



CHAPTER 71

Nūh: Noah

(REVEALED AT MAKKAH: 2 sections; 28 verses)

The threat of certain punishment contained in the last chapter is herein followed by an example. The entire chapter is devoted to the preaching of *Noah*, after whom it is named, and his prayer that the transgressors may be destroyed, so that evil may not prosper on earth, the two subjects being dealt with respectively in the two sections. As regards the date of revelation, the chapter may be placed in the first Makkan period.

SECTION 1: Noah preaches

In the name of Allāh, the Beneficent, the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

1 Surely We sent Noah to his people, saying: Warn thy people before there come to them a painful chastisement.

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ۝

2 He said: O my people, surely I am a plain warner to you:

قَالَ يَقَوْمِ إِنِّي كَلَّمُ كَذِبٍ مُبِينٍ ۝

3 That you should serve Allāh and keep your duty to Him and obey me —

إِنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ۝

4 He will forgive you some of your sins and grant you respite to an appointed term. Surely the term of Allāh, when it comes, is not postponed. Did you but know!

يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرُكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ مَلُوكُنْهُمْ تَعْلَمُونَ ۝

5 He said: My Lord, I have called my people night and day:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝

6 But my call has only made them flee the more.^a

قَلَّمَ يَزِدُّهُمْ دُعَايَ إِلَّا فِرَارًا ۝

7 And whenever I call to them that Thou mayest forgive them, they thrust their fingers in their ears and cover themselves with their garments,^a and persist and are big with pride.

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَعَسُوا خِثَابَهُمْ
وَاصْرَوْا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا ۝

8 Then surely I have called to them aloud,

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ۝

9 Then spoken to them in public and spoken to them in private,

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۝

10 So I have said: Ask forgiveness of your Lord; surely He is ever Forgiving:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝

11 He will send down upon you rain, pouring in abundance,

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۝

12 And help you with wealth and sons, and make for you gardens, and make for you rivers.^a

وَيُمِدُّكُمْ بِأَمْوَالٍ وَأَبْنَاءٍ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ۝

13 What is the matter with you that you hope not for greatness from Allāh?^a

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۝

6a. The meaning is, *the more I call them, the more they flee*. The call is not the immediate and effective cause of their flight, which is really due to the stubbornness of their hearts. This is made clear in what follows. Exactly in the same sense a chapter of the Qur'ān is spoken of as "adding uncleanness" to the uncleanness of those in whose hearts is a disease (9:125); and on another occasion, exactly in the same sense, Allāh is spoken of as *increasing* the disease of those in whose hearts is a disease (2:10).

7a. Covering themselves with garments is explained variously: They put *them* (i.e., their garments) *as a covering over their ears*, and this denotes their holding back from giving ear; another explanation is that it is an *allusion to running away* (R). Some take *ihiyāb* as meaning *the heart*, as in 74:4, the meaning being that *they cover their hearts*, refusing to ponder over what is said.

12a. They are promised various blessings, if they turn to Allāh, which really means that their doom shall be averted, for nations are no doubt destroyed when they indulge in evil inordinately, and they prosper so long as their good qualities preponderate.

13a. This is the Prophet's address to an evil generation. They are told that they can rise to greatness by giving up their evil ways.

14 And indeed He has created you by various stages.^a

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

15 See you not how Allāh has created the seven heavens alike,

أَلَمْ تَرَ وَكَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾

16 And made the moon therein a light, and made the sun a lamp?

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾

17 And Allāh has caused you to grow out of the earth as a growth,^a

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

18 Then He returns you to it, then will He bring you forth a (new) bringing forth.^a

ثُمَّ يَعْيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾

19 And Allāh has made the earth a wide expanse for you,

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾

20 That you may go along therein in spacious paths.^a

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾

SECTION 2: Destruction of Transgressors

21 Noah said: My Lord, surely they disobey me and follow him whose wealth and children have increased him in naught but loss.

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خُسْرًا ﴿٢١﴾

14a. The words undoubtedly speak of the evolution of man. The commentators generally take them to refer to the various conditions through which the foetus passes. But that they imply that man has been brought to the present state of physical perfection after passing through various conditions, is made clear by v. 17 where the first stage is spoken of as a growth from the earth.

17a. Note here again that man is described as having grown out of the earth as a growth, i.e., by a process of development. This is no doubt true, even in the process of creation, which we daily observe working before our eyes. Vegetables grow out of the earth: from these man obtains food, and from the food which he eats is produced the life-germ, which itself goes through a further process of development. But the reference in this growth, and in the stages spoken of in v. 14, is to that great process of development through which man has attained to the present stage of physical perfection.

18a. The new bringing forth is in reference to the Resurrection. It is called a new growth to show that it is not the same as man's life on this earth but a new life, the life Spiritual. This growth begins in this life, but a complete manifestation of it takes place in the Resurrection.

20a. The spacious paths made for man's earthly existence are an indication of the spiritual paths wherein a God-fearing man attains to spiritual perfection. But the mention of spacious paths is also to show that the making of spacious roads is necessary for human civilization.

22 And they have planned a mighty plan.

23 And they say: Forsake not your gods; nor forsake Wadd, nor Suwā', nor Yaghūth and Ya'ūq and Nasr.^a

24 And indeed they have led many astray. And increase Thou the wrongdoers in naught but perdition.^a

25 Because of their wrongs they were drowned, then made to enter Fire, so they found no helpers besides Allāh.

26 And Noah said: My Lord, leave not of the disbelievers any dweller on the land.^a

وَمَكْرُوا مَكْرًا كَبِيرًا ﴿٢٢﴾

وَقَالُوا لَا تَدْرِمَنَّا إِلَهَتَكُمْ وَلَا

تَدْرِمَنَّا وَدَاؤًا وَلَا سَوَاعِثًا وَلَا يَعُونُ

وَيَعُونَ وَكَسْرًا ﴿٢٣﴾

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ

الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

مِمَّا خَطِبْتَهُمْ أُعْرِفُوا قَدْ جِئُوا

نَارًا اللَّهُ قَلَّمَ يَجِدُوا لَهُمْ مِنْ دُونِ

اللَّهِ أَصْرًا ﴿٢٥﴾

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ

مِنَ الْكَافِرِينَ ذِكْرًا ﴿٢٦﴾

23a. The names of the idols given here are those which existed in Arabia in the Prophet's time, and hence some critics call it an anachronism. But it should be noted that the Holy Qur'ān, while relating the histories of previous prophets, often introduces the Prophet's own history. The same is the case here. We have already seen that, while speaking of Noah, the Holy Qur'ān addresses the Prophet's opponents in vv. 13–20. V. 21 again speaks of Noah, beginning with the words, *Noah said*. Similarly v. 26 begins with the words, *Noah said*, showing that in the intermediate verses there is a reversion to the Prophet's own history, and what is related here is with regard to the Arabs. Even if these verses be taken as referring to Noah, there is no anachronism. Look at any idol-worshipping nation; take the Hindus, for example, and you find the same names of idols going on through thousands of years. And yet Arabia was not more distantly situated from the territory of Noah's people than are any two parts of India from each other. Moreover, there is reason to believe that the Arabs obtained most of their idols from foreign countries. Thus Hubal, the chief Arab idol in the Ka'bah, "was brought from Belka in Syria into Arabia by 'Amr ibn Lohay, pretending that it would procure them rain when they wanted it"; Usāf and Nā'ilah are also said to have been brought from Syria (Sale's Preliminary Discourse, sec. 1). There is nothing strange, therefore, in the circumstances, that the Arab idols were imported from some ancient nations. According to I'Ab, the idols of Noah's people were worshipped by the Arabs, Wadd being worshipped by Kalb, Suwā' by Hudhail, Yaghūth by Murād, Ya'ūq by Hamadān and Nasr by Ḥimyar (B. 65:lxxi, 1). The commentators say that Wadd was worshipped in the form of a man, Suwā' in that of a woman, Yaghūth in that of a lion, Ya'ūq in that of a horse and Nasr in that of an eagle (Rz).

24a. They only went on adding wrongs to their wrongs, hence the prayer of the messenger to increase them in naught but perdition. In fact, they were bringing perdition on their heads with their own hands. *Dalāl* means *error* as well as *loss* or *perdition* (LL).

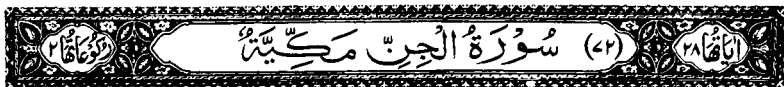
26a. Noah was speaking only of his own people and praying against them only. All his statements and prayers refer to them, and not to the whole world. Hence *al-ard* simply signifies *the land* in which they lived.

27 For if Thou leave them, they will lead astray Thy servants, and will not beget any but immoral, ungrateful ones.

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ
وَلَا يَلِدُوا إِلَّا فِاجِرًا كَفَّارًا ﴿٣٧﴾

28 My Lord, forgive me and my parents and him who enters my house believing, and the believing men and the believing women. And increase not the wrongdoers in aught but destruction!

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ
دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٣٨﴾



CHAPTER 72

Al-Jinn: The Jinn

(REVEALED AT MAKKAH: 2 sections; 28 verses)

This chapter speaks of the protection which is granted to the prophets against their enemies, and the subject, hinted at in v. 8 of the first section, is made clear in the second section. The title is taken from the mention in v. 1 of certain believers in the Holy Prophet's truth called *jinn*.

The revelation of this chapter is generally ascribed to the time of the Holy Prophet's return from Ṭā'if, which took place two years before the Hijrah, and thus the chapter belongs to a time when opposition had reached its climax. Abū Ṭālib and Khadijah had passed away; a ban had been put in force against the Prophet and the families of Hāshim and 'Abd al-Muṭṭalib; some believers had fled to Abyssinia, and those that remained were severely persecuted; the Quraish were deaf to all preaching and warning, and, finally, a visit to Ṭā'if had resulted only in adding to the circumstances which would have most assuredly driven an ordinary individual to despair. In these circumstances an assurance was sorely needed, and a very emphatic assurance is given in this chapter. But beyond an assurance, we are told here that there are other people, yet hidden from the eye — hence the title, *The Jinn* — who would accept the message of the Holy Qur'ān. This unquestionably foreshadowed its vast conquests outside Arabia, and in the distant future.

SECTION 1: Foreign Believers

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

1 Say: It has been revealed to me that a party of the jinn^a listened, so they said: Surely we have heard a wonderful Qur'ān,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ لَفْقَرٍ مِّنَ
الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

1a. The existence of *jinn*, or ethereal beings like the angels (the former being the spirits of evil and the latter the spirits of good), is a question quite distinct, but it is clear that the jinn spoken of here did not belong to this class; see 6:128a for full explanation of the word. The jinn are also referred to in 46:29–31, where they are made to say: "O our people, we have heard a Book revealed after Moses, verifying that which is before it". This shows that they were Jews. The jinn spoken of here are evidently Christians, as v. 3 shows.

2 Guiding to the right way — so we believe in it. And we shall not set up anyone with our Lord:

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَكُن
نُشْرِكَ بِرَبِّنَا أَحَدًا ۝

3 And He — exalted be the majesty of our Lord! — has not taken a consort, nor a son:^a

وَ أَنَّهُ تَعَلَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ
صَاحِبَةً وَلَا وَكْدًا ۝

4 And the foolish among us used to forge extravagant lies against Allāh:

وَ أَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَىٰ
اللَّهِ شَطَطًا ۝

5 And we thought that men and jinn did not utter a lie against Allāh:

وَ أَنَّا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنْسُ
وَ الْجِنِّ عَلَى اللَّهِ كَذِبًا ۝

6 And persons from among men used to seek refuge with persons from among the jinn, so they increased them in evil doing:^a

وَ أَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسِ يَتُودُونَ
بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۝

7 And they thought, as you think, that Allāh would not raise anyone:

وَ أَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ
يَبْعَثَ اللَّهُ أَحَدًا ۝

8 And we sought to reach heaven, but we found it filled with strong guards and flames:^a

وَ أَنَّا لَسْنَا السَّمَاءَ فُوجِدْنَا مُلَدَّتٍ
حَرًّا شَدِيدًا وَ نُشُوبًا ۝

9 And we used to sit in some of the sitting-places thereof to steal a hearing. But he who tries to listen now finds a flame lying in wait for him:

وَ أَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ
فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ
شِهَابًا صَدًّا ۝

10 And we know not whether evil is meant for those on earth or

وَ أَنَّا لَا نَدْرِي أَشَرُّ أَرِيدَ يَمُنْ

3a. The words of this verse are a clear indication that the persons spoken of here are Christians. That both Jews and Christians living outside Arabia accepted the message of Truth brought by the Prophet is a fact. But from what is stated further on it appears that the reference here is to future Christian nations, and the words here are prophetic, speaking of some future time when Christian nations forming *the bulk of mankind* — such being one of the significances of the word *jinn* (LL) — will accept the truth of the message brought by the Prophet. At any rate the prophetic in these words, whether relating to the near or distant future, is clearly hinted at in the opening words of the chapter — *It has been revealed to me that a party of the jinn listened.*

6a. The jinn and men of this verse are undoubtedly the leaders of evil and iniquity and the weaker ones in intellect who followed them blindly; see 6:128a.

8a. By *reaching heaven* is meant *learning secrets of the heaven*. The reference may be to the diviners and astrologers among them, for which see 37:7a–10a, but more likely it is a prophetic reference to the great scientific discoveries of the modern age relating to heaven.

whether their Lord means to direct them aright:^a

11 And some of us are good and others of us are below that — we are sects following different ways:

12 And we know that we cannot escape Allāh in the earth, nor can we escape Him by flight:

13 And when we heard the guidance, we believed in it. So whoever believes in his Lord, he fears neither loss nor injustice:

14 And some of us are those who submit, and some of us are deviators. So whoever submits, these aim at the right way.

15 And as to deviators, they are fuel of hell:

16 And if they keep to the (right) way, We would certainly give them to drink of abundant water,^a

17 So that We may try them thereby. And whoever turns away from the reminder of his Lord, He will make him enter into an afflicting chastisement:

18 And the mosques are Allāh's, so call not upon anyone with Allāh:

19 And when the Servant of Allāh stood up praying to Him, they well-nigh crowded him (to death).^a

فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝

وَ أَنَا مِنَّا الصَّالِحُونَ وَمِمَّا دُونَ
ذَلِكَ طُغْيَاءٌ طَرَفَيْنِ فَدَدَا ۝

وَ أَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي
الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا ۝

وَ أَنَا لَمَّا سَمِعْنَا الْهُدَىٰ أٰمَنَّا بِهِ ۝
فَمَنْ يُؤْمِنُ مِنْ رَبِّهِ فَلَا يَخَافُ
بَحْسًا وَلَا رَهَقًا ۝

وَ أَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ
فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ۝

وَ أَنَا الْقَاسِطُونَ فَمَأْوَاهُمُ الْحَطَبُ ۝
وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ
لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ۝

لِنَقْتَبَهُمْ فِيهِ ۝ وَمَنْ يَعْزُضْ عَنْ
ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ۝

وَ أَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ
اللَّهِ أَحَدًا ۝

وَ أَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ
كَادُوا يُكْوِنُونَ عَلَيْهِ لِبَدًا ۝

10a. These words seem to refer to the great tribulations which are meant to direct man's attention to spiritual truth.

16a. By *abundance of water* is meant according to Mujāhid *abundant wealth* (IJ).

19a. The servant of Allāh is the Holy Prophet Muḥammad.

SECTION 2: Protection of Revelation

20 Say: I only call upon my Lord, and associate naught with Him.

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۝

21 Say: I control not evil nor good for you.

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝

22 Say: None can protect me against Allāh, nor can I find any refuge besides Him:

قُلْ إِنِّي لَنْ يَجْعَلَ لِي مِنَ اللَّهِ مَكْرَهُ
وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝

23 (Mine is naught) but to deliver (the command) of Allāh and His messages. And whoever disobeys Allāh and His Messenger, surely for him is the Fire of hell, to abide therein for ages,

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ
يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارًا
جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ۝

24 Till when they see that which they are promised, they will know who is weaker in helpers and less in numbers.^a

حَتَّىٰ إِذَا سَأَلُوا مَا يُوعَدُونَ فَسَيَعْلَمُونَ
مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ۝

25 Say: I know not whether that which you are promised is nigh or if my Lord will appoint for it a distant term.

قُلْ لَنْ أَدْرِيهِ أَقْرَبُ مِمَّا تُوعَدُونَ
أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ۝

26 The Knower of the unseen, so He makes His secrets known to none,

عَلِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۝

27 Except a messenger whom He chooses.^a For surely He makes a guard to go before him and after him,

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ
يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ وَمَنْ
خَلْفَهُ رَاصِدًا ۝

24a. As a human being left to himself without a friend, without helper, rejected at home and cruelly treated abroad (as he was at Ṭā'if, to which period this chapter belongs), he thus poured out his heart, in this state of utter helplessness: "O Lord, I make my complaint unto Thee of my helplessness and frailty and of my insignificance before mankind. But Thou art the Lord of the poor and feeble, and Thou art my Lord. Into whose hands wilt Thou abandon me? Into the hands of the strangers that beset me round about? Or of the enemy Thou hast given at home to have the mastery over me? . . . I seek for refuge in the light of Thy countenance . . ." (Muir in *Life of Muhammad*). Now contrast with it the revelation which he received just then, which speaks of the opponents of Truth who would soon be brought low — they will know who is weaker in helpers and less in numbers. The source of the Holy Prophet's revelation was other than his own heart, for the same heart could not simultaneously vent feelings of utter helplessness and weakness and those of unbounded confidence in his ultimate triumph.

27a, see next page.

28 That He may know that they have truly delivered the messages of their Lord; and He encompasses what is with them, and He keeps account of all things.^a

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ
وَإِحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ
شَيْءٍ عَدَدًا ۖ

27a. That the overthrow of opposition to the great message of Truth was certain is stated in v. 24. This is followed by a statement in v. 25 that the Prophet did not know whether this overthrow would come soon or whether it would come in the distant future, but Truth must triumph. And the law is stated now that God makes known His will, *the unseen*, the Truth, by His messenger, to convey that Truth to other people. It is God's message and it must be delivered in spite of all opposition. The Divine purpose is accomplished by sending a guard, before and after the messenger, to protect him against all onslaughts, as is made clear in the words that follow.

28a. Note the firm tone of these revelations under the disheartening circumstances to which attention has been drawn in 24a. Such words could not proceed from any but a Divine source — *the message must be delivered, Allāh encompasses all, nothing is out of His reach.*