



## CHAPTER 27

### *Al-Naml: The Naml*

(REVEALED AT MAKKAH: 7 sections; 93 verses)

The title of this chapter is taken from the mention in v. 18 of a tribe known as the *Naml* in connection with Solomon's march against the Queen of Sheba. For the date of revelation and its relation to the preceding chapter, see the introductory note on the last chapter.

The Qur'ān is the word of Allāh, which the Holy Prophet received from on high, just as Moses received a call at Mount Sinai, and the enemies of the former would be dealt with even as those of the latter. This is the substance of the first section. The second and third are devoted to Solomon's history, wherein the Holy Prophet's future greatness is indicated. It is really a part of Mosaic history, for the Israelite kingdom attained its full glory under Solomon, and Moses passed away before any Israelitish kingdom was established. On the other hand, the Holy Prophet Muḥammad was destined to combine prophetic greatness with kingship, the glory of Solomon with the lowliness of Moses. In his lifetime he was recognized as the king of Arabia, yet, notwithstanding his being crowned with kingly glory, he led a life of marked simplicity. The rest of the chapter is taken up with a brief reference, in the fourth section, to the histories of Ṣāliḥ and Lot, whose opponents were destroyed, and the fifth may be regarded as the natural sequel that the faithful shall be exalted. The sixth section states, however, that the Prophet's triumph was not to be marked by the utter destruction of his enemies, as in the case of these prophets, but by the ultimate spiritual resurrection of those who seemed to be quite deaf, dumb, and dead. That none but the great opponents would pass away is shown in the last section.

## SECTION 1: A Reference to Moses' History

In the name of Allāh, the Beneficent, the Merciful.

1 Benignant, Hearing God!<sup>a</sup> These are the verses of the Qur'ān and the Book that makes manifest:

2 A guidance and good news for the believers,

3 Who keep up prayer and pay the poor-rate, and they are sure of the Hereafter.

4 Those who believe not in the Hereafter, We make their deeds fair-seeming to them, but they blindly wander on.<sup>a</sup>

5 These are they for whom is an evil chastisement, and in the Hereafter they are the greatest losers.

6 And thou art surely made to receive the Qur'ān from the Wise, the Knowing.

7 When Moses said to his family: Surely I see a fire; I will bring you news thence, or bring you therefrom a burning brand, so that you may warm yourselves.

8 So when he came to it, a voice issued, saying: Blessed is he who is in search of fire and those around it. And glory be to Allāh, the Lord of the worlds!<sup>a</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طس تبتلك آيت القرآن وكتاب مبين<sup>1</sup>

هدى و بشرى للمؤمنين<sup>2</sup>

الذين يقيمون الصلوة و يؤتون

الزكاة و هم بالآخرة هم يوقنون<sup>3</sup>

إن الذين لا يؤمنون بالآخرة

زيئاً لهم أعمالهم فهم يعمهون<sup>4</sup>

أولئك الذين لهم سوء العذاب

و هم في الآخرة هم الأخسرون<sup>5</sup>

و إنك لتلقى القرآن من لدن

حكيم عليهم<sup>6</sup>

إذ قال موسى لأهله إني أنست

ناراً طس آتيتكم منها بخبر أو آتيتكم

بشهاب قسيس آتاكم تصطلون<sup>7</sup>

فكنا جاءها نودى أن بورك من

في النار و من حولها و سبحن

الله رب العالمين<sup>8</sup>

1a. See 26:1a for the explanation.

4a. By *their deeds* are meant the deeds which they ought to perform. Evil deeds are made fair-seeming to evildoers by the devil (6:43), while Allāh commends good deeds. Elsewhere: "But Allāh has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you disbelief and transgression and disobedience" (49:7).

8a. The words *man fi-l-nār* have been explained in a number of ways. The best explanation is that in which the word *fi* (lit., *in*) may be rendered as meaning *after* or *in*

9 O Moses, surely I am Allāh, the Mighty, the Wise:

يُمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ٩

10 And cast down thy rod. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return. O Moses, fear not. Surely the messengers fear not in My presence —

وَأَلْقَ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَكَم يُعَقِّبُ يُمُوسَى لَا تَخَفْ إِنِّي لَا إِلَهَ إِلَّا أَنَا فَكَفَى لَكَ الْمُسْلِمُونَ ١٠

11 Nor he who does wrong, then does good instead after evil;<sup>a</sup> surely I am Forgiving, Merciful,

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ١١

12 And put thy hand into thy bosom, it will come forth white without evil, among nine signs to Pharaoh and his people.<sup>a</sup> Surely they are a transgressing people.

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ فَبِمَا تَسْمِعُ آيَاتِنَا إِلَى فِرْعَوْنَ وَقَوْمِهِ إِذْ هُمْ كَانُوا قَوْمًا فَاسِقِينَ ١٢

13 So when Our clear signs came to them, they said: This is clear enchantment.

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ١٣

14 And they denied them unjustly and proudly, while their souls were convinced of them. See, then, what was the end of the mischief-makers!

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ١٤

*search of.* Thus one of the explanations of the phrase given by AH is *he who is in the place or follows the direction in which the fire appears to him to be burning*, so that the meaning is that Moses was blessed as also those who lived in this land. Rz says Moses may be said to be *fi-l-nār*, because of his *nearness* to the fire, for he says that *one who is very near a thing is spoken of as being in it*. According to another commentator, the meaning is, *he who is in search of it and after it*. Still another explanation is that by *man* is meant *that* or *what*, and the place where fire was seen by Moses to be burning is meant. The addition of the words *those* (or *whatever is*) *around it* is to show that the whole of this land was blessed, because so many prophets for the guidance of humanity were raised there.

That the fire was not a physical fire is suggested by commentators. This is in fact clear. The voice that came to Moses was the voice of God and it came in the manner in which the Divine call comes to all prophets. Moses received a Divine revelation, and what he saw was in a state of transformation.

11a. The word *illā* with which this verse opens is here equivalent to *wāw* (i.e., *and*) according to Mughni. But as the negative *lā* in the previous passage, to which the latter is conjoined, would be regarded as understood after *wāw*, hence the correct translation of *illā* here is *and not* or *nor*. Others consider *illā* here as introducing a new statement (Bd).

12a. For the nine signs, see 7:133b.

## SECTION 2: History of Solomon

15 And certainly We gave knowledge to David and Solomon.<sup>a</sup> And they said: Praise be to Allāh, Who has made us excel many of His believing servants!

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا  
وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا  
عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

16 And Solomon was David's heir, and he said: O men, we have been taught the speech of birds,<sup>a</sup> and we have been granted of all things.<sup>b</sup> Surely this is manifest grace.

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا  
النَّاسُ عَلَّمْنَا مَنَاطِقَ الطَّيْرِ وَأَوْتَيْنَا  
مِنْ كُلِّ شَيْءٍ إِن هَذَا لَهُوَ  
الْفَضْلُ الْمُبِينُ ﴿١٦﴾

17 And his hosts of the jinn and the men and the birds were gathered to Solomon, and they were formed into groups.<sup>a</sup>

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ  
وَإِنْسٍ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

15a. The history of David and Solomon, being the history of the temporal greatness of the Israelites, forms really a part of the history of Moses, and reference to it is really prophetic, to show that Islām was also destined to rise to greatness temporally as well as spiritually.

16a. The root word *nuṭq*, from which the word *manṭiq* is derived, signifies originally *articulate speech* or *jointed voices uttered by the tongue and kept by the ears* (R). Its use with regard to other than human beings is looked upon as a kind of metaphor, and the use of the word is allowable when one understands the significance, though it may not be articulate speech (R). Solomon's understanding the speech of birds may imply the use he made of birds in conveying messages from one place to another, these messages being metaphorically called the speech of birds. See also next footnote. The reference here is to the great resources of Solomon's kingdom in his victorious marches against near and distant enemies. Note also that Solomon does not speak of himself alone; his people are included when he is made to say: *We have been taught*. This shows that his people also knew that speech.

16b. By *all things* are meant *all things pertaining to the needs of a strong kingdom*.

17a. The hosts of Solomon are here divided into three classes, the jinn, the men, and the *ṭair*. As regards the jinn, it has been shown in 21:82a that these were men belonging to certain mountain tribes whom Solomon had subjugated. *Ṭair* may mean either *birds* or *horse*, i.e., cavalry. The gathering together of all three classes and their division into groups shows that all three were human beings. The word *ṭair*, or *ṭā'ir*, is derived from *ṭāra*, which indicates *it flew*, and is applied not only to birds, but "is also said of other things than those which have wings" (LL). *Ṭā'ir* signifies *flying thing*, and as the root word applies to other than winged beings, *ṭā'ir*, of which *ṭair* (the word used here) is a plural, may also be applied to *swift animals such as horses*. Thus *ṭayyār*, which is an intensive form of *ṭā'ir*, signifies, when standing alone, a *sharp, spirited, vigorous horse that is almost made to fly by reason of the vehemence of its running* (T, LL). It also means a *company of men* (LL). *Ṭayyūr*, which is another intensive form of the nominative *ṭā'ir*, signifies a *man who is sharp and quick* (Q, LL). Thus the context taken in the light of these explanations would justify the conclusion that *ṭair* here means

18 Until when they came to the valley of the Naml,<sup>a</sup> a Namlite said: O Naml, enter your houses, (lest) Solomon and his hosts crush you, while they know not.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ ۖ قَالَتْ  
نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَتَكُمْ  
لَا يَحْطَبَنَّكُمْ سُلَيْمٌ وَجُنُودُهُ ۗ  
وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

19 So he smiled, wondering<sup>a</sup> at her word, and said: My Lord, grant me that I may be grateful for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good such as Thou art pleased with, and admit me, by Thy mercy, among Thy righteous servants.

فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ  
رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي  
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ  
صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ  
فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

20 And he reviewed the birds, then said: How is it I see not Hudhud, or is it that he is one of the absentees?<sup>a</sup>

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى  
الْهُدْهُدَ ۗ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

*horse*, i.e., *cavalry*, because it could be moved quickly. This is corroborated by the statement regarding Solomon's love of horses in 38:31–33. But it may be added that the use of birds in conveying messages made the birds a necessary adjunct to a military expedition, and hence the word may also be taken literally as meaning *birds*.

18a. Many of the fables regarding Solomon have been due to a misconception of the word *naml*. It should be noted that *wādi-l-Naml* cannot be properly translated as the *valley of the ants*, for *Naml* is a proper noun, and according to T (see under the root *wady*), the valley of the Naml is situated between Jibrin and 'Asqalān. And *Namlah* is the name of a tribe, like *Māzin*, which literally signifies *the eggs of the ants*. *Namil* means *a clever man* (T). The name *Namlah* used also to be given to a child in whose hands an ant was placed at its birth, because it was said such a child would be wise and intelligent (T). And the *Namlah* are plainly spoken of as a tribe in the *Qāmūs*, which says under the word *barq*, *Abriqah is of the waters of Namlah*.

19a. *Dāḥik* means *wondering*, for *ḍiḥk* is used as well for simple *joy* as for simple *wonder* (R). See also LL, which says *ḍaḥaka* signifies also *he wondered*, synonym *'ajiba*.

20a. The opening words may mean either a review of birds or a review of horses; see 17a. By *Hudhud* is not to be understood the *lapwing*, but a *person of that name*. In every language many of the proper names given to men will be found to be identical with the names of animals. The Arab writers speak of a king of Himyar as *Hudad* (LA), which is almost identical with *Hudhud* mentioned in the Qur'ān. The Bible speaks of a king of Syria, named Ben Hadad (1 Kings 15:18, etc.). The *Muntaha-l-arab* states that *Hudhad* was the name of the father of Balqis, the queen of Sheba. According to LA, *Hudhud* is also written as *Hudāhad*, and *Hudāhad* and *Hadad* was the name of a tribe in *Yaman*. This shows that there is nothing strange in such a name being given to men. The verses that follow show clearly that Solomon was speaking of one of his own officers: the infliction of severe punishment on a small bird by such a mighty monarch, as Solomon, and the exposition of the great religious doctrine of Unity by the *lapwing*, are quite incomprehensible.

21 I will certainly punish him with a severe punishment, or kill him, or he shall bring me a clear excuse.

لَا عُدْبَتَهُ عَدَا بَا شَدِيدًا أَوْ لَا إِذْبَعَتَهُ  
أَوْ لِيَأْتِيَنِي بِسُلْطَنٍ مُّبِينٍ ①

22 And he tarried not long, then said: I have compassed that which thou hast not compassed and I have come to thee from Saba' with sure information<sup>a</sup>—

فَمَكَتَ عَيْرٌ بَعِيدٌ فَقَالَ أَحَطْتُ بِمَا  
لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَأٍ  
بِنَبَأٍ يَقِينٍ ②

23 I found a woman ruling over them, and she has been given of everything and she has a mighty throne.

إِنِّي وَجَدْتُ امْرَأَةً تَتْلَىٰ لَهُمْ وَأُوتِيَتْ  
مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ③

24 I found her and her people adoring the sun instead of Allāh, and the devil has made their deeds fair-seeming to them and turned them from the way, so they go not aright—

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ  
مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ  
أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ  
فَهُمْ لَا يَهْتَدُونَ ④

25 So that they worship not Allāh, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you proclaim.

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ  
فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا  
تُخْفُونَ وَمَا تُعْلِنُونَ ⑤

26 Allāh, there is no God but He, the Lord of the mighty Throne.<sup>a</sup>

Prostra-  
tion

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ⑥

27 He said: We shall see whether thou speakest the truth or whether thou art a liar.

قَالَ سَتَنظُرُ أَصَدَقْتُ أَمْ كُنْتُ  
مِنَ الْكَاذِبِينَ ⑦

28 Take this my letter and hand it over to them, then turn from them and see what (answer) they return.

إِذْ هَبْ بِكِتَابِي هَذَا فَاَلْقُهُ إِلَيْهِمْ  
ثُمَّ تَوَلَّ عَنْهُمْ فَأَنْظُرْ مَاذَا يَرْجِعُونَ ⑧

29 She said: O chiefs, an honourable letter has been delivered to me.

قَالَتْ يَا أَيُّهَا الْمَلَأَىٰ أَلْقَىٰ إِلَيَّ  
كِتَابٌ كَرِيمٌ ⑨

30 It is from Solomon, and it is in the name of Allāh, the Beneficent, the Merciful:

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ  
اللَّهِ الرَّحْمَنِ الرَّحِيمِ ⑩

22a. *Saba'* is the same as the Sheba of the Bible. The story as given here is not met with in the Bible, but it was known to Jewish rabbis. The Bible speaks of the coming of the queen of Sheba to Solomon with large presents to test him. See 1 Kings 10 and 2 Chron. 9. And later on it speaks of many strange women as Solomon's wives (1 Kings 11).

26a. The recitation of this verse is followed by an actual prostration; see 7:206a.

31 Proclaiming, Exalt not yourselves against me and come to me in submission. ﴿٣١﴾

### SECTION 3: History of Solomon

32 She said: O chiefs, advise me respecting my affair; I never decide an affair until you are in my presence. ﴿٣٢﴾

33 They said: We are possessors of strength and possessors of mighty prowess. And the command is thine, so consider what thou wilt command. ﴿٣٣﴾

34 She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low; and thus they do. ﴿٣٤﴾

35 And surely I am going to send them a present, and to see what (answer) the messengers bring back. ﴿٣٥﴾

36 So when (the envoy) came to Solomon, he said: Will you help me with wealth? But what Allāh has given me is better than that which He has given you. Nay, you are exultant because of your present.<sup>a</sup> ﴿٣٦﴾

37 Go back to them, so we shall certainly come to them with hosts which they have no power to oppose, and we shall certainly expel them therefrom in disgrace, while they are abased. ﴿٣٧﴾

38 He said: O chiefs, which of you ﴿٣٨﴾

36a. Why was Solomon angry on receiving a present from the queen? Later events, as narrated further on, show that the present sent to Solomon was a throne which was decorated either with nude art or with idolatrous paintings, or was offensive in some other way. Solomon's order in v. 38 to bring *her throne* to him shows clearly that by it was meant the throne which she had sent to him as a present, and his order in v. 41 to make alterations in this throne shows that the paintings on the throne were abhorrent to a true worshipper of God.

can bring me her throne before they come to me in submission?<sup>a</sup>

**39** One audacious among the jinn said: I will bring it to thee before thou rise up from thy place; and surely I am strong, trusty for it.<sup>a</sup>

**40** One having knowledge of the Book said: I will bring it to thee in the twinkling of an eye.<sup>a</sup> Then when he saw it settled beside him,<sup>b</sup> he said: This is of the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Bountiful.

**41** He said: Alter her throne for her; we may see whether she follows the right way or is of those who go not aright.<sup>a</sup>

بَعْرِثَهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ۝۳۸

قَالَ عَمْرِئُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۝ وَإِنِّي عَلَيْكَ لَقَوِيٌّ أَمِينٌ ۝۳۹

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۝ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ۚ أَشْكُرُ أَمْ أَكْفُرُ ۚ وَمَنْ شَكَرَ فَآتَيْنَا يُشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ۝۴۰

قَالَ تَكُونُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ۝۴۱

38a. As usual, the narrative here omits the return of the messengers to the queen, and her willingness to submit to Solomon on receiving the threat mentioned in the last verse, and continues at the point where Solomon makes preparations to receive her. By *her throne* is meant the throne which she had sent as a present.

39a. The *rising up from the place* does not signify his standing up from the sitting posture, but his marching away from the place where he was at the time. The reference to being trusty shows that the execution of the work required an honest worker. The audacious jinn is apparently one of the Amalekites, who were men of large stature.

40a. By *one having knowledge of the Book* is meant an Israelite as against the Amalekite referred to in the previous verses. The literal meaning of the concluding words of the sentence is, *before thy gaze returns to thee*. It is the same as in *the twinkling of an eye*, the idea conveyed being that he could do it without delay.

40b. Strange and curious legends are introduced by some commentators on the supposition that the events narrated took place in immediate succession. The words *so when he saw it settled beside him* do not indicate that he saw it settled in the course of the conversation given in the previous passage. It is an altogether different incident.

41a. As pointed out in 36a, Solomon was offended by the throne which the queen sent him as a present because of the indecent or idolatrous paintings on it, and therefore before she came to him, he caused certain alterations to be made in the throne. The purpose of the alteration is given here in express words, *whether she follows the right way*. In fact, she seems to have invited Solomon in the symbolic language of the paintings on the throne to her religion of idolatry, and by making alterations Solomon indicated that he could not make a compromise with idolatry.



42 So when she came, it was said: Was thy throne like this? She said: It is as it were the same; and we were given the knowledge before about it, and we submitted.<sup>a</sup>

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرَشُكِ ط  
قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ  
مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ۝

43 And that which she worshipped besides Allāh prevented her; for she was of a disbelieving people.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ  
إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ۝

44 It was said to her: Enter the palace. But when she saw it she deemed it to be a great expanse of water, and prepared herself to meet the difficulty.<sup>a</sup> He said: Surely it is a palace made smooth with glass.<sup>b</sup> She said: My Lord, surely I have wronged myself, and I submit with Solomon to Allāh, the Lord of the worlds.<sup>c</sup>

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ  
حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا ط  
قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِّنْ قَوَارِيرَ ط  
قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَاسْلَمْتُ  
مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

42a. By putting the question, *was thy throne like this?* Solomon wanted to draw her attention pointedly to the alterations made. The queen's answer shows that her envoy had already told her that Solomon was offended by the present which she had sent — *we were given the knowledge before about it*. The submission referred to in the act of surrendering her kingdom does not mean that she had turned a Muslim. This is made clear in v. 43; she was prevented from becoming a true Muslim owing to her worship of the sun. Hence submission to God comes later; see the concluding words of v. 44.

44a. The use of the word *sāq* to signify *difficulty* or *distress* in many phrases is a commonplace of Arabic literature, and only crass ignorance of the Arabic language would make anyone adopt the literal significance of the word *sāq* (i.e., *shank*) in the face of the recognized idiomatic uses of the word. *Al-kashf 'ani-l-sāq* is a well-known idiom, and refers to a man when difficulty befalls him — meaning *he prepared himself for the difficulty* — “they mention the *sāq* when they mean to express the difficulty of a case or an event, and to tell of the terror occasioned thereby” (T, LL). Thus the statement in 68:42, *yauma yukshafu 'an sāq-in*, means *on a day when difficulty or calamity shall be disclosed* (I'Ab). And similarly, *qāmati-l-ḥarbu 'alā sāq-in* signifies *the battle became vehement* (LL). See also 68:42a, where it is shown that the commentators attach the same significance to these words.

44b. Solomon was a wealthy king and he had undoubtedly his palaces. It appears that, in order to impress upon the queen that it was the unseen hand of God that worked in nature, he made water to flow under the smooth glass floor. Thus he conveyed to her the message that God was the real force behind all in symbolic language, as she had conveyed to him the message of idolatry in the symbolic language of the throne which she had sent him as a present. The queen mistook the glass for the water which ran beneath; and when Solomon drew her attention to it, she at once realized her own error in worshipping outward objects, like the sun, while the real force or the source of life was Allāh, Whose hand worked in these objects. Perhaps in words, too, he impressed on her the great message of Divine Unity. The result was that the queen accepted the religion of

44c, see next page.

## SECTION 4: Ṣāliḥ and Lot

45 And certainly We sent to Thamūd their brother Ṣāliḥ, saying: Serve Allāh. Then lo! they became two parties, contending.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ شُعُودٍ أَخَاهُمْ  
صَالِحًا أَنْ عِبُدُوا اللَّهَ فَإِذَا هُمْ  
فَرِيقَيْنِ يَخْتَصِمُونَ ﴿٤٥﴾

46 He said: O my people, why do you hasten on the evil before the good? Why do you not ask forgiveness of Allāh so that you may have mercy?

قَالَ يُقَوْمُ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ  
قَبْلَ الْحَسَنَةِ ۗ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ  
لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾

47 They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allāh; nay, you are a people who are tried.

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ  
قَالَ طَبِيرِكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ  
قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

48 And there were in the city nine persons who made mischief in the land and did not act aright.<sup>a</sup>

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ  
يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾

49 They said: Swear one to another by Allāh that we shall attack him and his family by night, then we shall say to his heir: We witnessed not the destruction of his family, and we are surely truthful.<sup>a</sup>

قَالُوا تَقَالَسُوا بِاللَّهِ لَنُبَيِّتَهُ  
وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَمْلَكَتَ  
أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾

Solomon — *I submit with Solomon to Allāh, the Lord of the worlds.*

44c. In this the Qur'ān contradicts the Bible, the latter holding that Solomon had gone over to idol-worship on account of his non-Israelitish wives, while the Qur'ān states that his wives were converts to his religion and believers in Divine Unity. Higher criticism of the Bible upholds the Quranic view; see 2:102d.

48a. There is no doubt a reference here to the enemies of the Holy Prophet, the chief of them being nine in number, eight of whom were slain at Badr, the exception was Abū Lahab, who died at Makkah on hearing the news of the defeat at Badr. Their names were Abū Jahl, Muṭ'im ibn 'Adiyy, Ṣhaibah ibn Rabī'ah, 'Utbah ibn Rabī'ah, Walid ibn 'Utbah, Umayyah ibn Khalf, Naḍar ibn al-Ḥarth, 'Aqbah ibn Abī Mu'ait and Abū Lahab.

49a. There seems to be a prophetic reference here to the plot against the Holy Prophet, for the same plan was ultimately agreed upon by the Quraysh to do away with him. It should be borne in mind that the revelation of this chapter belongs to an early period. The plot against the Prophet's life was to have been executed in the following manner: One man from every tribe of the Quraysh was selected, who should take the Prophet unawares. They were to thrust their swords into his body simultaneously so that no particular tribe could be held guilty. This was agreed upon immediately before the Prophet's flight to Madīnah, and thus the incident as relating to Ṣāliḥ is meant as a prophecy.

50 And they planned a plan, and We planned a plan, while they perceived not.

وَمَكَرُوا مَكْرًا وَوَكَّرْنَا مَكْرًا  
هُمُ لَا يَشْعُرُونَ ﴿٥٠﴾

51 See, then, what was the end of their plan, that We destroyed them and their people, all (of them).

فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ  
أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

52 So those are their houses fallen down because they were iniquitous. Surely there is a sign in this for a people who know.

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا  
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

53 And We delivered those who believed and kept their duty.

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا  
يَتَّقُونَ ﴿٥٣﴾

54 And Lot, when he said to his people: Do you commit foul deeds, while you see?

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ  
الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾

55 Will you come to men lustfully rather than women? Nay, you are a people who act ignorantly.

أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً  
مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ  
قَوْمٌ تَجَاهِلُونَ ﴿٥٥﴾

56 But the answer of his people was naught except that they said: Drive out Lot's followers from your town; surely they are a people who would keep pure!

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا  
أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ  
إِنَّهُمْ أُنَاسٌ يَّبْتَطِئُونَ ﴿٥٦﴾

57 But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ  
قَدَّرْنَا لَهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾

58 And We rained on them a rain; so evil was the rain on those who had been warned.<sup>a</sup>

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا سَاءًا  
مَطَرُ الْمُنذَرِينَ ﴿٥٨﴾

### SECTION 5: The Faithful will be Exalted

59 Say: Praise be to Allāh and peace on His servants whom He has chosen! Is Allāh better, or what they associate (with Him)?

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ  
الَّذِينَ اصْطَفَىٰ اللَّهُ خَيْرٌ مَّا  
يُشْرِكُونَ ﴿٥٩﴾

58a. Stones were rained on them; see 7:84a.

## Part 20

**60** Or, Who created the heavens and the earth, and sends down for you water from the cloud? Then We cause to grow thereby beautiful gardens — it is not possible for you to make the trees thereof to grow. Is there a god with Allāh? Nay, they are a people who deviate!

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَ  
أَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ  
حَدَائِقَ ذَاتِ بَهْجَةٍ مَا كَانَ لَكُمْ  
أَنْ تُشْبِتُوا شَجَرَهَا ؕ إِنَّ اللَّهَ  
بَلَّ هُمْ قَوْمٌ يَعْتَدُونَ ۝

**61** Or, Who made the earth a resting-place, and made in it rivers, and raised on it mountains, and placed between the two seas a barrier?<sup>a</sup> Is there a god with Allāh? Nay, most of them know not!

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ  
خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا سَوَاءً  
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ؕ إِنَّ  
مَعَ اللَّهِ بَلَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝

**62** Or, Who answers the distressed one when he calls upon Him and removes the evil, and will make you successors in the earth?<sup>a</sup> Is there a god with Allāh? Little is it that you mind!

أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ  
الشُّوْءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ؕ إِنَّ  
مَعَ اللَّهِ قَلِيلًا مِمَّا تَدَّكَّرُونَ ۝

**63** Or, Who guides you in the darkness of the land and the sea, and Who sends the winds as good news before His mercy? Is there a god with

أَمْ مَنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ  
وَمَنْ يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ  
رَحْمَتِهِ ؕ إِنَّ اللَّهَ عَلَى اللَّهِ

61a. See 25:53a.

62a. The manifestation of the marvellous power of God in nature, the creation of the heavens and the earth, the sending down of rain, the making of rivers and mountains — all these wonderful signs of the existence of the Great Creator are here followed by another equally wonderful sign of the existence of God, the manifestation of His marvellous power in man. But mark the contrast. This manifestation of the existence of God is not to be sought in the greatness and power of man as the conqueror of the forces of nature, but in his weakness in his great distress when, unable to find help from any source, he throws himself on the Divine threshold and seeks help from God. We are thus told that the manifestation of God's great power in the mighty forces of nature is as clear an indication of the existence of God as the manifestation of His power in a weak mortal who finds himself in extreme distress. But what is more, this manifestation of God's power is beautifully mingled with prophecy — *and He will make you successors in the earth*. The distressed ones here are no other than the Muslims, who were being cruelly persecuted and tortured, and they are told that the manifestation of God's power in making them rulers of the earth would be as great as it was in His creation of the heavens and the earth. This also shows the purpose underlying the narration of the histories of David and Solomon.

Allāh? Exalted be Allāh above what they associate (with Him)!

**64** Or, Who originates the creation, then reproduces it, and Who gives you sustenance from the heaven and the earth? Is there a god with Allāh? Say: Bring your proof, if you are truthful.

**65** Say: No one in the heavens and the earth knows the unseen but Allāh; and they know not when they will be raised.

**66** Nay, their knowledge reaches not the Hereafter. Nay, they are in doubt about it. Nay, they are blind to it.<sup>66a</sup>

عَمَّا يُشْرِكُونَ ﴿٦٤﴾  
 أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ  
 يَبْدَأُ الْخَلْقَ مِنَ السَّمَاءِ وَالْأَرْضِ ط  
 ءِإِلَهُ مَعَ اللَّهِ ط قُلْ هَاتُوا بُرْهَانَكُمْ  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٥﴾  
 قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَ  
 الْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ  
 أَيَّانَ يُبْعَثُونَ ﴿٦٦﴾  
 بَلِ ادْرَاكِ عَلَيْهِمْ فِي الْآخِرَةِ تَبِ  
 هُمْ فِي شَكٍّ مِّمَّا بَدَأَتْ بَلِ هُمْ مِمَّا عَمِلُوا ﴿٦٦﴾

#### SECTION 6: The Spiritual Resurrection

**67** And those who disbelieve say: When we have become dust and our fathers (too), shall we indeed be brought forth?

**68** We have certainly been promised this — we and our fathers before; these are naught but stories of the ancients!

**69** Say: Travel in the earth, then see what was the end of the guilty!

**70** And grieve not for them, nor be distressed because of what they plan.

**71** And they say: When will this promise come to pass, if you are truthful?

**72** Say: Maybe somewhat of that which you seek to hasten has drawn nigh to you.

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا  
 وَآبَاءُنَا آيَاتُ كُنَّا نُجْعَلُونَ ﴿٦٧﴾  
 لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ  
 إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾  
 قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
 كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾  
 وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ  
 مِمَّا يَنْكَرُونَ ﴿٧٠﴾  
 وَيَقُولُونَ مَتَى هَذَا الْوَعْدِ إِنْ  
 كُنْتُمْ صَادِقِينَ ﴿٧١﴾  
 قُلْ عَسَى أَنْ يَكُونَ رَدِفٌ لَكُمْ  
 بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

66a. Human knowledge cannot reach the life after death and God has vouchsafed this knowledge to man through His revelation. But men are in doubt about it; in fact, they shut their eyes to it.

73 And surely thy Lord is Full of grace to men, but most of them do not give thanks.

وَإِنَّ رَبَّكَ لَدُوٌّ فَضِّلَ عَلَى النَّاسِ  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

74 And surely thy Lord knows what their breasts conceal and what they manifest.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ  
وَمَا يُعْلِنُونَ ﴿٧٤﴾

75 And there is nothing concealed in the heaven and the earth but it is in a clear book.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ  
إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾

76 Surely this Qur'ān declares to the Children of Israel most of that wherein they differ.

إِنَّ هَذَا الْقُرْآنَ يَفْصِلُ عَلَى بَنِي إِسْرَائِيلَ  
أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

77 And surely it is a guidance and a mercy for the believers.

وَأِنَّهُ لَهْدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78 Truly thy Lord will judge between them by His judgment, and He is the Mighty, the Knowing.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ  
وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

79 So rely on Allāh. Surely thou art on the plain truth.

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾

80 Certainly thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they go back retreating.<sup>a</sup>

إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الصُّمَّ  
الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾

81 Nor canst thou lead the blind out of their error. Thou canst make none to hear except those who believe in Our messages, so they submit.

وَمَا أَنْتَ بِهَادِي الْعُمْيَ عَنْ ضَلَالَتِهِمْ  
إِنَّ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا  
فَهُمْ مُسْلِمُونَ ﴿٨١﴾

82 And when the word comes to pass against them, We shall bring forth for them a creature from the earth that will speak to them, because people did not believe in Our messages.<sup>a</sup>

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ  
دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ  
النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

80a. This verse is a clear testimony to what is meant by the Prophet's raising the dead; for here we are told that, if the dead go back retreating, the Prophet cannot make them hear. Evidently this verse and the opening words of the following verse speak of the reprobate who shut their eyes and close their ears to all truth.

82a. By the *creature from the earth that will speak to them* are evidently meant people who are bent low upon earth. These people are the materialistic nations of the

## SECTION 7: Passing away of Opposition

**83** And the day when We gather from every nation a party from among those who rejected Our messages, then they will be formed into groups.

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا  
مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

**84** Until, when they come, He will say: Did you reject My messages, while you did not comprehend them in knowledge? Or what was it that you did?

حَتَّىٰ إِذَا جَاءَهُمْ قَالَ أَكَذَّبْتُمْ بِآيَاتِي  
وَلَمْ تَحْجِطُوا بِهَا عِلْمًا أَمْ آذًا  
كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾

**85** And the word will come to pass against them because they were unjust, so they will not speak.

وَوَعَدَ الْقَوْلَ عَلَيْهِمْ بِمَا ظَلَمُوا  
فَهُمْ لَا يَنْطَفِقُونَ ﴿٨٥﴾

**86** See they not that We have made the night that they may rest therein, and the day to give light? Surely there are signs in this for a people who believe.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا  
فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

**87** And the day when the trumpet is blown, then those in the heavens and those in the earth will be struck with terror, except such as Allāh please. And all shall come to Him abased.<sup>a</sup>

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ  
فِي السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ  
شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دٰخِرِينَ ﴿٨٧﴾

**88** And thou seest the mountains — thou thinkest them firmly fixed — passing away as the passing away of the cloud: the handiwork of Allāh, Who has made everything thoroughly. Surely He is Aware of what you do.<sup>a</sup>

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ  
تَمُرُّ مَرَّ السَّحَابِ طَصْنَعَ اللَّهُ الَّذِي  
أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

West who have lost all sense of the higher values of life. The coming forth of the *dābbat al-arḍ* is one of the signs of the approach of the Hour according to the Ḥadīth. But the Hour may mean either the day of Judgment or the doom of a people, and this verse gives us an indication that the Hour in this case stands for the doom of a nation; because here it is spoken of as being a punishment for not believing in the Divine messages.

87a. As a foretaste of what was in store for the rejectors of the Truth, the prophecy was also brought to fulfilment in this life. The whole of Arabia recognized the Holy Prophet as its temporal and spiritual head, and the proud opponents were abased.

88a. That *jabal* signifies a *great man* has been shown in 13:31a. That in the passing away of the mountains there is a clear reference to the removal of the mighty men who

89 Whoever brings good, he will have better than it; and they will be secure from terror that day.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا  
وَهُمْ مِنْ فَزَعِ يَوْمِئِذٍ مُّؤْمِنُونَ ﴿٨٩﴾

90 And whoever brings evil, these will be thrown down on their faces into the Fire. Are you rewarded aught except for what you did?

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَيْبَتْ وَجْهُهُمُ  
فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا  
كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

91 I am commanded only to serve the Lord of this city, Who has made it sacred, and His are all things,<sup>a</sup> and I am commanded to be of those who submit,

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدِ  
الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ  
أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

92 And to recite the Qur'ān. So whoever goes aright, he goes aright for his own soul, and whoever goes astray — say: I am only one of the warners.

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ اهْتَدَى  
فَأَتَمَّ يَهْتَدِ لِنَفْسِهِ وَمَنْ ضَلَّ  
فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

93 And say: Praise be to Allāh! He will show you His signs so that you shall recognize them. And thy Lord is not heedless of what you do.<sup>a</sup>

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ  
فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ  
عَمَّا تَعْمَلُونَ ﴿٩٣﴾

opposed the Prophet's preaching is also shown by the concluding words of the verse, which clearly speak of the punishment of the evil deeds by One Who is Aware of what they do.

91a. The statement here that the Prophet is commanded to serve *the Lord of the city of Makkah* contains an allusion that the servant of the Lord will be the lord of that city.

93a. Mark the firmness of the tone in which the showing of signs is asserted.