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{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

# TAFSIR AL-JALALAYN

## JUZ 29

Tafsir al-Jalalayn is one of the most significant tafsirs for the study of the Qur'an. Composed by the two "Jalals" -- Jalal al-Din al-Mahalli (d. 864 ah / 1459 ce) and his pupil Jalal al-Din al-Suyuti (d. 911 ah / 1505 ce), Tafsir al-Jalalayn is generally regarded as one of the most easily accessible works of Qur'anic exegesis because of its simple style and one volume length. For the first time ever Tafsir al-Jalalayn is competently translated into an unabridged highly accurate and readable annotated English translation by Doctor. Feras Hamza.

Doctor. Feras Hamza, D.Phil. obtained his doctorate from the University of Oxford (Wolfson College) and is presently Research Associate in Qur'anic Studies at the Institute of Ismaili Studies, London. He is presently at work on a translation of Al-Baydāwī's Tafsir and a monograph on the Birth of the Muslim Afterlife.

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# JUZ 29

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## { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

{ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ }

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.

{ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ }

[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 'ordainment' — 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;

{ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ }

{

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?

{ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ }

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.

{ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ وَأَعْتَدْنَا لَهُمْ

{ عَذَابَ السَّعِيرِ }

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.

{ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسُ الِّمَصِيرُ }

And for those who disbelieve in their Lord there is the chastisement of Hell, and [what] an evil journey's end!, it is.

{ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ }

When they are flung into it they hear it blaring, [producing] a horrid sound like that of an ass, as it seethes,

{ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ }

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.

{ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ }

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] 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.

{ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ }

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'.

{ فَأَعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ }

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.

{ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ }

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.

{ وَأَسِرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ }

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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'.

{ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ }

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.

{ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ  
النُّشُورُ }

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.

{ ءَأَمِنْتُمْ مِّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ }

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?

{ أَمْ أَمِنْتُمْ مِّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ }

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.

{ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ }

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.

{ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ  
بِكُلِّ شَيْءٍ بَصِيرٌ }

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-qābidātin [similar to sāffātin, '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 that We have the power to do with them what has been mentioned above as well as [inflicting upon them] other kinds of chastisement?

{ أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي  
غُرُورٍ }

Or who (am-man: the subject) is it (hādhā: its predicate) that (alladhī: a substitution for hādhā, 'is it') will be an army, supporters, for you (lakum belongs to the relative clause of alladhī, '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.

{ أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ }

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.

{ أَفَمَنْ يَمْشِي مُكَبِّاً عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ }

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, ahdā, 'more rightly guided'; the similitude refers to the believer and the disbeliever and to which of the two is more rightly guided).

{ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ  
{

Say: 'It is He Who created you and endowed you with hearing and sight and hearts. Little do you thank!' (mā tashkurūna: mā is extra; the sentence itself is a new [independent] one, informing of how extremely little they give thanks for these graces).

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{ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ }

Say: 'It is He Who multiplied you, created you, on earth, and to Him you will be gathered', for the Reckoning.

{ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ }

And they say, to the believers: 'When will this promise be [fulfilled], the promise of the gathering, if you are truthful?', about it.

{ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ }

Say: 'The knowledge, of its coming, is only with God, and I am but a plain warner', one whose warning is plain.

{ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ }

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.

{ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مَنْ }

{ عَذَابِ أَلِيمٍ }

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.

{ قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ }

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'lamūna is also read sa-ya'lamūna, 'they will know') upon seeing the chastisement with your own eyes, who is in manifest error': is it us, or yourselves or them?

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{ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ }

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 Allāhu rabbu'l-'ālamīna, 'God, Lord of the Worlds!', after ma'in, 'running water', as is stated in a hadīth. 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.

**IA-malaQ:69**

{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

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{ نَ وَالْقَلَمِ وَمَا يَسْطُرُونَ }

Nūn, 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.

{ مَا أَنْتَ بِمَجْنُونٍ }

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.

{ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ }

And assuredly you will have an unfailing reward.

{ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ }

And assuredly you possess a magnificent nature, [a magnificent] religion.

{ فَسَتُبْصِرُ وَيُبْصِرُونَ }

Then you will see and they will see,

{ بِأَبْيَعِكُمُ الْمَفْتُونُ }

which of you is demented (al-maftūn is a verbal noun, similar [in expressional form] to al-ma'qūl, 'intelligible'; al-futūn meaning al-junūn, 'insanity') in other words, is it [this insanity] in you or in them?

{ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ }

Assuredly your Lord knows best those who stray from His way, and He knows best those who are guided, to Him.

{ فَلَا تَطِعِ الْمُكَذِّبِينَ }

So do not obey the deniers.

{ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ }

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-yudhinūna is a supplement to tudhinu, 'you should be pliable', but if it is understood to be the response to the optative clause of waddū, 'they yearn', then [a free standing pronoun] hum should be read as implied before it after the fā' [sc. fa-hum yudhinūna]).

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{ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ }

And do not obey any mean, despicable, oath-monger, given to frequent swearing by falsehood,

{ هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ }

backbiting, faultfinder, that is to say, calumniator, scandal-monger, spreading [evil] talk among people in order to sow dissension between them,

{ مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ }

hinderer of good, niggardly with his wealth against deserving causes, sinful transgressor, wrongdoer,

{ عُتْلٌ بَعْدَ ذَلِكَ زَنِيمٍ }

coarse-grained, crude, moreover ignoble, an adopted son of Quraysh — namely, al-Walīd b. al-Mughīra, whose father claimed him after eighteen years; Ibn `Abbās 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 dhālika, 'moreover'] is semantically connected to zanīm, 'ignoble') —

{ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ }

[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.

{ إِذَا تُلِيٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ }

When Our signs — the Qur`ān — 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).

{ سَنَسِمُهُ عَلَى الْخُرطومِ }

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.

{ إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ }

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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.

{ وَلَا يَسْتَتْنُونَ }

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).

{ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ }

Then a visitation from your Lord visited it, [that is] a fire consumed it during the night, while they slept.

{ فَأَصْبَحَتْ كَالصَّرِيمِ }

So by the morning it was like the darkness of night, in other words, black.

{ فَتَنَادَوْا مُصْبِحِينَ }

They then called out to one another in the morning,

{ أَنْ أَغْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ }

[saying], 'Go forth early to your tillage, your produce (ani'ghdū 'alā harthikum constitutes an explication of [the import of] tanādaw, '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).

{ فَأَنْطَلَقُوا وَهُمْ يَتَخَفَتُونَ }

So off they went, whispering to one another, talking secretly:

{ أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ }

'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).

{ وَغَدُوا عَلَى حَرْدٍ قَادِرِينَ }

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And they went forth early, supposing themselves, able to prohibit, to prevent the poor folk [from enjoying the fruit].

{ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ }

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:

{ بَلْ نَحْنُ مَحْرُومُونَ }

'Nay, but we have been deprived!', of its fruits, by our denying it to the poor folk.

{ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ }

The most moderate, the best one, among them said, 'Did I not say to you, "Why do you not glorify?"', God, repenting [to Him].

{ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ }

They said, 'Glory be to God, our Lord. Verily we have been wrongdoers', by denying the poor folk [what is] their due.

{ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ }

They then turned to one another, blaming each other.

{ قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ }

They said, 'O ([yā is] for calling attention to something) woe to us!, [O] destruction of ours. We have indeed been unjust.

{ عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ }

It may be that our Lord will give us in its place (read yubaddilanā or yubdilanā) 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.

{ كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ }

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

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contavened Our command. When they said 'If we are resurrected, we shall be given better than [what] you [have been given], the following was revealed:

{ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ }

Verily for the God-fearing there will be the Gardens of Bliss near their Lord.

{ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ }

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?

{ مَا لَكُمْ كَيْفَ تَحْكُمُونَ }

What is wrong with you? How do you judge?, with such corrupt judgement?

{ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ }

Or (am lakum means a-lakum) do you have a Scripture, revealed, wherein you learn, [wherein] you read,

{ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ }

that you will indeed have in it whatever you choose?

{ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِاللَّغَةِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ }

Or do you have oaths, pledges, binding, secured, on Us until the Day of Resurrection (ilā yawmi'l-qiyāmati is semantically connected to 'alaynā, 'on Us'; these words ['alaynā bālighatun, '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.

{ سَلُّهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ }

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?

{ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ }

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.

{ يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ }

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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 sāqin, '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.

{ خُسَعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذَلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ }

With humbled (khāshi'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.

{ فَذَرْنِي وَمَنْ يُكَدِّبُ بِهِذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ }

So leave Me [to deal] with those who deny this discourse — the Qur'ān. We will draw them on by degrees, We will seize them little by little, whence they do not know.

{ وَأَمْلِي لَهُمْ إِنَّا كَيْدِي مَتِينٌ }

And I will grant them respite; [for] assuredly My devising is firm, [My devising is] severe and cannot be withstood.

{ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّنْ مَّعْرَمٍ مُّتَقَلُونَ }

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.

{ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ }

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.

{ فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ }

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.

{ لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ }

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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.

{ فَأَجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ }

But his Lord chose him, for prophethood, and made him one of the righteous, the prophets.

{ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ }

Indeed those who disbelieve would almost throw you down [to the ground] (read la-yuzliqūnaka or la-yazliqūnaka) 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'ān, and they say, out of envy: 'He is truly a madman!', on account of the Qur'ān that he has brought.

{ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ }

Yet it, namely, the Qur'ān, is just a Reminder, an admonition, for all the worlds, of [both] humans and jinn, and cannot be the cause of any dementia.

{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

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## { الْحَاقَّةُ }

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.

## { مَا الْحَاقَّةُ }

What is the Reality? (ma'l-hāqqa: [an interrogative] to emphasise its enormity; this is the subject as well as the predicate of [the previous] al-hāqqa, 'the Reality').

## { وَمَا أَدْرَاكَ مَا الْحَاقَّةُ }

And how would you know what the Reality is? ([repeated as] an extra emphasis of its enormity; the first mā [of the previous verse] is the subject, the second one, its predicate; the second mā and its predicate also function as the second direct object of [the verb] 'knowing').

## { كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ }

Thamūd and 'Ād denied the Clatterer, the Resurrection, because its terrors cause the hearts to clatter.

## { فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ }

As for Thamūd, they were destroyed by the [overwhelming] Roar, an excessively severe cry.

## { وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ }

And as for 'Ād, they were destroyed by a deafening, intensely clamorous, violent wind, [that was] powerful and severe [in its assault] upon 'Ād, despite their power and might.

## { سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ }

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] Shawwāl, and this was at the height of winter, successively, one after the next (husūman: it [the action of the wind] is likened to the repeated actions of a hāsīm, '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.

{ فَهَلْ تَرَىٰ لَهُم مِّن بَاقِيَةٍ }

So do you see any remnant of them? (min bāqiyatin: this is either the adjectival qualification of an implicit nafs, 'soul', or the [final suffixed] tā' is for hyperbole, in other words [understand it as fa-hal tarā lahum] min bāqin, 'any one remaining?' No!).

{ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ }

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.

{ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً }

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.

{ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ }

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,

{ لِنَجْعَلَهَا لَكُمْ تَذْكَرَةً وَتَعِيَهَا أُنْذُنٌ وَاعِيَةٌ }

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.

{ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ }

Thus when the Trumpet is blown with a single blast, to [announce] the passing of judgement upon all creatures — this being the second [blast] —

{ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً }

and the earth and the mountains are lifted and levelled with a single levelling,

{ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ }

then, on that day, the [imminent] Event will come to pass, the Resurrection will take place,

{ وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ }

and the heaven will be rent asunder — for it will be very frail on that day —

{ وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ }

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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.

{ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ }

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] takhfā or [masculine person] yakhfā).

{ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَٰؤُلَاءِ أَقْرَعُوا كِتَابِيهِ }

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! (kitābiyah: both hā'ūmu, 'here [is]', and iqra'ū, 'read', compete for [government of] this [direct object]).

{ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ }

I was truly certain that I would encounter my account'.

{ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ }

So he will enjoy a pleasant living,

{ فِي جَنَّةٍ عَالِيَةٍ }

{ قُطُوفُهَا دَانِيَةٌ } in a lofty Garden,

whose clusters, whose fruits, are in easy reach, nearby, reached [easily] by one who may be standing, or sitting or reclining.

{ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ }

And so it will be said to them: 'Eat and drink in enjoyment (hani'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.

{ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يُلَيِّتُنِي لَمْ أُوتَ كِتَابِيهِ }

But as for him who is given his book in his left hand, he will say, 'O (yā is for calling attention [to something]) would that I had not been given my book,

{ وَلَمْ أَدْر مَا حِسَابِيهِ }

and not known what my account were!

{ يُلَيِّتُهَا كَانَتْ الْقَاضِيَةَ }

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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.

{ مَا أَغْنَىٰ عَنِّي مَالِيَهٗ }

My wealth has not availed me.

{ هَٰكَ عَنِّي سُلْطَانِيَهٗ }

My authority, my strength, my argument, has gone from me' (the [final] hā' in kitābiyah, 'my book', hisābiyah, 'my account', and sultāniyah, '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'ānic text and the transmitted reports; some elide it when reciting without a pause).

{ خُذُوهُ فَغُلُّوهُ }

'Seize him — addressing the keepers of Hell — then fetter him, bind his hands to his necks in fetters,

{ ثُمَّ الْجَحِيمَ صَلُّوهُ }

then admit him into Hell-fire, into the scorching Fire,

{ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ }

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 fā' [of fa'slukūhu] does not prevent the verb from being semantically connected to the preceding adverbial clause)

{ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ }

Lo! he never believed in God the Tremendous,

{ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ }

and never urged the feeding of the needy;

{ فَلَيْسَ لَهُ الْيَوْمَ هَا هُنَا حَمِيمٌ }

Therefore here today he has no [loyal] friend, [no] relative to avail him,

{ وَلَا طَعَامٍ إِلَّا مِنْ غِسْلِينٍ }

nor any food except pus, the vile excretions of the inhabitants of the Fire — or it [ghislīn] may denote certain trees therein —

{ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ }

which none shall eat but the sinners', the disbelievers.

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{ فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ }

So indeed (fa-lā: lā is extra) I swear by all that you see, of creatures,

{ وَمَا لَا تُبْصِرُونَ }

and all that you do not see: of them, in other words, [I swear] by all creatures:

{ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ }

it, that is to say, the Qur'ān, is indeed the speech of a noble messenger, in other words, he has spoken it as a message from God, exalted be He.

{ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمَنُونَ }

And it is not the speech of a poet. Little do you believe!

{ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذْكُرُونَ }

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 mā [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.

{ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ }

Rather, it is, a revelation from the Lord of the Worlds.

{ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ }

And had he, namely, the Prophet (s), fabricated any lies against Us, by communicating from Us that which We have not said,

{ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ }

We would have assuredly seized him, We would have exacted vengeance [against him], as punishment, by the Right Hand, by [Our] strength and power;

{ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ }

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,

{ فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ }

and not one of you (ahadin is the subject of mā, min being extra, used to emphasise the negation; minkum is a circumstantial qualifier referring to ahadin) could have defended him (hājizīna is the predicate of [the preceding] mā, and it is used in the plural because ahad, when

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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.

{ وَإِنَّهُ لَتَذَكْرَةٌ لِّلْمُتَّقِينَ }

And assuredly it, that is, the Qur`ān, is a reminder for the God-fearing.

{ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ }

And assuredly We know that some of you, O people, are deniers, of the Qur`ān, and [some of you are] believers [in it].

{ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ }

And assuredly it, that is, the Qur`ān, 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.

{ وَإِنَّهُ لِحَقِّ الْيَقِينِ }

And assuredly it, that is, the Qur`ān, is the certain truth.

{ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ }

So glorify, exalt as transcendent, the Name (bi`smi: the bā' [bi-] is extra) of your Lord, the Tremendous: glory be to Him.

### Al Maarij:70

{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

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{ سَأَلَ سَائِلٌ بِعَذَابٍ وَقِيعٍ }

A petitioner petitioned, a supplicator supplicated [for], an impending chastisement

{ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ }

— which in the case of the disbelievers none can avert: this was al-Nadr b. al-Hārith who said, 'O God, if this be indeed the truth from You ... [then rain down upon us stones from the heaven' [Q. 8:32],

{ مِّنَ اللَّهِ ذِي الْمَعَارِجِ }

from God (mina'Liāhi is semantically connected to wāqī'in, 'impending'), Lord of the Ascensions, the ascension routes of the angels, which are the heavens.

{ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ }

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 (fi 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 hadīth.

{ فَأَصْبِرْ صَبْرًا جَمِيلًا }

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.

{ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا }

Lo! they see it, that is, the chastisement, as [being] far off, as never taking place;

{ وَنَرَاهُ قَرِيبًا }

while We see it [to be] near, taking place without a doubt.

{ يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ }

The day when the heaven will be (yawma takūnu'l-samā'u is semantically connected to an omitted clause, implicitly taken to be yaqa'u, 'it will take place') as molten silver,

{ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ }

and the mountains will be as flakes of wool, in terms of [their] lightness and [their] floating about in the wind.

{ وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا }

And no friend will inquire about his friend, [no] relative [will inquire] about his relative, each being preoccupied with his own predicament.

{ يُبْصِرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ }

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 [yubassarūnahum] 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 `adhābi] yawmi'dhin or [min `adhābin] yawma'idhin) at the price of his children,

{ وَصَاحِبَتِهِ وَأَخِيهِ }

and his companion, his wife, and his brother,

{ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ }

and his kin, his clan ([expressed as fasīla] because he is a [detached] part [fas] of it) that had sheltered him, embraced him,

{ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ }

and all who are on earth, if it, that ransom, might then deliver him (thumma yunjīhi is a supplement to yaftadī, 'to ransom himself').

{ كَلَّا إِنَّهَا لَأُظَى }

Nay! — a refutation of his wish. Lo! [for him] it, namely, the Fire, will be the Churning Fire (lazā) — a name for Hell, [so called] because it churns its flames [atalazzā] against the disbelievers,

{ نَزَّاعَةً لِّلشَّوَى }

ripping out the scalp (shawā is the plural of shawāt, the skin of the head);

{ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى }

it will call him who turned his back and ignored, faith, saying [to him]: 'To me! to me [come hither]!',

{ وَجَمَعَ فَأَوْعَى }

and amassed, wealth, then hoarded, keeping it in containers and refraining from paying from it what is God's due.

{ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا }

Indeed man was created restless: (halū'an is an implied circumstantial qualifier, the explanation of which [follows]):

{ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا }

when evil befalls him, [he is] anxious, at the point of that evil befalling [him],

{ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا }

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;

{ إِلَّا الْمُصَلِّينَ }

except those who perform prayers, that is, the believers,

{ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ }

those who maintain, [those who] regularly observe, their prayers,

{ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ }

and in whose wealth there is an acknowledged due, namely, alms,

{ لِلسَّائِلِ وَالْمَحْرُومِ }

for the beggar and the deprived, the [latter being the] one who refrains from begging and thus becomes deprived,

{ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ }

and who affirm the truth of the Day of Judgement, [of] Requital,

{ وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ }

and who are apprehensive of the chastisement of their Lord —

{ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ }

lo! there is no security from the chastisement of their Lord, [from] its being sent down

{ وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ }

and those who guard their private parts,

{ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ }

except from their wives and those whom their right hands own, in the way of slavegirls, for in that case they are not blameworthy;

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{ فَمَنْ أَتَّبَعَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ }

but whoever seeks beyond that, those are the infringers, who transgress [the bounds of] what is lawful [stepping] into what is unlawful;

{ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ }

and those who are keepers, [faithful] guardians, of their trusts (amānātihim: a variant reading has the singular [amānātihim]), 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,

{ وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ }

and who are forthwith with their testimony (bi-shahādātihim: a variant reading has the plural [bi-shahādātihim, 'their testimonies']), [those who] offer them and do not withhold them,

{ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ }

and who preserve their prayers, by observing them in their appointed times.

{ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ }

Those will be in Gardens, honoured.

{ فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ }

So what is wrong with those who disbelieve that they keep staring towards you (muhtīna is a circumstantial qualifier),

{ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ }

to the right and to the left, of you, in droves? ('izīna 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:

{ أَيَطْمَعُ كُلُّ أُمَّرٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ }

Does each one of them hope to be admitted into a Garden of Bliss?

{ كَلَّا إِنَّا خَلَقْنَا هُمْ مِّمَّا يَعْلَمُونَ }

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.

{ فَلَا أُقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ }

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For verily (fa-lā: lā 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

{ عَلَىٰ أَنْ تُبَدَّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ }

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.

{ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُونَ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ }

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;

{ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ }

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 [mansūb], such as a flag or a banner),

{ خُسْفَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ }

with their eyes humbled, abject, overcast by abasement, shrouded in it. Such is the day which they are promised (dhālika is the subject and what follows it is the predicate), meaning: the Day of Resurrection.

{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

{ إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ }

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.

{ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ }

He said, 'O my people, I am indeed a plain warner to you, one whose warning is plain,

{ أَنْ أَعْبُدُوا اللَّهَ وَاتَّقَوْهُ وَأَطِيعُونَ }

[to tell you] that [you should] worship God and fear Him and obey me,

{ يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ }

that He may forgive you some of your sins (min dhunūbikum, 'some of your sins': min may be taken as extra, because submission to God (islām) 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.

{ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا }

He said, 'My Lord, I have summoned my people night and day, that is to say, continuously without interruption,

{ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا }

but my summon has only increased their evasion, of faith.

{ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا }

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.

{ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا }

Then indeed I summoned them aloud, that is to say, at the top of my voice;

{ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا }

then assuredly I proclaimed to them, with my voice, and I confided, my words, to them secretly,

{ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا }

saying, "Ask your Lord for forgiveness, from idolatry. Assuredly He is ever Forgiving.

{ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا }

He will release the heaven, the rain — for they had been deprived of it — for you in torrents, in plenteous showers,

{ وَيُمِدُّكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَكُمْ جَنَّاتٍ وَيَجْعَل لَكُمْ أَنْهَارًا }

and furnish you with wealth and sons, and assign to you gardens, orchards, and assign to you, running, rivers.

{ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا }

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,

{ وَقَدْ خَلَقَكُمْ أَطْوَارًا }

when verily He created you in stages? (atwār is the plural of tūr, 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.

{ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا }

Have you not seen how God created seven heavens in layers, one on top of the other,

{ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا }

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.

{ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا }

And God has caused you to grow, He has created you, from the earth, for He created your father Adam from it.

{ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا }

Then He will make you return into it, entombed [in your graves], and bring you forth, for the resurrection, [with a veritable bringing forth].

{ وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا }

And God has made the earth a flat [open] expanse for you,

{ لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا }

so that you may follow throughout it spacious routes." "

{ قَالَ نُوحُ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا }

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 bukhl or bakhal, 'niggardliness'), only add to their loss, [to] their insolence and disbelief.

{ وَمَكْرُؤًا مَكْرًا كُبْرًا }

And they have devised, namely, the leaders, a mighty plot, extremely outrageous, by denying Noah and harming him as well as his followers,

{ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا }

and have said, to the riffraff: "Do not abandon your gods, and do not abandon Wadd (read Wadd or Wudd) nor Suwā', nor Yaghūth and Ya'ūq and Nasr" — these being the names of their idols.

{ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا }

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-lā tazidī'l-zālimīna illā dalālan is a supplement to qad adallū, '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. 11:36].

{ مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا }

Because of (mimmā: mā indicates a relative clause) their iniquities (khatāyāhum: a variant reading has khatī'ātihim) 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.

{ وَقَالَ نُوحُ رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضَ مِنَ الْكَافِرِينَ دَيَّارًا }

And Noah said, 'My Lord, do not leave from among the disbelievers a single dweller upon the earth (dayyār means 'one who inhabits a dwelling [dār]'), in other words, not one.

{ إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا }

Assuredly if You leave them, they will lead Your servants astray, and will beget only disbelieving profligates (fājir and kaffār derive [respectively] from yafjuru and yakfuru): he said this on account of the mentioned revelation that had been given to him.

{ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا }

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 destroy

Sura Al Jinn: 72

Part: 29

{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

{ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا }

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 Nasībīn. This was at the time of the morning prayer at Batn Nakhla, a location between Mecca and Tā'if — these [jinn] being those mentioned in God's saying, And when We sent a company of jinn your way...' [Q. 46:29] — listened, to my recitation, then said, to their people upon returning to them: "We have indeed heard a marvellous Qur'ān, whose clarity, the richness of its meanings and other aspects one marvels at,

{ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا }

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.

{ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا }

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.

{ وَأَنَّهُ كَانَ يَفُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا }

---

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.

{ وَأَنَا ظَنَّنَا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا }

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.

{ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسِ يَعُوذُونَ

بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا }

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!'

{ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا }

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.

{ وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا }

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).

{ وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا }

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.

{ وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا }

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.

{ وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا }

And that among us some have become righteous, after having listened to the Qur'ān, 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.

{ وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُنْجِزَهُ هَرَبًا }

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.

{ وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا }

And that when we heard the guidance, the Qur'ān, we believed in it. For whoever believes in his Lord (read an implied huwa, 'he', [before fa-lā yakhāfu]) shall fear neither loss, a diminishing of his good deeds, nor oppression, [nor] injustice, by having his evil deeds increased.

{ وَأَنَا مِمَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا }

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.

{ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا }

And as for those are unjust, they will be firewood, fuel, for Hell!" ' (annā, annahum, and annahu totalling all twelve instances [above], including innahu ta'ālā and annā minnā'l-muslimūna and what comes in between them may be read with a kasra [sc. innā, innahum etc.] indicating a new sentence [every time], or with a fatha [sc. annā, annahum etc.] indicating the statement that will follow [as a relative clause]).

{ وَاللَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِينَهُمْ مَاءً غَدَقًا }

God, exalted be He, says [the following] about the Meccan disbelievers: And [it has been revealed to me] that if they (allaw: 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 —

{ لَنُفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا }

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'ān, We will admit him (naslukhu, or read [first person] yaslukhu, 'He will admit him') into a tortuous chastisement.

{ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا }

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.

{ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا }

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'ān).

{ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا }

He said, in response to the disbelievers saying, 'Abandon this affair of yours!' (a variant reading [for qāla, 'he said'], has qul, 'Say:') 'I invoke only my Lord, as God, and I do not associate anyone with Him'.

{ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا }

Say: 'I truly have no power to bring you any harm, to lead [you] astray, or any guidance', any good.

{ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُتَحَدًّا }

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.

{ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ

خَالِدِينَ فِيهَا أَبَدًا }

[I have power to bring you] only a communication (illā balāghan 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 (warisālātihi is a supplement to balāghan, '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 (khālidīna is a circumstantial qualifier referring to the person indicated by man, 'whoever', in lahu, 'for him', taking into account its [plural] import; it [khālidīna] is also an implied circumstantial qualifier, in other words, they shall enter it with their abiding having been preordained) therein forever'.

{ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعَفُ نَاصِرًا وَأَقْلُ عَدَدًا }

Such that when they see (hattā 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:

{ قُلْ إِن أَدْرِي أَقْرِبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا }

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.

{ عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا }

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,

{ إِلَّا مَنْ أَرْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا }

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,

{ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا }

{

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 ablaghū, 'they have conveyed'] takes into account [the plural] implication of man, 'whom'), and He encompasses all that is with them (wa-ahāta bimā 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: ahsā 'adada kulli shay'in, 'He keeps count of all things').

{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

{ يَا أَيُّهَا الْمَزْمَلُ }

O you enwrapped in your garment!, the Prophet (al-muzzammil is actually al-mutazammil, but the tā' has been assimilated with the zāy), 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.

{ قُمْ اللَّيْلَ إِلَّا قَلِيلًا }

Stand vigil, perform prayer, through the night, except a little,

{ نِصْفَهُ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا }

a half of it (nisfahu substitutes for qalīlan, with 'little' [being little by] taking into account the whole [night]), or reduce of it, of the half, a little, up to a third,

{ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا }

or add to it, up to two thirds (aw implies [free] choice), and recite the Qur'ān, recite it carefully, in a measured tone.

{ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا }

Verily [soon] We shall cast on you a weighty, an awe-inspiring or stern, word, [a weighty] Qur'ān, because of the prescriptions [imposed] in it.

{ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً }

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'ān, and more upright in respect to speech, clearer for utterance [of devotions].

{ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا }

[For] assuredly during the day you have extended engagements, administering your affairs, and you do not have the time to recite Qur'ān.

{ وَأَذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا }

And mention the Name of your Lord, that is, say, bi'smi'Liāhi'l-rahmāni'l-rahīm, 'In the Name of God, the Compassionate, the Merciful', to begin your recitation, and devote yourself [exclusively] to Him with complete devotion (tabtīlan 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.

{ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا }

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,

{ وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا }

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.

{ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا }

And leave Me [to deal] with the deniers (wa'l-mukadhdhibīna 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.

{ إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا }

[For] indeed with Us are heavy fetters (ankāl is the plural of niki), heavy shackles, and a hell-fire, a scorching Fire,

{ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا }

and a food that chokes, one that causes the throat to choke, and this is [either] zaqqūm [cf. Q. 44:43], darī [cf. Q. 88:6], ghislīn [cf. Q. 69:36] 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),

{ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا }

on the day when the earth and the mountains will quake and the mountains will be like heaps of shifting sand (mahīl derives from hāla, yahīlu; it is actually mahyūl, but the damma sound is considered too heavy for the yā' and is therefore transposed onto the hā', while the wāw, 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] yā').

{ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا }

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.

{ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً }

But Pharaoh disobeyed the messenger, so We seized him with a severe seizing.

{ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا }

So, if you disbelieve, in this world, how will you guard against a day (yawman is the direct object of tattaqūna, '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 (shīb is the plural of ashyab) by the severity of its terrors, this being the Day of Resurrection (the shīn of shīb should actually have a damma, but it is given a kasra

because of its [phonetic] affinity with the yā') — 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 —

{ السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا }

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.

{ إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا }

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.

{ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ }

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 adnā, 'less than') — his keeping vigil in the way mentioned is in accordance with what was enjoined on him at the beginning of this sūra — along with a group of those with you (wa-tā'ifatun mina'lladhīna ma'aka constitutes a supplement to the subject [of the verb] taqūmu, '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'ān, 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

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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.

{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

**AL MUDDATHHIR: 74**

{ يَا أَيُّهَا الْمُدَّثِّرُ }

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O you enveloped in your mantle, the Prophet (s) (al-muddaththir is actually al-mutadaththir, but the tā' has been assimilated with the dāl) that is to say, the one who is enwrapped in his clothes when the Revelation [Gabriel] comes down on him,

{ قُمْ فَأَنْذِرْ }

arise and warn: threaten the people of Mecca with [punishment in] the Fire should they refuse to believe;

{ وَرَبِّكَ فَكَبِّرْ }

and magnify your Lord, exalt [Him] above what is ascribed [to Him] by the idolaters;

{ وَثِيَابَكَ فَطَهِّرْ }

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;

{ وَالرُّجْزَ فَاهْجُرْ }

and shun [all] defilement, [this rijz] was explained by the Prophet (s) to be the graven images; in other words, persist in shunning them.

{ وَلَا تَمُنْ تُسْتَكْبِرُ }

And do not grant a favour seeking greater gain (read tastakthiru 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;

{ وَلِرَبِّكَ فَاصْبِرْ }

and endure patiently for the sake of your Lord, [all His] commands and prohibitions.

{ فَإِذَا نُقِرَ فِي النَّاقُورِ }

For when the trumpet is sounded, when the trumpet is blown, that is, the Horn (qarn), at the second blast,

{ فَذَلِكَ يَوْمٌ عَسِيرٌ }

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 (idhā is operated by

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what is indicated by the statement: ishtadda'l-amru, '[for when the trumpet is sounded] the situation will be terrible'),

{ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ }

for the disbelievers, not at all easy: herein is an indication that it will be easy for believers despite its harshness.

{ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا }

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 (wahīdan 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-Walīd b. al-Mughīra al-Makhzūmī —

{ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا }

and [then] assigned him ample means, abundant and continuous, [generated] from [his] crops, livestock and commerce,

{ وَبَنِينَ شُهُودًا }

and sons, ten or more, present [by his side], present at social gatherings and whose testimonies are listened to,

{ وَمَهَّدْتُ لَهُ تَمْهِيدًا }

and facilitated, extended, for him greatly, [his] livelihood, duration of life and children.

{ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ }

Still he is eager that I should give [him] more.

{ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا }

Nay!, I shall not give him more than that. He is indeed stubborn to Our signs, [to] the Qur'ān.

{ سَأُرْهِقُهُ صَعُودًا }

[Soon] I shall burden him with a trying chastisement; alternatively [sa'ūdan means] a mountain of fire which he will be made to ascend and then fall down from, forever.

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{ إِنَّهُ فَكَّرَ وَقَدَّرَ }

Indeed he pondered, what to say about the Qur'ān which he heard from the Prophet (s), and decided, this, in his mind.

{ فَفُتِلَ كَيْفَ قَدَّرَ }

Perish he, may he be cursed and chastised, how he decided!, [perish he] whatever the nature of his decision may have been.

{ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ }

Again, perish he, how he decided!

{ ثُمَّ نَظَرَ }

Then he contemplated, the faces of his people; or [he contemplated] with what [words] he might cast aspersions upon it.

{ ثُمَّ عَبَسَ وَيَسَّرَ }

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].

{ ثُمَّ أَدْبَرَ وَأَسْتَكْبَرَ }

Then he turned his back, to faith, in disdain, scornful of following the Prophet (s),

{ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ }

and said, of what he [the Prophet] had brought: 'This is nothing but handed-down sorcery, learnt from sorcerers;

{ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ }

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. 16:103].

{ سَأُصَلِّيهِ سَقَرَ }

I shall [soon] admit him into Saqar! — Hell.

{ وَمَا أَدْرَاكَ مَا سَقَرٌ }

And how would you know what is Saqar? — this [interrogative] is intended to emphasise its enormity.

{ لَا تَبْقَىٰ وَلَا تَذَرُ }

It neither spares nor leaves behind, anything of flesh or nerve, but destroys it [all], after which he is restored to his former state.

{ لَوَّاحَةٌ لِلْبَشَرِ }

It burns away the flesh, scorching the surface of skin.

{ عَلَيْهَا تِسْعَةَ عَشَرَ }

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:

{ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ }

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

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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.

{ كَلَّا وَالْقَمَرَ }

Nay, (kallā: denoting a commencement [of a new sentence], to be understood as alā) by the moon!

{ وَاللَّيْلِ إِذْ أَدْبَرَ }

And by the night when it returns! (if read as idhā dabara), when it comes back after day (a variant reading has idh adbara, meaning 'when it has receded').

{ وَالصُّبْحِ إِذَا أَسْفَرَ }

And by the dawn when it appears!

{ إِنَّهَا لِأَحَدَى الْأَكْبَرِ }

Verily it, that is, Saqar, is one of the enormities, [one of] the greatest calamities —

{ نَذِيرًا لِلْبَشَرِ }

a warning (nadhīran is a circumstantial qualifier referring to ihdā, 'one of', and it is masculine because it denotes [masculine] 'adhāb, 'chastisement') to [all] humans;

{ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ }

[alike] to those of you who wish (li-man shā'a minkum is a substitution for li'l-bashar, 'to [all] humans') to advance, towards good, or towards Paradise by means of faith, or linger behind, in evil, or in Hell because of [their] disbelief.

{ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ }

Every soul is held to ransom by what it earns, [it is] ransomed and required for its deeds with the Fire,

{ إِلَّا أَصْحَابَ الْيَمِينِ }

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except those of the right [hand], namely, the believers who will be saved from it, and [who] will be,

{ فِي جَنَّاتٍ يَتَسَاءَلُونَ }

in gardens, questioning one another,

{ عَنِ الْمُجْرِمِينَ }

about the guilty, and their predicament; and they will say to them, after all those who believed in the One God (muwahhidūn) are brought out of the Fire:

{ مَا سَلَكَكُمْ فِي سَقَرٍ }

'What has landed you in, [what has] made you enter, Saqar?'

{ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ }

They will say, 'We were not of those who prayed.

{ وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ }

Nor did we [ever] feed the needy.

{ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ }

And we used to delve, into falsehood, along with those who delved,

{ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ }

and we used to deny the Day of Judgement, [the Day] of Resurrection and Requital,

{ حَتَّىٰ آتَانَا الْيَقِينَ }

until [finally] the inevitable came to us' — death.

{ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ }

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.

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{ فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ }

So what (fa-mā: 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'ridīna 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' —

{ كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ }

as if they were wild asses

{ فَرَّتْ مِنْ قَسْوَرَةٍ }

fleeing from a lion?, that is to say, fleeing from it with absolute fright.

{ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً }

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. 17:93].

{ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ }

No indeed! (kallā: a deterrent of what they desire). Rather they do not fear the Hereafter, that is, the chastisement thereof.

{ كَلَّا إِنَّهُ تَذَكُّرٌ }

No indeed! (kallā: a commencement [of a new sentence]) Assuredly it, that is, the Qur'ān, is a Reminder, an admonition.

{ فَمَنْ شَاءَ ذَكَرْهُ }

So whoever wills shall remember it, he shall read it and be admonished by it.

{ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَعْفِرَةِ }

And they will not remember (yadhkurūna or [read second person plural] tadhkurūna) unless God wills [it]. He is [the One] worthy of [your] fear, and [the One] worthy to forgive, by forgiving those who fear Him.

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{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

**AL QIYAMAH: 75**

**Part: 29**

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{ لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ }

Nay! (the lā is extra in both instances) I swear by the Day of Resurrection.

{ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ }

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]):

{ أَيَحْسَبُ الْإِنْسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ }

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.

{ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ }

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!

{ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ }

Nay, but man desires to deny (li-yafjura: the lām 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:

{ يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ }

He asks, 'When is the Day of Resurrection?' — the question is meant in mockery and denial.

{ فَإِذَا بَرَقَ الْبَصَرُ }

But when the eyes are dazzled (read bariqa or baraqa), startled and perplexed upon seeing some of those things which it used to deny;

{ وَخَسَفَ الْقَمَرُ }

and the moon is eclipsed, darkening, its light disappearing,

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{ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ }

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 —

{ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ }

on that day man will say, 'Where is the escape?'

{ كَلَّا لَا وَزَرَ }

No indeed! — a deterrent against seeking to escape — There is no refuge, no shelter to seek protection in.

{ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ }

On that day the recourse will be to your Lord, the [final] recourse of all creatures, whereupon they will be reckoned with and requited.

{ يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ }

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.

{ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ }

Rather man has insight into his [own] soul, for his limbs will speak of his deeds (the hā' [sc. the tā' marbūta in basīratun] is for hyperbole), and so he must be requited,

{ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ }

though he should offer his excuses (ma'ādhīr is the plural of ma'dhira, but following a different pattern [from the usual ma'dhira, ma'ādhir]) that is to say, whatever excuse he offers will not be accepted from him.

{ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ }

God, exalted be He, says to His Prophet: Do not move your tongue with it, with the Qur'ān, before Gabriel is through with [reciting] it, to hasten it, fearing to lose it.

{ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ }

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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.

{ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ }

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.

{ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ }

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.

{ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ }

No indeed! (kallā is for commencement, with the sense of alā) Rather you love the transitory [life], this world (both verbs [here and below] may be read in the second or third person plural),

{ وَتَذَرُونَ الْآخِرَةَ }

and forsake the Hereafter, thus neglecting to work towards [attaining bliss in] it.

{ وَوُجُوهُ يُومئِدُ نَاصِرَةً }

Some faces on that day, that is, on the Day of Resurrection, will be radiant, fair and resplendent,

{ إِلَىٰ رَبِّهَا نَاطِرَةً }

looking upon their Lord, in other words, they will see God, glorified and exalted be He, in the Hereafter.

{ وَوُجُوهُ يُومئِدُ بَاسِرَةً }

And other faces on that day will be scowling, glowering, frowning terribly,

{ تَتَّظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ }

certain that a spine-crushing calamity will fall on them, a great catastrophe, one that 'crushes the spine' (fiqār).

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{ كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ }

No indeed! (kallā: in the sense of alā) When it, the soul, reaches up to the collar bones,

{ وَقِيلَ مَنْ رَاقٍ }

and it is said, [and] those around him [the dying one] say: 'Where is the enchanter?', to perform incantations on him and cure him,

{ وَظَنَّ أَنَّهُ الْفِرَاقُ }

and he suspects, [he] the one whose soul has reached this [stage], that it is the [time of] parting, the parting with this world,

{ وَالنَّفْسَ السَّاقُ بِلِلسَاقِ }

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;

{ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ }

on that day to your Lord will be the driving [of the souls] (al-masāq means al-sawq; this indicates the operator of the [above] idhā, 'when', the meaning being: 'when the soul reaches the throat, it will be driven towards the judgement of its Lord').

{ فَلَا صَدَقَ وَلَا صَلَّىٰ }

For he, man, neither affirmed [the truth] nor prayed,

{ وَلَكِن كَذَّبَ وَتَوَلَّىٰ }

but he denied, the Qur'ān, and he turned away, from faith,

{ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ }

then went off to his family swaggering, strutting about in self-conceit.

{ أَوْلَىٰ لَكَ فَأُولَىٰ }

[Woe be] nearer to you (there is a shift from the third [to the second] person address here; the term [awlā] is a noun of action, with the [following] lām being explicative, in other words, 'what

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you are averse to is [now] near to you') and nearer, that is because you are more deserving of it [woe] than anyone else,

{ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ }

then [may woe be] nearer to you and nearer! — [repeated] for emphasis.

{ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى }

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!

{ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ }

Was he not — that is, [indeed] he was — a drop of emitted semen? (read yumnā or tumnā) deposited into the womb.

{ ثُمَّ كَانَ عَاقَةً فَخَلَقَ فَسَوَّىٰ }

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,

{ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ }

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.

{ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ }

Is not such, a Doer of [all] these things, able to revive the dead? — the Prophet (s) would say, 'Yes, indeed!'

{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

{ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ }

Is not such, a Doer of [all] these things, able to revive the dead? — the Prophet (s) would say, 'Yes, indeed!'

{ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا }

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] (nabtalāhi 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.

{ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا }

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 [shākiran and kafūran] 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; immā is used to list the ‘states’).

{ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا }

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.

{ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا }

Truly the righteous (abrār is the plural of barr or bārr), 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;

{ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا }

a spring (‘aynan substitutes for kāfūran), 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.

{ يُوفُونَ بِالْذِّكْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا }

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They fulfil their vows, [pledged] in obedience to God, and fear a day the evil of which will be widespread.

{ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا }

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.

{ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا }

'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].

{ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا }

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.

{ فَوْقَهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا }

God has therefore shielded them from the evil of that day, and has granted them radiance, fairness and resplendence in their faces, and joy.

{ وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا }

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;

{ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا }

reclining (muttaki'ina is a circumstantial qualifier referring to the subject of the implicit [verb] udkhilūhā, 'they are admitted into it') therein upon couches (arā'ik are beds inside canopies). They will not find (lā yarawna is a second circumstantial qualifier) therein either sun or bitter cold, neither heat nor cold; but it is also said that zamharīr means 'the moon', and so, in other words, it [means that it] will be bright without any sun or moon.

{ وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَدْلِيلًا }

And close (dāniyatan is a supplement to the [syntactical] locus of the clause lā yarawna, in other words, [it is a supplement to the import] ghayra rā'ina) over them will be its shades, its

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trees, and its clusters [of fruits] will hang low, its fruits will be brought close, so that they are reached by the one standing, the one sitting or the one lying down.

{ وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا }

And they will be waited upon from all around them, in it, with vessels of silver, and goblets (akwāb are cups without handles) of crystal —

{ قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا }

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.

{ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا }

And they will be given to drink therein a cup, wine, whose mixture, that with which it is mixed, is ginger,

{ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا }

a spring ('aynan substitutes for zanjabilan, 'ginger') therein named Salsabil, meaning that its water is like ginger, which the Arabs find very tasteful, [and which is] very palatable for the throat.

{ وَيَبْطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا }

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].

{ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا }

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 idhā, 'when') bliss, that is indescribable, and a great kingdom, vast, without limit.

{ عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوعًا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ  
شَرَابًا طَهُورًا }

Upon them (ʿāliyahum is in the accusative as an adverbial clause, and constitutes the predicate of a subject that will follow; a variant reading has ʿālihim 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 istabraḡ is coarse silk and constitutes the inner lining; either read thiyābu sundusin khudrun waʿstabraḡin or thiyābu sundusin khudrin waʿstabraḡun, or thiyābu sundusin khudrun waʿstabraḡun, or wa-thiyābu sundusin khudrin waʿstabraḡin). 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 (tahūran, 'pure', is intended as a hyperbolic qualification of its purity and cleanness, in contrast to the wine of this world).

{ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا }

'Verily this, bliss, is a reward for you, and your endeavour has been appreciated'.

{ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا }

Assuredly We (nahnu reiterates the subject of innā, 'assuredly, for the purpose of emphasis; alternatively it is a separating pronoun) have revealed the Qurʾān to you as a gradual revelation (tanzīlan is the predicate of inna, 'assuredly'), in other words, We have divided it into parts instead of not revealing it all at once.

{ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَائِمًا أَوْ كَفُورًا }

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. Rabʿa and al-Walīd b. al-Mughīra — 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'.

{ وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا }

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);

{ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا }

and prostrate to Him for a portion of the night, that is, at after sunset (maghrib) and at night ('ishā'), 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.

{ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا }

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.

{ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا }

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 (tabdīlan, 'completely', is for emphasis; idhā, '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. 14:19]; but because He, exalted be He, has not willed this, it has not happened thus far).

{ إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا }

This, sūra, is indeed a reminder, an admonition for [all] creatures. Let him who will, then, choose a way to his Lord, a path, through obedience.

{ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا } { يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا }

He admits whomever He will into His mercy, His Paradise, namely, the believers; and as for the evildoers (al-zālimīna 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.

But you will not (tashā'ūna, may also be read yashā'ūna, 'they will'), choose a way through obedience, unless God wills, this. Assuredly God is ever Knower, of His creatures, Wise, in what He does.

{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

In the Name of God, the Compassionate, the Merciful:

{ وَالْمُرْسَلَاتِ عُرْفًا }

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By those sent in succession (ʿurfān), that is, [by] the winds that follow [one another] in succession, like the mane (ʿurf) of a horse, one part [of hair] coming after the other (ʿurfān is in the accusative because it is a circumstantial qualifier);

{ فَالْعَاصِفَاتِ عَصْفًا }

by the raging hurricanes, the violent winds;

{ وَالنَّاشِرَاتِ نَشْرًا }

by the sweeping spreaders, [by] the winds that scatter the rains;

{ فَالْفَارِقَاتِ فَرْقًا }

by the decisive discriminators, that is, [by] the verses of the Qurʾān, which discriminate between truth and falsehood, and between what is lawful and what is unlawful;

{ فَالْمُنْقِيبَاتِ ذِكْرًا }

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],

{ عُدْرًا أَوْ نُذْرًا }

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).

{ إِنَّمَا تُوعَدُونَ لَوَاقِعٌ }

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.

{ فَإِذَا النُّجُومُ طُمِسَتْ }

So when the stars are obliterated, [when] their light is extinguished,

{ وَإِذَا السَّمَاءُ فُرِجَتْ }

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and when the heaven is rent asunder,

{ وَإِذَا الْجِبَالُ نُسِفَتْ }

and when the mountains are blown away, crushed to pieces and blown in the air,

{ وَإِذَا الرُّسُلُ أُقِيتَتْ }

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,

{ لِأَيِّ يَوْمٍ أُجِّلَتْ }

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].

{ لِيَوْمِ الْفَصْلِ }

For the Day of Decision, for creatures (from this one may infer the response to [the clauses beginning with] idhā, 'when', in other words, '[when ...]', the decision will be made for [all] creatures').

{ وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ }

And how would you know what the Day of Decision is? — emphasising the enormity of its terror.

{ وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day! — a threat of chastisement for them.

{ أَلَمْ نُهْلِكِ الْأَوَّلِينَ }

Did We not destroy the ancients, for their denial, in other words, We certainly destroyed them,

{ ثُمَّ نُنْبِئُهُمُ الْآخِرِينَ }

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then made the latter folk follow them?, [the latter folk] of those who denied, such as the disbelievers of Mecca, whom We will destroy.

{ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ }

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.

{ وَيَلُومُنَّ يَوْمَئِذٍ الْمُكَذِّبِينَ }

Woe to the deniers on that day! — [reiterated] for emphasis.

{ أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ }

Did We not create you from a base fluid, one that is delicate — and this is semen,

{ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ }

then lodged it in a secure abode, that is, the womb,

{ إِلَىٰ قَدَرٍ مَّعْلُومٍ }

for a known span?, namely, the time for delivery.

{ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ }

Thus We were able, to do this; so [how] excellent able ones We are!

{ وَيَلُومُنَّ يَوْمَئِذٍ الْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا }

Have We not made the earth a receptacle (kifātan is a verbal noun, from kafata, meaning damma, 'enclosed'), that is, an enclosure,

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{ أَحْيَاءٌ وَأَمْوَاتٌ }

for the living, on its surface, and the dead, inside it,

{ وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا }

and set therein soaring mountains and give you sweet water to drink?

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ }

And on the Day of Resurrection it will be said to the deniers: Depart to that, chastisement, which you used to deny!

{ أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ }

Depart to a triple-forked shadow — this is the smoke of Hell, which, as it rises, splits into three parts because of its magnitude —

{ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ }

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.

{ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ }

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,

{ كَأَنَّهُ جُمَلٌ صُفْرٌ }

as if they were [dark] yellow camels (jimālātun is the plural of jimalatun, the plural of jamalun; a variant reading has jimālatun), in terms of their shape and colour. In hadīth [it is stated], 'The sparks of humans [thrown into the air by the Fire] are black as pitch (qīr)'; the Arabs call dark camels sufr, 'yellow', because a touch of yellow is mixed with their blackish colour, and

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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 sharāra; qīr is qār, 'pitch').

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ هَذَا يَوْمٌ لَا يَنْطِقُونَ }

This, namely, the Day of Resurrection, is the day in which they will not utter, anything,

{ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ }

nor will they be given permission, to offer excuses, and so offer excuses (fa-ya'tadhirūna 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').

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ }

'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;

{ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا }

So if you have any stratagems, any ploy to ward off your chastisement, try your stratagems against Me! — put them into effect!

{ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

Woe to the deniers on that day!

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{ إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ }

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,

{ وَفَوَاكِهَ مِمَّا يَشْتَهُونَ }

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:

{ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ }

'Eat and drink in [full] enjoyment (hanī'an is a circumstantial qualifier, in other words, mutahanni'ina) for what you used to do', in the way of obedience.

{ وَيَلُومُنَّ يَوْمَئِذٍ الْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ }

For when it is said to them, 'Bow down!', perform prayer, they do not bow down, they do not perform prayer.

{ وَيَلُومُنَّ يَوْمَئِذٍ الْمُكَذِّبِينَ }

Woe to the deniers on that day!

{ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ }

In what discourse, then, after this, namely, the Qur'ān, will they believe? In other words, they cannot believe in any other of God's Scriptures after having denied this [Qur'ān], since it comprises that inimitability (i'jāz) which none of the others do.

