

THE MEANING OF NAZALA IN THE HOLY QUR'AN

By

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Dedication

For my father and mother

For my wife and children

Abstract

Translating the Qur'an has always been a difficult task which stems from the holy status of the Book as well as the unique use of Arabic language in it. Being a deliberate text, every word in the Qur'an serves a specific purpose and cannot be replaced by what may be considered a synonym. Translators of the Qur'an encounter difficulties that make it an impossible task to be able to cater for this fact in their translations. They end translating the surface meaning leading to immeasurable loss. This thesis studies the meaning of the word نَزَّلَ nazala and its derivatives as used in the Qur'an at both word and context levels. The word level meaning of nazala is researched in classical Arabic-Arabic dictionaries. Those meanings are determined through consulting Qur'an exegeses and relevant literature. The translation of nazala and its derivatives is then assessed in light of the findings of the linguistic analysis. Three English translations of the Qur'an are used for this purpose: Marmaduke Pickthall's (1930), Muhammad Muhsin Khan's and Muhammad Taqiudin Al Hilali's (1971) and M. A. S Abdul Haleem's (2004). It is found that the translations do not always consider the deeper meaning of the word, and that translation loss is a prevailing fact in Qur'an translation.

Search Terms: Qur'an, translation, balāghah, faṣāḥah, loss

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Transliteration system

ء	‘		د	d		ط	ṭ		م	m
ا	ā		ذ	dh		ظ	ẓ		ن	n
ب	b		ر	r		ع	ʔ		ه	h
ت	t		ز	z		غ	gh		و	w
ث	th		س	s		ف	f		ي	y
ج	j		ش	sh		ق	q		ـَـ	a
ح	h		ص	ṣ		ك	k		ـِـ	i
خ	kh		ض	ḏ		ل	l		ـُـ	u
المد بالفتح ā			المد بالكسر ī			المد بالضم ū				

The (ل) in Arabic is transliterated according to its correct pronunciation being *shamsiya* or *qamariya*.

A double letter indicates *shaddah*.

Proper names and titles of Arabic books are transliterated in a simple way without using any special symbols.

Abbreviations:

SL: source language

TL: target language

ST: Source text

TT: Target text

Chapter One: Introduction

The Qur'anic text has always been a subject to translation into many languages throughout the ages. As far as English is concerned many translations tried to convey the meaning of the holy book as accurately as possible. Given that translating religious texts in general is a challenging task, the Qur'an sets a clear example of this challenge. From unique denotations of utterances to deep connotational language and culture specific terms, the distinctive characteristics of the Qur'anic text render translation into English particularly difficult.

An example of such a challenge is translating the word نَزَّلَ and its derivatives in the Qur'an. The way the Qur'an was revealed to Prophet Muhammad (ﷺ) is described in the Qur'an as نَزَّلَ *nuzūl* (descending or sending down). The concept of *nuzūl* is referred to across the Qur'anic text with different words derived from the same root نَزَّلَ *nazala*. The concept of *nuzūl* is also used to refer to different things like other Scriptures, punishment, iron...etc. We also find sometimes that the same object is referred to by two different derivatives of *nazala*, like using أَنْزَلَ 'anzala and نَزَّلَ nazzala in reference to the Qur'an. Recognizing that the Qur'anic wording is not haphazard, translating 'anzala and nazzala the same way could not be considered in line with this basic fact. From this analysis two research questions are posed:

1. How far do Qur'an translators recognize all nuances of meaning of Qur'anic words before translating them?
2. Second, bearing in mind the inevitability of translation loss, how far do the translators succeed in minimizing this loss in the TT?

In light of the above, this thesis investigates the meaning of the root *nazala* and its derivatives as used throughout the Qur'anic text. Based on the meanings established, three English translations of the Qur'an are assessed in order to see whether the translators were aware of all shades of meaning of the word in question. Moreover, suggestions to minimize translation loss are given wherever possible.

This thesis consists of six chapters. Chapter One is an introduction. It highlights the importance of the research area and the value of the present research. It also draws the map of the thesis. Chapter Two is a review of relevant literature. It introduces translation studies and summarizes translation theories relevant to this study. Chapter

three gives an account of translations of the Qur'an by both Non-Muslims and Muslim translators, and discusses the limitations of Qur'an translation in terms of untranslatability and translation loss. Chapter four is dedicated for data analysis. It presents the methodology followed in collecting and analysing the data, as well as the methodology of conducting this study. Next, the meaning of the word *nazala* is established at word level through Arabic-Arabic dictionaries, and at contextual level through Qur'an exegeses and relevant literature. In chapter five the translation of *nazala* in three English translations with reference to the findings of chapter four is assessed. Chapter six is a conclusion of the study where the findings and recommendations are presented.

Chapter Two: Review of Literature

This chapter introduces translation studies and reviews relevant translation theories. It gives an account of terminology and translation quality assessment. The concept of *balāghah* in Arabic Language is also discussed at the end.

2.1 Introduction to Translation Studies

According to Munday (2008, p. 5) *interlingual translation* refers to the general subject field, the product (the text translated) or the process (the act of translating). As a process, translation involves changing the original source text in one language into a text in another language. Throughout history translation has played a very important role in communication between nations as well as in sharing knowledge across the world. Before the second half of the twentieth century, translation was merely a language learning issue (Munday, 2008, p. 7). Until the 1960's translation studies was considered as a branch of applied linguistics, and the study of translation was practiced without exceeding the territory of linguistics in general. In the 1970's and 1980's other disciplines began to be involved in translation studies, such as psychology, philosophy and cultural studies (Baker, 2001, p. 279). This multi-disciplinary feature has led to various theories and approaches to the study of translation. Baker (2001, p. 280) states that translation studies cannot be restricted to one approach, and research should be conducted in all areas of translation studies.

This chapter deals with translation studies approaches and theories relevant to the topic of this study.

2.2 Translation Theories

2.2.1 Equivalence and Meaning. The debate about the nature of translation became more systematic with Roman Jakobson's focus on "linguistic meaning" and "equivalence". Jakobson adopts the relation between signifier and signified as set by Ferdinand de Saussure. Taking, for example, the word 'cheese': the signifier is the written or acoustic sign 'cheese'. This denotes the concept (food made of pressed curds) which is the signified. The relation between the signifier and the signified is arbitrary, so the same concept (signified) can be referred to in other languages with different signifiers. Therefore, according to Jakobson, translation involves substituting entire messages in both SL and TL and not only "code-units" so that we have two equivalent

messages in two different codes. Ordinarily there is no full equivalence between words of different written languages. This can be attributed to the fact that languages express reality differently, as a result of lexical and grammatical restraints in languages (Munday, 2008, p. 37). For example the word “المؤمنات” in Arabic includes the gender of the person, while *believers* in English does not. This is a problem of structure and not concept absence. However, English can still express this concept with the use of more than one word such as *female believers*. Therefore, according to Jakobson, every concept in one language is transferrable to other languages. Poetic texts where form plays a role in expressing the messages could be an exception (Munday, 2008, p. 38)

2.2.2 Nida’s Formal and Dynamic Equivalence. Eugene A. Nida, an American linguist who worked on bible translation, adopts a more systematic and scientific approach to study translation. Nida’s work is influenced by Noam Chomsky’s work on syntactic structure and generative-transformational grammar. Nida introduces a more functional definition of meaning where a word acquires its meaning through its context and can produce various meanings according to culture. Departing from the usual debate of literal-free translation, this new stage in translation studies introduces the ideas of formal and dynamic equivalence.

Formal equivalence in translation tends to retain the structure of the ST beside the content. ST Structure in this type of translation is the element that determines accuracy and correctness. In this context, gloss translation is considered a good example where formal equivalence is used. Dynamic equivalence, on the other hand, aims at stimulating the same response by the target reader. The focus here is on “naturalness of expression”, which is achieved by adapting grammar, lexicon and cultural differences of the ST when they are rendered in the TT (Munday, 2008, p. 42).

2.2.3 Vinay and Darbelnet’s Model. Vinay and Darbelnet carried out a comparative stylistic analysis between French and English. They came up with translation strategies which could later be applied to other language pairs. These translation strategies are mainly two: direct translation and oblique translation. Each strategy has its own techniques. With direct translation three techniques are used: borrowing, calque and literal translation. Borrowing means importing the source language word into the target language by transliterating it. This technique is used to

fill a lexical gap in the target language (Fawcett, 1997, p. 34), e.g. زكاة = *zakat* which is an obligatory-by-ability charity that has a set of regulations governing the way it is given out and which totally differs from any kind of charity in any other religion or culture.

The second technique in direct translation is calque, which is literal translation on phrase level (Fawcett, 1997, p. 35) e.g. أهل الكتاب = people of the book.

Literal translation is the third technique in direct translation. It is used when a text can go from the SL to the TL without changes other than those of grammar (Fawcett, 1997, p. 36) e.g. إذا تداينتم بدين إلى أجل مسمى فاكتبوه... (البقرة 282) = when you contract a debt for a specific term, write it down (Q 282:2).

Vinay and Darbelnet suggest that when literal translation is unable to render translation appropriately, oblique translation should be used. Oblique translation has four techniques: transposition, modulation, equivalence and adaptation.

Transposition refers to the grammatical changes made during translation. It includes shifts in word class (Fawcett, 1997, p. 37) such as verb – adjective shifts. A Qur’anic example is:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ (الزمر 9)

Say: "Are those who know equal to those who know not?" (Q 9:39).

Modulation is defined by Vinay and Darbelnet as “a variation in the message, obtained by changing point of view, lighting” (as cited in (Fawcett, 1997, p. 37). In this technique the signifier changes while the signified remains the same. It may take place between abstract and concrete terms, between a part and a whole and by reversing the point of view (Fawcett, 1997, p. 37). Qur’anic example: فتحرير رقبة the freeing of a believing slave (synecdoche-part to whole).

Equivalence is mainly about the translation of idioms where ST and TL refer to the same situation but in different ways (Fawcett, 1997, p. 38) e.g. the Arabic saying الأقربون أولى بالمعروف is in English “charity begins at home”.

Adaptation is changing cultural references that do not exist in the TL (Fawcett, 1997, p. 39). The Arabic word سواك for example could be rendered as *toothbrush*.

2.2.4 Text Type. Katharina Reiss's work on text type and language function contributes to the new move towards a functional and communicative approach to the analysis of translation. According to Reiss, text, rather than the word or sentence, is the unit where communication is achieved. She identifies four text types: informative text, expressive text, operative text and audiomedial text.

Informative text communicates facts, knowledge and opinions. The focus here is on content, and the language used is logical and referential. Reports and lectures are examples of this text type.

Expressive text highlights the aesthetic dimension of language. The author, as well as the form of the message, is foregrounded. Poetry is a good example of this text type.

Operative text aims to appeal to or persuade the receiver to do something. The language used is dialogic. Advertisements fall under this text type.

Audiomedial text supplements the other three text types with images and sounds, as in films and visual and spoken advertisements (Munday, 2008, p. 73).

Reiss suggests translation methods based on these text types. The TT of an informative text, for example, should retain the full referential and conceptual context of the ST, and the language used should be "plain prose" and without redundancy. In the same vein, an expressive text should be rendered with its aesthetic form, and the TT of an operative text should leave an equivalent effect and produce the intended response in the TT receiver (Munday, 2008, pp. 74-75).

2.2.5 Skopos Theory. *Skopos* is a Greek word which means "aim" or "purpose". In translation studies *skopos* is a translation theory that focuses on the purpose of translation. The purpose of translation in this theory determines the translation methods and strategies used to get an adequate TT which is termed *translatum* (Munday, 2008, p. 79).

Reiss and Vermeer (1984) set the following rules for skopos theory (as cited in Munday, 2008, p. 80):

- 1- A translatum (or TT) is determined by its skopos
- 2- A TT is an offer of information in a target culture and TL concerning an offer of information in a source culture and SL.
- 3- A TT does not initiate an offer of information in a clearly reversible way.
- 4- A TT must be internally coherent.

- 5- A TT must be coherent with the ST.
- 6- The five rules above stand in hierarchical order, with the skopos rule predomination.

Hence the ST and TT are related to their function in their respective language and culture. The function of *translatum* in the target text is not necessarily the same in the source text. As for the coherence rule, the TT must be coherent for the TT receivers as far as their circumstances and knowledge are concerned. Moreover, coherence between the *translatum* and the ST must be achieved, specifically between the ST information, the translator's interpretation of this information and the information encoded for the TT receivers (Munday, 2008, p. 80)

2.3 Terminology and Translation

A theory of terminology highlights the difference between the behavior of terms and the behavior of words and proper names. It also attempts to explain the difference between word and term formation and how to deal with neology (Sager, 2001, pp. 258-259).

According to Kageura (2002, p. 9) a term is “a lexical unit consisting of one or more than one word which represents a concept inside a domain.” Terminology, on the other hand, can refer to the practices and methods used to collect, describe and present terms. It may also refer to a theory. That is, the premises, arguments and conclusions required for explaining the relationships between concepts and terms. Lastly, it may refer to the vocabulary of a special subject field (Sager, 1990; as cited in Pearson, 1998, p. 10).

Names refer individually to objects and people, and words refer arbitrarily to general concepts inside the linguistic system and in the real world. On the other hand, terms refer deliberately to specific concepts within particular subject fields (Sager, 2001, p. 259).

Rey (1995, p. 80) identifies five processes used when creating new terms in a certain language. These are: borrowing, morphology, abbreviation, acronym, and creation of fixed expressions.

2.4 Translation Quality Assessment (TQA)

There is a variety of approaches to translation quality assessment, and this variation is the result of different conceptions of translation (House, 2001, p. 197). One of the main approaches of TQA is the **anecdotal and subjective approach**. This approach assesses translation through personal judgments of practicing translators, philosophers and writers. It uses loose concepts such as “faithfulness to the original”, and “the natural flow of the translated text”. The quality of translation according to proponents of this approach is dependent on the translator and his/her personal knowledge, intuitions and artistic competence (House, 2001, p. 197).

Another approach to TQA is the **response-oriented, psycholinguistic approach**. The response of the target reader in this approach is the criterion that decides the quality of translation. In order for a translation to be judged successful, the target reader must respond in the same manner as the target reader of the original text. The effective factor here is Nida’s dynamic equivalence. Nida set three criteria for an optimal translation: general efficiency of the communicative process, comprehension of intent and equivalence of response (House, 2001, p. 197).

Text function and text-based approach is another influential TQA approach. Reiss (2000) proposes three text types to which a source text belongs and they determine all other choices a translator makes. These text-types are content-focused, form-focused, and appeal-text type. In a content-focused text type (such as reports, educational texts and journals) the translation is judged in terms of the text’s semantic, grammatical and stylistic characteristics. In a form-focused text type (such as literary prose, imaginative prose and poetry) the text is judged in terms of its aesthetics, stylistics and semantic characteristics. An appeal-text type is a text such as advertisement or propaganda. Its purpose is to persuade the target receiver. The judgment on translation here is on retaining the same effect on the receiver as the original has in the source language (Reiss, 2000, cited in Thaicharoen, 2007, p. 7). Koller (1979) suggests that translation evaluation should go through three stages. Firstly, transferability of the source text to the target language is assessed. Secondly, the methods used to produce a given translation are examined, and thirdly, the translation is evaluated based on native speaker metalinguistic judgements and the text-specific features established in the first stage (as cited in House, 2001, p. 198).

The **functional-pragmatic model**, based on pragmatic theories of language use, provides a further approach to assess quality of translation. The basic requirement

to achieve equivalence in this model is that the translation should have a function equivalent to the function of the source text. This approach involves an initial analysis of the TT according to a set of situational dimensions, for which linguistic correlates are established. The resulting textual profile of the original characterizes its function which is then set as the norm against which the translation is measured. While evaluating the relative match between translation and original, a distinction must be made between dimensional and non-dimensional mismatches. Dimensional mismatches are pragmatic errors which have to do with language users and language use. Non-dimensional mismatches are mismatches of denotative meanings between original and translation elements at various levels (House, 2001, p. 199).

2.5 Faṣāḥah and Balāghah in the Arabic Language

Faṣāḥah فصاحة and *Balāghah* بلاغة are two important concepts that are highlighted whenever the Qur’anic text is discussed. It is agreed that the Qur’an contains a high level of style elegance and precise use of utterances in exquisite Arabic. It is hence described as being at the apex of *faṣāḥah* and *balāghah*.

The word *faṣāḥah* فصاحة is derived from *faṣuḥa* فصح which means *became clear*, and describing a speaker as *faṣīḥ* means that he/she speaks clearly. The linguistic term *faṣāḥah* can describe word, discourse and speaker. At word level, a word is described as *faṣīḥah* when the sounds of its letters are in harmony with one another, when the word is familiar and clear in meaning, and when it is in conformity with the rules of the language. So a word like *nuqākh* نِقَاح (sweet water) is not considered *faṣīḥ* because it is heavy to utter and not smooth to the ear. At discourse level, a discourse is considered *faṣīḥ* when it is clear in meaning, easily uttered, well-structured, free of ambiguity and conforms to the rules of the language. Finally, a speaker is described as *faṣīḥ* when he/she can express him/herself properly in different situations and for different purposes using *faṣīḥ* discourse (Allaithy, 2014, pp. 19-22). None of the above mentioned *faṣāḥah* voids are present in any Qur’anic word.

The word *balāghah* بلاغة is derived from *balagha* بَلَغَ which means *to arrive, to reach, to arrive at one’s destination or goal*. *Balāghah* in Arabic speech is the ability to say what should be said using *faṣīḥ* words or discourse in conformity with what the given situation requires. Allaithy defines *balāghah* as “the conformity of the utterance to the requirements of the situation using *faṣīḥ* discourse” (Allaithy, 2014, p. 25).

Chapter Three: Translations of the Qur'an

This chapter provides an overview of translations of the Qur'an by both non-Muslim and Muslim translators. It sheds light on limitations of Qur'anic translations in the light of translation theory and approaches discussed in Chapter Two.

3.1 Translations by non-Muslims

The Qur'an was first translated into Latin by Robertus Rotensis and Hermannus Dalmata in 1143, but was not published until 1543. In 1647, the French Consul in Egypt, André du Ryer was the first to translate the Qur'an into French. The first English version of the Qur'an was written by Alexander Ross in 1688, based on Ryer's French translation and not on the original Arabic text. Other English translations were based on Father Ludovic Maracci's 1698 Latin translation. George Sale's 1734 translation is one of the most famous English translations. Although his translation was based on the original Arabic text, Sale depended heavily on Maracci's Latin translation. Sale's translation was later the source text for Dutch, German, French, Russian, Swedish and Bulgarian translations. Many other English translations based on Sale's and other non-Arabic versions appeared later. These include Rodwell (1861), Palmer (1880), Bell (1939) and Dawood (1956). A translation based on the original text was done by professor Arberry and was published in 1955 (Khalifa, 1989, pp. 64-65).

Two main features characterize non-Muslim translators of these early translations. First, many of them did not speak Arabic, and they were translating or paraphrasing from the first Latin version. Second, those who had some knowledge of Arabic language and translated from the original text, had linguistic knowledge insufficient for the task. Added to this, the stated purpose of some translators was to refute the book of Islam rather than translate it (Fatani, 2006, p. 666).

3.2 Translations by Muslim Translators

The first English translation by a Muslim translator was Marmaduke Pickthall's 1930 translation: *The Meaning of the Glorious Koran*. Other translations by Muslim scholars appeared within a few years of Pickthall's work, including Yusuf Ali's 1934 *The Holy Qur'an: Text, translation and commentary* and Muhammad Asad's 1980 *The Message of the Qur'an*. For a complete list see Appendix A (quoted from Allaithy, 2014).

3.3 Limitations of Qur'an translation

3.3.1 Translatability. The concept of translatability is defined as: "the capacity for some kind of meaning to be transferred from one language to another without undergoing radical change" (Pym & Turk, 2001, p. 273).

According to Hermans (2009) translatability is always possible due to the fact that there is common core human experience across the world. This common experience can be transferred through different languages; the difference is only in the way languages transfer information. Language is seen as having two layers, a surface and a deep structure. Meanings are generated from the deep structure and transmitted through different forms of surface structure. Translation transfers meaning by substituting the carrier (SL surface structure) of this meaning by another carrier (TL surface structure).

3.3.2 Untranslatability. Untranslatability poses a question about the feasibility of adequate translation. Since languages have different grammatical and lexical structures they represent meanings differently (Hermans, 2009, p. 301). The English word *uncle*, for example, does not include any reference to whether the person is the brother of the father or the mother. In Arabic, on the other hand, it has to be either عم (brother of father) or خال (brother of mother). This is what Dickins, Hervey, & Higgins (2002) term as "translation loss".

3.3.3 Translation Loss. Translation Loss is “the inevitable loss of textually and culturally relevant features” (Dickins, Hervey, & Higgins, 2002, p. 21). Fawcett (1997), points out that the variation between languages in terms of different components and relations of word meaning has two consequences. Firstly, the meaning transferred will be decided by situation and context and not by a dictionary. Secondly, the transfer will nearly always involve some form of loss.

This phenomenon is visible at the most basic level across languages, in rhythm and intonation, as well as at high linguistic levels like rhetoric (Dickins, Hervey, & Higgins, 2002, p. 21).

On the denotative level for example, the word بقرَة in Arabic denotes the same meaning of *cow* in English. However, there is difference on phonic and prosodic levels. This kind of loss would be significant if the word for example has a rhyme function in the ST (Dickins, Hervey, & Higgins, 2002, p. 21). For example the rhythm in *والتفت الساق بالساق، إلى ربك يومئذ المساق* is lost when translated as “*And the leg is wound about the leg, To your Lord, that Day, will be the procession*”

3.3.4 Syntactic and Stylistic Loss. Syntactic and stylistic items are a major feature of the Qur’anic text. Marked word order and the selection of special grammatical forms of lexical items are linguistic features used to achieve high levels of meaning.

The wording of Qur’an is deliberate and every word serves a purpose. Therefore, it is justifiable to say that if a word is repeated in the original it should, if possible, be repeated in the translation, unless of course the context dictates a different rendering for the repeated words... the translator has to account for each and every word in the original text, in addition to considering their meaning in context. (Ali, 2006, p. 25).

It is also justifiable to replace *word* with *word order* or *word form* in the above quoted text. Moreover, some of these syntactic and stylistic features are language-specific and cannot be shared by other languages. These syntactic and stylistic issues render translating the Quran a complex and challenging task (Abdul-Raof, 2004, p. 96).

Firstly, **Foregrounding (or clefting)** is a syntactic operation occurring in Arabic where a linguistic element is placed in an initial position in a sentence to achieve a special communicative goal (Abdul-Raof, 2004, p. 97).

مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ (عبس 19)

“From Nutfah (male and female semen drops) He created him, and then set him in due proportion” (Q80:19) (Khan & Al-Hilali, 1996). من نطفة is highlighted by being foregrounded. The English translation crossed the borders of norms of the English language to echo this feature (Abdul-Raof, 2004).

Secondly, the use of **Oxymoron** in Arabic is a stylistic feature where words with opposite meanings are put adjacent to each other to highlight their difference.

إِنَّ مَعَ الْعُسْرِ يُسْرًا (الشرح 6)

6. “Verily, with the hardship, there is relief” (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs) (Q94:6) (Khan & Al-Hilali, 1996). The syntactic difference between English and Arabic prevents rendering this stylistic feature into English.

Thirdly, **Emphasis** is used in the Qur’an to express assertion and specificity in many ways. For example, in one ‘āyah three types of emphasis are used, with two of them focusing on one word:

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ (الأنبياء 57)

"And by God, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs." (Q21:57) (Khan & Al-Hilali, 1996). The Oath in Arabic is used as an emphasis style. It gives seriousness to the speaker’s statement to remove any doubt from the listener’s mind. The word لأكيدن has two emphasis devices: the lam اللام at the beginning and the noon النون in the end, both stressing the same verb. It is very difficult to cater for all these emphasis devices in translation into English. The translator could only echo the oath (Abdul-Raof, 2004, p. 97).

Another emphasis style used for specificity in the Qur’an is inserting the pronoun هو after the subject as in:

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (التوبة 104)

“Know they not that God accepts repentance from His slaves and takes the Sadaqāt (alms, charities) and that Allah Alone is the One Who forgives and accepts repentance, Most Merciful?” (Q 9:104) (Khan & Al-Hilali, 1996). Repeating the pronoun هو after the subject means assertion that only Allah and not anyone else is the one who has the authority to accept or reject repentance and good deeds (Abdul-Raof, 2004, p. 102).

The translator here diffused the second pronoun هو to mean “Allah alone” but left the first un-rendered.

3.3.5 Rhetorical Loss. The Qur’anic discourse is rich with rhetorical features, among which are features that are difficult to translate. Consequently they cause inevitable translation loss (Abdul-Raof, 2004, p. 102). Examples of these features include the use of alliteration, antithesis and repetition.

Alliteration is a rhetorical and poetic device in which subsequent words in a sentence have the same initial consonant sound, imbuing the sentence with melody or intensity (Abdul-Raof, 2004, p. 102). Example:

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (الأنعام 26)

“And they prevent others from him (from following Prophet Muhammad) and they themselves keep away from him, and (by doing so) they destroy not but their own selves, yet they perceive (it) not” (Q 6:26) (Khan & Al-Hilali, 1996).

There is alliteration in يَنْهَوْنَ and يَنْأَوْنَ which cannot be echoed in the English translation.

Antithesis is a rhetorical literary device in which an opposition or contrast of ideas is expressed. A example is:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (13) وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ (14) الانفطار

“Verily, the Abrâr (pious and righteous) will be in delight (Paradise). And verily, the Fujjâr (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell)” (Q 82:13-14) (Khan & Al-Hilali, 1996). This antithesis consists of parallel structures represented by the words الأبرار (righteous) on one side and الفجار (wicked) on the other side, and نعيم (bliss) on one side and جحيم (hell) on the other side (Abdul-Raof, 2004). This device has been rendered in English in way that is consistent with the Arabic text.

Repetition is another device used to emphasize and disambiguate meaning as well as adding a rhetorical touch to the text. An example from the Qur’an:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) العلق

“Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood)” (Q 96:1-2) (Khan & Al-Hilali, 1996).

One of the functions of repetition in these two ‘āyahs is to indicate parallel rhetorical movements between generality and particularity on one hand, and between basic and

complex on the other (Ali, 1998,p. 189). The translation renders only part of the meaning which is the general meaning of creation versus the particular, but sacrificed the melodic feature of the text.

3.3.6 Cultural Loss. The message of Islam is intended to be delivered to all mankind as stated in the Qur'an in many 'āyahs:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (سبأ 28)

“And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not (Q 34:28) (Khan & Al-Hilali, 1996). When viewed as a universal message, the Qur'an, it may be argued, is not culture-bound in its entirety. But since the Qur'an is a book in Arabic initially revealed to an Arab audience, it is natural for it to contain some cultural references related to Arab culture and history (Ali, 1998, p. 177). Some of these cultural references may pose translation problems. For example:

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهِمْ خَشَبٌ مُّسْنَدَةٌ يَّحْسَبُونَ كُلَّ صَاحِقَةٍ عَلَيْهِمْ هُمْ الْعَدُوُّ فَاحْذَرُهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (المنافقون 4)

“And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path” (Q 63:4) (Khan & Al-Hilali, 1996). *خشب مسندة* (blocks of wood propped up) is a cultural reference which means that these hypocrites the 'āyah is talking about are useless. The translation did not effectively render this image from the target text.

3.3.7 Lexical and Semantic Loss. The Qur'an has many Qur'an-specific lexical items that are unique and condensed in their meaning. To translate a word like *تيمم* (Q 4:43) into English requires the use of an explanation, as follows: strike your hands on the earth and pass the palm of each hand on the back of the other, and then blow off the dust from them and pass (rub) them on your face. The translator is forced to defuse this term, since there is no equivalence in English (Abdul-Raof, 2004, p. 93).

Another example is the the word *الصدد* (Q 112:2). In English it is rendered as: God, The Eternal, The uncaused cause of all being, Lordship of Almighty God, The need of others for Him while the reverse is not true. This one word in Arabic is loaded

with meanings that cannot be expressed with one word in English. Only an approximate meaning can be given as some Qur'an translators concluded (Abdul-Raof, 2004, p. 94).

Arabic has a derivation system that allows the derivation of over 200 words from the same root. The accurate meaning of the words derived is not easily reproduced using one word in English, thus inevitably leading to the use of paraphrase. For example, the word *يستمع* (Q 26:25) means: you exert an effort in order to listen attentively and comprehend what is being said, which differs from its root: *سمع* (to hear) (Abdul-Raof, 2004, p. 94).

Some words cannot even be paraphrased (Abdul-Raof, 2004). For example, the lexical item *من دونه* signifies dignity, might and monotheism as in:

قُلْ ادْعُوا الَّذِينَ رَزَعْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَكُمْ فِيهِمَا مِن شِرْكَ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ (سبأ)
(22)

“Say: (O Muhammad (ﷺ) to those polytheists, pagans, etc.)”Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them” (Q 34:22). The translator failed to cater for all the meanings of the lexical element *من دونه* (Abdul-Raof, 2004, p. 96).

3.4 Conclusion

Qur'an translation is a phenomenon as old as the message of Islam. Both Muslims and non-Muslims showed an interest in translating the Qur'an and many translations came into existence through Western and Muslim translators. Like other text types, when translated, the Qur'an contains language features that challenge translators. However, the peculiar complexities of the Qur'anic text make it particularly problematic for translators, even those with knowledge of Arabic. The challenges of Qur'anic text are intensive and multidimensional. They include syntactic and stylistic, lexical and semantic, rhetorical and cultural elements that may render parts of the text untranslatable.

Chapter Four: Data Analysis

In this chapter an analysis of the meaning of the root *nazala* and its derivatives in the Qur'an is conducted. The analysis will focus on: first, the meaning at word level which will be established through Arabic – Arabic dictionaries and second, the contextual meaning based on Qur'an exegeses and related literature.

4.1 Data Collection and Research Methodology

In order to have a complete list of the '*āyahs* where the word *nazala* and all its derivatives are mentioned, the Qur'an Indexed Dictionary (Abdulbaqi, 1945) is used. Then, out of context and by using Arabic – Arabic dictionaries, the meaning of *nazala* and all its derivations is established. The dictionaries used are Lisan Al Arab, Taj Al Arus, Maqayees Al Lughah, Al Qamus Al Muhiet. After establishing the meaning of *nazala* at the lexical level, it is analysed within its context. That is, how it is used in the Qur'an.

For this purpose the word *nazala* نَزَلَ and its derivatives are categorized according to their semantic fields. Qur'an exegeses including Ibn Kathir (2000), Alqurtubi (2006), Ruḥ Almaani, Al Kash-shaf (2009) and Al Tabari (1994) are used along with literature dealing with the Qur'anic text from a linguistic aspect.

After establishing the meaning of *nazala* and its derivatives lexically and contextually, three English translations of the Qur'an are assessed with regards to the translation of the word in question. The translations used are: Marmaduke Pickthall (1930), Muhammad Muhsin Khan and Muhammad Taqiudin Al Hilali (1971) and M. A. S Abdul Haleem (2004).

These translations are chosen based on two factors: similar faith backgrounds of translators and timeframe of the translations. The translators chosen are all Muslims and that's to avoid any bias issues; the translations were done at different times in the 20th and the 21st centuries so as to have translations from different periods of modern time to cover as much as possible any style or technique developments.

4.2 Data Analysis

In his indexed dictionary of the Holy Qur'an, Abdulbaqi (1945) listed the words of the Qur'an each with reference to the 'āyah and sūrah it is mentioned in, as well as the number of times a word is mentioned. As for the root *nazala* نَزَلَ, we find:

<i>nazala</i> نَزَلَ	v	'anzil أَنْزَلَ	v
<i>yanzilu</i> يَنْزِلُ	v	'anzilnī أَنْزِلْنِي	v
<i>nazzala</i> نَزَّلَ	v	'unzila أَنْزَلَا	v
<i>nazzalnā</i> نَزَّلْنَا	v	'unzilat أَنْزَلْتِ	v
<i>nazzalnāhu</i> نَزَّلْنَاهُ	v	<i>tanazzalat</i> تَنَزَّلَتْ	v
<i>nazzalahu</i> نَزَّلَهُ	v	<i>tatanazzalu</i> تَتَنَزَّلُ	v
<i>tunazzila</i> تُنَزِّلُ	v	<i>tanazzalu</i> تَنَزَّلُ	v
<i>nunazzilu</i> نُنَزِّلُ	v	<i>natanazzalu</i> نَتَنَزَّلُ	v
<i>nunazziluhu</i> نُنَزِّلُهُ	v	<i>yatanazzalu</i> يَتَنَزَّلُ	v
<i>yunazzilu</i> يُنَزِّلُ	v	<i>nuzulun</i> نُزُلٌ	n
<i>nuzzila</i> نُزِّلَ	v	<i>nuzulan</i> نُزُلًا	n
<i>nuzzilat</i> نُزِّلَتْ	v	<i>nuzuluhum</i> نُزُلُهُمْ	n
<i>tunazzala</i> تُنَزَّلُ	v	<i>nazlatan</i> نَزَلَةٌ	n
<i>yunazzalu</i> يُنَزَّلُ	v	<i>tanzīlun</i> تَنْزِيلٌ	n
'anzala أَنْزَلَ	v	<i>tanzīlan</i> تَنْزِيلًا	Cognate object
'anzaltu أَنْزَلْتُ	v	<i>manāzila</i> مَنَازِلٌ	n
'anzalahu أَنْزَلَهُ	v	<i>munazziluhā</i> مُنَزِّلُهَا	Active participle
'anzaltumūhu أَنْزَلْتُمُوهُ	v	<i>munazzalun</i> مُنَزَّلٌ	adj
'anzalnā أَنْزَلْنَا	v	<i>munzilūn</i> مُنْزِلُونَ	Active participle
'anzalnāhu أَنْزَلْنَاهُ	v	<i>almunzilīn</i> الْمُنْزِلِينَ	Active participle
'anzalnāha أَنْزَلْنَاهَا	v	<i>munzalan</i> مُنْزَلًا	n
<i>sa'unzilu</i> سَأُنْزِلُ	v	<i>munzalīn</i> مُنْزِلِينَ	adj

See Appendix B for a complete list of nazala and its derivatives with 'āyahs they are mentioned in as well as a translation thereof.

4.3 Meaning according to Arabic - Arabic Dictionaries

nazala نَزَلَ: The verb *nazala* according to Arabic – Arabic dictionaries has the following meanings: descending from a higher to a lower place (Lisan Al Arab, Maqayees Al Lughah and Taj Al Aarus) e.g. نزل المطر *the rain came down*.

Other meanings:

نَزَلَ بِهِ الْأَمْرُ : (something came down to him) *something happened to him*, (Lisan Al Arab)

نَزَلَ بِفُلَانٍ أَوْ عَلَيْهِ : (he came down to someone) *to be a guest of someone*, (Lisan Al Arab)

نَزَلَ عَنِ الْأَمْرِ : (he came down from something) *to abandon something* (Lisan Al Arab)

نَزَلَ عَنْ دَابَّتِهِ : *to get off his horse, donkey ... etc* (Maqayees Al Lughah),

نَزَلَ عَلَى إِزَادَةِ فُلَانٍ or نَزَلَ عَلَى حُكْمِ فُلَانٍ : (he came down to someone's will or rule) *to comply with someone's wish or rules*

(Al Mujam Al Wasit)

نَزَلَ الْقَوْمُ : (they came down) used in Hajj rituals, and it means *to stay at a place called Mina*

(Lisan Al Arab)

The relation of the above mentioned meanings of *nazala* to its intrinsic meaning of “descending from a higher to a lower place” lies within the aspect of change from a status to another. This change has a degrading effect as in abandoning something, or complying with a rule or judgement.

The transitive form of the verb *nazala* نَزَلَ are *'anzala* أَنْزَلَ and *nazzala* نَزَّلَ. According to Arabic – Arabic dictionaries *nazzala* نَزَّلَ has basically the meaning of *'anzala* أَنْزَلَ, the difference is that *nazzala* نَزَّلَ as an action has an additional meaning of an extended and gradual process, while *'anzala* tends to be a one-go process (Lisan Al Arab and Taj Al Arus).

The verbal noun *tanzīl* تَنْزِيلٌ means *descending gradually* (Lisan Al Arab) and it also means *to arrange* and *to put something in its correct place* (Maqayees Al Lughah).

The nomen agentis *nazīl* نَزِيلٌ means a *guest* or *inmate*, as well as a food described as *nazīl* نَزِيلٌ meaning it is *blessed* مُبَارَكٌ (Lisan Al Arab). Also, *manzil*, (pl. *manāzīl*), مَنْزِلٌ

وَمَنَازِلِ is *the place where people dwell* (e.g. home) as well as *the resource of something* (Lisan Al Arab).

Al manzilah الْمَنْزِلَةُ is *the status or rank* and لَهُ مَنَزِلَةٌ عِنْدَ الْأَمِيرِ *he's in the prince's good books* (Taj Al Arus). *Nazlah* means *once or one time* and it also means *sickness (like cold)* (Lisan Al Arab).

The passive verb *nuzila* نُزِلَ means *he got sick*. (Lisan Al Arab)

Nāzilah نَازِلَةٌ means *an event that makes people suffer for some time (like war or famine)* (Lisan Al Arab).

Nizāl نِزَالٌ is the verbal noun of *nāzala* نَازَلَ which means in the context of war *soldiers get off their camels, ride their horses and fight*. (Lisan Al Arab)

nuzul نُزُولٌ means *a place to dwell in* it also means *what a host offers his guest out of hospitality like food or a place to sleep*. It can also be an adjective like قَوْمٌ نُزُولٌ which means *they are guests* (Lisan Al Arab). In Taj Al Arus, *nuzul* means also *food* and بَرَكَةٌ *blessing* as in طَعَامٌ ذُو نُزُولٍ. *nuzulan* نُزُولًا *a place prepared for the guest to stay at*.

tanzīl تَنْزِيلٌ is a noun derived from *nazzala* نَزَّلَ which means *arranging things and putting them in their right places* (Lisan Al Arab).

manāzil مَنَازِلٌ is the plural form of *manzīl* مَنْزِلٌ and it means according to Lisan Al Arab *the place where people dwell* (موضع النزول). It also means *the resource of something المنهل* and *a level or class* (الدرجة).

tanazzala تَنْزَّلَ means نَزَلَ فِي مَهَلَةٍ *sent down gradually* (Lisan Al Arab).

nazlah نَزْلَةٌ could mean *sickness* or *(once or one time)* (Taj Al Arus) as in وَلَقَدْ رَأَاهُ *he saw him a second time*". نزلة أخرى (النجم 13)

To summarize, the dictionary meaning of *nazala* and its derivatives in the Holy Qur'an revolve around the act of descending from a higher to a lower place, sending down something, a place to dwell, arranging and once or one time. The verb *nazzala* نَزَّلَ derived from the same root adds the element of order and graduality to the act of descending.

4.4 Meaning in the Holy Qur'an

Nazala نَزَلَ and its derivatives are mentioned 330 times in the Holy Qur'an. When examined in terms of context, the use of *nuzūl* (the act of descending or sending down) refers to the Qur'an and the Holy Scriptures in 139 locations (or about 50 percent of the times it is used). The remaining 50 percent of occurrences involving the use of *nuzūl*, include its mention with rain, hail, proof, food, miracles, treasure, angles, security, punishment, tranquillity (peace, reassurance), cattle, raiment, balance (or justice), iron and devils. The variation of lexical elements accompanying the act of descending or sending down leads to context variation and consequently meaning variation. Therefore, in order to understand and establish the meaning of *nuzūl* النُّزُول throughout this contextual variation, the lexical elements mentioned with *nazala* and its derivatives are categorized according to their semantic fields as follows:

a- The Scriptures:

نَزَلَ *nazala*, يَنْزِلُ *yanzilu*, نَزَّلَ *nazzala*, نَزَّلْنَا *nazzalnā*, نَزَّلْنَاهُ *nazzalnāhu*, نَزَّلَهُ *nazzalahu*, نُنَزِّلُ *tunazzila*, نُنَزِّلُ *nunazzilu*, يُنَزِّلُ *yunazzilu*, نَزَّلَ *nuzzila*, نَزَّلَتْ *nuzzilat*, تَنْزِيلُ *tunazzala*, يُنَزِّلُ *yunazzalu*, أَنْزَلَ *'anzala*, أَنْزَلْتُ *'anzaltu*, أَنْزَلْنَا *'anzalnā*, أَنْزَلْنَاهُ *'anzalnāhu*, سَأَنْزِلُ *sa'unzilu*, أَنْزِلُ *unzila*, أَنْزِلَتْ *'unzilat*, تَنْزِيلًا *tanzīlan*, تَنْزِيلًا *tanzīlan*, مُنَزَّلًا *munazzalun*

b- Water, rain and hail:

نَزَّلَ *nazzala*, نَزَّلْنَا *nazzalnā*, يُنَزِّلُ *īunazzilu*, أَنْزَلَ *'anzala*, أَنْزَلْتُمُوهُ *'anzaltumūhu*, الْمُنْزِلُونَ *almunzilūn*, أَنْزَلْنَا *'anzalnā*, أَنْزَلْنَاهُ *'anzalnāhu*

c- Proof:

نَزَّلَ *nazzala*, يُنَزِّلُ *yunazzil*, أَنْزَلَ *'anzala*, أَنْزَلْنَا *'anzalnā*

d- Miracles:

نُنَزِّلُ *nunazzil*, أَنْزَلَ *'anzala*, أَنْزَلْنَا *'anzalnā*, أَنْزِلُ *unzila*

e- Punishment:

مُنْزِلُونَ *munzilūn*, أَنْزَلْنَا *'anzalnā*

f- Food, treasure, cattle, raiment, balance and iron:

أَنْزَلْتُ *'anzalta*, نَزَّلْنَا *nazzalnā*, يُنَزِّلُ *yunazzilu*, أَنْزَلْنَا *'anzalnā*, أَنْزِلُ *'anzil*, مُنَزَّلَهَا *munazziluhā*, أَنْزَلَ *'anzala*

g- Angles and devils:

أَنْزَلْنَا نَزَّلْنَا *nazzalna*, نَزَّلْنَا *nunazzilu*, يُنَزِّلُ *yunazzilu*, نَزَّلَ *muzzila*, أَنْزَلَ *'anzala*, أَنْزَلَ *anzila*, نَزَّلْنَا *'anzalnā*, تَنْزَلُ *tatanazzalu*, تَنْزَلُ *tanazzalu*, تَنْزَلُ *natanazzalu*, مُنْزَلِينَ *munzalīn*, تَنْزَلُ *tanazzalu*

h- Security and tranquillity:

أَنْزَلَ *'anzala*

As for the Scriptures, it is known for Muslims that Allah sent Angel Gabriel with 'āyahs of the Qur'an to Prophet Mohammad (ρ). Before that the Qur'an was inscribed in *Al Lawh Al Mahfūz* "the Preserved Tablet", then the Qur'an descended from *al Al Lawh Al Mahfūz* to "*Bayt Al Azzah*" or (the House of Honor) which is in the nearest heaven "السماء الدنيا" as a whole. The Qur'an was then revealed to Prophet Muhammad (ρ) through Angel Gabriel over a period of about 23 years. On the other hand the Holy Scriptures i.e. the Torah, the Gospel and the Zabūr were sent in one-go as a whole (Allaithy, 2002, p. 16).

Since Muslims also believe that Allah is High, above His seven heavens, the act of revealing the Qur'an and other holy scriptures described in the Holy Qur'an, involves sending revelation from a higher to a lower place, from heaven to earth. Therefore, the meaning of *nazala* نَزَلَ is associated with revelation in general, as sending down or descending, from heaven to earth.

As established by Arabic-Arabic dictionaries, the verbs *'anzala* أَنْزَلَ and *nazzala* نَزَّلَ are derived from the root *nazala* نَزَلَ. The difference between the two is that *nazzala* adds the element of gradual and sequenced process to the act of sending down. On the other hand, *'anzala* refers to sending down revelation as in the sending down of the Qur'an from *al Al Lawh Al Mahfūz* to *Bayt al Aizza*, as a one-go process. *Nazzala* نَزَّلَ is always used to refer to the revelation of the Quran to the Prophet as a the gradual revelation over 23 years. Moreover, the other Holy Scriptures are always described by the word *'anzala* since they were sent down as a whole. Example:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (آل عمران 3)

It is He Who has sent down the Book (the Quran) to you (Muhammad SAW) with truth, confirming what came before it. And he sent down the Taurat (Torah) and the Injeel (Gospel). (Q 3:3) (Khan & Al-Hilali, 1996)

As for using the word *nazala* and its derivatives with rain and hail, we find that the ‘*āyahs* referring to “sending down rain” use sometimes ‘*anzala* as in:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ... (الزمر 21)

See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, ... (Q 39:21) (Khan & Al-Hilali, 1996)

and other times *nazzala* as in:

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا ... (ق 104)

And We send down blessed water (rain) from the sky... (Q 9:104) (Khan & Al-Hilali, 1996)

The meaning of *nuzūl* here is clearly descending from a higher place (the clouds) to a lower place (earth). The use of *nazzala* indicates an extended and repetitive process of “sending down rain”, while ‘*anzala* refers to the event of sending down rain in general.

In eight places in the Qur’an, the use of *nazala* نَزَلَ and its derivatives can be found where *proof* سلطان is mentioned as being sent down. For example:

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ... (آل عمران 151)

“We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent [down] no authority ...” (Q 3:151) (Khan & Al-Hilali, 1996). The source of proof here is Allah and the said proof comes from Him only and in a form of revelation. Therefore, it is an act of sending down (from a higher place to a lower place).

The disbelievers also asked for *āyah* (sign) which according to exegetes means a miracle seen as a proof of the prophethood of Prophet Muhammad (ﷺ). In this context they said:

لَوْلَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ (الرعد 7)

“the ‘*āyah* (miracle or proof) should be sent down to him from his Lord” (my translation).

In another ‘*āyah*, *nazala* نَزَلَ is used in reference to *food* or المن والسلوى *Al man wassalwā* given or sent down to the Children of Israel:

وَوَهَبْنَا لَكُمْ أَلْمَانَ وَالسَّلْوَى ... (البقرة 57)

“And We shaded you with clouds and sent down on you Al-Manna and the quails...” (Q 2:57) (Khan & Al-Hilali, 1996). *al man* is a sweet white gummy substance which

fell on trees like snow for the Children of Israel to eat. *Assalwā* is a small bird they could easily hunt and eat (Ibn Kathir, 2000, Al Baghawi, 2002, Alqurtubi, 2006 and Altabari). So these two kinds of food were described as being “sent down” and there seems to be a consensus among exegetes that they were sent from Allah to the Children of Israel (from a higher to a lower place). *Cattle* الأنعام and *raiment* لباس are also mentioned in the Qur’an as being “sent down”. For example we have the ‘āyah:

قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا ... (الأعراف 26)

“We have bestowed raiment upon you ...” (Q 7:26) (Khan & Al-Hilali, 1996), and

وَأَنْزَلَ لَكُمْ مِّنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ... (الزمر 6)

“And He has sent down for you of cattle eight pairs” (Q3:39) (Khan & Al-Hilali, 1996). The dictionary meaning of ‘anzala here indicates sending down raiment from heaven to earth. Qur’an exegetes talk about *nuzūl* here in the sense of “creating” (Ibn Kathir, 2000) or sending down rain which is the cause of living for cattle and plants from which raiment are made e.g. wool and cotton (Al Baghawi, 2002).

As for *al mīzān* (balance), and *al ḥadīd* (iron), they are both mentioned in the same ‘āyah as being sent down:

وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ... (الحديد 25)

“and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth [sent down] iron ...” (Q 57:25) (Khan & Al-Hilali, 1996). So here *الميزان* *balance* and *الكتاب* *the book* are both used with the verb ‘anzala (*sent down*). While exegetes agree on the meaning of sending down The Book (the Qur’an) which descended from heaven to earth, they have different views about *الميزان* *the balance*. One view is that the balance is a metaphor representing justice (Albaghawi, 2002). Other exegetes such as Alrazi (1981) indicate two views: the first is that ‘anzala here means created as in the ‘āyah:

وَأَنْزَلَ لَكُمْ مِّنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ... (الزمر 6)

“And He has sent down [or created] for you of cattle eight pairs ...” (Q 39:6) (Khan & Al-Hilali, 1996). The second view is that it has been reported that *الميزان* *the balance* was brought down by Angel Gabriel to Prophet Noah, who told him to order his people to weigh with it (Al Razi, 1981).

Iron is also referred to in the Qur’an with the word ‘anzalnā (sent down):

“And We sent down iron ... (Q 57:25)

We have two views about the meaning of ‘anzalnā here: the first view is that it means *created it* or *made it usable*, and the second is *sent it down from heaven*. Both views are found in Albaghawi (2002) and Alqurtubi (2006). In this context it is known that iron ore, the source of iron man uses, came to earth the outer space (Al Soufi, 2007, p. 269).

Through the examples given above the contextual meaning of *nazala* according to exegetes revolves around the original meaning (sent down) and other meanings mainly (created) and (made usable).

Ibn Taimiah (2004) opposes any deviation from the original meaning of *nuzūl* in the ‘āyahs quoted above. He states that the Qur’an was revealed in Arabic, and in Arabic the concept of *nuzūl* has only the known denotational meaning *descending from a higher to a lower place*. Hence in (Q 39:6) he states that أَنْزَلَ “sent down” in this context refers to new born cattle “descending” from their mother’s wombs to the ground (from higher to a lower place).

Allaithy (2014) points out that in (Q 57:25) regardless of how *almīzān* is understood, whether literally or metaphorically, there is no good reason to shift from the central meaning of the word ‘anzala which is *sent down*. In the ‘āyah above the words *al mīzān* and *al kitāb* are both parts of a direct object (الكتاب والميزان). If ‘anzala here is understood as *created* then the ‘āyah would mean that Allah created the book (which means here the word of Allah in general or the Qur’an in particular). This meaning contradicts the orthodox Islamic belief that the Qur’an is the word of Allah not His creation. Moreover, if ‘anzala here means *created* then the ‘āyah (Q 57:25) would mean “We have sent our messengers with clear proofs and *created* with them the Book and the balance” which would make no sense and is inconceivable for the Word of Allah. (Allaithy, 2014, pp. 85-86).

Finally, the words تَنْزِيلٌ *tanazzal* and تَنْزِيلٌ *tatanazzal* which are derived from نَزَلَ *nazala* are mentioned in the Qur’an with angels and with devils. Al Samerra’i (2006, pp. 9-11) differentiated between the meanings of these two words according to their contexts. He first pointed out that in the Holy Qur’an any addition to or deletion from

a word has a purpose. The two words *tanazzal* and *tatanazzal* are a good example. The word *tatanazzal* is mentioned in the following ‘*ayah*:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنْزِيلٌ عَلَيْهِمُ الْمَلَائِكَةُ ... (فصلت 30)

“Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamu, on them the angels will descend (at the time of their death) ...” (Q 41:30) (Khan & Al-Hilali, 1996). The word *tanazzal* is mentioned in ‘*ayah* like:

هَلْ أَنْبِئُكُمْ عَلَىٰ مَنْ نَزَّلُ الشَّيَاطِينَ (۝) تَنْزِيلٌ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ (الشعراء 221-222)

“Shall I inform you (O people!) upon whom the Shayatin (devils) descend? They descend on every lying (one who tells lies), sinful person” (Q 42:221-222) (Khan & Al-Hilali, 1996). Another ‘*ayah* containing reference to *tanazzal*:

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ (القدر 4)

“Therein descend the angels and the Ruh [Jibrael (Gabriel)] by Allah's Permission with all Decrees” (Q 97:4) (Khan & Al-Hilali, 1996).

Al Samerra’i (2006) suggests that *tatanazzal* differs from *tanazzal* in that the verb form with additional letters *tatanazzal* indicates descending repeatedly over a longer period of time. The shorter form *tanazzal* indicates descending over a shorter period of time and less frequently than *tatanazzal*. Hence, in (Q30:41) the angels descend frequently upon believers at the time of their death, an event which happens very often. On the other hand *tanazzal* in (Q42:221-222) refers to devils descending on a specific category of disbelievers which makes it a less frequent event. Therefore, the long form *tatanazzal* is used with long lasting more frequent events and the short form *tanazzal* is used with short term less frequent events.

4.5 Conclusion

In this chapter the meaning of the word *nazala* and its derivatives have been discussed in terms of context. Derivatives of *nazala* have been categorized according to their semantic fields. When referring to the Qur’an and other Holy Scriptures the word *nazala* is understood in the sense that something is being “sent down” or “descended” from Heaven to earth. It is also established that, the difference between *nazzala* and ‘*anzala* is that *nazzala* indicates that the process of sending down is gradual and sequenced. According to Qur’an exegeses *nazala* could also mean “created” or “made usable” when referring to things like cattle, clothes, iron and balance. The other

view is to restrict the meaning of *nazala* to its original meaning of being “sent down. Finally the verb *tatanazzal* differs from its shorter form in that it gives the action an extended and frequent aspect while the shorter form *tanazzal* indicate an action with shorter time period with less frequency.

Chapter Five: Assessment of English Translation of *nazala*

In Chapter Four the dictionary and context meanings of *nazala* and its derivatives were identified. Based on the findings of Chapter Four, this chapter discusses and assesses how three Qur'an translations have rendered *nazala* and its derivatives.

As we have seen in Chapter Four, the word *nazala* is used to mean sending down revelation from a higher to a lower place. Abdel Haleem as well as Khan and Hilali use the verb “send down” to express this meaning. On the other hand, Pickthall most of the times uses the verb “reveal” wherever *nazala* is mentioned in reference to the Qur'an and other Holy Scriptures. Example:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ ... (آل عمران 7)		
Abdel Haleem	Khan and Hilali	Pickthall
it is He who <u>has sent</u> this Scripture <u>down</u> to you [Prophet]	It is He Who <u>has sent down</u> to you (Muhammad SAW) the Book (this Quran)	He it is Who <u>hath revealed</u> unto thee (Muhammad) the Scripture

Pickthall uses “reveal” which according to English-English dictionaries means: Make (previously unknown or secret information) known to others, Make (something) known to humans by divine or supernatural means, Cause or allow (something) to be seen (Oxford Dictionary). Nida’s dynamic equivalence would dictate the use of “reveal” since it’s the natural equivalent used in the TL to refer to “delivering the word of God”. However, although the word “reveal” denotes the meaning of “delivering the word of God” it does not convey the meaning of “sending down revelation”. Therefore, the aspect of “sending down” can be preserved in the TT by using “sent down”.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنجِيلَ (آل عمران 3)		
Abdel Haleem	Khan and Hilali	Pickthall
Step by step, He <u>has sent</u> the Scripture <u>down</u> to you [Prophet] with the Truth, confirming what went before: He <u>sent down</u> the Torah and the Gospel	It is He Who <u>has sent down</u> the Book (the Quran) to you (Muhammad SAW) with truth, confirming what came before it. And he <u>sent down</u> the Taurat (Torah) and the Injeel (Gospel).	He <u>hath revealed</u> unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He <u>revealed</u> the Torah and the Gospel.

It is noticeable here that Abdel Haleem attempts to highlight the difference between *أَنْزَلَ* 'anzala and *نَزَّلَ* nazzala while Khan and Hilali used “send down” again. Pickthall, however, adheres to “reveal”. The act of sending down the Qur’an from *al Lawh al Mahfūz* “the Preserved Tablet” to “*Bayt al Aizza*” or (the House of Honor) which is in the nearest heaven “السماء الدنيا” is an act of “sending down” and not “revealing” since at this stage the Qur’an was not made known to the Prophet (ρ). The Angel Gabriel then came down with ‘*āyahs* of the Qur’an to Prophet Muhammad (ρ) which may also be considered as an act of “revealing”. Therefore, using “send down” for *أَنْزَلَ* 'anzala and “reveal” for *نَزَّلَ* nazzala could minimize the loss here in terms of stylistic variation and pointing out that the ST uses two words.

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا... (الأعراف 26)		
Abdel Haleem	Khan and Hilali	Pickthall
Children of Adam, We <u>have given</u> you garments to cover your nakedness and as adornment for	O Children of Adam! We have <u>bestowed</u> raiment <u>upon</u> you to cover yourselves (screen your private parts, etc.) and as an adornment	O Children of Adam! We have <u>revealed</u> unto you raiment to conceal your shame

Nazzala in this ‘*āyah* is translated in three different ways: given, bestowed and revealed. Both meanings of *given* and *bestowed* are mentioned by exegeses with regards to this ‘*āyah*. Pickthall’s use of *reveal* here gives ‘*anzala* a new aspect of meaning which is “made raiment known to you”. This later view is supported neither linguistically nor by consulted exegeses.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ ... (الحديد 25)		
Abdel Haleem	Khan and Hilali	Pickthall
We <u>sent</u> Our messengers with clear signs, the Scripture and the Balance, so that people could uphold justice: We also <u>sent</u> iron ...	Indeed We have <u>sent</u> Our Messengers with clear proofs, and <u>revealed</u> with them the Scripture and the Balance (justice) that mankind may keep up justice. And We <u>brought forth</u> iron ...	We verily <u>sent</u> Our messengers with clear proofs, and <u>revealed</u> with them the Scripture and the Balance, that mankind may observe right measure; and He <u>revealed</u> iron, ...

The ‘*āyah* here has two verbs: أرسلنا *arsalnā* (*sent*) in reference to “Messengers” and أنزلنا ‘*anzalnā* in reference to *the Scripture, the Balance* and *iron*. Abdel Haleem uses “sent” for both verbs and for all three objects. Khan and Hilali use “sent” for Messengers, “revealed” for Scripture and Balance, and “brought forth” for iron. Pickthall uses “sent” for Messengers and “revealed for “the Scripture, the balance and iron”.

As established before, every utterance in the Qur’an is there for a purpose, so using “sent” for both *arsalnā* and ‘*anzalnā* does not conform to this rule. The ‘*āyah* uses *arsalnā* “sent” to refer to the Messengers, then when referring to *the book* (the Qur’an and other Scriptures) and the *balance*, ‘*anzalnā* (sent down) is used. It has been established that when *nazzala* and its derivatives are used with the Qur’an and other Scriptures, they mean sending down. Moreover, as reported by Al Razi (1981), the *balance* was brought down by the Angel Gabriel who gave it to Prophet Noah. Also, as mentioned earlier, iron is known to come from outer space to earth. Hence, using “sent down” with the Scripture, the balance and iron is in line with efforts to minimize loss in translation.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنْزِيلٌ عَلَيْهِمُ الْمَلَائِكَةُ ... (فصلت 30)		
Abdel Haleem	Khan and Hilali	Pickthall
As for those who say, ‘Our Lord is God,’ and take the straight path towards Him, the angels <u>come down</u> to them ...	Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamu, on them the angels will <u>descend</u> (at the time of their death) ...	Lo! those who say: Our Lord is Allah, and afterward are upright, the angels <u>descend</u> upon them, saying...

As discussed earlier, the word *تنزّل* *tatanazzalu* means “come down/descend repeatedly”. This meaning aspect must be preserved especially if we know that the shorter form of this word (*تنزّل* *tanazzalu*), has a different added meaning mentioned in other ‘*āyahs* with similar contexts. The compensation for the added meaning in *tatanazzalu* could be achieved by adding, for example, “descend repeatedly upon them”.

هَلْ أَنْبِئُكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ ... (الشعراء 221)		
Abdel Haleem	Khan and Hilali	Pickthall
Shall I tell you who the jinn <u>come down</u> to?	Shall I inform you (O people!) upon whom the Shayatin (devils) <u>descend</u> ?	Shall I inform you upon whom the devils <u>descend</u> ?

The word *تنزّل* *tanazzalu* is the shorter form of the word *تنزّل* *tatanazzalu*. Due to the absence of a “reasonable” equivalent to such words with multi aspects of meaning, if the difference is highlighted in *tatanazzalau*, then the loss is minimized a little.

	وَأَمَّا إِنْ كَانَ مِنَ الْمُكْفَرِينَ الضَّالِّينَ (فَتُنَزَّلُ مِنْ حَيْمٍ (الواقعة 92-93)		
	Abdel Haleem	Khan and Hilali	Pickthall
	he <u>will be welcomed</u> with scalding water	Then for him is <u>entertainment</u> with boiling water	Then <u>the welcome will</u> be boiling water

The ‘āyah above is about the fate of disbelievers on the judgment day. The word *nuzul* which means “hospitality or entertainment provided to a guest” is used to describe the torture and suffering prepared for disbelievers. All three translators managed to keep this aspect in their target text by using juxtaposition.

	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (الزمر 1)		
Abdel Haleem	Khan and Hilali	Pickthall	
This Scripture is <u>sent down</u> from God the Mighty, the Wise	The revelation of this Book (the Quran) is from Allah, the All-Mighty, the All-Wise.	The revelation of the Scripture is from Allah, the Mighty, the Wise.	

The word *tanzīl* is the infinitive form of *nazzala* and is mentioned in the Qur’an with “revelation” only. The ‘āyah above comes in the beginning of a *sūrah* asserting that the Qur’an is a revelation sent down from Allah. The mode here is not informative but assertive. It is addressing those who have doubts about the source of the Qur’an. The translations above do not echo this mode and give a normal informative rendering. As in skopos theory of translation, there must be a correspondence in function between the ST and the TT. To achieve this correspondence the right linguistic element should be used which would be an assertive device.

Another word which functions as assertion is *tanzīlan*. It stresses the aspect of graduality in the meaning of the verb *nazzala* as in this ‘āyah:

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا (الإنسان 23)		
Abdel Haleem	Khan and Hilali	Pickthall
We Ourselves <u>have sent down</u> this Qur'an to you [Prophet] <u>in gradual revelation</u> .	Verily! It is We Who <u>have sent down</u> the Quran to you (O Muhammad SAW) <u>by stages</u> .	Lo! We, even We, <u>have revealed</u> unto thee the Qur'an, <u>a revelation</u> ;

The verb *nazzala* as mentioned elsewhere, includes the aspect of graduality without the need for any modifier. However in the above ‘*āyah*, this aspect is stressed. The translations make this aspect of meaning visible but not stressed. Since more words have already been used to echo the meaning of *nazzala* in English, the task to find a way to double echo this meaning while preserving the minimum level of smoothness in the TT would be more difficult which makes the loss eminent.

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ (الواقعة 69)		
Abdel Haleem	Khan and Hilali	Pickthall
was it you who <u>brought it down</u> from the rain-cloud or We?	Is it you who cause it from the rainclouds to <u>come down</u> , or are We the <u>Causer of it to come down</u> ?	Is it ye who <u>shed</u> it from the raincloud, or are We the <u>Shedder</u> ?

The word *almunzilūn* is the active participle form of ‘*anzala*. It acts as an adjective describing what a subject usually does. The ‘*āyah* uses the verb *anzaltumūhu* in its past tense to rhetorically ask the addressees whether they are the ones who send down rain. Then, when the ‘*āyah* moves to state who the real doer is, the active participle *almunzilūn* (which includes past, present and future) is used. Literal translation, as in Pickthall’s, could be the best choice since the word the ‘Shedder’ describes the doer as being in the state of doing without being subject to a tense frame.

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ (يس 28)		
Abdel Haleem	Khan and Hilali	Pickthall
After him We did not <u>send</u> any army <u>from</u> <u>heaven</u> against his people, nor were We about to:	And We <u>sent</u> not against his people after him a host <u>from</u> <u>heaven</u> , <u>nor</u> do We <u>send</u> (such a thing).	We <u>sent</u> not down against his people after him a host <u>from</u> <u>heaven</u> , <u>nor</u> do We <u>ever</u> <u>send</u> .

munzilīn مُنْزِلِينَ is the same as *munzilūn* but in accusative status. This word is negated by using *mā kunnā* مَا كُنَّا (We were not). This ‘*āyah* states that Allah did not send down angels to punish the people who killed their prophet, “and there was even no need for an army of angels to deliver the punishment; the matter was simpler than that”. All meanings between quotation marks are included in *wa mā kunnā munzilīn*. To transfer these meanings into the TT the word *munzilīn* should be defused which will lead to more gains in meaning but more loss in style.

To conclude, *nazala* in the context of delivering the word of God is translated in two ways: the first is to keep the original meaning of "sending down" and the second is to use "reveal" which causes the meaning of “sending down” to be lost. As for the difference between ‘*anzala* and *nazzala*, it was highlighted in one translation while overlooked or accepted as translation loss by the other two translations. Moreover, the selected translations tend to deviate from the original meaning of ‘*anzala* which is "sent down" to other meanings when ‘*anzala* refers to objects like balance and iron. This deviation is not justifiable as seen above. It was also noticed that the translations did not or could not cater for the difference between *tatanazzal* (descend repeatedly) and *tanazzal* (descend with less frequency).

Chapter Six: Conclusion

Aiming at establishing the meaning of *nuzūl* in the Qur'an and assessing English translations thereof, this study has investigated and established the word and contextual meanings of the root *nazala* and its derivatives. It is found that the root *nazala* is used in the Qur'an in different forms and in reference to different things. The principal meaning of *nazala* is *descending from a higher to a lower place*. Different word forms of *nazala* added more meanings to the original sense of the word.

nazzala, for example, indicates the aspect of a prolonged, repeated process of sending/coming down as well as *putting things in their correct order*. Two other verbs derived from *nazala* are *tatanazzal* and *tanazzal*. While *tatanazzal* indicates a frequent act of sending down or descending, *tanazzal* represents a less frequent act of same. The noun *nuzul* which is a noun derived from the root *nazala* means *a place to dwell in or the entertainment offered to a guest*.

nazala is used with Qur'an and other Scriptures, water, rain and hail, proof, miracles, punishment, food, treasure, cattle, raiment, balance, iron, angles and devils, security and tranquillity. Some exegetes deviate from the original meaning of *nazala* when it is used in reference to cattle, raiment, balance or iron. This deviation is rebutted by other exegetes who argue that there is no good reason to deviate from the original meaning of *nazala* which is *sending down or descending*.

Contextually, the Qur'an is described by two verbs: *'anzala* and *nazzala*. *'anzala* means sent down as a whole (referring to sending down the Quran from *Al Lawh Al Mahfūz* to *Bayt Al Azzah*), and *nazzala* is used to refer to sending down the Qur'an gradually from *Bayt Al Azzah* to the Prophet Muhammad (ﷺ) over a period of 23 years. Other Scriptures are sent down as a whole and therefore they are referred to by using *'anzala*.

The two verbs *tatanazzal* and *tanazzal* are used in the Qur'an to refer to angles and devils. *Tatanazzal* is used to indicate a frequent act of angles descending on believers, while *tanazzal* is used to refer to a less frequent act of devils descending on specific category of disbelievers. The meanings of other noun derivatives are based on the principal meaning of *nazala* as stated above.

The translations have attempted in some cases to cater for the added senses of meaning; however, these attempts have not been consistent across the board. The word *nazala* is always rendered as *send down, come down, descend* or *reveal* (Qur'an and the

Holy Scriptures). In most cases no differentiation was made between different forms of the word *nazala* referring to the same object. This creates two different experiences when reading the ST and the TT; the loss incurred is not compensated for in any way. Moreover, even if the translators recognize all senses of meanings in a given derivative of *nazala*, the limitations of the TL block any effort to render all the senses of the source as seen above with *tanazzal* and *tatanazzal*.

Therefore, it is important when translating Qur'an, that the translator is aware of the specific use and choice of its utterances because they are all deliberate and each has its specific meaning, purpose and function in the text. Moreover, translation loss, especially when translating the Qur'an, is a fact that cannot be overlooked. The translator's task here is to minimize the loss by using available means such as explanatory footnotes or gloss, when possible and not intrusively.

The methodology followed in this study can be applied to other words/terms in the Qur'an. The research can also go beyond word level to cover wider scopes and contexts within the Qur'anic text.

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Appendix A: Some English Translations of the Qur'an

1649	Alexander Ross
1734	George Sale
1861	John Medows Rodwell
1880	Edward Henry Palmer
1905	Mohammad Abdul Hakim Khan
1910	Mirza Abul Fazl
1912	Hairat Dehlawi
1917	Maulvi Muhammad Ali
1920	Al Hajj Hafiz Ghulam Sarwar
1930	Mohammad Marmaduke Pickthall
1934	Abdullah Yusuf Ali
1936	Maulvi Sher Ali
1937	Richard Bell
1941	Abdul Majid Daryabadi
1947	Mirza Bashir Ud Din Mahmud Ahmad
1955	Arthur Jeffery Arberry
1956	N. J. Dawood
1957	A. M. Daryabadi
1964	Khadim Rahmani Nuri
1967	Abu Al Ala Mawdudi
1969	M. G. Farid
1970	Zafrulla Khan
1971	M. Muhsin Khan & M. Taqiuddin Al Helali
1974	Hashim Amir Ali
1980	Muhammad Asad
1981	Sayyid Imam Isa Al Haadi Al Mahdi
1981	Mahomodali Habib Shakir
1984	Mohamed. M. Khatib
1984	Ahmed Ali
1985	T. B. Irving
1988	Zafar Ishaq Ansari
1990	Rashad Khalifa
1990	Shah Faridul Haque

1991	Muhammad Khalilur Rahman
1992	Q. Arafat
1993	Dr. Mir Aneesuddin
1996	Malachi Z. York
1996	Abdul Majeed Auolakh
1997	Colin Turner
1998	Thomas Cleary
1998	Abdalhaqq Bewley and Aisha Bewley
2000	Dr. Zohurul Hoque
2001	Dr. S. M. Afzal Ur Rahman
2001	Mohammed S. Shakir
2001	Tahereh Saffarzadeh
2003	Shabbir Ahmed
2004	Mohammad Abdel Haleem
2004	Ali Quli Qarai
2006	Ali Uenal
2007	Alan Jones
2007	Mufti Afzal Hoosen Elias
2007	Edip Yueksel, Layth Al Shaiban, Martha Schulte Nafeh
2007	Alan Jones
2007	Tahereh Safarzadeh
2007	Laleh Bakhtiar
2007	Syed Vickar Ahamed
2008	Justice Mufti Taqi Usmani
2008	Muhammad Mahmud Ghali
2009	Usama Dakdok
2009	Tarif Khalidi
2010	P. Jainul Abideen
2011	Muhammad Tahiri Ul Qadri
2012	Talal Itani

(Allaithy, 2014)

Appendix B: 'Āyahs with nazala and its Derivatives

Translation by (Khan & Al-Hilali, 1996)

نَزَلَ

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (193) عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (194) الشعراء

Which the trustworthy Ruh [Jibrael (Gabriel)] has brought down;

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا (الإسراء 105)

And with truth We have sent it down (i.e. the Quran), and with truth it has descended.
And We have sent you (O Muhammad SAW) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islamic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islamic Monotheism).

فَإِذَا نَزَلَ بِسَاطِحِهِمْ فَسَاءَ صَبَاحُ الْمُنذِرِينَ (الصفات 177)

Then, when it descends into their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (الحديد 16)

Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Quran), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (rebellious, disobedient to Allah).

يَنْزِلُ

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْعُفُورُ (سبأ 2)

He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the OftForgiving.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِيحُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (الحديد 4)

He it is Who created the heavens and the earth in six Days and then Istawa (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do.

نَزَلَ

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ (البقرة 176)

That is because Allah has sent down the Book (the Quran) in truth. And verily, those who disputed as regards the Book are far away in opposition.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (آل عمران 3)

It is He Who has sent down the Book (the Quran) to you (Muhammad SAW) with truth, confirming what came before it. And he sent down the Taurat (Torah) and the Injeel (Gospel).

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (النساء 136)

O you who believe! Believe in Allah, and His Messenger (Muhammad SAW), and the Book (the Quran) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَتَّبِعُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا (النساء 140)

And it has already been revealed to you in the Book (this Quran) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case

you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell,

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ وَعُصْبٌ أُجَادِلُونِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ فَانظُرُوا إِلَيَّ مَعَكُمْ مِّنَ الْمُنتَظِرِينَ (الأعراف 71)

(Hud) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named - you and your fathers, with no authority from Allah? Then wait, I am with you among those who wait."

إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ (الأعراف 196)

"Verily, my Wali (Protector, Supporter, and Helper, etc.) is Allah Who has revealed the Book (the Quran), and He protects (supports and helps) the righteous.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا (الفرقان 1)

Blessed be He Who sent down the criterion (of right and wrong, i.e. this Quran) to His slave (Muhammad SAW) that he may be a warner to the 'Alamin (mankind and jinns).

وَلَكِن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ (العنكبوت 63)

If you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allah." Say: "All the praises and thanks be to Allah!" Nay! Most of them have no sense.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَابِيحًا يَتَشَعَّرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (الزمر 23)

Allah has sent down the best statement, a Book (this Quran), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide.

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مِّثْلًا كَذَلِكَ نُخْرِجُكَ (الزحرف 11)

And Who sends down water (rain) from the sky in due measure. Then We revive a dead land therewith, and even so you will be brought forth (from the dead),

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ (محمد 26)

This is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter," but Allah knows their secrets.

قَالُوا بَلَىٰ فَدَجَأْنَا نَذِيرًا فَكَاذِبًا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنَّا أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ (الملك 9)

They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allah never sent down anything (of revelation), you are only in great error.'"

نزلنا

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ لَمِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (البقرة 23)

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Quran) to Our slave (Muhammad Peace be upon him), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

يَا أَيُّهَا الَّذِينَ آمَنُوا الْكِتَابَ آمَنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا (النساء 47)

O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad SAW) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allah is always executed.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قَوَاطِسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ (الأنعام 7)

And even if We had sent down unto you (O Muhammad SAW) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ فُبَلَاً مَّا كَانُوا لِلْيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ (الأنعام 111)

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر 9)

Verily We: It is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption).

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجَعْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ (النحل 89)

And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad SAW) as a witness against these. And We have sent down to you the Book (the Quran) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِينَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَاءِ مَلَكًا رَسُولًا (الإسراء 95)

Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

يَا بَنِي إِسْرَائِيلَ قَدْ أَنجَيْنَاكُم مِّنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوى (طه 80)

O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you Al-Manna and quails,

وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ (ق 9)

And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا (الإنسان 23)

Verily! It is We Who have sent down the Quran to you (O Muhammad SAW) by stages.

نَزَّلْنَاهُ

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا (الإسراء 106)

And (it is) a Quran which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years).

وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ (الشعراء 198)

And if We had revealed it (this Quran) unto any of the non-Arabs,

نَزَّلَهُ

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرَائِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (البقرة 97)

Say (O Muhammad Peace be upon him): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Quran) down to your heart by Allah's Permission, confirming what came before it [i.e. the Taurat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ (النحل 102)

Say (O Muhammad SAW) Ruh-ul-Qudus [Jibrael (Gabriel)] has brought it (the Quran) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allah as Muslims).

تُنَزَّلُ

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ أَخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَى سُلْطَانًا مُبِينًا (النساء 153)

The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Musa (Moses) for even greater than that, when they

said: "Show us Allah in public," but they were struck with thunder clap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Musa (Moses) a clear proof of authority.

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِزَيْتِكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا
(الإسراء 93)

"Or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad SAW): "Glorified (and Exalted) be my Lord (Allah) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"

نُنزِّلُ

مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنظَرِينَ (الحجر 8)

We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا (الإسراء 82)

And We send down from the Quran that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimun (polytheists and wrong-doers) nothing but loss.

إِن نَّشَاءُ نُنزِّلُ عَلَيْهِمْ مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ (الشعراء 4)

If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

نُنزِّلُهُ

وَإِن مِّنْ شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِمَقْدَرٍ مَّعْلُومٍ (الحجر 21)

And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.

يُنزَّلُ

يَسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِعَضْبٍ عَلَى غَضْبٍ وَلِلْكَافِرِينَ
عَذَابٌ مُهِينٌ (البقرة 90)

How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allah has revealed (the Quran), grudging that Allah should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ (آل عمران 151)

We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zalimun (polytheists and wrong-doers).

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزَّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ (المائدة 112)

(Remember) when Al-Hawariun (the disciples) said: "O 'Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?"
'Iesa (Jesus) said: "Fear Allah, if you are indeed believers."

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فُلَانٌ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنَزِّلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (الأنعام 37)

And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allah is certainly Able to send down a sign, but most of them know not."

كَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ (الأنعام 81)

And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (الأعراف 33)

Say (O Muhammad SAW): "(But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."

إِذْ يُعَشِّبُكُمُ النُّعَاسَ أَمْنَةً مِّنْهُ وَيُنزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ
(الأنفال 11)

(Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby.

يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ (النحل 2)

He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying): "Warn mankind that La ilaha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا آتَىٰكَ بُرْهَانٌ بَلَّغْتَ بِلَاغِكَ بَلًا كَثِيرًا ۖ وَلَا يَعْلمُونَ (النحل 101)

And when We change a Verse [of the Quran, i.e. cancel (abrogate) its order] in place of another, and Allah knows the best of what He sends down, they (the disbelievers) say: "You (O Muhammad SAW) are but a Muftari! (forger, liar)." Nay, but most of them know not.

وَيُعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنزل بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ (الحج 71)

And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge and for the Zalimun (wrong-doers, polytheists and disbelievers in the Oneness of Allah) there is no helper.

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلالِهِ وَيُنزِّلُ مِنَ السَّمَاءِ مِن جِبَالٍ فِيهَا مِن بَرَدٍ فَيُصِيبُ بِهِ
مَنْ يَشَاءُ وَيَصْرِفُهُ عَن مَّن يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ (النور 43)

See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [Tafsir At-Tabari].

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْضِئُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (الروم 24)

And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْعَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (لقمان 34)

Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things).

هُوَ الَّذِي يُرِيكُمُ آيَاتِهِ وَيُنزِلُ لَكُمْ مِّنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ (غافر 13)

It is He, Who shows you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allah) in obedience and in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنزِلُ بِعَدْرِ مِمَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ (الشورى 27)

And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

وَهُوَ الَّذِي يُنزِلُ الْعَيْثَ مِن بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ (الشورى 28)

And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Wali (Helper, Supporter, Protector, etc.), Worthy of all Praise.

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرُؤُوفٌ رَّحِيمٌ (الحديد 9)

It is He Who sends down manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad SAW) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.

نُزِّلَ

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (الأنعام 37)

And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allah is certainly Able to send down a sign, but most of them know not."

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ (الحجر 6)

And they say: "O you (Muhammad SAW) to whom the Dhikr (the Quran) has been sent down! Verily, you are a mad man.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِنُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (النحل 44)

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Quran), that you may explain clearly to men what is sent down to them, and that they may give thought.

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا (الفرقان 25)

And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا (الفرقان 32)

And those who disbelieve say: "Why is not the Quran revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We

have revealed it to you gradually, in stages. (It was revealed to the Prophet SAW in 23 years.).

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ (الرحرف 31)

And they say: "Why is not this Quran sent down to some great man of the two towns (Makkah and Ta'if)?"

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ (محمد 2)

But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (SAW), for it is the truth from their Lord, He will expiate from them their sins, and will make good their state.

نُزِّلَتْ

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ هُمُ (محمد 20)

Those who believe say: "Why is not a Surah (chapter of the Quran) sent down (for us)? But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihad - holy fighting in Allah's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him).

تُنزَّلَ

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَن تُنزَلَ التَّوْرَةُ فَلَمَّا جَاءُوا بِالْحَقِّ فَاتَّخَذُوا فِيهَا مَذْمُومًا وَإِن كُنْتُمْ صَادِقِينَ (آل عمران 93)

All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurat (Torah) was revealed. Say (O Muhammad SAW): "Bring here the Taurat (Torah) and recite it, if you are truthful."

يَخَذِرُ الْمُنَافِقُونَ أَن تُنزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ فَلِئْسَ هُمُ الْمُنَافِقُونَ (التوبة 64)

The hypocrites fear lest a Surah (chapter of the Quran) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear."

يُنزَّلُ

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِمَّنْ رَزَقَكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
(البقرة 105)

Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikun (the disbelievers in the Oneness of Allah, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِنْ تُبَدَ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ
(المائدة 101)

O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Quran is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ (الروم 49)

And verily before that (rain), just before it was sent down upon them, they were in despair!

أُنزِلَ

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (البقرة 22)

Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).

يُسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبِأُولَئِكَ يُعْصَبُ عَلَى غَضَبٍ وَلِلْكَافِرِينَ
عَذَابٌ مُهِينٌ (البقرة 90)

How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allah has revealed (the Quran), grudging that Allah should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُنُومُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ أَنْ
كُنْتُمْ مُؤْمِنِينَ (البقرة 91)

And when it is said to them (the Jews), "Believe in what Allah has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad Peace be upon him to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers?"

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْمُلُوكِ الَّتِي بَحْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ (البقرة 164)

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْكَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ (البقرة 170)

When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided?

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ
وَهُمْ عَذَابٌ أَلِيمٌ (البقرة 174)

Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (البقرة 213)

Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (البقرة 231)

And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allah as a jest, but remember Allah's Favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Quran) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islamic jurisprudence, etc.) whereby He instructs you. And fear Allah, and know that Allah is All-Aware of everything.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (آل عمران 3)

It is He Who has sent down the Book (the Quran) to you (Muhammad SAW) with truth, confirming what came before it. And he sent down the Taurat (Torah) and the Injeel (Gospel).

مِن قَبْلِهِ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْقُرْآنَ إِنَّا الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ هُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ (آل عمران 4)

Aforetime, as a guidance to mankind, And He sent down the criterion [of judgement between right and wrong (this Quran)]. Truly, those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for them there is a severe torment; and Allah is All-Mighty, All-Able of Retribution.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (آل عمران 7)

It is He Who has sent down to you (Muhammad SAW) the Book (this Quran). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabari).

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْعَمِّ أَمَنَةً نُّعَاسًا يَعْشَى طَائِفَةٌ مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (آل

عمران 154)

Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownelves, ignoring the others and the Prophet SAW) and thought wrongly of Allah -

the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad SAW): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to Mahis that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts.

وَأِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (النساء 61)

And when it is said to them: "Come to what Allah has sent down and to the Messenger (Muhammad SAW)," you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَّائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا (النساء 113)

Had not the Grace of Allah and His Mercy been upon you (O Muhammad SAW), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (The Quran), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad SAW).

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَىٰ بِاللَّهِ شَهِيدًا (النساء 166)

But Allah bears witness to that which He has sent down (the Quran) unto you (O Muhammad SAW), He has sent it down with His Knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness.

إِنَّا أَنْزَلْنَا الْقُرْآنَ فِيهَا هُدًى وَنُورًا يُخَيِّرُكَ بِمَا تَشَاءُ الَّذِينَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّيْبَانِيِّينَ وَالْأَخْبَارُ بِمَا اسْتُخْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَّمْ يُخَيِّرْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ (المائدة 44)

Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ (المائدة 45)

And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrong-doers - of a lesser degree).

وَلِيُحْكَمْ أَهْلَ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (المائدة 47)

Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. disobedient (of a lesser degree) to Allah.

وَلِيُحْكَمْ أَهْلَ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (المائدة 47)

Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. disobedient (of a lesser degree) to Allah.

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (المائدة 48)

And We have sent down to you (O Muhammad SAW) the Book (this Quran) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ
بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ (المائدة 49)

And so judge (you O Muhammad SAW) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah).

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ
بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ (المائدة 49)

And so judge (you O Muhammad SAW) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ (المائدة
104)

And when it is said to them: "Come to what Allah has revealed and unto the Messenger (Muhammad SAW for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۗ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ يَجْعَلُونَهُ قُرْطُبِسَ
تُبْدُونَهَا وَيُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ (الأنعام 91)

They (the Jews, Quraish pagans, idolaters, etc.) did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." Say (O Muhammad SAW): "Who then sent down the Book which Musa (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you (believers in Allah and His Messenger Muhammad SAW), were taught (through the Quran) that which neither you nor your fathers knew." Say: "Allah (sent it down)." Then leave them to play in their vain discussions. (Tafsir Al-Qurtubi, Vol.7, Page 37).

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۗ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ يَجْعَلُونَهُ قُرْطُبِسَ
تُبْدُونَهَا وَيُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ (الأنعام 91)

They (the Jews, Quraish pagans, idolaters, etc.) did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." Say (O Muhammad SAW): "Who then sent down the Book which Musa (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you (believers in Allah and His Messenger Muhammad SAW), were taught (through the Quran) that which neither you nor your fathers knew." Say: "Allah (sent it down)." Then leave them to play in their vain discussions. (Tafsir Al-Qurtubi, Vol.7, Page 37).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ
المُوتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُحْزَنُونَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ
(الأنعام 93)

And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the Zalimun (polytheists and wrong-doers, etc.) are in the agonies of death, while the

angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (الأنعام 99)

It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.

أَفَعَيِّرَ اللَّهُ أَتَّبِعِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (الأنعام 114)

[Say (O Muhammad SAW)] "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book (The Quran), explained in detail." Those unto whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا ... (الأعراف 26)

O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ حُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ (التوبة 26)

Then Allah did send down His Sakinah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad SAW), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ حُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ (التوبة 26)

Then Allah did send down His Sakinah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad SAW), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَابِتًا ثَابِتًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ (التوبة 40)

If you help him (Muhammad SAW) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he (SAW) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (التوبة 97)

The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allah's Commandments and His Legal Laws, etc.) which Allah has revealed to His Messenger. And Allah is All-Knower, All-Wise.

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالًا قُلِ اللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ (يونس 59)

Say (O Muhammad SAW to these polytheists): "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad SAW): "Has Allah permitted you (to do so), or do you invent a lie against Allah?"

مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (يوسف 40)

"You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّنَاءُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ (الرعد 17)

He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface, and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ (إبراهيم 32)

Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ (النحل 10)

He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture;

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ (النحل 24)

And when it is said to them: "What is it that your Lord has sent down (unto Muhammad SAW)?" They say: "Tales of the men of old!"

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ (النحل 30)

And (when) it is said to those who are the Muttaqun (pious - see V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaqun (pious - see V.2:2).

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ (النحل 65)

And Allah sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allah).

قَالَ لَقَدْ عَلِمْتُمْ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَافِرٍ وَابِّنٍ لَا تَأْتِيكَ يَا فِرْعَوْنُ مَثْبُورًا (الإسراء 102)

[Musa (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of Allah's Oneness and His Omnipotence, etc.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا (الكهف 1)

All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad SAW) the Book (the Quran), and has not placed therein any crookedness.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى (طه 53)

Who has made earth for you like a bed (spread out); and has opened roads (ways and paths etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (الحج 63)

See you not that Allah sends down water (rain) from the sky, and then the earth becomes green? Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِحَدَا فِي آبَائِنَا الْأُولَى (المؤمنون 24)

But the chiefs of those who disbelieved among his people said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old.

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِقَوْمٍ يُعَدِلُونَ (النمل 60)

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilah (god) with Allah? Nay, but they are a people who ascribe equals (to Him)!

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلًا وَكَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ (لقمان 21)

And when it is said to them: "Follow that which Allah has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if Shaitan (Satan) invites them to the torment of the Fire.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا (الأحزاب 26)

And those of the people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَعَرَايِبُ سُودٌ (فاطر 27)

See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِن شَيْءٍ ؕ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ (يس 15)

They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (Allah) has revealed nothing, you are only telling lies."

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقْكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ (الزمر 6)

He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allah your Lord. His is the kingdom, La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turned away?

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَبْصَابِ (الزمر 21)

See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.

إِذْ حَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَاذِبُونَ (فصلت 14)

When the Messengers came to them, from before them and behind them (saying): "Worship none but Allah" They said: "If our Lord had so willed, He would surely have sent down the angels. So indeed! We disbelieve in that with which you have been sent."

لَذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ (الشورى 15)

So unto this (religion of Islam, alone and this Quran) then invite (people) (O Muhammad SAW), and Istaqim [(i.e. stand firm and straight on Islamic Monotheism by performing all that is ordained by Allah (good deeds, etc.), and by abstaining from all that is forbidden by Allah (sins and evil deeds, etc.)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book [all the holy Books, this Quran and the Books of the old from the Taurat (Torah), or the Injeel (Gospel) or the Pages of Ibrahim (Abraham)] and I am commanded to do justice among you, Allah is our Lord and your Lord. For us our

deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ (الشورى 17)

It is Allah Who has sent down the Book (the Quran) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٌ لِقَوْمٍ يُعْقِلُونَ (الجنانية 5)

And in the alternation of night and day, and the provision (rain) that Allah sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west etc., sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand.

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ (محمد 9)

That is because they hate that which Allah has sent down (this Quran and Islamic laws, etc.), so He has made their deeds fruitless.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (الفتح 4)

He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا (الفتح 18)

Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad SAW) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory,

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الفتح 26)

When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then Allah sent down His Sakinah (calmness and tranquillity) upon His Messenger (SAW) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allah), and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything.

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنَ رَبِّهِمْ الْهُدَى
(النجم 23)

They are but names which you have named, you and your fathers, for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (الطلاق 10)

Allah has prepared for them a severe torment. So fear Allah and keep your duty to Him, O men of understanding who have believed! - Allah has indeed sent down to you a Reminder (this Quran).

أُنزِلَتْ

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ (البقرة 41)

And believe in what I have sent down (this Quran), confirming that which is with you, [the Taurat (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurat (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsir At-Tabari, Vol. I, Page 253).

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (آل عمران 53)

Our Lord! We believe in what You have sent down, and we follow the Messenger [Iesa (Jesus)]; so write us down among those who bear witness (to the truth i.e. La ilaha ill-Allah - none has the right to be worshipped but Allah).

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ (القصص 24)

So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"

أَنْزَلْتُمُوهُ

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ (الواقعة 69)

Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?

أَنْزَلْنَا

وَوَهَبْنَا عَلَيْكُمُ الْعِمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ (البقرة 57)

And We shaded you with clouds and sent down on you Al-Manna and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (البقرة 59)

But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijzan (a punishment) from the heaven because of their rebelling against Allah's Obedience. (Tafsir At-Tabari, Vol. I, Page 305).

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ (البقرة 99)

And indeed We have sent down to you manifest Ayat (these Verses of the Quran which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fasiqun (those who rebel against Allah's Command).

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (البقرة 159)

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُن لِّلْخَائِبِينَ خَصِيمًا (النساء 105)

Surely, We have sent down to you (O Muhammad SAW) the Book (this Quran) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا (النساء 174)

O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad SAW) from your Lord, and We sent down to you a manifest light (this Quran).

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِن كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَن لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (المائدة 44)

Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws).

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فُيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (المائدة 48)

And We have sent down to you (O Muhammad SAW) the Book (this Quran) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَّفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ (الأنعام 8)

And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ (الأعراف 26)

O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth).

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُفِنَاهُ لِيَلْدِ مِمَّيْتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ (الأعراف 57)

And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَتَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْعَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّٰ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ (الأعراف 160)

And We divided them into twelve tribes (as distinct) nations. We directed Musa (Moses) by inspiration, when his people asked him for water, (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs: each group knew its own place for water. We shaded them with the clouds and sent down upon them Al-Manna and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجُمُعَانَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (الأنفال 41)

And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad SAW)], (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad SAW) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allah is Able to do all things.

فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (يونس 94)

So if you (O Muhammad SAW) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurat (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Taurat (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ (الحجر 22)

And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].

كَمَا أَنْزَلْنَا عَلَى الْمُتَسِّمِينَ (الحجر 90)

As We have sent down on the dividers, (Quraish pagans or Jews and Christians).

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ الْبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (النحل 44)

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Quran), that you may explain clearly to men what is sent down to them, and that they may give thought.

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ (النحل 64)

And We have not sent down the Book (the Quran) to you (O Muhammad SAW), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْتَمِيَ (طه 2)

We have not sent down the Quran unto you (O Muhammad SAW) to cause you distress,

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ (الأنبياء 10)

Indeed, We have sent down for you (O mankind) a Book, (the Quran) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Quran and acts on its orders). Will you not then understand?

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لَّنَبِّئَنَّ لَكُمْ وَنُوقِرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَحْسَنِ مَسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُتَوَقَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ (الحج 5)

O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ (المؤمنون 18)

And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ (النور 1)

(This is) a Surah (chapter of the Quran) which We have sent down and which We have enjoined, (ordained its legal laws) and in it We have revealed manifest Ayat (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundries of Islamic Religion), that you may remember.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ (النور 34)

And indeed We have sent down for you Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqun (the pious - see V.2:2).

لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (النور 46)

We have indeed sent down (in this Quran) manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundries of Islamic religion, etc. that make things clear showing the Right Path of Allah). And Allah guides whom He wills to a Straight Path (i.e. to Allah's religion of Islamic Monotheism).

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا (الفرقان 48)

And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky,

كَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَن يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ (العنكبوت 47)

And thus We have sent down the Book (i.e this Quran) to you (O Muhammad SAW), and those whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullah bin Salam) and none but the disbelievers reject Our Ayat [(proofs,

signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islamic Monotheism)].

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ (العنكبوت 51)

Is it not sufficient for them that We have sent down to you the Book (the Quran) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ (الروم 35)

Or have We revealed to them a Scripture, which speaks of that which they have been associating with Him?

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ (لقمان 10)

He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ (يس 28)

And We sent not against his people after him a host from heaven, nor do We send (such a thing).

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (الزمر 2)

Verily, We have sent down the Book to you (O Muhammad SAW) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show-off, and not to set up rivals with Him in worship).

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ (الزمر 41)

Verily, We have sent down to you (O Muhammad SAW) the Book (this Quran) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and

whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad SAW) are not a Wakil (trustee or disposer of affairs, or keeper) over them.

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (فصلت 39)

And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (الحديد 25)

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (الحديد 25)

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرُسُلَهُ كُفِرُوا كَمَا كُفِيَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ (المجادلة 5)

Verily, those who oppose Allah and His Messenger (Muhammad SAW) will be disgraced, as those before them (among the past nation), were disgraced. And We

have sent down clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
And for the disbelievers is a disgracing torment.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (الحشر 21)

Had We sent down this Quran on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (التغابن 8)

Therefore, believe in Allah and His Messenger (Muhammad SAW), and in the Light (this Quran) which We have sent down. And Allah is All-Aware of what you do.

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَّجَاً (النبأ 14)

And have sent down from the rainy clouds abundant water.

أَنْزَلْنَاهُ

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقٌ لِّ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ (الأنعام 92)

And this (the Quran) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in (the Quran), and they are constant in guarding their Salat (prayers).

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ (الأنعام 155)

And this is a blessed Book (the Quran) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell).

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَّمْ تَعْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ (يونس 24)

Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (يوسف 2)

Verily, We have sent it down as an Arabic Quran in order that you may understand.

كَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَعِنَ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ (الرعد 37)

And thus have We sent it (the Quran) down to be a judgement of authority in Arabic. Were you (O Muhammad SAW) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.

الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ (إبراهيم 1)

Alif-Lam-Ra. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad SAW) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا (الإسراء 105)

And with truth We have sent it down (i.e. the Quran), and with truth it has descended. And We have sent you (O Muhammad SAW) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islamic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islamic Monotheism).

وَاضْرِبْ لَهُم مَّثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا
(الكهف 45)

And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything.

كَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا (طه 113)

And thus We have sent it down as a Quran in Arabic, and have explained therein in detail the warnings, in order that they may fear Allah, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ (الأنبياء 50)

And this is a blessed Reminder (the Quran) which We have sent down, will you then (dare to) deny it?

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَن يُرِيدُ (الحج 16)

Thus have We sent it (this Quran) down (to Muhammad SAW) as clear signs, evidences and proofs, and surely, Allah guides whom He wills.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ (ص 29)

(This is) a Book (the Quran) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا سُنَّاءٌ مُنذِرِينَ (الدخان 3)

We sent it (this Quran) down on a blessed night [(i.e. night of Qadr, Surah No: 97) in the month of Ramadan, the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (القدر 1)

Verily! We have sent it (this Quran) down in the night of Al-Qadr (Decree).

أُنزِلَتْهَا

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ (النور 1)

(This is) a Surah (chapter of the Quran) which We have sent down and which We have enjoined, (ordained its legal laws) and in it We have revealed manifest Ayat (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundries of Islamic Religion), that you may remember.

أَنْزَلَهُ

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا (النساء 166)

But Allah bears witness to that which He has sent down (the Quran) unto you (O Muhammad SAW), He has sent it down with His Knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness.

قَالَ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا (الفرقان 6)

Say: "It (this Quran) has been sent down by Him (Allah) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا (الطلاق 5)

That is the Command of Allah, which He has sent down to you, and whosoever fears Allah and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward.

سَأَنْزِلُ

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

(الأنعام 93)

And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the Zalimun (polytheists and wrong-doers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"

أَنْزِلْ

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ وَأَنْزِلْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ (المائدة)

(114)

'Iesa (Jesus), son of Maryam (Mary), said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers."

أَنْزِلِي

وَقُلْ رَبِّ أَنْزِلِي مَنزِلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنزِلِينَ (المؤمنون 29)

And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."

أَنْزِلْ

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (البقرة 4)

And who believe in (the Quran and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurat (Torah) and the Injeel (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (البقرة 4)

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وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَنَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ
 إِنْ كُنْتُمْ مُؤْمِنِينَ (البقرة 91)

And when it is said to them (the Jews), "Believe in what Allah has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad Peace be upon him to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers?"

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ
 هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِينَ بِهِ
 مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ
 كَانُوا يَعْلَمُونَ (البقرة 102)

They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ
 لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (البقرة 136)

Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and to Al-Asbat [the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (البقرة 136)

Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and to Al-Asbat [the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (البقرة 185)

The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (البقرة 285)

The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاتَّخَفُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ (آل عمران 72)

And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back.

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (آل عمران 84)

Say (O Muhammad SAW): "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob) and Al-Asbat [the twelve sons of Ya'qub (Jacob)] and what was given to Musa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allah) we have submitted (in Islam)."

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (آل عمران 84)

Say (O Muhammad SAW): "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob) and Al-Asbat [the twelve sons of Ya'qub (Jacob)] and what was given to Musa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allah) we have submitted (in Islam)."

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ هُمُ الَّذِينَ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (آل عمران 199)

And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the Verses of Allah for a little price, for them is a reward with their Lord. Surely, Allah is Swift in account.

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ هُمُ الَّذِينَ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (آل عمران 199)

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أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (النساء 60)

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (النساء 60)

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لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا (النساء 162)

But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad SAW) and what was sent down before you, and those who perform As-Salat (Iqamat-as-Salat), and give Zakat and believe in Allah and in the Last Day, it is they to whom We shall give a great reward.

لَكِنَّ الرَّاٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ وَالْمُقِيمِيْنَ الصَّلَاةَ وَالْمُؤْتُوْنَ الزَّكَاةَ وَالْمُؤْمِنُوْنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أُولَٰئِكَ سَنُعْطِيهِمْ أَجْرًا عَظِيمًا (النساء 162)

But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad SAW) and what was sent down before you, and those who perform As-Salat (Iqamat-as-Salat), and give Zakat and believe in Allah and in the Last Day, it is they to whom We shall give a great reward.

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ (المائدة 59)

Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allah, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fasiqun [rebellious and disobedient (to Allah)]?"

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ (المائدة 59)

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وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَاعْتُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
طُعْيَانًا وَكُفْرًا وَالَّذِينَ بَيْنَهُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ
الْمُفْسِدِينَ (المائدة 64)

The Jews say: "Allah's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay,

both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from Allah increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on earth. And Allah does not like the Mufsidun (mischief-makers).

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ
(المائدة 66)

And if only they had acted according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Quran), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad SAW like 'Abdullah bin Salam), but many of them do evil deeds.

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (المائدة 67)

O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُ عَلَىٰ شَيْءٍ حَتَّىٰ تُفِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ (المائدة 68)

Say (O Muhammad SAW) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Quran)." Verily, that which has been sent down to you (Muhammad SAW) from your

Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُ عَلَىٰ شَيْءٍ حَتَّىٰ تُتِمُّوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا
وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ (المائدة 68)

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وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ (المائدة 81)

And had they believed in Allah, and in the Prophet (Muhammad SAW) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers), but many of them are the Fasiqun (rebellious, disobedient to Allah).

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (المائدة 83)

And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad SAW), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْنَا مَلَكٌ لَّفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ (الأنعام 8)

And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دَرَسَاتِهِمْ لَعَاقِلِينَ (الأنعام 156)

Lest you (pagan Arabs) should say: "The Book was only sent down to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَخِرَ الَّذِينَ يَصْنَدِفُونَ عَن آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْنَدِفُونَ (الأنعام 157)

Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Quran) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and turns away therefrom? We shall requite those who turn away from Our Ayat with an evil torment, because of their turning away (from them). [Tafsir At-Tabari, Vol. 8, Page 95]

كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُن فِي صَدْرِكَ حَزَجٌ مِّنْهُ لِشَدِيدِ بِهِ وَذِكْرِي لِلْمُؤْمِنِينَ (الأعراف 2)

(This is the) Book (the Quran) sent down unto you (O Muhammad SAW), so let not your breast be narrow therefrom, that you warn thereby, and a reminder unto the believers.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ (الأعراف 3)

[Say (O Muhammad SAW) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Quran and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers, etc. who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَهُمْ أَطِيبَاتٍ وَمُحَرَّمٌ عَلَيْهِمُ الْحَبَائِثُ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ (الأعراف 157)

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad SAW) whom they find written with them in the Taurat (Torah) (Deut,

xviii, 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyibat [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad SAW), honour him, help him, and follow the light (the Quran) which has been sent down with him, it is they who will be successful.

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا الْعَجِيبُ لِلَّهِ فَانظُرُوا إِلَيَّ مَعَكُمْ مِّنَ الْمُنتَظِرِينَ (يونس 20)

And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allah Alone, so wait you, verily I am with you among those who wait (for Allah's Judgement)."

فَلَعَلَّكَ تَارِكًا بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقًا بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ أَوْ حَاءٌ مَّعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (هود 12)

So perchance you (Muhammad SAW) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allah is a Wakil (Disposer of affairs, Trustee, Guardian, etc.) over all things.

فَإِن لَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُّسْلِمُونَ (هود 14)

If then they answer you not, know then that the Revelation (this Quran) is sent down with the Knowledge of Allah and that La ilaha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islam)?

الم تر تلك آيات الكتاب والذبي أنزل إليك من ربك الحق ولكن أكثر الناس لا يؤمنون (الرعد 1)

Alif-Lam-Mim-Ra [These letters are one of the miracles of the Quran and none but Allah (Alone) knows their meanings]. These are the Verses of the Book (the Quran),

and that which has been revealed unto you (Muhammad SAW) from your Lord is the truth, but most men believe not.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ (الرعد 7)

And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.

أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (الرعد 19)

Shall he then who knows that what has been revealed unto you (O Muhammad SAW) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن أَرَادَ (الرعد 27)

And those who disbelieve say: "Why is not a sign sent down to him (Muhammad SAW) from his Lord?" Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

وَالَّذِينَ آمَنَّا لَهُمُ الْكِتَابُ يُفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَخْرَابِ مَن يُضِلُّ بَعْضُهُمْ قُلُومًا أَمَرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ (الرعد 36)

Those to whom We have given the Book (such as 'Abdullah bin Salam and other Jews who embraced Islam), rejoice at what has been revealed unto you (i.e. the Quran), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad SAW): "I am commanded only to worship Allah (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا (الفرقان 7)

And they say: "Why does this Messenger (Muhammad SAW) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him?"

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَنبِئَ رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا (الفرقان 21)

And those who expect not for a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ (العنكبوت 46)

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e. Allah), and to Him we have submitted (as Muslims)."

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ (العنكبوت 46)

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وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ (العنكبوت 50)

And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allah, and I am only a plain warner."

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ (سبأ 6)

And those who have been given knowledge see that what is revealed to you (O Muhammad SAW) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of all praise.

أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي بَلْ لَمَّا يَدُفَعُوا عَذَابَ (ص 8)

"Has the Reminder been sent down to him (alone) from among us?" Nay! but they are in doubt about My Reminder (this Quran)! Nay, but they have not tasted (My) Torment!

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ مَّن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ (الزمر 55)

"And follow the best of that which is sent down to you from your Lord (i.e. this Quran, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ (الأحقاف 30)

They said: "O our people! Verily! We have heard a Book (this Quran) sent down after Musa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islam).

أُنزِلَتْ

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِن بَعْدِهِ أَفَلَا تَعْقِلُونَ (آل عمران 65)

O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrahim (Abraham), while the Taurat (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

وَإِذَا أُنزِلَتْ سُورَةٌ أَن آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَحْنُ مَعَ الْفَاعِلِينَ (التوبة 86)

And when a Surah (chapter from the Quran) is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihad) and say, "Leave us (behind), we would be with those who sit (at home)."

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هِدَاهِ إِيْمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ (التوبة 124)

And whenever there comes down a Surah (chapter from the Quran), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

وَإِذَا مَا أَنْزَلْنَا سُورَةً تَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (التوبة 127)

And whenever there comes down a Surah (chapter from the Quran), they look at one another (saying): "Does any one see you?" Then they turn away. Allah has turned their hearts (from the light) because they are a people that understand not.

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ وَأَدْعُ إِلَى رَبِّكَ وَلَا تُكُونَنَّ مِنَ الْمُشْرِكِينَ (القصص 87)

And let them not turn you (O Muhammad SAW) away from (preaching) the Ayat (revelations and verses) of Allah after they have been sent down to you, and invite (men) to (believe in) your Lord [i.e. in the Oneness (Tauhid) of Allah (1) Oneness of the Lordship of Allah; (2) Oneness of the worship of Allah; (3) Oneness of the Names and Qualities of Allah], and be not of Al-Mushrikun (those who associate partners with Allah, e.g. polytheists, pagans, idolaters, those who disbelieve in the Oneness of Allah and deny the Prophethood of Messenger Muhammad SAW).

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أَنْزَلْنَا سُورَةً مُحْكَمَةً وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ هُمُ (محمد 20)

Those who believe say: "Why is not a Surah (chapter of the Quran) sent down (for us)? But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihad - holy fighting in Allah's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him).

تَنْزَلَتْ

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ (الشعراء 210)

And it is not the Shayatin (devils) who have brought it (this Quran) down,

تَنْزِيلُ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ (فصلت 30)

Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamu , on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

تَنْزِيلُ

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنْزَلُ الشَّيَاطِينُ (الشعراء 221)

Shall I inform you (O people!) upon whom the Shayatin (devils) descend?

تَنْزَلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ (الشعراء 222)

They descend on every lying (one who tells lies), sinful person.

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ (القدر 4)

Therein descend the angels and the Ruh [Jibrael (Gabriel)] by Allah's Permission with all Decrees,

نَتَنَزَّلُ

وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا (مريم 64)

And we (angels) descend not except by the Command of your Lord (O Muhammad SAW). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful,

يَتَنَزَّلُ

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا (الطلاق 12)

It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge.

نُزُلٌ

فُنُزُلٌ مِّنْ حَمِيمٍ (الواقعة 93)

Then for him is entertainment with boiling water.

نُزُلًا

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ (آل عمران 198)

But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allah; and that which is with Allah is the Best for Al-Abrar (those who are obedient to Allah and follow strictly His Orders).

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِّلْكَافِرِينَ نُزُلًا (الكهف 102)

Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Iesa (Jesus), son of Maryam (Mary), etc.] as Auliya' (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah Islamic Monotheism).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا (الكهف 107)

"Verily! Those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ (السجدة 19)

As for those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment, for what they used to do.

أَذَلِّكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ (الصافات 62)

Is this the better welcome, or the tree of Zaqqum Is that (Paradise) better entertainment or the tree of Zaqqum (a horrible tree in Hell)?

نُزُلًا مِّنْ غُفُورٍ رَّحِيمٍ (فصلت 32)

"An entertainment from (Allah), the Oft-Forgiving, Most Merciful."

نُزُلُهُمْ

هَذَا نُزُلُهُمْ يَوْمَ الدِّينِ (الواقعة 56)

That will be their entertainment on the Day of Recompense!

نَزْلَهُ

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى (النجم 13)

And indeed he (Muhammad SAW) saw him [Jibrael (Gabriel)] at a second descent (i.e. another time).

تَنْزِيلٍ

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ (الشعراء 192)

And truly, this (the Quran) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists),

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ (السجدة 2)

The revelation of the Book (this Quran) is from the Lord of the 'Alamin (mankind, jinns and all that exists) in which there is not doubt!

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ (يس 5)

(This is) a Revelation sent down by the AllMighty, the Most Merciful,

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (الزمر 1)

The revelation of this Book (the Quran) is from Allah, the All-Mighty, the All-Wise.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ (غافر 2)

The revelation of the Book (this Quran) is from Allah the All-Mighty, the All-Knower.

تَنْزِيلًا مِّنَ الرَّحْمَنِ الرَّحِيمِ (فصلت 2)

A revelation from Allah, the Most Beneficent, the Most Merciful.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلًا مِّنْ حَكِيمٍ حَمِيدٍ (فصلت 42)

Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah).

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (الحاثية 2)

The revelation of the Book (this Quran) is from Allah, the All-Mighty, the All-Wise.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (الأحقاف 2)

The revelation of the Book (this Quran) is from Allah, the All-Mighty, the All-Wise.

تَنْزِيلًا مِّنْ رَبِّ الْعَالَمِينَ (الواقعة 80)

A Revelation (this Quran) from the Lord of the 'Alamin (mankind, jinns and all that exists).

تَنْزِيلًا مِّنْ رَبِّ الْعَالَمِينَ (الحاقة 43)

This is the Revelation sent down from the Lord of the 'Alamin (mankind, jinns and all that exists).

تَنْزِيلًا

وَفَرَأْنَا فَرَقْنَا لَهُ لِقَاءَ الْبَشَرِ عَلَىٰ مُكْثٍ وَنُنزِّلُ الْكُرْآنَ لَيْلًا وَمِ نَازِلًا (الإسراء 106)

And (it is) a Quran which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years).

تَنْزِيلًا مِّنْ خَلْقِ الْأَرْضِ وَالسَّمَاوَاتِ الْغَلِيِّ (طه 4)

A revelation from Him (Allah) Who has created the earth and high heavens.

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا (الفرقان 25)

And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا (الإنسان 23)

Verily! It is We Who have sent down the Quran to you (O Muhammad SAW) by stages.

مَنَازِل

هُوَ الَّذِي جَعَلَ الشَّمْسُ سَٰمِيَةً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (يونس 5)

It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.

وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ (يس 39)

And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.

مَنْزَلُهَا

قَالَ اللَّهُ إِنِّي مَنَزَلْتُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ (المائدة 115)

Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamin (mankind and jinns)."

مُنَزَّلٌ

أَفَعَيِّرَ اللَّهُ الَّذِينَ آمَنُوا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (الأنعام 114)

[Say (O Muhammad SAW)] "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book (The Quran), explained in detail." Those unto whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

مُنزَلُونَ

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (العنكبوت 34)

Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allah's Command)."

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ (الواقعة 69)

Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?

الْمُنْزِلِينَ

وَلَمَّا حَضَرْتَهُمْ بِبَهَارِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ (يوسف 59)

And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ (المؤمنون 29)

And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ (يس 28)

And We sent not against his people after him a host from heaven, nor do We send (such a thing).

مُنْزَلًا

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ (المؤمنون 29)

And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُدْعَىٰكُمْ بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنزَلِينَ (آل عمران 124)

(Remember) when you (Muhammad SAW) said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down?"

Vita

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