

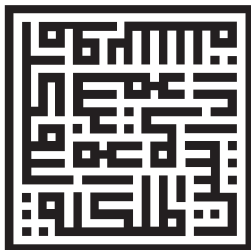
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tafsīr al-Jalālayn

*Great Commentaries
on the Holy Qur'an*

translated by

Feras Hamza



Royal Aal al-Bayt
Institute for
Islamic Thought

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Contents

General Editor's Introduction and Foreword	x
Translator's Introduction	xxi
Glossary of Grammatical Terms	xxii
Acknowledgements	xxviii
Sūra 1: Al-Fātiḥa	1
Sūra 2: Al-Baqara	2
Sūra 3: Āl 'Imrān	47
Sūra 4: Al-Nisā'	72
Sūra 5: Al-Mā'ida	97
Sūra 6: Al-An'ām	115
Sūra 7: Al-A'rāf	134
Sūra 8: Al-Anfāl	156
Sūra 9: Al-Tawba	165
Sūra 10: Yūnus	181
Sūra 11: Hūd	192
Sūra 12: Yūsuf	205
Sūra 13: Al-Ra'd	218
Sūra 14: Ibrāhīm	224
Sūra 15: Al-Ḥijr	230
Sūra 16: Al-Naḥl	236
Sūra 17: Al-Isrā'	249
Sūra 18: Al-Kahf	263

Sûra 19: Maryam	276
Sûra 20: Tâ Hâ	285
Sûra 21: Al-Anbiyâ'	297
Sûra 22: Al-Hajj	307
Sûra 23: Al-Mu'minûn	317
Sûra 24: Al-Nûr	326
Sûra 25: Al-Furqân	336
Sûra 26: Al-Shu'arâ'	344
Sûra 27: Al-Naml	356
Sûra 28: Al-Qaşş	366
Sûra 29: Al-'Ankabût	376
Sûra 30: Al-Rûm	383
Sûra 31: Luqmân	389
Sûra 32: Al-Sajda	393
Sûra 33: Al-Ahzâb	396
Sûra 34: Saba'	404
Sûra 35: Fâtîr	410
Sûra 36: Yâ Sîn	415
Sûra 37: Al-Şaffât	422
Sûra 38: Şad	433
Sûra 39: Al-Zumar	440
Sûra 40: Ghâfir (or al-Mu'min)	447
Sûra 41: Fuşşilat	455
Sûra 42: Al-Shûrâ	461
Sûra 43: Al-Zukhruf	467
Sûra 44: Al-Dukhân	474
Sûra 45: Al-Jâthiya	478

Contents

Sūra 46: Al-Aḥqāf	482
Sūra 47: Muḥammad	487
Sūra 48: Al-Fatḥ	492
Sūra 49: Al-Ḥujurāt	497
Sūra 50: Qāf	500
Sūra 51: Al-Dhāriyāt	504
Sūra 52: Al-Ṭūr	508
Sūra 53: Al-Najm	512
Sūra 54: Al-Qamar	517
Sūra 55: Al-Raḥmān	522
Sūra 56: Al-Wāqī'a	527
Sūra 57: Al-Ḥadīd	532
Sūra 58: Al-Mujādila	536
Sūra 59: Al-Ḥashr	539
Sūra 60: Al-Mumtaḥana	542
Sūra 61: Al-Şaff	545
Sūra 62: Al-Jumu'a	547
Sūra 63: Al-Munāfiqūn	549
Sūra 64: Al-Taghābun	551
Sūra 65: Al-Ṭalāq	553
Sūra 66: Al-Taḥrīm	555
Sūra 67: Al-Mulk	557
Sūra 68: Al-Qalam	560
Sūra 69: Al-Ḥāqqa	564
Sūra 70: Al-Ma'ārij	567
Sūra 71: Nūḥ	570
Sūra 72: Al-Jinn	572

Sūra 73: Al-Muzzammil	575
Sūra 74: Al-Muddaththir	577
Sūra 75: Al-Qiyāma	581
Sūra 76: Al-Insān	584
Sūra 77: Al-Mursalāt	587
Sūra 78: Al-Naba'	590
Sūra 79: Al-Nāzi'āt	593
Sūra 80: 'Abasa	596
Sūra 81: Al-Takwīr	598
Sūra 82: Al-Infiṭār	600
Sūra 83: Al-Muṭaffifin	601
Sūra 84: Al-Inshiqāq	603
Sūra 85: Al-Burūj	605
Sūra 86: Al-Ṭāriq	607
Sūra 87: Al-A'lā	609
Sūra 88: Al-Ghāshiya	611
Sūra 89: Al-Fajr	613
Sūra 90: Al-Balad	615
Sūra 91: Al-Shams	617
Sūra 92: Al-Layl	618
Sūra 93: Al-Ḍuḥā	620
Sūra 94: Al-Sharḥ	621
Sūra 95: Al-Tīn	622
Sūra 96: Al-'Alaq	623
Sūra 97: Al-Qadr	625
Sūra 98: Al-Bayyina	626
Sūra 99: Al-Zalzala	627

Contents

Sūra 100: Al-‘Ādiyāt	628
Sūra 101: Al-Qāri‘a	629
Sūra 102: Al-Takāthur	630
Sūra 103: Al-‘Aşr	631
Sūra 104: Al-Humaza	632
Sūra 105: Al-Fil	633
Sūra 106: Quraysh	634
Sūra 107: Al-Mā‘ūn	635
Sūra 108: Al-Kawthar	636
Sūra 109: Al-Kāfirūn	637
Sūra 110: Al-Naşr	638
Sūra 111: Tabbat (or al-Masad)	639
Sūra 112: Al-Ikhlāş	640
Sūra 113: Al-Falaq	641
Sūra 114: Al-Nās	642
Bibliography	643

The Commentary

[93] al-Duḥā

Meccan, consisting of 11 verses.

When this was revealed, the Prophet (ﷺ) said *Allāhu akbar!* at the end, and so it became the recommended practice (*sunna*) to say this at the end of it; it is also reported that it [the saying of it] is actually enjoined at the end of this [*sūra*] and at the end of every *sūra* henceforth, and that is [to say] *Allāhu akbar* or *lā ilāha illāʾLlāh waʾLlāhu akbar*.

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

[93:1] *By the forenoon*, that is to say, the first part of the day or all of it,

[93:2] *and [by] the night when it is still* — or [*sajā* can mean] ‘when it envelops [all] in its darkness’.

[93:3] *Your Lord has neither forsaken you*, He has [not] abandoned you, O Muḥammad (ﷺ), *nor does He hate you*: this was revealed when, after the revelation had not come to him for fifteen days, the disbelievers said, ‘His Lord has parted with him and hates him’.

[93:4] *And verily the Hereafter shall be better for you*, by virtue of the honours awaiting you thereat, *than the first [life]*, this world.

[93:5] *And verily your Lord shall give you*, in the Hereafter, of good things, a bounteous gift, *and you shall be satisfied*, with it — and so the Prophet (ﷺ) said, ‘In that case, I shall not be satisfied if a single person from among my community remains in the Fire’ (the response to the oath terminates here, with two affirmations and two negations).

[93:6] *Did He not find you an orphan* (an interrogative meant as an affirmative, in other words, He did [indeed] find you [an orphan]), having lost your father before you were born or [shortly] thereafter, *and shelter you?*, by having your uncle Abū Ṭālib embrace you [as part of his household].

[93:7] *And did He not find you erring*, from the [revealed] Law which you [now] follow, *and guided you?*, that is, and then guided you to it.

[93:8] *And did He not find you needy*, poor, *and enrich you?*, [and] made you content with the spoils and other things which He gave you — in a *ḥadīth* [it is stated], ‘Wealth comes not from the proliferation of transient [worldly] goods, but wealth comes from the contentedness of the soul’.

[93:9] *So, as for the orphan, do not oppress [him]*, by appropriating his wealth or otherwise,

[93:10] *and as for the beggar, do not drive [him] away*, [do not] repel him on account of his poverty,

[93:11] *and as for your Lord’s grace*, to you, by way of prophethood and otherwise, *proclaim [it]*, make it known. The omission in certain instances of the [suffixed] pronoun referring to the Prophet (ﷺ) from the end of the verbs is intended to sustain the end-rhyme of the verses.

[94] al-Sharḥ

Meccan, consisting of 8 verses.

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

[94:1] **Did We not expand** (an interrogative meant as an affirmative, in other words, ‘We did [indeed] expand’) **your breast for you**, O Muḥammad (ṣ), by means of prophethood and otherwise,

[94:2] **and relieve you of your burden**,

[94:3] **that which weighed down your back?** — this is similar to where God says: *that God may forgive you what is past of your sin* [Q. 48:2].

[94:4] **Did We not exalt your mention?** For you are mentioned where I [God] am mentioned in the call announcing [the time for] prayer (*adhān*), in the [second] call to perform the prayer (*iqāma*), in the witnessing [‘there is no god but God, Muḥammad is His Messenger’] (*tashahhud*), in the Friday sermon and in other instances.

[94:5] **For truly with hardship comes ease.**

[94:6] **Truly with hardship comes ease:** the Prophet (ṣ) suffered much hardship at the hands of the disbelievers, but then he enjoyed ease when he was assisted to victory [by God] over them.

[94:7] **So when you are finished**, from [performing] prayer, **toil**, exert yourself in supplication [to God],

[94:8] **and seek**, devote yourself humbly to, **your Lord**.

[95] al-Tīn

Meccan or Medinese, consisting of 8 verses.

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

[95:1] **By the fig and the olive**, that is, the two [edible] foods — or [these denote the names of] two mountains in Syria on which these two foods grow —

[95:2] **and [by] the Mount Sinai**, the mountain on which God, exalted be He, spoke to Moses (*sinīn* means ‘the one blessed’ or ‘the fair one with fruitful trees’),

[95:3] **and [by] this secure land**: Mecca, as people were secure in it in the time of pagandom and [are still secure in it] in Islam.

[95:4] **Verily We created man** (*al-insān*: the generic) **in the best of forms**, [in the best] proportioning of his shape.

[95:5] **Then**, in the case of certain individuals of his [species], **We reduced him to the lowest of the low** — a metaphor for old age and weakness, at which point a believer’s deeds are fewer than when he was young; but he will still have his reward, as God, exalted be He, says:

[95:6] **except those who believe and perform righteous deeds, for they shall have an unfailing reward**, one unending — in a *ḥadīth* [it is stated], ‘When a believer reaches that stage of old age which prevents him from performing [good] deeds, then what he used to do is recorded in his favour [instead].’

[95:7] **So what makes you deny**, O disbeliever, **thereafter** — after the mention of man being created in the best of forms and his being reduced to the vilest of age, all of which indicates the power [of God] to resurrect — **the Judgement?**, the Requital that will be preceded by the Resurrection and the Reckoning. In other words, what makes you disbelieve in all this? Nothing does!

[95:8] **Is not God the fairest of all judges?**, the most just of all judges. His passing judgement by means of [the process of] requital is one such example. In a *ḥadīth* [it is stated], ‘Whoever recites [*sūrat*] *wa’l-tīn*, ‘By the fig’, to the end of it, let him then say, “Yes Indeed! And I am of those who bear witness to this!”’

[96] al-‘Alaq

Meccan, consisting of 19 verses; from the beginning of it up to [the verse] *what he did not know*, was the first of the Qur’ān to be revealed, in the cave at Ḥirā’, as reported by al-Bukhārī.

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

[96:1] **Recite**, bring recitation into existence, beginning with: *In the Name of your Lord Who created*, all creatures;

[96:2] **created man** (*al-insān*: the generic) **from a blood-clot** (‘*alaq* is the plural of ‘*alaqa*, which is a small quantity of congealing blood).

[96:3] **Recite**: (reiterating the first one) **and your Lord is the Most Generous**, having no counterpart in terms of His generosity (*wa-rabbuka’l-akram* is a circumstantial qualifier referring to the subject [of the verb] *iqra’*, ‘recite’),

[96:4] **Who taught**, [the art of] script, **by the pen** — the first to write with it was [the prophet] Enoch (*Idrīs*), peace be upon him —

[96:5] **taught man** (*al-insān*: the generic) **what he did not know**, before he was taught, in the way of guidance, [the art of] writing, crafts and so on.

[96:6] **Nay, but verily man is [wont to be] rebellious**,

[96:7] **when he sees it**, that is to say, his own soul, **to be self-sufficient**, in terms of wealth — this was revealed regarding Abū Jahl (*ra’ā*, ‘sees’, means [to see] mentally; *iṣṭaghṇā*, ‘self-sufficient’, is the second direct object; *an ra’āhu*, ‘when he sees it’, is an object denoting reason).

[96:8] **Surely to your Lord**, O man, **is the return** — [meant as] a threat for him — and so He will requite the rebellious one with what he deserves.

[96:9] **Have you seen** (*a-ra’ayta* in all three instances [here and below] is an exclamation of wonder) **him**, namely, Abū Jahl, **who forbids**

[96:10] **a servant**, namely, Muḥammad (ṣ), **when he prays?**

[96:11] **Have you considered what if he**, the one forbidden, **should be upon [a path of] guidance**,

[96:12] **or** (*aw* is for division) **be bidding [others] to fear of God?**

[96:13] **Have you considered what if he**, the one forbidding the Prophet, **should be denying [God’s guidance] and turning away?**, from faith.

[96:14] **Is he not aware that God sees?**, what has issued from him, that is to say, He does [indeed] know it and will requite him for it. In other words, ‘Marvel, O you being addressed, at the way in which he forbids prayer, and at the fact that the one being forbidden is actually the one upon guidance, bidding to fear of God, while the one forbidding is a denier, disregarding faith.’

[96:15] **No indeed!** — a repudiation of him — **Assuredly if** (*la-in*: the *lām* is for oaths) **he does not desist**, from the disbelief that he is upon, **We shall seize him by the forelock**, We shall drag him to the Fire by his forelock,

[96:16] **a lying, iniquitous forelock!** (*nāṣiyatin*: an indefinite noun substituting for a definite) — the description of this [forelock] in such terms is meant figuratively, and what is actually meant is that individual.

[96:17] **Let him, then, call upon [the henchmen of] his council**, the members of his council (*nāḍin*) — a place of assembly where people gather to talk. He [Abū Jahl] had said to the Prophet (ﷺ) in reproof, having forbidden him from prayer, ‘You are well aware that there is none in this [town] who has [recourse to] as large a council [of men] as I do. Verily, I shall fill this [entire] valley with mature steeds and young men [in battle] against you if you so wish!’

[96:18] **We shall call the Zabāniya**, the grim stern angels to destroy him, as [stated] in the *ḥadīth*, ‘Had he called his council [of henchmen] together, the Zabāniya would have seized him right before his own eyes!’.

[96:19] **No indeed!** — a repudiation of him — **Do not obey him**, O Muḥammad (ﷺ) and abandon prayer, **and prostrate yourself**, perform prayer to God, **and draw near**, to Him through obedience to Him.

[97] al-Qadr

Meccan or Medinese, consisting of 5 or 6 verses.

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

[97:1] **Lo! We revealed it**, that is, the Qur'ān, in its entirety, [sending it down] from the Preserved Tablet to the heaven of this world, **on the Night of Ordainment**, that is, [the Night] of great eminence.

[97:2] **And what will show you**, [what] will make known to you, O Muḥammad (ṣ), **what the Night of Ordainment is?** — [intended] to emphasise its great status and to provoke marvel at it.

[97:3] **The Night of Ordainment is better than a thousand months**, in which there is no Night of Ordainment, for a righteous deed on that Night is better than one [performed] for a thousand months without it.

[97:4] **The angels and the Spirit**, namely, Gabriel, **descend** (*tanazzalu*: one of the two original *tā'* letters [of *tatanazzalu*] has been omitted) **in it**, on that night, **by the leave of their Lord**, by His command, **with every command**, that God has decreed from that year to the following one (*min* is causative functioning as *bi*, 'with').

[97:5] **It is peaceful** (*salāmun hiya*: a predicate preceding the subject) **until the rising of the dawn** (read *maṭla'* or *maṭli'*), until the time it rises: it is peaceful because of the numerous salutations [of peace] (*salām*) spoken in it by the angels, who, every time they come across a believing man or believing woman, bid him peace.

[98] al-Bayyina

Meccan or Medinese, consisting of 8 verses.

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

[98:1] ***The disbelievers from among*** (*min*: explicative) ***the People of the Scripture and the idolaters***, that is, the idol-worshippers (*wa'l-mushrikīna* is a supplement to *ahl*, 'the People of') ***were not going to leave off*** (*munfakkīna* is the predicate of *yakun*, 'were'), that is to say, they were not going to abandon their ways, ***until the clear proof***, namely, Muḥammad (ṣ), ***should come to them***, that is, [until] it came to them;

[98:2] ***a messenger from God*** (*rasūlun minā'Llāhi* substitutes for *al-bayyinatu*, 'the clear proof'), namely, the Prophet (ṣ), ***reciting pages purified***, of [all] falsehood,

[98:3] ***wherein are upright precepts***, written rulings that are upright, that is to say, one who recites what contains all that, and that is the Qur'ān. Thus some of them believed in it, while others disbelieved.

[98:4] ***And those who were given the Scripture did not become divided***, regarding belief in him [the Prophet] (ṣ), ***except after the clear proof had come to them***, namely, the Prophet (ṣ) — or the Qur'ān which he brought as his miracle. Before his (ṣ) arrival they had all agreed to believe in him when he would come; then those who disbelieved in him from among them became envious of him.

[98:5] ***And they were only commanded***, in their Scripture, the Torah and the Goṣpel, ***to worship God*** (*illā li-ya'budū* means *illā an ya'budū*, *an* having been omitted and the *lām* added) ***devoting religion purely to Him***, [free] of any idolatry, ***as ḥanīfs***, upright in [following] the religion of Abraham and the religion of Muḥammad (ṣ), when he would come — so how is it that they disbelieved in him?, ***and to establish prayer and pay the alms. That is the upright religion***, the upright creed.

[98:6] ***Truly the disbelievers from among the People of the Scripture and the idolaters shall be in the fire of Hell, to abide therein*** (*khālīdīna*: an implied circumstantial qualifier, in other words, it will be decreed for them by God, exalted be He, to abide therein) — ***those are the worst of creatures***.

[98:7] ***Truly those who believe and perform righteous deeds — they are the best of creatures*** (*al-bariyya* means *al-khalīqa*).

[98:8] ***Their reward with their Lord will be Gardens of Eden***, as a residence, ***underneath which rivers flow, wherein they shall abide forever. God is pleased with them***, because of [their] obedience of Him, ***and they are pleased with Him***, because of His reward. ***That is [the reward] for him who fears his Lord***, [for him] who fears His punishment and hence desists from disobeying Him, exalted be He.

[99] al-Zalzala

Meccan or Medinese, consisting of 8 verses.

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

[99:1] **When earth is shaken**, [when] it is rocked for the rising of the Hour, **with its [final] quake**, with its most violent rocking, one that befits its magnitude,

[99:2] **and the earth brings forth its burdens**, its hidden treasures and its dead, casting them onto its surface,

[99:3] **and man**, the disbeliever in resurrection, **says, ‘What is wrong with it?’** — in denial of that situation.

[99:4] **On that day** (*yawma’idhin* substitutes for, and is the response to, *idhā*, ‘when’) **it shall relate its chronicles**, it shall inform of the good and evil deeds committed in it,

[99:5] **for its Lord will have inspired it**, that is, He will have commanded her to [do] this — in a *ḥadīth* [it is stated], ‘It [the earth] shall testify to every single deed committed by every servant and handmaiden upon its surface.’

[99:6] **On that day mankind shall issue forth**, they will depart from the site of the Reckoning, **in separate groups**, divided up, so that those taking it [their book] by the right hand will go to Paradise, while those taking it by the left hand will go to the Fire, **to be shown their deeds**, that is, the requital for them, in [either] Paradise or the Fire.

[99:7] **So whoever does an atom’s weight of good shall see it**: he shall see its reward,

[99:8] **and whoever does an atom’s weight of evil shall see it**: he shall see its requital.

[100] al-‘Ādiyāt

Meccan or Medinese, consisting of 11 verses.

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

[100:1] **By the chargers**, the steeds that charge in attack and snort [with a], **snorting** — this being the [name of the] sound which they emit from inside them when they charge;

[100:2] **by the strikers**, the steeds that strike fire [by way], **of sparks**, with their hoofs, when they gallop across rocky terrain by night;

[100:3] **by the dawn-raiders**, the steeds that make raids against the enemy at dawn at the hands of their riders,

[100:4] **raising**, stirring up, **therein**, in the place of their charge or at that time [of dawn], **a trail of dust**, by the power of their movement,

[100:5] **cleaving therewith**, with the dust, **a host**, of the enemy, that is to say, cutting right into their centre! (the verb is supplemented to the noun [in the above instances] because it serves to explain the verbal action, in other words, *wa’llāti ‘adawna fa-awrayna fa-agharna*, ‘by those that charge, then strike sparks, then raid’).

[100:6] **Verily man**, the disbeliever, **is ungrateful to his Lord**, thankless, denying [the reality of] His graces, exalted be He,

[100:7] **and verily to that**, ingratitude of his, **he is a witness**, bearing witness against himself to his own actions.

[100:8] **And verily in the love of wealth he is avid**, and is therefore niggardly with it.

[100:9] **Does he not know that, when that which is in the graves**, in the way of the dead, **is strewn**, when it is turned over and brought out, that is to say, [that when] they are raised,

[100:10] **and that which is in the breasts**, the hearts, of disbelief or faith, **is obtained**, [when] it is revealed and examined,

[100:11] **on that day their Lord will indeed be Aware of them**, Knower [of them] and will requite them for their disbelief (the pronoun reverts to the plural because of the [collective] import of the term ‘man’; this sentence indicates the direct object of [the verb] *ya’lamu*, ‘[does he not] know’, that is to say, ‘We will requite him at the time mentioned’; *khabirun*, ‘Aware’, is semantically connected to *yawma’idhin*, ‘on that day’, even though [in fact] God is ever Aware, because that is the Day of Requit.

[101] al-Qāri‘a

Meccan, consisting of 11 verses.

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

[101:1] **The Clattering Blow**, the Resurrection that will make hearts clatter by its terrors.

[101:2] **What is the Clattering Blow?** — [intended] to emphasise its awesomeness (*mā‘l-qāri‘a*: both of these [elements] constitute a subject and a predicate, and [together] the predicate of [the first] *al-qāri‘a*).

[101:3] **And what will show you**, [what] will make known to you, **what the Clattering Blow is?** — additional emphasis of its awesomeness (the first *mā* is a subject, and what follows it is its predicate; the second *mā* and its predicate also function together as the second direct object of [the verb] *adrā*, ‘show’).

[101:4] **The day** (*yawma*: that which renders it accusative is [the verb] indicated by *al-qāri‘a*, in other words, [by the implied] *taqra‘u*, ‘it clatters’) **mankind will be like scattered moths**, like a throng of scattered locusts surging into each other in confusion, until they are summoned to the Reckoning,

[101:5] **and the mountains will be like tufts of wool**, like carded wool in terms of the lightness with which it floats [in the air] until it comes to settle upon the earth.

[101:6] **Then as for him whose scales weigh heavy**, in that his good deeds outweigh his misdeeds,

[101:7] **he will enjoy a pleasant life**, in Paradise, that is to say, a pleasing one, for he will be pleased with it, that is, it will be pleasing to him;

[101:8] **but as for him whose scales weigh light**, in that his evil deeds outweigh his good ones,

[101:9] **his home will be the Abyss**.

[101:10] **And what will show you what it is?**, that is to say, what the Abyss is.

[101:11] It is: **A scorching fire**, of extremely hot temperature (the *hā’* of *hiya* is for [consonantal] quiescence, and is retained when reciting without a [subsequent] pause or with; some omit it when reciting without a pause).

[102] al-Takāthur

Meccan, consisting of 8 verses.

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

[102:1] **Rivalry [in worldly things]**, mutual vainglory about wealth, children and men, **distracts you**, preoccupies you [diverting you] from obedience to God,

[102:2] **until you visit the graves**, [either] in that you have died and then been buried in them, or [it means] to the extent that you [actually] count the dead as a something to rival one another by.

[102:3] **No indeed!** — a disavowal. **You will come to know!**

[102:4] **Again, no indeed! You will come to know**, the evil consequences of your mutual vainglory at the moment of the extraction [of the soul], then [you will come to know] in the grave.

[102:5] **No indeed!** — verily — **Were you to know with certain knowledge**, the consequences of your vainglory, you would not preoccupy yourselves with it, [for]

[102:6] **you would surely see hell-fire**, the Fire (*la-tarawunna'l-jahīma*: this is the response to an omitted oath; the third consonant of the root of the verb [r-'y] together with the second have been omitted, and its vowel has been transposed onto the *rā'*).

[102:7] **Again, you will surely see it** — [repeated] for emphasis — **with the eye of certainty** ('ayna is a verbal noun, as both *ra'ā* and *'āyana* have the same meaning).

[102:8] **Then, on that day**, the day you see it, **you will assuredly be questioned** (*la-tus'alunna*: the *nūn* of the indicative has been omitted because of one *nūn* coming after the other; likewise [omitted] is the *wāw* indicating the plural person [of the verb] because of two unvocalised consonants coming together) **about the comforts [of the world]**, the health, leisure, security, food, drink and other things which one enjoys in this world.

[103] al-‘Aṣr

Meccan or Medinese, consisting of 3 verses.

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

[103:1] ***By Time!*** — or [it *‘aṣr* can mean the period] from the declining of the sun to sunset, or [it may denote] the afternoon prayer.

[103:2] ***Verily man*** (*al-insān*: the generic) ***is in [a state of] loss***, in all his bargaining,

[103:3] ***except those who believe and perform righteous deeds***, they are not in [a state of] loss, ***and enjoin one another to [follow] the truth***, faith, ***and enjoin one another to patience***, in [maintaining] obedience and in refraining from [acts of] disobedience.

[104] al-Humaza

Meccan or Medinese, consisting of 9 verses.

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

[104:1] **Woe** (*waylun*: an expression implying chastisement) **to every backbiter, [who is a] slanderer**, frequently engaging in backbiting and slander, that is to say, defamation — this was revealed regarding those who slandered the Prophet (ﷺ) and the believers, the likes of Umayya b. Khalaf, al-Walid b. al-Mughīra and others —

[104:2] **who amasses** (read *jamaʿa* or *jammaʿa*) **wealth and counts it over**, keeping count of it and stores it aside as a provision against the [unforeseeable] calamities of time.

[104:3] **He thinks**, in his ignorance, **that his wealth will make him immortal**, never to die.

[104:4] **Nay!** — a repudiation — **He will surely be flung** (*la-yunbadhanna* is the response to an omitted oath), that is, he will be hurled down, **into the Crusher**, that crushes everything that is thrown into it.

[104:5] **And what will show you**, [what] will make known to you, **what the Crusher is?**

[104:6] **[It is] the fire of God, kindled**, set ablaze,

[104:7] **which peers over the hearts**, to burn them — the pain of which is much more severe than any other because of the delicate nature [of the heart].

[104:8] **Lo! it will be closed in** (*muʿsada* or *mūṣada*) **on them** (*ʿalayhim*, ‘on them’: the plural pronoun takes into account the [plural] import of *kull*, ‘every’),

[104:9] **in outstretched** (*mumaddadatin* is an adjective qualifying the preceding [noun, *ʿamadin*]) **columns** (read *ʿumudin* or *ʿamadin*), and will therefore be inside the columns.

[105] al-Fīl

Meccan, consisting of 5 verses.

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

[105:1] ***Have you not considered*** (an interrogative meant to provoke marvel, in other words, ‘marvel at’) ***the way in which your Lord dealt with the Men of the Elephant?***, who was named Maḥmūd, and the men were Abraha, King of Yemen and his troops. He had built a church in Ṣan‘ā’ in order to divert pilgrims away from Mecca to it. A man from among the Banū Kināna defecated in it and stained its prayer niche with a deflowered virgin’s blood, in contempt of it. Abraha then swore that he would knock down the Ka‘ba. So he approached Mecca with his troops riding Yemeni elephants with Maḥmūd at the vanguard. But when they turned to destroy the Ka‘ba, God unleashed upon them what He relates in His words:

[105:2] ***Did He not make*** — that is to say, He did [indeed] make — ***their stratagem***, to destroy the Ka‘ba, ***go astray***, [ending up] in failure and destruction,

[105:3] ***and unleashed upon them swarms of birds***, [birds] in droves, one following the next (it is said there is no singular form for it [abābīl], like *asāṭīr*; but some say that the singular is *abūl* or *ibāl* or *ibbīl*, similar [in constructed pattern] to ‘*ajūl*, *miṭāḥ* and *sikkīn*),

[105:4] ***pelting them with stones of baked clay***,

[105:5] ***thus making them like devoured blades?***, like the leaves of crops which have been consumed, trampled and destroyed by animals. God destroyed each one of them with his own stone, inscribed with his name, larger than a lentil [in size] but smaller than a chick-pea, able to pierce through an egg, a man, or an elephant and go through the ground. This took place in the year of the Prophet’s birth (ṣ).

[106] Quraysh

Meccan or Medinese, consisting of 4 verses.

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

[106:1] *[In gratitude] for the security of Quraysh,*

[106:2] *their security* (*ilāfihim*: repeated for emphasis; it is a verbal noun from [the verb] *ālafa*) *for the journey of winter*, to Yemen, *and*, the journey, *of summer*, to Syria, every year: they made use of these two journeys to provide for their trade at the station [of Abraham] in Mecca, in order to attend to the House [of God], which was their source of pride; they [Quraysh] were the descendants of al-Naḍr b. Kināna;

[106:3] *let them worship* (*fa'l-ya'budū* is semantically connected to *li-ilāfi*, 'for the security', the *fā'* being extra) *the Lord of this House,*

[106:4] *Who has fed them against*, that is, on account of, *hunger and made them secure from*, that is, on account of, *fear*: they used to suffer hunger in Mecca due to the lack of crops and they feared the army of the Elephant.

[107] al-Mā‘ūn

Meccan or Medinese, or half and half; it consists of 6 or 7 verses.

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

[107:1] ***Have you seen him who denies the Judgement?***, the Requital and the Reckoning, that is to say, ‘Do you know who he is?’ If you do not know him then:

[107:2] ***That is he*** (read an implied *huwa* after the *fā’* [of *fā-dhālika*]) ***who repels the orphan***, that is to say, [who] violently drives him away from what is his due,

[107:3] ***and does not urge***, either himself or others [to], ***the feeding of the needy***: this was revealed regarding al-‘Āṣī b. Wā’il or al-Walid b. al-Mughīra.

[107:4] ***So woe to them who pray***,

[107:5] ***those who are heedless of their prayers***, neglectful, delaying them from their appointed times,

[107:6] ***those who make a pretence***, with prayers and otherwise,

[107:7] ***and deny aid***, as [insignificant as] a needle, a hatchet, a cooking pot or a bowl.

[108] al-Kawthar

Meccan or Medinese, consisting of 3 verses.

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

[108:1] ***We have assuredly given you***, O Muḥammad (ṣ), ***Abundance*** — [the name of] a river in Paradise and his [the Prophet's] pool around which his community shall gather; *al-kawthar* also means the abundant good [that has been given to the Prophet], such as prophethood, the Qur'ān, intercession, and the like.

[108:2] ***So pray to your Lord***, the prayer of the Festival of Immolation (ʿīd al-naḥr), ***and sacrifice***, your offering.

[108:3] ***Indeed it is your antagonist***, your hater, ***who is the severed one***, refraining from all [acts of] good, or the one whose line of offspring will be severed [by his not having any]: this was revealed regarding al-ʿĀṣī b. Wā'il, who called the Prophet (ṣ) *al-abtar*, 'the severed one', when his son al-Qāsim died.

[109] al-Kāfirūn

Meccan or Medinese, consisting of 6 verses; this was revealed when a band of idolaters said to the Prophet (ﷺ), ‘What if you worship our gods for one year, and we worship your God the next?’

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

[109:1] *Say: ‘O disbelievers!*

[109:2] *I do not worship*, at present, *what you worship*, of idols,

[109:3] *and you do not worship*, at present, *what I worship*, and that is God, exalted be He, alone,

[109:4] *nor will I worship*, in the future, *what you have worshipped*,

[109:5] *nor will you worship*, in the future, *what I worship*: God knew that they would never become believers (the use of [the inanimate] *mā*, ‘what’, to refer to God is meant to counter [the reference to ‘what thing’ they worship]).

[109:6] *You have your religion*, idolatry, *and I have a religion*’, Islam: this was [revealed] before he was commanded to wage war [against the idolaters] (all seven Qur’ānic readers omit the *yā*’ of the genitive possessive construction [in *wa-liya dīni*] whether with a pause or without; Ya‘qūb, however, retains it in both cases).¹

¹ Cf. Ibn Mujāhid, *Qirā’āt*, 699f.

[110] al-Naṣr

This was revealed at Minā during the Farewell Pilgrimage, hence it is considered Medinese: it was the last *sūra* to be revealed; it consists of 3 verses.

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

[110:1] **When the help of God**, for His Prophet (ﷺ), against his enemies, **comes together with victory**, the victory over Mecca,

[110:2] **and you see people entering God's religion**, that is to say, Islam, **in throngs**, in large droves, after they had been entering one by one — this was after the conquest of Mecca, when the Arabs from all corners of the land came to him willingly [in obedience to his command] —

[110:3] **then glorify with praise of your Lord**, that is, continuously praising Him, **and seek forgiveness from Him; for verily He is ever ready to relent**. The Prophet (ﷺ), after this *sūra* had been revealed, would frequently repeat the words *subḥāna'llāhi wa bi-ḥamdihi*, 'Glory and praise be to God', and *aṣṭaghfiru'llāha wa-atūbu ilayhi*, 'I seek forgiveness from God and I repent to Him'; with [the revelation of] this [final *sūra*] he realised that his end was near. The victory over Mecca was in Ramaḍān of year 8; the Prophet (ﷺ) passed away in Rabī' I of the year 10.

[1 1 1] Tabbat (or al-Masad)

Meccan, consisting of 5 verses.

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

When the Prophet (ﷺ) summoned his people and said, ‘I am a warner to you, [standing] before a terrible chastisement’, his uncle, Abū Lahab, said, ‘May you perish! Is that what you have called us out for?’, whereupon the following was revealed:

[111:1] **Perish**, ruined be, **the hands of Abū Lahab**, in other words, all of him — the use of ‘hands’ here to denote [all of] him is figurative, and is because most actions are performed by them; the statement is an invocation — **and perish he!**, may he be ruined! (this [*tabba*] is a predicate, as where one says, *ahlakahu’Llāhu wa-qad halak*, ‘God destroyed him and he indeed is destroyed’. When the Prophet threatened him with the chastisement, he said, ‘If what my brother’s son says is true, then I shall ransom [myself] from it with my wealth and sons!’; so the following was revealed:

[111:2] **His wealth will not avail him, nor what he has earned** (*wa-kasab* means *wa-kasbihi*, that is to say, his sons; *mā aghnā* means [*mā*] *yughnī*).

[111:3] **He will [soon] enter a Fire of flames**, that is to say, [a fire that is] flaming and ignited (this [statement] is the source of his nickname, [which was given to him] on account of his flaming reddish fair face),

[111:4] **and his wife** (*wa’mra’atuhu* is a supplement to the person [of the verb] *yaṣlā*, ‘he will enter’, separated by the clause of the direct object and its qualification) — and this was Umm Jamīl — **the carrier** (read *ḥammālatu* or *ḥammālata*) **of firewood**, cactus and thorns which she used to fling into the path of the Prophet (ﷺ).

[111:5] **with a rope of palm-fibre around her neck** (*fī jidiḥā ḥablun min masadin* is a circumstantial qualifier referring to *ḥammālata’l-ḥaṭab*, which in turn is [either] a description of *imra’atahu*, ‘his wife’, or the predicate of an implied subject).

[112] al-Ikhlāṣ

Meccan or Medinese, consisting of 4 or 5 verses.

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

The Prophet (ﷺ) was asked about his Lord and the following was revealed:

[112:1] **Say: ‘He is God, One** (*Allāhu* is the predicate of *huwa*, ‘He is’, and *aḥadun* is its substitution or a second predicate).

[112:2] **God, the Self-Sufficient, Besought of all** (*Allāhu’l-ṣamad* constitute a subject and a predicate) [*al-ṣamad* means] the One Who is always sought at times of need,

[112:3] **He neither begot**, for no likeness of Him can exist, **nor was begotten**, since createdness is precluded in His case.

[112:4] **Nor is there anyone equal to Him**, neither match nor comparison (*lahu*, ‘to Him’, is semantically connected to *kufuwan*, ‘equal’, but precedes it because it is the object of the intended negation; *aḥadun*, ‘anyone’, which is the subject of *yakun*, ‘is there’, has been placed after the predicate of the latter [*kufuwan*, ‘equal’] in order to retain the harmony of the end-rhyme [of the verses]).

[113] al-Falaq

Meccan or Medinese, consisting of 5 verses.

This *sūra* and the next one were revealed when Labīd the Jew placed a spell on the Prophet (ﷺ) using a string with eleven knots. God informed him of this and of its place, and so it was brought before the Prophet (ﷺ) and he was commanded to ‘seek refuge [in God]’ by means of these two *sūras*; and so each time he recited a verse from them, a knot would become undone and he would sense an alleviation, until in the end all the knots had been undone and he stood up invigorated, as if he had previously been hobbled to the ground.

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

[113:1] *Say: ‘I seek refuge in the Lord of the Daybreak,* the morning,

[113:2] *from the evil of what He has created,* of obligated animate beings and non-obligated ones and from all inanimates, such as poison and so on;

[113:3] *and from the evil of darkness when it gathers,* that is, [from] night when it becomes dark and the moon when it is absent,

[113:4] *and from the evil of the women-blowers,* sorceresses who blow, *on knots,* which they knot into strings, blowing into them [certain] words, but without spittle; however, al-Zamakhsharī says, ‘with this [spittle]’ — [sorceresses] such as the daughters of the said Labīd —

[113:5] *and from the evil of an envier when he envies,’* [when] he manifests his envy and behaves in accordance with it — such as the mentioned Labīd from among the Jews who were envious of the Prophet (ﷺ); the mention of these three [elements of evil] which are [already] subsumed by [the statement] ‘of what He has created’, is because of the severity of their evil.

[114] al-Nās

Meccan or Medinese, consisting of 6 verses.

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

[114:1] **Say: 'I seek refuge in the Lord of mankind,** their Creator and their Possessor: they [mankind] have been singled out for mention here in order to honour them, and a preface to seeking refuge from the evil of the one who whispers in their hearts;

[114:2] **the King of mankind,**

[114:3] **the God of mankind** (both [*maliki'l-nās* and *ilāhi'l-nās*] are either substitutions or adjectival qualifications or explicative supplements; the repetition of the annexed word [*al-nās*] is meant as an additional explication),

[114:4] **from the evil of the slinking whisperer,** Satan — he is referred to by the name of the action [*was-wasa*] on account of his repeated engaging in it — who slinks [away] and recoils from the heart whenever God is mentioned,

[114:5] **who whispers in the breasts of mankind,** in their hearts — whenever they neglect to remember God,

[114:6] **of the jinn and mankind'** (*mina'l-jinnati wa'l-nāsi*: an explication for the whispering Satan being of the jinn and [also] of the humans, similar to God's saying, *the devils of humans and jinn* [Q. 6:112]; or, *mina'l-jinnati*, 'of the jinn', is an explication for him [Satan], *wa'l-nāsi*, 'and [of] mankind' being a supplement to *al-waswās*, 'the whisperer'). Both [explanations] apply to the evil of the mentioned Labīd and his daughters; the objection to the first opinion is that humans do not 'whisper' in the hearts of [other] humans, but that it is the jinn who whisper in their hearts: I would respond by saying that human beings also 'whisper' in a manner appropriate to them, [beginning] externally, whereafter their whispers reach the heart and establish themselves in it in the way in which this [customarily] happens. But God knows best what is correct, and to Him shall be the return and the final destination, and may God bless our lord Muḥammad and his Family and Companions, and grant [them all] much peace, forever and always. God suffices for us and [what] an excellent guardian [is He]! And there is no power or might except in God, the Sublime, the Tremendous.

THE END

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