

(38) *"(Allah) will say: "Enter you in the company of nations who have gone before you, of men and Jinns, into the Fire." On the Day of Resurrection, Allah (SWT) will say to those who invented lies against Him and rejected His revelations to enter into the fire of Hell along with those who belied His revelations from the previous disbelieving nations. "Every time a new nation enters, it curses its sister nation, until they are all gathered in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." This refers to the people of fire who will dispute and curse each other. When they will all be gathered in Hell, the nation to enter last will curse the previous nations for they were the first to disbelieve and the later ones just followed them. Thus they will say to Allah (SWT) to give these earlier generations a double punishment for they themselves disbelieved and then also misguided us from the right path. But, "He will say: "For each one there is double, but you know not." i.e. each one of you will get a double punishment for as your previous nations misled you from the right path, so did you misguide your later generations.*

(39) *"The first of them will say to the last of them: "You were not better than us, so taste the penalty of your misdeeds." i.e. the previous nations would say to the last ones that you are no different from us for you also misled your later generations as we did. Therefore, taste the punishment for your misdeeds.*

(40) *"Verily, those who denied and scorned Our revelations, for them the gates of heaven will not be opened." This ayah and some Ahadith narrated from the Companions of the Prophet (RAA) indicate that the gates of the heavens will not be opened for the soul of the disbelievers. Their souls are taken upto the gate of heaven but when it does not open for them, they are thrown back from there. Then Allah (SWT) says: "And they will not enter Paradise until the camel goes through the eye of the needle." This means that as it is impossible for a camel to pass through the eye of a needle, similarly it is impossible for the souls of the disbelievers to enter into Paradise. "Thus do We recompense the criminals." i.e. their only*

reward shall be that they remain in Hellfire forever. Thus shall the guilty be rewarded.

(41) *"Theirs will be a bed of Hell (Fire), and over them coverings. Thus do We recompense the wrongdoers."* i.e. their resting place as well as their coverings will be made up of the fire of Hell. This is how the people who deserve the punishment of Hell be treated. Thus shall the wicked be rewarded.

(42) *"But those who believed, and did righteous deeds - We charge not any person beyond his scope, such are the dwellers of Paradise. They will abide therein for ever."* And conversely, those who obeyed and followed the injunctions given by Allah (SWT) and performed good deeds will be the inmates of Paradise and they shall live therein forever. In the second part of the *ayah* Allah (SWT) states that He shall not burden a soul beyond its capacity i.e. He does not ask a person what is beyond his ability nor will He punish him for what he was not able to abstain from.

(43) *"And We shall remove from their hearts any (mutual) hatred or sense of injury."* Before entering into Paradise, the believers will be cleansed of whatever of malice they had in their hearts for other believers. If someone had any grudge or ill-will against anyone, all that will be removed and they will be rendered free of hatred and animosity before they go to Paradise. *"Rivers will flow beneath them and they will say: "All the praises and thanks be to Allah (SWT), Who has guided us to this, never could we have found guidance, were it not that Allah (SWT) had guided us! Indeed, the Messengers of our Lord did come with the truth.""* When the believers enter Paradise and see all the bounties and blessings therein, they will show their gratitude to their Lord that He guided them to the right path which made it easy for them to enter Paradise and that if it would not have been the grace and Mercy of Allah (SWT), they would not have been sent the truth through His Messengers and thus they would have never reached there. *"And a voice will cry out to them saying: "This is the Paradise which you have inherited with your labours.""* i.e. you earned His Mercy and thus entered

Paradise because of the good deeds you performed in your terrestrial existence.

(44) *"And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true, what your Lord promised?" They shall say: "Yes." Then a herald will proclaim between them: "The Curse of Allah (SWT) is on the wrongdoers.""* This *ayah* indicates that the people of Paradise will tell the people of Hell that they found the promise of blessings and comforts made by their Lord through His Messenger as true and absolute, and then they will ask them if the punishment and the severe torment against which they were warned in this world from their Lord came to them or not. The people of Hell will admit that certainly the promise was true. And a herald will cry out among them: 'cursed are the evil-doers'.

(45) *"Those who hindered (men) from the Path of Allah (SWT), and would seek to make it crooked, and they were disbelievers in the Hereafter."* The last part of the previous *ayah* stated that the curse of Allah (SWT) be upon the evil-doers. Here Allah (SWT) describes them by stating that these were the ones who prevented people from following His path and wished that the believers too become crooked and disbelieve as they have disbelieved and thus deny the reality of the Hereafter.

(46) *"And between them will be a veil and on the heights will be men, who would recognize all by their marks, they will call out to the dwellers of Paradise, "Peace be on you" and at that time they will not yet have entered it (Paradise), but they will hope to enter (it) with certainty."* This refers to the people of *A'raf*. *Al-A'raf* is a barrier between Paradise and Hell and its residents will be the ones whose good and bad deeds will come out to be equal in weight. Their evil deeds prevented them from entering into Paradise but, because of their good deeds, they will also have their deliverance from the Hellfire. Therefore, they will be stopped at this place until the judgment regarding them is over. These people would see the happenings in Paradise and Hell and would be able to talk and recognize people on both sides. It is said that they would recognize the people of

Paradise by their white faces and the people of Hell by their black faces. Then they will call out to the people of Paradise and greet them with hope that they will also be admitted in Paradise with them.

(47) *"And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers." Then when they will be made to see the people of Hell, they will pray to their Lord to save them from the punishment of Hellfire and do not put them in the company of these wicked people.*

(48) *"And the men on the heights will call unto the men, whom they would recognize by their marks, saying: "Of what benefit to you were your riches and your arrogance against Faith?"*" The people of *Al-A'raf* will address the people of Hell and admonish them that today, your wealth and multitude which made you proud and arrogant in the world have not availed you, for it did not save you from Hellfire.

(49) *"Are they those, of whom you swore that Allah (SWT) would never show them mercy? "Enter Paradise, no fear shall be on you, nor shall you grieve."*" This refers to the people of *Al-A'raf* about whom the disbelievers thought that they would never enter into Paradise. But Allah (SWT) will declare His mercy upon them and they will be told to enter the Paradise and that they have no fear about the past and no grief or anxiety about the future.

(50) *"And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah (SWT) has provided you with." They will say: "Allah (SWT) has forbidden both of these things to the disbelievers."*" This *ayah* indicates that the favors of Paradise are prohibited for the people of Hellfire. Allah has forbidden both to the unbelievers.

(51) *"Who made their religion a pastime and an idle sport and who were beguiled by the earthly life." This ayah further describes the disgrace of the people of Hellfire*

to whom the favors of Paradise are forbidden. Allah (SWT) says that they were those who made a mockery of their religion and were deceived by the attractions and amusements of the life on earth. Thus Allah (SWT) said: *“So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our revelations.”* i.e. on the *Day of Judgment*, Allah (SWT) will treat them as if He has forgotten them just as they rejected His revelations and forgot about the *Last Day*.

(52) *“Certainly, We have brought to them a Book which We have explained in detail with knowledge, - a guidance and a mercy to a people who believe.”* This refers to the Glorious *Qur’an* which Allah (SWT) revealed to His Messenger (SAW) to guide mankind to the right path, thus leaving no excuse for them on the *Day of Judgment*.

(53) *“Do they just wait for the final fulfillment of the event? On the Day the event is finally fulfilled, those who neglected it before will say: “Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back so that we might do deeds other than those deeds which we did.”* This *ayah* describes the state of the disbelievers on the *Day of Resurrection*. It states that on that *Day*, the disbelievers who rejected the truth in this life will confess their evil deeds and will call out for help. They will wish that they could return to their earthly life again and perform righteous deeds, so that they would be saved from the Hellfire. Then Allah (SWT) said: *“Verily, they have lost their souls and that which they used to fabricate has gone away from them.”* i.e. they destroyed themselves because of their evil deeds and all those false deities that they worshipped besides Allah (SWT) abandoned them and could not save them from the Hellfire.

(54) *“Indeed your Lord is Allah (SWT), Who created the heavens and the earth in Six Days.”* i.e. it is only Allah (SWT) Who created this universe with such perfection and keeps it functioning through the wisest of systems. It is said that He created all this in six days, but the question arises whether these six days means a

time duration equal to six days and nights of our time or they are much longer than these. Most of the commentators agree that by these six days is meant six epochs or six long periods. This is also supported by the *Qur'an* when it says that the *Day of Judgment* will be longer than a thousand years of our time.<sup>1</sup> Then Allah (SWT) said: "*And then He rose over the Throne.*" To understand the meaning of this *ayah* we should follow the way of the noble Companions of the Prophet (RAA) who never asked such questions from the Prophet (SAW) and follow our righteous predecessors such as Imam Malik (RA) who was once asked about the meaning of this *ayah*, he replied that we accept the meaning of *Istawa*, but without discussing its true essence i.e., equating it with ordinary meaning, altering it or denying it. Then, Allah (SWT) said: "*He brings the night as a cover over the day, seeking it rapidly.*" i.e. through this alternation of day and night He brings the whole world from light into darkness and then from darkness into light without the least of delay. "*And He created the sun, the moon and the stars subservient by His Command.*" i.e. He created all these heavenly bodies in a state that they are moving in obedience to His will and Divine command and they show an order which is an evidence of His constant care and management. "*Surely, His is the Creation and Commandment.*" This *ayah* means that creating all this is the work of none but Him and all is under His command and control. There is also another explanation for this *ayah* according to some commentators i.e. creation through the phenomenon of *Khalq* (material creation) and *Amr* (Commandment)<sup>2</sup>. Everything between the heavens and the earth is from matter and it is termed as *Aalam Al-Khalq*. Everything that happens in this realm takes time. The universe took approximately 15 billion years to develop from the *Big Bang* and the primitive gaseous state to its present condition. A fertilized ovum takes forty weeks to grow into a fully developed human baby. On the other hand, the realm which was created before this physical realm which is free from matter, is known as *Aalam Al-Amr*. There is absolutely no time factor involved in this realm, and things happen instantaneously: He says: "*Be!*" and it becomes. This initial act of the creation of matter out of nothing represents a direct command or *Amr* of Allah (SWT), and, like this act of *creation ex nihilo*, the *Qur'an* also suggests

that the angels, human spirits, and the phenomenon of *Divine Revelation* also belong to this realm. *"Blessed be Allah (SWT), the Lord of the Worlds!"* i.e. He is the Master of perfect power, the sender of blessings and Lord of all the Worlds.

(55) *"Invoke your Lord with humility and in secret."* In this *ayah* Allah (SWT) commands His servants to supplicate to Him alone in humbleness and humility i.e. one should appear before Him as weak, modest and humble with total negation of any pride, dignity and ego. *"He likes not the aggressors."* i.e. those who cross the limits in acts of worship and other of His commandments.

(56) *"And do not do mischief on the earth, after it has been set in order."* Allah (SWT) prohibited His servants from creating mischief and disorder through their sins and disobedience, after He had made this earth good for them and in proper order. *"And invoke Him with fear and hope."* This is another dimension of *Dua* i.e. to have fear of the *Dua* remaining unanswered, while on the other hand, having full hope in His Mercy. *"Surely, Allah's Mercy is (ever) near unto the good-doers."* This means that His Mercy is for those who do good, obey His commandments and abstain from what He has prohibited them from. His mercy is within reach of the righteous.

(57) *"And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, and then We cause water to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember."* This *ayah* describes the blessings that Allah (SWT) provided in nature as a means of survival for His entire creation. It states that it is He Who brings the heavy clouds laden with water, riding on the shoulders of wind. They are then driven to the dead land where the rain falls as much as He wills and then produces fruit and vegetation from it. The sense of this *ayah* is that the Master and Creator who enables dead land to thrive with life again by

sending water from the skies and brings out from it fruits, trees and flowers can surely raise the human beings from dead. In the end of the ayah, it has been stated that all these examples have been given so that people take a lesson from this observation.

(58) *"The vegetation of a good soil yields (rich) produce by the Permission of its Lord, and that which is bad, yields nothing but a little. Thus do We explain variously the revelations for a people who give thanks."* This means that the rain is the same for every town and land but soils are of two kinds, a good land that yields rich produce and helps growth when it rains and a barren land which yields poor produce. Similarly, if the nature of a person is perverted even the Divine Guidance i.e. the Glorious *Qur'an*, cannot bring any good out of him, but those who are grateful to their Lord and are obedient derive benefit from it, for it is only they who recognize its real worth and value.

From the following discourse begins the description of the mission of Prophet Noah (AS) and the state of the community to which he was sent.

(59) *"Indeed, We sent Noah (AS) to his people and he said: "O my people! Worship Allah (SWT)! You have no other God but Him." "* Allah (SWT) sent Noah (AS) to his people as a Prophet to invite them to worship Him alone without any partners. The word used here is *Ibadah* (Worship), which means total obedience to Allah (SWT) by carrying out what He has commanded with all sincerity, submissiveness and love. If a person is obedient but not sincere or he is sincere but not obedient then this will not be accepted of him as *Ibadah*. Thus he should worship Allah (SWT) with all humility and submissiveness, which is the sole purpose of the creation of the *Jinns* and the humans. Then Noah (AS) warned his people and said: *"Certainly, I fear for you the torment of a Great Day!"* i.e. if you do not mend your ways and abandon *Shirk*. Beware of the torment of a fateful day.

(60) *"The leaders of his people said: "Verily, we see you in plain error." i.e. all your ideas and teachings to worship only Allah (SWT) and believe in the Last Day are nothing but misguidance and you are in clear error.*

(61) *"He said: "O my people! There is no error in me, but I am a Messenger from the Lord of the Worlds!" i.e. all I preach to you has been sent to me by Allah (SWT), the Lord of all the Worlds, so your accusation that I have gone astray is not true.*

(62) *"I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah (SWT) what you know not."* Noah (AS) told them that his sole mission was to convey the message of Allah (SWT) to them, which was in their interest and for their good and Allah (SWT) gave him the knowledge of things which they knew not.

(63) *"Do you think it strange that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allah (SWT) and that you may receive (His) Mercy?"* The people of Noah (AS) thought that Noah (AS) was only a human, a man like them who ate, slept and walked in the streets like they did, so how could he be a Messenger of Allah (SWT). But Allah (SWT) answered them in this *ayah* and said that surely it is not strange that He bestows the status of Prophethood to one of His servants as a Mercy to them so that he might guide human beings and warn them from His punishment.

(64) *"But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our revelations. They were indeed a blind people."* The people of Noah (AS) became blind from the truth and rejected him, thus Allah (SWT) sent upon them the punishment of Flood which overtook them suddenly and destroyed all of them except Noah (AS) and those of his followers in the *Ark*.

After the water receded, the ark came to rest over Mount *Judi*. The occupants of the ark came out and thanked the Lord for their miraculous survival. They then spread out to inhabit the Earth again with the blessings

of their Lord. Prophet Noah (AS) had three sons. His eldest surviving son Yafiz went northwest towards Europe and settled there. His descendents are known as the *Japhetic* race. His middle son Sam remained in the Middle East. His descendents are known as the *Semitic* race. The youngest son Ham went south west and settled in northern Africa. His descendents are called the *Hamitic* race. The Glorious *Qur'an* only describes the events occurred in the history of the Semitic nations. The next few *ayaat* describe the events of one such Semitic nation, the people of *A'ad*.

(65) *"And to A'ad (We sent) their brother Hud (AS). He said: "O my people! Worship Allah (SWT)! You have no other God but Him. Will you not fear (Allah)?"*" Then after Noah (AS), Allah (SWT) sent His Prophet Hud (AS) to the people of *A'ad*, who also invited them to worship Allah (SWT) alone without associating any partners with Him and warned them of the severity and gravity of His punishment that He sends upon the disbelieving people.

(66) *"The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."*" i.e. they said to Noah (AS) that we see you are misguided and want to misguide us from the path of our forefathers, so that we abandon worshipping idols and we deem that you are a liar.

(67) *"He said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the Worlds!"* Refer to *ayah* 61 above.

(68) *"I convey unto you the Messages of my Lord, and I am a trustworthy adviser for you."* i.e. my only mission is to convey Allah's Message to you, which is surely in your interest and for your own good.

(69) *"Do you think it strange that there has come to you a Reminder from your Lord through a man from amongst you that he may warn you?"* This is the same argument raised by the people of Noah (AS) that how can a human being like us be a Messenger of Allah (SWT). *"And remember that He made you successors after the people of Noah (AS), and increased you amply in stature. So remember the graces from Allah (SWT),*

*so that you may be successful.*" These are the blessings which Allah (SWT) bestowed on them and made them from among the heirs of Noah (AS). He made their lands fertile and gave them rich gardens. He gave them strength and power so that they construct mansions and palaces to live therein. Allah (SWT) gave them all these blessings so that they may show gratitude to Him, for this would have been for their own good.

(70) *"They said: "You have come to us that we should worship Allah (SWT) Alone and forsake that which our fathers used to worship. So bring down the scourge you have threatened us if you are of the truthful.""* i.e. they became so intoxicated in their power and wealth that instead of showing gratitude to their Lord Who bestowed on them all these blessings, they paid no heed to His commandments and gave a reply to Hud (AS) that go ahead and bring upon us the punishment that you are warning us with.

(71) *"He said: "Torment and wrath have already fallen on you from your Lord." i.e. the punishment of Allah (SWT) that they were looking for is to come soon. "Would you dispute with me about mere names which you and your forefathers have invented, without any authority from Allah (SWT)?"* i.e. do you dispute with me over these idols who have no sense and life and whom you have taken as objects of worship without having any proof from Allah's revelation to support your position. *"Then wait, I am with you among those who wait."* This is a warning from Allah's Prophet to his people which means that wait for His decision, for I will too wait with you.

(72) *"So We saved him and those who were with him by a Mercy from Us, and We cut the roots of (annihilated) those who belied Our revelations, and they were not believers."* i.e. Allah (SWT) sent upon them His punishment because of their rejection and disbelief in His revelations and destroyed them completely, but He bestowed His Mercy on Hud (AS) and his followers and saved them from the punishment.

Prophet Hud (AS) along with his followers then migrated to the north western part of Arabia where they settled in a city called *Hijr*. After them came the

people of *Thamud*. Allah (SWT) gave them power, courage and wealth and they were very artistically inclined. They were not only skilled in making mansions in open grounds but also were known to carve out mountains to make palaces and buildings inside them. These buildings still exist today in Jordan and Saudi Arabia (Madain Al-Saleh).

(73) *"And to Thamud (We sent) their brother Salih (AS). He said: "O my people! Worship Allah (SWT)! You have no other God but Him."* Afterwards when the worldly wealth and power made the people of *Thamud* sway away from the right path, Allah (SWT) sent them His Prophet Salih (AS), who like all other Prophets invited them to worship Him alone without any partners. *"Indeed there has come to you a clear sign from your Lord. This she-camel of Allah (SWT) is a sign unto you; so you leave her to graze in Allah's earth, and do not molest her, lest a painful torment should seize you."* This miracle was the result of the demand that the disbelievers made to their Prophet Salih (AS) that if you really are Messenger of Allah (SWT) then make a strong, healthy and pregnant she-camel come out of the hills. Thus Salih (AS) prayed to Allah (SWT), Who answered his prayer and showed them this miracle. Then Allah (SWT) commanded that the she-camel should be left alone to eat and drink from wherever she wants and she should not be harmed, otherwise, they will suffer a painful punishment. When this she-camel drank from the well from which the people of *Thamud* used to take their water, she would drink up all the water in the well. It was decreed that she would drink from the well one day and the next day will be for the people of *Thamud*. They also used to milk her and fill their containers with it.

(74) *"And remember when He made you successors after Aad and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces from Allah (SWT), and do not go about making mischief on the earth."* i.e. O people of *Thamud* you should remember the blessings of Allah (SWT) that He after the destruction of the people of *Aad*, gave you the lands and gardens to settle down and bestowed on you skills to make palaces in open plains and to carve out mountains to make rooms and

palaces in them. Thus they should remember Him and not become like those who in their liking for wealth and power become arrogant and make mischief on earth.

(75) *"The leaders of those who were arrogant among his people said to the oppressed among them who believed: "Do you know that Salih (AS) is one sent from his Lord." They said: "We indeed believe in that with which he has been sent.""* This is a dialogue between those who came to believe in Prophet Salih (AS) and those arrogant leaders of people of *Thamud* who opposed him and rejected him. The arrogant disbelievers asked the believers if they really believed that Salih was a Messenger of Allah (SWT), and that Salih (AS) is not a liar? Thus the believers answered them that indeed we believe in all the guidance and truth that he has brought from Allah (SWT).

(76) *"Those who were arrogant said: "Verily, we disbelieve in that which you believe in.""* i.e. they replied that they reject what the believers had accepted.

(77) *"So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Salih (AS)! Bring about your threats if you are indeed one of the Messengers.""* i.e. they defied the commandments of their Lord and killed the she-camel. It is said that there were nine people from the tribe of *Thamud*, lead by Qudar who hamstrung the she-camel by cutting her legs with his sword and then slaughtered her along with her offspring. Then these cruel and wicked people challenged Prophet Salih (AS) and asked him to bring the scourge if he indeed was speaking the truth that he is a Messenger of Allah (SWT).

(78) *"So the earthquake seized them, and they lay (dead), prostrate in their homes."* Thus, for their arrogance and defiance, they were destroyed by a dreadful earthquake from down below the earth, which threw them on the ground, falling upside down and buried them with their houses and their buildings.

(79) *"Then he turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.""* It appears that after Allah (SWT) destroyed the people of *Thamud*, Prophet Salih

(AS) addressed them and admonished them for defying Him and avoiding guidance. This address resembles the address of Prophet Muhammad (SAW), when he said a few words to the dead disbelievers in the Battle of *Badr*.

(80) *"And Lot (AS), when he said to his people: "Do you commit the worst sin such as none in the world has committed before you?""* This is the story of Lot (AS). He was the nephew of Prophet Abraham (AS). He also became a believer and migrated along with Abraham (AS) to Syria. Allah (SWT) made Lot (AS) a Prophet and sent him to *Sodom* to call its people to worship Him alone and enjoin righteousness. Prophet Lot (AS) forbade them from their evil practices and their wickedness. These people were involved in evil acts that none in the creation had done anything like that before them. They used to approach men for their sexual gratification instead of females.

(81) *"Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds."* Allah (SWT) has created females to marry men so that to satisfy their natural desires by a lawful method. But these wicked people involved themselves in acts of unnatural indecencies, thus crossing the limits set by Allah (SWT).

(82) *"And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure!""* In response to Prophet Lot's advice, his people had nothing to answer but tried to expel Lot (AS) and his followers from their village saying that these people seem to be very pious claiming a lot of purity for them. Thus they should be thrown out of the town.

(83) *"Then We saved him and his family, except his wife; she was of those who remained behind."* Then Allah (SWT) punished the people of this town, but saved the family of Lot (AS), who left the town in the night with his family, except for his wife, who remained behind with her people.

(84) *"And We rained down on them a rain (of stones)."* i.e. the rain of stones came from above one over the other. It is also said that every stone was marked, with the name of the person who was destined to be destroyed with it. Then

in the end Allah (SWT) said: *“Then see what was the end of the criminals.”* Even today those who use the Arabia-Syria route for their travel can see the signs of an awful punishment which destroyed the cities of *Sodom* and *Gomorrah*.

### **Foot Notes**

- [1] Surah Al-Sajdah (32):5 AND  
Surah Al-Ma'arij (70):4  
[2] Surah Al-Baqarah(2): 28.