? ?why do You not?; or the l? is extra and the law is optative You would relieve me for a short time so that I might give charity assaddaq the original t?? of atasaddaqa has been assimilated with the s?d that I might offer alms and become one of the righteous!? by making the Pilgrimage. Ibn ?Abb?s may God be pleased with both him and his father said ?Every person who has fallen short of his duty regarding alms and the Pilgrimage will ask to be returned to this world at the moment of death?.

63:11 - But God will never relieve a soul when its term has come. And God is Aware of what you do ta?mal?na; also read as the third person plural ya?mal?na ?they do?.

63:2 - They have taken their oaths as a shield as a means of protection for their possessions and their lives and so they have barred thereby from the way of God that is from using them for the struggle. Evil indeed is that which they are wont to do.

63:3 - That namely their evil deed is because they believed by affirming faith only with the tongue then disbelieved in their hearts that is to say they persist in harbouring disbelief in it; therefore their hearts have been stamped sealed with disbelief. Hence they do not understand faith.

63:4 - And when you see them their figures please you on account of their fairness; and if they speak you listen to their speech because of its eloquence. Yet they are by virtue of the enormous size of their figures yet in their lack of comprehension like blocks of timber read khushbun or khushubun that have been propped-up set reclining against a wall. They assume that every cry made like a battle-cry or one made to retrieve a lost camel is directed against them because of the extent of terror in their hearts lest something should be revealed deeming their blood licit. They are the enemy so beware of them for they communicate your secrets to the disbelievers. May God assail them! destroy them! How can they deviate? how can they be turned away from faith after the proofs for it have been established?

63:5 - And when it is said to them ?Come offer apologies and God?s Messenger will ask forgiveness for you? they twist read lawwaw or law? they turn their heads and you see them turning away rejecting this offer disdainful.

63:6 - It will be the same for them whether you ask forgiveness for them a?staghfarta the interrogative hamza here has taken the place of the conjunctive hamza or do not ask forgiveness for them God will never forgive them. Indeed God does not guide the immoral folk.



## Tafsir al-Jalalayn (English)

63:7 - They are the ones who say to their companions from among the Helpers ?Do not expend on those who are with the Messenger of God from among the Emigrants until they scatter off? until they part with him. Yet to God belong the treasuries of the heavens and the earth with what they contain of provision and so He is the provider for the Emigrants and others but the hypocrites do not understand.

63:8 - They say ?Surely if we return from the raid against the Ban? al-Mustaliq to Medina the powerful by which they meant themselves will soon expel from it the weaker? by which they meant the believers. Yet the real might victory belongs to God and to His Messenger and to the believers but the hypocrites do not know that.

63:9 - O you who believe do not let your possessions and your children divert you distract you from the remembrance of God from the five prayers; for whoever does that ? it is they who are the losers.

## Surah 64

64:1 - All that is in the heavens and all that is in the earth glorifies God everything proclaims His transcendence the l?m of li?LI?hi is extra; m? is used instead of min in order to indicate the predominance of non-rational beings. To Him belongs the Kingdom and to Him belongs all praise and He has power over all things.

64:10 - And as for those who disbelieved and denied Our signs ? the Qur??n ? those they will be the inhabitants of the Fire wherein they will abide. And what an evil journey?s end! it is.

64:11 - No affliction strikes except by the leave of God by His decree. And whoever believes in God in His saying that every affliction is by His decreeing it He will guide his heart to endure it patiently. And God is Knower of all things.

64:12 - And obey God and obey the Messenger; but if you turn away then the Messenger?s duty is only to communicate the Message clearly.

64:13 - God ? there is no god except Him. And in God let all believers put their trust.

64:14 - O you who believe! Indeed among your wives and children there are enemies for you so beware of them of obeying them in neglecting the performance of good deeds such as struggling or emigrating ? because the reason why this verse was revealed was precisely their obedience of them in such matters. And if you pardon them for their impeding you from such good deeds justifying it on account of the distress that parting with you causes them and overlook such enmity and forgive then assuredly God is Forgiving Merciful.

64:15 - Your possessions and your children are only a trial for you distracting you from the concerns of the Hereafter and God ? with Him is a great reward so do not forfeit it by preoccupying yourselves with possessions and children.

64:16 - So fear God as far as you can ? this abrogates His saying Fear God as He should be feared Q. 3102 ? and listen to what you have been enjoined to listening disposed to accept and obey and expend in obedience to Him; that is better for your souls khayran li-anfusikum is the predicate of an implied yakun ?that is? and the response to the imperative. And whoever is shielded from the avarice of his own soul such are the successful the winners.

64:17 - If you lend God a good loan by giving voluntary alms out of the goodness of your hearts He will multiply it for you yud??ifhu a variant reading has yuda??ifhu from tenfold up to seven hundredfold or more for each one ? this loan being the giving of voluntary alms out of the goodness of the heart ? and He will forgive you whatever He will and God is Appreciative rewarding of obedience Forbearing in refraining from always punishing disobedience;

64:18 - Knower of the Unseen the hidden and the visible the disclosed the Mighty in His kingdom the Wise in His actions.

64:2 - It is He Who created you. Then some of you are disbelievers and some of you are believers in terms of your original disposition; then He makes you die and brings you back to life in that same disposition; and God is Seer of what you do.

64:3 - He created the heavens and the earth with the truth and He shaped you and made your shapes excellent for He made the human form to be the best of forms; and to Him is the journey?s end.

64:4 - He knows all that is in the heavens and the earth and He knows what you hide and what you disclose and God is Knower of what is in the breasts in terms of the secrets and convictions they contain.

64:5 - Has there not come to you O disbelievers of Mecca the tidings the story of those who disbelieved before and thus tasted the evil consequences of their conduct? they tasted the punishment for disbelief in this world. And there will be for them in the Hereafter a painful chastisement?

64:6 - That chastisement in this world is because bi-annahu contains the pronoun of the matter their messengers used to bring them clear signs manifest proofs for the validity of faith but they said ?Shall mere humans basharan is meant as generic be our guides?? So they disbelieved and turned away from faith and God was independent without need of their faith. And God is Independent without need of His creatures Praised praiseworthy in His actions.

64:7 - Those who disbelieve claim that an is softened its subject having been omitted that is to say annahum they will never be resurrected. Say ?Yes indeed by my Lord! You will be resurrected; then you will be informed of what you did. And that is easy for God?.

64:8 - So believe in God and His Messenger and the Light the Qur??n which We have revealed. And God is Aware of what you do.

## Tafsir al-Jalalayn (English)

64:9 - Mention the day when He will gather you for the Day of Gathering the Day of Resurrection that will be the Day of Dispossession on which the believers will dupe the disbelievers by occupying what would have been their places in Paradise had they believed as well as appropriating their believing spouses. And as for those who believe in God and act righteously He will absolve them of their misdeeds and admit them into gardens underneath which rivers flow a variant reading for both verbs has the first person plural wherein they will abide. That is the supreme triumph.

### Surah 65

65:1 - O Prophet meaning to address his community on account of what follows; or it means say to them when you men divorce women when you intend to effect a divorce divorce them by their prescribed period at the beginning of it such that the divorce is effected while she is pure and has not been touched sexually based on the Prophet's s explaining it in this way as reported by the two Shaykhs al-Bukhārī and Muslim. And count the prescribed period keep record of it so that you may repeal your decision before it is concluded; and fear God your Lord obey Him in His commands and prohibitions. Do not expel them from their houses nor let them go forth from them until their prescribed period is concluded unless they commit a blatant act of indecency such as adultery read mubayyana or mubayyina corresponding respectively to buyyināt ?one that has been proven? and bayyina ?blatant? in which case they are brought out in order to carry out the prescribed legal punishment against them. And those mentioned stipulations are God's bounds; and whoever transgresses the bounds of God has verily wronged his soul. You never know it may be that God will bring something new to pass afterwards after the divorce such as a retraction in the event that it was the first or second declaration of divorce.

65:10 - God has prepared for them a severe chastisement the reiteration of the threat is for emphasis. So fear God O people of pith O possessors of intellect you who believe! this is a description of the vocative or an explication of it God has certainly revealed to you a source of remembrance that is the Qur'ān;

65:11 - a messenger that is Muhammad (s) rasūlān is in the accusative because of an implied verb that is to say wa-arsala ?and He sent you a messenger? reciting to you the clear signs of God read mubayyanāt or mubayyināt as explained above that He may bring forth those who believe and perform righteous deeds after the arrival of the remembrance and the Messenger from darkness the disbelief to which they adhered to light the faith that was established in them after a life of disbelief. And those who believe in God and act righteously He will admit them a variant reading has the first person plural nudkhilluhū ?We will admit them? into gardens underneath which rivers flow wherein they will abide forever. God has verily made a good provision for him namely the provision of Paradise the bliss of which never ends.

65:12 - God it is Who created seven heavens and of earth the like thereof that is to say seven earths. The command the revelation descends between them between the heavens and the earth Gabriel descends with it from the seventh heaven to the seventh earth that you may know li-ta'lam? is semantically connected to an omitted clause that is to say ?He apprises you of this creation and this sending down that you may know? that God has power over all things and that God encompasses all things in knowledge.

65:2 - Then when they have reached their term when they are near the end of their prescribed period retain them by taking them back honourably without coercion or separate from them honourably leave them to conclude their waiting period and do not compel them to go back to you. And call to witness two just men from among yourselves to witness the retraction or the separation and bear witness for the sake of God and not merely for the sake of what is being witnessed or for the sake of the man. By this is exhorted whoever believes in God and the Last Day. And whoever fears God He will make a way out for him from the distress of this world and the Hereafter;

65:3 - and He will provide for him from whence he never expected from whence it never occurred to him. And whoever puts his trust in God regarding his affairs He will suffice him. Indeed God fulfils His command His will a variant reading for b'lighun amrahu has the genitive construction b'lighu amrihi. Verily God has ordained for everything even things such as comfort and hardship a measure a fixed time.

65:4 - And as for those of your women who read all??? or all??i in both instances no longer expect to menstruate if you have any doubts about their waiting period their prescribed waiting period shall be three months and also for those who have not yet menstruated because of their young age their period shall also be three months ? both cases apply to other than those whose spouses have died; for these latter their period is prescribed in the verse they shall wait by themselves for four months and ten days Q. 2234. And those who are pregnant their term the conclusion of their prescribed waiting period if divorced or if their spouses be dead shall be when they deliver. And whoever fears God He will make matters ease for him in this world and in the Hereafter.

65:5 - That which is mentioned regarding the prescribed waiting period is God's command His ruling which He has revealed to you. And whoever fears God He will absolve him of his misdeeds and magnify the reward for him.

65:6 - Lodge them that is the divorced women where you dwell that is to say in some part of your dwellings in accordance with your means min wujdikum is an explicative supplement or a substitution of what precedes it with the repetition of the same preposition min and with an implied genitive annexation in other words something like amkinat sa'atikum ?house them in the places of your means and not otherwise? and do not harass them so as to put them in straits with regard to accommodation such that they would then need to go elsewhere or be in need of maintenance to provide for themselves so that they are forced to ransom themselves from you. And if they are pregnant then maintain them until they deliver. Then if they suckle for you your children whom you have from them give them their wages for the suckling and consult together with them honourably with kindness for the sake of the children by mutual agreement on a fixed

## Tafsir al-Jalalayn (English)

wage for the suckling. But if you both make difficulties regarding the suckling with either the father withholding payment of the wage or the mother refraining from performing it then another woman will suckle the child for him for the father and the mother should not be compelled to suckle it.

65:7 - Let the affluent man expend on the divorced or the suckling woman out of his affluence. And let he whose provision has been straitened restricted for him expend of what God has given him in accordance with his means. God does not charge any soul save except with what He has given it. God will assuredly bring about ease after hardship ? which He indeed did by way of the Muslim conquests.

65:8 - And how many ka?ayyin the k?f is the genitive prepositional particle which has been added to ayy ?which? to give the meaning of kam ?how many? a town ? that is to say many a town meaning its inhabitants disobeyed the command of its Lord and His messengers then We called it in the Hereafter ? even if it has not yet arrived God says so because of the fact that it will surely come to pass ? to a severe reckoning and chastised it with a dire chastisement read nukran or nukuran namely the chastisement of the Fire.

65:9 - So it tasted the evil consequences of its conduct the punishment for it and the consequence of its conduct was utter loss failure and destruction.

## Surah 66

66:1 - O Prophet! Why do you prohibit what God has made lawful for you in terms of your Coptic handmaiden M?riya ? when he lay with her in the house of Hafsa who had been away but who upon returning and finding out became upset by the fact that this had taken place in her own house and on her own bed ? by saying ?She is unlawful for me! seeking by making her unlawful for you to please your wives? And God is Forgiving Merciful having forgiven you this prohibition.

66:10 - God has struck a similitude for those who disbelieve the wife of Noah and the wife of Lot. They were under two of Our righteous servants yet they betrayed them in their religion for they both disbelieved ? Noah?s wife called W?hila used to say to his people that he was a madman while Lot?s wife called W??ila used to tell his people the whereabouts of his guests when they stayed with him at night by lighting a fire and during the day by making smoke. So they that is Noah and Lot did not avail the two women in any way against God against His chastisement and it was said to the two women ?Enter both of you the Fire along with the incomers? from among the disbelievers of the peoples of Noah and Lot.

66:11 - And God has struck a similitude for those who believe the wife of Pharaoh ? she believed in Moses her name was ?siya; Pharaoh chastised her by tying her hands and feet to pegs and placing a huge millstone on her chest and having her laid out in the sun; but when those in charge of her would leave her the angels would come to shade her ? when she said during her torture ?My Lord build for me a home near You in Paradise ? so He disclosed for her a veil of the Unseen and she saw it which in turn alleviated for her the torture ? and deliver me from Pharaoh and his work his torture and deliver me from the evildoing folk? the followers of his Pharaoh?s religion whereat God took unto Himself her spirit in death. Ibn Kays?n said ?She was raised to Paradise alive where she eats and drinks?.

66:12 - And Mary wa-Maryama is a supplement to imra?ata Fir?awna daughter of ?Imr?n who preserved the chastity of her womb so We breathed into it of Our Spirit namely Gabriel ? when he breathed into the opening of her shirt by God?s creation of this action of his which reached her womb thus conceiving Jesus ? and she confirmed the words of her Lord His prescriptions and His revealed Scriptures and she was of the obedient one of the obedient folk.

66:2 - Verily God has prescribed He has made lawful for you when necessary the absolution of your oaths to absolve them by expiation as mentioned in the s?rat al-M??ida Q. 589 and the forbidding of sexual relations with a handmaiden counts as an oath so did the Prophet s expiate? Muq?til b. Sulaym?n said ?He set free a slave in expiation for his prohibition of M?riya?; whereas al-Hasan al-Basr? said ?He never expiated because the Prophet s has been forgiven all errors?. And God is your Protector your Helper and He is the Knower the Wise.

66:3 - And mention when the Prophet confided to one of his wives namely Hafsa a certain matter which was his prohibition of M?riya telling her ?Do not reveal it!; but when she divulged it to ???isha reckoning there to be no blame in doing such a thing and God apprised him He informed him of it of what had been divulged he announced part of it to Hafsa and passed over part out of graciousness on his part. So when he told her about it she said ?Who told you this?? He said ?I was told by the Knower the Aware? namely God.

66:4 - If the two of you namely Hafsa and ???isha repent to God ? for your hearts were certainly inclined towards the prohibition of M?riya that is to say your keeping this secret despite knowing the Prophet?s s dislike of it which is itself a sin the response to the conditional ?if the two of you repent to God? has been omitted to be understood as ?it will be accepted of both of you?; the use of the plural qul?b ?hearts? instead of the dual qalbayn ?both your hearts? is on account of the cumbersomeness of putting two duals together in what is effectively the same word; and if you support one another tazz?har? the original second t?? of tataz?har? has been assimilated with the z??; a variant reading has it without this assimilation taz?har? against him that is the Prophet in what he is averse to then know that God He huwa a pronoun for separation is indeed his Protector His supporter and Gabriel and the righteous among the believers Ab? Bakr and ?Umar may God be pleased with both of them wa-Jibr?lu wa-s?lihu?!-mu?min?na is a supplement to the syntactical locus of the subject of inna sc. ?God? who will also be his supporters and the angels furthermore further to the support of God and those mentioned are his supporters assistants of his in supporting him to prevail over both of you.

66:5 - It may be that if he divorces you that is if the Prophet divorces his wives his Lord will give him in your stead read yubaddilahu or yubdilahu wives better than you azw?jan khayran minkunna is the predicate of ?as? ?it may be? the sentence being the response to the conditional ? the replacement of his wives by God

## Tafsir al-Jalalayn (English)

never took place because the condition of his divorcing them never arose ? women submissive to God affirming Islam believing faithful obedient penitent devout given to fasting ? or given to emigrating in God's way ? previously married and virgins.

66:6 - O you who believe! Guard yourselves and your families by enjoining obedience to God against a Fire whose fuel is disbelieving people and stones such as those idols of theirs made of that stone ? the meaning is that it is extremely hot fuelled by the above-mentioned unlike the fire of this world which is fuelled by wood and the like ? over which stand angels its keepers ? numbering nineteen as will be stated in s?rat al-Muddaththir Q. 7430 ? stern a sternness of the heart mighty in their power of assault who do not disobey God in what He commands them m? amarahum is a substitution for His Majesty ?God? in other words they do not disobey the command of God but do what they are commanded ? this is reiterated for emphasis; the verse is meant as a threat to deter believers from apostatising and for hypocrites who believe only with their tongues and not with their hearts.

66:7 - ?O you who disbelieve! Do not make any excuses today ? this is said to them upon their entering the Fire ? in other words because this excusing will be of no use to you. You are only being requited for what you used to do? that is only the due requital thereof.

66:8 - O you who believe! Repent to God with sincere repentance read nas?han or nus?han a truthful repentance so that one does not return to committing that sin again nor have the desire to return to it. It may be that your Lord ?as? an expression denoting ?a hope? that will be realised will absolve you of your misdeeds and admit you into gardens orchards underneath which rivers flow on the day when God will not let down by admitting into the Fire the Prophet and those who believe with him. Their light will be running before them in front of them and it will be on their right. They will say yaq?l?na this denotes the beginning of a new syntactically independent sentence ?Our Lord! Perfect our light for us towards Paradise ? whereas the hypocrites their light will be extinguished ? and forgive us Our Lord. Assuredly You have power over all things?.

66:9 - O Prophet! Struggle against the disbelievers with the sword and the hypocrites by the tongue and with argument and be stern with them in rebuke and hatred. For their abode will be Hell ? and what an evil journey's end! it is.

## Surah 67

67:1 - Blessed exalted above the attributes of created beings is He in Whose hand at Whose disposal is all sovereignty all authority and power and He has power over all things.

67:10 - And they will say ?Had we listened that is listening so as to understand or comprehended that is comprehension entailing reflection upon the truth we would not have been among the inhabitants of the Blaze?.

67:11 - Thus they will confess when confession is of no avail their sin which was their denial of the warners. So away suhqan or suhuqan with the inhabitants of the Blaze! so far away may they be from God's mercy.

67:12 - Assuredly those who fear their Lord in secret while they are absent from people's eyes being obedient to Him in secret such that openly before people it is all the more likely that they fear their Lord ? there will be for them forgiveness and a great reward namely Paradise.

67:13 - And whether you keep secret O people your speech or proclaim it He indeed exalted be He is Knower of what is in the breasts of what they contain so how much more so is He Knower in the case of what you utter openly ? the reason for the revelation of this verse was that the idolaters said to one another ?Speak secretly and Muhammad's god will not hear you?.

67:14 - Will He Who has created not know? what you keep secret in other words will His knowledge of things be precluded by such secret speech? And He is the Subtle in His knowledge the Aware therein.

67:15 - It is He Who made the earth tractable for you easy for you to walk on; so walk in its flanks and eat of His provision that has been created for you; and to Him is the resurrection from the graves for the Requital.

67:16 - Are you secure read a-amintum pronouncing both hamzas fully or by not pronouncing the second one inserting an alif between it and the other one or without the insertion but replacing it with an alif instead in thinking that He Who is in the heaven that He Whose authority and power is in the heaven will not cause the earth to swallow you an yakhsifa substitutes for man ?He Who? while it quakes? while it moves underneath you and rises above you?

67:17 - Are you secure in thinking that He Who is in the heaven will not unleash an yursila substitutes for man ?He Who? upon you a squall of pebbles? a wind hurling pebbles at you. But you will soon come to know upon seeing the chastisement with your own eyes the nature of My warning My warning of chastisement in other words you will soon see that it was true.

67:18 - And verily those communities who were before them denied then see how was My rebuttal! how was My rebuttal of them in destroying them when they denied in other words how it was true.

67:19 - Or have they not seen the birds above them in the air spreading their wings and closing? their wings after spreading them? in other words read wa-yaqbidna as wa-q?bid?tin similar to s?ff?tin ?spreading?. Nothing sustains them from falling either when they are spreading them or closing them except the Compassionate One by His power. Indeed He is Seer of all things. The meaning is have they not inferred from the fact that the birds are able to remain in the air

## Tafsir al-Jalalayn (English)

that We have the power to do with them what has been mentioned above as well as inflicting upon them other kinds of chastisement?

67:2 - He Who created death in this world and life in the Hereafter ? or both of them in this world since the sperm-drop is imbued with life life being that power by which sensation becomes possible death being the opposite of this or the non-existence of it ? these being two alternative opinions; in the case of the latter life in the Hereafter ?creation? implies ?ordination? ? that He may try you that He may test you in this life to see which of you is best in conduct which of you is most obedient to God and He is the Mighty in His vengeance against those who disobey Him the Forgiving to those who repent to Him;

67:20 - Or who am-man the subject is it h?dh? its predicate that alladh? a substitution for h?dh? ?is it? will be an army supporters for you lakum belongs to the relative clause of alladh? ?that? to help you yansurukum is an adjectival qualification of jundun ?an army? besides the Compassionate One? that is to say other than Him who is there that will be able to avert His chastisement from you in other words you have no helper. The disbelievers are in nothing but delusion Satan has deluded them into believing that the chastisement will not befall them.

67:21 - Or who is it that will provide for you if He the Compassionate One withholds His provision? that is to say if He withholds the rain from you the response to the conditional has been omitted but is indicated by what preceded it namely the statement to the effect ?who will provide for you?? and so the response would be you have no provider other than Him. Nay but they persist in disdain and aversion moving away further from the truth.

67:22 - Is he who walks cast down fallen on his face more rightly guided or he who walks upright on a straight path? the predicate of the second man ?who? has been omitted but is indicated by the predicate of the first namely ahd? ?more rightly guided?; the similitude refers to the believer and the disbeliever and to which of the two is more rightly guided.

67:23 - Say ?It is He Who created you and endowed you with hearing and sight and hearts. Little do you thank! m? tashkur?na m? is extra; the sentence itself is a new independent one informing of how extremely little they give thanks for these graces.

67:24 - Say ?It is He Who multiplied you created you on earth and to Him you will be gathered? for the Reckoning.

67:25 - And they say to the believers ?When will this promise be fulfilled the promise of the gathering if you are truthful?? about it.

67:26 - Say ?The knowledge of its coming is only with God and I am but a plain warner? one whose warning is plain.

67:27 - But when they see it that is the chastisement after the gathering near at hand the faces of those who disbelieved will be awry blackened and it will be said that is the keepers of Hell will say to them ?This is that chastisement which the warning of which you used to make claims about? claims to the effect that you would not be resurrected ? this is the narration of a situation that will take place in the future and which has been expressed using the past tense in order to confirm that it will actually take place.

67:28 - Say ?Have you considered If God destroys me and those with me of believers by His chastisement as you would have it or has mercy on us and does not chastise us who then will protect the disbelievers from a painful chastisement?? in other words they will have no protector from it.

67:29 - Say ?He is the Compassionate One; we believe in Him and in Him we put our trust. And assuredly you will soon know sa-ta?lam?na is also read sa-ya?lam?na ?they will know? upon seeing the chastisement with your own eyes who is in manifest error? is it us or yourselves or them?

67:3 - Who created seven heavens in layers one above the other without any contact between them. You do not see in the Compassionate One?s creation of these or of other things any irregularity any disparity or discordance. Then cast your eyes again turn them toward the heaven Do you see in it any fissure? any cracks or ruptures?

67:30 - Say ?Have you considered If your water were to sink deep into the earth who then will bring you running water?? which hands and buckets would be able to reach like they do your water in other words none but God exalted be He would be able to bring it so how can you reject that He will resurrect you? It is commendable for one to say All?hu rabbu?-??lam?na ?God Lord of the Worlds! after ma??n ?running water? as is stated in a had?th. This verse was recited before a certain tyrant who then replied ?Hatchets and pickaxes will bring it! whereupon the water of his eyes dried up and he became blind. We seek refuge with God against that we should be insolent towards Him or His verses.

67:4 - Then cast your eyes yet again once and then twice and your sight will return to you humbled abject on account of it not perceiving any fissure and wearied unable to see any fissure.

67:5 - And verily We have adorned the lowest heaven the one closest to the earth with lamps with stars and made them missiles against the devils should they attempt to listen by stealth in which case a meteor of fire detaches itself from the star just like a brand is taken from a fire and either kills that jinn or deprives him of his senses it is not that the star itself is displaced from its position; and We have prepared for them the chastisement of the Blaze the ignited Fire.

67:6 - And for those who disbelieve in their Lord there is the chastisement of Hell and what an evil journey?s end! it is.

67:7 - When they are flung into it they hear it blaring producing a horrid sound like that of an ass as it seethes

67:8 - almost exploding tamayyazu a variant reading has the original form tatamayyazu ripped apart with rage in wrath against the disbelievers. Whenever a host a group of them is flung into it its keepers ask them an interrogation of rebuke ?Did there not come to you a warner?? a messenger to warn you of God?s chastisement.

67:9 - They will say ?Yes a warner did indeed come to us but we denied and said ?God has not revealed anything; you are assuredly in great error?? this last words

## Tafsir al-Jalalayn (English)

may be the words of the angels spoken to the disbelievers when they are told of the denial or they may belong to the words of the disbelievers spoken to the warners.

### Surah 68

68:1 - N?n one of the letters of the alphabet God knows best what He means by it. By the Pen with which He has inscribed the records of all creatures in the Preserved Tablet and what they inscribe that is the angels of good and righteousness.

68:10 - And do not obey any mean despicable oath-monger given to frequent swearing by falsehood

68:11 - backbiting faultfinder that is to say calumniator scandal-monger spreading evil talk among people in order to sow dissension between them

68:12 - hinderer of good niggardly with his wealth against deserving causes sinful transgressor wrongdoer

68:13 - coarse-grained crude moreover ignoble an adopted son of Quraysh ? namely al-Wal?d b. al-Mugh?ra whose father claimed him after eighteen years; Ibn ?Abb?s said ?We know of no one whom God has described in the derogatory way in which He describes him blighting him with ignominy that will never leave him the adverbial qualifier ba?da dh?lika ?moreover? is semantically connected to zan?m ?ignoble? ?

68:14 - only because an should be understood as li-an ?because? and it is semantically connected to that meaning which it is indicating he has wealth and sons.

68:15 - When Our signs ? the Qur??n ? are recited to him he says that they are merely ?Fables of the ancients!? in other words he denies them in arrogance on account of the mentioned things which We have bestowed on him out of Our grace a variant reading for an of the previous verse has the interrogative a-an.

68:16 - We shall brand him on the snout We shall leave a distinguishing mark upon his nose one by which he will be reviled for as long as he lives; and so his nose was chopped off by a sword at Badr.

68:17 - Indeed We have tried them We have tested the people of Mecca with drought and famine just as We tried the owners of the garden the orchard when they vowed that they would pluck that they would pick its fruits in the morning so that the poor folk would not notice them and so that they would not then have to give them of it that portion which their father used to give them of it by way of charity.

68:18 - And they did not make any exception to their vow for God?s will the sentence is a new syntactically independent one in other words and that was their condition.

68:19 - Then a visitation from your Lord visited it that is a fire consumed it during the night while they slept.

68:2 - You are not O Muhammad (s) by the grace of your Lord a madman that is to say madness is precluded in your case on account of your Lord?s grace to you by way of His assigning to you prophethood and in other ways ? this was a refutation of their saying that he was a madman.

68:20 - So by the morning it was like the darkness of night in other words black.

68:21 - They then called out to one another in the morning

68:22 - saying ?Go forth early to your tillage your produce ani?ghd? ?al? harthikum constitutes an explication of the import of tan?daw ?they called out to one another?; otherwise an relates to the verbal action to be understood as being bi-an if you are going to pluck? if your intention is to pick the fruits the response to the conditional is indicated by what preceded it.

68:23 - So off they went whispering to one another talking secretly

68:24 - ?No needy person shall today come to you in it? this constitutes the explication of the preceding verse; or else an relates to the verbal action to be understood to mean bi-an.

68:25 - And they went forth early supposing themselves able to prohibit to prevent the poor folk from enjoying the fruit.

68:26 - But when they saw it blackened and charred they said ?Assuredly we have strayed!? from it that is to say this is not the one. Then when they recognised it they said

68:27 - ?Nay but we have been deprived!? of its fruits by our denying it to the poor folk.

68:28 - The most moderate the best one among them said ?Did I not say to you ?Why do you not glorify?? ? God repenting to Him.

68:29 - They said ?Glory be to God our Lord. Verily we have been wrongdoers? by denying the poor folk what is their due.

68:3 - And assuredly you will have an unfailing reward.

68:30 - They then turned to one another blaming each other.

68:31 - They said ?O y? is for calling attention to something woe to us! O destruction of ours. We have indeed been unjust.

68:32 - It may be that our Lord will give us in its place read yubaddilan? or yubdilan? one that is better than it. Truly we turn humbly to our Lord? that He might accept our repentance and give us back a garden that is better than our garden ? it is reported that they were indeed given a better one in its place.

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68:33 - Such that is to say like the chastisement for these people will be the chastisement for those disbelievers of Mecca and others who contravene Our command; and the chastisement of the Hereafter is assuredly greater did they but know its chastisement they would not have contravened Our command. When they said ?If we are resurrected we shall be given better than what you have been given the following was revealed

68:34 - Verily for the God-fearing there will be the Gardens of Bliss near their Lord.

68:35 - Are We then to treat those who submit to Us as We treat the sinners? that is to say as belonging with them in terms of reward?

68:36 - What is wrong with you? How do you judge? with such corrupt judgement?

68:37 - Or am lakum means a-lakum do you have a Scripture revealed wherein you learn wherein you read

68:38 - that you will indeed have in it whatever you choose?

68:39 - Or do you have oaths pledges binding secured on Us until the Day of Resurrection il? yawmi?l-qiy?mati is semantically connected to ?alayn? ?on Us?; these words ?alayn? b?lighatun ?binding on Us? contain the sense of an oath given in other words ?Did We swear to you?? the response to which is what follows that you will indeed have whatever you decide? to have for yourselves.

68:4 - And assuredly you possess a magnificent nature a magnificent religion.

68:40 - Ask them which of them will aver will guarantee for them that? that decision which they have made for themselves namely that they will be given better reward than the believers in the Hereafter?

68:41 - Or do they have partners? who agree with them in this claim of theirs and able to guarantee it for them; if that is the case Then let them produce their partners those who will guarantee this for them if they are truthful.

68:42 - Mention the day when the shank is bared an expression denoting the severity of the predicament during the reckoning and the requital on the Day of Resurrection one says kashafati?l-harbu ?an s?qin ?the war has bared its shank? to mean that it has intensified and they are summoned to prostrate themselves as a test of their faith but they will not be able to do so ? their backs will become as stiff as a brick wall.

68:43 - With humbled kh?shi?atan is a circumstantial qualifier referring to the person of the verb yud?awna ?they are summoned? that is to say with abject gazes which they do not raise they will be overcast enveloped by abasement; for they had indeed been summoned in this world to prostrate themselves while they were yet sound but they never used to do it by the fact that they never performed prayer.

68:44 - So leave Me to deal with those who deny this discourse ? the Qur??n. We will draw them on by degrees We will seize them little by little whence they do not know.

68:45 - And I will grant them respite; for assuredly My devising is firm My devising is severe and cannot be withstood.

68:46 - Or are you asking them a fee in return for delivering the Message so that they are weighed down with debt? so that they are weighed down with what they will have to give you and that is why they do not believe.

68:47 - Or do they possess access to the Unseen that is access to the Preserved Tablet which contains knowledge of the Unseen so that they are writing down? from it what they say.

68:48 - So await patiently the judgement of your Lord regarding them in the way that He wills and do not be like the one of the whale in terms of impatience and haste ? this is Jonah peace be upon him ? who called out who supplicated his Lord choking with grief filled with anguish inside the belly of the whale.

68:49 - Had it not been for a grace a mercy from his Lord that reached him he would have surely been cast out of the belly of the whale onto a wilderness a desolate land while he was blameworthy ? but he was shown mercy and was therefore cast out blameless.

68:5 - Then you will see and they will see

68:50 - But his Lord chose him for prophethood and made him one of the righteous the prophets.

68:51 - Indeed those who disbelieve would almost throw you down to the ground read la-yuzliq?naka or la-yazliq?naka with their looks looking at you in a severe way almost hurling you to the ground or making you fall from your place when they hear the Reminder the Qur??n and they say out of envy ?He is truly a madman!? on account of the Qur??n that he has brought.

68:52 - Yet it namely the Qur??n is just a Reminder an admonition for all the worlds of both humans and jinn and cannot be the cause of any dementia.

68:6 - which of you is demented al-maft?n is a verbal noun similar in expressional form to al-ma?q?l ?intelligible?; al-fut?n meaning al-jun?n ?insanity? in other words is it this insanity in you or in them?

68:7 - Assuredly your Lord knows best those who stray from His way and He knows best those who are guided to Him.

68:8 - So do not obey the deniers.

68:9 - They desire they yearn that law relates to the verbal action you should be pliable that you should yield to them so that they may be pliable towards you so that they may yield to you fa-yudhin?na is a supplement to tudhinu ?you should be pliable? but if it is understood to be the response to the optative clause of wadd? ?they yearn? then a free standing pronoun hum should be read as implied before it after the f?? sc. fa-hum yudhin?na.

## Surah 69

69:1 - The Reality the Resurrection in which is realised the truth of all that was rejected in the way of the raising from the graves the reckoning and the requital or it means the Resurrection which will manifest all of that.

69:10 - Then they disobeyed the messenger of their Lord namely Lot and others so He seized them with a devastating blow one surpassing others in its severity.

69:11 - Truly when the waters rose high when they rose above all things including mountains and otherwise at the time of the Flood We carried you meaning your forefathers you being in their loins in the sailing vessel the ark which Noah built and by which he and those with him were saved while all the others drowned

69:12 - so that We might make it namely this act the saving of the believers and the destruction of the disbelievers a reminder a lesson for you and that receptive ears ears which remember what they hear might remember it.

69:13 - Thus when the Trumpet is blown with a single blast to announce the passing of judgement upon all creatures ? this being the second blast ?

69:14 - and the earth and the mountains are lifted and levelled with a single levelling

69:15 - then on that day the imminent Event will come to pass the Resurrection will take place

69:16 - and the heaven will be rent asunder ? for it will be very frail on that day ?

69:17 - and the angels will be all over its borders the edges of the heavens and above them ? the angels that have been mentioned ? on that day eight angels or eight files of them will carry the Throne of your Lord.

69:18 - On that day you will be exposed before the Reckoning. No hidden thing of yours in the way of secrets will remain hidden read feminine person takhf? or masculine person yakhf?.

69:19 - As for him who is given his book in his right hand he will say addressing those around him on account of the joy that has come to him ?Here take and read my book! kit?biyah both h???mu ?here is? and iqra?? ?read? compete for government of this direct object.

69:2 - What is the Reality? ma?l-h?qqa an interrogative to emphasise its enormity; this is the subject as well as the predicate of the previous al-h?qqa ?the Reality?.

69:20 - I was truly certain that I would encounter my account?.

69:21 - So he will enjoy a pleasant living

69:22 - in a lofty Garden

69:23 - whose clusters whose fruits are in easy reach nearby reached easily by one who may be standing or sitting or reclining.

69:24 - And so it will be said to them ?Eat and drink in enjoyment han??an is a circumstantial qualifier that is to say mutahanni??na ?while you are enjoying them? for what you did in advance in former days? in days that have passed during the life of the world.

69:25 - But as for him who is given his book in his left hand he will say ?O y? is for calling attention to something would that I had not been given my book

69:26 - and not known what my account were!

69:27 - O would that it namely death in the life of this world had been the final end that had terminated my life so that I am not resurrected.

69:28 - My wealth has not availed me.

69:29 - My authority my strength my argument has gone from me? the final h?? in kit?biyah ?my book? his?biyah ?my account? and sult?niyah ?my authority? is for consonantal quiescence; and it is retained when reciting with a pause as well as without a pause in accordance with the authoritative version of the Qur??nic text and the transmitted reports; some elide it when reciting without a pause.

69:3 - And how would you know what the Reality is? repeated as an extra emphasis of its enormity; the first m? of the previous verse is the subject the second one its predicate; the second m? and its predicate also function as the second direct object of the verb ?knowing?.

69:30 - ?Seize him ? addressing the keepers of Hell ? then fetter him bind his hands to his necks in fetters

69:31 - then admit him into Hell-fire into the scorching Fire

69:32 - then in a chain whose length is seventy cubits ? each cubit being that of an angel?s forearm ? insert him after admitting him into the Fire the f?? of fa?sluk?hu does not prevent the verb from being semantically connected to the preceding adverbial clause.

69:33 - Lo! he never believed in God the Tremendous

69:34 - and never urged the feeding of the needy;

69:35 - therefore here today he has no loyal friend no relative to avail him

69:36 - nor any food except pus the vile excretions of the inhabitants of the Fire ? or it ghisl?n may denote certain trees therein ?



## Tafsir al-Jalalayn (English)

69:37 - which none shall eat but the sinners? the disbelievers.

69:38 - So indeed fa-l? l? is extra I swear by all that you see of creatures

69:39 - and all that you do not see of them in other words I swear by all creatures

69:4 - Tham?d and ??d denied the Clatterer the Resurrection because its terrors cause the hearts to clatter.

69:40 - it that is to say the Qur??n is indeed the speech of a noble messenger in other words he has spoken it as a message from God exalted be He.

69:41 - And it is not the speech of a poet. Little do you believe!

69:42 - Nor is it the speech of a soothsayer. Little do you remember! read both verbs either in the second person plural or in the third person plural; the m? preceding both verbs is extra intended for emphasis. The meaning is they believed and remembered only very few things of what the Prophet s did things such as his good acts his kindness to kin and abstinence; yet this will be of no avail to them.

69:43 - Rather it is a revelation from the Lord of the Worlds.

69:44 - And had he namely the Prophet s fabricated any lies against Us by communicating from Us that which We have not said

69:45 - We would have assuredly seized him We would have exacted vengeance against him as punishment by the Right Hand by Our strength and power;

69:46 - then We would have assuredly severed his life-artery the aorta of the heart a vein that connects with it and which if severed results in that person?s death

69:47 - and not one of you ahadin is the subject of m? min being extra used to emphasise the negation; minkum is a circumstantial qualifier referring to ahadin could have defended him h?jiz?na is the predicate of the preceding m? and it is used in the plural because ahad when employed in a negatory context denotes a plural sense; the suffixed pronoun in ?anhu refers to the Prophet in other words there is none to prevent Us from punishing him.

69:48 - And assuredly it that is the Qur??n is a reminder for the God-fearing.

69:49 - And assuredly We know that some of you O people are deniers of the Qur??n and some of you are believers in it.

69:5 - As for Tham?d they were destroyed by the overwhelming Roar an excessively severe cry.

69:50 - And assuredly it that is the Qur??n is a cause of anguish for the disbelievers when they see the reward of those who affirmed its truth and the punishment of those who denied it.

69:51 - And assuredly it that is the Qur??n is the certain truth.

69:52 - So glorify exalt as transcendent the Name bi?smi the b?? bi- is extra of your Lord the Tremendous glory be to Him.

69:6 - And as for ??d they were destroyed by a deafening intensely clamorous violent wind that was powerful and severe in its assault upon ??d despite their power and might.

69:7 - He forced it upon them for seven nights and eight days the first of which was the morning of Wednesday eight days before the end of the month of Shaww?l and this was at the height of winter successively one after the next hus?man it the action of the wind is likened to the repeated actions of a h?sim ?one cauterizing a wound? time and again until it the blood has been cut off inhsama so that you might have seen the people therein lying prostrate lying dead on the ground as if they were the hollow collapsed trunks of palm-trees.

69:8 - So do you see any remnant of them? min b?qiyatin this is either the adjectival qualification of an implicit nafs ?soul? or the final suffixed t?? is for hyperbole in other words understand it as fa-hal tar? lahum min b?qin ?any one remaining?? No!.

69:9 - And Pharaoh and those of his followers man qibalahu a variant reading has man qablahu that is to say those disbelieving communities who came before him and the Deviant cities that is their inhabitants ? these being the cities of the people of Lot ? brought iniquity they committed deeds that were iniquitous.

## Surah 70

70:1 - A petitioner petitioned a supplicator supplicated for an impending chastisement

70:10 - And no friend will inquire about his friend no relative will inquire about his relative each being preoccupied with his own predicament.

70:11 - They will however be made to see them that is friends will catch sight of one another recognising one another but refraining from speaking to one another the sentence yubassar?nahum is a new independent one. The guilty one will desire the disbeliever will yearn to ransom himself from the chastisement of that day read min ?adh?bi yawmi?dhin or min ?adh?bin yawma?idhin at the price of his children

70:12 - and his companion his wife and his brother

70:13 - and his kin his clan expressed as fas?la because he is a detached part fasl of it that had sheltered him embraced him

70:14 - and all who are on earth if it that ransom might then deliver him thumma yunj?hi is a supplement to yaftad? ?to ransom himself?.

70:15 - Nay! ? a refutation of his wish. Lo! for him it namely the Fire will be the Churning Fire laz? ? a name for Hell so called because it churns its flames tatalazz?

## Tafsir al-Jalalayn (English)

against the disbelievers

70:16 - ripping out the scalp shaw? is the plural of shaw?t the skin of the head;

70:17 - it will call him who turned his back and ignored faith saying to him ?To me! to me come hither!?

70:18 - and amassed wealth then hoarded keeping it in containers and refraining from paying from it what is God?s due.

70:19 - Indeed man was created restless hal??an is an implied circumstantial qualifier the explanation of which follows

70:2 - ? which in the case of the disbelievers none can avert this was al-Nadr b. al-H?rith who said ?O God if this be indeed the truth from You ? then rain down upon us stones from the heaven? Q. 832

70:20 - when evil befalls him he is anxious at the point of that evil befalling him

70:21 - and when good befalls him he is grudging at the point of that good befalling him that is to say when wealth befalls him he is grudging to give of it what is due to God;

70:22 - except those who perform prayers that is the believers

70:23 - those who maintain those who regularly observe their prayers

70:24 - and in whose wealth there is an acknowledged due namely alms

70:25 - for the beggar and the deprived the latter being the one who refrains from begging and thus becomes deprived

70:26 - and who affirm the truth of the Day of Judgement of Requital

70:27 - and who are apprehensive of the chastisement of their Lord ?

70:28 - lo! there is no security from the chastisement of their Lord from its being sent down ?

70:29 - and those who guard their private parts

70:3 - from God mina?LI?hi is semantically connected to w?q?in ?impending? Lord of the Ascensions the ascension routes of the angels which are the heavens.

70:30 - except from their wives and those whom their right hands own in the way of slavegirls for in that case they are not blameworthy;

70:31 - but whoever seeks beyond that those are the infringers who transgress the bounds of what is lawful stepping into what is unlawful;

70:32 - and those who are keepers faithful guardians of their trusts am?n?tihim a variant reading has the singular am?natihim that to which they are entrusted of religion and the affairs of this world and their covenant the one taken from them regarding such things

70:33 - and who are forthwith with their testimony bi-shah?datihim a variant reading has the plural bi-shah?d?tihim ?their testimonies? those who offer them and do not withhold them

70:34 - and who preserve their prayers by observing them in their appointed times.

70:35 - Those will be in Gardens honoured.

70:36 - So what is wrong with those who disbelieve that they keep staring towards you muhti??na is a circumstantial qualifier

70:37 - to the right and to the left of you in droves? ?iz?na is also a circumstantial qualifier in other words in groups standing in circles one next to the other saying in mockery of the believers ?Verily if the likes of these are to enter Paradise we shall enter it before them?. God exalted be He says

70:38 - Does each one of them hope to be admitted into a Garden of Bliss?

70:39 - Nay! ? meant to thwart their hopes of entering Paradise. Indeed We created them as others from what they know from drops of sperm and so one cannot hope for Paradise merely on account of this one hopes for it by being God-fearing.

70:4 - To Him to the place in the heaven to which His command descends ascend read feminine person ta?ruju or masculine person ya?ruju the angels and the Spirit Gabriel in a day f? yawmin is semantically connected to an omitted clause that is to say ?in a day in which the chastisement befalls them? on the Day of Resurrection whose span is fifty thousand years from the perspective of the disbeliever on account of the calamities he will encounter in it ? but as for the believer it the mentioned day will be easier for him than an obligatory prayer which he performs in this world as stated in had?th.

70:40 - For verily fa-l? l? is extra I swear by the Lord of the rising-places and the setting-places of the sun the moon and all the stars that We are able

70:41 - to replace them to bring in their place with others better than them and We are not to be outmanoeuvred We will not be frustrated in this.

70:42 - So leave them to indulge in their falsehoods and to play in this world of theirs until they encounter that day of theirs in which they are promised chastisement;

70:43 - the day when they will come forth from the graves hastening to the site of the Gathering as if racing to a standing target nasbin a variant reading has nusubin meaning something that has been erected mans?b such as a flag or a banner

70:44 - with their eyes humbled abject overcast by abasement shrouded in it. Such is the day which they are promised dh?lika is the subject and what follows it is

## Tafsir al-Jalalayn (English)

the predicate meaning the Day of Resurrection.

70:5 - So be patient ? this was revealed before he the Prophet was commanded to fight ? with a graceful patience that is one in which there is no anguish.

70:6 - Lo! they see it that is the chastisement as being far off as never taking place;

70:7 - while We see it to be near taking place without a doubt.

70:8 - The day when the heaven will be yawma tak?nu?l-sam??u is semantically connected to an omitted clause implicitly taken to be yaqa?u ?it will take place? as molten silver

70:9 - and the mountains will be as flakes of wool in terms of their lightness and their floating about in the wind.

## Surah 71

71:1 - Verily We sent Noah to his people saying ?Warn your people before there come on them ? should they not believe ? a painful chastisement? in this world and in the Hereafter.

71:10 - saying ?Ask your Lord for forgiveness from idolatry. Assuredly He is ever Forgiving.

71:11 - He will release the heaven the rain ? for they had been deprived of it ? for you in torrents in plenteous showers

71:12 - and furnish you with wealth and sons and assign to you gardens orchards and assign to you running rivers.

71:13 - What is wrong with you that you do not hope for dignity from God that is to say that you do not hope that God will dignify you by becoming believers

71:14 - when verily He created you in stages? atw?r is the plural of t?r which means a state. Thus the sperm-drop is one state the blood clot is another state and so on until the creation of the human being is complete reflecting on the manner of his creation necessarily leads to belief in his Creator.

71:15 - Have you not seen how God created seven heavens in layers one on top of the other

71:16 - and made the moon therein ? that is to say within their totality but which is effectively true in the case of the heaven of this world ? as a light and made the sun as a lamp? as an illuminating lantern more powerful than the light of the moon.

71:17 - And God has caused you to grow He has created you from the earth for He created your father Adam from it.

71:18 - Then He will make you return into it entombed in your graves and bring you forth for the resurrection with a veritable bringing forth.

71:19 - And God has made the earth a flat open expanse for you

71:2 - He said ?O my people I am indeed a plain warner to you one whose warning is plain

71:20 - so that you may follow throughout it spacious routes.? ?

71:21 - Noah said ?My Lord they have disobeyed me and followed that is the riffraff and the paupers among them have followed those whose wealth and children namely their leaders who have been blessed with such things read wulduhu or waladuhu ?whose children? the first of which is said to be the plural of walad similar in pattern to khasab khushb or in fact it is said to be of the same meaning as walad but an alternative form as in the case of bukhil or bakhal ?niggardliness? only add to their loss to their insolence and disbelief.

71:22 - And they have devised namely the leaders a mighty plot extremely outrageous by denying Noah and harming him as well as his followers

71:23 - and have said to the riffraff ?Do not abandon your gods and do not abandon Wadd read Wadd or Wudd nor Suw?? nor Yagh?th and Ya??q and Nasr? ? these being the names of their idols.

71:24 - And they have certainly led astray by these gods many people by commanding them to worship them. And do not O God increase the evildoers except in error!? wa-l? tazidi?l-z?lim?na ill? dal?lan is a supplement to qad adall? ?they have certainly led astray? He Noah invoked God against them when it was revealed to him that ?None of your people will believe except he who has already believed? Q. 1136.

71:25 - Because of mimm? m? indicates a relative clause their iniquities khat?y?hum a variant reading has khat???tihim they were drowned by the Flood then made to enter the Fire with which they were punished underwater after drowning. And they did not find for themselves besides that is to say other than God any helpers to protect them against the chastisement.

71:26 - And Noah said ?My Lord do not leave from among the disbelievers a single dweller upon the earth dayy?r means ?one who inhabits a dwelling d?r? in other words not one.

71:27 - Assuredly if You leave them they will lead Your servants astray and will beget only disbelieving profligates f?jir and kaff?r derive respectively from yafjuru and yakfuru he said this on account of the mentioned revelation that had been given to him.

71:28 - My Lord forgive me and my parents ? both of whom were believers ? and whoever enters my house my dwelling or my place of worship as a believer and believing men and believing women to the Day of Resurrection and do not increase the evildoers except in ruin? in destruction ? and thus they were destroyed.

## Tafsir al-Jalalayn (English)

71:3 - to tell you that you should worship God and fear Him and obey me

71:4 - that He may forgive you some of your sins min dhun?bikum ?some of your sins? min may be taken as extra because submission to God is!m expunges everything of sin that was committed previous to it; or it min may be understood as partitive to point out that which is due to those who were already God?s servants and defer you without chastising you until an appointed term the term for death. Indeed when God?s term for your chastisement ? should you not believe ? comes it cannot be deferred if only you knew? this you would believe.

71:5 - He said ?My Lord I have summoned my people night and day that is to say continuously without interruption

71:6 - but my summon has only increased their evasion of faith.

71:7 - And indeed whenever I summoned them so that You might forgive them they put their fingers in their ears in order not to hear what I say and draw their cloaks over themselves they cover their heads with them in order not to catch sight of me and they persist in their disbelief and act in great arrogance disdaining faith.

71:8 - Then indeed I summoned them aloud that is to say at the top of my voice;

71:9 - then assuredly I proclaimed to them with my voice and I confided my words to them secretly

## Surah 72

72:1 - Say O Muhammad (s) to people ?It has been revealed to me that is to say I have been informed by way of revelation from God exalted be He that annahu the suffixed pronoun is that of the matter a company of the jinn the jinn of Nas?b?n. This was at the time of the morning prayer at Batn Nakhla a location between Mecca and T??if ? these jinn being those mentioned in God?s saying And when We sent a company of jinn your way?? Q. 4629 ? listened to my recitation then said to their people upon returning to them ?We have indeed heard a marvellous Qur??n whose clarity the richness of its meanings and other aspects one marvels at

72:10 - And we do not know by not being able to eavesdrop by stealth whether ill is intended for those who are in the earth or whether their Lord intends for them good.

72:11 - And that among us some have become righteous after having listened to the Qur??n and some of us are otherwise that is to say a folk who are unrighteous; we are made up of different sects opposing groups some submitters to God and others disbelievers.

72:12 - And we assume that an softened in place of the hardened form that is to say annahu we will never be able to elude God in the earth nor will we be able to elude Him by fleeing ? we will not be able to escape Him whether we are on earth or fleeing from it in the heavens.

72:13 - And that when we heard the guidance the Qur??n we believed in it. For whoever believes in his Lord read an implied huwa ?he? before fa-l? yakh?fu shall fear neither loss a diminishing of his good deeds nor oppression nor injustice by having his evil deeds increased.

72:14 - And that among us some have submitted to God while some of us are unjust tyrants ? on account of their disbelief. So whoever has submitted to God those are the ones who seek right guidance.

72:15 - And as for those are unjust they will be firewood fuel for Hell!? ? ann? annahum and annahu totalling all twelve instances above including innahu ta??!? and ann? minn??l-muslim?na and what comes in between them may be read with a kasra sc. inn? innahum etc. indicating a new sentence every time or with a fatha sc. ann? annahum etc. indicating the statement that will follow as a relative clause.

72:16 - God exalted be He says the following about the Meccan disbelievers And it has been revealed to me that if they allow softened in place of the hardened form its subject having been omitted that is to say annahum law which is a supplement to annahu istama?a ?that a company of jinn listened? adopt the right path the path of submission to God We will give them abundant water to drink plenteous water from the heaven ? this was after rain had been withheld from them for seven years ?

72:17 - so that We may try them test them therein and so know through knowledge outwardly manifested the nature of their gratitude. And whoever turns away from the remembrance of his Lord from the Qur??n We will admit him naslukhu or read first person yaslukhu ?He will admit him? into a tortuous chastisement.

72:18 - And it has been revealed to me that the places of prayer belong to God so do not invoke in them anyone along with God by associating others with Him like the Jews and Christians do who when they enter their churches and temples they ascribe partners to God.

72:19 - And that annahu; or innahu as a new sentence the pronoun being that of the matter when the servant of God the Prophet Muhammad (s) rose to invoke Him to worship Him at Batn Nakhla they that is the jinn listening to his recitation were almost upon him in heaps libadan or lubadan the plural of libda or lubda like felt in the way they were heaped on top of one another crowding in their eagerness to listen to the Qur??n.

72:2 - which guides to rectitude to faith and propriety. Therefore we believe in it and we will never after this day associate anyone with our Lord.

72:20 - He said in response to the disbelievers saying ?Abandon this affair of yours!? a variant reading for q?la ?he said? has qul ?Say? ?I invoke only my Lord as God and I do not associate anyone with Him?.

## Tafsir al-Jalalayn (English)

72:21 - Say ?I truly have no power to bring you any harm to lead you astray or any guidance? any good.

72:22 - Say ?Indeed none shall protect me from God from His chastisement were I to disobey Him and I shall never find besides Him that is other than Him any refuge.

72:23 - I have power to bring you only a communication ill? bal?ghan is excepted from the direct object clause of amliku ?I have power to bring? that is to say I have power only to communicate the Message to you from God that is on His behalf and His Messages wa-ris?!?tihi is a supplement to bal?ghan ?a communication?; what comes between the excepted clause and the clause from which it is excepted is a parenthetical statement intended to emphasise the preclusion of the Prophet?s ?ability to bring them anything else?. And whoever disobeys God and His Messenger concerning the affirmation of His Oneness and hence does not believe ? indeed there will be for him the fire of Hell abiding kh?lid?na is a circumstantial qualifier referring to the person indicated by man ?whoever? in lahu ?for him? taking into account its plural import; it kh?lid?na is also an implied circumstantial qualifier in other words they shall enter it with their abiding having been preordained therein forever?.

72:24 - Such that when they see hatt? is for inceptiveness but also entailing a purposive sense to an implied preceding clause that is to say they persist in their disbelief until they come to see ? what they are promised of chastisement they will then know at the moment that it befalls them either on the day of Badr or on the Day of Resurrection who is weaker in supporters and fewer in numbers in assistants is it them or the believers ? according to the former reading? Or is it Me or them according to the latter. Some of them said ?When will this promise be fulfilled?? whereupon the following was revealed

72:25 - Say ?I do not know if what you are promised of chastisement is near or if my Lord has set a distant length for it an extent and a term which only He knows.

72:26 - Knower He is of the Unseen what is hidden from servants and He does not disclose He does not reveal His Unseen to anyone from mankind

72:27 - except to a messenger of whom He approves. Then in addition to disclosing to him what He will to disclose of it by way of making it a miracle for him He despatches He appoints and sends forth before him namely the Messenger and behind him watchers angels to preserve him until He has conveyed it to him as part of the entire revelation

72:28 - so that He God may know by knowledge outwardly manifested that an softened in place of the hardened form that is to say annahu they that is the messengers have conveyed the Messages of their Lord the plural person of the verb ablagh? ?they have conveyed? takes into account the plural implication of man ?whom? and He encompasses all that is with them wa-ah?ta bim? ladayhim is a supplement to an implied clause that is to say so He has knowledge of that and keeps count of all things? ?adadan ?count? is for specification; it is transformed from a direct object sc. ?adada originally ahs? ?adada kulli shay?in ?He keeps count of all things?.

72:3 - And we believe that annahu the pronoun in this and in the next two instances is that of the matter ? exalted be the majesty of our Lord transcendent is His majesty and magnificence above what is ascribed to Him ? He has taken neither spouse nor son.

72:4 - And that the fool among us the ignorant one among us used to utter atrocious lies against God extreme calumny by attributing to Him a spouse and a son.

72:5 - And we thought that an softened that is to say annahu humans and jinn would never utter a lie against God by attributing such things to Him until we discovered their mendacity thereby. God exalted be He says

72:6 - And that certain individuals of mankind used to seek the protection of certain individuals of the jinn when they stopped over in dangerous places during their journeys ? whereat every man would say ?I seek the protection of the lord of this place against the evil of the insolent ones in it? ? so that they increased them by their seeking their protection in oppressiveness such that they would say ?We are now lords of jinn and humans!?.

72:7 - And they namely the jinn thought just as you O humans thought that an softened in place of the hardened form that is to say annahu God would never raise anyone after his death.

72:8 - The jinn say And we made for the heaven we desired to listen by stealth but we found it filled with mighty guards from among the angels and meteors scorching stars this was at the time of the sending of the Prophet s.

72:9 - And we used to that is to say before his Mission sit in certain places therein to listen in; but anyone listening now will find a meteor lying in wait for him aimed at him ready to strike him.

## Surah 73

73:1 - O you enwrapped in your garment! the Prophet al-muzzammil is actually al-mutazammil but the t?? has been assimilated with the z?y that is to say the one who wraps himself up in his clothes when the Revelation Gabriel comes to him in fear of him because of his awe-inspiring presence.

73:10 - and bear patiently what they say that is the disbelievers of Mecca in the way of their maltreatment of you and part with them in a gracious manner without any anguish ? this was revealed before the command to fight them.

73:11 - And leave Me to deal with the deniers wa?!-mukadhdhib?na is a supplement to the direct object or it is an object of accompaniment; the meaning is ?I will avail you of them? they being the doughty leaders of Quraysh those enjoying affluence and respite them a little while ? they were killed soon afterwards at Badr.

## Tafsir al-Jalalayn (English)

73:12 - For indeed with Us are heavy fetters ank?l is the plural of nikl heavy shackles and a hell-fire a scorching Fire

73:13 - and a food that chokes one that causes the throat to choke and this is either zaqq?m cf. Q. 4443 dar?? cf. Q. 886 ghisl?n cf. Q. 6936 or thorns of fire which can neither be vomited nor ingested and a painful chastisement in addition to the punishment mentioned for those who deny the Prophet s

73:14 - on the day when the earth and the mountains will quake and the mountains will be like heaps of shifting sand mah?l derives from h?la yah?lu; it is actually mahy?l but the damma sound is considered too heavy for the y?? and is therefore transposed onto the h?? while the w?w the second of two unvocalised consonants is omitted on account of it being extra and the damma is replaced by a kasra because of its phonetic affinity the letter y??.

73:15 - We have indeed sent to you O people of Mecca a Messenger namely Muhammad (s) to be a witness against you on the Day of Resurrection to any disobedience that you engage in just as We sent to Pharaoh a messenger namely Moses peace be upon him.

73:16 - But Pharaoh disobeyed the messenger so We seized him with a severe seizing.

73:17 - So if you disbelieve in this world how will you guard against a day yawman is the direct object of tattaq?na ?you guard against? that is against the chastisement thereof by what defence will you defend yourselves against the chastisement of a day that will make the children grey-haired sh?b is the plural of ashyab by the severity of its terrors this being the Day of Resurrection the sh?n of sh?b should actually have a damma but it is given a kasra because of its phonetic affinity with the y?? ? a distressing day is described as being ?a day that makes the forelocks of children turn grey? which is usually understood figuratively; but it may be that in the case of this verse it is meant literally ?

73:18 - with the heaven being rent asunder thereon on that Day because of its severity. His promise exalted be He of the coming of that Day shall be fulfilled that is to say it will come to pass without doubt.

73:19 - Indeed these threatening verses are a reminder an admonition for all creatures. Let him who will then choose a way to his Lord a path to Him through faith and obedience.

73:2 - Stand vigil perform prayer through the night except a little

73:20 - Assuredly your Lord knows that you stand vigil less than two thirds of the night or at times a half of it or a third of it if read wa-nisfihi wa-thuluthihi then these constitute a supplement to thuluthay ?two thirds?; if read wa-nisfahu wa-thuluthahu then a supplement to adn? ?less than? ? his keeping vigil in the way mentioned is in accordance with what was enjoined on him at the beginning of this s?ra ? along with a group of those with you wa-t??ifaton mina?lladh?na ma?aka constitutes a supplement to the subject of the verb taq?mu ?you stand vigil? but it may also constitute although it is not certain a separating clause. The keeping vigil by some of his companions in this way indicates their emulation of him. Some of them could not tell how much of the night they had spent in prayer and how much of it had remained and would therefore keep vigil all night as a precaution; and so they used to keep vigil in this way for a whole year or more with their feet swollen until God alleviated matters for them. He exalted be He says and God keeps measures He keeps count of the night and the day. He knows that an softened in place of the hardened form its subject having been omitted that is to say annahu you will not be able to keep count of it that is the length of the night so that you may perform the vigil at the time in which it is required unless you stay up all night which is hard on you and so He has relented to you making you revert to what is easier. So recite as much as is feasible of the Qur??n during prayer by performing as much prayer as is feasible. He knows that an softened in place of the hardened form that is to say annahu some of you will be sick while others will be travelling in the land seeking the bounty of God seeking of His provision through commerce and otherwise and others will be fighting in the way of God for each of the three groups mentioned the keeping of nightly vigil is hard and so God has alleviated things for them by enjoining on them what is feasible.

73:3 - a half of it nisfahu substitutes for qal?lan with ?little? being little by taking into account the whole night or reduce of it of the half a little up to a third

73:4 - or add to it up to two thirds aw implies free choice and recite the Qur??n recite it carefully in a measured tone.

73:5 - Verily soon We shall cast on you a weighty an awe-inspiring or stern word a weighty Qur??n because of the prescriptions imposed in it.

73:6 - Assuredly rising in the night to wake up after having been in sleep is firmer in tread more conducive to establishing harmony between the hearing and the heart for the purpose of comprehending the Qur??n and more upright in respect to speech clearer for utterance of devotions.

73:7 - For assuredly during the day you have extended engagements administering your affairs and you do not have the time to recite Qur??n.

73:8 - And mention the Name of your Lord that is say bi?smi?Ll?hi?l-rahm?ni?l-rah?m ?In the Name of God the Compassionate the Merciful? to begin your recitation and devote yourself exclusively to Him with complete devotion tabt?lan is the verbal noun from batala used here instead of tabattulan in order to concord with the end-rhyme of the verses for he the Prophet is obliged to devote himself to God.

73:9 - He is Lord of the east and the west; there is no god except Him so take Him for a Guardian entrusting your affairs to Him

## Surah 74

74:1 - O you enveloped in your mantle the Prophet s al-muddaththir is actually al-mutadaththir but the t?? has been assimilated with the d?l that is to say the one who is enwrapped in his clothes when the Revelation Gabriel comes down on him

## Tafsir al-Jalalayn (English)

74:10 - for the disbelievers not at all easy herein is an indication that it will be easy for believers despite its harshness.

74:11 - Leave Me to deal with him whom I created wa-man khalaqtu is a supplement to the direct object or it is an object of accompaniment lonely wah?dan is a circumstantial qualifier referring to the man ?whom? or to the pronoun referring to it but omitted from khalaqtu sc. khalaqtuhu alone without family or wealth ? this was al-Wal?d b. al-Mugh?ra al-Makhz?m? ?

74:12 - and then assigned him ample means abundant and continuous generated from his crops livestock and commerce

74:13 - and sons ten or more present by his side present at social gatherings and whose testimonies are listened to

74:14 - and facilitated extended for him greatly his livelihood duration of life and children.

74:15 - Still he is eager that I should give him more.

74:16 - Nay! I shall not give him more than that. He is indeed stubborn to Our signs to the Qur??n.

74:17 - Soon I shall burden him with a trying chastisement; alternatively sa??dan means a mountain of fire which he will be made to ascend and then fall down from forever.

74:18 - Indeed he pondered what to say about the Qur??n which he heard from the Prophet s and decided this in his mind.

74:19 - Perish he may he be cursed and chastised how he decided! perish he whatever the nature of his decision may have been.

74:2 - arise and warn threaten the people of Mecca with punishment in the Fire should they refuse to believe;

74:20 - Again perish he how he decided!

74:21 - Then he contemplated the faces of his people; or he contemplated with what words he might cast aspersions upon it.

74:22 - Then he frowned he contracted his face and glowered anguished by what he wanted to say and scowled increasing the contracting and the glowering in his face.

74:23 - Then he turned his back to faith in disdain scornful of following the Prophet s

74:24 - and said of what he the Prophet had brought ?This is nothing but handed-down sorcery learnt from sorcerers;

74:25 - this is nothing but the speech of humans? similar to what they the idolaters had said ?It is only a human that is teaching him? Q. 16103.

74:26 - I shall soon admit him into Saqar! ? Hell.

74:27 - And how would you know what is Saqar? ? this interrogative is intended to emphasise its enormity.

74:28 - It neither spares nor leaves behind anything of flesh or nerve but destroys it all after which he is restored to his former state.

74:29 - It burns away the flesh scorching the surface of skin.

74:3 - and magnify your Lord exalt Him above what is ascribed to Him by the idolaters;

74:30 - There are nineteen keepers standing over it angels its keepers; a certain disbeliever who was a mighty stalwart said ?I will avail you seventeen of them if you avail me just two?. God exalted be He says

74:31 - And We have appointed only angels as wardens of the Fire in other words and so they cannot be withstood as these disbelievers are wont to imagine; and We have made their number so only as a stumbling-block a cause for error for those who disbelieve when they then say ?Why are there nineteen of them?? so that those who were given the Scripture namely the Jews may be certain of the sincerity of the Prophet s in saying that they are nineteen for this concords with what is in their Scripture; and that those who believe from among the People of the Scripture may increase in faith in affirmation of the truth given that what the Prophet s has said concords with what is in their Scripture and that those given the Scripture and the believers those other than these Jews may not be in doubt concerning the number of these angels and that those in whose hearts there is a sickness an uncertainty those in Medina and the disbelievers in Mecca may say ?What did God mean by this number as a similitude?? mathalan they referred to it thus as a mathal on account of it being a curious matter; in terms of syntax it mathalan is a circumstantial qualifier. Thus that is just as the one who rejects this number is led astray and the one who affirms the truth of it is guided God leads astray whom He will and guides whom He will. And none knows the hosts of your Lord namely the angels none knows them in terms of their strength and their assistants except Him. And it that is Saqar is nothing but a reminder for humans.

74:32 - Nay kall? denoting a commencement of a new sentence to be understood as al? by the moon!

74:33 - And by the night when it returns! if read as idh? dabara when it comes back after day a variant reading has idh adbara meaning ?when it has receded?.

74:34 - And by the dawn when it appears!

74:35 - Verily it that is Saqar is one of the enormities one of the greatest calamities ?

74:36 - a warning nadh?ran is a circumstantial qualifier referring to ihd? ?one of? and it is masculine because it denotes masculine ?adh?b ?chastisement? to all humans;

74:37 - alike to those of you who wish li-man sh??a minkum is a substitution for li?-bashar ?to all humans? to advance towards good or towards Paradise by

## Tafsir al-Jalalayn (English)

means of faith or linger behind in evil or in Hell because of their disbelief.

74:38 - Every soul is held to ransom by what it earns it is ransomed and requited for its deeds with the Fire

74:39 - except those of the right hand namely the believers who will be saved from it and who will be

74:4 - and purify your clothes from impurity or it means shorten them instead of imitating the way in which the Arabs are wont to let their robes drag behind them out of vanity for perhaps they will be sullied by some impurity;

74:40 - in gardens questioning one another

74:41 - about the guilty and their predicament; and they will say to them after all those who believed in the One God muwahhid?n are brought out of the Fire

74:42 - ?What has landed you in what has made you enter Saqar??

74:43 - They will say ?We were not of those who prayed.

74:44 - Nor did we ever feed the needy.

74:45 - And we used to delve into falsehood along with those who delved

74:46 - and we used to deny the Day of Judgement the Day of Resurrection and Requital

74:47 - until finally the inevitable came to us? ? death.

74:48 - Thus the intercession of the intercessors from among the angels the prophets and the righteous will not avail them in other words there will be no intercession for them.

74:49 - So what fa-m? the subject is wrong with them lahum the predicate thereof semantically connected to an omitted clause the person of which has been transposed onto it that they turn away mu?rid?na is a circumstantial qualifier referring to the suffixed pronoun in lahum ?them? from the Reminder ? in other words ?what has happened to them that they have turned away from admonition? ?

74:5 - and shun all defilement this rijz was explained by the Prophet s to be the graven images; in other words persist in shunning them.

74:50 - as if they were wild asses

74:51 - fleeing from a lion? that is to say fleeing from it with absolute fright.

74:52 - Nay but everyone of them desires to be given unrolled scrolls from God exalted be He enjoining them to follow the Prophet s as they said before ?And even then we will not believe your ascension until you bring down for us a book that we may read? Q. 1793.

74:53 - No indeed! kall? a deterrent of what they desire. Rather they do not fear the Hereafter that is the chastisement thereof.

74:54 - No indeed! kall? a commencement of a new sentence Assuredly it that is the Qur??n is a Reminder an admonition.

74:55 - So whoever wills shall remember it he shall read it and be admonished by it.

74:56 - And they will not remember yadhkur?na or read second person plural tadhkur?na unless God wills it. He is the One worthy of your fear and the One worthy to forgive by forgiving those who fear Him.

74:6 - And do not grant a favour seeking greater gain read tastakhiru as a circumstantial qualifier in other words do not give something in order to demand more in return this stipulation is specific to the Prophet s since he is enjoined to adopt the fairest traits and the noblest of manners;

74:7 - and endure patiently for the sake of your Lord all His commands and prohibitions.

74:8 - For when the trumpet is sounded when the trumpet is blown that is the Horn qarn at the second blast

74:9 - that day that is to say the time of the sounding yawma?idhin is a substitution for the preceding subject and is not declined because it is annexed to something that cannot be declined; the predicate of the subject is the following will be a harsh day idh? is operated by what is indicated by the statement ishtadda?!-amru ?for when the trumpet is sounded the situation will be terrible?

## Surah 75

75:1 - Nay! the l? is extra in both instances I swear by the Day of Resurrection.

75:10 - on that day man will say ?Where is the escape??

75:11 - No indeed! ? a deterrent against seeking to escape ? There is no refuge no shelter to seek protection in.

75:12 - On that day the recourse will be to your Lord the final recourse of all creatures whereupon they will be reckoned with and requited.

75:13 - On that day man will be informed of what he has sent ahead and left behind he will be informed of the his first and last deeds.

75:14 - Rather man has insight into his own soul for his limbs will speak of his deeds the h?? sc. the t?? marb?ta in bas?ratun is for hyperbole and so he must be



## Tafsir al-Jalalayn (English)

requited

75:15 - though he should offer his excuses ma??dh?r is the plural of ma?dhira but following a different pattern from the usual ma?dhira ma??dhir that is to say whatever excuse he offers will not be accepted from him.

75:16 - God exalted be He says to His Prophet Do not move your tongue with it with the Qur??n before Gabriel is through with reciting it to hasten it fearing to lose it.

75:17 - Assuredly it is for Us to bring it together in your breast and to recite it your reciting of it that is its flowing off your tongue.

75:18 - So when We recite it to you by means of Gabriel?s recital follow its recitation listen to its recitation thus the Prophet s would listen to it and then repeat it.

75:19 - Then it is for Us to explain it by making you comprehend it the connection between this verse and what preceded it is that those verses before imply turning away from God?s signs whereas this one implies applying oneself to them by memorising them.

75:2 - And nay I swear by the self-reproaching soul the one that reproaches itself even if it should expend great effort in being virtuous the response to the oath has been omitted that is to say la-tub?athunna ?you shall indeed be resurrected!? as indicated by what follows

75:20 - No indeed! kall? is for commencement with the sense of al? Rather you love the transitory life this world both verbs here and below may be read in the second or third person plural

75:21 - and forsake the Hereafter thus neglecting to work towards attaining bliss in it.

75:22 - Some faces on that day that is on the Day of Resurrection will be radiant fair and resplendent

75:23 - looking upon their Lord in other words they will see God glorified and exalted be He in the Hereafter.

75:24 - And other faces on that day will be scowling glowering frowning terribly

75:25 - certain that a spine-crushing calamity will fall on them a great catastrophe one that ?crushes the spine? fiq?r.

75:26 - No indeed! kall? in the sense of al? When it the soul reaches up to the collar bones

75:27 - and it is said and those around him the dying one say ?Where is the enchanter?? to perform incantations on him and cure him

75:28 - and he suspects he the one whose soul has reached this stage that it is the time of parting the parting with this world

75:29 - and the shank is intertwined with the other shank that is one of his shanks will be intertwined with his other shank at the moment of death; or it means the distress of parting with this world is intertwined with the distress of the arrival of the Hereafter;

75:3 - Does man that is does the disbeliever suppose that We shall not assemble his bones? for the raising from the graves and for the bringing back to life.

75:30 - on that day to your Lord will be the driving of the souls al-mas?q means al-sawq; this indicates the operator of the above idh? ?when? the meaning being ?when the soul reaches the throat it will be driven towards the judgement of its Lord?.

75:31 - For he man neither affirmed the truth nor prayed

75:32 - but he denied the Qur??n and he turned away from faith

75:33 - then went off to his family swaggering strutting about in self-conceit.

75:34 - Woe be nearer to you there is a shift from the third to the second person address here; the term awl? is a noun of action with the following l?m being explicative in other words ?what you are averse to is now near to you? and nearer that is because you are more deserving of it woe than anyone else

75:35 - then may woe be nearer to you and nearer! ? repeated for emphasis.

75:36 - Does man suppose that he is to be left aimless? left to his own devices without being obligated to the prescribed laws let him not suppose that!

75:37 - Was he not ? that is indeed he was ? a drop of emitted semen? read yumn? or tumn? deposited into the womb.

75:38 - Then it the drop of semen became a clot; then He God created from it man and proportioned him making the parts of his body upright

75:39 - and made of it of the drop of semen that became a blood-clot then an embryo a small mass of flesh the two sexes the two kinds the male and the female at times coming together and at times each being on their own.

75:4 - Yes indeed! We shall assemble them. We are able in addition to assembling them to reshape even his fingers that is to say to restore their bones just as they had been despite their smallness so how much more so are We able to restore the larger ones!

75:40 - Is not such a Doer of all these things able to revive the dead? ? the Prophet s would say ?Yes indeed!?

75:5 - Nay but man desires to deny li-yafjura the l?m is extra and the subjunctive mood is because of an implied preceding an ?that? what lies ahead of him namely the Day of Resurrection as is indicated by

75:6 - He asks ?When is the Day of Resurrection?? ? the question is meant in mockery and denial.

75:7 - But when the eyes are dazzled read bariqa or baraqa startled and perplexed upon seeing some of those things which it used to deny;

## Tafsir al-Jalalayn (English)

75:8 - and the moon is eclipsed darkening its light disappearing

75:9 - and the sun and the moon are brought together so that both of them will rise from the west; or it means when the light of both of them disappears ? and this will be on the Day of Resurrection ?

## Surah 76

76:1 - Has there ever been ? there has indeed been ? for man Adam a period of time forty years in which he was a thing unmentioned? ? he was during this period a fashioned in clay and not mentioned; alternatively what is meant by ins?n ?man? is the generic noun and by h?n ?a period of time? the period of gestation.

76:10 - Indeed we fear from our Lord a day of frowning one in which faces scowl in other words a horrid day to observe on account of its severity calamitous? severe in that respect.

76:11 - God has therefore shielded them from the evil of that day and has granted them radiance fairness and resplendence in their faces and joy.

76:12 - And He has rewarded them for their patience for their steadfastness in refraining from disobedience with a Garden into which they are admitted and silk which they are given to wear;

76:13 - reclining muttaki??na is a circumstantial qualifier referring to the subject of the implicit verb udkhil?h? ?they are admitted into it? therein upon couches ar??ik are beds inside canopies. They will not find l? yarawna is a second circumstantial qualifier therein either sun or bitter cold neither heat nor cold; but it is also said that zamhar?r means ?the moon? and so in other words it means that it will be bright without any sun or moon.

76:14 - And close d?niyatan is a supplement to the syntactical locus of the clause l? yarawna in other words it is a supplement to the import ghayra r???na over them will be its shades its trees and its clusters of fruits will hang low its fruits will brought close so that they are reached by the one standing the one sitting or the one lying down.

76:15 - And they will be waited upon from all around them in it with vessels of silver and goblets akw?b are cups without handles of crystal ?

76:16 - crystal of silver that is they are made of silver which is transparent like crystal ? which they that is the ones passing around them in service have measured in a precise measure according to the measure required by the one drinking it neither more nor less which makes for a most delightful drink.

76:17 - And they will be given to drink therein a cup wine whose mixture that with which it is mixed is ginger

76:18 - a spring ?aynan substitutes for zanjab?lan ?ginger? therein named Salsab?l meaning that its water is like ginger which the Arabs find very tasteful and which is very palatable for the throat.

76:19 - And they will be waited upon by immortal youths immortally in the form of youths never ageing whom when you see them you will suppose them because of their beauty and the way in which they are scattered about offering service to be scattered pearls strewn from their string or from their shells in which they are fairer than when they the pearls are otherwise not in their shells.

76:2 - Verily We created man the species from a drop of mixed fluid from a mixture that is from the seminal fluid of the man and the ovarian fluid of the woman that have mixed and blended so that We may test him trying him with the moral obligations of religion nabtal?hi is either a new sentence ?We will test him? or an implied circumstantial qualifier meaning ?intending to test him when he is ready?. So We made him for that very reason hearing seeing.

76:20 - And when you look there that is to say when you begin to look about in Paradise you will see ra?ayta is the response to idh? ?when? bliss that is indescribable and a great kingdom vast without limit.

76:21 - Upon them ??liyahum is in the accusative as an adverbial clause and constitutes the predicate of a subject that will follow; a variant reading has ??l?him as a subject with what follows as its predicate; the suffixed pronoun -hum denotes those persons to whom the supplement refers will be garments of fine green silk and heavy silk brocade sundus is fine silk and constitutes the outer cushion while istabraq is coarse silk and constitutes the inner lining; either read thiy?bu sundusin khudrun wa?stabraqin or thiy?bu sundusin khudrin wa?stabraqun or thiy?bu sundusin khudrun wa?stabraqun or wa-thiy?bu sundusin khudrin wa?stabraqin. And they will be adorned with bracelets of silver ? elsewhere it is stated ?of gold? in order to show that they will be adorned with both types at the same time or separately ? and their Lord will give them a pure drink to drink tah?ran ?pure? is intended as a hyperbolic qualification of its purity and cleanness in contrast to the wine of this world.

76:22 - ?Verily this bliss is a reward for you and your endeavour has been appreciated?.

76:23 - Assuredly We nahnu reiterates the subject of inn? ?assuredly for the purpose of emphasis; alternatively it is a separating pronoun have revealed the Qur??n to you as a gradual revelation tanz?lan is the predicate of inna ?assuredly? in other words We have divided it into parts instead of not revealing it all at once.

76:24 - So submit patiently to your Lord?s decree to you to deliver His Message and do not obey of them that is of the disbelievers any sinner or disbeliever namely ?Utba b. Rab??a and al-Wal?d b. al-Mugh?ra ? both of whom said to the Prophet s ?Abandon this affair of yours!?. it is also possible that what is meant is every sinner or disbeliever in other words ?Do not obey any of these whichever of the two he may be in what he may summon you to of sin or disbelief?.

## Tafsir al-Jalalayn (English)

76:25 - And mention the Name of your Lord during prayer at dawn and with the declining of the sun that is at dawn fajr noon zuhr and in the afternoon ?asr;

76:26 - and prostrate to Him for a portion of the night that is at after sunset maghrib and at night ?ish?? and glorify Him the length of the night perform supererogatory prayers during it as mentioned above for either two thirds a half or a third of it.

76:27 - Assuredly these love the transitory life this world and leave behind them a burdensome day an awful one namely the Day of Resurrection not working towards it.

76:28 - We created them and made firm their frames their limbs and their joints and whenever We will We can completely replace them with others like them in terms of their created form in place of them by destroying them tabd?lan ?completely? is for emphasis; idh? ?when? functions in the sense of in ?if? similar to where God says in several places in yasha? yudhhibkum If He will He can take you away cf. Q. 1419; but because He exalted be He has not willed this it has not happened thus far.

76:29 - This s?ra is indeed a reminder an admonition for all creatures. Let him who will then choose a way to his Lord a path through obedience.

76:3 - Verily We have guided him to the way We have pointed out to him the path of guidance by sending messengers to mankind whether he be grateful that is to say whether he be a believer or ungrateful both sh?kiran and kaf?ran are circumstantial qualifiers referring to the direct object; in other words We have pointed out to him in both presupposed states whether his gratefulness or his unthankfulness; imm? is used to list the ?states?.

76:30 - But you will not tash???na may also be read yash???na ?they will? choose a way through obedience unless God wills this. Assuredly God is ever Knower of His creatures Wise in what He does.

76:31 - He admits whomever He will into His mercy His Paradise namely the believers; and as for the evildoers al-z?lim?na is in the accusative because of an implied verb that is to say a?adda ?He has prepared? as explained by what follows He has prepared for them a painful chastisement ? these are the disbelievers.

76:4 - We have assuredly prepared for the disbelievers chains with which they are dragged through the Fire and fetters around their necks to which the chains will be attached and a hell-fire a fire set ablaze burning fiercely in which they shall be chastised.

76:5 - Truly the righteous abr?r is the plural of barr or b?rr namely the obedient ones will drink from a cup ka?s is a vessel for drinking wine and this wine will be in it; what is meant is that they will drink from ?wine? a case where the actuality is referred to by the name of the locus in which it is found; min ?from is partitive whose mixture that with which it is mixed is camphor;

76:6 - a spring ?aynan substitutes for k?f?ran containing the scent thereof from which the servants of God His friends drink making it gush forth plenteously directing it to wherever they wish of their dwellings.

76:7 - They fulfil their vows pledged in obedience to God and fear a day the evil of which will be widespread.

76:8 - And they give food despite their love of it that is to say despite their love of food and their craving for it to the needy the poor and the orphan who does not have a father and the prisoner meaning the one who has been rightly imprisoned.

76:9 - ?We feed you only for the sake of God seeking His reward. We do not desire any reward from you nor any thanks this contains the reason for the giving of the food. Now do they actually say this or is it that God knows this to be true of them and has thus praised them by mentioning it? The two are different opinions regarding this matter.

## Surah 77

77:1 - By those sent in succession ?urfan that is by the winds that follow one another in succession like the mane ?urf of a horse one part of hair coming after the other ?urfan is in the accusative because it is a circumstantial qualifier;

77:10 - and when the mountains are blown away crushed to pieces and blown in the air

77:11 - and when the time is set for the testimony of the messengers read uqqitat or wuqqitat that is to say when they are gathered to an appointed time

77:12 - For what day ? for a tremendous day ? has it been appointed? it has been appointed for witnessing of the messengers against their communities to the effect that they delivered their messages from God.

77:13 - For the Day of Decision for creatures from this one may infer the response to the clauses beginning with idh? ?when? in other words ?when ? the decision will be made for all creatures?.

77:14 - And how would you know what the Day of Decision is? ? emphasising the enormity of its terror.

77:15 - Woe to the deniers on that day! ? a threat of chastisement for them.

77:16 - Did We not destroy the ancients for their denial in other words We certainly destroyed them

77:17 - then made the latter folk follow them? the latter folk of those who denied such as the disbelievers of Mecca whom We will destroy.

77:18 - So just as We dealt with those who denied will We deal with the guilty with every individual who will be guilty in the future and destroy them.

## Tafsir al-Jalalayn (English)

77:19 - Woe to the deniers on that day! ? reiterated for emphasis.

77:2 - by the raging hurricanes the violent winds;

77:20 - Did We not create you from a base fluid one that is delicate ? and this is semen

77:21 - then lodged it in a secure abode that is the womb

77:22 - for a known span? namely the time for delivery.

77:23 - Thus We were able to do this; so how excellent able ones We are!

77:24 - Woe to the deniers on that day!

77:25 - Have We not made the earth a receptacle kif?tan is a verbal noun from kafata meaning damma ?enclosed? that is an enclosure

77:26 - for the living on its surface and the dead inside it

77:27 - and set therein soaring mountains and give you sweet water to drink?

77:28 - Woe to the deniers on that day!

77:29 - And on the Day of Resurrection it will be said to the deniers Depart to that chastisement which you used to deny!

77:3 - by the sweeping spreaders by the winds that scatter the rains;

77:30 - Depart to a triple-forked shadow ? this is the smoke of Hell which as it rises splits into three parts because of its magnitude ?

77:31 - which is neither shady neither protective unable to shade them from the heat of that Day nor of any avail against nor wards off from them anything of the flame the Fire.

77:32 - Indeed it that is the Fire throws up sparks namely those flame that are thrown by it into the air huge like palace edifices in terms of their enormity and vertical extension

77:33 - as if they were dark yellow camels jim?!?tun is the plural of jimalatun the plural of jamalun; a variant reading has jim?latun in terms of their shape and colour. In had?th it is stated ?The sparks of humans thrown into the air by the Fire are black as pitch q?r?; the Arabs call dark camels sufr ?yellow? because a touch of yellow is mixed with their blackish colour and therefore it is said that ?yellow? in this verse actually means ?black? on account of what has been mentioned; but some say no to this interpretation; sharar is the plural of shar?ra; q?r is q?r ?pitch?.

77:34 - Woe to the deniers on that day!

77:35 - This namely the Day of Resurrection is the day in which they will not utter anything

77:36 - nor will they be given permission to offer excuses and so offer excuses fa-ya?tadhir?na is a supplement to yu?dhanu ?given permission? but without being a direct result of it since it belongs within the confines of the general denial of permission in other words ?there will be no permission hence no excuses?.

77:37 - Woe to the deniers on that day!

77:38 - ?This is the Day of Decision. We have brought you O deniers from this community and the ancients together the ancients from among the deniers before you so that you will all be reckoned with and chastised together;

77:39 - So if you have any stratagems any ploy to ward off your chastisement try your stratagems against Me!? ? put them into effect!

77:4 - by the decisive discriminators that is by the verses of the Qur??n which discriminate between truth and falsehood and between what is lawful and what is unlawful;

77:40 - Woe to the deniers on that day!

77:41 - Truly the God-fearing will be amid shades that is amid clusters of trees since there is no sun therein from whose heat to seek shade and springs issuing forth with water

77:42 - and fruits such as they desire this is meant to point out that eating and drinking in Paradise is done according to their desires in contrast to the case in this world where it is predominantly determined by what people are able to procure. It will also be said to them

77:43 - ?Eat and drink in full enjoyment han??an is a circumstantial qualifier in other words mutahanni??na for what you used to do? in the way of obedience.

77:44 - Indeed so in the same way that We reward the God-fearing do We reward the virtuous.

77:45 - Woe to the deniers on that day!

77:46 - ?Eat and enjoy ? addressing the disbelievers in this world ? for a little time at the end of which comes death ? this is meant as a threat for them. Indeed you are guilty!?

77:47 - Woe to the deniers on that day!

77:48 - For when it is said to them ?Bow down!? perform prayer they do not bow down they do not perform prayer.

## Tafsir al-Jalalayn (English)

77:49 - Woe to the deniers on that day!

77:5 - by the casters of the remembrance that is by angels that descend with the revelation upon the prophets and messengers casting the revelation onto the various communities of mankind

77:50 - In what discourse then after this namely the Qurʾān will they believe? In other words they cannot believe in any other of God's Scriptures after having denied this Qurʾān since it comprises that inimitability iʿjāz which none of the others do.

77:6 - to excuse or to warn that is to say in order to excuse or to warn on behalf of God exalted be He a variant reading for nudhran and ʿudhran has nudhuran and ʿudhuran.

77:7 - Surely that which you are promised O disbelievers of Mecca in the way of resurrection and chastisement will befall it will be without any doubt.

77:8 - So when the stars are obliterated when their light is extinguished

77:9 - and when the heaven is rent asunder

## Surah 78

78:1 - About what about what thing are they the people of Quraysh questioning one another?

78:10 - and made the night a cloak? to cover you with its darkness

78:11 - and made the day for livelihood? a time for seeking livelihood

78:12 - and built above you seven mighty ones? seven heavens shidʿd is the plural of shadʿda that is to say strong and sturdy unaffected by the passage of time

78:13 - and set a radiant lamp? namely the sun

78:14 - and sent down from the rain-clouds muʿsir?t the clouds due to give rain similar to the term muʿsir which denotes a girl nearing menstruation cascading water? pouring forth

78:15 - that with it We may bring forth grains such as wheat and plants such as figs

78:16 - and gardens orchards of intertwining foliage? alʿf is the plural of laʿf similar in pattern to sharʿf ?noble? plural ashʿf.

78:17 - Verily the Day of Decision for creatures is the tryst a time fixed for reward and punishment

78:18 - the day the Trumpet the Horn is blown yawma yunfakhu fʿl-sʿri is either a substitution for or an explication of yawmaʾl-fasli ?the Day of Decision? the blower being Isrʿl and you come forth from your graves to the site of the Resurrection in droves in diverse groups

78:19 - and the heaven is opened read futtihat or futihat sundered for the descent of the angels and becomes as gates it becomes a heaven with gates

78:2 - About the awesome tiding this is the explication of that ?thing?; the interrogative is meant to emphasise its magnitude ? this awesome tiding is the Qurʾān comprising news of the Resurrection and so on which the Prophet s brought ?

78:20 - and the mountains are set in motion dislocated from their positions and become as a mirage as fine dust that is to say like it in terms of its levity when in motion.

78:21 - Verily Hell lurks in ambush mirsʿdan in the sense of rʿsidatan or mursidatan ?lying in wait?

78:22 - for the rebellious the disbelievers who will not be able to avoid it it is a resort a retreat for them and so they will enter it

78:23 - to remain lʿbithʿna is an implied circumstantial qualifier in other words their remaining therein will be decreed to be therein for ages for endless epochs ahqʿb is the plural of huqb

78:24 - tasting in it neither coolness neither sleep something which they will not taste therein nor drink nor anything that is imbibed for the sake of its delightful taste

78:25 - except boiling water of extreme temperatures and pus read ghasʿqan or ghassʿqan which is the vile matter that is emitted by the bodies of the inhabitants of the Fire which is what they will indeed taste. They are given this pair of tortures

78:26 - as a fitting requital one that accords with the nature of their deeds for there is no sin greater than disbelief and no chastisement greater than the Fire.

78:27 - Indeed they never feared any reckoning given their rejection of the Resurrection

78:28 - and they denied Our signs the Qurʾān mendaciously

78:29 - and everything in the way of deeds have We kept count of have We recorded precisely in a Book as individual written records in the Preserved Tablet in order to requite creatures in accordance with them including the record of their denial of the Qurʾān.

78:3 - concerning which they are at variance for the believers affirm it while the disbelievers repudiate it.

## Tafsir al-Jalalayn (English)

78:30 - ?So now taste! ? in other words it will be said to them in the Hereafter when the chastisement has befallen them taste now your requital! For We will increase you in nothing but chastisement? in addition to your due chastisement.

78:31 - Truly for the God-fearing there will be a triumph a place of triumph in Paradise

78:32 - gardens orchards had??iqa is either a substitution for or an explication of maf?zan ?a triumph? and vineyards wa-a?n?ban is a supplement to maf?zan ?a triumph?

78:33 - and buxom maidens kaw??ib is the plural of k??ib of equal age atr?b is the plural of tirb

78:34 - and a brimming cup wine filling the vessels in which it is in; in s?rat al-Qit?l it is said and rivers of wine Q. 4715.

78:35 - They will not hear in it that is in Paradise when they drink wine and in other situations any vain talk any words of falsehood or lies between one another read kidh?ban to mean kadhban ?lies? or kidhdh?ban to mean takdh?ban ?lying? in contrast to what happens in this world when wine is drunk

78:36 - this will be a reward from your Lord in other words God has rewarded them with this reward as a gift ?at??an substitutes for jaz??an ?reward? that is sufficing that is abundant his?ban as meaning ?abundant? derives from their saying a?t?n? fa-ahsaban? ?he gave me so abundantly that I said ?that is enough for me?? hasb?

78:37 - from the Lord of the heavens and the earth read rabbi ?from the Lord of? or rabbu ?He is the Lord of? and all that is between them the Compassionate One likewise read rahm?ni or rahm?nu or read rahm?nu with rabbi for the preceding Whom exalted be He they that is creatures will not be able to address that is to say not one of them will be able to address Him for fear of Him

78:38 - on the day yawma is the adverbial qualifier for l? yamlik?na ?they will not be able to? when the Spirit Gabriel or God?s hosts and the angels stand arrayed saffan is a circumstantial qualifier in other words mustaff?na. They creatures will not speak except him whom the Compassionate One permits to speak and who says what is right from among the believers and the angels as if meaning that they will intercede for he whom He approves of.

78:39 - That is the True Day whose coming to pass is definite namely the Day of Resurrection. So whoever wishes to let him seek resort with his Lord a return to Him that is to say let him return to God by being obedient to Him so that he may be secure from chastisement in it.

78:4 - No indeed! ? a disavowal ? they will come to know what will befall them for their rejection of it.

78:40 - Lo! We have warned you O disbelievers of Mecca of a chastisement that is near the chastisement of the impending Day of Resurrection ? for anything that is impending is also near ? the day yawma adverbially qualifies ?adh?ban ?a chastisement? by describing it when a person when every person will behold what his hands have sent ahead of good and evil and the disbeliever will say ?O y? is a particle used to call attention to something would that I were dust!? in other words and not be chastised. He says this when God exalted be He says to the beasts after each of them has retaliated against the other ?Be dust!?.

78:5 - Again no indeed! They will come to know! reiterated for emphasis; thumma is added here to declare that the second threat of chastisement is more severe than the first. God exalted be He then alludes to His power to resurrect saying

78:6 - Have We not made the earth a cradle a bed like a cradle

78:7 - and the mountains pegs? with which the earth is tied down like tents are tied down with pegs the interrogative is meant as an affirmative.

78:8 - And created you in pairs? males and females

78:9 - and made your sleep for rest? repose for your bodies

## Surah 79

79:1 - By those that wrest by the angels who wrest the souls of disbelievers violently;

79:10 - They those of the mentioned hearts and eyes will say mockingly and in rejection of the Resurrection ?Are we indeed read a-inn? pronouncing both hamzas or by not pronouncing the second and inserting an alif between them in both cases and in both instances being restored as before? Shall we be restored to life after death al-h?fira is a noun signifying the ?first part? of anything from which is derived the expression raja?a f? h?firatihi to mean that so and so ?returned whence he had come?.

79:11 - What! When we have been decayed bones?? nakhira a variant reading has n?khira ?decayed and withered? will we have life again?

79:12 - They will say ?That return of ours to life then if it were true would be a ruinous return!?.

79:13 - God exalted be He says But it the Aftershock which will be followed by the Resurrection will be only a single blast and so when it is blasted

79:14 - behold then they all creatures will be upon the surface of the earth alive after having been dead inside it.

79:15 - Have you O Muhammad (s) received the story of Moses had?thu M?s? operates the clause that follows

79:16 - when his Lord called out to him in the holy valley of Tuw?? ? this is the name of the valley it may be read with nunation Tuwan or without ? and He said

## Tafsir al-Jalalayn (English)

79:17 - ?Go to Pharaoh; he has indeed become rebellious he has exceeded all bounds with his disbelief

79:18 - and say ?Would you ? I call you to ? purify yourself tazakk? a variant reading has tazakk? where the original second t?? of tatazakk? has been assimilated with the z?y to purge yourself of idolatry by bearing witness that there is no god but God

79:19 - and allow me to guide you to your Lord to show you how to know Him ma?rifa by way of proofs so that you may have fear of Him?? ?

79:2 - by those that draw out by the angels who draw out the souls of believers gently;

79:20 - So he showed him the greatest sign from among His nine signs namely the glowing hand or the slithering staff.

79:21 - But he Pharaoh denied Moses and disobeyed God exalted be He.

79:22 - Then he turned his back to faith going about in haste throughout the land causing corruption.

79:23 - Then he gathered he assembled the sorcerers and his armies and proclaimed

79:24 - and said ?I am your most high lord!? above whom is no other lord.

79:25 - So God seized him He destroyed him by drowning him as punishment for the latter that is to say these last words of his and for the former that is to say his saying previously ?I do not know of any god for you other than me? Q. 2838 ? and between the two claims made by Pharaoh was an interval of forty years.

79:26 - Assuredly in that which is mentioned there is a moral for him who fears God exalted be He.

79:27 - Are you read a-antum pronouncing both hamzas or by substituting an alif for the second one not pronouncing it and inserting an alif between the one not pronounced and the former or without this insertion namely you the deniers of the Resurrection harder to create or the heaven which He has built? harder to create ban?h? an explication of the manner of its creation.

79:28 - He made it rise high ? an explication of the manner of its construction; in other words He made its vertical extension high; it is also said that samkah? means ?its ceiling? ? and levelled it He made it even flawless

79:29 - and darkened its night and brought forth its day He exposed the light of its sun ?night? has been annexed to it the heaven because it represents its shade and likewise the ?sun? because it represents its light;

79:3 - by those that glide serenely by the angels who descend from the heavens with His command exalted be He;

79:30 - and after that He spread out the earth He made it flat for it had been created before the heaven but without having been spread out;

79:31 - from it He has brought forth akhraja a circumstantial qualifier with a suppressed preceding qad that is to say mukhrijan ?bringing forth from it? its waters by making its springs gush forth and its pastures what cattle graze of trees and herbage and what humans consume of foods and fruits the use of mar?? to express this of the earth is figurative

79:32 - and has set firm the mountains on the face of the earth so that it stays still

79:33 - as a source of sustenance an object denoting reason for an implied verbal clause in other words fa?ala dh?lika mut?atan or tamt??an ?He did this to provide a source of sustenance? for you and your flocks an??m is the plural of na?am which are camels cows and sheep.

79:34 - So when the Greatest Catastrophe befalls ? the second blast ?

79:35 - the day when man will remember yawma yatadhakkaru?l-ins?nu substitutes for idh? ?when? his efforts in the life of the world in the way of good or evil

79:36 - and the Hell-fire the consuming Fire is revealed for all to see for every on-looker the response to idh? ?when? is what follows

79:37 - as for him who was rebellious who disbelieved

79:38 - and preferred the life of this world by pursuing carnal desires

79:39 - Hell-fire will indeed be the abode his abode.

79:4 - by those that race forward by the angels who race forward to Paradise with the souls of believers;

79:40 - But as for him who feared the stance before his Lord his standing before Him and forbade the evil-bidding soul from pursuing desire that leads to perdition as a result of that person?s lusting after carnal desires

79:41 - Paradise will indeed be the abode in sum the response to idh? ?when? verse 34 is that the disobedient one will be in the Fire and the obedient one in Paradise.

79:42 - They that is the disbelievers of Mecca will ask you about the Hour when will it set in? when will it come to pass and when will it begin?

79:43 - What have you to do with the mention of it? in other words you have no knowledge of it in order to mention it.

79:44 - With your Lord it belongs ultimately ultimate knowledge of it lies with Him; none other than Him has any knowledge of it.

79:45 - You are only a warner for your warning will only benefit the one who fears it.

79:46 - The day they see it it will be as if they had only tarried in their graves for an evening or the morning thereof that is to say as if only one evening of a day or

## Tafsir al-Jalalayn (English)

its morning the annexation of duh? ?morning? to ?ashiyya ?evening? is valid on the basis of their contiguity since both constitute either side of the day; the annexation has also allowed for the word to fall in harmony with the end-rhyme of the verses.

79:5 - and by those that direct the affair by the angels who direct the affairs of this world that is to say they descend with the directions for it from God the response to all of these oath clauses has been omitted understood to be something like la-tub?athunna y? kuff?ra Makka ?you shall certainly be resurrected O disbelievers of Mecca!? which is also the operator of the following clause

79:6 - the day when the Tremor quakes that is to say the first blast as a result of which everything will be shaken violently thus it the subject has been described in terms of the effect it produces

79:7 - and is followed by the Aftershock the second blast; between the two blasts is a span of forty years the sentence tatba?uh??l-r?difatu is a circumstantial qualifier referring to al-r?jifa ?the Tremor? in other words the ?day? can adverbially accommodate both blasts and other events and so for this reason it can also properly function as the adverbial qualifier for the Resurrection that will take place after the second blast;

79:8 - on that day hearts will be trembling frightened and anxious

79:9 - their eyes humbled abject because of the terror that they see.

## Surah 80

80:1 - He the Prophet frowned glowered with his face and turned away

80:10 - to him you pay no heed talahh? the original second t?? of tatalahh? has been omitted that is to say from him you are distracted by other things.

80:11 - No indeed! do not behave like this. Truly it the s?ra is or the verses are a reminder an admonition for all creatures ?

80:12 - so let whoever will remember it preserve it in his memory and thus be admonished by it ?

80:13 - on leaves f? suhufin is the second predicate of innah? ?truly it? and what precedes it is a parenthetical statement that are honoured by God

80:14 - elevated in the heavens purified exalted above the touch of devils

80:15 - in the hands of scribes who write it down from the Preserved Tablet

80:16 - noble pious obedient to God exalted be He these being the angels.

80:17 - Perish man! accursed be the disbeliever! What has made him ungrateful? an interrogative statement meant as a rebuke ? what has driven him to disbelief?

80:18 - From what thing has He created him? an interrogative meant as an affirmative which He then explains by saying

80:19 - From a drop of sperm did He create him then proportion him in stages as a blood-clot then an embryo up to the last stage of his creation.

80:2 - because the blind man came to him ?Abd All?h son of Umm Makt?m who interrupted him while he was busy with those notables of Quryash whose submission to God he was very eager for. The blind man was not aware that he was busy with these and so he called out to him ?Teach me of what God has taught you?. However the Prophet s went off to his house. He was then reproached for this with what was revealed in this s?ra. Afterwards whenever he came to him the Prophet would say to him ?Greetings to him on whose account God reproached me!? and would lay down his cloak for him.

80:20 - Then He made the way his exit from his mother?s belly easy for him;

80:21 - then He makes him die and buries him He places him in a grave that hides him;

80:22 - then when He wills He will raise him for the Resurrection.

80:23 - No indeed! Verily he has not accomplished he has not done what He his Lord commanded him to do.

80:24 - So let man consider in reflection his source of food how it is determined and procured for him

80:25 - that We pour down water from the clouds plenteously;

80:26 - then We split the earth into fissures with vegetation

80:27 - and cause the grains such as wheat and barley to grow therein

80:28 - and vines and herbs qadb is moist qatt

80:29 - and olives and date-palms

80:3 - And how would you know? Perhaps he would cleanse himself yazzakk? the original t?? of yatazakk? has been assimilated with the z?y that is perhaps he would purge himself of sins by what he hears from you

80:30 - and gardens of dense foliage orchards teeming with trees

80:31 - and fruits and pastures abb is what cattle graze; it is also said to be ?straw?



## Tafsir al-Jalalayn (English)

- 80:32 - as sustenance understand mat??an as mut?atan or tamt??an as explained above in the previous s?ra for you and your flocks also as explained above.
- 80:33 - So when the deafening Cry the second blast comes ?
- 80:34 - the day when a man will flee from his own brother
- 80:35 - and his mother and his father
- 80:36 - and his wife and his sons yawma ?the day when? is a substitution for idh? ?when? the response to which is indicated by what follows ?
- 80:37 - every person that day will have a matter to preoccupy him a predicament to distract him from the affairs of others in other words every person will be preoccupied with his own self.
- 80:38 - On that day some faces will be shining radiant
- 80:39 - laughing joyous happy ? these are the believers.
- 80:4 - or be admonished yadhdhakkar the original t?? of yatadhakkar has been assimilated with the dh?l and so the reminder the admonition heard from you might benefit him a variant reading for tanfa?uhu has tanfa?ahu as the response to the optative statement.
- 80:40 - And some faces on that day will be covered with dust
- 80:41 - overcast covered with gloom darkness and blackness.
- 80:42 - Those the people of this predicament are the disbelievers the profligates those who have combined disbelief with profligacy.
- 80:5 - But as for the one who thinks himself self-sufficient through wealth
- 80:6 - to him you do attend tasadd? a variant reading has tassadd? where the original second t?? of tatasadd? has been assimilated with the s?d him you accept and turn your attention to;
- 80:7 - yet it is not your concern if he does not cleanse himself if he does not believe.
- 80:8 - But as for him who comes to you hurrying yas?? is a circumstantial qualifier referring to the subject of the verb j??a ?comes?
- 80:9 - fearful of God wa-huwa yakhsh? is a circumstantial qualifier referring to the subject of the verb yas?? ?hurrying? ? this being the blind man ?

## Surah 81

- 81:1 - When the sun is folded away enfolded and stripped of its light
- 81:10 - and when the scrolls the scrolls containing the deeds are unrolled read nushirat or nushshirat when they are unfolded and spread out;
- 81:11 - and when the heaven is stripped off torn away from its place just as the skin of a sheep is stripped off;
- 81:12 - and when the Hell-fire is set ablaze read su?irat or su??irat when it is set alight;
- 81:13 - and when Paradise is brought near when it is brought close to those who have merited it that they may enter it the response to idh? ?when? at the beginning of the s?ra and all that has been supplemented thereto is the following
- 81:14 - then a soul every soul at the time of the occurrence of the things mentioned which is the Day of Resurrection will know what it has presented of good or evil.
- 81:15 - So I swear fa-l? l? is extra by the receding planets
- 81:16 - the movers the setters that is the five planets Saturn Jupiter Mars Venus and Mercury takhnusu means ?they sink away? during their orbit whereas we see stars at the end of their zodiacal course return to the start; taknisu means that they enter their kin?s ?hideaway? in other words they retreat into their setting-places;
- 81:17 - and by the night as it approaches as it falls with its darkness or it means as it recedes;
- 81:18 - and by the dawn as it breathes as it extends until it becomes broad daylight
- 81:19 - truly this Qur??n is the word of a messenger who is noble in the sight of God exalted be He ? this being the messenger Gabriel it qawl ?word? has been annexed to him because he descends with it
- 81:2 - and when the stars scatter when they are extinguished and hurtle down towards the earth
- 81:20 - powerful one of mighty powers eminent one of eminent status mak?nin is semantically connected ?inda ?in the presence of? in the presence of the Lord of the Throne that is God exalted be He;
- 81:21 - obeyed there the angels obey him in the heavens trustworthy with the Revelation.
- 81:22 - And your companion Muhammad (s) wa-m? s?hibukum a supplement to the clause from innahu ?truly this is? up to the last of the oath clauses is not a

## Tafsir al-Jalalayn (English)

madman as you claim.

81:23 - For verily he Muhammad (s) saw him Gabriel in the form in which he was created on the clear horizon the highest one towards the east;

81:24 - and he Muhammad (s) is not to be accused of knowing the Unseen what is hidden of the revelation and the tidings of the heaven a variant reading for bi-zan?nin has bi-dan?nin meaning that he is not ?niggardly? with the Unseen so as to reduce something of it and not disclose it.

81:25 - And it that is the Qur??n is not the word of an accursed satan eavesdropping stealthily.

81:26 - So where are you going? So what path are you going to follow in repudiating the Qur??n and turning away from it?

81:27 - It is only a reminder an admonition for all worlds those of mankind and jinn

81:28 - for those of you who li-man sh??a minkum is a substitution for li?l-??lam?na ?for all worlds? using the same preposition wish to go straight by following the truth;

81:29 - but you will not wish to go straight along the path of truth unless God the Lord of the Worlds of all creatures wills that you should go straight along it.

81:3 - and when the mountains are set in motion when they are blown away from the face of the earth becoming as scattered dust

81:4 - and when the pregnant camels are neglected abandoned without a herdsman or anyone to milk them on account of the matter that has come over them ? even though previously no wealth was dearer to them than these pregnant camels;

81:5 - and when the wild beasts are mustered when they are brought together after being resurrected so that each of them may retaliate against the other before becoming dust;

81:6 - and when the seas are set afire read sujirat or sujjirat when they are set alight and become a mass of fire;

81:7 - and when the souls are coupled when they are paired up with their bodies;

81:8 - and when the girl buried-alive the young girl buried alive for fear of shame and impoverishment asks ? in rebuke of its slayer ?

81:9 - for what sin she was slain sa?alat ?asks? a variant reading has su?ilat ?she is asked? narrating the address directed to her to which she then responds by saying ?I was slain without having committed any sin?;

## Surah 82

82:1 - When the heaven is split open when it is rent asunder

82:10 - Yet lo! there are above you watchers from among the angels over your deeds

82:11 - noble in God?s sight writers of these deeds

82:12 - who know whatever you do all of it.

82:13 - Indeed the pious the believers who are sincere in their faith shall be amid bliss in Paradise

82:14 - and indeed the profligates the disbelievers shall be in Hell-fire a scorching fire

82:15 - entering it to suffer its heat on the Day of Judgement the Day of Requital

82:16 - and they shall not be absent from it they shall not be taken out of it.

82:17 - And what would show you what would inform you what the Day of Judgement is?

82:18 - Again what would show you what the Day of Judgement is? ? repeated to emphasise its enormity.

82:19 - It is a day read yawmu when no soul will be of any avail any use to another soul and the absolute command on that day will be God?s there will be no power of command for anyone other than Him thereat in other words none has been given the power to mediate thereupon in contrast to situations in this world.

82:2 - and when the stars are dispersed when they expire and begin to fall

82:3 - and when the seas are burst forth released one upon the other forming one mass of water so that the sweet water mixes with the salty;

82:4 - and when the tombs are overturned when their earth above them is dug up and its dead are raised the response to idh? ?when? and all that is supplemented thereto is the following

82:5 - a soul every soul will know at the time of the occurrence of the things mentioned which is the Day of Resurrection what it has sent ahead in the way of deeds and what it has left behind of these and did not do.

82:6 - O disbelieving man! What has deceived you with regard to your generous Lord? so that you have disobeyed Him

82:7 - Who created you when you were not then made you upright in your created form with sound limbs then proportioned you read fa?-adalak or fa?-addalak

## Tafsir al-Jalalayn (English)

making you symmetrical in shape with well-proportioned parts so that no hand or leg is longer than the other

82:8 - assembling you in whatever m? is a relative form He will?

82:9 - No indeed! ? a deterrent against letting oneself be misled by the generosity of God exalted be He. Rather you that is disbelievers of Mecca deny Judgement requital for deeds;

### Surah 83

83:1 - Woe waylun a term entailing chastisement; or it is the name of a valley in Hell to the defrauders

83:10 - Woe to the deniers on that day

83:11 - who deny the Day of Judgement the Day of Requital alladh?na yukadhdhib?na bi-yawmi?l-d?n either a substitution for or an explication of al-mukadhdhib?na ?the deniers?;

83:12 - and none deny it but every sinful the form ath?m is hyperbolic transgressor overstepping the bounds.

83:13 - When Our signs of the Qur??n are recited to him he says ?Mere fables as?t?r of the ancients!? mere tales that were written down sutirat in ancient times as?t?r is the plural of ust?ra or ist?ra.

83:14 - No indeed! ? a deterrent and a warning against saying such things. Rather there has slayed engulfed their hearts covering them like rust that which they earned of acts of disobedience.

83:15 - Nay! verily they on that day the Day of Resurrection will be screened off from their Lord and so they will not see Him.

83:16 - Then they will be exposed to Hell-fire then they will enter the scorching Fire;

83:17 - then it will be said to them ?This that is the chastisement is that which you used to deny!?

83:18 - Nay! verily the record of the pious that is the record of the deeds of the believers who were sincere in their faith is in ?Illiy?n ? this is said to be the book containing all the good deeds of the angels and the believers from among the two heavy ones sc. mankind and jinn; but it is also said to be a place below the Throne in the seventh heaven;

83:19 - and what will tell you what will inform you what ?Illiy?n is? what the book of ?Illiy?n is.

83:2 - those who when they take measure from people demand it in full the measure;

83:20 - It is a sealed book

83:21 - witnessed by those brought near from among the angels.

83:22 - Assuredly the pious will be amid bliss in Paradise

83:23 - upon couches upon beds beneath canopies gazing at the bliss which they have been given.

83:24 - You will perceive in their faces the radiancy of bliss the splendour and beauty of blissfulness

83:25 - as they are given to drink a nectar a wine free of any impurities that is sealed in its vessel none other than them breaking its seal

83:26 - whose seal is musk that is whose final sip is followed by an emanating scent of musk ? so for such bliss let the vipers vie let them desire to apply themselves to obedience of God ?

83:27 - and whose mixture that is to say that with which it is mixed is of Tasn?m which is explained by His following words

83:28 - a spring ?aynan is in the accusative because of an implicit prefatory amdahu ?I extol this spring? from which those brought near will drink yashrabu bih? should be yashrabu minh? or it may be that bih? is used because yashrabu is meant to imply the sense of yaltadhdhu bih? ?in which they delight?.

83:29 - Verily the guilty like Ab? Jahl and his ilk used to laugh at the believers such as ?Amm?r b. Y?sir and Bil?l the Ethiopian and those like them in mockery of them;

83:3 - but who when they measure for them or weigh for them they cause them loss they diminish for them the measure or the weight.

83:30 - and when they the believers passed them by they would wink at one another the guilty beckoned with their eyebrows and eyelids towards the believers in mockery;

83:31 - and when they returned to their folks they would return blithely f?kih?na a variant reading has fakih?na rejoicing in their disparaging mention of the believers;

83:32 - and when they see them that is the believers they say ?Lo! these men are astray!? on account of their belief in Muhammad (s).

83:33 - God exalted be He says Yet they that is the disbelievers were not sent as watchers over them over the believers to preserve them or to keep a record of their deeds and thus guide them back to what is best for them.

## Tafsir al-Jalalayn (English)

83:34 - So today that is the Day of Resurrection the believers will be laughing at the disbelievers

83:35 - upon couches in Paradise gazing out from their dwellings at the disbelievers while they are being tortured; and they will laugh at them just as they the disbelievers had laughed at them in the world.

83:36 - Have the disbelievers been requited for what they used to do? Yes indeed!

83:4 - Do such individuals not know for certain al? indicates an interrogative of rebuke that they will be resurrected

83:5 - for an awful day that is to say on it and this is the Day of Resurrection

83:6 - a day when yawma is a substitution for the syntactical locus of li-yawmin ?to an awful day? and as such is in the accusative because of the verb mab??th?na ?will be resurrected? mankind will rise from their graves before the Lord of the Worlds? the Lord of all creatures for His affair His reckoning and His requital.

83:7 - Nay! verily the record of the profligates that is to say the record of the deeds of the disbelievers is in Sijj?n ? this is said to be a book containing the record of all the deeds of the devils and the disbelievers; but it is also said to be a location in the lowermost part of the seventh earth the place of Satan and his hosts.

83:8 - And what would tell you what Sijj?n is? what the book of Sijj?n is.

83:9 - It is a sealed book.

## Surah 84

84:1 - When the heaven is rent asunder

84:10 - But as for him who is given his book from behind his back ? and this is the disbeliever whose right hand is chained to his neck and whose left hand by which he is given the book is placed behind his back

84:11 - he will pray upon seeing what is in it for annihilation he will invoke destruction against himself by saying y? thab?r?h ?O annihilation of mine!?

84:12 - and he will enter the Blaze an intense fire a variant reading for yasl? ?he will enter? has yusall? ?he will be admitted?.

84:13 - Indeed among his folk his clan in the world he used to be joyful wanton lusting after his desires;

84:14 - indeed he thought that an softened in place of the hardened form with its subject omitted that is to say annahu he would never return to his Lord.

84:15 - Nay! he will return to Him; indeed his Lord is ever Seer of him knowing that he would return to Him.

84:16 - So I swear fa-l? l? is extra by the twilight al-shafaq the reddishness visible in the horizon after the sunset

84:17 - and by the night and what it envelops what it brings together of creatures and otherwise that have entered into it

84:18 - and by the moon when it is at the full and its light is complete and this happens during the nights of the full moon

84:19 - you will surely journey tarkabunna is actually tarkab?nanna but the n?n of the indicative has been omitted because of two identical letters following one another and the w?w is omitted because of two unvocalised consonants coming together from stage to stage state after state namely death then life then what comes afterwards of the states at the Resurrection.

84:2 - and heeds gives ear to and in rending itself asunder obeys its Lord as it should that is as its duty is to heed and obey

84:20 - So what is wrong with them that is the disbelievers that they do not have faith that is to say what is there to prevent them from embracing faith; or what argument do they have for neglecting it despite the existence of proofs for it

84:21 - and what is wrong with them that when the Qur??n is recited to them they do not prostrate? they do not submit by believing in it given its inimitability?

84:22 - Nay but the disbelievers deny resurrection and other matters

84:23 - and God knows best what they are amassing accumulating in their scrolls in the way of disbelief denial and evil deeds.

84:24 - So give them good tidings inform them of a painful chastisement

84:25 - except those who believe and perform righteous deeds theirs will be an unfailing reward one that is unending undiminished and not given to them in expectance of anything in return.

84:3 - and when the earth is stretched out when its width is increased just as a piece of leather is stretched so that no edifice or mountain remains upon it

84:4 - and casts out all that is in it of the dead onto its surface and empties itself thereof

84:5 - and heeds and in this respect gives ear to and obeys its Lord as it should all of this will be on the Day of Resurrection the response to idh? ?when? and to all that is supplemented thereto has been omitted; but it is indicated by what follows it and is implied to be something like laqiya?l-ins?nu ?amalahu ?man will encounter his deeds?.

84:6 - O man! Verily you are labouring exerting your efforts toward the encounter with your Lord that is death laboriously and you will encounter it that is you will

## Tafsir al-Jalalayn (English)

encounter your mentioned good or evil deeds on the Day of Resurrection.

84:7 - Then as for him who is given his book the record of his deeds in his right hand ? and this is the believer ?

84:8 - he will receive an easy reckoning which simply entails the presentation of his deeds to him as in the had<sup>th</sup> of the two Sah<sup>hs</sup> of Bukh<sup>r</sup> and Muslim ? in which there is also a had<sup>th</sup> saying ?He who is reckoned with at length will be destined for perdition? ? and after this presentation of his deeds to the believer he will be excused

84:9 - and return to his family in Paradise joyful because of it.

## Surah 85

85:1 - By the heaven of the constellations the twelve constellations of the planets ? as explained in s<sup>rat</sup> al-Furq<sup>n</sup> Q. 2561;

85:10 - Indeed those who persecute believing men and believing women by having them burnt then do not repent there will be for them the chastisement of Hell in return for their disbelief and there will also be for them the chastisement of burning that is to say the chastisement for their having had the believers burnt in the Hereafter; but it is also said that there is this chastisement for them in this world as when the fire rose up and burnt them as mentioned above.

85:11 - Indeed those who believe and perform righteous deeds for them there will be gardens underneath which rivers flow that is the supreme triumph.

85:12 - Assuredly your Lord<sup>s</sup> assault against the disbelievers is severe as severe as He will it to be.

85:13 - Assuredly it is He Who originates creation and restores and is never thwarted in what He wills

85:14 - and He is the Forgiving to sinning believers the Loving the One Who shows love to His friends through His acts of generosity

85:15 - Lord of the Throne its Creator and Possessor the Glorious read nominative al-maj<sup>du</sup> the One deserving of the perfect attributes of sublimity

85:16 - Doer of what He desires nothing able to thwart Him.

85:17 - Have you O Muhammad (s) received the story of the hosts

85:18 - Pharaoh and Tham<sup>d</sup>? Fir<sup>awna</sup> wa-Tham<sup>da</sup> substitutes for al-jun<sup>di</sup> ? the mention of ?Pharaoh? suffices to also include his followers; their ?story? is that they were destroyed for their disbelief and this is meant as a warning for those who deny the Prophet s and the Qur<sup>n</sup> that they may be admonished thereby.

85:19 - Nay but the disbelievers are engrossed in denial of the mentioned;

85:2 - and by the promised day the Day of Resurrection;

85:20 - and God is behind them All-Encompassing ? they have no protector against Him.

85:21 - Nay but it is a glorious a magnificent Qur<sup>n</sup>

85:22 - in a tablet suspended above the seventh heaven preserved read mahf<sup>zin</sup> from all devils and from having any of its contents altered; it is as high as the distance between the earth and the heaven and as wide as the distance between the east and the west made of white pearls ? as stated by Ibn ?Abb<sup>s</sup> may God be pleased with both him and his father ?Abb<sup>s</sup>

85:3 - and by the witness Friday and the witnessed the day of ?Arafa ? that is how these three elements have been explained in had<sup>th</sup> for the first one is ?promised? the second one is ?a witness? that testifies to deeds performed in it while the third is ?witnessed? by mankind and angels the introductory particle of the response to the oath has been omitted but is implied to be laqad ?verily? sc. laqad qutila ash<sup>bu</sup>?l-ukhd<sup>d</sup>

85:4 - perish accursed be the men of the ditch! the pit in the ground

85:5 - of the fire al-n<sup>ri</sup> is an inclusive substitution of it al-ukhd<sup>d</sup>? of the ditch? abounding in fuel by which it was fuelled

85:6 - when they sat by it around the edge of the ditch on chairs

85:7 - and they themselves to what they did to those who believed in God in the way of torturing them by hurling them into the fire when they did not recant their faith were witnesses they were themselves present thereat. It is reported in a had<sup>th</sup> that God saved the believers who had been thrown into the fire by taking their souls before they fell into it and that the fire then rose up and burnt all those sitting around it.

85:8 - And all that they were vindictive towards them of was that they believed in God the Mighty in His kingdom the Praised

85:9 - to Whom belongs the kingdom of the heavens and the earth and God is Witness to all things in other words all that the disbelievers disavowed of the believers was their faith.

## Surah 86

86:1 - By the heaven and the night-visitor! al-t<sup>riq</sup> actually denotes any thing that comes by night including stars because they come out at night.

## Tafsir al-Jalalayn (English)

- 86:10 - whereat he the one who denies resurrection will have neither strength to defend himself against chastisement nor any helper to avert it from him.
- 86:11 - By the heaven of returns of the rain that returns time and again
- 86:12 - and by the earth of fissures splitting with the growth of vegetation
- 86:13 - assuredly it the Qurʾān is a decisive word distinguishing between truth and falsehood
- 86:14 - and it is not a jest frivolity or falsehood.
- 86:15 - Indeed they that is the disbelievers are devising a plot they are preparing plots against the Prophet s
- 86:16 - and I too am devising a plot drawing them by degrees towards destruction from whence they know not.
- 86:17 - So respite O Muhammad (s) the disbelievers; grant them respite reiterated as an emphasis one enhanced by the use of a different form mahhil amhil that is to say put them off for a little ruwayd? is a verbal noun emphasising the import of the operator and is the diminutive form of r?d or irwad with shortening of final consonant ruwaydan ruwayd?. Surely enough God exalted be He seized them at Badr and abrogated the dispensation of ?granting respite? by the ?sword? verse in other words by the command to fight and struggle.
- 86:2 - And what will tell you what the night-visitor is? mʾl-tʾriq is a subject and predicate standing as the second object of the verb adrʾ ?tell?; and what comes after the first mʾ ?what? is the predicate thereof of this first mʾ ? this statement emphasises the magnificence of the ?night-visitor? which is explained in what follows. It is
- 86:3 - The piercing the brilliant because of its piercing the darkness with its light star! meaning the constellation Pleiades; or it refers to all stars the response to the oath follows
- 86:4 - Over every soul there is a keeper if read la-mʾ then mʾ is extra and in is softened in place of the hardened form with its subject omitted that is to say innahu; the lʾm is a particle for separation; if read lammʾ then in is for negation and lammʾ means illʾ ?except that? ? the watcher is an angel that keeps a record of its deeds both the good and the evil.
- 86:5 - So let man consider by way of reflection from what he was created from what thing
- 86:6 - the response is He was created from a gushing fluid gushing forth from the man and the woman into the womb
- 86:7 - issuing from between the loins of the man and the breast-bones of the woman.
- 86:8 - Assuredly He exalted be He is able to bring him back to resurrect man after his death; and so when he reflects on his origins he will realise that the One who was able to do this is also able to resurrect him
- 86:9 - on the day when all secrets the hidden convictions and intentions of the hearts are inspected when they are examined and revealed

## Surah 87

- 87:1 - Glorify the Name of your Lord that is exalt your Lord above what does not befit Him ism in isma rabbika ?the Name of your Lord? is extra the Most High an adjective qualifying rabbika ?your Lord?
- 87:10 - He who fears God exalted be He will be reminded by it as in the verse So admonish by the Qurʾān him who fears My threat Q. 5045;
- 87:11 - but the wretched one al-ashqʾ means al-shaqʾ that is to say the disbeliever will shun it that is the reminder in other words he will leave it aside not looking at it
- 87:12 - he who will be roasted in the greater Fire the Fire of the Hereafter the lesser fire being that of this world;
- 87:13 - then he will neither die therein and find rest nor live a enjoyable life.
- 87:14 - Successful winner indeed is he who purifies himself who cleanses himself by means of his adherence to faith
- 87:15 - and mentions the Name of his Lord saying Allʾhu akbar ?God is Great? and prays the five prayers ? and such are the concerns of one working towards the Hereafter concerns which the Meccan disbelievers shun.
- 87:16 - Nay but you prefer or read yuʾthirʾna ?they prefer? the life of this world to the Hereafter
- 87:17 - whereas the Hereafter and the Paradise it entails is better and more lasting.
- 87:18 - Truly this the success of those who purify themselves and the Hereafter being better is in the former scrolls the ones revealed before the Qurʾān
- 87:19 - the scrolls of Abraham and Moses the ten scrolls of Abraham and the Torah of Moses.
- 87:2 - Who created and proportioned His creature making it of well-proportioned parts without irregularities
- 87:3 - and Who determined what He wants and guided to what He had determined of good or evil
- 87:4 - and Who brought forth the pasture Who caused herbage to grow

## Tafsir al-Jalalayn (English)

87:5 - then made it after verdancy blackened stubble desiccated broken chaff.

87:6 - We will have you recite the Qurʾān so that you will not forget what you recite

87:7 - except what God may will that you forget by abrogating its recitation and its ruling ? the Prophet s used to recite aloud while Gabriel recited fearing to forget and so it is as though it was said to him ?Do not hasten in it; you will not forget and so do not weary yourself by reciting it aloud?; assuredly He exalted be He knows what is overt of words and deeds and what is hidden of both of these.

87:8 - And We will ease your way to the easy way the uncomplicated Law namely Islam.

87:9 - So remind admonish by the Qurʾān in case the reminder should be of benefit to the one whom you might remind the one mentioned in the following verse ?he who fears will be reminded? in other words even if it might not be of benefit for it is of benefit to some but of no benefit to others.

## Surah 88

88:1 - Has there ? there has indeed ? come to you the tiding of the Enveloper? the Resurrection so called because it ?envelops? creatures with its terrors.

88:10 - in a lofty Garden lofty in a physical as well as an abstract sense

88:11 - in which they will not hear read l? yusmaʿu ?will not be heard? or l? tasmaʿu ?they will not hear? any vanity any inane soul speaking drive;

88:12 - therein is a running spring of water meaning ?springs?;

88:13 - therein are lofty couches lofty in terms of their essence their size and physical location

88:14 - and goblets vessels without handles set around the edges of the springs prepared for them to drink with

88:15 - and cushions arrayed one next to the other against which they may lean

88:16 - and carpets rugs of velvet-hair spread out.

88:17 - Will they the Meccan disbelievers not consider by way of reflection the camels how they are created?

88:18 - And the heaven how it was raised?

88:19 - And the mountains how they were set?

88:2 - Some faces on that day ? they faces are used to represent the individuals in both instances ? will be humbled abject

88:20 - And the earth how it was laid out flat? and thus infer from this the power of God exalted be He and His Oneness? The commencing with the mention of camels is because they are closer in contact with it the earth than any other animal. As for His words sutihat ?laid out flat? this on a literal reading suggests that the earth is flat which is the opinion of most of the scholars of the revealed Law and not a sphere as astronomers ahl al-hayʾa have it even if this latter does not contradict any of the pillars of the Law.

88:21 - So remind them of Godʼs graces and the proofs affirming His Oneness. For you are only an admonisher;

88:22 - you are not a taskmaster over them a variant reading for musaytir has musaytir that is to say not one who has been given authority over them ? this was revealed before the command to struggle against the disbelievers.

88:23 - But he who turns away he who rejects faith and disbelieves in the Qurʾān

88:24 - God will chastise him with the greater chastisement the chastisement of the Hereafter the lesser chastisement being that of this world that of being killed or taken captive.

88:25 - Truly to Us will be their return their coming back after death

88:26 - then truly with Us will lie their reckoning their requital which We will never abandon.

88:3 - toiling weary tired and exhausted from the chains and fetters

88:4 - roasting read tasl? or tusl? in a scorching fire

88:5 - made to drink from a boiling spring one of extremely hot temperatures.

88:6 - They will have no food except cactus darʿ? ? a type of thorn plant which no animal grazes on because of its vileness ?

88:7 - neither nourishing nor availing against hunger.

88:8 - Other faces on that day will be delicate fair

88:9 - pleased by their efforts in the life of the world expended in obedience pleased in the Hereafter upon seeing the reward thereof;

## **Surah 89**

89:1 - By the dawn that is to say by the dawn of each day

89:10 - and Pharaoh the one of the tent-pegs he used to fasten four pegs and tie to these the hands and feet of those whom he tortured ?

89:11 - those who were rebellious became tyrannical in the land

89:12 - and caused much corruption therein? by way of slaying and otherwise.

89:13 - So your Lord poured on them a scourge of chastisement.

89:14 - Assuredly your Lord is ever on the watch watching over the deeds of servants nothing of which escapes Him that He may then requite them for these deeds.

89:15 - And as for man the disbeliever whenever his Lord tests him and honours him with wealth and other things and is gracious to him he says ?My Lord has honoured me?.

89:16 - But when he tests him and restricts his provision for him he says ?My Lord has humiliated me?.

89:17 - No indeed! ? a disavowal of this notion in other words honour is not about wealth nor is there any humiliation in poverty rather it has to do with obedience and disobedience respectively; but the disbelievers of Mecca unmindful of this. Rather they do not honour the orphan they do not treat him with kindness despite their wealth or it means that they do not give him what is his due from an inheritance

89:18 - and they do not urge neither themselves nor others the feeding of the needy;

89:19 - and they devour inheritance tur?th means m?r?th greedily lamman that is to say voraciously when they appropriate lammuhum the women?s and the young ones? share of the inheritance together with their own share of it or to their own wealth;

89:2 - and by the ten nights the first ten nights of Dh??I-Hijja

89:20 - and they love wealth with abounding love that is to say greatly and so they do not expend any of it a variant reading in the case of all four verbs has the second person plural.

89:21 - No indeed! ? a deterrent for them from such conduct. When the earth is pulverised repeatedly when it is shaken until every edifice has collapsed and is destroyed

89:22 - and your Lord that is to say His command and the angels arrive rank on rank saffan saffan is a circumstantial qualifier meaning ?standing in rows? or ?made up of many ranks?

89:23 - and Hell on that day is brought near pulled by seventy thousand sets of reins each set of reins pulled by the hands of seventy thousand angels as it groans and seethes in fury; on that day yawma?idhin is a substitution for idh? ?when? the response to which is the following man that is to say the disbeliever will remember his prodigal conduct in it but how will remembering avail him now? the interrogative is meant as a denial in other words his remembering that will not be of any use to him.

89:24 - He will say as he remembers ?O y? is for calling attention to something would that I had sent ahead good deeds and faith for my life!? for a good life in the Hereafter or it means ?during my life? in the world.

89:25 - Then on that day none shall mete out read yu?adhdhibu His God?s chastisement that is to say He shall not delegate it to any other;

89:26 - and likewise none shall bind read y?thiqu His bind a variant reading has yu?adhdhabu ?none shall be chastised? and y?thaqu ?none shall be bound? so that the suffixed pronoun of ?adh?bahu and wath?qahu refers to the chastisement and the binds of the disbeliever the meaning then being ?none shall be chastised as he shall and none shall be bound as he shall be bound?.

89:27 - ?O soul at peace! the one secure namely the believing one.

89:28 - Return ? this is said to it upon death ? to your Lord that is to say return to His command and to His will pleased with the reward pleasing in God?s sight with your deeds; in other words return O soul combining both descriptions both of which are circumstantial qualifiers. And it will be said to it at the Resurrection

89:29 - Then enter among My righteous servants!

89:3 - and by the even the pair and the odd read watr or witr two alternative forms the single

89:30 - And enter My Paradise!? with them.

89:4 - and by the night in motion falling or receding

89:5 - Is there in that oath an oath for one of sense? one of intellect the response to the oath has been omitted that is to say it is to be understood as something like la-tu?adhdhabunna y? kuff?ra Makka ?you will assuredly be chastised O disbelievers of Mecca!?.



## Tafsir al-Jalalayn (English)

89:6 - Have you not seen do you not know O Muhammad (s) how your Lord dealt with ??d

89:7 - Iram ? these were the former people of ??d Irama is an explicative supplement or a substitution and it is treated as a diptote because it is a proper noun and feminine ? of the towering ones that is to say the tall ones ? the tallest one among them would reach four hundred cubits ?

89:8 - the like of which was not created in the land in terms of their power of assault and strength

89:9 - and Tham?d who hollowed hewed the rocks sakhr is the plural of sakhra in the valley the W?d? al-Qur? rocks which they used as dwellings

## Surah 90

90:1 - I swear l? is extra by this land of Mecca

90:10 - and guided him to the two paths? did We not point out to him the path of good and that of evil?

90:11 - Yet why does he not assault the obstacle? why does he not surmount it?

90:12 - And what will show you what will make known to you what the obstacle is? that he is to surmount ? intended to emphasise its enormity this statement is a parenthetical one. He explains the way to surmount it by saying

90:13 - the freeing of a slave from bondage

90:14 - or to give food on a day of hunger

90:15 - to an orphan near of kin maqraba means qar?ba

90:16 - or a needy person in misery matraba literally means ?clinging to the dust tur?b? because of his poverty; a variant reading has two verbal nouns in place of the two verbs fakka ?he freed? and at?ama ?he fed? the first being in a genitive construction fakku raqabatin ?the freeing of a slave? and the second with nunation it??mun ?to give food? in which case there is an implied iqtih?mu before al-?aqaba of which the said reading becomes the explication;

90:17 - while being thumma k?na is a supplement to iqtahama ?he assaulted?; thumma is for the ordering of things to be mentioned in other words what is meant is that at the point of the assault he was one of those who believe and enjoin one another to steadfastness in pursuing obedience and in refraining from disobedience and enjoin one another to compassion marhama means rahma towards creatures.

90:18 - Those the ones described by the said attributes are the ones of the right side al-maymana means al-yam?n.

90:19 - But those who disbelieve in Our signs they are the ones of the left side al-mash?ama means al-shim?l.

90:2 - and you O Muhammad (s) have free disposal of sanction for this land in that you will be given permission to fight in it ? and indeed God fulfilled this promise to him on the day of the Conquest of Mecca thus this is a parenthetical statement intervening between that by which the oath has been sworn and that which is a supplement thereto.

90:20 - Over them will be an enclosing Fire read mu?sada or m?sada closed on top of them.

90:3 - And by the begetter that is Adam and that which he begat that is his descendants m? ?that which? actually means man ?whom?.

90:4 - We certainly created man al-ins?n the generic noun in travail in a state of toil and hardship struggling with the tribulations of this world and the calamities of the Hereafter.

90:5 - Does he suppose does the strong man of Quraysh namely Ab??l-Ashadd b. Kalada presume on account of his strength that an softened in place of the hardened form its subject omitted that is to say annahu no one will have power over him? Yet God has power over him.

90:6 - He says ?I have exhausted in enmity of Muhammad (s) vast wealth! great wealth piles and piles of it.

90:7 - Does he suppose that an in other words annahu no one has seen him? with regard to what he has expended to know the quantity thereof; God knows the quantity thereof; but it is not in reality that much so as to be considered a great amount and in any case He will requite him for his evil conduct.

90:8 - Have We not given an interrogative meant as an affirmative in other words ?We have certainly given? him two eyes

90:9 - and a tongue and two lips

## Surah 91

91:1 - By the sun and her morning light

91:10 - and he will indeed have failed he who eclipses it he who obscures it with acts of disobedience dass?h? is actually dassasah? but the second s?n has been replaced with an alif for phonetic ease.

91:11 - Tham?d denied their messenger S?lih because of their rebellious nature

## Tafsir al-Jalalayn (English)

91:12 - when the most wretched of them whose name was Qudʿr was dispatched when he hastened in order to hamstring the she-camel with their approval.

91:13 - But then the messenger of God Sʿlīh said to them ʾThis is the she-camel of God so let her have her drink!ʾ her drink on her day ʾ one day was hers the next theirs.

91:14 - But they denied him with regard to his saying this as being a command from God ʾ which if they contravened would immediately result in chastisement being sent down on them ʾ then hamstringing her they slew it in order to appropriate her share of the drinking water. So their Lord closed in on them the chastisement because of their sin and meted it equally among them that is the closing in on them in other words He subsumed them all by it so that not one of them escaped.

91:15 - And He does not read wa-lʾ or fa-lʾ fear the consequence of it.

91:2 - and by the moon when it follows her rising after she has set

91:3 - and by the day when it reveals her as it rises high

91:4 - and by the night when it enshrouds her covering her up with its darkness idhʾ ʾwhenʾ in all three instances is an absolute adverbial operated by the verbal action of the oath.

91:5 - By the heaven and the One Who built it

91:6 - and by the earth and the One Who spread it laid out flat.

91:7 - and by the soul that is to say by all souls and the One Who proportioned it in its created form mʾ in all three instances relates to the verbal action or functions as man ʾthe one whoʾ

91:8 - and inspired to discern its vices and piety He pointed out to it the path of good and that of evil the placing of taqwʾ ʾpietyʾ second takes into account the rhyme endings of the verses; the response to the oath is the following

91:9 - Successful indeed qad the lʾm of laqad ʾindeedʾ has been omitted from it for the sake of brevity will be the one who purifies it purges it of sins

## Surah 92

92:1 - By the night as it enshrouds with its darkness all that is between the heaven and the earth

92:10 - We shall surely ease his way We shall pave for him the way to hardship to the Fire;

92:11 - And his wealth shall not mʾ is or negation avail him when he perishes in the Fire.

92:12 - Truly with Us lies all guidance the pointing out of the path of guidance from that of error so that Our command may be followed by adhering to the former manner of conduct and that Our prohibition may also be heeded by refraining from falling into the latter manner of conduct.

92:13 - And truly to Us belong the Hereafter and the first life that is to say that of this world and so whoever seeks either of the two from anyone other than Us has erred.

92:14 - So I have warned you of I have threatened you O people of Mecca with a raging fire talazzʾ ʾragingʾ one of the two original tʾʾ letters of tatalazzʾ has been omitted; a variant reading retains it tatalazzʾ that is ʾone that is flamingʾ

92:15 - which none shall enter but the wretched one al-ashqʾ means al-shaqʾ

92:16 - he who denies the Prophet and turns away from faith ʾ this delimiting of those who deserve to enter this fire constitutes an interpretation of His saying But He forgives other than that to whomever He will Q. 448 which in turn suggests that what is meant is that entry into the Fire which will be everlasting.

92:17 - The God-fearing one al-atqʾ means al-taqʾ shall be spared it he will be removed far away from it

92:18 - he who gives his wealth to purify himself offering it as a means of self purification before God exalted be He by making this payment for the sake of God exalted be He and not for show or the sake of reputation so that he or the offering stands purified in the sight of God. This verse was revealed regarding the truthful one al-siddiq Abʾ Bakr may God be pleased with him when he purchased Bilʾl the Ethiopian who was being tortured on account of his faith and then freed him whereat the disbelievers said ʾHe only did this in return for a favour which he must have owed himʾ and so the following was revealed

92:19 - and no one has any favour outstanding with him that must be requited;

92:2 - and by the day as it unveils as it is revealed and becomes manifest idhʾ ʾasʾ in both instances is an absolute adverbial operated by the verbal action of the oath

92:20 - but he did this only seeking the pleasure of his Lord the Most High that is to say only seeking to secure Godʾs reward;

92:21 - and verily soon he shall himself be pleased with the reward he will be given in Paradise. The verse applies equally to anyone who may do as he Abʾ Bakr did may God be pleased with him and such a person will thereby be removed far from the Fire and rewarded.

## Tafsir al-Jalalayn (English)

92:3 - and by the One Who m? either functions as man ?the One Who? or it is related to a verbal action created the male and the female Adam and Eve or every male and female ? the hermaphrodite although problematic for us is in fact either male or female according to God and therefore a person actually commits perjury if he speaks with one thinking that because he has sworn not to speak with a male or a female; he may do so with a hermaphrodite.

92:4 - Assuredly your efforts your deeds are dissimilar with some working towards Paradise by means of obedience while others in effect are working towards the Fire through acts of disobedience.

92:5 - As for him who gives what is due to God and is fearful of God

92:6 - and affirms the truth of the best word that is the truth of ?there is no god but God? in both places here and below verse 9

92:7 - We shall surely ease his way to the abode of ease to Paradise.

92:8 - But as for him who is niggardly with what is due to God and deems himself self-sufficient without need for His reward 929 and denies the best word

92:9 - and denies the best word

## Surah 93

93:1 - By the forenoon that is to say the first part of the day or all of it

93:10 - and as for the beggar do not drive him away do not repel him on account of his poverty

93:11 - and as for your Lord?s grace to you by way of prophethood and otherwise proclaim it make it known. The omission in certain instances of the suffixed pronoun referring to the Prophet s from the end of the verbs is intended to sustain the end-rhyme of the verses.

93:2 - and by the night when it is still ? or saj? can mean ?when it envelops all in its darkness?.

93:3 - Your Lord has neither forsaken you He has not abandoned you O Muhammad (s) nor does He hate you this was revealed when after the revelation had not come to him for fifteen days the disbelievers said ?His Lord has parted with him and hates him?.

93:4 - And verily the Hereafter shall be better for you by virtue of the honours awaiting you thereat than the first life this world.

93:5 - And verily your Lord shall give you in the Hereafter of good things a bounteous gift and you shall be satisfied with it ? and so the Prophet s said ?In that case I shall not be satisfied if a single person from among my community remains in the Fire? the response to the oath terminates here with two affirmations and two negations.

93:6 - Did He not find you an orphan an interrogative meant as an affirmative in other words He did indeed find you an orphan having lost your father before you were born or shortly thereafter and shelter you? by having your uncle Ab? T?lib embrace you as part of his household.

93:7 - And did He not find you erring from the revealed Law which you now follow and guided you? that is and then guided you to it.

93:8 - And did He not find you needy poor and enrich you? and made you content with the spoils and other things which He gave you ? in a had?th it is stated ?Wealth comes not from the proliferation of transient worldly goods but wealth comes from the contentedness of the soul?.

93:9 - So as for the orphan do not oppress him by appropriating his wealth or otherwise

## Surah 94

94:1 - Did We not expand an interrogative meant as an affirmative in other words ?We did indeed expand? your breast for you O Muhammad (s) by means of prophethood and otherwise

94:2 - and relieve you of your burden

94:3 - that which weighed down your back? ? this is similar to where God says that God may forgive you what is past of your sin Q. 482.

94:4 - Did We not exalt your mention? For you are mentioned where I God am mentioned in the call announcing the time for prayer adh?n in the second call to perform the prayer iq?ma in the witnessing ?there is no god but God Muhammad is His Messenger? tashahhud in the Friday sermon and in other instances.

94:5 - For truly with hardship comes ease.

94:6 - Truly with hardship comes ease the Prophet s suffered much hardship at the hands of the disbelievers but then he enjoyed ease when he was assisted to victory by God over them.

94:7 - So when you are finished from performing prayer toil exert yourself in supplication to God

94:8 - and seek devote yourself humbly to your Lord.

## **Surah 95**

95:1 - By the fig and the olive that is the two edible foods ? or these denote the names of two mountains in Syria on which these two foods grow ?

95:2 - and by the Mount Sinai the mountain on which God exalted be He spoke to Moses s?n?n means ?the one blessed? or ?the fair one with fruitful trees?

95:3 - and by this secure land Mecca as people were secure in it in the time of pagandom and are still secure in it in Islam.

95:4 - Verily We created man al-ins?n the generic in the best of forms in the best proportioning of his shape.

95:5 - Then in the case of certain individuals of his species We reduced him to the lowest of the low ? a metaphor for old age and weakness at which point a believer?s deeds are fewer than when he was young; but he will still have his reward as God exalted be He says

95:6 - except those who believe and perform righteous deeds for they shall have an unfailing reward one unending ? in a had?th it is stated ?When a believer reaches that stage of old age which prevents him from performing good deeds then what he used to do is recorded in his favour instead?.

95:7 - So what makes you deny O disbeliever thereafter ? after the mention of man being created in the best of forms and his being reduced to the vilest of age all of which indicates the power of God to resurrect ? the Judgement? the Requital that will be preceded by the Resurrection and the Reckoning. In other words what makes you disbelieve in all this? Nothing does!

95:8 - Is not God the fairest of all judges? the most just of all judges. His passing judgement by means of the process of requital is one such example. In a had?th it is stated ?Whoever recites s?rat wa?l-t?ni ?By the fig? to the end of it let him then say ?Yes Indeed! And I am of those who bear witness to this!? ?

## **Surah 96**

96:1 - Recite bring recitation into existence beginning with In the Name of your Lord Who created all creatures;

96:10 - a servant namely Muhammad (s) when he prays?

96:11 - Have you considered what if he the one forbidden should be upon a path of guidance

96:12 - or aw is for division be bidding others to fear of God?

96:13 - Have you considered what if he the one forbidding the Prophet should be denying God?s guidance and turning away? from faith.

96:14 - Is he not aware that God sees? what has issued from him that is to say He does indeed know it and will requite him for it. In other words ?Marvel O you being addressed at the way in which he forbids prayer and at the fact that the one being forbidden is actually the one upon guidance bidding to fear of God while the one forbidding is a denier disregarding faith?.

96:15 - No indeed! ? a repudiation of him ? Assuredly if la-in the l?m is for oaths he does not desist from the disbelief that he is upon We shall seize him by the forelock We shall drag him to the Fire by his forelock

96:16 - a lying iniquitous forelock! n?siyatin an indefinite noun substituting for a definite ? the description of this forelock in such terms is meant figuratively and what is actually meant is that individual.

96:17 - Let him then call upon the henchmen of his council the members of his council n?din ? a place of assembly where people gather to talk. He Ab? Jahl had said to the Prophet s in reproof having forbidden him from prayer ?You are well aware that there is none in this town who has recourse to as large a council of men as I do. Verily I shall fill this entire valley with mature steeds and young men in battle against you if you so wish!?

96:18 - We shall call the Zab?niya the grim stern angels to destroy him as stated in the had?th ?Had he called his council of henchmen together the Zab?niya would have seized him right before his own eyes!?

96:19 - No indeed! ? a repudiation of him ? Do not obey him O Muhammad (s) and abandon prayer and prostrate yourself perform prayer to God and draw near to Him through obedience to Him.

96:2 - created man al-ins?n the generic from a blood-clot ?alaq is the plural of ?alaqa which is a small quantity of congealing blood.

96:3 - Recite reiterating the first one and your Lord is the Most Generous having no counterpart in terms of His generosity wa-rabbuka?l-akram is a circumstantial qualifier referring to the subject of the verb iqra? ?recite?

96:4 - Who taught the art of script by the pen ? the first to write with it was the prophet Enoch Idr?s peace be upon him ?

96:5 - taught man al-ins?n the generic what he did not know before he was taught in the way of guidance the art of writing crafts and so on.

96:6 - Nay but verily man is wont to be rebellious

96:7 - when he sees it that is to say his own soul to be self-sufficient in terms of wealth ? this was revealed regarding Ab? Jahl ra?? ?sees? means to see mentally;

## Tafsir al-Jalalayn (English)

istaghn? ?self-sufficient? is the second direct object; an ra??hu ?when he sees it? is an object denoting reason.

96:8 - Surely to your Lord O man is the return ? meant as a threat for him ? and so He will requite the rebellious one with what he deserves.

96:9 - Have you seen a-ra?ayta in all three instances here and below is an exclamation of wonder him namely Ab? Jahl who forbids

## Surah 97

97:1 - Lo! We revealed it that is the Qur??n in its entirety sending it down from the Preserved Tablet to the heaven of this world on the Night of Ordainment that is the Night of great eminence.

97:2 - And what will show you what will make known to you O Muhammad (s) what the Night of Ordainment is? ? intended to emphasise its great status and to provoke marvel at it.

97:3 - The Night of Ordainment is better than a thousand months in which there is no Night of Ordainment for a righteous deed on that Night is better than one performed for a thousand months without it.

97:4 - The angels and the Spirit namely Gabriel descend tanazzalu one of the two original t?? letters of tatanazzalu has been omitted in it on that night by the leave of their Lord by His command with every command that God has decreed from that year to the following one min is causative functioning as bi ?with?.

97:5 - It is peaceful sal?mun hiya a predicate preceding the subject until the rising of the dawn read matla? or matli? until the time it rises it is peaceful because of the numerous salutations of peace sal?m spoken in it by the angels who every time they come across a believing man or believing woman bid him peace.

## Surah 98

98:1 - The disbelievers from among min explicative the People of the Scripture and the idolaters that is the idol-worshippers wa?l-mushrik?na is a supplement to ahl ?the People of? were not going to leave off munfakk?na is the predicate of yakun ?were? that is to say they were not going to abandon their ways until the clear proof namely Muhammad (s) should come to them that is until it came to them;

98:2 - a messenger from God ras?lun mina?LI?hi substitutes for al-bayyinatu ?the clear proof? namely the Prophet s reciting pages purified of all falsehood

98:3 - wherein are upright precepts written rulings that are upright that is to say one who recites what contains all that and that is the Qur??n. Thus some of them believed in it while others disbelieved.

98:4 - And those who were given the Scripture did not become divided regarding belief in him the Prophet s except after the clear proof had come to them namely the Prophet s ? or the Qur??n which he brought as his miracle. Before his s arrival they had all agreed to believe in him when he would come; then those who disbelieved in him from among them became envious of him.

98:5 - And they were only commanded in their Scripture the Torah and the Gospel to worship God ill? li-ya?bud? means ill? an ya?bud? an having been omitted and the l?m added devoting religion purely to Him free of any idolatry as han?fs upright in following the religion of Abraham and the religion of Muhammad (s) when he would come ? so how is it that they disbelieved in him? and to establish prayer and pay the alms. That is the upright religion the upright creed.

98:6 - Truly the disbelievers from among the People of the Scripture and the idolaters shall be in the fire of Hell to abide therein kh?lid?na an implied circumstantial qualifier in other words it will be decreed for them by God exalted be He to abide therein ? those are the worst of creatures.

98:7 - Truly those who believe and perform righteous deeds ? they are the best of creatures al-bariyya means al-khal?qa.

98:8 - Their reward with their Lord will be Gardens of Eden as a residence underneath which rivers flow wherein they shall abide forever. God is pleased with them because of their obedience of Him and they are pleased with Him because of His reward. That is the reward for him who fears his Lord for him who fears His punishment and hence desists from disobeying Him exalted be He.

## Surah 99

99:1 - When earth is shaken when it is rocked for the rising of the Hour with its final quake with its most violent rocking one that befits its magnitude

99:2 - and the earth brings forth its burdens its hidden treasures and its dead casting them onto its surface

99:3 - and man the disbeliever in resurrection says ?What is wrong with it?? ? in denial of that situation.

99:4 - On that day yawma?idhin substitutes for and is the response to idh? ?when? it shall relate its chronicles it shall inform of the good and evil deeds committed in it

99:5 - for its Lord will have inspired it that is He will have commanded her to do this ? in a had?th it is stated ?It the earth shall testify to every single deed

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committed by every servant and handmaiden upon its surface?.

99:6 - On that day mankind shall issue forth they will depart from the site of the Reckoning in separate groups divided up so that those taking it their book by the right hand will go to Paradise while those taking it by the left hand will go to the Fire to be shown their deeds that is the requital for them in either Paradise or the Fire.

99:7 - So whoever does an atom's weight of good shall see it he shall see its reward

99:8 - and whoever does an atom's weight of evil shall see it he shall see its requital.

## Surah 100

100:1 - By the chargers the steeds that charge in attack and snort with a snorting ? this being the name of the sound which they emit from inside them when they charge;

100:10 - and that which is in the breasts the hearts of disbelief or faith is obtained when it is revealed and examined

100:11 - on that day their Lord will indeed be Aware of them Knower of them and will requite them for their disbelief the pronoun reverts to the plural because of the collective import of the term ?man?; this sentence indicates the direct object of the verb ya?lamu ?does he not know? that is to say ?We will requite him at the time mentioned?; khab?run ?Aware? is semantically connected to yawma?idhin ?on that day? even though in fact God is ever Aware because that is the Day of Requital.

100:2 - by the strikers the steeds that strike fire by way of sparks with their hoofs when they gallop across rocky terrain by night;

100:3 - by the dawn-raiders the steeds that make raids against the enemy at dawn at the hands of their riders

100:4 - raising stirring up therein in the place of their charge or at that time of dawn a trail of dust by the power of their movement

100:5 - cleaving therewith with the dust a host of the enemy that is to say cutting right into their centre! the verb is supplemented to the noun in the above instances because it serves to explain the verbal action in other words wa?ll?t? ?adawna fa-awrayna fa-agharna ?by those that charge then strike sparks then raid?.

100:6 - Verily man the disbeliever is ungrateful to his Lord thankless denying the reality of His graces exalted be He

100:7 - and verily to that ingratitude of his he is a witness bearing witness against himself to his own actions.

100:8 - And verily in the love of wealth he is avid and is therefore niggardly with it.

100:9 - Does he not know that when that which is in the graves in the way of the dead is strewn when it is turned over and brought out that is to say that when they are raised

## Surah 101

101:1 - The Clattering Blow the Resurrection that will make hearts clatter by its terrors.

101:10 - And what will show you what it is? that is to say what the Abyss is.

101:11 - It is A scorching fire of extremely hot temperature the h?? of hiya is for consonantal quiescence and is retained when reciting without a subsequent pause or with; some omit it when reciting without a pause.

101:2 - What is the Clattering Blow? ? intended to emphasise its awesomeness m??l-q?ri?a both of these elements constitute a subject and a predicate and together the predicate of the first al-q?ri?a.

101:3 - And what will show you what will make known to you what the Clattering Blow is? ? additional emphasis of its awesomeness the first m? is a subject and what follows it is its predicate; the second m? and its predicate also function together as the second direct object of the verb adr? ?show?.

101:4 - The day yawma that which renders it accusative is the verb indicated by al-q?ri?a in other words by the implied taqra?u ?it clatters? mankind will be like scattered moths like a throng of scattered locusts surging into each other in confusion until they are summoned to the Reckoning

101:5 - and the mountains will be like tufts of wool like carded wool in terms of the lightness with which it floats in the air until it comes to settle upon the earth.

101:6 - Then as for him whose scales weigh heavy in that his good deeds outweigh his misdeeds

101:7 - he will enjoy a pleasant life in Paradise that is to say a pleasing one for he will be pleased with it that is it will be pleasing to him;

101:8 - but as for him whose scales weigh light in that his evil deeds outweigh his good ones

101:9 - his home will be the Abyss.

## **Surah 102**

102:1 - Rivalry in worldly things mutual vainglory about wealth children and men distracts you preoccupies you diverting you from obedience to God

102:2 - until you visit the graves either in that you have died and then been buried in them or it means to the extent that you actually count the dead as a something to rival one another by.

102:3 - No indeed! ? a disavowal. You will come to know!

102:4 - Again no indeed! You will come to know the evil consequences of your mutual vainglory at the moment of the extraction of the soul then you will come to know in the grave.

102:5 - No indeed! ? verily ? Were you to know with certain knowledge the consequences of your vainglory you would not preoccupy yourselves with it for

102:6 - you would surely see hell-fire the Fire la-tarawunna?l-jah?ma this is the response to an omitted oath; the third consonant of the root of the verb r-?y together with the second have been omitted and its vowel has been transposed onto the r??.

102:7 - Again you will surely see it ? repeated for emphasis ? with the eye of certainty ?ayna is a verbal noun as both ra?? and ??yana have the same meaning.

102:8 - Then on that day the day you see it you will assuredly be questioned la-tus?alunna the n?n of the indicative has been omitted because of one n?n coming after the other; likewise omitted is the w?w indicating the plural person of the verb because of two unvocalised consonants coming together about the comforts of the world the health leisure security food drink and other things which one enjoys in this world.

## **Surah 103**

103:1 - By Time! ? or it ?asr can mean the period from the declining of the sun to sunset or it may denote the afternoon prayer.

103:2 - Verily man al-ins?n the generic is in a state of loss in all his bargaining

103:3 - except those who believe and perform righteous deeds they are not in a state of loss and enjoin one another to follow the truth faith and enjoin one another to patience in maintaining obedience and in refraining from acts of disobedience.

## **Surah 104**

104:1 - Woe waylun an expression implying chastisement to every backbiter who is a slanderer frequently engaging in backbiting and slander that is to say defamation ? this was revealed regarding those who slandered the Prophet s and the believers the likes of Umayya b. Khalaf al-Wal?d b. al-Mugh?ra and others ?

104:2 - who amasses read jama?a or jamma?a wealth and counts it over keeping count of it and stores it aside as a provision against the unforeseeable calamities of time.

104:3 - He thinks in his ignorance that his wealth will make him immortal never to die.

104:4 - Nay! ? a repudiation ? He will surely be flung la-yunbadhanna is the response to an omitted oath that is he will be hurled down into the Crusher that crushes everything that is thrown into it.

104:5 - And what will show you what will make known to you what the Crusher is?

104:6 - It is the fire of God kindled set ablaze

104:7 - which peers over the hearts to burn them ? the pain of which is much more severe than any other because of the delicate nature of the heart.

104:8 - Lo! it will be closed in mu?sada or m?sada on them ?alayhim ?on them? the plural pronoun takes into account the plural import of kull ?every?

104:9 - in outstretched mumaddadin is an adjective qualifying the preceding noun ?amadin columns read ?umudin or ?amadin and will therefore be inside the columns.

## **Surah 105**

105:1 - Have you not considered an interrogative meant to provoke marvel in other words ?marvel at? the way in which your Lord dealt with the Men of the Elephant? who was named Mahm?d and the men were Abraha King of Yemen and his troops. He had built a church in San??? in order to divert pilgrims away from Mecca to it. A man from among the Ban? Kin?na defecated in it and stained its prayer niche with a deflowered virgin?s blood in contempt of it. Abraha then swore that he would knock down the Ka?ba. So he approached Mecca with his troops riding Yemeni elephants with Mahm?d at the vanguard. But when they turned to

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destroy the Kaʿba God unleashed upon them what He relates in His words

105:2 - Did He not make ? that is to say He did indeed make ? their stratagem to destroy the Kaʿba go astray ending up in failure and destruction

105:3 - and unleashed upon them swarms of birds birds in droves one following the next it is said there is no singular form for it abʿbʿl like asʿtʿr; but some say that the singular is abʿl or ibʿl or ibbʿl similar in constructed pattern to ʿajʿl miftʿh and sikkʿn

105:4 - pelting them with stones of baked clay

105:5 - thus making them like devoured blades? like the leaves of crops which have been consumed trampled and destroyed by animals. God destroyed each one of them with his own stone inscribed with his name larger than a lentil in size but smaller than a chick-pea able to pierce through an egg a man or an elephant and go through the ground. This took place in the year of the Prophet's birth s.

### Surah 106

106:1 - In gratitude for the security of Quraysh

106:2 - their security ʿlʿfihim repeated for emphasis; it is a verbal noun from the verb ʿlafa for the journey of winter to Yemen and the journey of summer to Syria every year they made use of these two journeys to provide for their trade at the station of Abraham in Mecca in order to attend to the House of God which was their source of pride; they Quraysh were the descendants of al-Nadr b. Kinʿna;

106:3 - let them worship faʿl-yaʿbudʿ is semantically connected to li-ilʿfi ʿfor the security? the fʿʿ being extra the Lord of this House

106:4 - Who has fed them against that is on account of hunger and made them secure from that is on account of fear they used to suffer hunger in Mecca due to the lack of crops and they feared the army of the Elephant.

### Surah 107

107:1 - Have you seen him who denies the Judgement? the Requital and the Reckoning that is to say ?Do you know who he is?? If you do not know him then

107:2 - That is he read an implied huwa after the fʿʿ of fa-dhʿlika who repels the orphan that is to say who violently drives him away from what is his due

107:3 - and does not urge either himself or others to the feeding of the needy this was revealed regarding al-ʿʿsʿ b. Wʿʿil or al-Walʿd b. al-Mughʿra.

107:4 - So woe to them who pray

107:5 - those who are heedless of their prayers neglectful delaying them from their appointed times

107:6 - those who make a pretence with prayers and otherwise

107:7 - and deny aid as insignificant as a needle a hatchet a cooking pot or a bowl.

### Surah 108

108:1 - We have assuredly given you O Muhammad (s) Abundance ? the name of a river in Paradise and his the Prophet's pool around which his community shall gather; al-kawthar also means the abundant good that has been given to the Prophet such as prophethood the Qurʿʿn intercession and the like.

108:2 - So pray to your Lord the prayer of the Festival of Immolation ʿʿd al-nahr and sacrifice your offering.

108:3 - Indeed it is your antagonist your hater who is the severed one refraining from all acts of good or the one whose line of offspring will be severed by his not having any this was revealed regarding al-ʿʿsʿ b. Wʿʿil who called the Prophet s al-abtar ʿthe severed one? when his son al-Qʿsim died.

### Surah 109

109:1 - Say ?O disbelievers!

109:2 - I do not worship at present what you worship of idols

109:3 - and you do not worship at present what I worship and that is God exalted be He alone

109:4 - nor will I worship in the future what you have worshipped

109:5 - nor will you worship in the future what I worship God knew that they would never become believers the use of the inanimate mʿʿ ʿwhat? to refer to God is meant to counter the reference to ʿwhat thing? they worship.



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109:6 - You have your religion idolatry and I have a religion? Islam this was revealed before he was commanded to wage war against the idolaters all seven Qurʾānic readers omit the yʾ of the genitive possessive construction in wa-liya dʾni whether with a pause or without; Yaʾqʾb however retains it in both cases.

### Surah 110

110:1 - When the help of God for His Prophet s against his enemies comes together with victory the victory over Mecca

110:2 - and you see people entering Godʾs religion that is to say Islam in throngs in large droves after they had been entering one by one ? this was after the conquest of Mecca when the Arabs from all corners of the land came to him willingly in obedience to his command ?

110:3 - then glorify with praise of your Lord that is continuously praising Him and seek forgiveness from Him; for verily He is ever ready to relent. The Prophet s after this sʾra had been revealed would frequently repeat the words subhʾnaʾLiʾhi wa bi-hamdihi ?Glory and praise be to God? and astaghfiruʾLiʾha wa-atʾbu ilayhi ?I seek forgiveness from God and I repent to Him?; with the revelation of this final sʾra he realised that his end was near. The victory over Mecca was in Ramadʾn of year 8; the Prophet s passed away in RabʾʾI of the year 10.

### Surah 111

111:1 - Perish ruined be the hands of Abʾ Lahab in other words all of him ? the use of ʾhandsʾ here to denote all of him is figurative and is because most actions are performed by them; the statement is an invocation ? and perish he! may he be ruined! this tabba is a predicate as where one says ahlakahuʾLiʾhu wa-qad halak ?God destroyed him and he indeed is destroyed?. When the Prophet threatened him with the chastisement he said ?If what my brotherʾs son says is true then I shall ransom myself from it with my wealth and sons!ʾ; so the following was revealed

111:2 - His wealth will not avail him nor what he has earned wa-kasab means wa-kasbihi that is to say his sons; mʾ aghnʾ means mʾ yughnʾ.

111:3 - He will soon enter a Fire of flames that is to say a fire that is flaming and ignited this statement is the source of his nickname which was given to him on account of his flaming reddish fair face

111:4 - and his wife waʾmraʾatuhi is a supplement to the person of the verb yaslʾ ?he will enter? separated by the clause of the direct object and its qualification ? and this was Umm Jamʾl ? the carrier read hammʾlatu or hammʾlata of firewood cactus and thorns which she used to fling into the path of the Prophet s.

111:5 - with a rope of palm-fibre around her neck fʾ jʾdihʾ hablun min masadin is a circumstantial qualifier referring to hammʾlataʾl-hatab which in turn is either a description of imraʾatahu ?his wife? or the predicate of an implied subject.

### Surah 112

112:1 - Say ?He is God One Allʾhu is the predicate of huwa ?He is? and ahadun is its substitution or a second predicate.

112:2 - God the Self-Sufficient Besought of all Allʾhuʾl-samad constitute a subject and a predicate al-samad means the One Who is always sought at times of need

112:3 - He neither begot for no likeness of Him can exist nor was begotten since createdness is precluded in His case.

112:4 - Nor is there anyone equal to Him? neither match nor comparison lahuʾ to Him? is semantically connected to kufuwan ?equal? but precedes it because it is the object of the intended negation; ahadun ?anyone? which is the subject of yakun ?is there? has been placed after the predicate of the latter kufuwan ?equal? in order to retain the harmony of the end-rhyme of the verses.

### Surah 113

113:1 - Say ?I seek refuge in the Lord of the Daybreak the morning

113:2 - from the evil of what He has created of obligated animate beings and non-obligated ones and from all inanimates such as poison and so on;

113:3 - and from the evil of darkness when it gathers that is from night when it becomes dark and the moon when it is absent

113:4 - and from the evil of the women-blowers sorceresses who blow on knots which they knot into strings blowing into them certain words but without spittle; however al-Zamakhsharʾ says ?with this spittle? ? sorceresses such as the daughters of the said Labʾd ?

113:5 - and from the evil of an envier when he envies? when he manifests his envy and behaves in accordance with it ? such as the mentioned Labʾd from among the Jews who were envious of the Prophet s; the mention of these three elements of evil which are already subsumed by the statement ?of what He has created? is because of the severity of their evil.

## **Surah 114**

114:1 - Say ?I seek refuge in the Lord of mankind their Creator and their Possessor they mankind have been singled out for mention here in order to honour them and a preface to seeking refuge from the evil of the one who whispers in their hearts;

114:2 - the King of mankind

114:3 - the God of mankind both maliki?l-n?s and il?hi?l-n?s are either substitutions or adjectival qualifications or explicative supplements; the repetition of the annexed word al-n?s is meant as an additional explication

114:4 - from the evil of the slinking whisperer Satan ? he is referred to by the name of the action waswasa on account of his repeated engaging in it ? who slinks away and recoils from the heart whenever God is mentioned

114:5 - who whispers in the breasts of mankind in their hearts ? whenever they neglect to remember God

114:6 - of the jinn and mankind? mina?l-jinnati wa?l-n?si an explication for the whispering Satan being of the jinn and also of the humans similar to God?s saying the devils of humans and jinn Q. 6112; or mina?l-jinnati ?of the jinn? is an explication for him Satan wa?l-n?si ?and of mankind? being a supplement to al-wasw?s ?the whisperer?. Both explanations apply to the evil of the mentioned Lab?d and his daughters; the objection to the first opinion is that humans do not ?whisper? in the hearts of other humans but that it is the jinn who whisper in their hearts I would respond by saying that human beings also ?whisper? in a manner appropriate to them beginning externally whereafter their whispers reach the heart and establish themselves in it in the way in which this customarily happens. But God knows best what is correct and to Him shall be the return and the final destination and may God bless our Master Muhammad and his family and Companions and grant them all much peace forever and always. God suffices for us and what an excellent guardian is He! And there is no power or might except in God the Sublime the Tremendous.