



Tafheemul Quran
in Colors
Arabic English
015 Al-Hijr
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أَلْحَجْرُ Al-Hijr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Name

This Surah takes its name *Al-Hijr* from Ayat 80 about the people of Al-Hijr (Thamud) who denied the messengers.

Period of Revelation

It is clear from its topics and style that the period of its revelation is about the same as that of Surah Ibrahim. For two things are quite prominent in its background. First, it appears from the repeated warnings in this Surah that in spite of the fact that the Prophet (peace be upon him) had been propagating the message for many years, his people in general had not shown any inclination towards its

acceptance. Nay, they had become more and more obdurate and stubborn in their antagonism, enmity and ridicule with the passage of time. Secondly, by that time the Prophet (peace be upon him) had begun to feel a little tired of making strenuous efforts to eradicate disbelief and opposition of his people. That is why Allah has consoled and comforted him over and over again by way of encouragement.

Topics and the Central Theme

Though the main topics of the surah are:

1. warning to those who rejected his message, opposed it tooth and nail, and ridiculed him, and
2. Comfort and encouragement to the Prophet (peace be upon him).

It does not mean that this Surah does not contain admonition and instructions. As a matter of fact, the Quran never confines itself to mere warning; rebuke and censure, but resorts to precept in every suitable place. Accordingly, this Surah contains brief arguments for *Tauhid* on the one hand, and admonition in the story of Adam and Satan on the other.

In the name of Allah, Most Gracious, Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif. Lam. Ra. These are the verses of the Book and a clear Quran. *1

الرَّكَتِ تِلْكَ آيَاتِ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ



*1 This verse is the brief introduction to the Surah, and immediately after this begins its theme. "These are the

verses of the Book and a clear Quran”: These are the verses of that Quran which makes its meaning lucid and understandable.

2. Soon will the time come, they will wish, those who disbelieved if they were Muslims.

سُرِّمًا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا
مُسْلِمِينَ ﴿٢﴾

3. Leave them to eat and enjoy, and let them be distracted by false hope. Soon they will come to know.

ذَرَّهُمْ يَأْكُلُوا وَ يَتَمَتَّعُوا وَ يُلْهِمُهُمُ
الْأَمَلَ فَسَوَفَ يَعْلَمُونَ ﴿٣﴾

4. And We did not destroy any township but for it there was a known decree. *2

وَ مَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَهِيَ كِتَابٌ
مَعْلُومٌ ﴿٤﴾

*2 This is to refute the fallacious argument of the disbelievers that Muhammad (peace be upon him) was not a true Prophet because they had received no prompt punishment for their disbelief. It is like this: We have never seized a community at the first committal of kufr. We prescribe a limit for every community to hear and understand the message and reform its ways. Then We tolerate its mischief and evil deeds up to that limit and allow it full freedom to do as it likes, and give it respite till the term expires. That is why We are tolerating their attitude of ridicule and denial. (For the full meaning of respite, please refer to E.N. 18 of Surah Ibrahim).

5. Will not precede any nation its term, nor will they

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَ مَا

ever postpone it.

يَسْتَأْخِرُونَ ﴿٦﴾

6. And they said: “O you, has been sent down upon whom the admonition,^{*3} surely you are a mad man.”^{*4}

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾

***3** The word *zikr* literally means “to cause to remember”, “to caution” and “to give advice”. But the Quran has used it as a technical term for “admonition”, which comes as a precept. Thus all the Books that had been sent down to the Messengers were *zikr*, and the Quran is also *zikr*.

***4** This was a sarcastic remark that was made by the opponents, for they did not acknowledge that the admonition had been sent down to the Prophet (peace be upon him): otherwise they could not say that he was insane. What they really meant by this remark was: You, who claim that the admonition has been sent down to you, are insane. A similar remark was also made by Pharaoh concerning Prophet Moses (peace be upon him). Addressing his courtiers, he said: The Messenger who has been sent to you is insane. (Surah Ash-Shuara, Ayat 27).

7. Why do you not bring to us the angels if you are among the truthful.

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٧﴾

8. We do not send down the angels except with truth, and they would not be then those reprieved.^{*5}

مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾

*5 “We do not send down the angels.” We do not send down the angels for the mere fun of it in response to the request of the people, nor are they sent to unveil the reality before them in order to show to them all the unseen things to which the Messengers invite them to believe. As a matter of fact, angels are sent down on that occasion when it is decreed to pass judgment on sane wicked people. At that time the judgment comes into operation without extending any invitation to the condemned people to accept the message, for their period of respite ends as soon as the reality is unveiled before them. “Except with truth.” They bring down truth with them. That is, they come down to eradicate falsehood and to establish truth in its stead. Or, in other words, it means, they come down to put into force the judgment of Allah.

9. Certainly, It is We who have sent down the admonition, and certainly We are its guardian. *6

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ
لَحَافِظُونَ

*6 That is, you should note it well that it is We Who have sent down this *zikr*. Thus it is not Our Messenger whom you are calling insane but in fact this abusive remark applies to Us. Moreover, you should know that it is Our Word and We are preserving it. Therefore, you can do no harm to it, nor can you discredit it by your ridicules, taunts and objections, nor can you hamper its progress. Whatever you may do against it, no one will ever be able to change or tamper with it.

10. And surely, We sent messengers before you among

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ

the former people.

الْأَوَّلِينَ ﴿٦﴾

11. And never came to them any messenger except that they did ridicule him.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

12. Thus do We make it enter into the hearts of the criminals.

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

13. They would not believe in it, *7 and indeed has gone before the way of the former people.

لَا يُؤْمِنُونَ بِهِ ۚ وَ قَدْ خَلَتْ مِنْهُ السُّنَّةُ
الْأَوَّلِينَ ﴿١٣﴾

*7 The majority of the translators and commentators are of the opinion that the pronoun “it” Ayat 12, refers to their mockery, occurring in Ayat 11, and in “they would not believe in it” in Ayat 13, refers to the admonition occurring in Ayat 9. Then Ayats 12-13 will be rendered like this: “Thus we cause mockery enter into the hearts of the criminals and they do not believe in the admonition”. Though grammatically there is nothing wrong with this version, yet our version of “it” will be better even grammatically. According to this Ayat 12 will mean, when the admonition enters into the hearts of the believers it gives them peace of mind and comfort of heart. But when the same enters into the hearts of the criminals it becomes a hot rod, and burns their minds and hearts.

14. And if We open to them a gate from the heaven then

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ

they go on therein to ascend.

فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

15. They would say: “In fact, have been dazzled our eyes. Nay, but we are a people bewitched.”

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

16. And indeed, We have set within the heaven mansions of stars, *8 and We have beautified it for the beholders.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

*8 In the preceding Ayats 14-15 it was stated that the disbelievers had become so hardened against the Quran that they would not have believed in it even if they had ascended the Heaven and seen with their own eyes the signs mentioned in it. Now in Ayats 16-22, some of the signs are being cited in order to convince there of its truth.

Buruj (mansions of stars) are signs of Allah. For it is not possible to pass through one sphere of the Heaven into another, as each sphere of the space has been fortified by invisible boundaries. In this connection, it may be noted that literally the Arabic word *burj* means a fortified place, but as a technical term of ancient astronomy this stood for each of the twelve signs of the Zodiac, which marked the sun's path through the heavens. This has led some of the commentators to form the opinion that in this verse the word *buruj* refers to the same. But there are some others who think that it means stars or planets. However, if we consider this word in the context of Ayat 19, we are led to

the conclusion that probably it stands for spheres.

*9 “We have beautified it”: We have placed a shining star or planet in each of these spheres and made them look beautiful. In other words, it means; We have not made the boundless universe dismal, desolate and frightful, but so beautiful that one finds marvelous order and harmony in it everywhere, and sights therein are so attractive that each one of these charms hearts and minds. This wonderful structure of the universe is a clear proof of the fact that its Creator is not only Great and All-Wise but is also a perfect Artist. The Quran has also stated this aspect of the Creator in Surah As-Sajadah, Ayat 7: (Allah is) that God Who has created in perfect beauty everything He has created.

17. And We have guarded it from every devil, accursed. *10

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَاجِمٍ

*10 That is, these spheres are so fortified that they are beyond the reach of every Satan, for all Satans including those of jinns, have been confined to that sphere in which the Earth has been placed and they enjoy no more access to visit other spheres than the other dwellers of this sphere. This has been mentioned in order to remove a common misunderstanding. The common people believed, and still believe, that Satan and his descendants have a free access to every place in the universe. On the contrary, the Quran says that Satans cannot go beyond a certain limit and they have no unlimited power of ascension.

18. Except him who steals the hearing, *11 he is then pursued by a clear flaming fire. *12

إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ

*11 This is the answer to the false claim of the soothsayers, diviners, hermits, conjurers and the like who pretended to receive communications from the Heaven. The Quran says that in fact they do not possess any means of obtaining information about unseen things. Satans, however, try to eaves-drop because they are by nature more like angels than human beings, but in reality, they succeed in obtaining very little information about it.

*12 In Arabic the word *shihab-i-mubin* literally means a fiery flame. In Surah As-Saffaat, Ayat 10, the same thing has been called *shihab-i-thaqib* (flame that pierces through darkness). This may or may not necessarily be a meteor for it is just possible that it may be some type of rays such as cosmic rays or even a stronger type which we have not been able to discover as yet. Anyhow, if the fiery flame that pursues Satans may be taken to be a meteor, a countless number of these can form a fortification around our sphere of the universe. Scientific observations made with the help of the telescope have shown that billions of these meteors are rushing from space in a mass of rainfall.

19. And the earth, We have spread it out, and We have placed therein firm mountains, and We have caused to grow therein of all kinds of things in due proportion. *13

وَ الْأَرْضَ مَدَدْنَاهَا وَ أَلْقَيْنَا فِيهَا رَوَاسِيَ وَ أَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

*13 The growth of every kind of plant in a limited extent is another sign of the wisdom and power of Allah. For the

generative power of every vegetable plant is so great that if free growth had been allowed to even one kind of plant, it would have covered the whole surface of the earth. But it is by the design of the All-Wise and All-Powerful Creator that every kind of vegetable is produced in a balanced measure. There is another aspect of the vegetable life. Each and every kind of it is allowed to grow only to a fixed size, height, and thickness, which is a proof of the fact that the Creator himself prescribed the structure, the shape, the size, the height, the leaves and branches, and the number of each and every plant, and no plant is allowed to go beyond any of these fixed limits.

20. And We have made for you therein means of livelihood, and for those, you are not for whom providers.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرِزْقِينَ ﴿٢٠﴾

21. And there is not any thing, but with Us are its treasuries. And We do not send it down except in an appointed measure. *14

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

*14 This is to bring home the fact that it is not vegetable life alone that has a fixed limit to its growth, etc. The same is true of everything that exists, whether it be air, water, light, heat, cold, mineral, vegetable, animal or power or energy, in short, each and every thing exists in the prescribed quantity, number, etc. which neither decreases nor increases. It is this determined course in each and every thing which has produced appropriate balance and

proportion in the entire system of the universe to such a perfection that one is led to the inevitable conclusion that the whole thing has been designed by its All-Wise Creator. For, had the universe come into existence by mere accident or had it been created by many gods, it was impossible to have such a perfect balance and appropriate proportion with perpetual consistence in so many different things and powers.

22. And We sent the winds loaded, then We sent down from the sky water, then We gave you drink from it. And you are not its retainers.

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

23. And certainly We, We it is who give life, and cause death, and We are the Inheritors. *15

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

*15 It is to impress this: Your worldly life and all you possess are transitory and temporary, and Allah alone is Eternal. Your end shall come sooner or later, and you shall leave everything behind in this world, which will again become a part of Our treasure.

24. And certainly, We know the preceding among you, and certainly We know those coming later.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾

25. And indeed, your Lord, it is He who will gather them.

وَإِنَّ رَبَّكَ هُوَ يَجْشُرُهُمْ إِنَّهُ حَكِيمٌ

Indeed, He is All Wise, All Knowing. *16



*16 “He is All-Wise”, therefore His Wisdom demands that He should gather the entire mankind and reward or punish each individual in accordance with his deeds. And “He is All-Knowing”, therefore no individual, whosoever he may be, can escape from Him. As each and every particle of each and every individual is in His knowledge, He is able to bring entire mankind to life in the Hereafter. Thus anyone who denies life in the Hereafter is really ignorant of the Wisdom of Allah; and anyone who considers it impossible that those particles of the human body, which were all scattered about, could again be brought together in the form of the body that was alive, is ignorant of the All Comprehensive knowledge and power of Allah.

26. And indeed, We created man from sounding clay, from black mud, molded. *17

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ
حَمِإٍ مَّسْنُونَةٍ



*17 The Arabic word *salsal* means the dried clay which produces a sound like pottery. *Hams* is the black mud which has become so rotten as to be in a fermented state. *Masnun* has a double meaning: (a) rotten clay which has become greasy, (b) clay which has been molded into a shape. It is clear from the wording of the text that at first the image of man was made of clay from rotten earth and when it dried up, soul was breathed into it. Thus the Quran positively refutes the Darwinian theory of evolution that man came into existence after passing through continuous genetic

adaptations. It will, therefore, be a futile attempt, as some modernized commentators have done, to prove that theory from the Quran.

27. And the jinn, We created them before, from the fire of a scorching wind. *18

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ
السَّمُومِ ﴿٢٧﴾

*18 As *samum* is not wind, *nar-i-samum* will mean flame of intense heat and not of fire. This is the explanation of those passages in which it has been stated that jinns have been created from fire.

28. And when said your Lord to the angels: “Indeed I will create a man from sounding clay, from black mud, molded.”

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

29. “So when I have fashioned him and have breathed into him of My Spirit, *19 then fall down, to him in prostration.”

فَإِذَا سَوَّيْتَهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي
فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

*19 “And have breathed into him of My Spirit” means when I have cast a reflection of My divine characteristics on him. This shows that the soul of man implies life, knowledge, power, will, discretion and other human characteristics in the aggregate. These are in reality a slight reflection of divine characteristics that has been cast on the human body, which was originally created from dried clay. And it is this divine reflection on the human body which has raised him to the position of the vicegerent of Allah and

made him that worthy being before whom angels and every earthly thing should bow down.

As a matter of fact, the source of each characteristic of everything is one divine characteristic or the other, as is borne by a tradition: Allah divided mercy into one hundred parts: then He reserved ninety-nine parts for Himself and sent down the remaining one part to the earth. It is because of that one part that the creatures show mercy to one another. So much so that it is due to this that an animal refrains from placing the hoof on its young ones.

In this connection one has to be on strict guard against the notion that the possession of a part of any divine characteristic amounts to the possession of a part of Godhead. This is because Godhead is absolutely beyond the reach of each and every creation.

30. So fell prostrate the angels, all of them together.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

31. Except Iblis. He refused to be with those who prostrated. *20

إِلَّا إِبْلِيسَ ۖ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

*20 Please compare this passage (Ayats 30-43) with Surah Al-Baqarah, Ayats 30-39; Surah An-Nisa, Ayats 117-120; and Surah Al-Aaraf, Ayats 11-25 and also refer to E.Ns appended to these Ayats.

32. He said: “O Iblis, what is with you that you are not with those who prostrate.”

قَالَ يَا إِبْلِيسُ مَا لَكَ إِلَّا تَكُونُ مَعَ السَّاجِدِينَ ﴿٣٢﴾

33. He said: “Never would I prostrate to a man whom You created from sounding clay, from black mud, molded.”

قَالَ لَمْ أَكُنْ لِلسُّجْدِ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمًا مَسْنُونٍ ﴿٣٣﴾

34. He said: “Then get out from here. Indeed, you are rejected.”

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَاجِمٌ ﴿٣٤﴾

35. And indeed, shall be upon you the curse until the Day of Recompense.

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾

*21 That is, you shall remain accursed up to the Resurrection. Then you shall be punished for your disobedience on the Day of Judgment.

36. He said: “My Lord, then relieve me until the day they will be resurrected.”

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

37. He said: “So indeed, you are of those relieved.”

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

38. “Until the Day of the time well known.”

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

39. He said: “My Lord, because You have sent me astray, indeed I shall adorn for them on the earth, and I shall indeed mislead them all together.” *22

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

*22 That is, thou hast beguiled me by commanding me to bow down before a creature who is inferior to me: for it is

obvious that I could not obey such an order. Therefore, I will now beguile them and disobey Thee. In other words, Iblis meant to say: I will make the worldly life, its enjoyments and its transitory benefits so alluring for man that he will forget the responsibilities of the vicegerent of Allah, and that he shall have to render his account in the Hereafter. They will also forget Thee and will disobey Thee, even though they would profess to remember Thee.

40. “Except your slaves among them, sincere.”

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ

41. He said: “This is the path to Me, straight.” *23

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ

*23 This verse (41) may have another meaning: This is the right thing: I also will stick to this.

42. “Certainly My slaves, none would you have over them authority, except those who follow you from among the misguided.” *24

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا
مَنْ اتَّبَعَكَ مِنَ الْغَايِبِينَ

*24 This verse (42) also may have another meaning: You will have no power over My servants (common people) to force them to disobey Me. However, We will give freedom of action to those who will willingly or deliberately follow you, and we will not forcibly prevent them from your way, if they intended to follow you.

According to the first rendering, these verses will mean this: The way followed by My sincere servants is the only straight way to reach Me. Satan will have no power over those people who follow it, for I will choose them to be My

own servants. Satan himself admitted that he will not be able to entice them. On the contrary, he will succeed in beguiling those people who themselves will deviate from the way of obedience. They will then wander farther and farther away following his temptations and allurements.

According to the second meaning, the passage will mean this: When Satan challenged that he would beguile people from the way of Allah by making this worldly life very tempting to them, Allah accepted his challenge but made it clear to him that he was being allowed only to beguile people with temptation, but was not being given any power to force them to deviate from the right way. At this, Satan clarified that his challenge did not apply to those people whom Allah will choose for Himself. As this exception might have led to a misunderstanding that Allah may choose any people for Himself to keep them safe and secure from the reach of Satan, Allah clarified it, saying: Only that person will follow you, who himself will deviate from the right way. As a corollary to this, that person, who will not deviate from the right way will not follow you, and will, thus become Our servant, whom We will choose for Ourselves.

43. “And certainly, Hell is the promised place for them all together.” *25

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ^{لَقَدْ}

*25 In order to comprehend the purpose for which the story of Prophet Adam and Satan has been related here, we should keep in mind the context in which this has occurred. In the preceding verses (1-25), it has been stated that the

disbelievers were following the ways of deviation that would lead them to perdition. This story has been related to warn them that the ways they were following were the ways of Satan, their eternal enemy, so as to say: You should realize the consequences of following Satan, who has enticed you in this snare, and is leading you to the lowest depths of degradation because of this enmity and envy. In contrast to this, Our Prophet is doing his utmost to free you from his snare and lead you to the height of success, which as a man you should desire to achieve. But it is a pity that you are regarding your enemy (Satan) as your friend, and your friend (Our Prophet) as your enemy.

Secondly, the story also makes quite clear to them this thing: There is only one way of salvation and that is the way of obedience to Allah. If you discard this way, every other way will be a way of Satan which will take you directly to Hell.

Then this story is meant to bring home to them this fact: You yourselves are responsible for your wrong deeds and not Satan; for, the most he can do is to beguile you from the obedience of Allah and hold temptations before you. It is, therefore, your own concern and responsibility to be beguiled or not to be beguiled by Satan.

44. In it seven gates. To each gate, of them a portion has been designated. *26

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ
جُزْءٌ مَّقْسُومٌ

*26 Sinners will be divided into different groups in accordance with their different sins for their entry into Hell from seven different gates specified for each different sin.

For instance, the group of atheists shall enter into Hell by one of the seven gates specified for their group. Likewise, mushriks, hypocrites, self-seekers, sensualists, tyrants, propagandists and leaders of disbelief etc. shall each enter into Hell through the gates specified for their group.

45. Indeed, the righteous*²⁷ will be amid gardens and springs.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ط

*²⁷ The righteous people are those who did not follow Satan but feared Allah and lived lives of obedience to Him.

46. "Enter therein, in peace, security."

أَدْخُلُوهَا بِسَلَامٍ آمِنِينَ

47. And We shall remove whatever is in their breasts of rancor.*²⁸ As brothers, on raised couches, sitting facing each other.*²⁹

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ

*²⁸ That is, if any spite might have been caused in their hearts in this world because of misunderstandings between the pious people, it shall be removed at the time of their entry into Paradise and they will bear no ill feelings there against each other. (Refer to E.N. 320 of Surah Al-Aaraf).

*²⁹ This verse is explained by the following tradition: It will be announced to the dwellers of the Gardens: Now you will remain hale and hearty forever and shall never fall ill, now you will enjoy eternal life and shall never die, now you will remain young forever and never grow old, and now you will remain forever in Paradise and shall never have to move away from it. There are other traditions that further

elucidate life in Paradise to this effect: The dwellers shall have no toil to perform for their livelihood and necessities of life. They will get everything without any labor whatsoever.

48. Shall not touch them therein fatigue, nor they, from there, shall be driven out.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

49. Inform to My slaves, indeed I am the Oft Forgiving, the Most Merciful.

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

50. And that My punishment, it is the painful punishment.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

51. And inform them about Abraham's guests. *30

وَنَبِّئُهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

*30 The story of Prophets Abraham and Lot (peace be upon them) has been related to tell the disbelievers of Makkah how angels come down with truth. This was in response to their demand: Why do you not bring angels before us, if what you say is true? (Ayat 7). Then, only this brief answer was given: We do not send down angels in this way. When they come down, they come down with truth (Ayat 8). Now these two events are cited as two concrete forms of truth with which the angels came, as if to ask the disbelievers: Now decide for yourselves which of these two forms of truth would you want angels to bring to you. It is obvious that you do not deserve that truth which was sent to Prophet Abraham (peace be upon him). Do you then desire that truth which the angels brought to the people of Prophet Lot (peace be upon him)?

52. When they entered upon him then said: "Peace." He said: "Indeed we, of you, are afraid." *31

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۗ قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾

*31 Please compare this story of Prophet Abraham (peace be upon him) with that contained in Surah Houd, Ayats 69-76.

53. They said: "Do not be afraid, indeed we give you good tidings of a boy possessing knowledge." *32

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلْمٍ عَلِيمٍ ﴿٥٣﴾

*32 "A boy possessing knowledge", Prophet Isaac (peace be upon him). His name has been mentioned in connection with this good news in Surah Houd, Ayat 71.

54. He said: Do you give me good tidings when has overtaken me old age. Of what then you give good tidings."

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَا تَبَشِّرُونَ ﴿٥٤﴾

55. They said: "We give you good tidings in truth. So do not be of the despairing."

قَالُوا بَشِّرْنَا بِالْحَقِّ ۗ فَلَا تَكُن مِّنَ الْقَنِيطِينَ ﴿٥٥﴾

56. He said: "And who despairs of the mercy of his Lord, except those who are astray."

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

57. He said: "What is then your business, O the messengers." *33

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

*33 It appears from the question of Prophet Abraham

(peace be upon him) that angels are sent down in human shape only on extraordinary occasions and on some important expedition.

58. They said: “Indeed, we have been sent to a people who are criminals.” *34

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾

*34 The fact that the angels did not name the people of Lot (peace be upon him) but merely referred to them as the wicked people, shows that these people had become so notorious for their wicked deeds that there was no need to mention them by name before Prophet Abraham (peace be upon him), who was well acquainted with the moral condition of all the people around him.

59. “Except the family of Lot. Indeed, we will save them all together.

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾

60. “Except his wife. We have decreed that she shall be indeed of those who remain behind.”

إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾

61. Then when came to the family of Lot the messengers. *35

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾

*35 Please compare this with Surah Al-Aaraf, Ayats 80-84 and Surah Houd, Ayats 77-83.

62. He said: “Indeed, you are a people unknown.” *36

قَالَ إِنَّكُمْ قَوْمٌ مِّنْكَرُونَ ﴿٦٢﴾

*36 Here the story has been related in brief. But we learn

from Surah Houd, Ayats 77-83 that Prophet Lot (peace be upon him) was greatly perturbed and distressed at the visit of the angels. He said to himself, “This is a day of woe.” The reason why he was distressed, as implied in the Quran and explicitly expressed in the traditions, was that the angels had come to Prophet Lot (peace be upon him) in the form of beautiful boys, and he knew how perverse and wicked his people were. He was distressed for he could not send them away because they were his guests, and because he did not know how to protect them from those villains.

63. They said: “But, we have brought to you that they have been concerning which in doubt.”

قَالُوا بَلْ جِئْنَاكَ بِيَمِينِنَا
يَمْتَرُونَ ﴿٦٣﴾

64. “And we have come to you with truth, and indeed we are truthful.”

وَآتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾

65. “So travel with your family in a part of the night, and you follow behind them. *37 And let not look back *38 among you anyone, and go on to where you are commanded.”

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ
أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَ
امْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

*37 That is, you should walk behind your people lest anyone of them should stay behind.

*38 It did not mean: “look not behind thee, lest thou be consumed,” as stated in the Bible. But it merely meant to warn them: None of you should turn round to see what was

happening behind them lest you should stop to see when you heard the cries of the smitten people. For it is neither the time nor the place viewing the destruction nor shedding tears of regret. If you stop even for a minute in the territory of the smitten people you also might get hurt from the rain of stones.

66. And We conveyed to him this decree that the root of these people was to be cut off in the early morning.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هُوَارٍ مَقْطُوعٌ مُصْبِحِينَ ﴿٦٦﴾

67. And came the people of the city rejoicing. *39

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

*39 This shows that those People had gone to the lowest depths of immorality. No sooner did they hear the news of the arrival of handsome strangers in their town than they rushed rejoicing to the house of Prophet Lot (peace be upon him) and impudently demanded that he should hand over his guests to them for the gratification of their lust. The pity is that there had remained not a single person among them to make a protest against such a heinous sin. Moreover, this shows that all of them, as a community, had totally lost every sense of decency, and they felt no shame at all to make such a wicked demand on him openly. The very fact, that they felt no hesitation in making such a wicked demand brazen facedly from a pious and holy man like Prophet Lot (peace be upon him), shows that the heinous crime was so common among them that they would not spare anyone.

The Talmud records many instances of the all round moral degradation of the people of Lot. Once a stranger was

passing through their territory. As the darkness approached, he was forced to pass the night near Sodom. As he had his own provisions with him, he did not stand in any need of help from the town's folks, so he lay under a tree to pass the night. But a Sodomite entreated him to accompany him to his house. During the night he did away with the donkey and merchandise of the stranger. When he began to cry for help in the morning, the town's folk came there not to help him but to rob him of what had been left with him.

On one occasion Sarah sent her slave to Sodom to inquire after Prophet Lot's household. When the slave entered the town, he saw that a Sodomite was beating a stranger. Naturally the slave of Sarah tried to rouse his sense of decency, saying, why do you ill treat helpless strangers like this? In answer to this appeal, his head was broken in public.

On another occasion a poor man happened to come to Sodom but no one gave him anything to eat. When he was half dead with starvation, he fell to the ground in a helpless plight. A daughter of Prophet Lot saw him and sent some food for him. At this the Sodomites reproached Prophet Lot and his daughter and threatened to expel them from there if they would not refrain from such deeds.

After citing several similar incidents, the Talmud says that those people had become so cruel, so deceitful and so dishonest in their dealings that no traveler could pass safe through their territory nor could a poor person expect any food or help from them. Many a time it so happened that a poor stranger came there, and died from hunger. Then they

would strip the clothes from his body and bury him naked. If a foreigner committed the blunder of visiting their territory, they would publicly rob him of everything, and make fool of him if he appealed to them to redress the wrong. Then they would openly commit shameless deeds in the gardens which they had grown in their valley because there was none to rebuke them except Prophet Lot (peace be upon him). The Quran has summed up the whole of their wicked story in two concise sentences: (1) They had already been committing very wicked deeds, Surah Houd, Ayat 78, and (2) You gratify your lust with males: you rob travelers, and you commit wicked deeds publicly in your assemblies.

68. He said: “Indeed, they are my guests. So do not humiliate me.”

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ٧٨

69. “And fear Allah and do not disgrace me.”

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ٧٩

70. They said: “Have we not forbidden you from (guarding) the people.”

قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ٨٠

71. He said: “These are my daughters, *40 if you are to be doing.”

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ٨١

*40 In E.N. 87 of Surah Houd, it has been explained what Prophet Lot (peace be upon him) meant by this. It may also be added that such words as these were uttered by an honorable man like him in the last resort, when all his entreaties and earnest requests had failed to prevent those people from their evil designs towards his guests.

Here it will be worthwhile to clear the significance of the words which were uttered by Prophet Lot (peace be upon him) as they occur in Surah Houd (Ayat 78). When he entreated those wicked people not to molest his guests, saying, "Here are my daughters", he was unaware that his guests were angels in the disguise of handsome boys. The angels revealed their identity only when the wicked crowd gathered at the residence of his guests and began to threaten them with their wicked designs, and Prophet Lot (peace be upon him) began to lament, "I wish I had the power to set you right or I could find some strong support for refuge." It was then that the angels revealed themselves, saying, "We are envoys sent by your Lord." This sequence of events shows that Prophet Lot (peace be upon him) had made that offer only when he had felt to be utterly helpless. It is very important to keep this in view because the sequence of events in this Surah is different from that in Surah Houd. One is liable to have a misunderstanding as to why Prophet Lot (peace be upon him) wailed and lamented when he knew all the while that his guests were angels and could defend themselves against those wicked people. As regards the apparent difference between the two sequences, it may be pointed out that here the important thing to be stated is that the angels come with the truth. Therefore that part of the story (Ayats 61-66) has been related first in order to make the point more prominent.

72. By your life, indeed they, in their intoxication, were wandering blindly.

لَعْمُرِكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

73. Then seized them the awful cry at the time of sunrise.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

74. So We turned the highest of it (city) to its lowest, and rained upon them stones of baked clay. *41

فَجَعَلْنَا عَلِيَّهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ ﴿٧٤﴾

*41 These “stones of baked clay” might have been meteoric showers or volcanic eruptions that flew and rained upon them, or these might have been blown by a strong wind.

75. Indeed, in that are sure signs for those who do understand.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ ﴿٧٥﴾

76. And indeed, it is on a straight road. *42

وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ ﴿٧٦﴾

*42 That is, that smitten territory lies on the high road from Hijaz (Arabia) to Syria and Egypt. Travelers come across these signs of destruction which are very prominent in the territory that lies to the southeast of the Dead Sea. The geographers are of the opinion that there is no other land on the surface of the Earth which looks desolate as this territory, especially its southern part.

77. Indeed, in that is a sure sign for those who believe.

إِنَّ فِي ذَلِكَ لآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. And indeed the dwellers in the wood *43 were wrongdoers.

وَإِنْ كَانِ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾

*43 The people of *Al-Aikah* were the community of Prophet Shuaib (peace be upon him) and were called Midianites after the name of their capital city and their territory. As

regards *Al-Aikah*, it was the ancient name of Tabuk and literally means a thick forest.

79. So We took vengeance on them. And indeed, both towns are on a clear highway. *44

فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ط

*44 Midian lay on the route from Hijaz to Palestine and Syria.

80. And surely denied the people of Al-Hijr *45 the messengers.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ

*45 Al-Hijr was the capital city of the people of Thamud, and its ruins are found near the modern city of Al-Ula which is to the north west of Al-Madinah, and lies on the route from Al-Madinah to Tabuk. Though the caravans had to pass through the valley of Al-Hijr, the Prophet (peace be upon him) had forbidden the Muslims to stay in the valley on their journey.

When Ibn Batutah reached there in the eighth century of Hijrah on his way to Makkah, he wrote: I have seen the buildings of Thamud hewed into red mountains; the paintings look so bright as if they have been put on only recently, and rotten bones of human beings are found in them even today." (See E.N. 57 of Surah Al-Aaraf).

81. And we gave them Our signs, but they, from them, turned away.

وَآتَيْنَهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ

82. And they used to carve from the mountains, dwellings feeling secure.

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ

83. So seized them the awful cry at the morning hour.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ۝

84. So did not avail them that which they used to earn. *46

فَمَا آغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ۝

*46 That is, their strong and secure buildings, which they had hewed into the mountains, could not protect them from the blast.

85. And We have not created the heavens and the earth and all that is between them except with truth. *47 And indeed, the Hour is surely coming, so forgive with a gracious forgiveness.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ۝

*47 This was to reassure the Prophet (peace be upon him) that ultimately he would come out successful because he was propagating the truth, and the entire universe was based on truth. Such an assurance was urgently needed because at that time falsehood appeared to be triumphant over the truth. This implies: O Prophet, do not worry at all at the apparent success of falsehood for this is temporary. Likewise the difficulties, the obstacles and the troubles in the way of truth are not permanent. Take courage, and have confidence in the cause of the truth and you will triumph over falsehood because the whole system of the universe is akin to truth and averse to falsehood. Therefore, truth is permanent and falsehood is perishable (Refer to E.Ns 25-26, 35-39 of Surah Ibrahim).

86. Indeed, your Lord, He is the Creator, All Knowing. *48

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿٤٨﴾

*48 These attributes of Allah have been mentioned to reassure the Prophet (peace be upon him) as if to say: As Allah is the Creator, He has complete power over all his creatures, and no one is able to escape His punishment. Moreover, He is All-Knowing. He is fully aware that you are exerting your utmost for their reform, and He knows also their evil machinations against your efforts for reform. Therefore, you need not worry on this account, but you should wait patiently and with confidence that at the appropriate time they will be dealt with justly.

87. And indeed, We have given you seven (verses) of the oft-repeated (Al-Fatiha) and the great Quran. *50

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٥٠﴾

*49 These seven verses which are recited over and over again in every prescribed salat are the verses of Surah Al-Fatihah. Though some of the commentators are of the view that this *Al-Mathani*, refers to the seven Surahs which contain two hundred or more verses, that is, Surahs 2-7 and (8-9) or 10. But the majority of the early commentators opine that it refers to Al-Fatihah. Imam Bukhari has cited two authentic traditions in support of the view that it refers to Al-Fatihah.

*50 The mention of the precious gift of the glorious Quran has been made also to console the Prophet (peace be upon him) and his followers that they should not even look at the worldly wealth of their opponents because that was nothing

as compared with this precious wealth. In order to grasp the full significance of this, one should keep in view the fact that at that time the Prophet (peace be upon him) and his companions were suffering badly from poverty. The trading activities of the Prophet (peace be upon him) had almost come to an end during the period in which he had been engaged in his mission. Besides this, he had almost used up the entire wealth of Khaijah (may Allah be pleased with her). As regards to his companions, some of the young men had been turned out of their homes and reduced to poverty. The economic boycott had mined the business of those who were engaged in trade. There were others who were mere slaves or proteges of the Quraish and had no economic position whatsoever. In addition to their sad economic plight, all the Muslims, along with the Prophet (peace be upon him), were suffering persecution from the people of Makkah and its surroundings. In short, they were so much persecuted, ridiculed and insulted that no one of them was safe from physical and mental torture. On the other side, the Quraish, their opponents and persecutors, enjoyed all the good things of this world, and lived lives of happiness and luxury. This is the background of the reassurance given to the believers, as if to say: Why should you feel disheartened at this? We have given you wealth which surpasses all kinds of worldly riches. Therefore, your opponents should envy your knowledge and high morals; you need not envy their ill earned wealth and their wicked enjoyments, for when they will go before their Lord, they themselves will find that they had not brought such wealth

as carries any value there.

88. Do not extend ambitiously your eyes towards that which We have bestowed on different factions among them nor grieve over them,^{*51} and lower your wings for the believers.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَ
اخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

***51** That is, do not grieve that they consider you as their enemy, though you are their sincere well wisher; that they regard their vices as their virtues; that they are not only themselves following but leading their followers on that way which inevitably leads to destruction. Nay, they are doing their best to oppose the reformative efforts of the one who is showing them the way of peace.

89. And say: "Indeed, I am most certainly a clear warner."

وَ قُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

90. Just as We had sent down on those who divided.

كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾

91. Those who have made the Quran into pieces.^{*52}

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

***52** The schismatic were the Jews for they had split their religion into many parts and caused division in it. They believed in certain parts and rejected the other parts, and detracted some things from it and added others to it. Thus they had been divided into many sectarian groups, which were opposed to one another.

“They have made the Quran (Torah) into pieces” means that they believe in certain parts of it and reject other parts. The same thing has been stated in Surah Al-Baqarah, Ayat 85 like this: Do you then believe in one part of the Scriptures and disbelieve in the other parts.

This warning is like the warning We sent to the schismatic Jews. This is meant to warn the disbelievers that they should learn a lesson from the plight of the Jews who neglected the warning that was given to them by God, and persisted in their wrong ways, as if to say: You are beholding the degradation of the Jews. Do you like to meet with the same end by neglecting this warning?

92. So, by your Lord, We shall certainly question them all.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

93. About what they used to do.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

94. So proclaim that which you are commanded, and withdraw from the idolaters.

فَاصْدَعْ بِمَا تُؤْمَرُ وَاعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

95. Indeed, We will suffice you against those who scoff.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

96. Those who adopt, along with Allah, another god. Then soon they will come to know.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

97. And indeed, We know that your breast is straitened of what they say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

98. So glorify the praises of your Lord and be of those who prostrate themselves.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ



99. And worship your Lord until there comes unto you the certainty (death). *53

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ



*53 That is Salat and worship of your Lord are the only means which can generate in you that power of sustenance which is required to stand resolutely against the troubles and afflictions you will inevitably encounter in the propagation of the message of the truth and reform of humanity. This will comfort you, fill you with courage and enable you to perform that divine mission for which you have been sent in the face of abuse, derision and obstacles.

