



CHAPTER 15

Al-Hijr: The Rock

(REVEALED AT MAKKAH: 6 sections; 99 verses)

This chapter is named *The Rock*, because of the mention of the Dwellers of the Rock in v. 80, whose fate is mentioned as a warning to those who contemplated the slaying of the Prophet. While promising a complete protection for the message of Truth contained in the Holy Qur'an against all evil designs, it intensifies the warning contained in the previous chapters against those who were bent on its destruction.

The last chapter closed by warning the opponents of the end which they were destined to meet. The same subject is continued in the beginning of this chapter, because the Qur'an, which was meant for the welfare of humanity, must be guarded against all evil intentions. Thus it is in the very first section that the grand promise is given that the Qur'an shall forever be guarded against all corruption, and, of course, against all attempts to annihilate it. In the next section we are told that all things are controlled by Allāh, so that the mischief-makers cannot inflict any injury on the elect, and the signs of the triumph of Truth could already be witnessed. In the third section it is stated that the devil has always been opposing the righteous servants, yet his opposition has always been a failure. The next, while promising mercy for the righteous, refers to an incident in Abraham's history as to how he was given the good news of the birth of a son, through whom a great nation was to be blessed. The same messengers also bore to him the news that Lot's people were about to be destroyed because of their great iniquities. The fifth section speaks of the punishment of the guilty people, who would not listen to Lot, closing with a reference to Shu'aib, also a descendant of Abraham. The Arabs, however, are warned of the fate of a people nearer home, the Thamūd, who dwelt in rocks, and they are told that, all-important as the message of the Qur'an was, their mockery and opposition would not go unpunished.

That the chapter was revealed at Makkah is agreed on all hands, but it is generally regarded as being earlier than the other chapters of this group.

SECTION 1: The Qur'ān is guarded

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 I, Allāh, am the Seer. These are the verses of the Book and (of) a Qur'ān that makes manifest.

الرَّاسِخَاتِ فِيكَ آيَاتِ الْكِتَابِ وَتُرَانٍ مُبِينٍ

Part 14

2 Often will those who disbelieve wish that they were Muslims.^a

مُرَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

3 Leave them to eat and enjoy themselves, and let (false) hope beguile them, for they will soon know.

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُهُمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ

4 And never did We destroy a town but it had a decree made known.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ

5 No people can hasten on their doom, nor can they postpone (it).

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

6 And they say: O thou to whom the Reminder is revealed, thou art indeed mad.

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ

7 Why bringest thou not the angels to us, if thou art of the truthful?

لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

8 We send not angels but with truth, and then they would not be respited.^a

مَا نُزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ

2a. The passage does not refer only to life after death. The powerful opponents, who were under the impression that Islām would soon be annihilated, must no doubt have felt after in life, when the truth of Islām became manifest to them, that it would have been much better for them, if they had accepted Islām at the first call of the Prophet.

8a. The demand is here as elsewhere: *Why are not the angels sent?* The words *if thou art of the truthful* clearly show that the coming of angels is demanded in relation to the fulfilment of prophecies. The answer makes it still more clear. The words *bi-l-haqq (with truth)* really signify *in accordance with the requirements of truth, justice, and wisdom (LL)*. The meaning therefore is that the angels will be sent, when they are required to execute the judgment of the doom of the opponents; and the concluding words, *and then they would not be respited*, dispel all doubts on the point.

9 Surely We have revealed the Reminder, and surely We are its Guardian.^a

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

10 And certainly We sent (messengers) before thee among the sects of yore.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ﴿١٠﴾

11 And there never came a messenger to them but they mocked him.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾

12 Thus do We make it enter the hearts of the guilty^a —

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

13 They believe not in it; and the example of the ancients has gone before.

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

14 And even if We open to them a gate of heaven, and they keep on ascending into it,

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

15 They would say: Only our eyes have been covered over, rather we are an enchanted people.^a

لَقَالُوا إِنَّمَا سَكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾

SECTION 2: Forces of Evil will be destroyed

16 And certainly We have made strongholds in the heaven, and We

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَ

9a. This is one of the most wonderful prophecies, whose fulfilment is, and will ever remain, a standing testimony to the truth of the Holy Qur'an. The statement is first made in connection with the powerful opposition of the disbelievers, and is then made general, that the Qur'an will for all time be preserved safe against all attempts to destroy it and from every kind of corruption. The fulfilment of this prophecy is so evident a fact that a hostile writer like Muir admits that "there is probably in the world no other book which has remained twelve centuries with so pure a text". The recent attempt of Dr. Mingana to prove alterations in the text of the Holy Qur'an has resulted in miserable failure, and his discovery has rather set the question at rest. During the whole length and breadth of the Islamic world there does not exist a single copy with any variation from the recognized text, and thus not only was the Qur'an preserved from destruction against a powerful enemy, but it has also been preserved from corruption.

12a. Thus refers to the mockery mentioned in the previous verse; the meaning being as they mock the revelation, so We make it enter their hearts that they do not believe in it. It is equivalent to saying that this is due to their mockery, or a consequence of their mockery.

15a. This verse and the one preceding it speak of the hardness of their hearts. They were determined to reject the truth and did not pay any attention to the clearest evidence.

have made it fair-seeming to the beholders,

رَبَّيْتَهَا لِلنَّظِيرِينَ ﴿١٥﴾

17 And We guard it against every accursed devil,

وَحَفِظْنَا بِهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٦﴾

18 But he who steals a hearing; so there follows him a visible flame.^a

إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ
شَهَابٌ مُبِينٌ ﴿١٧﴾

19 And the earth — We have spread it out and made in it firm mountains and caused to grow in it of every suitable thing.

وَ الْأَرْضَ صَّافًى مَدَدْنَاهَا
وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ
مُحْتَمِرٍ ﴿١٨﴾

20 And We have made in it means of subsistence for you and for him for whom you provide not.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ
وَمَنْ لَسْتُمْ لَهُ بِرِزْقِيْنَ ﴿١٩﴾

21 And there is not a thing but with Us are the treasures of it, and We send it not down but in a known measure.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خِزْيَانُهُ
وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢٠﴾

22 And We send the winds fertilizing,^a then send down water from the clouds, so We give it to you to drink; nor is it you who store it up.

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ
فَأَنْزَلْنَا مِنْ السَّمَاءِ
مَاءً فَاسْقَيْنَاكُمُوهُ
وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢١﴾

23 And surely it is We, Who give life and cause death, and We are the Inheritors.^a

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ
وَنَحْنُ الْوَارِثُونَ ﴿٢٢﴾

18a. The three verses speak of the soothsayers and the diviners, who were among the opponents of the Holy Prophet; they pretended to receive communications from on high. We are here told that they were really driven from the Divine presence, and therefore could not have any access to that source of purity. In speaking of the divinations as being followed by a visible flame, it is indicated that they meet with failure and disappointment. The description of spiritual truths in words relating to physical laws prevailing in the world is of common occurrence in the Holy Qur'ān. Thus in v. 22 the *fertilizing winds* stand for the *imperceptible advance of Islām* (see 22a). For further reference, see 37:8, 8a, 9a, 10a; 52:38, 38a; 67:5, 5a; 72:8, 8a.

22a. The *lawāqih*, or *fertilizing winds*, are those which raise a cloud that gives rain, or those which make herbage and plants fruitful. Here they represent the signs of the progress of Islām before its final triumph, which is indicated by the rain.

23a. *Wārith* means *one who inherits*, and therefore *one who remains after another has perished*. The announcement made here is a prophecy that the true worshippers of Allāh will be heirs in the land while the others will perish.

24 And certainly We know those among you who go forward and We certainly know those who lag behind.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ
وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾

25 And surely thy Lord will gather them together. He indeed is Wise, Knowing.^a

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ وَإِلَهُ
حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

SECTION 3: The Devil's Opposition to the Righteous

26 And surely We created man of sounding clay, of black mud fashioned into shape.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ
مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾

27 And the jinn, We created before of intensely hot fire.^a

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ
نَّارِ السَّمُومِ ﴿٢٧﴾

28 And when thy Lord said to the angels: I am going to create a mortal of sounding clay, of black mud fashioned into shape.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ
بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾

29 So when I have made him complete and breathed into him of

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي

25a. *Al-mustaqdimin* (v. 24) are those who are foremost in accepting truth, and *al-musta'khirin*, those who lag behind in accepting it. They will all be gathered together, i.e., ultimately those who now lag behind will be brought over to the right course. Some understand by these two words those who have gone before and those who will come afterwards respectively, in point of time.

27a. For an explanation of man's creation from dust, see 7:12a. In man's creation from dust there also seems to be a reference to his low and humble origin and to his temperate nature, as opposed to another kind of creation of a fiery nature, which is called the *jinn* or the *devil*. The two words, *jinn* and *devil*, are frequently applied to men of a fiery temperament or rebellious nature, men who lead others to evil. This description of the creation of *men* and *jinn* from *dust* and *fire* respectively is no doubt an allegorical description of the nature of those who are submissive to Divine laws and those who rebel against them, and the allegory is carried on further in what is stated of the rebellion of the devil against Adam, the two being taken as prototypes of the two kinds of temperament. The two descriptions of the origin of man, his being made from clay that gives sound and of mud that is fashioned into shape, refer to the two great characteristics which give man a superiority over other animals, there being a reference to the use of language in the *clay that gives sound*, and to the perfection of his make in the *mud fashioned into shape*. Were it not for the use of language and the perfection of his make, man could not have risen above the lower animals. It should also be noted that elsewhere the *ṣaḥṣāl* is likened to *fakhkhār* (55:14), which means *clay that has been baked*, showing that the earth's surface itself has baked in fire. It was undoubtedly originally a lump of fire.

My spirit,^a fall down making obeisance to him.

فَفَعُوا لَهُ سُجُودًا ﴿٣٠﴾

30 So the angels made obeisance, all of them together —

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

31 But Iblis (did it not). He refused to be with those who made obeisance.

إِلَّا إِبْلِيسَ إِلَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

32 He said: O Iblis, what is the reason that thou art not with those who make obeisance?

قَالَ يَا بَلِيسُ مَا لَكَ إِلَّا أَنْ تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾

33 He said: I am not going to make obeisance to a mortal, whom Thou hast created of sounding clay, of black mud fashioned into shape.

قَالَ لِمَ أَكُنُ إِلَّا سَاجِدًا لِلْبَشَرِ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمِئٍ مَسْنُونٍ ﴿٣٣﴾

34 He said: Then go forth, for surely thou art driven away,

قَالَ فَاحْرُجْ مِنْهَا فَإِنَّكَ سَاحِقِيمٌ ﴿٣٤﴾

35 And surely on thee is a curse till the day of Judgment.

وَرَأَنَّ عَلَيْكَ اللَّعْنَةَ إِلَىٰ يَوْمِ الدِّينِ ﴿٣٥﴾

36 He said: My Lord, respite me till the time when they are raised.^a

قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

37 He said: Surely thou art of the respited ones,

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

38 Till the period of the time made known.

إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

39 He said: My Lord, as Thou hast judged me erring,^a I shall certainly make (evil) fair-seeming to them on

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ

29a. This shows that man is made complete when the Divine spirit is breathed into him. It should be noted that the *Divine spirit* (Ar. *rūh*) does not mean here the *animal soul* in man, but the *spirit of Allāh*, that gives him perfection.

36a. When a man is raised to life spiritually, the suggestions and the promptings of the devil cease to affect him. But until he finds spiritual life, evil suggestions mislead him now and then. This is the “time made known” in v. 38.

39a. The meaning has been fully explained in 7:16a. It may be added here that this is a remarkable instance of what *iqdāl*, *ighwā'*, and such other words mean when attributed to Allāh. The devil refuses to make obeisance to Adam of his own accord, and this is expressed by saying *aghwaita-ni*, the meaning clearly being, *because Thou hast judged me to be in error, not caused me to err.*

earth, and I shall cause them all to deviate,

فِي الْأَرْضِ وَالْأَعْيُنَ لَهُمْ جَمْعِينَ ٤٥

40 Except Thy servants from among them, the purified ones.

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ٤٦

41 He said: This is a right way with Me.

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ٤٧

42 As regards My servants, thou hast no authority over them except such of the deviators as follow thee.^a

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَوِيينَ ٤٨

43 And surely hell is the promised place for them all —

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ٤٩

44 It has seven gates. For each gate is an appointed portion of them.^a

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ٥٠

SECTION 4: Mercy for the Righteous — Abraham

45 Surely those who keep their duty are in Gardens and fountains.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ٥١

46 Enter them in peace, secure.

أَدْخُلُوهَا بِسَلَامٍ أَمِينٍ ٥٢

47 And We shall root out whatever of rancour is in their breasts — as brethren, on raised couches, face to face.

وَتَرَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ٥٣

48 Toil afflicts them not therein, nor will they be ejected therefrom.^a

لَا يَبْسُطُ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ٥٤

42a. In a broad sense all men are servants of Allāh. That the devil has no authority over any man is clear from 14:22, where the devil says to his followers: "I had no authority over you, except that I called you and you obeyed me."

44a. Hell is mentioned by seven different names in the Holy Qur'ān: (1) *Jahannam*, or *hell*; (2) *lazā*, or *flaming fire*; (3) *ḥuṭamah*, or *crushing disaster*; (4) *sa'ir*, or *burning fire*; (5) *saqar*, or *scorching fire*; (6) *jaḥīm*, or *fierce fire*; (7) *hāwiyah*, or *abyss*. The seven gates mean the seven ways which lead into it, according to which there are seven different names. But see 2:29b, where it is shown that the numeral *seven* in Arabic often stands for a large number, so that the meaning may be that there are many gates or many ways leading to it.

48a. Such is the Muslim paradise. There is absolute peace of mind, perfect security from any inclination to evil or any other danger (v. 46); there is a brotherhood in which no one conceals any rancour in his heart for his brother, nor has anyone a complaint against another (v. 47); and lastly, there is neither toil nor fatigue, nor is one to be ever deprived of that state of perfect bliss (v. 48). This verse further establishes that those

- 49 Inform My servants that I am the Forgiving, the Merciful, تَبَيَّنَىٰ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾
- 50 And that My chastisement — that is the painful chastisement. وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾
- 51 And inform them of the guests of Abraham. وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾
- 52 When they entered upon him, they said, Peace! He said: We are afraid of you. إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾
- 53 They said: Be not afraid, we give thee good news of a boy, possessing knowledge. قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾
- 54 He said: Do you give me good news when old age has come upon me? Of what then do you give me good news? قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَسَى الْكِبَرُ فِيمَ تَبَشِّرُونَ ﴿٥٤﴾
- 55 They said: We give thee good news with truth,^a so be not thou of the despairing ones. قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا تَكُنْ مِنَ الْفَاطِنِينَ ﴿٥٥﴾
- 56 He said: And who despairs of the mercy of his Lord but the erring ones? قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾
- 57 He said: What is your business, then, O messengers? قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾
- 58 They said: We have been sent to a guilty people, قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾
- 59 Except Lot's followers. We shall deliver them all, إِلَّا آلَ لُوطٍ إِنَّا لَمَنْجُوهُمْ أَجْمَعِينَ ﴿٥٩﴾
- 60 Except his wife: We ordained that she shall surely be of those who remain behind. إِلَّا امْرَأَتَهُ قَدَرْنَا لَهَا لَيْسَ الْغَابِرِينَ ﴿٦٠﴾

who are once made to enter paradise are not sent back to this world; and that therefore the garden in which Adam was at first placed was not the paradise of heavenly life, for in that case he would not have been ejected from it.

55a. Compare 3:45. The good news given here is not *of* truth, but *by means of* truth, which is Divine revelation.

SECTION 5: Lot and Shu'aib

- 61 So when the messengers came to Lot's followers, فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٧١﴾
- 62 He said: Surely you are an unknown people. قَالَ إِنَّكُمْ قَوْمٌ مِّنْكُمْ مَّنْكَرُونَ ﴿٧٢﴾
- 63 They said: Nay, we have come to thee with that about which they disputed. قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٧٣﴾
- 64 And we have come to thee with the truth, and we are surely truthful. وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٧٤﴾
- 65 So travel with thy followers for a part of the night and thyself follow their rear; and let not anyone of you turn round, and go whither you are commanded. فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٧٥﴾
- 66 And We made known to him this decree, that the roots of these should be cut off in the morning. وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٧٦﴾
- 67 And the people of the town came rejoicing. وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٧٧﴾
- 68 He said: These are my guests, so disgrace me not, قَالَ إِنَّ هَؤُلَاءِ صَبِيغِي فَلَا تَقْضُحُونِ ﴿٧٨﴾
- 69 And keep your duty to Allāh and shame me not. وَاتَّقُوا اللَّهَ وَلَا تُخْرُؤُنِ ﴿٧٩﴾
- 70 They said: Did we not forbid thee from (entertaining) people?^a قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالِيَيْنِ ﴿٨٠﴾
- 71 He said: These are my daughters, if you will do (aught).^a قَالَ هَؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ ﴿٨١﴾
- 72 By thy life! they blindly wandered on in their frenzy. لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٨٢﴾

70a. As remarked in 11:78a, Lot was a stranger among the Sodomites, and, as this verse shows, he was forbidden by the people to entertain any stranger as a guest or to give him shelter.

71a. He offered his daughters as hostages, as a guarantee that the strangers would not make any mischief; see further 11:78a.

73 So the cry overtook them at sunrise;

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

74 Thus We turned it upside down, and rained upon them hard stones.

فَجَعَلْنَا آعَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ﴿٧٤﴾

75 Surely in this are signs for those who take a lesson.^a

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمَنْتَوَسَّيِينَ ﴿٧٥﴾

76 And it is on a road that still abides.

وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ ﴿٧٦﴾

77 Verily therein is a sign for the believers.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78 And the dwellers of the grove were indeed iniquitous:^a

وَأَنَّ كَانَ أَصْحَابُ الْأَيْكَةِ ظَالِمِينَ ﴿٧٨﴾

79 So We inflicted retribution on them. And they are both on an open high road.^a

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِآءٍ مُّسِيئِينَ ﴿٧٩﴾

SECTION 6: Dwellers of the Rock and a Warning

80 And the dwellers of the Rock indeed rejected the messengers;^a

وَلَقَدْ كَذَّبَ أَصْحَابُ الْجُبْرِ الْمُرْسَلِينَ ﴿٨٠﴾

81 And We gave them Our messages, but they turned away from them;

وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

82 And they hewed houses in the mountains, in security.

وَكَانُوا يُبْنُونَ مِنَ الْجِبَالِ بُيُوتًا أَمِينِينَ ﴿٨٢﴾

83 So the cry overtook them in the morning;

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

84 And what they earned availed them not.

فَمَا آغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

75a. *Mutawassim* is one who examines things in order to know the real character of a thing from outward signs; hence one who takes a lesson from the fate of others.

78a. *The dwellers of the grove* were *Shu'aib's* people. But whether they are the same as the people of Midian is not agreed upon.

79a. *Imām* signifies a road because it is pursued or followed, the root being *amma*, meaning he directed his course to (LL). By both are meant the cities of the people of Lot as well as those of *Shu'aib's* people. The road alluded to is the road followed by caravans from the Hijāz to Syria.

80a. *The dwellers of the Rock* are the people of *Thamūd*; see 7:73a.

85 And We created not the heavens and the earth and what is between them but with truth. And the Hour is surely coming, so turn away with kindly forgiveness.^a

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ
فَاصْفَحِ الصَّفْحَ الْجَبِيلَ ﴿٨٥﴾

86 Surely thy Lord — He is the Creator, the Knower.

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿٨٦﴾

87 And certainly We have given thee seven oft-repeated (verses)^a and the grand Qur'ān.

وَلَقَدْ أُوتِينَاكَ سَبْعًا مِنَ الْمَثَانِي
وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾

88 Strain not thine eyes at what We have given certain classes of them to enjoy, and grieve not for them, and make thyself gentle to the believers.^a

لَا تَسُدَّكَ عَيْنُكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
أَشْرَافًا وَمُجَافًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ
وَخَفُوضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

89 And say: I am indeed the plain warner.

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

90 Like as We sent down on them who took oaths,

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾

91 Those who divided the Qur'ān into parts.

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

92 So, by thy Lord! We shall question them all,

فَوَسِّرْكَ لَسْئَلَتِهِمْ أَجْصَعِينَ ﴿٩٢﴾

93 As to what they did.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

85a. The verse gives us a true insight into the Holy Prophet's mind. One instance only in the conquest of Makkah is sufficient to prove this, when, having captured the city which had most tyrannically driven him out with his followers, and whose people were guilty of shedding the innocent blood of the Muslims, he forgave all.

87a. The fact that the seven oft-repeated verses are the seven verses of the Opening chapter is known to every Muslim. These verses must be repeated by every Muslim in every single *rak'ah* in every prayer, to which he is at liberty to add any other portion of the Holy Qur'ān. Thus every Muslim repeats these seven verses at least thirty times a day, no other portion of the Holy Qur'ān being repeated so often. The Prophet himself is reported to have said that the "seven oft-repeated verses" were the seven verses of the *Fātiḥah* (B. 65:1). According to the same *ḥadīth*, the *Fātiḥah* is called the grand Qur'ān. It is so called because it contains the essence of the whole of the Qur'ān.

88a. This verse gives us a picture of the holy mind, for which the riches and embellishments of this life had no temptation, and the unequalled simplicity of his life from the time that he married a rich widow to the time that he ruled Arabia may be guessed from the last scene of his life, when he ordered the last penny in his house to be given to the poor. The verse, moreover, draws a picture of the utmost kindness and gentleness, which he showed to his followers. The straining of the eyes signifies looking desirously.

94 Therefore declare openly what thou art commanded, and turn away from the polytheists.

فَاُصَدِّعْ بِمَا تُوْمَرُ وَأَعْرِضْ عَنِ
الْمُشْرِكِينَ ﴿٩٤﴾

95 Surely We are sufficient for thee against the scoffers —

إِنَّا كَفِينَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

96 Those who set up another god with Allāh; so they will come to know.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ
فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

97 And We know indeed that thy breast straitens at what they say;

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ
بِمَا يَقُولُونَ ﴿٩٧﴾

98 So celebrate the praise of thy Lord, and be of those who make obeisance.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾

99 And serve thy Lord, until there comes to thee that which is certain.^a

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

99a. *Al-yaqīn* (lit., *certainty*), or *that which is certain*, is here generally understood to mean *death* (B. 65:xv, 5), because it is the one thing which is certain to come to every creature.