



Verify We: It is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).

Quran English Translation & Commentary

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Al Hijr

الحجر

Introduction and Summary

This is the last of the six Surahs of the Alif, Lam, Mim series (10 to 15). Its place in chronology is the late Makkan period, probably somewhere near the middle of that period. See Introduction to Surah 10, 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 Surah 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 Lut, and might have been proved by the people of the Aykah and the Hijr if they had

only attended to Allah's "Signs". The Quran, beginning with the Seven Oft-Repeated Verses, is the precious vehicle for the praises of Allah.

Summery- 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 (15:1-25, and C. 119).

How Evil arose through the pride of Iblis, to whom to respite was granted for a period; but neither fear evil affect those who receive Allah's Message (15:26-50, and C. 120).

The Mercy of Allah to Abraham was conveyed by the same messengers that were sent to destroy the people of Lut for their unspeakable crimes; Evil brought its retribution also on the Companions of the Wood (Al Aykah) and of the Rocky Tract (Al Hijr) (15:51-84, and C. 121).

The Quran and its Surahs teach you to celebrate Allah's praises, learn humility in worship, and serve Allah all your life (15:85-99, and C. 122).

C.119 (The running Commentary, in Rhythmic Prose)

(15:1-25)

*Allah's Truth makes all things clear, and He
Will guard it. But His Signs are not
For those who mock. Who fails to see
The majesty, beauty, order, and harmony
Blazoned in His Creation, and His goodness
To all His creatures, in the heavens
And on earth? With Him are the sources
Of all things, and He doth freely give
His gifts in due measure. He holds
The keys of Life and Death, and He will remain
When all else passes away.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الر...

1. Alif Lam Ra.

C1932. For these mystic letters, see Introduction to Surah 10.

...تِلْكَ آيَاتُ الْكِتَابِ ...

These are the Ayats of Revelation --

C1933. Cf. 10:1, and n. 1382.

... وَقُرْآنٍ مُّبِينٍ (١)

of a Qur'án that makes things clear.

C1934. Note how appropriately the different phrases in which the Quran is characterized bring out its different aspects as a Revelation.

Let us just consider the phrases used at the beginning of the six **Alif Lam Mim** Surahs of which this is the last in order of arrangement.

- In 10:1 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 11:1 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 12:1 we read, "The Symbols verses of the Perspicuous Book";
the wonderful unfolding of Allah's Plan is explained in Joseph's story.
- In 13:1 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 14:1 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 15:1 we read, "Ayats (or verses) of Revelation,-of a Quran that makes things clear (or perspicuous)":

the theme being an explanation of evil, and how Allah's Truth is protected from it.

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ (٢)

2. Again and again will those who disbelieve wish that they had bowed (to Allah's Will) in Islam.

C1935. 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.

ذُرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا ...

3. Leave them alone, to enjoy (the good things of this life) and to please themselves:

C1936. Literally, "to eat", Cf. 5:66 and n. 776.

... وَيُلْهِمُ الْأَمْلُ ...

let (false) Hope amuse them:

...فَسَوْفَ يَعْلَمُونَ (٣)

soon will knowledge (undeceive them).

C1937. 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 fullness 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.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ (٤)

4. Never did We destroy a population that had not a term decreed and assigned beforehand.

C1938. Kitabun ma'lum: literally, "a writing known".

There are many shades of meaning implied,

- 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.
- Neither the righteous nor the ungodly can hasten or delay the doom: Allah's Will must prevail, and He is All-Wise.
- 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.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ (٥)

5. Neither can a people anticipate its Term, nor delay it.

C1939. Cf. 7:34. Also see [the last note](#).

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ (٦)

6. They say: "O thou to whom the Message is being revealed!
Truly thou art mad (or possessed)!"

C1940. Al-Mustafa 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.

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ (٧)

7. "Why bringest thou not angels to us if it be that thou hast the Truth?"

C1941. Cf. 6:8-9, 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.

مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ...

8. We send not the angels down except for just cause:

C1942. 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.

...وَمَا كَانُوا إِذَا مُنْظَرِينَ (٨)

if they came (to the ungodly), behold! no respite would they have!

C1943. 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.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩)

9. We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).

C1944. The purity of the text of the Quran 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. (R).

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ (١٠)

10. We did send Messengers before thee amongst the religious sects of old:

C1945. 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-Mustafa 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.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِؤْنَ (١١)

11. But never came a Messenger to them but they mocked him.

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ (١٢)

12. Even so do We let it creep into the hearts of the sinners --

C1946. 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.

لَا يُؤْمِنُونَ بِهِ...

13. That they should not believe in the (Message);

...وَقَدْ خَلَّتْ سُنَّةَ الْأَوَّلِينَ (١٣)

but the ways of the ancients have passed away.

C1947. 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 14:24-26.

Khalat: I have translated it here in the same sense as in 13:30, 10:102, and other places.

Some Commentators give it a slightly different shade of meaning. The other meaning is seen in 48:23.

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ ...

14. Even if We opened out to them a gate from heaven,

C1948. Cf. 6:35.

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.

... فَظَلُّوا فِيهِ يَعْرُجُونَ (١٤)

and they were to continue (all day) ascending therein,

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا...

15. They would only say:

"Our eyes have been intoxicated:

...بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ (١٥)

...nay, we have been bewitched by sorcery."

Section 2

وَلَقَدْ جَعَلْنَا

16. It is We who have set out

C1949. 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.

... فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ (١٦)

the Zodiacal Signs in the heavens, and made them fair-seeming to (all) beholders;

C1950. In the countless millions of stars in the universe which we see, the first step in our astronomical knowledge is to find marvelous 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 marvelous 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.

وَحَفِظْنَاهَا ...

17. And (moreover) we have guarded them

C1951. Taking the physical heavens, we can imagine the supreme melody of harmony- guarded from every disturbing force. If by any chance any rebellious force of evil seeks to obtain, by stealth, a sound of that harmony to which all who make themselves constant are freely invited, it is pursued by a shooting star, for there can be no consonance between evil and good.

... مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ (١٧)

from every evil spirit accursed:

C1952. Rajim: driven away with stones, rejected, accursed. Cf. 3:36.

إِلَّا مَنْ اسْتَرَقَ السَّمْعَ ...

18. But any that gains a hearing by stealth,

C1953. Cf. 72:8-9. [Eds.]

... فَأَتْبَعَهُ شِهَابٌ مُبِينٌ (١٨)

is pursued by a flaming fire, bright (to see).

C1954. A shooting star. Cf. 37:10.

وَالْأَرْضَ مَدَدْنَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ...

19. And the earth We have spread out (like a carpet); set thereon mountains firm and immovable;

C1955. 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.

...وَأَنْبِئْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ (١٩)

and produced therein all kinds of things in due balance.

C1956. 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.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ...

20. And We have provided therein means of subsistence -- for you

...وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ (٢٠)

and for those for whose sustenance ye are not responsible.

C1957. 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 cognizant. 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.'

وَأِن مِّن شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ...

21. And there is not a thing but its (sources and) treasures (inexhaustible) are with Us;

C1958. Khaza'in: treasures; store-houses; places where valuable things are accumulated, from which supplies are distributed from time to time as need arises.

...وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ (٢١)

but We only send down thereof in due and ascertainable measures.

C1959. 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 nth degree. Their source and ultimate fountain head is with Allah.

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ ...

22. And We send the fecundating winds,

C1960. Lawaqih, plural of laqih, from laqaha, 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.

... فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً...

then cause the rain to descend from the sky,

... فَأَسْقِيْنَاهُمْوَهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِيْنَ (٢٢)

therewith providing you with water (in abundance), though ye are not the guardians of its stores.

C1961. Cf. the previous verse, and n. 1958.

Man may store water in cisterns, tanks, lakes, and headwaters 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.

C1962. This verse must be understood as furnishing an example of illustration of what is said in the last verse.

وَأِنَّا لَنَحْنُ نُحْيِي وَنُمِيْتُ ...

23. And verily, it is We Who give life, and who give death:

C1963. Note how the argument has mounted up from 15:16 onwards to 15:23 -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.

... وَنَحْنُ الْوَارِثُونَ (٢٣)

it is We Who remain Inheritors (after all else passes away).

C1964. Literally, "We are the Heirs, or Inheritors,"

Cf. 3:180; "To Allah belongs the heritage of the heavens and the earth."

See also the latter part of n. 988 to 6:165.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ...

24. To Us are known those of you who hasten forward,

...وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ (٢٤)

and those who lag behind.

C1965. Cf. 9:100, where the *Sabiqun* may perhaps correspond to the *Mustaqdimin* here. In that case the two classes are those who are the first to accept Faith and do deeds of righteousness and those who come later, but are still numbered with the righteous.

A second alternative 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."

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ (٢٥)

25. Assuredly it is thy Lord who will gather them together:
for He is Perfect in Wisdom and Knowledge.

C.120 (The running Commentary, in Rhythmic Prose)

(15:26-50)

*Man's origin was from dust, lowly;
But his rank was raised above that*

*Of other creatures because Allah breathed
 Into him His spirit. Jealousy and arrogance
 Caused the fail of Iblis, the power of Evil:
 But no power has Evil o'er those sincere
 Souls who worship Allah and seek His Way.
 Many are the gates of Evil, but Peace
 And dignified joy will be the goal
 Of those whom the Grace of Allah has made His own.*

Section 3

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ (٢٦)

26. We created man from sounding clay, from mud molded into shape;

C1966. Salsal.- dry clay which produces a sound, like pottery. Cf. 55:14.

Taking verses 26 and 29 together, I understand the meaning to be:

- that man's body was formed from wet clay molded 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 obeisance was then given.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ (٢٧)

27. And the Jinn race, We had created before, from the fire of a scorching wind.

C1967. Cf. 6:100 and n. 929.

Hidden or invisible forces are aptly typified as arising "from the fire of scorching winds."

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ

مَسْنُونٍ (٢٨)

28. Behold! thy Lord said to the angels:

"I am about to create man, from sounding clay, from mud molded into shape;

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ (٢٩)

29. "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."

C1968. Among other passages where the creation of Adam is referred to, cf. the following;

2:30-39; 7:11-25.

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 (15:40, 42).

Adam is not here mentioned by name, but only Man, whose symbol is Adam.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٣٠)

30. So the angels prostrated themselves all of them together:

إِلَّا ...

31. Not so

C1969. Cf. n. 49 to 2:34.

... إِبْلِيسَ ...

Iblis:

C1970. Iblis: the name has in it the root-idea of desperateness or rebellion.

Cf. n. 52 to 2:36.

...أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ (٣١)

he refused to be among those who prostrated themselves.

C1971. Apparently Iblis's arrogance had two grounds:

- that man was made of clay while he was made of fire;
- that he did not wish to do what others did.

Both grounds were false;

- because man had the spirit of Allah breathed into him;
- because contempt of the angels who obeyed Allah's words showed not Iblis's superiority but his inferiority.

The word "basha" for man (verse 33) suggests a gross physical body.

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ (٣٢)

32. (Allah) said: "O Iblis! what is your reason for not being among those who prostrated themselves?"

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمِئٍ مَسْنُونٍ (٣٣)

33. (Iblis) said:

"I am not one to prostrate myself to man, whom thou didst create from sounding clay, from mud molded into shape."

قَالَ فَاحْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٣٤)

34. (Allah) said:

"Then get thee out from here;
for thou art rejected, accursed.

وَأِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ (٣٥)

35. "And the Curse shall be on thee till the Day of Judgment."

C1972. 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. 21:104).

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (٣٦)

36. (Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised."

C1973. 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 15:39 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.

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ (٣٧)

37. (Allah) said: "Respite is granted thee --

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ (٣٨)

38. "Till the Day of the Time Appointed."

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ...

39. (Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth,

C1974. Agwaitani: 'thrown me out of the way, put me in the wrong': Cf. 7:16.

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.

...وَلَا غَوِيَّتَهُمْ أَجْمَعِينَ (٣٩)

and I will put them all in the wrong --

C1975. Iblis (the Satan) is powerless against Allah. He turns therefore against man and becomes Satan (the Enemy).

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ (٤٠)

40. "Except Thy servants among them, sincere and purified (by Thy grace)."

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ (٤١)

41. (Allah) said:

"This (Way of My sincere servants) is indeed a Way that leads straight to Me.

C1976. 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; 14:22: 15:42.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ...

42. "For over My servants no authority shalt thou have,

...إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ (٤٢)

except such as put themselves in the wrong and follow thee."

وَأِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ (٤٣)

43. And verily, Hell is the promised abode for them all!

لَهَا سَبْعَةُ أَبْوَابٍ...

44. To it are seven Gates:

C1977. The ways of sin are numerous, and if they are classified into seven, each of them points to a Gate that leads to Hell.

...لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ (٤٤)

for each of those Gates is (special) class (of sinners assigned).

Section 4

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (٤٥)

45. The righteous (will be) amid Gardens and fountains (of clear-flowing water).

ادْخُلُوهَا بِسَلَامٍ آمِنِينَ (٤٦)

46. (Their greeting will be): "Enter ye here in Peace and Security."

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ...

47. And We shall remove from their hearts any lurking sense of injury:

C1978. Cf. 7:43, 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 realized 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 forever.

...إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ (٤٧)

(they will be) brothers (joyfully) facing each other on thrones (of dignity).

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ...

48. There no sense of fatigue shall touch them,

...وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ (٤٨)

nor shall they (ever) be asked to leave.

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ (٤٩)

49. Tell My servants that I am indeed the Oft-Forgiving, Most Merciful;

C1979. 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.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمَ (٥٠)

50. And that My Penalty will be indeed the most grievous Penalty.

C.121 (The running Commentary, in Rhythmic Prose)

(15:51-84)

*Allah's Grace and Mercy are always
First, But His Justice and Wrath will seize
Those who defy His Law. Even when
The unspeakable crimes of the Cities
Of the Plain made their destruction
Inevitable. Allah's message of Mercy
To mankind was sent to Abraham
And of safety to Lut. The last remnants
Of sin will be cut off, and the Signs*

*And Tokens thereof are plain for all
To see. The proud Companions of the Wood
And the builders of Rocky Fortresses
Were all swept away because of their sins.*

وَنَبِّئُهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ (٥١)

51. Tell them about the guests of Abraham.

C1980. 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 Sura is called. As usual, the recital of Allah's abounding grace comes first.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا...

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

...قَالَ إِنَّا مِنْكُمْ وَجِلُونَ (٥٢)

He said, "We feel afraid of you!"

C1981. 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 11:69-73 and n. 1565 to 11:69, and notes 1566-1570.

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.

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ (٥٣)

53. They said: "Fear not! we give thee glad tidings of a son endowed with wisdom."

C1982. 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.

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ...

54. He said: "Do ye give me glad tidings that old age has seized me?"

...فَبِمَ تُبَشِّرُونَ (٥٤)

Of what, then, is your good news?"

قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ (٥٥)

55. They said: "We give thee glad tidings in truth: be not then in despair!"

قَالَ وَمَنْ يَفْقَهُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ (٥٦)

56. He said:

"And who despairs of the mercy of his Lord, but such as go astray?"

C1983. Cf. 11:69. [Eds.].

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ (٥٧)

57. Abraham said:

"What then is the business on which ye (have come), O ye messengers (of Allah)?"

C1984. 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.

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ (٥٨)

58. They said:

"We have been sent to a people (deep) in sin.

C1985. The Cities of the Plain round the Dead Sea, which to this day is called the Bahr Lut. They were given to unspeakable abominations.

Read in this connection 11:77-83 and notes.

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ (٥٩)

59. "Excepting the adherents of Lut: them we are certainly (charged) to save (from harm) -- all --

C1986. Here, again, Allah's saving Grace is linked with His Wrath, and is mentioned first.

إِلَّا امْرَأَتَهُ قَدَرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ (٦٠)

60. "Except his wife, who, we have ascertained, will be among those who will lag behind."

C1987. See 11:81, and n. 1577.

Section 5

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ (٦١)

61. At length when the messengers arrived among the adherents of Lut,

C1988. AI means people who adhere to the ways and teaching of a great Teacher; e.g., **Ali Muhammad**: it does not necessarily mean race or descendants.

Ahl (15:65 below) usually implies "household" but may be taken in an extended sense to include People generally, see 15:67.

Qaum (15:62) may be any collection or aggregate of people. In 11:70 the hostile inhabitants of the Cities of the Plain are called the **qaum-u-Lut** (the People of Lut).

Ashab (companions) refers to a Group rather than to a People-. Cf. 15:78. (R).

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ (٦٢)

62. He said: "Ye appear to be uncommon folk."

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ (٦٣)

63. They said: "Yea, we have come to thee to accomplish that of which they doubt.

C1989. The unusual appearance of the angels struck Lut 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:

"You, Lut, 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."

وَأْتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ (٦٤)

64. "We have brought to thee that which is inevitably due, and assuredly we tell the truth.

C1990. Al-Haqq: the Punishment which is justly and inevitably due, which must certainly come to pass.

Cf. 22:18.

فَأَسْرُ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ...

65. "Then travel by night with thy household, when a portion of the night (yet remains), and do thou bring up the rear:

...وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ (٦٥)

let no one amongst you look back, but pass on whither ye are ordered."

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ (٦٦)

66. And We made known this decree to him, that the last remnants of those (sinners) should be cut off by the morning.

C1991. 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 Lut, Allah's decree was made known to Lut, so that he might save his adherents.

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ (٦٧)

67. The inhabitants of the City came in (mad) joy (at news of the young men).

C1992. 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. [15:72 below](#).

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُون (٦٨)

68. Lut said:

"These are my guests: disgrace me not:

وَاتَّقُوا اللَّهَ وَلَا تُخْزُون (٦٩)

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

قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ (٧٠)

70. They said: "Did we not forbid thee (to speak) for all and sundry?"

C1993. I understand the meaning to be that Lut, 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?'

قَالَ هُوَ لَاءَ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ (٧١)

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

C1994. Cf. 11:78, 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.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ (٧٢)

72. Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro.

C1995. The wild, mad fury of passion and sin attains its own destruction and cuts off the last hope of repentance or mercy.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُنْشَرِقِينَ (٧٣)

73. But the (mighty) **Blast** overtook them before morning,

C1996. As-Saihat: the mighty Blast, is mentioned as accompanying earthquakes:

Cf. 11:67-94. Here it was the violent wind and noise accompanying the shower of brimstones, possibly with some volcanic action.

فَجَعَلْنَا عَلَیْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَیْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ (٧٤)

74. And We turned (the Cities) upside down, and rained down on them brimstones hard as baked clay.

C1997. Cf. 11:82 and notes, in which the word **Sijjil** and its origin are explained.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ (٧٥)

75. Behold! in this are Signs for those who by tokens do understand.

وَأَنَّهَا لَبِيسَبِيلٍ مُّتِيمٍ (٧٦)

76. And the (cities were) right on the highroad.

C1998. 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 traveler 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.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ (٧٧)

77. Behold! in this is a Sign for those who believe!

C1999. 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,

وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ (٧٨)

78. And the Companions of the Wood were also wrongdoers;

C2000. "Companions of the Wood": Ashab ul Aykah. Perhaps Aykah is after all a proper noun, the name of a town or tract.

Who were the Companions of the Aykah?

They are mentioned four times in the Quran, viz., here, and in 26:176-191; 38:13; and 50:14.

The only passage in which any details are given is 26:176-191. 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 7:85-93. 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.

فَأَنزَعْنَا مِنْهُمُ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ (٧٩)

79. So We exacted retribution from them.

They were both on an open highway, plain to see.

C2001. Both: i.e., The Cities of the Plain and the Companions of the Aykah.

Section 6

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ (٨٠)

80. The Companions of the Rocky Tract also rejected the messengers:

C2002. "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 Thamud For them and the country see 7:73, n. 1043.

وَأَتَيْنَاهُمُ آيَاتِنَا فَكَأَنُوا عَنْهَا مُعْرِضِينَ (٨١)

81. We sent them Our Signs, but they persisted in turning away from them.

وَكَاؤُوا يَنْحُوتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ (٨٢)

82. Out of the mountains did they hew (their) edifices, (feeling themselves) secure.

C2003. 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 7:73, n. 1043.

"Petra" in Greek means "Rock". For the Inscriptions found there, and their significance, see [Appendix VII to Surah 26](#).

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ (٨٣)

83. But the (mighty) Blast seized them of a morning,

C2004. The mighty rumbling noise and wind accompanying an earthquake.

See 7:78, n. 1047.

فَمَا أَعْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ (٨٤)

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

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ...

85. We created not the heavens, the earth, and all between them, but for just ends.

C2005. Allah's Creation is all for a true, just, and righteous purpose. Cf. 10:5.

It is not for mere whim or sport. 21:16.

...وَأِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ (٨٥)

And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness.

C2006. 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".

C.122 (The running Commentary, in Rhythmic Prose)

(15:85-99)

*But Allah's Creation doth bear witness
To Allah's Design and Mercy. His Plan
Is sure. His gift of the glorious Quran
Is more than any worldly goods can be.
So, while we denounce Sin openly,
Let us be gentle and kind, and adore
And serve our Lord all our lives.*

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ (٨٦)

86. For verily it is thy Lord Who is the Master-Creator, knowing all things.

C2007. Khallaq: 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.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ (٨٧)

87. And We have bestowed upon thee the Seven Oft-Repeated (verses) and the Grand Qur'án.

C2008. The Seven Oft-repeated Verses are usually understood to be the Opening Surah, the Fatihah. They sum up the whole teaching of the Quran.

What can be a more precious gift to a Muslim than the glorious Quran or any Surah of it?

Worldly wealth, honour, possessions, or anything else, sinks into insignificance in comparison with it.

لَا تُمَدِّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ ...

88. Strain not thine eyes (wistfully) at what We have bestowed on certain classes of them,

C2009. 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.

... وَلَا تَحْزَنَ عَلَيْهِمْ...

nor grieve over them:

C2010. 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. (R).

... وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ (٨٨)

but lower thy wing (in gentleness) to the Believers.

C2011. The metaphor is from a bird who lowers her wing in tender solicitude for her little ones.

Cf. 17:24, where it is applied to "lowering the wing" to aged parents.

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ (٨٩)

89. And say: "I am indeed he that warneth openly and without ambiguity" --

C2012. In the ministry of Al-Mustafa 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.

كَمَا أَنْزَلْنَا عَلَى الْمُتَسِّمِينَ (٩٠)

90. (Of just such wrath) as We sent down on those who divided (Scripture into arbitrary parts) -

C2013. The Commentators differ as to the precise significance 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: 2:85, 101.

For verse 91 see next note.

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ (٩١)

91. (So also on such) as have made the Qur'án into shreds (as they please).

C2014. The Makkan Pagans, in the early days of Islam, in order to dishonour and ridicule the Quran, 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.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ (٩٢)

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

عَمَّا كَانُوا يَعْمَلُونَ (٩٣)

93. For all their deeds.

C2015. Those who ridicule Scripture in any form will all be called to account for their insolence, for they are all alike.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (٩٤)

94. Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ (٩٥)

95. For sufficient are We unto thee against those who scoff --

C2016. 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 forever. (R).

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْمَلُونَ (٩٦)

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

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ (٩٧)

97. We do indeed know how thy heart is distressed at what they say.

C2017. Literally, 'that thy breast is constrained.'

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ (٩٨)

98. But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration.

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ (٩٩)

99. And serve thy Lord until there come unto thee the Hour that is certain.

C2018. Yaqin: Certainty; the Hour that is Certain; death.



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