

58 And when Our commandment came to pass, We delivered Hūd and those who believed with him with mercy from Us; and We delivered them from a hard chastisement.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ
آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُم مِّنْ
عَذَابٍ عَظِيمٍ ﴿٥٨﴾

59 And such were ‘Ād. They denied the messages of their Lord, and disobeyed His messengers and followed the bidding of every insolent opposer (of truth).

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا
رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

60 And they were overtaken by a curse in this world and on the day of Resurrection. Now surely ‘Ād disbelieved in their Lord. Now surely, away with ‘Ād, the people of Hūd!

وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَوَيَوْمَ
الْقِيَامَةِ ط آلاَ إِنَّ عَادًا كَفَرُوا رَبَّهُمْ
ط
آلَا بُعِدَ الْإِعَادِ قَوْمِ هُودٍ ﴿٦٠﴾

SECTION 6: History of Ṣāliḥ

61 And to Thamūd (We sent) their brother Ṣāliḥ. He said: O my people, serve Allāh, you have no god other than Him. He brought you forth from the earth and made you dwell in it, so ask forgiveness of Him, then turn to Him. Surely my Lord is Nigh, Answering.

وَإِلَى ثَمُودَ أَخَاهُمْ صَاحِبًا قَالَ يَا قَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ ط
هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ
فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا إِلَيْهِ ط
إِنَّ سَرِيَّ قَرِيبٌ مُّجِيبٌ ﴿٦١﴾

62 They said: O Ṣāliḥ, thou wast among us a centre of (our) hopes before this. Dost thou forbid us to worship what our fathers worshipped? And surely we are in grave doubt about that to which thou callest us.

قَالُوا يَا صَاحِبُ اتَّقِ اللَّهَ مَا جَاءَكَ بِ
هُدًى آتَاهُنَا أَن نَّعْبُدَ مَا يَعْبُدُ آبَاؤُنَا
وَآبَاؤُنَا لَغِيٌّ شَانِئٌ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ﴿٦٢﴾

63 He said: O my people, see you if I have clear proof from my Lord and He has granted me mercy from Himself — who will then help me against Allāh, if I disobey Him? So you would add to me naught but perdition.

قَالَ يَا قَوْمِ أَرَأَيْتُمْ لِي بَرَاهِينٌ مِّنْ
رَّبِّي وَإِنِّي مِنَ اللَّهِ بِرَحْمَةٍ فَسَمَنْ
يَّضُرُّنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا
تَزِيدُنِي غَيْرَ تَحْسِيرٍ ﴿٦٣﴾

64 And, O my people, this is Allāh's she-camel,^a a sign for you, so leave her to pasture on Allāh's earth and touch her not with evil, lest a near chastisement overtake you.

وَيَقَوْمٍ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ
فَدَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا
تَسْوَاهَا بِسَوْءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾

65 But they hamstrung her, so he said: Enjoy yourselves in your houses for three days. That is a promise not to be belied.

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ
أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ ﴿٦٥﴾

66 So when Our commandment came to pass, We saved Ṣāliḥ and those who believed with him by mercy from Us from the disgrace of that day. Surely thy Lord — He is the Strong, the Mighty.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ
آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمَنْ خِزِي
يَوْمِ مِيذَانَ رَبِّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾

67 And the cry^a overtook those who did wrong, so they were motionless bodies in their abodes,

وَآخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا
فِي دِيَارِهِمْ جثثين ﴿٦٧﴾

68 As though they had never dwelt therein. Now surely Thamūd disbelieved in their Lord. So away with Thamūd!

كَأَن لَّمْ يَغْنَوْا فِيهَا ط آلا إِنَّ تَمُودًا كَفَرُوا
رَبَّهُمْ ط آلا بَعْدَ الْإِسْمُودِ ﴿٦٨﴾

SECTION 7: Abraham and Lot

69 And certainly Our messengers came to Abraham with good news. They said: Peace! Peace! said he. And he made no delay in bringing a roasted calf.^a

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى
قَالُوا سَلَامًا ط قَالَ سَلَّمَ فَمَا لَبِثَ أَنْ
جَاءَ بِوَجْلٍ حَنِينٍ ﴿٦٩﴾

64a. See 7:73a, 74a. For the she-camel, see 7:73c.

67a. It was an earthquake; see 7:78a.

69a. Compare Gen. 18:1–7. According to the Bible (Gen. 18:8), they ate the roasted calf and other food provided by Abraham. But the contrary, as Rodwell notes, was maintained by the Rabbins, and he directs attention to Is. Baba Mezia, fol. 86: "They made as though they ate". Whether they were angels or men, is not made clear here or anywhere else in the Holy Qur'ān. But owing to the fact that they did not partake of food, and the fact that they brought to Abraham news of a son and of the destruction of Lot's people, they are generally looked upon as angels who appeared in the similitude of men.

70 But when he saw that their hands reached not to it, he mistrusted them and conceived fear of them. They said: Fear not; we have been sent to Lot's people.^a

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ
تَكَرَّهُمْ وَأَوَّجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا
لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ۗ

71 And his wife was standing (by), so she wondered. Then We gave her the good news of Isaac, and beyond Isaac, of Jacob.^a

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحَكَتْ فَكَشَرْنَاهَا
بِإِسْحَاقَ ۗ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ۗ

72 She said: O wonder!^a Shall I bear a son when I am an extremely old woman, and this my husband an extremely old man? This is a wonderful thing indeed!

قَالَتْ يَوَيْلَ لِيَ آءِ الْكَدِّ وَأَنَا عَجُوزٌ وَهَذَا
بِعَنِي شَيْخًا ۗ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ۗ

73 They said: Wonderest thou at Allāh's commandment? The mercy of Allāh and His blessings on you, O people of the house!^a Surely He is Praised, Glorious.

قَالُوا اتَّعَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ
اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ
حَمِيدٌ مَجِيدٌ ۗ

74 So when fear departed from Abraham and good news came to

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَ

70a. Elsewhere it is made clear that the news of the birth of a son was given to Abraham first: "So he conceived fear of them. They said: Fear not. And they gave him good news of a boy possessing knowledge. Then his wife came up in grief, and she smote her face and said: A barren old woman!" (51:28, 29). This explains Sarah's wonder as stated in v. 71. It was after receiving the good news of the birth of a son that Abraham was informed of the destruction of Lot's people. The statement made further on in v. 71 that Sarah was given the good news of the birth of a son is by way of reassurance on her expression of wonder, and to give the further news of a son's son, Jacob.

71a. Compare Gen. 18:10–12. The mention of a son's son (Jacob) was to show that that son should have progeny. It should be borne in mind that *warā'*, which ordinarily signifies *beyond, behind or before*, also means a son's son (T). Elsewhere Jacob is expressly called *nāfilah* (21:72) which means a *grandson*.

72a. The original words are *yā wailatā*, and they are expressive of grief and sorrow. It should be remembered, however, that according to the best authorities *wail* is used to express *wonder*, whether the occasion be one of weal or woe. "And *wail* does occur in the sense of *wonder*" (T). According to AH, *it is a word which is frequently used by women when anything causing wonder occurs to them*.

73a. *Ahl al-bait* includes the wife of a person; in fact, it is Abraham's wife that is primarily addressed here. The same phrase in the case of the Holy Prophet (33:33) includes his wives as well as his children.

him, he began to plead with Us for Lot's people.^a

75 Surely Abraham was forbearing, tender-hearted, oft-returning (to Allāh).

76 O Abraham, cease from this. Surely the decree of thy Lord has gone forth and there must come to them a chastisement that cannot be averted.

77 And when Our messengers came to Lot, he was grieved for them, and he was unable to protect them,^a and said: This is a distressful day!

78 And his people came to him, (as if) driven on towards him, and they were used to the doing of evil deeds before. He said: O my people, these are my daughters — they are purer for you; so guard against (the punishment of) Allāh and disgrace me not about my guests. Is there not among you any right-minded man?^a

79 They said: Certainly thou knowest that we have no claim on thy daughters, and thou knowest what we desire.

جَاءَتْهُ الْبَشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٥﴾

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنتَبِحٌ ﴿٧٦﴾

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لِئِيمٌ عَدَابٌ عَلَيْهِمْ مَّرْ دُودٌ ﴿٧٧﴾

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سَتَىٰ لَهُمْ وَضَاقَ بِهِمْ ذُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٨﴾

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ط أَلَيْسَ مِنْكُمْ رَجُلٌ شَاشِدٌ ﴿٧٩﴾

قَالُوا لَقَدْ عَلِمْتَمَا لَكُنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٨٠﴾

74a. Compare Gen. 18:21–23.

77a. *Dhar'*, which primarily signifies *stretching forth the arm*, is used in the sense of *power or ability* (T). The meaning of the phrase here is that *he was unable to do the thing, or he lacked strength to accomplish the affair* (LL).

78a. Lot, it appears from Gen. 19:9, was a stranger in the city: "This one fellow came in to sojourn, and he will needs be a judge," and the messengers being strangers, the townsmen would not allow him to keep them. Lot offered his daughters as hostages so that he might be allowed to keep his guests with him, for according to 15:70 he had not permission to allow any stranger to come under his roof: "Did we not forbid thee from people?" i.e. from giving shelter to them. This may have been due to the constant danger of tribal fighting. Another view is that Lot offered his daughters for marriage, as thus he would not be a stranger among them but would be one of them. Some commentators have suggested that Lot did not point to his real daughters, but to women of the tribe, because a prophet would speak of the women of his tribe as his daughters (Rz, JB), and in that case he did no more than point to the natural relation of man and woman. The answer of his people seems, however, to relate to his daughters.

80 He said: Would that I had the power to repel you! — rather I shall have recourse to a strong support.^a

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِيًّا
إِلَىٰ مُرْكَبٍ شَدِيدٍ ﴿٥٠﴾

81 They said: O Lot, we are the messengers of thy Lord. They shall not reach thee. So travel with thy people for a part of the night — and let none of you turn back — except thy wife.^a Surely whatsoever befalls them shall befall her. Surely their appointed time is the morning. Is not the morning nigh?

قَالُوا يَلُوذُ بِإِنَّا رُسُلُ رَبِّكَ كُنْ
يَصِلُوا إِلَيْكَ فَأَسْرِبْ بِأَهْلِكَ بِقِطْعٍ
مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا
أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ
إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَكَيْسُ
الصُّبْحِ بِقَرِيبٍ ﴿٥١﴾

82 So when Our decree came to pass, We turned them upside down,^a and rained on them stones,^b as decreed,^c one after another,

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا
وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِّن سِجِّيلٍ
مَّنصُودٍ ﴿٥٢﴾

83 Marked (for punishment) with thy Lord. And it is not far off from the wrongdoers.^a

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ
الظَّالِمِينَ بِبَعِيدٍ ﴿٥٣﴾

SECTION 8: History of Shu'aib

84 And to Midian (We sent) their brother Shu'aib. He said: O my people, serve Allāh, you have no other

وَالِىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ
يَقُولُوا عِبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ
عَدُوَّةٍ وَلَا تَتَّقُوا الْكَيْدَ وَالْمِيزَانَ

80a. Allāh is the strong support to Whom the righteous have recourse when they are in trouble. The particle *au* signifies *or*, as well as *rather*, in the latter case being the equivalent of *bal* (LL).

81a. Compare Gen. 19:26.

82a. It was a severe earthquake, which so utterly demolished the cities as to turn them upside down. In 15:73 it is called *ṣaiḥah*, i.e., *the rumbling* that precedes an earthquake; see 7:84a.

82b. The raining down of stones might have been the result of a volcanic eruption which was accompanied by an earthquake.

82c. The word *sijjil* is derived from the root *sajala*, meaning *he poured forth* (water), from which a large number of derivatives have followed, as usual in Arabic. *Sajjala* means *he wrote a paper* or *a scroll*, or *decided judicially*. *Sijjil* means *what had been written* or *decreed for them* (LL).

83a. The concluding words indicate a reversion to the subject of the punishment of the opponents of the Holy Prophet. It refers to the *punishment*.

god save Him. And give not short measure and weight. I see you in prosperity, and I fear for you the chastisement of an all-encompassing day:

85 And, O my people, give full measure and weight justly, and defraud not men of their things, and act not corruptly in the land, making mischief:

86 What remains with Allāh is better for you, if you are believers. And I am not a keeper over you.^a

87 They said: O Shu‘aib, does thy prayer enjoin thee that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth thou art the forbearing, the right-directing one!

88 He said: O my people, see you if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself. And I desire not to act in opposition to you, in that which I forbid you. I desire nothing but reform, so far as I am able. And with none but Allāh is the direction of my affair to a right issue. In Him I trust and to Him I turn.

89 And, O my people, let not opposition to me make you guilty so that there may befall you the like of that which befell the people of Noah, or the people of Hūd, or the people of Šāliḥ. Nor are the people of Lot far off from you.

إِنِّي أَرَأَيْتُمْ بِحَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ مُّحِيطٍ ۝

وَيَقْوَرُ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ
وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا
تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ۝

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ۝

قَالُوا اإِسْعَيْبُ أَصْلُوكَ تَأْمُرُكَ أَنْ تَتْرُكَ
مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا
مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ۝

قَالَ يَقْوَرُ أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ
مِّن رَّبِّي وَرَأَيْتُمْنِي مِنْهُ رَرًا حَسَنًا
وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَكُمْ
عَنْهُ ط إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا
اسْتَطَعْتُ ط وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ط
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝

وَيَقْوَرُ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ
يُصِيبَكُمْ مِّثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ
قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ط وَمَا قَوْمُ
لُوطٍ مِنكُمْ بِبَعِيدٍ ۝

86a. *Baqiyat Allāh* would properly signify that part of man's doing which remains with Allāh, i.e., the righteous or good works, of which the recompense remains, the word conveying the same significance as *bāqiyāt* in 18:46 and 19:76. But it may also mean what Allāh leaves to you after you have paid the dues of others.

90 And ask forgiveness of your Lord, then turn to Him. Surely my Lord is Merciful, Loving-kind.

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91 They said: O Shu'aib, we understand not much of what thou sayest and surely we see thee to be weak among us. And were it not for thy family, we would surely stone thee, and thou art not mighty against us.

قَالُوا لَيْسَ عَلَيْنَا مَا نَقُفُّهُ كَثِيرًا إِمَّا نَقُولُ
وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا ۚ وَلَوْلَا رَهْطُكَ
لَرَجَمْنَاكَ وَوَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

92 He said: O my people, is my family more esteemed by you than Allāh? And you neglect Him as a thing cast behind your backs! Surely my Lord encompasses what you do.

قَالَ يَقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ
وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِي ۗ إِنَّ
رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

93 And, O my people, act according to your ability, I too am acting. You will come to know soon who it is on whom will light the punishment that will disgrace him, and who it is that is a liar. And watch, surely I too am watching with you.

وَيَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ
سَوْفَ نَعْلَمُونَ ۗ لَا مَنْ يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ۖ وَارْتَقِبُوا
إِنِّي مَعَكُمْ سَاتِيبٌ ﴿٩٣﴾

94 And when Our decree came to pass, We delivered Shu'aib and those who believed with him by mercy from Us. And the cry overtook those who were iniquitous, so they were motionless bodies in their abodes,

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ
آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ
الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا
فِي دِيَارِهِمْ جُثَمِينَ ﴿٩٤﴾

95 As though they had never dwelt in them. So away with Midian, just as Thamūd perished!

كَأَن لَّمْ يَعْنُوا فِيهَا ۗ إِلَّا بَعْدَ الْمَدِينِ
كَمَا بَعَدَتْ ثَمُودٌ ﴿٩٥﴾

SECTION 9: The Iniquitous and the Righteous

96 And certainly We sent Moses with Our signs and a clear authority,

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا
وَسُلْطٰنٍ مُّبِينٍ ﴿٩٦﴾

97 To Pharaoh and his chiefs, but they followed the bidding of Pharaoh; and Pharaoh's bidding was not right-directing.

إِلَىٰ فِرْعَوْنَ وَوَلَآئِهِ فَاتَّبَعُوا أَمْرَ
فِرْعَوْنَ ۗ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾

98 He will lead his people on the day of Resurrection, and bring them down to the Fire. And evil the place to which they are brought!

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ
النَّارَ وَيُسَّ الْبُورِ الْمَوْرُودُ ﴿٣٦﴾

99 And they are overtaken by a curse in this (world), and on the day of Resurrection. Evil the gift which shall be given!

وَأُتِعُوا فِي هَذِهِ لَعْنَةً وَ يَوْمَ الْقِيَامَةِ
يُسَّ الرَّفْدِ الْمَرْفُودُ ﴿٣٧﴾

100 This is an account of the towns which We relate to thee. Of them are some that stand and (others) mown down.

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقِصَةٌ عَلَيْكَ
مِنْهَا قَائِمٌ وَ حَصِيدٌ ﴿٣٨﴾

101 And We wronged them not but they wronged themselves. And their gods whom they called upon besides Allāh availed them naught when the decree of thy Lord came to pass. And they added to them naught but ruin.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ
فَمَا آغَدَّتْ عَنْهُمْ إِلَهُهُمُ الَّتِي يَدْعُونَ
مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ
رَبِّكَ وَ مَا سَأَرَادُهُمْ غَيْرَ تَتْبِيبٍ ﴿٣٩﴾

102 And such is the punishment of thy Lord, when He punishes the towns while they are iniquitous. Surely His punishment is painful, severe.

وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَى
وَرَهَى ظَالِمَةً إِنَّ أَخْذَهُ إِلَيْكُمْ شَدِيدٌ ﴿٤٠﴾

103 Surely there is a sign in this for him who fears the chastisement of the Hereafter. That is a day on which people will be gathered together, and that is a day to be witnessed.

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ
الْآخِرَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ
وَ ذَلِكَ يَوْمٌ مَشْهُودٌ ﴿٤١﴾

104 And We delay it not but for an appointed term.

وَ مَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُعَدَّدٍ ﴿٤٢﴾

105 On the day when it comes, no soul will speak except by His permission; so (some) of them will be unhappy and (others) happy.

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ
فَمِنْهُمْ سُعِيُّ وَ سَعِيدٌ ﴿٤٣﴾

106 Then as for those who are unhappy, they will be in the Fire; for them therein will be sighing and groaning —

فَأَمَّا الَّذِينَ سَقُوا فَبِئْسَ النَّارُ لَهَا فِيهَا
زَفِيرٌ وَ شَهِينٌ ﴿٤٤﴾

107 Abiding therein so long as the heavens and the earth endure, except

خَلِيدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ

as thy Lord please. Surely thy Lord is Doer of what He intends.^a

108 And as for those who are made happy, they will be in the Garden abiding therein so long as the heavens and the earth endure, except as thy Lord please — a gift never to be cut off.^a

الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ
فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٨﴾
وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ
فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا
مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْذُوزٍ ﴿١٠٩﴾

107a. This limitation on the duration of abiding in hell — *except as thy Lord please* — is given twice in the Holy Qur'ān, here and in 6:128, and it shows clearly that the punishment of hell is not everlasting. A comparison with the verse that follows makes it clearer. There, too, we have that those in paradise will abide there as long as the heavens and the earth endure, except as thy Lord please, but the statement is immediately followed by another: *A gift never to be cut off*. This shows that in fact there is no limitation upon the eternity of paradise, and the words *except as thy Lord please* have been used, in the case of paradise, only to express the unbounded power and greatness of the Divine Being and the fact that it is due to God's pleasure that they are there. In the case of hell, however, the words *except as thy Lord please* are followed by a statement which corroborates the limitation thus placed, for, *Fa'āl*, as an attribute of the Divine Being, indicates that He does even those things which seem impossible to others, the word being an intensive form of *fā'il*, meaning *doer*. It should be noted further that in both cases it is *Rabb*, lit., *the Nourisher to perfection*, Whose will is to be exercised. The end is in both cases the same. Man is ultimately to be brought to perfection, but this cannot be, unless those in hell are taken out of it and set on the road to spiritual progress, *thrown into the river of Life* as a *ḥadīth* has it.

Various sayings of the Holy Prophet corroborate the statement made above. For instance, the concluding portion of a *ḥadīth* which is met with in one of the most reliable collections runs thus: "Then will Allāh say: The angels and the prophets and the faithful have all in their turn interceded for the sinners, and now there remains none to intercede for them except the most Merciful of all the merciful ones. So He will take out a handful from the Fire and bring out a people *who never worked any good*" (B. 97:24). According to this *ḥadīth*, such people are called *Ṭulaqā al-Raḥmān*, or *the freed ones of the Beneficent*, Who exercises His mercy towards those who have done nothing to deserve it. There are also other sayings in the *Kanz al-'Ummāl*: "Surely a day will come over hell when it will be like a field of corn that has dried up after flourishing for a while"; and again: "Surely a day will come over hell when there will not be a single human being in it" (vol. vii, p. 245). There is also a saying of 'Umar on record: "Even if the dwellers in hell may be numberless as the sands of the desert, a day will surely come when they will be taken out of it" (FB).

One question, however, remains to be answered, and that is the use of the word *abad*, which is generally considered as meaning *forever*. The abiding in hell for *abad* is mentioned thrice in the Holy Qur'ān, in 4:169, 33:65 and 72:23. It is, however, stated by all lexicologists that *abad* signifies *a long time* (LL), being synonymous with *dahr ṭawil* or *a long time* (Mgh), as also *time without end* (T). It is due to its significance as *a long time* that it has a plural form *ābād*, which it could not have if *eternity* were its only significance. The Qur'ān makes this use of the word clear by stating in 78:23 that the disbelievers will remain in hell for *aḥqāb*, i.e. *long years*, the word being plural of *ḥuqbah*, which means *seventy or eighty years* (see 78:23a).

108a. In accordance with what is said here in connection with the heavenly life, that it is a gift which shall never be cut off, we have in 15:48: "Nor will they be ejected therefrom".

109 So be not thou in doubt as to that which these worship. They worship only as their fathers worshipped before. And surely We shall pay them in full their due undiminished.

فَلَا تَكُ فِي مَرِيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ
مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ
مِنْ قَبْلُ وَإِنَّا لَمُقِيمُوهُمْ نَصِيْبَهُمْ
عَیْرَ مَنقُوصٍ ۙ

SECTION 10: Believers Comforted

110 And We certainly gave the Book to Moses, but differences arose therein.^a And had not a word gone forth from thy Lord, the matter would have been decided between them. And they are surely in a disquieting doubt about it.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ
وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ
مُزِيْبٍ ۙ

111 And thy Lord will surely pay back to all their deeds in full. He indeed is Aware of what they do.

وَإِنَّ كَلِمًا لَمَّا لِيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ
إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ۙ

112 Continue then in the right way as thou art commanded, as also (should) those who turn (to Allāh) with thee. And be not inordinate, (O men). Surely He is Seer of what you do.

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ
وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۙ

113 And incline not to those who do wrong, lest the fire touch you; and you have no protectors besides Allāh, then you would not be helped.^a

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ
النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ
أَوْلِيَاءٍ ثُمَّ لَا تُنصَرُونَ ۙ

114 And keep up prayer at the two ends of the day and in the first hours of the night. Surely good deeds take away evil deeds. This is a reminder for the mindful.^a

وَآتِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُكُوعًا
مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُدْهِبُنَ
السَّيِّئَاتِ ط ذَلِكَ ذِكْرِي لِلذَّكْرِيِّينَ ۙ

110a. *Ikhtalafa* means also *khālafā*, i.e. *he acted in opposition to*, or *disagreed with* (see 2:176a for full explanation), and thus the words may mean that the Jews acted against it.

113a. Not only is man forbidden to do any wrong himself, but he should keep himself at a safe distance from wrong and refrain from leaning towards the wrongdoers.

114a. The times of prayer are clearly indicated in this verse. Of the two ends of the day, the first is the *fajr*, or the prayer *before sunrise*, and the second includes the *zuhr*, or

115 And be patient, for surely Allāh wastes not the reward of the doers of good. وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

116 Why were there not then among the generations before you those possessing understanding,^a forbidding mischief in the earth, except a few among them whom We delivered? And the unjust pursued the enjoyment of plenty, and they were guilty. فَكُذِّبُوا لَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾

117 And thy Lord would not destroy the towns unjustly, while their people acted well.^a وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١٧﴾

118 And if thy Lord had pleased, He would have made people a single nation.^a And they cease not to differ, وَكَوْنُوا شَاءَ رَبِّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُ الْمُخْتَلِفِينَ ﴿١١٨﴾

119 Except those on whom thy Lord has mercy; and for this did He create them.^a And the word of thy إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَا مَأْكَنَ جَهَنَّمَ

the early afternoon, and the 'aṣr, or the later afternoon, prayers. In the first hours of the night we have the maghrib, or the after sunset prayer, and the 'ishā', or the prayer before going to bed. The two afternoon prayers and the two after sunset prayers, which are spoken of together, may under exceptional circumstances be said together.

116a. The phrase *ulū baqiyyah* is interpreted in a number of ways: *persons possessed of excellence, or possessing a relic of judgment and intelligence, or persons of understanding and discrimination, or persons of obedience* (LL). For the word *baqiyyah*, see 86a.

117a. We are told here that God does not destroy people unjustly; He destroys them only when they act corruptly and make mischief in the land. He would not destroy them if they act well, whatever their beliefs. Most of the commentators take the word *zulm* here as meaning *shirk*, the significance being that God would not destroy people, even though they were guilty of *shirk*, provided they acted well. The translation in this case would be, *thy Lord would not destroy the towns for wrong beliefs, while their people acted well*. It should be noted that the word *zulm* is very broad in its significance. According to R, *zulm* is of three kinds: (1) as between man and Allāh, the greatest of which is *kufr* or *disbelief* and *shirk* or *polytheism*; this would, of course, include all wrong beliefs with regard to the Divine Being; (2) as between man and man, which would include all kinds of transgressions involving a violation of the rights of others; (3) as between man and his own self, which would include all kinds of guilty action injurious not to others but to man's own self.

118a. God does not force men to one particular belief; He has given them the choice to accept or reject the truth.

119a. Here it is clearly stated that Allāh created all men to have mercy on them. By His mercy He guides some to the right path, while to others, who go over to evil and

Lord is fulfilled: I shall fill hell with jinn and men, all together.^b

120 And all We relate to thee of the account of the messengers is to strengthen thy heart therewith. And in this has come to thee the truth and an admonition and a reminder for the believers.

121 And say to those who believe not: Act according to your power, surely we too are acting;

122 And wait, surely we are waiting (also).

123 And Allāh's is the unseen in the heavens and the earth, and to Him the whole affair will be returned. So serve Him and put thy trust in Him. And thy Lord is not heedless of what you do.

مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ
مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ
الْحَقُّ وَمَوْعِظَةٌ ۖ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَيَّ
مَكَاتِبَكُمْ إِنَّا نَعْمَلُونَ ﴿١٢١﴾

وَأنتظروا ۗ إِنَّا مُنتظرون ﴿١٢٢﴾

وَاللَّهُ عَتِيبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ
يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ
عَلَيْهِ ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

make themselves deserving of hell, mercy will come only after suffering. It is by their own hands that they get into distress and difficulty, while Allāh has mercy on them in extricating them from it.

119b. Because they went against the ways which Allāh had mercifully shown to them, therefore they must pass through another ordeal, so that they may be purged of evil and made fit for spiritual progress.