

- 113 Their reckoning is only with my Lord, if you but perceive. إِنَّ حِسَابَهُمْ إِلَّا عَلَىٰ رَبِّي كَوَيْتَشْعُرُونَ ﴿١١٣﴾
- 114 And I am not going to drive away the believers; وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾
- 115 I am only a plain warner. إِنَّ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾
- 116 They said: If thou desist not, O Noah, thou wilt certainly be stoned to death. قَالُوا لَئِن لَّمْ تَنْتَهَ يَنْوَحْ لَنَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾
- 117 He said: My Lord, my people give me the lie. قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾
- 118 So judge Thou between me and them openly, and deliver me and the believers who are with me. فَاذْفَعِرْ بَيْنِي وَبَيْنَهُمْ فَتَحَا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾
- 119 So We delivered him and those with him in the laden ark. فَانجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِ الْمَشْحُونِ ﴿١١٩﴾
- 120 Then We drowned the rest afterwards.^a ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾
- 121 Surely there is a sign in this, yet most of them believe not. إِنَّ فِي ذَلِكَ آيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٢١﴾
- 122 And surely thy Lord is the Mighty, the Merciful. وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

SECTION 7: History of Hūd

- 123 'Ād gave the lie to the messengers. كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ﴿١٢٣﴾
- 124 When their brother Hūd said to them: Will you not guard against evil? إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾
- 125 Surely I am a faithful messenger to you: إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾
- 126 So keep your duty to Allāh and obey me. فَاتَّقُوا اللَّهَ وَاطِيعُونَ ﴿١٢٦﴾

120a. Wherever Noah is mentioned, only such of his people are spoken of as having been drowned as rejected and persecuted him; see also 11:42a.

127 And I ask of you no reward for it; surely my reward is only with the Lord of the worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾

128 Do you build on every height a monument? You (only) sport.^a

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾

129 And you make fortresses that you may abide.

وَتَتَّخِذُونَ مَصَانِعَ لَكُمْ تُخَلِدُونَ ﴿١٢٩﴾

130 And when you seize, you seize as tyrants.

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

131 So keep your duty to Allāh and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣١﴾

132 And keep your duty to Him Who aids you with that which you know —

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾

133 He aids you with cattle and children

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾

134 And gardens and fountains.

وَجَدْتِ وَّ عَيْدِينَ ﴿١٣٤﴾

135 Surely I fear for you the chastisement of a grievous day.

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

136 They said: It is the same to us whether thou admonish, or art not one of the admonishers:

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾

137 This is naught but a fabrication of the ancients:^a

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾

138 And we will not be chastised.

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

139 So they rejected him, then We destroyed them. Surely there is a sign in this; yet most of them believe not.

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانُوا أَكْثَرًا مُؤْمِنِينَ ﴿١٣٩﴾

140 And surely thy Lord is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

128a. The word *āyat*, literally a *sign*, is used here to indicate the *lofty building that should acquire renown as a sign of greatness*; see 2:39a. These lofty buildings were, no doubt, used to terrorize others, as v. 130 shows that acts of cruelty and violence were committed by 'Ād, while they considered themselves safe in their fortresses.

137a. The word *khuluq* sometimes carries the same significance as the word *ikhtilāq*, i.e., a *fabrication*.

SECTION 8: History of Ṣāliḥ

141 Thamūd gave the lie to the messengers.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾

142 When their brother Ṣāliḥ said to them: Will you not guard against evil?

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾

143 Surely I am a faithful messenger to you:

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

144 So keep your duty to Allāh and obey me.

فَاتَّقُوا اللَّهَ وَاطِيعُوا عَنِّي ﴿١٤٤﴾

145 And I ask of you no reward for it; my reward is only with the Lord of the worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجِرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

146 Will you be left secure in what is here,

أَتُتْرَكُونَ فِي مَا هُنَا أَمِينٌ ﴿١٤٦﴾

147 In gardens and fountains,

فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾

148 And corn-fields and palm-trees having fine flower-spikes?

وَرُءُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾

149 And you hew houses out of the mountains exultingly.

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَهَيْبُونَ ﴿١٤٩﴾

150 So keep your duty to Allāh and obey me.

فَاتَّقُوا اللَّهَ وَاطِيعُوا عَنِّي ﴿١٥٠﴾

151 And obey not the bidding of the extravagant,

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾

152 Who make mischief in the land and act not aright.

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

153 They said: Thou art only a deluded person.

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾

154 Thou art naught but a mortal like ourselves — so bring a sign if thou art truthful.

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

155 He said: This is a she-camel; she has her portion of water, and you have your portion of water at an appointed time.^a

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ ﴿١٥٥﴾

156 And touch her not with evil,
lest the chastisement of a grievous
day overtake you.

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

157 But they hamstrung her, then
regretted,

فَعَقَرُوهَا فَاصْبَحُوا نَادِمِينَ ﴿١٥٧﴾

158 So the chastisement overtook
them. Surely there is a sign in this;
yet most of them believe not.

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ
لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾

159 And surely thy Lord is the
Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

SECTION 9: History of Lot

160 The people of Lot gave the lie
to the messengers.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

161 When their brother Lot said to
them: Will you not guard against evil?

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾

162 Surely I am a faithful messen-
ger to you:

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾

163 So keep your duty to Allāh and
obey me.

فَاتَّقُوا اللَّهَ وَاطِيعُوا اللَّهَ ﴿١٦٣﴾

164 And I ask of you no reward for
it; my reward is only with the Lord
of the worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ
أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

165 Do you come to the males
from among the creatures,

أَتَأْتُونَ الذَّكَرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾

155a. See 7:73a for Thamūd. They are described in v. 149 as hewing houses out of the mountains, and, as it appears from here and 54:28, the springs of water seem to have been few, and access to these was probably specially guarded, so that they were open only at particular times. For the she-camel, see 7:73c. Šāliḥ seems to have demanded that the she-camel should be allowed to drink at such times. See 54:28, where it is stated that every share of the water will be attended by the she-camel, or that she will have access to water at all times when the others are allowed to drink. A similar demand as regards her pasture is contained in 11:64 in the words "Leave her to pasture on Allāh's earth", followed by the same words as those following this demand for drink: "And touch her not with evil".

The word *shirb* signifies either an act of drinking, or a share, or portion that falls to one's lot, of water, or a watering place, or a time of drinking. And in law it signified the use of water for the watering of sown fields and of beasts (LL).

166 And leave your wives whom your Lord has created for you? Nay, you are a people exceeding limits.

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ
أَزْوَاجِكُمْ طَبَلٌ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

167 They said: If thou desist not, O Lot, thou wilt surely be banished.

قَالُوا لَيْدِنَ لَمْ تَنْتَهَ يَلُوطُ لَكَ كُونُكَ
مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾

168 He said: Surely I abhor what you do.

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ط

169 My Lord, deliver me and my followers from what they do.

رَبِّ نَجِّنِي وَاهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

170 So We delivered him and his followers all,

فَنَجَّيْنَاهُ وَاهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾

171 Except an old woman, among those who remained behind.^a

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾

172 Then We destroyed the others.

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٢﴾

173 And We rained on them a rain, and evil was the rain on those warned.^a

وَآمَطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ
مَطَرُ الْمُنذَرِينَ ﴿١٧٣﴾

174 Surely there is a sign in this; yet most of them believe not.

إِنَّ فِي ذَلِكَ لَآيَةً وَوَمَا كَانَ

175 And surely thy Lord is the Mighty, the Merciful.

أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾

SECTION 10: History of Shu'aib

176 The dwellers of the grove gave the lie to the messengers.^a

كَذَّبَ أَصْحَابُ الْمَرْسَلِينَ ﴿١٧٦﴾

177 When Shu'aib said to them: Will you not guard against evil?

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾

178 Surely I am a faithful messenger to you;

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

179 So keep your duty to Allāh and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٧٩﴾

171a. See 7:80a for Lot. The old woman referred to here was Lot's wife.

173a. See 7:84a. Stones were rained on them as the result of a volcanic eruption.

176a. They are the same as the people of Midian.

180 And I ask of you no reward for it; my reward is only with the Lord of the worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

181 Give full measure and be not of those who diminish.

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾

182 And weigh with a true balance.

وَزِنُوا بِالْقُسْطِ الْمُسْتَقِيمِ ﴿١٨٢﴾

183 And wrong not men of their dues, and act not corruptly in the earth, making mischief.

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾

184 And keep your duty to Him Who created you and the former generations.^a

وَاتَّقُوا اللَّهَ الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأُولَىٰ ﴿١٨٤﴾

185 They said: Thou art only a deluded person,

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسْحَرِينَ ﴿١٨٥﴾

186 And thou art naught but a mortal like ourselves, and we deem thee to be a liar.

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَطَّقْنَاكَ لَيَسِّنَ الْكَذِبِينَ ﴿١٨٦﴾

187 So cause a portion of the heaven to fall on us, if thou art truthful.^a

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾

188 He said: My Lord knows best what you do.^a

قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾

189 But they rejected him, so the chastisement of the day of Covering overtook them. Surely it was the chastisement of a grievous day!^a

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلُمَةِ إِنَّهُ كَانَ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾

190 Surely there is a sign in this; yet most of them believe not.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾

191 And surely thy Lord is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾

184a. The word *jibillat* ("generations") means *nature, quality, or property*. But it is also synonymous with *jibill*, and the lexicologists recognize the two words as conveying the same meaning, viz., *a great company of men, or nation, or people* (LL).

187a. *Kisaf* means *a portion* (R), and *a portion of the heaven* signifies *a punishment from heaven*. According to JB, *kisaf* means *punishment*.

188a. It should be noted that the demand for the threatened punishment is always met with expressions signifying that the matter rests in the hands of Allāh. Such statements are really equivalent to saying that the thing will certainly come to pass.

189a. *Zullah* signifies *a shade, or a covering*, and the day of punishment is called the *day of Covering* because it covered them with punishment.

SECTION 11: Prophet's opponents warned

- 192 And surely this is a revelation from the Lord of the worlds. وَأِنَّهُ لَنَزِيلٌ رَبِّ الْعَالَمِينَ ﴿١٧﴾
- 193 The Faithful Spirit has brought it,^a نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٨﴾
- 194 On thy heart that thou mayest be a warner,^a عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩﴾
- 195 In plain Arabic language. بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿٢٠﴾
- 196 And surely the same is in the Scriptures of the ancients.^a وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿٢١﴾
- 197 Is it not a sign to them that the learned men of the Children of Israel know it? أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿٢٢﴾
- 198 And if We had revealed it to any of the foreigners, وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿٢٣﴾
- 199 And he had read it to them, they would not have believed in it.^a فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿٢٤﴾

193a. The Faithful Spirit is the angel Gabriel, who brought the Divine revelation to the Holy Prophet. The Prophet himself was known in Makkah as *al-Amin* or the *Faithful one* before revelation came to him.

194a. The addition of the words *on thy heart* is to indicate that the Prophet's heart, being the receptacle of the mighty revelation, was no doubt truly responsive to the great truths contained in it. The high morals and the broad humanitarian truths which the Qur'ān contains give us a true picture of the great mind. This is referred to in one of the earliest revelations: "And surely thou hast sublime morals" (68:4). The pithy but most beautiful statement of 'Ā'ishah, the Prophet's wife, than whom none was more familiar with the recipient of the Quranic revelation, remains unsurpassed in depicting the character of the Holy Prophet. When asked about it she replied: *His character is the Qur'ān*. She thus intimated in brief words that all those wonderful pictures of moral sublimity drawn in the Holy Qur'ān were pictures of the noble mind to which the Qur'ān was revealed.

196a. The prophecies relating to the advent of the Prophet Muḥammad, as met with in the Jewish and Christian Scriptures, are referred to very often in the Holy Qur'ān. The statement made here is, however, more comprehensive: *They are met with in all ancient scriptures*. See 3:81, where a covenant is spoken of as being made through all the prophets of the world with regard to the Prophet's advent; see 3:81a. There is a reference in the next verse to the learned men of the Children of Israel in particular because the Jews and the Christians had long been in contact with the Arabs. Such references are of frequent occurrence in the early Makkan revelations, and there is not the least ground for the statement that because of the mention of the learned men of the Children of Israel, these verses must have been revealed at Madinah.

199a. Because prophecy plainly showed that the Arabs were to be the recipients of the revelation; see Isa. 42:11: "Let the wilderness and the cities thereof lift up their

200 Thus do We cause it to enter into the hearts of the guilty.^a

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ
الْجُرِمِينَ ﴿٢٠٠﴾

201 They will not believe in it till they see the painful chastisement:

لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ

202 So it will come to them suddenly, while they perceive not;

الْأَلِيمَ ﴿٢٠٢﴾

203 Then they will say: Shall we be respited?

فَيَا أَيُّهَا بَعْثَهُ وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٣﴾

204 Do they still seek to hasten on Our chastisement?

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٤﴾

205 Seest thou, if We let them enjoy themselves for years,

أَفَتَعِدَّاءِ بِنَا يَسْتَعْجِلُونَ ﴿٢٠٥﴾

206 Then that which they are promised comes to them —

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٦﴾

207 That which they were made to enjoy will not avail them?

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٧﴾

208 And We destroyed no town but it had (its) warners —

مَا آغَى عَنْهُمْ مَا كَانُوا يَمْتَعُونَ ﴿٢٠٨﴾

209 To remind. And We are never unjust.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا

210 And the devils have not brought it.

لَهَا مُنْذِرُونَ ﴿٢٠٩﴾

211 And it behoves them not, nor have they the power to do (it).

ذَكَرَى شَوْءًا مَا كُنَّا ظَالِمِينَ ﴿٢١٠﴾

212 Surely they are far removed from hearing it.^a

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ ﴿٢١١﴾

213 So call not upon another god with Allāh, lest thou be of those who are chastised.

وَمَا يَتَّبِعُوهُمْ وَمَا يَسْتَفِيدُونَ ﴿٢١٢﴾

إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ ﴿٢١٣﴾

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونُ

مِنَ الْمُعَذَّبِينَ ﴿٢١٤﴾

voice, the villages that Kedar doth inhabit". In the Old Testament, Kedar, the son of Ishmael, stands for the Arab nation. Hence earlier prophecy required that the final revelation should be granted to an Arab.

200a. The meaning is that the Qur'ān was made to enter into their hearts by reason of the convincing proof of its truth; but they rejected it, as the next verse shows.

212a. The argument here is similar to that advanced by Jesus Christ when he said: "And if Satan cast out Satan, he is divided against himself" (Matt. 12:26). The evil one cannot be the source of the Qur'ān, for the Qur'ān calls to righteousness. See also vv. 221–223 and 223a.

- 214 And warn thy nearest relations,^a وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾
- 215 And lower thy wing to the believers who follow thee. وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾
- 216 But if they disobey thee, say: I am clear of what you do. فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾
- 217 And rely on the Mighty, the Merciful,^a وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾
- 218 Who sees thee when thou standest up, الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾
- 219 And thy movements among those who prostrate themselves. وَتَقَلُّبِكَ فِي السُّجُودِ ﴿٢١٩﴾
- 220 Surely He is the Hearing, the Knowing. إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾
- 221 Shall I inform you upon whom the devils descend? هَلْ أَنْتُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ ﴿٢٢١﴾
- 222 They descend upon every lying, sinful one — تَنْزَلُ عَلَىٰ كُلِّ آثَاكٍ آثِيمٍ ﴿٢٢٢﴾
- 223 They give ear, and most of them are liars.^a يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ﴿٢٢٣﴾
- 224 And the poets — the deviators follow them. وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾

214a. When this verse was revealed, the Holy Prophet, standing on Mount Şafā, invited every tribe by name, and when the representatives of all the tribes had gathered together — among those assembled being also the Quraish and that inveterate enemy of the Holy Prophet, Abū Lahab — the Holy Prophet thus addressed them: “Tell me, if I were to inform you that a great army in the valley lies in wait to make a raid upon you, would you believe me?” “Aye!” was the reply in one voice, “for we have never found anything but truth emanating from thy lips.” “Then,” said the Prophet, “know that I am a warner to you of an approaching punishment.” “Mayest thou perish,” cried out the ill-tempered Abū Lahab, “was it for this that thou didst call us together?” (B. 65: xxvi, 2).

217a. The Prophet is here told to rely on the Mighty, the Merciful, the very words that are repeated at the end of almost every section of this chapter, thus showing that the fate of the opponents of former prophets was spoken of simply to warn his own opponents. The attribute of *mightiness* is used to indicate the power to punish the wicked, while *mercy* indicates the deliverance and triumph of the righteous, or a merciful dealing even with the opponents.

223a. The subject of v. 212 is reverted to here, and it corroborates what is said in 212a. The opponents of the Qur’ān would not listen to what is said in the Qur’ān — they are far removed from hearing it, as stated in v. 212 — but they listen to what their leaders in evil say.

225 Seest thou not that they wander in every valley,^a

وَأَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَّهيمُونَ ﴿١٢٥﴾

226 And that they say that which they do not?^a

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿١٢٦﴾

227 Except those who believe and do good and remember Allāh much, and defend themselves after they are oppressed.^a And they who do wrong, will know to what final place of turning they will turn back.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ
بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ
ظَلَمُوا أَيَّ مَقْلَبٍ يَنْقَلِبُونَ ﴿١٢٧﴾

225a. That is, they pursue an aimless course, while the Prophet has a set purpose before him, and it is to make men walk in the ways of righteousness.

226a. The first suggestion of the disbelievers was that the Qur'ān was the work of the devil. That being shown to be inconsistent with its very nature and with the righteousness it preached, they said that it was the work of a poet. As against this they are told that none of the characteristics of a poet's work are to be met with in the Qur'ān. The poet never leads his followers to a life of righteousness, while the Qur'ān was bringing about a pure transformation in the lives of those who followed it. Again, the poets say things which they do not practice, whereas the Prophet was not only a preacher of righteousness, but also an exemplar who translated into practice what he taught in words. And the weightiest consideration of all is that the poets cannot utter prophecies like those which are met with in the Qur'ān. It is to this that attention is called in the next verse.

227a. The passage gives a description of the true believers in general, a new statement being introduced with *illā* (except); or it may refer particularly to the poets from among the believers.