

INTRODUCTION TO SŪRAT *Al-Hijr*, 15

This is the last of the six Sūras of the A.L.M. series (x. to xv.). Its place in chronology is the late Makkan period, probably somewhere near the middle of that period. See Introduction to S. x. where will be found also an indication of the general subject-matter of the whole series in the gradation of Quranic teaching.

The special subject-matter of this Sūra is the protection of Allah's Revelation and Allah's Truth. Evil arose from Pride and the warping of man's will, but Allah's Mercy is the antidote, as was proved in the case of Abraham and Lot, and might have been proved by the people of the Aika and the Hijr if they had only attended to Allah's "Signs". The Qur-ān, beginning with the Seven Oft-repeated Verses, is the precious vehicle for the praises of Allah.

Summary.—Allah will guard His Revelation, in spite of the cavils of the Unbelievers; Allah is the source of all things; He knows His own people, whom He will gather to Himself (xv. 1-25).

How Evil arose through the pride of Iblis, to whom a respite was granted for a period; but neither fear nor evil will affect those who receive Allah's Message. (xv. 26-50).

The Mercy of Allah to Abraham was conveyed by the same messengers that were sent to destroy the people of Lot for their unspeakable crimes; Evil brought its retribution also on the Companions of the Wood (*Aika*) and of the Rocky Tract *Hijr* (xv. 51-84).

The Qur-ān and its Sūras teach you to celebrate Allah's praises, learn humility in worship, and serve Allah all your life (xv. 85-99).

Al-Hijr, or The Rocky Tract.

*In the name of Allah, Most Gracious
Most Merciful.*

1. A.L.R.¹⁹³² These are
The Ayats¹⁹³³ of Revelation,—
Of a Qur-ān
That makes things clear.¹⁹³⁴
2. Often will those
Who disbelieve, wish that they
Had been Muslims.¹⁹³⁵
3. Leave them alone, to
Eat and enjoy.¹⁹³⁶



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّيْنَكُ ءَايَتُ الْكِتَابِ وَقُرْءَانٍ مُبِينٍ ۝١

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْكَانُوا مُسْلِمِينَ ۝٢

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمِ الْأَمَلُ ۝٣

1932. For these letters, see Appendix I.

1933. Cf. x. 1. and n. 1382.

1934. Note how appropriately the different phrases in which the Qur-ān is characterised bring out its different aspects as a Revelation. Let us just consider the phrases used at the beginning of the six A.L.M. Sūras of which this is the last in order of arrangement. In x. 1 we read, "Ayats (or verses or Signs) of the Book of Wisdom", the theme being the wonders of Allah's creation, and its relation to His Revelation. In xi. 1 we read, "a Book, with verses basic or fundamental, further explained in detail": the theme is Allah's Justice and punishment, to preserve the fundamental scheme of His Laws. In xii. 1 we read, "The Symbols verses of the Perspicuous Book": the wonderful unfolding of Allah's Plan is explained in Joseph's story. In xiii. 1 we read, "The Signs (or verses) of the Book": the contrasts in the modes of Allah's Revelation and its reception by man are pointed out, but not illustrated by detailed examples as in Joseph's perspicuous story. In xiv. 1 we read, "A Book.....revealed.....to lead.....out of.....darkness into light": the theme being Abraham's prayer for man to be rescued from the darkness of false worship into the light of Unity. Here, in xv, 1 we read, "Ayats (or verses) of Revelation,—of a Qur-ān that makes things clear (or perspicuous)": the theme being an explanation of evil, and how Allah's Truth is protected from it.

1935. The time must inevitably come when those who allow themselves to be deceived by falsehood or deliberately break Allah's Law will find themselves in a terrible plight. They will then wish, ardently and again and again, that they had sought Allah's Will and walked in the light of Truth. That time may be early or late,—in this life, or at death, or at the Day of Judgment, but it must come. Man's own highest interest requires that he should awake to the Reality before it is too late for repentance.

1936. Literally, "to eat", Cf. v. 66 and n. 776.

And let (false) Hope distract them:
soon

For they will soon know.¹⁹³⁷

4. Never did We destroy

A population that had not

A term decreed and assigned

Beforehand.¹⁹³⁸

5. Neither can a people anticipate

Its Term, nor delay it.¹⁹³⁹

6. They say: "O thou to whom

The Message is being revealed!

Truly thou art mad

(or possessed)!¹⁹⁴⁰

7. "Why bringest thou not

Angels to us if it be

That thou hast the Truth?"¹⁹⁴¹

سَوْفَ يَعْلَمُونَ ﴿٢﴾

وَمَا أَهْلَكْنَا مِنْ قَرِيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ﴿٤﴾

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَفْرِخُونَ ﴿٥﴾

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ

الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾

لَوْ مَا تَأْتِينَا بِالْمَلَكِ كَذَّابٌ إِنْ كُنْتَ

مِنَ الصَّادِقِينَ ﴿٧﴾

1937. The foolish and the wicked set great store by the pleasures of this world. In their pride they think they have all knowledge. In the fulness of knowledge they will see how wrong they were. Meanwhile those who have received the Light should not for a single moment wonder at the apparent prosperity of the ungodly in this world. They should leave them alone, confident in the goodness and justice of Allah.

1938. *Kitābun ma'lūm*: literally, "a writing known". There are many shades of meaning implied, (1) For every people, as for every individual, there is a definite Term assigned: their faculty of choice gives them the opportunity of moulding their will according to Allah's Will, and thus identifying themselves with Allah's Universal Law. During that Term they will be given plenty of rope; after that Term is past, there will be no opportunity for repentance. (2) Neither the righteous nor the ungodly can hasten or delay the doom: Allah's Will must prevail, and He is All-Wise. (3) The destruction of a people is not an arbitrary punishment from Allah: the people bring it on themselves by their own choice; for the fixed Law or Decree of Allah is always made known to them beforehand, and in many ways.

1939. Cf. vii. 34. Also see the last note.

1940. Al-Muṣṭafā was accused by the ungodly of being mad or possessed, because he spoke of higher things than they knew, and acted from motives purer and nobler than they could understand. So, in a minor degree, is the lot of all the righteous in the presence of an ungodly world. Their motives, actions, words, hopes, and aspirations are unintelligible to their fellows, and they are accused of being mad or out of their senses. But they know that they are on the right path, and it is the ungodly who are really acting against their own best interests.

1941. Cf. vi. 8-9, and notes 840, 841. On the part of the unbelievers, this is a mere taunt. They neither believe in Allah nor in angels nor in revelation nor in any but material things. It is ridiculous to suppose that they could be taken seriously.

8. We send not the angels
Down except for just cause:¹⁹⁴²
If they came (to the ungodly),
Behold! no respite would they
have!¹⁹⁴³
9. We have, without doubt,
Sent down the Message;
And We will assuredly
Guard it (from corruption).¹⁹⁴⁴
10. We did send messengers before thee
Amongst the sects¹⁹⁴⁵
Of old:
11. But never came a messenger
To them but they mocked him.
12. Even so do We let it creep
Into the hearts of the sinners—¹⁹⁴⁶
13. They do not believe
In the Message, such has been

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا
إِذَا مُنْظَرِينَ ﴿٨﴾

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

1942. Angels are not sent down to satisfy the whim or curiosity of the unbelievers. They are sent to bring inspiration to Allah's messengers and to execute Allah's decrees.

1943. If the angels were to appear before the ungodly, it would mean that they came to execute just punishment, and then there would be no hope of respite possible for the ungodly.

1944. The purity of the text of the Qur-ān through fourteen centuries is a foretaste of the eternal care with which Allah's Truth is guarded through all ages. All corruptions, inventions, and accretions pass away, but Allah's pure and holy Truth will never suffer eclipse even though the whole world mocked at it and were bent on destroying it.

1945. *Shiya'un*, plural of *Shi'atun* = a sect, a religious division. Mankind sees fragments of Truth at a time, and is apt to fall into fragments and divisions. All true messengers of Allah come to reconcile these fragments or divisions, for they preach the true Gospel of Unity. So came Al-Mustafā to bring back to Unity the many jarring sects among the Jews, Christians, and Pagans. His mission was held up to ridicule, but so was the mission of his predecessors. Mockery itself should not discourage the preachers of Truth.

1946. If evil and disbelief exist in the world, we must not be impatient or lose our faith. We must recognise that if such things are permitted, they are part of the Universal Plan and purpose of Allah, Who is All-Wise and All-Good, but Whose wisdom and goodness we cannot fully fathom. One consolation we have, and that is stated in the next verse and the next note.

The way of those who went
Before them.¹⁹⁴⁷

14. Even if We opened out to them
A gate from heaven,¹⁹⁴⁸
And they were to continue
(All day) ascending therein,

15. They would only say:
"Our eyes have been intoxicated:
Nay, we have been bewitched
By sorcery."

SECTION 2.

16. It is We Who have set out¹⁹⁴⁹
Constellations¹⁹⁵⁰ in the heavens

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ
يَعْرُجُونَ ﴿١٤﴾

لَقَالُوا إِنَّمَا سَكِرَاتُ أَبْصَارِنَا
بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا
لِلنَّظَرِ ﴿١٦﴾

1947. Sects, divisions, and systems invented by men tend to pass away, but Allah's pure Truth of Unity endures for ever. This we see in history when we study it on a large scale. Cf. the parable in xiv. 24-26 *Khalas*: I have translated it here in the same sense as in xiii. 30 x. 102, and other places. Some Commentators give it a slightly different shade of meaning. The other meaning is seen in xlviii. 23.

1948. Cf. vi. 35. The spiritual kingdom is open to all to enter. But the entrance is not a mere matter of physical movement. It is a question of a total change of heart. Evil must cease to be evil, before it can see or enjoy Good. If we could suppose Evil, like Bottom the weaver, to be "translated" or in some way carried up to heaven, it would only think that the Truth was an illusion, and the reality was mere witchery. The taint is in its very nature, which must first be purified and rendered fit for the reception of light, truth, and bliss.

1949. Evil having been described, not as an external thing, but as a taint of the soul, we have in this section a glorious account of the purity and beauty of Allah's Creation. Evil is a blot on it, not a normal feature of it. Indeed, the normal feature is the guard which Allah has put on it, to protect it from evil.

1950. In the countless millions of stars in the universe which we see, the first step in our astronomical knowledge is to find marvellous order, beauty, and harmony, on a scale of grandeur which we appreciate more and more as our knowledge increases. The first broad belt that we distinguish is the Zodiac, which marks the sun's path through the heavens year after year and the limit of the wanderings of the moon and the planets. We make twelve divisions of it and call them Signs of the Zodiac. Each marks the solar path through the heavens as we see it, month after month. We can thus mark off the seasons in our solar year, and express in definite laws the most important facts in meteorology, agriculture, seasonal winds, and tides. Then there are the mansions of the moon, the mapping out of the Constellations, and the other marvellous facts of the heavens, some of which affect our physical life on this earth. But the highest lessons we can draw from them are spiritual. The author of this wonderful Order and Beauty is One, and He alone is entitled to our worship.

And made them fair-seeming
To (all) beholders;

17. And (moreover) We have guarded
them¹⁹⁵¹
From every accursed Satan.¹⁹⁵²

18. But any that gains a hearing¹⁹⁵³
By stealth, is pursued
By a fiery comet, bright (to see).¹⁹⁵⁴

19. And the earth We have spread
out¹⁹⁵⁵
(Like a carpet); set thereon
Mountains firm and immovable;
And produced therein all kinds
Of things in due balance.¹⁹⁵⁶

20. And We have provided therein
Means of subsistence,—for you
And for those for whose sustenance
Ye are not responsible.¹⁹⁵⁷

وَحَفِظْنَاهُمْ مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾

إِلَّا مَنْ أَسْرَفَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوْسِيَ وَأَنْبَتْنَا
فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ
لِْمُرْرِزِقِينَ ﴿٢٠﴾

1951. Taking the physical heavens, we can imagine the supreme melody of harmony—guarded from every disturbing force.

1952. *Rajim*: driven away with stones, rejected, accursed. Cf. iii. 36.

1953. Cf. lxxii. 8-9.

1954. A shooting star. Cf. xxxvii. 10.

1955. Majesty, order, beauty and harmony are shown in all Allah's Creation, but especially in the heavens. Coming nearer to man, Allah's care for man and His goodness are shown (besides His other qualities) in His creation of the earth. In highly poetical language, the earth is described as spread out like a carpet, on which the hills act as weights to keep it steady.

1956. And every kind of thing is produced on the earth in due balance and measure. The mineral kingdom supports the vegetable and they in their turn support the animal, and there is a link of mutual dependence between them. Excess is eliminated. The waste of one is made the food of another, and *vice versa*. And this is a chain of gradation and inter-dependence.

1957. See last note. 'We provide sustenance of every kind, physical, mental, spiritual, etc., for you (i.e. for mankind). But We do more. We provide for everyone of Our creatures. And there are those of which mankind is not even cognisant. We provide for them also. There are those who may at first sight appear hostile to man, or whom man may consider hostile, such as wild and noxious animals. They are Our creatures, and We provide for them also, as they are Our creatures. But there is due order and balance in the economy of Our universal Plan.'

21. And there is not a thing
But its (sources and) treasures¹⁹⁵⁸
(Inexhaustible) are with Us;
But We only send down
Thereof in due and ascertainable
measures.¹⁹⁵⁹
22. And We send the fecundating¹⁹⁶⁰
winds,
Then cause the rain to descend
From the sky, therewith providing
You with water (in abundance),
Though ye are not the guardians¹⁹⁶¹
Of its stores¹⁹⁶²

وَلَا مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ
إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾

وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ فَاْتُرْنَا مِنَ السَّمَاءِ مَاءً
فَأَسْقَيْنَاكُمْوه وَمَا أَنْشَدْنَاهُ بِمَحْزِنِينَ ﴿٢٢﴾

1958. *Khazā'in*: treasures; store-houses; places where valuable things are accumulated, from which supplies are distributed from time to time as need arises.

1959. All the wonderful gifts and forces and energies which we see in the world around us have their sources and fountain-heads with Allah, the Creator and Sustainer of the Worlds. And what we see or perceive or imagine is just a small portion of what exists. That portion is sent out to us and to our world according to our needs or its needs from time to time as the occasion arises. It is strictly limited according to rule and plan. Its source is unlimited and inexhaustible. In the same way the forces which we see operating around us, in nature or in the spiritual world, according to laws which we can grasp and ascertain, are mere derived forces, in the 2nd, 3rd, or *n*th degree. Their source and ultimate fountain head is with Allah.

1960. *Lawāqih*, plural of *lāqih*, from *laqaḥa*, to impregnate or fecundate the female date-palm by putting the pollen of the male tree on to the ovaries of the female tree. The date palm is uni-sexual. The wind performs this office for many flowers. Here, by a bold metaphor, its fecundating quality is transferred to the clouds, which by means of rain produce all kinds of fruit, grain, and vegetation. The clouds as vapour are manipulated by the winds, which set up atmospheric currents resulting in condensation and the descent of rain. Note the appropriateness of the little article "then", showing the connection of winds with rain.

1961. Cf. the previous verse, and n. 1958. Man may store water in cisterns, tanks, lakes, and head-waters of canals. But he has no control over its original sources, which are the clouds, which by the help of the winds, act as the grand distributors of water over wide spaces of the world's surface.

1962. This verse must be understood as furnishing an example of illustration of what is said in the last verse.

23. And verily, it is We
Who give life, and Who give¹⁹⁶³
Death: it is We Who remain
Inheritors¹⁹⁶⁴
(After all else passes away).

وَاِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

24. To Us are known those of you
Who hasten forward, and those
Who lag behind.¹⁹⁶⁵

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ
وَلَقَدْ عَلِمْنَا الْمُسْتَخِيرِينَ ﴿٢٤﴾

25. Assuredly it is thy Lord
Who will gather them together:
For He is Perfect in Wisdom
And Knowledge

وَإِنَّ رَبَّكَ هُوَ يَجْمَعُهُمْ إِلَيْهِ، وَهُوَ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

SECTION 3.

26. We created man from sounding
clay,¹⁹⁶⁶
From mud moulded into shape;

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ
مَسْنُونٍ ﴿٢٦﴾

27. And the Jinn race, We had

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السُّمُورِ ﴿٢٧﴾

1963. Note how the argument has mounted up from xv. 16 onwards to xv. 23—from things most remote from man to things touching his inmost being, and each of them in its own way is a wonderful instance of Allah's glory and goodness, and the beauty, order and harmony of His creation. First, the heavens, the zodiacal Signs, the stars, and the mysterious phenomena that we see above us; then the earth, and the perfect balance of life and forces therein, with man as an important factor, but not the only factor; then, the inexhaustible sources of energy, of which Allah alone is the Provider, but which come to us in measured proportions, as needed; and lastly, Life and Death itself, which will pass away but Allah will remain. A noble passage, and a fine vindication of Allah's wisdom and providence in dealing with His creatures.

1964. Literally, "We are the Heirs, or Inheritors," Cf. iii. 180; "To Allah belongs the heritage of the heavens and the earth." See also the latter part of n. 988 to vi. 165.

1965. Meaning may be: "those who preceded you in point of time and those who come after you in point of time; they are all known to Allah, and He will gather them all together on the Day of Judgment."

1966. *Ṣaṣāl*: dry clay which produces a sound, like pottery. Cf. iv. 14. Taking verses 26 and 29 together, I understand the meaning to be: that man's body was formed from wet clay moulded into shape and then dried until it could emit sound; that it was then further fashioned and completed; that into the animal form thus fashioned was breathed the spirit from Allah, which gave it a superiority over other Creation: and that the order for obedience was then given.

Created before, from the fire
Of a scorching wind.¹⁹⁶⁷

28. Behold! thy Lord said
To the angels: "I am about
To creat man, from sounding clay
From mud moulded into shape;
29. "When I have fashioned him
(In due proportion) and breathed
Into him of My spirit,
Fall ye down in obeisance
Unto him."¹⁹⁶⁸
30. So the angels prostrated themselves,
All of them together:
31. Not so¹⁹⁶⁹ Iblis:¹⁹⁷⁰ he refused to be
Among those who prostrated
themselves.¹⁹⁷¹
32. (Allah) said: "O Iblis!
What is your reason
For not being among those
Who prostrated themselves?"

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا
مِّنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٨﴾

فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِن رُّوحِي
فَقَعُوا لَهُ سَاجِدِينَ ﴿٣٩﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٤٠﴾

إِلَّا إِبْلِيسَ أَبَىٰ أَن يَكُونَ مَعَ السَّاجِدِينَ ﴿٤١﴾

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٤٢﴾

1967. Cf. vi. 100 and n. 929.

1968. Among other passages where the creation of Adam is referred to, cf. the following; ii. 30-39; vii. 11-25. Note that here the emphasis is on three points: (1) the breathing from Allah's spirit into man i.e., the faculty of God-like knowledge and will, which, if rightly used, would give man superiority over other creatures: (2) the origin of evil in arrogance and jealousy on the part of Satan, who saw only the lower side of man (his clay) and failed to see the higher side, the faculty brought in from the spirit of Allah; (3) that this evil only touches those who yield to it, and has no power over Allah's sincere servants, purified by His grace (xv. 40, 42). Adam is not here mentioned by name, but only Man.

1969. Cf. n. 49 to ii. 34.

1970. *Iblis*: the name has in it the root-idea of desperateness or rebellion. Cf. n. 52 to ii. 36.

1971. Apparently Iblis's arrogance had two grounds: (1) that man was made of clay while he was made of fire; (2) that he did not wish to do what others did. Both grounds were false; (1) because man had the spirit of Allah breathed into him; (2) because contempt of the angels who obeyed Allah's words showed not Iblis's superiority but his inferiority.

33. (Iblis) said: "I am not one
To prostrate myself to man,
Whom Thou didst create
From sounding clay, from mud
Moulded into shape."
34. (Allah) said: "Then get thee out
From here; for thou art
Rejected, accursed."
35. "And the Curse shall be
On thee till the Day of
Judgment."¹⁹⁷²
36. (Iblis) said: "O my Lord!
Give me then respite"¹⁹⁷³
Till the Day
The (dead) are raised."
37. (Allah) said: "Respite
Is granted thee—
38. "Till the Day
Of the Time Appointed."
39. (Iblis) said: "O my Lord!
Because Thou hast put me"¹⁹⁷⁴
In the wrong, I will

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ
مِنْ حَمَلٍ مَسْنُونٍ ﴿٣٣﴾

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ

1972. After the Day of Judgment the whole constitution of the universe will be different. There will be a new world altogether, on a wholly different plane. (Cf. xxi. 104).

1973. What was this respite? The curse on Iblis remained, i.e. he was deprived of Allah's grace and became in the spiritual world what an outlaw is in a political kingdom. An earthly kingdom may not be able to catch and destroy an outlaw. But Allah is Omnipotent, and such power as Iblis may have can only come through the respite granted by Allah. The respite then is what is expressed in xv. 39 below. In Allah's grant of limited free-will to man is implied the faculty of choosing between good and evil, and the faculty is exercised through the temptations and allurements put forward by Satan, "the open enemy" of man. This is for the period of man's probation on this earth. Even so, no temptations have power over the sincere worshippers of Allah, who are purified by His grace.

1974. *Agwaitani*: 'thrown me out of the way, put me in the wrong': Cf. vii. 16. Satan cannot be straight or truthful even before Allah. By his own arrogance and rebellion he fell; he attributes this to Allah. Between Allah's righteous judgment and Satan's snares and temptations there cannot be the remotest comparison. Yet he presumes to put them on an equal footing. He is taking advantage of the respite.

Make (wrong) fair-seeming
To them on the earth,
And I will put them¹⁹⁷⁵
All in the wrong,-

40. "Except Thy chosen servants among them,

41. (Allah) said: "This is for me a Straight path."¹⁹⁷⁶

42. "For over My servants
No authority shalt thou
Have, except such as
Put themselves in the wrong
And follow thee."

43. And verily, Hell
Is the promised abode
For them all!

44. To it are seven Gates:¹⁹⁷⁷
For each of those Gates
Is a (special) class
(Of sinners) assigned.

SECTION 4.

45. The righteous (will be)
Amid Gardens
And fountains
(Of clear-flowing water).

وَلَا غَوِيَّةٌ لِّأَٰمِرِيْنَ ۝٢٩

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ۝٣٠

قَالَ هَٰذَا صِرَاطٌ عَلٰى مُسْتَقِيْمٍ ۝٣١

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ ۝٣٢

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِيْنَ ۝٣٣

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْصُومٌ ۝٣٤

إِنَّ الْمُتَّقِيْنَ فِيْ جَنَّٰتٍ وَعُيُونٍ ۝٣٥

1975. Iblīs (the Satan) is powerless against Allah. He turns therefore against man.

1976. To be sincere in the worship of Allah is to obtain purification from all stain of evil and exemption from all influence of evil. It changes the whole nature of man. After that, evil cannot touch him. Evil will acknowledge him to be beyond its power and will not even tempt him. Apart from such purified souls, everyone who worships Allah invites Allah's grace to protect him. But if he puts himself in the way of wrong and deliberately chooses evil, he must take the consequences. The blame is not even on Satan, the power of evil, it is on the sinner himself, who puts himself into his power; xiv. 22: xv. 42.

1977. The ways of sin are numerous, and if they are classified into seven, each of them points to a Gate that leads to Hell.

46. (Their greeting will be);
"Enter ye here
In Peace and Security."

أَدْخُلُوها سَلَامًا مِّنْ أَمِينٍ ﴿٤٦﴾

47. And We shall remove
From their hearts any
Lurking sense of injury;¹⁹⁷⁸
(They will be) brothers
(Joyfully) facing each other
On raised couches.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا
عَلَى سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾

48. There no sense of fatigue
Shall touch them,
Nor shall they (ever)
Be asked to leave.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ
وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

49. Tell My servants¹⁹⁷⁹
That I am indeed
The Oft-Forgiving,
Most Merciful;

﴿٤٩﴾ نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

50. And that My Chastisement
Will be indeed
The most grievous Chastisement

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

51. Tell them about
The guests of Abraham.¹⁹⁸⁰

وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

52. When they entered his presence
And said, "Peace!"

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ
وَجِلُونَ ﴿٥٢﴾

1978. Cf. vii. 43, and n. 1021. The hearts and minds will be so purified that all past rancour, jealousy, or sense of injury will be obliterated. The true Brotherhood will be realised there, when each will have his own dignity, there will be no question of invidious comparisons; each will face the others with joy and confidence. There will be no sense of toil or fatigue, and the joy will last for ever.

1979. We must realise both sides of Allah's attributes: His mercy, grace, and forgiveness are unbounded; if we reject all this, His justice and punishment will also be beyond all that we can conceive.

1980. In illustration of the contrasts between Good and Evil, and the consequences that flow from them, we have now a reference to four incidents from the past, viz.: (1) an incident from the story of Abraham; (2) from that of Lot, nephew of Abraham, and the end of the Cities of the Plain, which he was sent to warn; (3) the People of the Wood; and (4) the People of the Rocky Tract (*Hijr*), after whom this Sūra is called. As usual, the recital of Allah's abounding grace comes first.

He said, "We feel
Afraid of you!"¹⁹⁸¹

53. They said: "Fear not!
We give thee glad tidings
Of a son endowed
With knowledge".¹⁹⁸²

54. He said: "Do ye give me such
Glad tidings even though old age
Has seized me? Of what,
Then, is your good news?"

55. They said: "We give thee
Glad tidings in truth;
Be not then in despair!"

56. He said: "And who
Despairs of the mercy
Of his Lord, but such
As go astray?"¹⁹⁸³

57. Abraham said:¹⁹⁸⁴ "What then
Is the business on which
Ye (Have come), O ye
Messengers (of Allah)?"

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾

قَالَ أَبَشِّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ
فِيمَ بَشِّرُونَ ﴿٥٤﴾

قَالُوا ابْشِرْكَ بِالْحَقِّ فَلَاتَكُنْ
مِنَ الْقَاطِئِينَ ﴿٥٥﴾

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ
رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

1981. For a full understanding of this reference to the angels who were Abraham's guests and came to announce the birth of a son to him in his old age, read xi. 69-73 and notes. The appearance of two strangers of uncommon appearance, who refused to partake of the host's sumptuous hospitality, made Abraham at first suspicious and afraid.

1982. The birth of a son in old age, to a sonless father was glad tidings to Abraham personally. The birth of a son endowed with wisdom promised something infinitely more. Considering that the angels were divine messengers, the wisdom referred to was divine wisdom, and the event became an event of prime importance in the world's religious history. For Abraham became, through his progeny, the root of the three great universal religions, diffused throughout the world.

1983. Cf. xi. 69.

1984. When cordial understanding was established between Abraham and his guests and probably when the guests were about to depart, Abraham put a question to them: "What is the mission on which you are going?" It was further implied: "Is there anything I can do to help?" But no. The mission was one of Punishment for abominable sins. Note that the mention of Allah's Wrath is always linked with that of Allah's Mercy, and the Mercy comes first. The same angels that came to punish Sodom and Gomorrah were charged first to give the good news of Allah's Mercy to Abraham in the shape of a long line of Teachers of Righteousness.

58. They said: "We have been
Sent to a people
(Deep) in sin,"¹⁹⁸⁵

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾

59. "Excepting the adherents
Of Lūt: them we are certainly
(Charged) to save (from harm),-¹⁹⁸⁶
All-

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾

60. "Except his wife, who,
We have ascertained,
Will be among those
Who will lag behind." ¹⁹⁸⁷

إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾

SECTION 5.

61. At length when the messengers
Arrived among the adherents¹⁹⁸⁸
Of Lūt.

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾

62. He said; "Ye appear
To be uncommon folk."

قَالَ إِنَّكُمْ قَوْمٌ مُّكَرُونَ ﴿٦٢﴾

63. They said: "Yea,
We have come to thee
To accomplish that
Of which they doubt." ¹⁹⁸⁹

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾

1985. The Cities of the Plain round the Dead Sea, which to this day is called the Baḥr Lūt. They were given to unspeakable abominations. Read in this connection xi. 77-83 and notes.

1986. Here, again, Allah's saving Grace is linked with His Wrath, and is mentioned first.

1987. See xi. 81, and n. 1577.

1988. *Āl* means people who adhere to the ways and teaching of a great Teacher; e.g., *Āl-u-Muḥammad*: it does not necessarily mean race or descendants. *Ahl* (xv. 65 below) usually implies "household" but may be taken in an extended sense to include People generally: see xv. 67 *Qaum* (xv. 62) may be any collection or aggregate of people. In xi. 70 the hostile inhabitants of the Cities of the Plain are called the *qaum-u-Lūt* (the People of Lūt). *Aṣḥab* (companions) refers to a Group rather than to a People: Cf. xv: 78.

1989. The unusual appearance of the angels struck Lot as it had struck Abraham. Knowing the abominable vices to which the Cities were addicted, he feared to entertain handsome young men. They at once disclosed their mission to him. In effect they said:

64. "We have come to thee with the
Truth¹⁹⁹⁰

And assuredly
We tell the truth.

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾

65. "Then travel by night
With thy household,
When a portion of the night
(Yet remains), and do thou
Go behind them:
Let no one amongst you
Look back, but pass on
Whither ye are ordered."

فَأَسْرِ بِأَهْلِكَ يَقْطِيعُ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ
وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

66. And We made known
This decree to him,
That the last remnants
Of those (sinners) should be
Cut off by the morning.¹⁹⁹¹

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَتُولَاءِ
مَقْطُوعٌ مُصْحِحِينَ ﴿٦٦﴾

67. The inhabitants of the City
Came in (mad) joy
(At news of the young men).¹⁹⁹²

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

68. Lūt said: "These are
My guests: disgrace me not:

قَالَ إِنِّ هَتُولَاءِ ضِيفِي فَلَا تَفْضَحْنِي ﴿٦٨﴾

69. "But fear Allah,
And shame me not."

وَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ ﴿٦٩﴾

"You, Lot, have been preaching in vain to these wicked Cities. When you warn them of their inevitable end: Destruction, they laugh and doubt. Now their doubt will be resolved. Their destruction will be accomplished before the morning."

1990. *Al-Haqq*: the Punishment which is justly and inevitably due, which must certainly come to pass. Cf. xxii. 18.

1991. As the last remnants of the wicked were to be cut off, and as the Mercy of Allah wished to save every true soul who might be with Lot, Allah's decree was made known to Lot, so that he might save his adherents.

1992. They were addicted to unnatural crime, and the news of the advent of handsome young men inflamed them. How true it is that at the very verge of destruction, men rush blindly to their fate, and cut off any last hope of repentance and mercy for themselves. Cf. xv. 72 below.

70. They said: "Did we not
Forbid thee (to speak)
For all and sundry?"¹⁹⁹³

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْمَعَالِمِ ﴿٧٠﴾

71. He said: "There are
My daughters (to marry),
If ye must act (so)."¹⁹⁹⁴

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾

72. Verily, by thy life (O Prophet),
In their wild intoxication,
They wander in distraction,
To and fro.¹⁹⁹⁵

لَعَنُوكَ إِنَّمْ لَفَى سَكْرَتِهِمْ يَعْصَمُونَ ﴿٧٢﴾

73. But the (mighty) Blast¹⁹⁹⁶
Overtook them at sunrise,

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

74. And We turned (the cities)
Upside down, and rained down
On them brimstones
Hard as baked clay.¹⁹⁹⁷

فَجَعَلْنَا عَلَيْهِمْ سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً
مِّن سِجِّيلٍ ﴿٧٤﴾

75. Behold! in this are Signs
For those who by tokens
Do understand.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾

1993. I understand the meaning to be that Lot, the only righteous man in the City, had frequently remonstrated with the inhabitants against their unnatural crimes, and they had forbidden him to speak to them again on behalf of any one, "as if" (they might tauntingly say) "he was the protector of all and sundry"

Some Commentators understand the verse to mean: 'Did we not forbid thee to entertain any strangers?'

1994. Cf. xi. 78, n. 1575. "My daughters" in the mouth of a venerable man may mean young girls of the City, which would be appropriate considering the large number of men who came to besiege Lot's house.

1995. The wild, mad fury of passion and sin attains its own destruction and cuts off the last hope of repentance or mercy.

1996. *Aṣ-Ṣaihat*, the mighty Blast, is mentioned as accompanying earthquakes: Cf. xi. 67-94. Here it was the violent wind and noise accompanying the shower of brimstones, possibly with some volcanic action.

1997. Cf. xi. 82 and notes, in which the word *Sijjil* and its origin are explained.

76. And the (Cities were)
Right on the high-road.¹⁹⁹⁸

وَأَنهَآ لَبَسِيلٌ مُّقِيمٌ ﴿٧٦﴾

77. Behold! in this
Is a Sign
For those who believe!¹⁹⁹⁹

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. And the Companions of the
Wood²⁰⁰⁰
Were also wrong-doers;

وَأِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾

79. So We exacted retribution
From them. They were both²⁰⁰¹
On an open highway,
Plain to see.

فَأَنقَضْنَا مِنْهُمْ وَآهَتَهُمَا إِلَىٰ مَادِرِئِيمٍ ﴿٧٩﴾

SECTION 6.

80. The Companions of the Rocky
Tract²⁰⁰²
Also rejected the messengers:

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

1998. The Cities of Sodom and Gomorrah were utterly destroyed, and even their precise position cannot be identified. But the brimstone plain of the tract still exists, right on the highway between Arabia and Syria. To the traveller in the neighbourhood of the Dead Sea the whole locality presents a scene of dismal desolation which truly suggests the awful punishment for unspeakable crimes.

1999. Verse 75 refers to all who have the intelligence to grasp the Signs of Allah. Verses 76-77 specially refer to those who use the Arabia-Syria highroad. The desolation is specially brought home to them.

2000. "Companions of the Wood": *Aṣ-ḥāb ul Aikati*. Perhaps *Aika* is after all a proper noun, the name of a town or tract. Who were the Companions of the Aika? They are mentioned four times in the Qur-ān, viz., here, and in xxvi. 176-191; xxxviii. 13; and l. 14. The only passage in which any details are given is xxvi. 176-191. There we are told that their Prophet was Shu'aib, and other details given correspond to those of the Madyan, to whom Shu'aib was sent as Prophet; see vii. 85-93. In my notes to that passage I have discussed the question of Shu'aib and the Madyan people. It is reasonable to suppose that the Companions of the Wood were either the same as the Madyan, or a Group among them or in their neighbourhood.

2001. Both: i.e., The Cities of the Plain and the Companions of the Aika.

2002. "The Rocky Tract" is undoubtedly a geographical name. On the maps of Arabia will be found a tract called the *Hijr*, north of Madinah, Jabal *Hijr* is about 150 miles north of Madinah. The tract would fall on the highway to Syria. This was the country of the *Thamūd* For them and the country see vii. 73, n. 1043.

81. We sent them Our Signs,
But they persisted
In turning away from them.

وَأَيُّتْنَاهُمْ ءَايَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

82. Out of the mountains²⁰⁰³
Did they hew (their) edifices,
(Feeling themselves) secure.

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾

83. But the (mighty) Blast²⁰⁰⁴
Seized them of a morning,

فَأَخَذَتْهُمْ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

84. And of no avail to them
Was all that they did
(With such art and care)!

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

85. We created not the heavens,
The earth, and all between them,
But for just ends.²⁰⁰⁵
And the Hour is surely
Coming (when this will be manifest).
So overlook (any human faults)
With gracious forgiveness.²⁰⁰⁶

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ
الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

86. For verily it is thy Lord
Who is the All-Creator,²⁰⁰⁷
Knowing all things.

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

2003. Remains of these rock edifices in the *Hijr* are still found, and the City of Petra is not more than 380 miles from Jabal *Hijr*. See n. 1043 to vii. 73. "Petra" in Greek means "Rock". For the Inscriptions found there, and their significance, see Appendix IV to S. xxvi.

2004. The mighty rumbling noise and wind accompanying an earthquake. See vii. 78, n. 1047.

2005. Allah's Creation is all for a true, just, and righteous purpose. Cf. x. 5. It is not for mere whim or sport: xxi. 16.

2006. The Hour will not be long delayed when the true Design and Pattern of Life will be manifest. We must not be impatient, if there appear to be, to our limited vision, apparent injustices. We must bear and forbear, and as far as our own personal feelings are concerned, we must overlook other people's faults with "a gracious forgiveness".

2007. *Khallāq*: the emphatic intensive form, as meaning the Creator, Who is perfect in His skill and knowledge, and Whose creation answers perfectly to His design. Therefore no one should think that anything has gone wrong in Allah's creation. What may seem out of joint is merely the result of our short-sighted standards. It often happens that what appears to us to be evil or imperfect or unjust is a reflection of our own imperfect minds. See the next two verses and notes.

87. And We have bestowed
Upon thee the Seven
Oft-repeated (Verses)²⁰⁰⁸
And the Grand Qur-ān.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ
الْعَظِيمَ ﴿٨٧﴾

88. Strain not thine eyes.
(Wistfully) at what We
Have bestowed on certain classes²⁰⁰⁹
Of them, nor grieve over them:²⁰¹⁰
But lower thy wing (in gentleness)²⁰¹¹
To the Believers.

لَا تَمْدَنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَاهُ أَزْوَاجًا مِنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

89. And say: "I am indeed he
That warneth openly
And without ambiguity,"-²⁰¹²

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

90. (Of just such wrath)
As We sent down
On those who divided
(Scripture into arbitrary parts),-²⁰¹³

كَمَا أَنزَلْنَاهُ عَلَى الْمُتَقَسِّمِينَ ﴿٩٠﴾

2008. The Seven Oft-repeated Verses are usually understood to be the Opening Sūra, the *Fatiha*. They sum up the whole teaching of the Qur-ān. What can be a more precious gift to a Muslim than the glorious Qur-ān or any Sūra of it? Worldly wealth, honour, possessions, or anything else, sinks into insignificance in comparison with it.

2009. It may be that other people have worldly goods which worldly men envy. Do they necessarily bring happiness? Even the temporary pleasure that they may give is not unmixed with spiritual poisons, and even so, will not last. The man of God looks with wistful eyes at other things,—the favour and countenance of Allah.

2010. The Prophet of Allah, in his human love and sympathy, may grieve over certain classes of people who are puffed up with false notions and callous to the Message of Allah. But he should not make himself unhappy. There is no flaw in Allah's Plan, and it must prevail. This was addressed in the first instance to Al-Mustafa, but in a minor degree, it applies to all righteous men.

2011. The metaphor is from a bird who lowers her wing in tender solicitude for her little ones. Cf. xvii. 24, where it is applied to "lowering the wing" to aged parents.

2012. In the ministry of Al-Mustafā there was no mincing of matters, no compromises with evil. Evil was denounced in unambiguous terms. *Mubin* implies both openness and clearness, i.e. freedom from ambiguity.

2013. The Commentators differ as to the precise signification of verses 90 and 91. Are the persons referred to in the two verses the same, or different? And who were they? I adopt the view, for which there is good authority, that the two classes of persons were different but similar. Verse 90, I think, refers to the Jews and Christians, who took out of Scripture what suited them, and ignored or rejected the rest: ii. 85, 101. For verse 91 see next note.

91. (So also on such)
Who have made Qur-ān
Into shreds (as they please).²⁰¹⁴

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

92. Therefore, by thy Lord,
We will, of a surety,
Call them to account,

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

93. For all their deeds.²⁰¹⁵

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

94. Therefore expound openly
What thou art commanded,
And turn away from those
Who join false gods with Allah.

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

95. For sufficient are We
Unto thee against those
Who scoff.-²⁰¹⁶

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

96. Those who adopt, with Allah,
Another god: but soon
Will they come to know.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ
فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

97. We do indeed know
How thy heart is distressed²⁰¹⁷
At what they say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

98. But celebrate the praises
Of thy Lord and be of those
Who prostrate themselves
In adoration.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾

2014. The Makkan Pagans, in the early days of Islam, in order to dishonour and ridicule the Qur-ān, divided what was so far revealed, into bits, and apportioned them to people coming on pilgrimage to Makkah by different routes, slandering and abusing the Prophet of Allah.

2015. Those who ridicule Scripture in any form will all be called to account for their insolence, for they are all alike.

2016. If the whole world is ranged against the Prophet of Allah, as was-at one time the case with the Prophet, and scoffs at all that is sacred, the sense of Allah's presence and protection outweighs all. And after all, the scoffers are creatures of a day. Soon will they find their level, and be undeceived as to all their falsehoods. But the Truth of Allah endures for ever.

2017. Literally, 'that thy breast is constrained.'

99. And serve thy Lord
Until there come unto thee
The Hour that is Certain.²⁰¹⁸

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٩﴾

2018. *Yaqīn*: Certainty; the Hour that is Certain; death.