TAFSEER AS-SA'DI

Juz' 22-24

تفسير السعدي

تيسير الكريم الرحمن في تفسير كلام المنان

'Abdur-Rahmân Nâsir as-Sa'di

IIPH الدار العالمية للكتاب الإسلامي

IN THE NAME OF

ALLAH

THE MOST GRACIOUS, THE MOST MERCIFUL

VOLUME 8

TAFSEER AS-SA'DI

JUZ' 22-24

- Title: *Tafseer as-Sa'di* Vol. 8 (Juz' 22-24)
- Author: Abdur-Rahmân Nâsir as-Sa'di
- English Edition 1 (2018)
- Translator: Nasiruddin al-Khattab
- Edited by: Huda Khattab
- Layout Design: IIPH
- Cover Design: Samo Press Group, Beirut

VOLUME 8

TAFSEER AS-SA'DI

JUZ' 22-24

تفسير السعدي

(تيسير الكريم الرحمن في تفسير القرآن)

جزء ٢٢-٢٤

Abdur-Rahmân Nâsir as-Sa'di

Translated by

Nasiruddin al-Khattab

Edited by

Huda Khattab

IIPH

الدار العالمية للكتاب الإسلامي

International Islamic Publishing House

Copyright © 2018 International Islamic Publishing House

King Fahd National Library Cataloging-in-Publication Data

as-Sa'di, Abdur-Rahmân Nâsir

***Tafseer as-Sa'di* Vol. 8 (Juz' 22-24)** / Abdur-Rahmân Nâsir as-Sa'di; Nasiruddin al-Khattab — Riyadh, 2018
10 volumes

480 pp ; 21 cm

1- Qur'an - Interpretations I- Nasiruddin al-Khattab (translator) II- Title

227.6 dc

Legal Deposit no. 1439/3410
ISBN Hardcover: 978-603-501-359-8 (set)
978-603-501-367-3 (Vol. 8)

All rights reserved for the Publisher. No part of this book may be produced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without written permission from the Publisher.

The scanning, uploading and distribution of this book via the Internet or via any other means without the written permission of the Publisher is illegal and punishable by law. Please purchase only authorized electronic editions, and do not participate in or encourage electronic piracy of copyrighted materials. Your support is appreciated.

International Islamic Publishing House (IIPH)
P.O. Box 55195 Riyadh 11534, Saudi Arabia
E-mail: editorial@iiph.com — iiphsa@gmail.com
www.iiph.com

Contents

Pronunciation and Transliteration Chart 15
Arabic honorific symbols 19
Hadith grade terms 20

33.
Soorat al-Aḥzâb

Soorat al-Aḥzâb 31 21
Soorat al-Aḥzâb 32-34 22
Soorat al-Aḥzâb 35 26
Soorat al-Aḥzâb 36 28
Soorat al-Aḥzâb 37 29
Soorat al-Aḥzâb 38-39 34
Soorat al-Aḥzâb 40 35
Soorat al-Aḥzâb 41-44 36
Soorat al-Aḥzâb 45-48 38
Soorat al-Aḥzâb 49 42
Soorat al-Aḥzâb 50 44
Soorat al-Aḥzâb 51 47
Soorat al-Aḥzâb 52 49

Soorat al-Aḥzâb 53-54 51
Soorat al-Aḥzâb 55 54
Soorat al-Aḥzâb 56 55
Soorat al-Aḥzâb 57-58 56
Soorat al-Aḥzâb 59-62 58
Soorat al-Aḥzâb 63-68 61
Soorat al-Aḥzâb 69 63
Soorat al-Aḥzâb 70-71 64
Soorat al-Aḥzâb 72-73 66

34.
Soorat Saba'

Soorat Saba' 1-2 68
Soorat Saba' 3-5 70
Soorat Saba' 6 73
Soorat Saba' 7-9 74
Soorat Saba' 10-11 77
Soorat Saba' 12-14 79
Soorat Saba' 15-21 82
Soorat Saba' 22-23 88
Soorat Saba' 24-27 92
Soorat Saba' 28-30 96
Soorat Saba' 31-33 97
Soorat Saba' 34-39 100
Soorat Saba' 40-42 103
Soorat Saba' 43-45 104

Soorat Saba' 46-50 107
Soorat Saba' 51-54 111

35.
Soorat Fâṭir
(Makki)

Soorat Fâṭir 1-2 114
Soorat Fâṭir 3-4 116
Soorat Fâṭir 5-7 117
Soorat Fâṭir 8. 118
Soorat Fâṭir 9. 119
Soorat Fâṭir 10. 120
Soorat Fâṭir 11. 121
Soorat Fâṭir 12-14 123
Soorat Fâṭir 15-18 126
Soorat Fâṭir 19-24 130
Soorat Fâṭir 25-26 132
Soorat Fâṭir 27-28 133
Soorat Fâṭir 29-30 135
Soorat Fâṭir 31-35 137
Soorat Fâṭir 36-37 141
Soorat Fâṭir 38. 143
Soorat Fâṭir 39. 143
Soorat Fâṭir 40. 144
Soorat Fâṭir 41. 146
Soorat Fâṭir 42-43 147
Soorat Fâṭir 44-45 149

36.
Soorat Yâ Seen
(Makki)

Soorat Yâ Seen 1-12 151
Soorat Yâ Seen 13-27 157
Soorat Yâ Seen 28-30 163
Soorat Yâ Seen 31-32 164
Soorat Yâ Seen 33-36 165
Soorat Yâ Seen 37-40 167
Soorat Yâ Seen 41-50 169
Soorat Yâ Seen 51-54 172
Soorat Yâ Seen 55-58 174
Soorat Yâ Seen 59-67 175
Soorat Yâ Seen 68 179
Soorat Yâ Seen 69-70 179
Soorat Yâ Seen 71-73 180
Soorat Yâ Seen 74-75 181
Soorat Yâ Seen 76 182
Soorat Yâ Seen 77-83 182

37.
Soorat aṣ-Ṣâffât
(Makki)

Soorat aṣ-Ṣâffât 1-11 187
Soorat aṣ-Ṣâffât 12-21 190
Soorat aṣ-Ṣâffât 22-26 193
Soorat aṣ-Ṣâffât 27-39 194
Soorat aṣ-Ṣâffât 40-49 198

Soorat aṣ-Ṣâffât 50-61 201
Soorat aṣ-Ṣâffât 62-74 204
Soorat aṣ-Ṣâffât 75-82 207
Soorat aṣ-Ṣâffât 83-112 209
Soorat aṣ-Ṣâffât 113 217
Soorat aṣ-Ṣâffât 114-122 218
Soorat aṣ-Ṣâffât 123-132 219
Soorat aṣ-Ṣâffât 133-138 221
Soorat aṣ-Ṣâffât 139-148 222
Soorat aṣ-Ṣâffât 149-157 225
Soorat aṣ-Ṣâffât 158-160 226
Soorat aṣ-Ṣâffât 161-163 227
Soorat aṣ-Ṣâffât 164-166 228
Soorat aṣ-Ṣâffât 167-182 229

38.
Soorat Ṣâd
(Makkî)

Soorat Ṣâd 1-11 232
Soorat Ṣâd 12-15 238
Soorat Ṣâd 16-20 239
Soorat Ṣâd 21-26 241
Soorat Ṣâd 27-29 245
Soorat Ṣâd 30-40 247
Soorat Ṣâd 41-44 255
Soorat Ṣâd 45-47 257
Soorat Ṣâd 48 258
Soorat Ṣâd 49-54 259

Soorat Ṣâd 55-64 261
Soorat Ṣâd 65-88 264

39.
Soorat az-Zumar
(Makki)

Soorat az-Zumar 1-3 272
Soorat az-Zumar 4 277
Soorat az-Zumar 5-7 278
Soorat az-Zumar 8 282
Soorat az-Zumar 9 283
Soorat az-Zumar 10 284
Soorat az-Zumar 11-16 286
Soorat az-Zumar 17-18 289
Soorat az-Zumar 19-20 291
Soorat az-Zumar 21 292
Soorat az-Zumar 22 293
Soorat az-Zumar 23 294
Soorat az-Zumar 24-26 296
Soorat az-Zumar 27-31 298
Soorat az-Zumar 32-35 300
Soorat az-Zumar 36-37 303
Soorat az-Zumar 38 304
Soorat az-Zumar 39-40 305
Soorat az-Zumar 41 306
Soorat az-Zumar 42 307
Soorat az-Zumar 43-44 308
Soorat az-Zumar 45-46 310

Soorat az-Zumar 47-48 312
Soorat az-Zumar 49-52 314
Soorat az-Zumar 53-59 316
Soorat az-Zumar 60-61 320
Soorat az-Zumar 62-63 322
Soorat az-Zumar 64-66 324
Soorat az-Zumar 67. 325
Soorat az-Zumar 68-70 326
Soorat az-Zumar 71-75 329

40.
Soorat Ghâfir

Soorat Ghâfir 1-3 335
Soorat Ghâfir 4-6 337
Soorat Ghâfir 7-9 339
Soorat Ghâfir 10-12 343
Soorat Ghâfir 13-17 346
Soorat Ghâfir 18-20 351
Soorat Ghâfir 21-22 353
Soorat Ghâfir 23-25 354
Soorat Ghâfir 26-29 356
Soorat Ghâfir 30-31 360
Soorat Ghâfir 32-33 361
Soorat Ghâfir 34-35 363
Soorat Ghâfir 36-37 365
Soorat Ghâfir 38-44 367
Soorat Ghâfir 45-46 370

Soorat Ghâfir 47-50 371
Soorat Ghâfir 51-52 373
Soorat Ghâfir 53-55 374
Soorat Ghâfir 56 375
Soorat Ghâfir 57-59 376
Soorat Ghâfir 60 378
Soorat Ghâfir 61-65 378
Soorat Ghâfir 66-68 383
Soorat Ghâfir 69-76 385
Soorat Ghâfir 77 389
Soorat Ghâfir 78 390
Soorat Ghâfir 79-81 391
Soorat Ghâfir 82-85 392

41.
Soorat Fuṣṣilat
(Makki)

Soorat Fuṣṣilat 1-8 396
Soorat Fuṣṣilat 9-12 400
Soorat Fuṣṣilat 13-14 403
Soorat Fuṣṣilat 15-16 405
Soorat Fuṣṣilat 17-18 406
Soorat Fuṣṣilat 19-24 407
Soorat Fuṣṣilat 25 410
Soorat Fuṣṣilat 26-29 412
Soorat Fuṣṣilat 30-32 414
Soorat Fuṣṣilat 33 416
Soorat Fuṣṣilat 34-35 418

Soorat Fuṣṣilat 36-39 419
Soorat Fuṣṣilat 40-42 422
Soorat Fuṣṣilat 43 424
Soorat Fuṣṣilat 44 425
Soorat Fuṣṣilat 45-46 427
Glossary of Islamic Terms 429
Index 435

Pronunciation and Transliteration Chart

Arabic script	Pronunciation	Trans-literated form
أ	short 'a', as in *cat*	a
آ — ى	longer 'a', as in *cab* (not as in *cake*)	â
ب	/b/ as in *bell*, *rubber* and *tab*	b
ت	/t/ as in *tap*, *mustard* and *sit*	t
ة	takes the sound of the preceding diacritical mark sometimes ending in h (when in pausal form): ah, ih or ooh; or atu(n), ati(n) or ata(n) when uninterrupted	h or t (when followed by another Arabic word)
ث	/th/ as in *thing*, *maths* and *wealth*	th
ج	/j/ as in *jam*, *ajar* and *age*	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	ḥ
خ	as in *Bach* (in German); may occur initially and medially as well	kh
د	/d/ as in *do*, *muddy* and *red*	d
ذ	as in *this*, *father* and *smooth*	dh

Arabic script	Pronunciation	Trans-literated form
ر	/r/ as in *raw*, *arid* and *war*; may also be a rolled 'r', as pronounced in Spanish	r
ز	/z/ as in *zoo*, *easy* and *gaze*	z
س	/s/ as in *so*, *messy* and *grass*	s
ش	as in *ship*, *ashes* and *rush*	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ṣ
ض	no close equivalent in English, but may be approximated by pronouncing it as /d/ farther back in the mouth	ḍ
ط	no close equivalent in English, but may be approximated by pronouncing it as /t/ farther back in the mouth	ṭ
ظ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth	dh
ع	no close equivalent in English: a guttural sound in the back of the throat	'
غ	no close equivalent in English, but may be closely approximated by pronouncing it like the French /r/ in 'rouge'	gh
ف	/f/ as in *fill*, *effort* and *muff*	f

Arabic script	Pronunciation	Trans-literated form
ق	no close equivalent in English, but may be approximated by pronouncing it as /k/ farther back in the mouth	q
ك	/k/ as in *king*, *buckle* and *tack*	k
ل	/l/ as in *lap*, *halo*; in the word Allah, it becomes velarized as in *ball*	l
م	/m/ as in *men*, *simple* and *ram*	m
ن	/n/ as in *net*, *ant* and *can*	n
هـ – ه – ه	/h/ as in *hat*; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in *wet* and *away*	w
و	long 'u', as in *boot* and *too*	oo
ي	as in *yard* and *mayo*	y
ي	long 'e', as in *eat*, *beef* and *see*	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of *butter*: *bu'er*, or the stop sound in *uh-oh!*	(omitted in initial position)

Diphthongs

Arabic script	Pronunciation	Trans-literated form
أو، ـَـو	long 'o', as in *owe*, *boat* and *go*	au, aw
أي، ـَـي	long 'a', as in *aid*, *rain* and *say*	ay, ai, ei

Diacritical marks (tashkeel)

Name of mark	Pronunciation	Trans-literated form
◌َ fatḥah	very short 'a' or schwa (unstressed vowel)	a
◌ِ kasrah	shorter version of ee or schwa (unstressed vowel)	i
◌ُ ḍammah	shorter version of oo	u
◌ّ shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	double letter
◌ْ sukoon	no vowel sound between consonants or at the end of a word	absence of vowel

Arabic honorific symbols

(ﷻ)	*Subḥânahu wa Ta'âlâ*	The Exalted
(ﷺ)	*ṣalla Allâhu 'alayhi wa sallam*	Blessings and peace be upon him
(عليه السلام)	*'alayhi as-salâm*	May peace be upon him
(رضي الله عنه)	*raḍiya Allâhu 'anhu*	May Allah be pleased with him
(رضي الله عنها)	*raḍiya Allâhu 'anhâ*	May Allah be pleased with her
(رضي الله عنهما)	*raḍiya Allâhu 'anhumâ*	May Allah be pleased with both of them
(رضي الله عنهم)	*raḍiya Allâhu 'anhum*	May Allah be pleased with all of them
(رضي الله عنهن)	*raḍiya Allâhu 'anhunna*	May Allah be pleased with all of them (females only)

Hadith grade terms

Sound:	*ṣaḥeeḥ*
Reliable:	*ḥasan*
Weak:	*ḍa'eef*
Odd:	*ghareeb*
Authentic:	includes sound, reliable, or any grade in between
Acceptable:	*sakat 'anhu;* the grader of the hadith did not comment on it, meaning that he found nothing unacceptable in it

33.
Soorat al-Aḥzâb

(continued)

﴿ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ ﴾ (سورة الأحزاب: ٣١)

33:31. But whoever among you is devoutly obedient to Allah and His Messenger, and does righteous deeds, We will give her a double reward, and We have prepared for her a generous provision.[1]

﴿But whoever among you﴾ this is addressed to the wives of the Prophet (*ṣalla Allâhu 'alayhi wa sallam* – blessings and peace be upon him)

﴿is devoutly obedient to Allah and His Messenger, and does righteous deeds﴾ whether they are few or many,

﴿We will give her a double reward﴾ that is, twice as much as is given to anyone else,

﴿and We have prepared for her a generous provision﴾ namely paradise. They were devoutly obedient to Allah (*Subḥânahu wa Ta'âlâ* – Glorified and Exalted is He) and His Messenger (ﷺ), and they did righteous deeds, thus the extent of their reward is known.

[1] The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)

﴿ يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾ وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ ﴾ (سورة الأحزاب: ٣٢-٣٤)

33:32. O wives of the Prophet, you are not like other women, provided that you fear Allah. So do not speak too softly, lest one in whose heart is a disease should be moved with desire; but speak in an appropriate manner.

33:33. Stay in your homes and do not flaunt your charms as was done during the former [times of] ignorance;[2] establish prayer and give *zakāh*;[3] and obey Allah and His Messenger. Allah only wants to keep all that is loathsome away from you, O members of the [Prophet's] household, and to purify you thoroughly.

33:34. And remember what is recited in your homes of the revelations of Allah and wisdom. Verily Allah is Knower of subtleties, All-Aware.

﴿O wives of the Prophet﴾ – this is addressed to all of them

---

[2] *Jāhiliyah* (the times of ignorance): this refers to the period before Islam.

[3] Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

﴿you are not like other women, provided that you fear Allah﴾; by doing so, you will surpass all other women and no other woman will be able to catch up with you. So strive to perfect your fear of Allah by all possible means and achieve all the goals thereof.

Hence Allah instructed them to avoid all means that could lead to what is prohibited, as He said:
﴿So do not speak too softly﴾ that is, when addressing men, or, knowing that they can hear you, by making your voice soft or speaking in a gentle manner which may cause ﴿one in whose heart is a disease﴾ – namely the disease of desire for fornication – to be moved with desire, for such a person is always ready and watching out for the slightest move that could stir desire, because his heart is not sound. The sound heart has no desire for that which Allah has prohibited and can hardly be moved or stirred to desire even when there is a reason for that, because it is free of sickness.

This is in contrast to the one who is sick at heart, who cannot cope with that which the sound-hearted person can cope with, and he cannot be patient like him. If there is the slightest reason that calls him to that which is prohibited, he will respond to it and will not refrain from it.

This indicates that the means come under the same rulings as the ends. Speaking softly and gently is basically permissible, but if it is a means that leads to something prohibited, then it is not allowed. Therefore when addressing men, women should not make their voices soft.

Because Allah forbade women to speak softly, it may be thought that they are instructed to make their voices harsh. In order to ward off this notion, Allah says: ﴿but speak in an appropriate manner﴾ that is, one that is not harsh or rough, just as it is not soft and alluring.

Think about how Allah says ﴿do not speak too softly﴾, and He did not say "do not speak softly", because what is prohibited is soft speech that is alluring to men, in such a manner that anyone who

hears it may be moved with desire. This is different from speaking in a gentle manner in which there is no alluring softness; rather it has the quality of being confident and firm when dealing with an opponent. No one would be moved with desire when hearing this. Hence Allah praised His Messenger (ﷺ) for his gentleness, as He said:

﴿It is by the mercy of Allah that you deal gently with them...﴾ *(Âl 'Imrân 3: 159)*

And He said to Moosâ (*'alayhi as-salâm* – peace be upon him) and Hâroon:

﴿Go, both of you, to Pharaoh, for he has indeed transgressed all bounds. But speak to him gently, so that perhaps he may pay heed or fear Allah.﴾ *(Ṭâ Hâ 20: 43-44)*

The fact that Allah says ﴿lest one in whose heart is a disease should be moved with desire﴾ in conjunction with the command to restrain carnal desires, and praise for men and women who do so, as well as the prohibition on approaching or coming near unlawful sex, indicates that if a person sees such an inclination in himself, and realises that he is tempted to commit prohibited deeds when he sees or hears the words of someone to whom he is attracted, and finds himself motivated to do that which is forbidden, he should remember that this is a disease. Therefore he should strive to combat this disease, put an end to evil thoughts that may lead to trouble, strive to overcome this serious malady, and ask Allah to protect him and guide him. This is all included in the command to restrain carnal desires.

﴿Stay in your homes﴾ that is, remain there because that is safer and more protecting for you

﴿and do not flaunt your charms as was done during the former [times of] ignorance﴾ that is, do not go out often, wearing adornment or perfume, as was the custom among the people of the former times of ignorance, who had no knowledge or religious commitment. All of this is aimed at warding off evil and that which leads to it.

Having enjoined them to fear Him in general terms and to fear Him with regard to issues that pertain to women in particular, Allah also enjoins them to obey Him, especially in terms of prayer and zakâh, which are deeds that everyone needs to do, for they are the greatest acts of worship and the noblest acts of obedience. Prayer involves sincerity and devotion to Allah, and zakâh involves kindness to His slaves.

Then Allah enjoins obedience in general terms, as He says: ﴿and obey Allah and His Messenger﴾. Obedience to Allah and His Messenger (ﷺ) involves everything that is enjoined, whether it is obligatory or recommended.

﴿Allah only wants﴾ by ordaining these commands and prohibitions for you
﴿to keep all that is loathsome﴾ that is, evil and bad
﴿away from you, O members of the [Prophet's] household, and to purify you thoroughly﴾ so that you will be pure and purified.

In other words: praise your Lord and give thanks to Him for these commands and prohibitions of which He has told you, for they are in your best interests and are purely for your benefit. Allah would never want to cause you any hardship or difficulty; rather the aim is to purify your souls and your conduct and attitude, to make your deeds good and to increase your reward thereby.

Having commanded them to strive in His way, by means of the commands and prohibitions, Allah now tells them to seek knowledge and explains to them the way to attain that:
﴿And remember what is recited in your homes of the revelations of Allah and wisdom﴾ what is meant by the revelations of Allah is the Qur'an, and what is meant by wisdom is the subtle meanings thereof, or the Sunnah of His Messenger (ﷺ). Allah commanded them to remember these things, which includes remembering the words, reciting them, remembering the meanings, reflecting upon

them and pondering them, deriving rulings and wisdom from them, acting in accordance with them, and interpreting them correctly. ﴿Verily Allah is Knower of subtleties, All-Aware﴾ – He is aware of the subtleties and hidden meanings of things, what is hidden in people's hearts, what is hidden in the heavens and on earth, and deeds that are done both openly and in secret.

His knowledge and awareness mean that He urges them to be sincere and to keep doing deeds in secret that Allah will reward.

One of the meanings of the divine name *al-Lateef* (translated here as ﴿Knower of subtleties﴾) is that He guides His slave to do good and protects him from evil in very subtle ways of which he is not aware, and He sends to him provision that he does not expect, and guides him to take measures that are difficult but will be the path by which he will attain the highest levels.

﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّآئِمِينَ وَٱلصَّآئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾﴾ (سورة الأحزاب: ٣٥)

33:35. For Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and patient women, humble men and humble women, charitable men and charitable women, men who fast and women who fast, men who restrain their carnal desires and women who do likewise, men who remember Allah much and women who do likewise – for them Allah has prepared forgiveness and an immense reward.

Having mentioned the reward of the wives of the Messenger (ﷺ), and their punishment if they do not comply, and stating that they are not like other women, Allah (ﷻ) now speaks of other women.

Because the rulings on men and women are the same, Allah says: ﴿For Muslim men and Muslim women﴾ that is, with regard to visible actions and rulings, if they comply with them

﴿believing men and believing women﴾ this refers to inward actions, namely beliefs and deeds of the heart

﴿obedient men and obedient women﴾ who are obedient to Allah and His Messenger (ﷺ)

﴿truthful men and truthful women﴾ who are true in their words and deeds

﴿patient men and patient women﴾ who are patient in bearing hardship and calamity

﴿humble men and humble women﴾ who are humble in all circumstances, especially in worship, and especially in prayer

﴿charitable men and charitable women﴾ who give in charity, both obligatory and voluntary

﴿men who fast and women who fast﴾ which includes both obligatory and supererogatory fasts

﴿men who restrain their carnal desires and women who do likewise﴾, refraining from *zinâ* (unlawful sex) and that which leads to it

﴿men who remember Allah much and women who do likewise﴾ that is, they remember Him at most times, especially at times when specific *dhikr* is to be recited, such as in the morning and afternoon, and following the obligatory prayers.

﴿– for them﴾ that is, for these people who are described in these glowing terms as possessing these noble characteristics, which include beliefs, deeds of the heart, physical deeds, spoken words, and doing acts that may benefit oneself or others, as well as doing good deeds and refraining from evil deeds, for the one who does these things

has established the religion in the fullest sense, both outwardly and inwardly, and has attained Islam, *eemân* (faith) and *iḥsân*.[4]

﴿Allah has prepared forgiveness﴾ – Allah will reward them for their deeds with forgiveness of their sins, because good deeds erase bad deeds

﴿and an immense reward﴾ that cannot be estimated except by the One Who gives it, of that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man. We ask Allah to make us among them.

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾﴾ (سورة الأحزاب: ٣٦)

[4] Iḥsân is referred to in the well-known hadith in which it was narrated that 'Umar (*radiya Allâhu 'anhu* – may Allah be pleased with him) said: «We were sitting with the Prophet (ﷺ) when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us knew him. He sat down facing the Prophet (ﷺ), with his knees touching his, and he put his hands on his thighs, and said: O Muhammad, what is Islam? He said: To testify that there is no god except Allah, and that I am the Messenger of Allah; to establish regular prayer; to pay zakâh; to fast in Ramadan; and to perform pilgrimage to the House (the Kaaba). He said: You have spoken the truth. We were amazed by him: he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is faith? He said: To believe in Allah, His angels, His Messengers, His Books, the Last Day, and the divine decree (*al-qadr*), both good and bad. He said: You have spoken the truth. We were amazed by him; he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is iḥsân (right action, goodness, sincerity)? He said: To worship Allah as if you see Him, for even though you cannot see Him, He sees you.» This version was narrated by Ibn Mâjah; the hadith was also narrated by Bukhari, Muslim and others.

33:36. It is not fitting for any believing man or believing woman, when Allah and His Messenger have decided concerning a matter, to have any choice in that matter. Whoever disobeys Allah and His Messenger has clearly gone astray.

That is, it is not appropriate or right for one who is a believer to do anything but hasten to do that which pleases Allah and His Messenger (ﷺ), to shun that which angers Allah and His Messenger (ﷺ), and to comply with their commands and heed their prohibitions.

It is not befitting for the believing man or the believing woman, ﴿when Allah and His Messenger have decided concerning a matter﴾ and have made it obligatory and binding,
﴿to have any choice in that matter﴾ that is, the choice of whether to comply or not. Rather the believing man and the believing woman know that the Messenger (ﷺ) is closer to them than their own selves, and they do not let some of their own whims and desires prevent them from obeying the command of Allah and His Messenger (ﷺ).

﴿Whoever disobeys Allah and His Messenger has clearly gone astray﴾ because he has forsaken the straight path that leads to Allah and His paradise, and has chosen instead some other path that leads to the painful punishment. Allah mentions, first of all, the reason why the believer should not object to the command of Allah and His Messenger (ﷺ), namely faith, then He mentions that which should prevent him from doing that, namely fear of being misguided which is connected to punishment and vengeance.

﴿ وَإِذْ تَقُولُ لِلَّذِيٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ

زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾ (سورة الأحزاب: ٣٧)

33:37. And [remember] when you [O Muhammad] said to him on whom Allah had conferred favour [of faith] and you [too] had conferred favour [of manumission]:[5] Keep your wife and fear Allah. You concealed in your heart that which Allah was going to disclose. You feared [the criticism of] the people but it was more fitting that you should fear Allah. When Zayd had completed the necessary formalities of divorce from her [and her *'iddah* had ended], We gave her to you in marriage, so that there would not be any restrictions on the believers with regard to marrying the ex-wives of their adopted sons after they have completed the necessary formalities of divorce from them [and their 'iddah has ended]. And the decree of Allah is bound to be fulfilled.

The reason for revelation of these verses was that Allah wanted to prescribe a law that was applicable to all believers, which was that adopted sons do not come under the same rulings as real sons in all ways, and that there was no blame on those who had adopted them if they married their ex-wives.

This was something that was commonly practised and could not be abolished except through a major event. So Allah wanted this law to be demonstrated by His Messenger (ﷺ) in word and deed. When Allah wills something, He ordains a cause for it.

---

[5] This refers to Zayd ibn Ḥârithah (رضي الله عنه). He was the adopted son of the Prophet (ﷺ) and had been known as Zayd ibn Muhammad, until revelation came down abolishing the notion of adoption and emphasising the importance of calling people after their real fathers. Allah's decree that the Prophet (ﷺ) should marry the ex-wife of his adopted son put an end to the notion of adoption and what resulted from it of the taboo on marrying the ex-wife of an adopted son.

Zayd ibn Ḥârithah was formerly called Zayd ibn Muhammad, because the Prophet (ﷺ) had adopted him, so he was called after him, until the words:

﴿Call them [adopted sons] after their [real] fathers...﴾ *(al-Aḥzâb 33: 5)* – were revealed, after which he was called Zayd ibn Ḥârithah.

He was married to Zaynab bint Jaḥsh (*raḍiya Allâhu 'anhâ* – may Allah be pleased with her), the daughter of the paternal aunt of the Messenger of Allah (ﷺ). It had occurred to the Messenger (ﷺ) that if Zayd divorced her, he would marry her, then Allah decreed that there should be some problem between her and Zayd that caused Zayd ibn Ḥârithah to come to the Prophet (ﷺ) and ask his permission to divorce her.

﴿And [remember] when you [O Muhammad] said to him on whom Allah had conferred favour [of faith]﴾ by guiding him to Islam ﴿and you [too] had conferred favour [of manumission]﴾ by setting him free. When he came to consult you about divorcing her, you said to him – advising him and telling him of that which was in his best interests, even though you wished that you could marry her – ﴿Keep your wife﴾ that is, do not divorce her, and be patient with her attitude towards you,
﴿and fear Allah﴾ with regard to your affairs in general and with regard to your wife in particular, for fearing Allah encourages and enjoins one to be patient.

﴿You concealed in your heart that which Allah was going to disclose﴾ – what he concealed was the fact that if Zayd divorced her, he would marry her.
﴿You feared [the criticism of] the people﴾ and that is why you did not disclose what was in your heart
﴿but it was more fitting that you should fear Allah﴾ and not pay attention to people.

﴿When Zayd had completed the necessary formalities of divorce from her [and her 'iddah had ended], We gave her to you in marriage﴾ – We only did that to serve a great purpose, which was:
﴿so that there would not be any restrictions on the believers with regard to marrying the ex-wives of their adopted sons﴾ because they would have seen you marry the ex-wife of Zayd ibn Ḥârithah, who had previously been called your son.

Because the words ﴿so that there would not be any restrictions on the believers with regard to marrying the ex-wives of their adopted sons﴾ are general in meaning and are applicable to all situations, but there may be some cases in which that is not permissible – which is before the necessary formalities of divorce have been completed – these general terms are restricted by the following phrase: ﴿after they have completed the necessary formalities of divorce from them [and their 'iddah has ended]. And the decree of Allah is bound to be fulfilled﴾ that is, it must inevitably come to pass and no one can stand in its way.

We learn a number of things from these verses which mention this story, including the following:

- Allah praised Zayd ibn Ḥârithah on two counts. Firstly, Allah mentioned him by name in the Qur'an, and He did not mention any other *Ṣaḥâbi* by name. Secondly, Allah told him that He had conferred favour upon him, namely the blessing of Islam and faith. This is testimony from Allah that he was a Muslim and a believer, both outwardly and inwardly. Otherwise there is no point in singling him out for favour, were it not that what is meant is a particular favour or blessing.
- The one who is manumitted owes it to the one who manumitted him.
- It is permissible to marry the ex-wife of one's adopted son, as is clearly stated here.

- Practical teaching is more effective than verbal teaching, especially if it is also accompanied by words, for that is light upon light.
- Having love in one's heart for someone other than one's wife or concubine, so long as it is not accompanied by any prohibited action, is not a sin, even if it is accompanied by wishes for the husband to divorce her so that one may marry her, without making any effort to cause separation between them, or being the cause of trouble, because Allah stated that the Messenger (ﷺ) was concealing that in his heart.
- The Messenger (ﷺ) conveyed the message clearly and did not omit anything of that which was revealed to him but he conveyed it, even this matter in which there was a rebuke to him. This indicates that he is indeed the Messenger of Allah (ﷺ), who did not say anything but that which was revealed to him, and that his aim was not self-aggrandizement.
- The one whose advice is sought is in a position of trust, and he is obliged – if he is consulted about any matter – to give advice on the basis of what he knows is in the best interests of the person who is asking him for advice, even if it is contrary to his own desires. He should give precedence to the interests of the person seeking advice over his own whims and desires, and even if it is contrary to those whims and desires.
- Good advice to the one who seeks advice with regard to divorcing his wife includes advising him to keep her as much as possible, because that is better than separation.
- It is essential to give precedence to fear of Allah over fear of people, for that is more appropriate and is better.
- We also learn of the virtue of Zaynab (رضي الله عنها), the Mother of the Believers, because Allah ordained her marriage to His Messenger (ﷺ) without any proposal or witnesses. Therefore she used to boast of that to the other wives of the Messenger

of Allah (ﷺ), saying: Your families gave you in marriage, but Allah gave me in marriage from above seven heavens.

- If a woman has a husband, it is not permissible to marry her or to plan or take measures to do so, until her husband has completed divorce proceedings with her. Divorce proceedings are not complete until the 'iddah is over, because before the 'iddah ends, she is still married.

﴿ مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٣٩﴾ ﴾ (سورة الأحزاب: ٣٨-٣٩)

33:38. There is no blame on the Prophet with regard to what Allah has made lawful for him. Such was the way of Allah with those [Prophets] who came before. And the command of Allah is a decree determined.

33:39. [This is Allah's way] with those who convey the messages of Allah and who fear Him, and they do not fear anyone except Allah. And Allah is sufficient in taking account.

This is warding off criticism of the Messenger (ﷺ) for having numerous wives, and explains that this is criticism that is baseless.

﴿There is no blame﴾ that is, sin
﴿on the Prophet with regard to what Allah has made lawful for him﴾ that is, what Allah has allowed him of wives. This is something that Allah had permitted to the Prophets before him, hence He says:
﴿Such was the way of Allah with those [Prophets] who came before. And the command of Allah is a decree determined﴾ that is, it will inevitably come to pass.

Then Allah states who those were who came before him, and that this was their way and practice. They were ﴿those who convey the messages of Allah﴾, so they recite to people the revelations of Allah and His proofs and evidence, and they call them to Allah ﴿and who fear Him﴾ alone, with no partner or associate ﴿and they do not fear anyone except Allah﴾.

If this was the way of the infallible Prophets who fulfilled their role in the most perfect manner, which was to call people to Allah, fearing Him alone, which requires doing everything that is enjoined and refraining from everything that is prohibited, this indicates that there is nothing to criticise the Prophet (ﷺ) about.

﴿And Allah is sufficient in taking account﴾ of His slaves, for He is watching their deeds. From this it is known that marriage is part of the way of the Messengers.

﴿ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾ ﴾ (سورة الأحزاب: ٤٠)

33:40. Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets. Allah has knowledge of all things.

That is, the Messenger ﴿Muhammad﴾ (ﷺ) ﴿is not the father of any man among you﴾, O Ummah. Annulling the connection of Zayd ibn Ḥârithah with him is included in that.

Because this is general in meaning and applies to all situations, if we take the verse as it appears to be, it would mean that the Prophet (ﷺ) is not the father of any man, whether by blood or by adoption. However, it was previously established that the Messenger (ﷺ) is a

father to all the believers, and his wives (*radiya Allâhu 'anhunna* – may Allah be pleased with all of them) are their mothers. Therefore, in order to avoid anyone thinking that there could be some contradiction because of the general meaning of this statement, Allah says: ﴿but he is the Messenger of Allah and the last of the Prophets﴾ that is, this is his position, which is the position of one who must be obeyed and followed, one through whose teachings people are guided, one who is believed in, and precedence must be given to love of him over love of anyone else; he is the one who is sincere towards the believers, and because of his sincerity and love towards them, it is as if he were a father to them.

﴿Allah has knowledge of all things﴾ that is, His knowledge encompasses all things and He knows with whom to place His message and who is fit to receive His favour and who is not.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾﴾ (سورة الأحزاب: ٤١-٤٤)

33:41. O you who believe, remember Allah with much remembrance,

33:42. And glorify Him morning and afternoon.

33:43. For it is He Who sends blessings upon you, and His angels [ask Him to bless you and forgive you], so that He may bring you forth from the depths of darkness into the light. And He is Most Merciful to the believers.

33:44. Their greeting on the day they meet Him will be: Peace, and He has prepared for them a generous reward.

Here Allah (ﷻ) instructs the believers to remember Him with much remembrance, such as *tahleel*, *taḥmeed*, *tasbeeḥ*, *takbeer*,[6] and other words that bring one closer to Allah. The minimum of that is regularly reciting the dhikr for morning and afternoon, following the five obligatory prayers, and on various occasions when there are reasons to recite dhikr.

One should persist in doing that at all times and in all situations, by virtue of which the doer may advance without much effort, for that will motivate him to love and know Allah, and it will help him to do good and will restrain his tongue from evil speech.

﴿And glorify Him morning and afternoon﴾ that is, at the beginning and end of the day, because these are virtuous times and it is easy to do this at those times.

﴿For it is He Who sends blessings upon you, and His angels [ask Him to bless you and forgive you], so that He may bring you forth from the depths of darkness into the light. And He is Most Merciful to the believers﴾ that is, by His mercy and kindness towards the believers, by means of His blessings and praise for them, and the prayer and supplication of His angels, He brings them forth from the dark depths of sin and ignorance to the light of faith, guidance, knowledge and good deeds. This is the greatest blessing that He bestows upon His obedient slaves, which should make them be grateful and remember Allah a great deal, for He has shown kindness and mercy to them, and He causes the bearers of His Throne, the best of the angels, and those who are around the Throne, to glorify and praise their Lord and pray for forgiveness for those who believe, so they say:

﴿...Our Lord, You encompass all things in Your mercy and knowledge, so forgive those who repent and follow Your path, and protect them

---

[6] Tahleel: saying "*lā ilāha illā Allāh* (There is no god but Allah)."
Taḥmeed: saying "*alḥamdulillāh* (praise be to Allah)."
Tasbeeḥ: saying "*subḥān Allāh* (glory be to Allah)."
Takbeer: saying "*Allāhu akbar* (Allah is Most Great)."

from the punishment of the blazing fire. Our Lord, and admit them to gardens of perpetual abode which You have promised them, and [admit] the righteous among their forebears, their spouses and their offspring. Verily, You are the Almighty, the Most Wise. And protect them from the evil consequences [of their sins], for whomever You protect from evil consequences on that day, You will indeed have bestowed mercy upon him, and that is the supreme triumph.﴾ *(Ghafir 40: 7-9)*

This is the mercy and blessing that He bestows upon them in this world.

As for His mercy towards them in the hereafter, it is the greatest of mercy and the best reward, namely attaining the pleasure and greeting of their Lord, listening to His noble words, gazing upon His beautiful Countenance, and attaining immense rewards of which no one knows the extent except those to whom He gives them. Hence He says: ﴿Their greeting on the day they meet Him will be: Peace, and He has prepared for them a generous reward﴾.

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ٤٥ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا ٤٦ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضۡلٗا كَبِيرٗا ٤٧ وَلَا تُطِعِ ٱلۡكَٰفِرِينَ وَٱلۡمُنَٰفِقِينَ وَدَعۡ أَذَىٰهُمۡ وَتَوَكَّلۡ عَلَى ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ٤٨ ﴾

(سورة الأحزاب: ٤٥-٤٨)

33:45. O Prophet, verily We have sent you as a witness, a bearer of glad tidings and a warner,

33:46. as one who calls people to Allah by His leave, and as a lamp spreading light.

33:47. And give glad tidings to the believers that they will have great bounty from Allah.

33:48. Do not yield to the disbelievers and hypocrites, and pay no heed to their hurtful talk. Put your trust in Allah, for sufficient is Allah as a disposer of affairs.

These descriptions that Allah gives of His Messenger Muhammad (ﷺ) reflect the purpose of his mission and its fundamental essence which was unique to that message. There are five points to note:

Firstly, he was sent as ﴿a witness﴾ to testify concerning his Ummah and what they did of good and evil, as Allah (ﷻ) says elsewhere:

﴿...that you might be witnesses over humankind, and the Messenger might be a witness over you...﴾ *(al-Baqarah 2: 143)*

– and:

﴿How will it be when We bring a witness from every nation and bring you [O Muhammad] as a witness against them?﴾ *(an-Nisâ' 4: 41)*

Therefore he is a just and acceptable witness.

Secondly and thirdly, he is ﴿a bearer of glad tidings and a warner﴾, which requires a definition of the recipients of those glad tidings and warnings, what those tidings and warnings are about, and the deeds expected of people in that context.

The recipients of the glad tidings are the pious believers who combine faith and righteous deeds with refraining from sin. Glad tidings are for them in the life of this world, of all kinds of reward, both worldly and spiritual. As a result of their faith and piety or fear of Allah, in the hereafter they will enjoy eternal bliss.

All of that requires an explanation of the deeds and piety that are needed in order to attain that reward, and different types of reward.

The recipients of the warning are the evildoers and wrongdoers, people of wickedness and ignorance. They are given the warning in this world of worldly and religious punishments that result from

ignorance and wrongdoing. In the hereafter they will have a severe and lengthy punishment.

The details of all the above are to be found in what the Prophet (ﷺ) brought of the Qur'an and Sunnah.

Fourthly, he is ﴿one who calls people to Allah﴾ that is, Allah sent him to call people to their Lord, show them the way to paradise, and enjoin them to worship Him, which is the purpose for which they were created. This requires him to adhere to that to which he is calling them and to describe in detail the message to which he is calling them, by teaching them about their Lord and His divine attributes; declaring Him to be far above that which is not befitting to His majesty; describing all types of servitude to Him; calling people to Allah by the most effective means; giving each one who has a right his due; and being sincere in calling them to Allah alone, not to himself or seeking any kind of self-aggrandizement, as might be the inclination of many people. All of that was by Allah's leave, and by His will and decree.

Fifthly, he is ﴿a lamp spreading light﴾ which implies that all people are in the depths of darkness, without any light and without any knowledge to help them in their ignorance, until Allah sent this noble Prophet (ﷺ), by means of whom He illuminated that darkness, granted knowledge to ignorant people, and guided those who were lost to the straight path.

Thus the way became clear to righteous people, and they marched behind that leader from whom they learned about good and evil, who is blessed and who is doomed, and through the light that they received from him they came to know Who is worthy of worship, learning about Him through His praiseworthy attributes, perfect deeds and wise rulings.

﴿And give glad tidings to the believers that they will have great bounty from Allah﴾ – here Allah mentions the recipients of the glad

tidings, namely the believers. When faith is mentioned on its own, it also includes righteous deeds.

The subject of the glad tidings is the great bounty, namely immense abundance which is so great that no one would be able to estimate it. That includes victory in this world, guidance, forgiveness of sins, relief of distress, abundant and increasing provision, granting of blessings, and attaining the pleasure and reward of their Lord and being safe from His wrath and punishment.

This motivates people to strive, by telling them of the reward that Allah will bestow upon them for their good deeds, and it helps them to follow the straight path. This is part of the wisdom of Islam; another aspect of its wisdom is that in the context of warning, mention is made of the punishments implied by that warning; this helps one to refrain from that which Allah has forbidden.

Because there are some people who are prepared to oppose the Prophets and their followers who call people to Allah – namely the hypocrites, who make an outward pretence of being believers when inwardly they are disbelievers and evildoers, and the disbelievers who disbelieve both inwardly and outwardly – Allah forbade His Messenger (ﷺ) to obey them and warned him against doing that, as He said:

﴿Do not yield to the disbelievers and hypocrites﴾ that is, in any matter that is opposed to the way of Allah.

That does not mean actively harming them; rather what is meant is that he should not obey them or yield to them

﴿and pay no heed to their hurtful talk﴾, for this may soften their hearts and encourage them to accept Islam, and it may put a stop to much of the harm that they do to Islam and to its followers.

﴿Put your trust in Allah﴾ to grant you the upper hand and cause your enemy to fail

﴾for sufficient is Allah as a disposer of affairs﴿. Important matters are to be delegated to Him, so that He will take care of them and make it easy for His slave to achieve what he wants.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾﴾ (سورة الأحزاب: ٤٩)

33:49. O you who believe, if you marry believing women and then divorce them before the marriage is consummated, you have no reason to ask them to observe any waiting period ['iddah] for you. So give them a gift [as compensation], and let them go in an amicable manner.

Here Allah (ﷻ) tells the believers that if they marry believing women, then divorce them before consummating the marriage, those women do not have to observe the 'iddah, and the men have no reason to ask them to do so. Allah commands their husbands to give them a gift in this case, so as to console them for leaving them, and so that the separation may be amicable, without any dispute, trading of insults or making demands on one another, and the like.

This verse is quoted as evidence to support the view that divorce can only occur after marriage. If a man divorces a woman before marrying her, or makes divorce conditional upon marrying her, it does not count, because Allah says: ﴾if you marry believing women and then divorce them﴿. So it is ordained that divorce can only come after marriage, which indicates that if it is done before marriage, it does not count.

As divorce is a complete separation, which means that the spouses become completely prohibited to one another, it cannot occur before marriage. Therefore it is more appropriate to say that divorce by means of *dhihār*,[7] *eelā'*[8] and the like also cannot be done before marriage. This is the correct scholarly view.

This verse also indicates that divorce is permissible, because Allah speaks of when the believers do that, without blaming them or rebuking them for it, even though the verse begins by addressing the believers. It also indicates that it is permissible to issue a divorce before consummating the marriage, as Allah says elsewhere:

﴿There is no blame on you if you divorce women before the marriage is consummated...﴾ *(al-Baqarah 2: 236)*

And it indicates that if a woman is divorced before consummation of the marriage, she is not required to observe 'iddah; rather as soon as she is divorced, it is permissible for her to marry someone else, because there is no impediment to doing so. But after consummation of the marriage, she is required to observe 'iddah in the event of divorce.

But does the word translated here as "consummation" refer specifically to intercourse, as is agreed upon? Or is being alone together to be regarded in the same way, even if no intercourse takes place? The latter was stated in fatwas issued by the Rightly-Guided Caliphs, and this is the correct view. If the husband has been alone

---

[7] Dhihâr is the unlawful act of saying to one's spouse: "You are as impermissible for me [to enjoy intimately] as my mother" – and similar statements.

[8] Eelâ' is an oath of abstinence, as referred to in the verse:
﴿For those who take an oath of abstinence from their wives, there should be a [maximum] waiting period of four months; if they then go back [to their normal relationship], Allah is Oft-Forgiving, Most Merciful.﴾ *(al-Baqarah 2: 226)*

with the wife, even if no intercourse took place, she must observe 'iddah in the event of divorce.

Moreover, the woman who is divorced before consummation of the marriage is to be given a gift, from one who is well off according to his means, and from one who is poor according to his means, but this applies if he did not specify a *mahr* (dowry) for her. If he did specify her dowry, then if he divorces her before consummation of the marriage, she is to be given half of the mahr, in which case there is no need for a gift.

However, the one who divorces his wife before or after consummation of the marriage must do so amicably, and each partner should speak well of the other and not do otherwise, because that would lead to a great deal of evil, such as each of them reviling the other to a great extent.

Furthermore, the 'iddah is the right of the husband, because Allah says: ﴿you have no reason to ask them to observe any waiting period ['iddah] for you﴾, which indicates that if he divorces her after consummation of the marriage, he has the right to ask her to observe 'iddah. But the woman whose marriage ends with the death of her husband must observe 'iddah in all cases, because Allah says, ﴿and then divorce them...﴾. However, apart from the woman whose marriage was not consummated, those whose marriages end by death or divorce must observe 'iddah.

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحۡلَلۡنَا لَكَ أَزۡوَٰجَكَ ٱلَّٰتِيٓ ءَاتَيۡتَ أُجُورَهُنَّ وَمَا مَلَكَتۡ يَمِينُكَ
مِمَّآ أَفَآءَ ٱللَّهُ عَلَيۡكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ
ٱلَّٰتِي هَاجَرۡنَ مَعَكَ وَٱمۡرَأَةً مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ إِنۡ أَرَادَ ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا
خَالِصَةً لَّكَ مِن دُونِ ٱلۡمُؤۡمِنِينَۖ قَدۡ عَلِمۡنَا مَا فَرَضۡنَا عَلَيۡهِمۡ فِيٓ أَزۡوَٰجِهِمۡ وَمَا

مَلَكَتْ أَيْمَٰنُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا

﴿٥٠﴾ (سورة الأحزاب: ٥٠)

33:50. O Prophet, We have made lawful for you your wives whose dowries you have paid; any slave women you may own from among the captives of war whom Allah has bestowed upon you; daughters of your paternal uncles, daughters of your paternal aunts, daughters of your maternal uncles, and daughters of your maternal aunts who migrated [to Madinah] with you; and a believing woman if she offers herself to the Prophet [for marriage, without a dowry], and the Prophet wishes to marry her – that is exclusively for you [O Muhammad], not for the rest of the believers. We know what We have stipulated for them with regard to their marriages [to free women] and with regard to any slave women they may own, so that there may be no constraint upon you. And Allah is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) reminds His Messenger (ﷺ) of His favour with regard to what He has permitted to him, both of things that he has in common with the believers and things that are for him alone:

﴿O Prophet, We have made lawful for you your wives whose dowries you have paid﴾. This is something that he has in common with the believers, because in like manner Allah has made lawful for them their wives to whom they have given their dowries.

Likewise, We have made lawful for you ﴿any slave women you may own from among the captives of war whom Allah has bestowed upon you﴾ among the booty seized from the disbelievers, such as their slaves and free individuals who were captured, whether they had husbands or did not. This is something else that was common to both him and to the believers.

Another category that was common to both him and to the believers was: ﴿daughters of your paternal uncles, daughters of your

paternal aunts, daughters of your maternal uncles, and daughters of your maternal aunts﴾ the words translated here as ﴿paternal uncles﴾, ﴿paternal aunts﴾, ﴿maternal uncles﴾ and ﴿maternal aunts﴾ also include those that are described in English as great-uncles and great-aunts (so what is meant is that the daughters of great-uncles and great-aunts are also permissible for marriage). These are the only women who are permissible.

From this meaning it is understood that all relatives other than these are not permissible, as was explained in Soorat an-Nisâ'. Therefore no female relatives are permissible in marriage except these four. All others, descendants and ascendants, and descendants of one's mother and father, no matter how far the line of descent reaches, and descendants of one's grandparents, are not permissible.

﴿who migrated [to Madinah] with you﴾ this limits permissibility to those women who migrated with the Messenger (ﷺ), which is the correct interpretation of this verse.

﴿and﴾ We have made permissible for you ﴿a believing woman if she offers herself to the Prophet [for marriage, without a dowry]﴾ simply by virtue of her offering herself, if ﴿the Prophet wishes to marry her﴾ that is, it is subject to his choice.
﴿that is exclusively for you [O Muhammad], not for the rest of the believers﴾ that is, it is permissible for you to marry a woman who offers herself in marriage. As for the believers, it is not permissible for them to marry a woman just because she offers herself to them in marriage.
﴿We know what We have stipulated for them with regard to their marriages [to free women] and with regard to any slave women they may own﴾ that is, We know what is required of the believers, what is permissible for them and what is not permissible for them of wives and slave women, and We have taught them that and explained the rulings concerning that.

Whatever is mentioned in this verse that appears to be contrary to that is only for you (O Prophet [ﷺ]), because Allah has made it addressed to the Messenger (ﷺ) only, as He said: ﴿O Prophet, We have made lawful for you...﴾

The phrase ﴿that is exclusively for you [O Muhammad], not for the rest of the believers﴾ means: We have permitted to you, O Prophet (ﷺ), what we have not permitted to them, and We have given you more leeway than We have given to others, ﴿so that there may be no constraint upon you﴾. This is part of the great care that Allah showed to His Messenger (ﷺ).

﴿And Allah is Oft-Forgiving, Most Merciful﴾ that is, He has always been forgiving and merciful, bestowing upon His slaves His forgiveness, mercy, generosity and kindness as dictated by His wisdom, when they take the appropriate measures that lead to forgiveness.

﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِيٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ وَٱللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾﴾ (سورة الأحزاب: ٥١)

33:51. You [O Muhammad] may defer [the turn of] any of them that you wish, and you may share your time with any of them that you wish, and there is no blame on you if you share your time with one of those whose [turn] you had set aside. That will make it more likely that they will be content and not distressed, and that they will all be satisfied with what you give them.[9] Allah

[9] In this verse Allah tells His Prophet (ﷺ) that he is not obliged to share his time equally among his wives; the fact that he continued to share his time equally among them, even though he was not obliged to do so, =

knows best what is in your hearts, and Allah is All-Knowing, Most Forbearing.

This is one way in which Allah made things easy for His Messenger (ﷺ) and bestowed His mercy upon him, as He permitted him not to divide his time equally among his wives, in the sense that doing so was no longer obligatory for him, and if he did do that, it would be a voluntary act of kindness on his part. Despite that, the Prophet (ﷺ) still tried to treat them equally in all ways, and he said:

«O Allah, this is how I am sharing out that which is under my control (time and spending on their maintenance), so do not blame me for that which is not under my control (love and inclination towards some more than others).» (An acceptable hadith recorded by Abu Dâwood)[10]

Here Allah says: ﴿You [O Muhammad] may defer [the turn of] any of them that you wish﴾ that is, you may postpone the turn of any of your wives that you wish, and not spend time with her or stay overnight with her,

﴿and you may share your time with any of them that you wish﴾ that is, you may spend the night with her.

﴿and there is no blame on you if you share your time with one of those whose [turn] you had set aside﴾ – what is meant is: the choice is up to you in all cases.

= would be appreciated by his wives and they would therefore feel content. (ar-Râzi)

[10] All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)

Many of the commentators said that this applies only to those who offered themselves to him in marriage: he had the option to defer the turn of any of them that he wished, and to share his time with any of them that he wished. In other words, he could accept any woman who offered herself in marriage to him, or he could reject any of them if he wished. And Allah knows best

Then Allah explains the wisdom behind that, as He said:
﴿That﴾ namely giving you leeway in this matter, leaving it for you to decide, and counting whatever you do with regard to sharing your time among them as voluntary kindness,
﴿will make it more likely that they will be content and not distressed, and that they will all be satisfied with what you give them﴾, because they will know that you have not omitted something obligatory and you have not neglected the binding dues of others.

﴿Allah knows best what is in your hearts﴾ that is, He knows what feelings go through people's minds when giving other people their dues, both obligatory and recommended, and when there is a conflict between dues; therefore He has prescribed this leeway for you, O Messenger of Allah (ﷺ), so that you may reassure your wives.

﴿and Allah is All-Knowing, Most Forbearing﴾ that is, His knowledge is abundant and His forbearing is immense. By His knowledge He has prescribed for you what is in your best interests and brings the greatest reward, and by His forbearance He does not punish you for what you do and what your hearts persist in of evil.

﴿ لَا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعۡدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنۡ أَزۡوَٰجٖ وَلَوۡ أَعۡجَبَكَ حُسۡنُهُنَّ إِلَّا مَا مَلَكَتۡ يَمِينُكَۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ رَّقِيبًا ٥٢ ﴾ (سورة الأحزاب: ٥٢)

33:52. It is not lawful for you to take any [more] wives henceforth, or to replace [your current wives] with others,[11] even though their beauty pleases you, except any slave women you may own. And Allah is always watching over all things.

Here Allah shows His appreciation to the wives of His Messenger (ﷺ), as they had chosen Allah and His Messenger (ﷺ) and the final abode. Therefore He had mercy on them and restricted His Messenger (ﷺ) to them (in the sense that he was not permitted to take any more wives). Hence He said:

﴿It is not lawful for you to take any [more] wives henceforth﴾ in addition to your current wives

﴿or to replace [your current wives] with others﴾ that is, by divorcing some of them and taking other wives in their stead.

By means of this verse, they became safe from having more co-wives and from divorce, because Allah decreed that they would be his wives in this world and the hereafter, and there would be no separation between him and them.

﴿even though their beauty pleases you﴾ that is, the beauty of other women, for they are not permissible for you

﴿except any slave women you may own﴾ that is, captives seized in war. That is permissible for you, for the resentment that wives may feel towards concubines is less than that which they may feel towards co-wives.

﴿And Allah is always watching over all things﴾ that is, He is watching all things and knows how things will develop, and He is controlling matters in the best and most precise way.

[11] This is by way of honouring the wives of the Prophet (ﷺ), who had been given the choice between the life of this world, and Allah and His Messenger (ﷺ), and the final abode (in *33: 28-29*), and had chosen Allah and His Messenger (ﷺ).

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ فَإِذَا طَعِمۡتُمۡ فَٱنتَشِرُواْ وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمۡ كَانَ يُؤۡذِي ٱلنَّبِيَّ فَيَسۡتَحۡيِۦ مِنكُمۡۖ وَٱللَّهُ لَا يَسۡتَحۡيِۦ مِنَ ٱلۡحَقِّۚ وَإِذَا سَأَلۡتُمُوهُنَّ مَتَٰعٗا فَسۡـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٖۚ ذَٰلِكُمۡ أَطۡهَرُ لِقُلُوبِكُمۡ وَقُلُوبِهِنَّۚ وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾ إِن تُبۡدُواْ شَيۡـًٔا أَوۡ تُخۡفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَيۡءٍ عَلِيمًا ﴿٥٤﴾ ﴾ (سورة الأحزاب: ٥٣-٥٤)

33:53. O you who believe, do not enter the houses of the Prophet, unless you are given permission [and are invited] to come for a meal; and do not enter in hopes of getting a meal and waiting for it to be prepared.[12] But if you are invited, then enter, and when you have eaten, then disperse, without lingering for conversation. Such [behaviour] causes annoyance to the Prophet; he is too shy to ask you to leave, but Allah is not too shy [to tell you] the truth. And when you ask them [his wives] for anything, ask them from behind a screen; that is more pure for your hearts and for theirs. It is not proper for you to cause annoyance to the Messenger of Allah or to ever marry his wives after he is gone, for that would be a grievous offence before Allah.

33:54. Whether you disclose something or conceal it, verily Allah has knowledge of all things.

Here Allah (ﷻ) instructs His believing slaves to observe proper etiquette with the Messenger of Allah (ﷺ) when entering his houses:

---

[12] There were some people who would enter the Prophet's houses at mealtimes, hoping for a meal without being invited.

﴿O you who believe, do not enter the houses of the Prophet, unless you are given permission [and are invited] to come for a meal﴾ that is, do not enter his houses without permission, or enter for the purpose of finding food. Moreover do not enter his houses ﴿in hopes of getting a meal﴾ that is, expecting a meal and waiting until it is cooked.

What is meant is: you should not enter the houses of the Prophet (ﷺ) except under two conditions: that permission is given to you to enter, and that you should stay only as long as is necessary. Hence Allah says:
﴿But if you are invited, then enter, and when you have eaten, then disperse, without lingering for conversation﴾ that is, before and after the meal.

Then Allah explains the wisdom and benefit behind this prohibition: ﴿Such [behaviour]﴾ that is, your lingering for longer than is necessary ﴿causes annoyance to the Prophet﴾ that is, it is imposing on him and making things hard for him when you detain him from going to check on his family and look after them, and it distracts him from doing so. ﴿he is too shy to ask you to leave﴾ as is the usual practice, because people – especially people of dignity – feel too shy to tell people to leave their homes.

﴿but Allah is not too shy [to tell you] the truth﴾.

When there is a clear instruction in Islamic teaching, even though one may think it better to refrain from complying with it out of shyness or to follow prevailing social etiquette, the right thing to do is to have the resolve to comply with the teachings and be certain that whatever is contrary to it is not in fact part of proper etiquette at all. Allah (ﷻ) is not too shy to enjoin what is good for you and what is kindest to His Messenger (ﷺ), no matter what it is.

Thus He taught them the proper manner of entering the Prophet's houses. With regard to the proper etiquette when addressing his wives, then either there is a need to talk to them or there is not. If there is no

need to talk to them, they should not do that and the proper etiquette is to refrain from doing it. If there is a need to do that, such as if they need to ask them for something like household vessels and so on, then they should ask them ﴿from behind a screen﴾, that is, there should be something to screen them from view, because there is no need to see them.

So looking at them was prohibited in all situations, and the ruling on speaking to them depended on whether there was a need to do so or not, as explained above.

Then Allah mentions the wisdom behind that:
﴿that is more pure for your hearts and for theirs﴾ because it is more appropriate, so as to avoid anything that could give rise to suspicion. The more one keeps away from things that could lead to evil, the safer it is and the purer it is for one's heart.

Therefore, among the Islamic guidelines that Allah often explains in detail is the principle that all means that may cause evil or lead to it are prohibited, and it is prescribed to keep away from them by all possible means.

Then comes a comprehensive phrase which reflects a general principle:
﴿It is not proper for you﴾ O believers; it is not befitting and is not appropriate for you, and in fact it is most abhorrent
﴿for you to cause annoyance to the Messenger of Allah﴾ that is, in word or deed, with regard to anything that is connected to him
﴿or to ever marry his wives after he is gone﴾. This is one of the things that would cause annoyance to him, because he is in a great and honourable position, and marrying his wives after he is gone would undermine that position.

Moreover, they are his wives in this world and the hereafter, and the bond of marriage between them continues after his death. Therefore it is not permissible for anyone of his Ummah to marry his wives after he is gone.

﴾for that would be a grievous offence before Allah﴿. This Ummah complied with this command and avoided that which Allah (ﷻ) had forbidden. Praise and thanks be to Allah.

Then Allah (ﷻ) says: ﴾Whether you disclose something﴿ and show it openly
﴾or conceal it, verily Allah has knowledge of all things﴿. He knows what is in your hearts and what you disclose, and He will requite you accordingly.

﴿لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ ۚ وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٥٥﴾﴾ (سورة الأحزاب: ٥٥)

33:55. There is no blame [on the Prophet's wives, if they are seen unveiled] by their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their [fellow Muslim] women, or slaves whom they own. And [O wives of the Prophet] fear Allah, for verily Allah is witness to all things.

Because his wives are not to be asked for anything except from behind a screen, and because the wording is general in meaning and includes everyone, there was a need to state who is exempted from the ruling, namely the *mahrams* who are mentioned here, and that ﴾There is no blame [on the Prophet's wives]﴿ if they do not observe hijab in front of these relatives.

No mention is made here of paternal uncles and maternal uncles, because there is no need for them to observe hijab in front of those of whom they are aunts, namely the sons of their brothers and sisters, even though they are senior to them. Therefore it is more appropriate

that they should not have to observe hijab in front of their paternal uncles and maternal uncles. The wording of the other verse clearly mentions the paternal uncle and maternal uncle, and it is in the light of that that we may understand this verse.

﴿their [fellow Muslim] women﴾ that is, there is no blame on them if they do not observe hijab in front of their fellow Muslim women. This excludes non-Muslim women. It may be that what is meant is women in general, so a woman does not have to observe hijab in front of another woman.

﴿or slaves whom they own﴾ so long as the slave is entirely her property (and ownership is not shared with anyone else).

Having stated that there is no blame on them for not observing hijab in these cases, Allah stipulates that in this situation and others it is necessary to fear Allah, and that there should be no reservations on the basis of Islamic teaching with regard to that matter. Hence Allah says:

﴿And [O wives of the Prophet], fear Allah﴾ in all circumstances ﴿for verily Allah is witness to all things﴾ that is, He witnesses all deeds that people do, both visible and hidden; He hears what they say and sees what they do, then He will requite them for that in full.

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا ﴿٥٦﴾﴾ (سورة الأحزاب: ٥٦)

33:56. Verily Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and salute him with the salutation of peace.

Here Allah (ﷻ) highlights the perfection and high status of the Messenger of Allah (ﷺ), and his lofty renown, before Allah and

before His creation, and tells us that ﴿Verily Allah and His angels send blessings upon the Prophet﴾ that is, Allah praises him before the angels and those on high, because He loves him, and the angels who are close to Allah praise him and pray for him, beseeching Allah.

﴿O you who believe, send blessings upon him and salute him with the salutation of peace﴾, following the example of Allah and His angels, as a reward to him for some of the rights that he has over them, so as to perfect their faith and show respect, love and honour for him, and as a means of increasing their good deeds and expiating their bad deeds.

The best wording for sending blessings upon the Prophet (ﷺ) is that which he taught to his Companions:

«O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon the family of Ibrâheem; You are indeed Worthy of Praise, Full of Glory. And send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrâheem; You are indeed Worthy of Praise, Full of Glory.» (Bukhari)

This command to send blessings and salutations upon the Prophet (ﷺ) is prescribed at all times, and many of the scholars regarded it as obligatory in the prayer.

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾ وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾﴾ (سورة الأحزاب: ٥٧-٥٨)

33:57. Those who offend Allah and His Messenger, Allah has cursed them in this world and in the hereafter, and He has prepared for them a humiliating punishment.

33:58. Those who malign believing men and believing women without them having done anything wrong will bear the guilt of slander and manifest sin.

Having commanded people to venerate His Messenger (ﷺ), and send blessings and salutations upon him, Allah (ﷻ) now forbids them to offend him, and warns against doing that:
﴿Those who offend Allah and His Messenger﴾ – this includes all kinds of offence, in word or in deed, such as reviling, insulting, criticising him or his religion, or doing anything that will cause offence to him.
﴿Allah has cursed them in this world﴾ that is, He has cast them far away from His mercy, and part of the curse on them in this world is capital punishment for the one who reviles the Messenger (ﷺ) or says something offensive about him.

﴿and in the hereafter, and He has prepared for them a humiliating punishment﴾ namely requital for their offence, by being subjected to the painful punishment. Offending the Messenger (ﷺ) is not like offending anyone else, because no one can truly believe in Allah unless he believes in His Messenger (ﷺ), who is entitled to veneration, which is one of the requirements of faith, and the level of veneration to which he is entitled is unlike any other, although offending the believers is also a grave sin. Hence Allah says concerning that:

﴿Those who malign believing men and believing women without them having done anything wrong﴾ that is, without any offence on their part that would dictate that they be maligned,
﴿will bear the guilt of slander﴾ because they have maligned them with no cause
﴿and manifest sin﴾ because they have transgressed against them and violated the sanctity that Allah commanded should be respected. Hence reviling individual believers is deserving of a disciplinary punishment, according to the situation and the virtue of the believer in question. The disciplinary punishment for one who reviles the

Ṣaḥâbah is more severe, and the disciplinary punishment for one who reviles the scholars and people of religious commitment is more severe than that of one who reviles others.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾ لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ﴿٦٠﴾ مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ﴿٦١﴾ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾﴾ (سورة الأحزاب: ٥٩-٦٢)

33:59. O Prophet, tell your wives and daughters, and the believing women, to put on their *jalâbeeb*[13] [when they go out]; this will make it more likely that they will be recognised [as chaste women] and will not be harassed. And Allah is Oft-Forgiving, Most Merciful.

33:60. If the hypocrites, those in whose hearts is a disease and the rumour-mongers in Madinah do not desist, We will surely instruct you to take action against them. Then they will not remain with you in the city for much longer.

33:61. They are cursed; wherever they are found, they should be captured and killed outright.[14]

---

[13] Jalâbeeb (sing. *jilbâb*): the jilbâb is an outer garment that covers the entire body from the top of the head. According to the commentators, that includes covering the face, leaving the eyes – or one eye – uncovered so the woman can see where she is going.

[14] This refers to the hypocrites mentioned in the previous verse, and applies so long as they persist in their hypocrisy and in spreading rumours in order to cause turmoil and harm to the Muslims.

33:62. Such was the way of Allah with those who came before. And you will find no change in the way of Allah.

﴿O Prophet, tell your wives and daughters, and the believing women...﴾ This verse is the one that is known as the verse of hijab, in which Allah instructs His Prophet (ﷺ) to instruct women in general to observe hijab, starting with his wives and daughters, because the instruction is more emphatic in their case than that of other women, and because the one who instructs others to do something should start with his family before anyone else, as in the verse in which Allah (ﷻ) says:

﴿O you who believe, guard yourselves and your families against a fire whose fuel is men and stones...﴾ *(at-Tahreem 66: 6)*

﴿to put on their jalâbeeb [when they go out]﴾ the jilbâb (singular of jalâbeeb) is an outer garment that is worn over the head cover, upper garment and so on; women should cover their faces and chests.

Then Allah mentions the wisdom behind that: ﴿this will make it more likely that they will be recognised [as chaste women] and will not be harassed﴾ – this indicates that they could be harassed if they did not observe hijab, because if they did not observe hijab, it may be thought that they were not chaste, so men in whose hearts is a disease could harass them. Moreover, people might look down on them and assume that they were slave women, and anyone with evil intent might think little of them. Hijab deters those who have evil intentions towards them.

﴿And Allah is Oft-Forgiving, Most Merciful﴾ as He has forgiven you for what you did in the past, and He has bestowed mercy upon you by explaining the rulings to you, clarifying what is lawful and what is prohibited. So these rulings block the means of evil on the part of women.

As for the evildoers (who spread false rumours), Allah threatens them by saying:

﴿If the hypocrites, those in whose hearts is a disease﴾ namely the disease of doubt and desire
﴿and the rumour-mongers in Madinah﴾ that is, those who spread rumours in order to make the Muslims afraid of the enemy, and who speak of the large numbers and strength of the enemy and the weakness of the Muslims
﴿do not desist﴾ – no mention is made of the evil deed from which they should desist; therefore this includes whatever thoughts they had in their minds that were calling to evil, whether that was slandering Islam and its followers, scaring the Muslims, undermining their resolve, speaking ill of the believing women and accusing them of immorality, or other sins that are committed by such people.
﴿We will surely instruct you to take action against them﴾ that is, We will instruct you to punish them and fight them, and We will give you power over them. Then if We do that, they will not have the power to stand up to you, and they will have no strength and no protection. Hence Allah says:
﴿Then they will not remain with you in the city for much longer﴾ that is, they will not remain with you in Madinah for much longer, for you will kill them or banish them.

This indicates that banishing evildoers, who may cause harm by staying among the Muslims, is more effective in putting an end to their evil and protecting the Muslims from it. Moreover, ﴿They are cursed; wherever they are found, they should be captured and killed outright﴾ that is, they should be banished wherever they are found, and they should not feel secure or settled; they should fear that they may be killed, detained or punished.

﴿Such was the way of Allah with those who came before﴾ – those who persist in sin and have the audacity to cause offence, and do not desist, are to be punished severely

﴿And you will find no change in the way of Allah﴾; rather this is the usual way of Allah (ﷻ), which is connected to cause and effect.

﴿يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ ٱللَّهَ لَعَنَ ٱلْكَـٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَـٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۠ ﴿٦٦﴾ وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾ رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾﴾ (سورة الأحزاب: ٦٣-٦٨)

33:63. The people ask you about the Hour. Say: The knowledge thereof is with Allah [alone]. How could you know? The Hour may well be near at hand.

33:64. Verily Allah has cursed the disbelievers and has prepared for them a raging fire.

33:65. They will abide therein forever, and they will not find any protector or helper.

33:66. On the day when their faces are turned over in the fire, they will say: Would that we had obeyed Allah and obeyed the Messenger!

33:67. They will say: Our Lord, we obeyed our leaders and elders, and they led us astray from the [right] path.

33:68. Our Lord, give them a double punishment and curse them with a mighty curse.

That is, people ask you about the Hour because they want to hasten it, and some of them do that because they do not believe that it will occur and they are trying to frustrate the one who is telling them about it.

﴿Say﴾ to them: ﴿The knowledge thereof is with Allah [alone]﴾; no one knows it except Allah, and neither I nor anyone else has any

knowledge of it, yet despite that you should not think that it is slow in coming.

﴿How could you know? The Hour may well be near at hand﴾. There is no benefit in knowing whether its coming will be sooner or later; what matters is loss and gain, doom or bliss, and whether a person deserves punishment or reward. This is what I can tell you about the Hour, and what I can say about who deserves what.

Then Allah describes the one who deserves punishment and the punishment itself, because the description given is applicable to these people who disbelieve in the Hour:
﴿Verily Allah has cursed the disbelievers﴾ that is, those for whom disbelief has become second nature and they persist in disbelieving in Allah and His Messengers, and what they brought from Allah. So He has cast them far away from His mercy in this world and the hereafter, and that is sufficient punishment.
﴿and has prepared for them a raging fire﴾ that is, a fire that will burn their bodies, and the torment will reach their insides. They will abide in that severe punishment forever; they will never emerge from it and it will never be reduced for them even for a short while.

﴿and they will not find any protector﴾ to ward off the punishment from them
﴿or helper﴾ to give them what they seek.

Rather the protector and helper will have abandoned them, and they will be encompassed by the punishment of the fire which will be most severe indeed. Hence Allah says:

﴿On the day when their faces are turned over in the fire﴾ so that they may taste its heat, which will be extremely difficult for them, and they will express regret for what they did in the past,
﴿they will say: Would that we had obeyed Allah and obeyed the Messenger!﴾ Then we would have been safe from this punishment and – like those who obeyed Allah – we would have deserved a generous

reward. But it will be too late for such wishes and that will not avail them anything except loss, regret, grief, distress and pain.

﴿They will say: Our Lord, we obeyed our leaders and elders﴾ and we imitated them in their misguidance, ﴿and they led us astray from the [right] path﴾. This is like the verse in which Allah says:

﴿On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger. Alas for me! Would that I had not taken So-and-so as a friend! He led me astray from the Reminder [the Qur'an] after it had come to me...﴾ *(al-Furqân 25: 27-29)*

When they realise that they and their leaders all deserve the punishment, they will want to wreak vengeance on those who misled them, so they will say: ﴿Our Lord, give them a double punishment and curse them with a mighty curse﴾. But Allah will say: Each will have a double punishment, for you all shared in disbelief and sin, so you will share in the punishment. However, the punishment will vary from one to another, according to their degree of sin.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾﴾ (سورة الأحزاب: ٦٩)

33:69. O you who believe, do not be like those who maligned Moosâ, but Allah showed him to be free of what they said. Indeed he was highly honoured before Allah.

Here Allah (ﷻ) warns His believing slaves against maligning their Messenger Muhammad (ﷺ), the noble, kind and compassionate Prophet (ﷺ), thus responding with the opposite of what they should do, which is to honour and respect him. That is so that they will not resemble those who maligned Moosâ ibn 'Imrân, the one to whom

the Most Gracious spoke directly, and Allah declared him innocent of the offensive things they said about him and showed them that he was free of that.

Moosâ (ﷺ) was of such high status that there was no reason to accuse him or malign him, for he was honourable before Allah and close to Him, one of the elite among the Messengers and one of His chosen slaves. But they (the evildoers) were not deterred by what he possessed of virtue from maligning him and saying hurtful things about him. So beware, O believers, lest you resemble them in that.

The maligning referred to here is what the Children of Israel said about Moosâ when they saw that he was very modest and was always careful to keep himself covered. They said that nothing was preventing him from uncovering himself except that he had a scrotal hernia; this was something that was commonly said among them, and Allah wanted to demonstrate that he was free of that. One day Moosâ went to bathe; he took off his garment and put it on a rock, and the rock fled with his garment. Moosâ (ﷺ) chased after it, and it took him past a gathering of the Israelites, so they saw that he was the best and healthiest of Allah's creation, and that he was free of what they had accused him of.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾ (سورة الأحزاب: ٧٠-٧١)

33:70. O you who believe, fear Allah and say what is appropriate,

33:71. for then He will guide you to do righteous deeds and forgive you your sins. Whoever obeys Allah and His Messenger will surely achieve a great triumph.

Here Allah (ﷻ) instructs the believers to fear Him in all situations, in private and in public, and He specifically mentions and encourages saying what is appropriate. That means saying the right thing and that which is as close as possible to that which is right and proper when one is not certain, such as reciting Qur'an or dhikr, or enjoining what is right and forbidding what is wrong, learning and teaching knowledge, and being very keen to find the correct understanding of various issues, following every path and taking all measures that will help one to achieve that.

Part of saying what is appropriate is speaking in a kind and gentle manner when addressing people, being sincere and advising people to do that which is more appropriate and correct.

Then Allah tells us what will result from fearing Him and saying what is appropriate:

﴿for then He will guide you to do righteous deeds﴾ that is, that will be the reason for your deeds becoming righteous and the way for them to be accepted, because by means of fearing Allah, deeds become acceptable. This is like the verse in which Allah (ﷻ) says:

﴿...Verily, Allah only accepts from those who fear Him.﴾ *(al-Mâ'idah 5: 27)*

Therefore a person will be guided thereby to do righteous deeds, and Allah will also make his deeds good, by protecting them from that which could spoil them, and by granting and multiplying the reward for them. By the same token, not fearing Him properly and not saying what is appropriate is a cause of deeds becoming corrupted and not accepted, and it will not lead to the same results.

﴿and﴾ moreover, He will ﴿forgive you your sins﴾ that are the cause of doom. So fearing Allah will cause all of one's affairs to be rectified and become sound, and will ward off all kinds of harm. Hence Allah says: ﴿Whoever obeys Allah and His Messenger will surely achieve a great triumph﴾.

﴿ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾ ﴾ (سورة الأحزاب: ٧٢-٧٣)

33:72. Verily We offered the Trust[15] to the heavens, the earth, and the mountains, yet they refused to undertake it and were afraid of it. But man undertook it; verily he has proven to be a wrongdoer and ignorant.

33:73. [As a result of that] Allah will punish the hypocrite men and the hypocrite women, and the polytheist men and the polytheist women, and He will turn in mercy to the believing men and the believing women, for Allah is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) emphasises the great importance of the Trust which He has entrusted to those who are accountable. What that means is complying with the commands and heeding the prohibitions, in private and in public. Allah (ﷻ) offered it to mighty creations, namely the heavens and the earth and the mountains, by way of choice, not imposition, saying: If you undertake it and do it properly, you will have the reward, but if you do not do it properly, you will be punished.

﴿yet they refused to undertake it and were afraid of it﴾ that is, they feared that they would not be able to bear it; that was not out of disobedience towards their Lord or out of a lack of desire for His reward.

Allah offered it to man, according to these conditions, and he accepted it; he took it on despite his wrongdoing and ignorance; he

[15] The Trust (*amânah*): the commitment to obey Allah, carry out obligatory religious duties, and obey all His other commands.

took on this heavy burden. According to the extent to which they fulfil this trust, people are divided into three categories: hypocrites, who pretend to fulfil it and adhere to it outwardly, but do not do so inwardly; polytheists who ignore it both outwardly and inwardly; and believers who fulfil it and adhere to it both outwardly and inwardly.

Allah (ﷻ) tells us about the deeds of these three types of people, and what they will have of reward or punishment, as He says: ﴿[As a result of that] Allah will punish the hypocrite men and the hypocrite women, and the polytheist men and the polytheist women, and He will turn in mercy to the believing men and the believing women, for Allah is Oft-Forgiving, Most Merciful﴾. To Him be all praise, for He ended this verse with these two divine names which are indicative of the perfect nature of Allah's forgiveness and the abundance of His mercy and grace, even though the verdict for many of them is that they do not deserve forgiveness and mercy, because of their hypocrisy and ascription of partners to Him.

This is the end of the commentary on Soorat al-Aḥzâb.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

34.
Soorat Saba'

(Madany)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾﴾ (سورة سبأ: ١-٢)

34:1. Praise be to Allah to Whom belongs all that is in the heavens and all that is on earth; to Him be praise in the hereafter, and He is the Most Wise, the All-Aware.

34:2. He knows all that goes into the earth and all that comes out of it, and all that descends from heaven and all that ascends to it, and He is the Most Merciful, the Oft-Forgiving.

﴿Praise be to Allah﴾ – *ḥamd*, translated here as ﴿praise﴾, refers to extolling Allah for His praiseworthy attributes and sublime deeds. To Allah be all praise, for all His attributes are praiseworthy, because they are attributes of perfection; His deeds are praiseworthy because they are either based on grace, for which He is to be praised and thanked,

or they are based on justice, for which He is to be praised, and the wisdom of which is to be acknowledged and recognised.

Allah praises Himself here, because to Him ﴿belongs all that is in the heavens and all that is on earth﴾; He owns them all and they are subservient to Him; He controls them and disposes of their affairs as He wills.

﴿to Him be praise in the hereafter﴾ because in the hereafter He will be praised and extolled in a manner that He was not praised and extolled in this world.

When Allah judges between all creatures, and people and all creatures see His verdict and recognise the perfect nature of his justice, fairness and wisdom, they will all praise Him for that, even those who are faced with punishment and are doomed to enter hell; their hearts will be filled with praise for Him, and they will acknowledge that the punishment is the outcome of their deeds and that He is just in ruling that they should be punished.

As for His praise in the realm of bliss and reward, this is something that is abundantly reported, and all the evidence – both textual and rational – attests to that. In paradise, they will see the blessings of Allah coming one after another, abundant favours and immense generosity; there will be no wish or desire in the hearts of the people of paradise but they will be given more than they wish for or desire. Indeed they will be given good things that they never thought of or wished for, and that never crossed their minds.

So how much do you think they will praise their Lord when they are in that situation, knowing that in paradise all distractions and obstacles will have vanished that kept people from knowing, loving and praising Allah, and that praising Him will be dearer to its people than all these blessings and will bring greater pleasure than all these delights?

Therefore when they see Allah (ﷻ) and hear His words when He addresses them, that will cause them to forget all blessings; in

paradise, dhikr (remembering Allah) will be like breathing for them, and it will be ongoing, at all times.

In addition to that, for the people of paradise in paradise, that which points to the greatness, majesty, beauty and utter perfection of their Lord will be made manifest to them at all times, which will dictate that they should praise Him and extol Him in the most perfect manner.

﴿and He is the Most Wise﴾ in His dominion and control, Most Wise in His commands and prohibitions

﴿the All-Aware﴾ Who sees the secret aspects of all things.

Hence He refers to His knowledge in elaborate detail, as He says:

﴿He knows all that goes into the earth﴾ of rain, seeds and animals

﴿and all that comes out of it﴾ such as all kinds of plants and animals

﴿and all that descends from heaven﴾ such as the angels, provision and decrees

﴿and all that ascends to it﴾ such as the angels, souls and so on.

Having mentioned His creation, His wisdom in controlling them, and His knowledge of their affairs, Allah now mentions His forgiveness and mercy towards them, as He says:

﴿and He is the Most Merciful, the Oft-Forgiving﴾ that is, the One of Whom mercy and forgiveness are typical, the effects of which continue to come down to His slaves at all times, according to the actions they do that are precursors to both.

﴿ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ ۖ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ
عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا
فِى كِتَٰبٍ مُّبِينٍ ﴿٣﴾ لِّيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم
مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ
مِّن رِّجْزٍ أَلِيمٌ ﴿٥﴾ ﴾(سورة سبأ: ٣-٥)

34:3. Those who disbelieve say: The Hour will never come upon us. Say [O Muhammad]: Yes indeed, by my Lord, it will surely come upon you. [He is] the Knower of the unseen; not even the weight of a speck of dust, in heaven or on earth, escapes Him, nor is there anything smaller or greater than that, but it is [inscribed] in a clear record,

34:4. so that He may reward those who believe and do righteous deeds. They will have forgiveness and a generous provision.

34:5. But those who strive against Our revelations, seeking to discredit them, for such there will be a punishment of painful suffering.

Having highlighted His greatness in the way He describes Himself, which makes it imperative to venerate Him and sanctify Him, and to believe in Him, Allah now tells us that among people are some who did not give Him due recognition, and did not venerate Him as He should be venerated; rather they disbelieved in Him and denied His ability to revive the dead and bring about the Hour, and they contradicted the Messengers in that regard.

﴿Those who disbelieve﴾ in Allah and His Messengers, and what the Messengers brought

﴿say﴾, because of their disbelief

﴿The Hour will never come upon us﴾ that is, there is nothing but the life of this world; we live and we die. So Allah instructed His Messenger (ﷺ) to refute what they said and show it to be false. He swore an oath, attesting that the resurrection will surely come to them, and He presented proof for that; whoever accepts it must inevitably believe in the resurrection. That proof is the vast and all-encompassing knowledge of Allah (ﷻ).

﴿[He is] the Knower of the unseen﴾ that is, things that are hidden from our sight and from our knowledge, so how about that which is seen?

Then Allah emphasises the extent of His knowledge:
﴿not even the weight of a speck of dust, in heaven or on earth, escapes Him﴾ that is, nothing is beyond His knowledge; all things, whether as separate entities or component parts, even the smallest particles, namely atoms, are known to Him.
﴿nor is there anything smaller or greater than that, but it is [inscribed] in a clear record﴾ that is, His knowledge encompasses it and His pen has written it and it is included in the clear record, namely *al-Lawḥ al-Maḥfoodh*.

The One from Whose knowledge not even an atom or anything smaller than that is hidden, at all times, and He knows what the earth consumes of the dead and what remains of their bodies, is surely able to resurrect them. Resurrecting them is no stranger and is not more amazing than this all-encompassing knowledge.

Then Allah tells us of the purpose of the resurrection, as He says:
﴿so that He may reward those who believe﴾, deep down in their hearts, in Allah and His Messengers, with certain faith
﴿and do righteous deeds﴾ in confirmation of their faith.
﴿They will have forgiveness﴾ of their sins, because of their faith and good deeds, by means of which all evil and punishments will be warded off from them.
﴿and a generous provision﴾ for their having done good, by means of which they will attain all that they seek and wish for.

﴿But those who strive against Our revelations, seeking to discredit them﴾ that is, they strive against them because they disbelieve in them and seek to undermine the one who brought them and the One Who sent them down, just as they tried to challenge Him with regard to the resurrection after death.
﴿for such there will be a punishment of painful suffering﴾ that is, it will be painful to them both physically and spiritually.

﴿ وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾ ﴾ (سورة سبأ: ٦)

34:6. Those who have been given knowledge can see that what has been revealed to you from your Lord [O Muhammad] is the truth and that it guides to the path of the Almighty, the Praiseworthy.

Having mentioned the denial of those who denied the resurrection, and stated that they thought that what was revealed to His Messenger (ﷺ) was not true, Allah (ﷻ) now describes the situation of those among His slaves who are guided, who are the people of knowledge; they see that what Allah revealed to His Messenger (ﷺ) of the Book, and what it contains of stories of the past and news of the future is true, and whatever is contrary to it or contradicts it is false, because they have attained the level of knowledge that gives them certainty.

﴿and﴾ they also see that in what it enjoins and forbids ﴿it guides to the path of the Almighty, the Praiseworthy﴾. That is because they are certain of the truth of what the Qur'an says, for the following reasons:

- Because they know of the sincerity of the one who brought it.
- Because it is in accordance with what really happened and with the previous Books.
- Because of what they see with their own eyes of things that happened exactly as the Qur'an foretold.
- Because of what they see of great signs on the horizons and in their own selves that confirm the truthfulness of the message.
- Because it is in accordance with what is indicated by the names and attributes of Allah (ﷻ).

In its commands and prohibitions they see that it guides to the straight path, enjoining every practice that purifies the soul, brings reward and benefits the doer and others, such as honesty, sincerity,

honouring parents, upholding ties of kinship, treating all people kindly, and so on; and it forbids all abhorrent characteristics that are spiritually damaging, nullify reward and bring a burden of sin, such as ascription of partners to Allah, fornication and adultery, usury, and wronging people with regard to their physical well-being, wealth and honour.

This is indicative of the virtue of people of knowledge. The more knowledge a person has and the more he believes in what the Messenger (ﷺ) brought, and the greater his knowledge of the rulings, commands and prohibitions, the more he will be one of the people of knowledge whom Allah has made proof, testifying to the soundness of what the Messenger (ﷺ) brought, and through them Allah will establish proof against the stubborn disbelievers, as we see in this verse and elsewhere.

﴿ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ﴿٧﴾ أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ ﴿٨﴾ أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾ ﴾ (سورة سبأ: ٧-٩)

34:7. Those who disbelieve say: Shall we point out to you a man[16] who will tell you that, when you have disintegrated completely and become scattered [like dust], you will be created anew?

34:8. Does he fabricate lies against Allah, or is there madness in him? Nay, it is those who do not believe in the hereafter who

[16] When visitors to Makkah asked about the Prophet (ﷺ), Quraysh would make comments such as this by way of ridicule and trying to put people off approaching him and listening to his message.

will be subjected to punishment and they are straying far into error.

34:9. Do they not see what lies before them and what lies behind them of heaven and earth?[17] If We so willed, We could cause the earth to swallow them up, or cause pieces of the sky to fall upon them.[18] Surely in that there is a sign for every slave who turns to Allah in repentance.

﴿Those who disbelieve say﴾ by way of disbelief, ridicule and finding it unlikely, stating why they find it unlikely. They say to one another:

﴿Shall we point out to you a man who will tell you that, when you have disintegrated completely and become scattered [like dust], you will be created anew?﴾ They were referring to the Messenger of Allah (ﷺ), saying that he was a man who had come up with a very strange idea, such that he had become – according to them – a spectacle to be pointed out to people and something very strange to be mocked, for how could he say "you will be resurrected" after you have disintegrated, and your remains have scattered and disappeared?

In other words, they were saying: does this man who brought this message ﴿fabricate lies against Allah﴾? Does he have the audacity to do and say a thing, or ﴿is there madness in him﴾? In which case it

---

[17] In other words: do these disbelievers not realise that wherever they go, if they look around them they will see Allah's earth and heaven encompassing them in all directions? So that should deter them from rejecting His signs lest He order the earth to swallow them or the sky to fall on them in pieces. (aṭ-Ṭabari)

[18] This refers to a punishment coming from above, such as that which was sent upon the dwellers of the Wood (mentioned in Soorat ash-Shu'arâ'), to whom Shu'ayb was sent, when they rejected his message and demanded that he cause pieces of the sky to fall upon them *(26: 187)*, and they were overtaken by the punishment of the day of the overshadowing cloud *(26: 189)*.

is nothing strange, because insanity is of various kinds and anything could be expected of a madman.

All of this attitude and behaviour on their part is indicative of their stubbornness and wrongdoing. They knew for sure that he was the most sincere and truthful of Allah's creation, and the most mature in thinking, and because they knew that, they did their utmost to oppose him, making a great deal of effort and spending a great deal of wealth in order to turn people away from him. If he had been a liar and insane, it would not be appropriate for you – O rational yet evil people – to listen to what he says or to pay attention to his call, because it is not appropriate for a rational person to pay attention to anyone who is insane or to take what he says seriously.

Were it not for your stubbornness and wrongdoing, you would have hastened to respond to him and accept his call,

﴿...But neither signs nor warnings are of any avail to people who will not believe.﴾ *(Yoonus 10: 101)*

Hence Allah (ﷻ) said:

﴿Nay, it is those who do not believe in the hereafter﴾, including those who say these words, ﴿who will be subjected to punishment and they are straying far into error﴾ that is, into great doom and extreme misguidance, that is not even close to what is right and correct.

What doom and misguidance could be worse than their denial that Allah is able to bring about resurrection, their rejection and ridicule of His Messenger (ﷺ) who brought this message, and their certainty that what they are following is the truth, on the basis of which they see truth as falsehood, and falsehood and misguidance as truth and guidance.

Then Allah draws their attention to the rational evidence which indicates that the resurrection is not unlikely, even if they deem it so, and that if they were to look at what is in front of them and

behind them of the heavens and the earth, they would recognise the might and power of Allah in the creation thereof, which would dazzle their minds, and prominent people of knowledge are astounded by its greatness. The creation of the heavens and the earth, with their greatness and all that they contain of created things, is greater than the resurrection of people from their graves after they die. So what made them reject the idea of the resurrection whilst believing in something greater than it? Indeed that is something that is unseen until now; they have not seen it, and that is why they did not believe in it.

﴿If We so willed, We could cause the earth to swallow them up, or cause pieces of the sky to fall upon them﴾ that is, as a punishment, because the earth and the sky are under Our control, and if We were to command them to do something, they would not disobey. So beware of persisting in your disbelief, lest We punish you severely.

﴿Surely in that﴾ that is, in the creation of the heavens and the earth and all that they contain of created things
﴿there is a sign for every slave who turns to Allah in repentance﴾.

The more a person turns to Allah in repentance, the more he will benefit from the great signs, because the one who repents and turns to his Lord focuses with all his heart and aspirations on his Lord, and turns to Him in all his affairs. Thus he becomes close to his Lord and has no concern or interest except to strive to please Him. So when he looks at created beings, it is in order to reflect and learn, not with heedlessness in a manner that is of no benefit.

﴿ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ
﴿١٠﴾ أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ
﴿١١﴾ ﴾ (سورة سبأ: ١٠-١١)

34:10. Indeed We bestowed favours upon Dâwood, [saying]: O mountains, echo his [glorification of Allah], and you too, O birds! And We made iron malleable for him,

34:11. [saying]: Make full-length coats of mail, forging links of proper measure.[19] And [O family of Dâwood], do righteous deeds, for verily I see well all that you do.

That is, and We blessed Our slave and Messenger Dâwood (ﷺ), giving Him abundant beneficial knowledge, enabling him to do righteous deeds, and bestowing spiritual and worldly blessings upon him. Among the blessings that Allah bestowed upon him is what He granted him exclusively, such as His issuing commands to inanimate things, such as mountains, as well as animate beings such as birds, to echo his glorification of Allah (and repeat after him his words of glorification and praise). As this was a great blessing that was unique to him, and no one shared it with him, before or since, this motivated him and others to glorify Allah, when they saw those inanimate objects and animate beings reiterating words of glorification of their Lord, praising and magnifying Him.

Another example of the blessings bestowed upon Dâwood (ﷺ), as many of the scholars have stated, was the voice of Dâwood, for Allah (ﷻ) had given him a beautiful voice that surpassed all others. When he recited words of glorification and praise in that melodious and moving voice, everyone who heard it rejoiced in it, both human and *jinn*, and even birds and mountains, and they glorified and praised their Lord.

Perhaps it was so that he could attain the reward of their glorification of Allah, because he was the cause of it and they were following him in glorifying Allah.

---

[19] That is, striking a balance, when making the links or rings of mail, between offering adequate protection and being sufficiently light so as not to hamper movement in the battlefield.

Another aspect of Allah's bounty towards him was that He made iron malleable for him, so that he could make full-length coats of mail, and He taught him how to make them, by forging links of proper measure; in other words, he made the links of a certain size, according to a particular design, then he put them together so that they were interlinked. Allah (ﷻ) says elsewhere:

﴿And We taught him the art of making coats of mail for your benefit, to protect you in battle. Will you then be grateful?﴾ *(al-Anbiyā' 21: 80)*

Having mentioned the favours that He bestowed upon him and his family, Allah instructed them to give thanks to Him, and to do righteous deeds and remember that Allah is always watching, by ensuring that those deeds were done in the proper manner and by protecting them from anything that could spoil them, for He sees all that they do and is constantly watching them, and nothing is hidden from Him.

﴿ وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ ۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ رَّاسِيَٰتٍ ۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾ ﴾ (سورة سبأ: ١٢-١٤)

34:12. And for Sulaymân [We subjugated] the wind; it would cover the distance of a month's journey in the morning and a month's journey in the evening. We caused a spring of molten brass to flow for him, and there were some of the jinn who worked for him, by his Lord's leave; whoever among them disobeyed Our

command, We will cause him to taste the punishment of the raging fire.

34:13. They made for him whatever he wanted of lofty structures, images, basins as large as reservoirs, and [cooking] cauldrons fixed [in their places].[20] Strive [in doing righteous deeds], O family of Dâwood, in gratitude. But few of My slaves are grateful.

34:14. Then, when We decreed Sulaymân's death, nothing made them aware of his death except a creature of the earth that ate away at his staff. When he fell down, the jinn realised that, if they had truly had knowledge of the unseen, they would not have had to continue their demeaning labour.

Having mentioned His bounty to Dâwood (ﷺ), Allah now tells us of His bounty to his son Sulaymân (ﷺ); Allah subjugated the wind and made it of service to him, so that it would blow by his command and carry him and everything he had with him, and would cover huge distances in a short time, so that it was possible to travel a distance of two months' journey in a single day.

﴿it would cover the distance of a month's journey in the morning﴾ that is, from the beginning of the day until midday
﴿and a month's journey in the evening﴾ that is, from midday until the end of the day.
﴿We caused a spring of molten brass to flow for him﴾ that is, We made a spring of molten brass to be of service to him, and We made available to him means of producing vessels and other things from it.

Allah also subjugated the devils and the jinn to him, so that they were not able to disobey his commands; ﴿whoever among them disobeyed Our command, We will cause him to taste the punishment of the raging fire﴾.

---

[20] The basins and cauldrons were for the preparation and serving of a large amount of food.

They made everything that Sulaymân wanted them to make, ﴿of lofty structures, images﴾ that is, images of animals and inanimate objects, because they were skilled in that and were able to do it. They also made for Sulaymân ﴿basins as large as reservoirs﴾ that is, large pools, in which they made food for Sulaymân, because he needed what others did not

﴿and﴾ they made for him ﴿[cooking] cauldrons fixed [in their places]﴾; they could not be moved from their places because they were so big.

Having mentioned the blessings that He bestowed upon them, Allah commanded them to give thanks to Him:

﴿Strive [in doing righteous deeds], O family of Dâwood﴾ this includes Dâwood, his children and his family, because the blessings were bestowed upon all of them, and many of those blessings benefitted all of them.

﴿in gratitude﴾ to Allah for what He had given them.

﴿But few of My slaves are grateful﴾ that is, most of them do not give thanks to Allah for what He bestows upon them of His blessings and what He wards off from them of harm.

Gratitude means acknowledging in one's heart the blessings of Allah (ﷻ), expressing one's need for them when receiving them, using them in obedience to Allah (ﷻ), and refraining from using them in wrongful ways by disobeying Him.

The devils continued working for Sulaymân (ﷺ), building all kinds of structures. They had deceived people by telling them that they had knowledge of the unseen and could see what was hidden. Hence Allah (ﷻ) wanted to show people that the devils were lying, so they continued working and Allah caused Sulaymân (ﷺ) to die when he was leaning on his stick or staff; so when they passed by him as he was leaning on it, they thought he was alive, and they feared him. They continued working like that for an entire year, according to what was said, until a creature of the earth came to his stick and

kept eating away at it until it broke and fell, then Sulaymân (ﷺ) fell down; the devils scattered and it became clear to the people that if the jinn ﴿had truly had knowledge of the unseen, they would not have had to continue their demeaning labour﴾, which was this work that was difficult for them. If they had had knowledge of the unseen, they would have known of the death of Sulaymân, which was something they were very keen for, so that they could escape their situation.

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِن رِّزْقِ رَبِّكُمْ
وَاشْكُرُوا لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ
وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ
﴿١٦﴾ ذَٰلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ
الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ ۖ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا
آمِنِينَ ﴿١٨﴾ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ
وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾ وَلَقَدْ صَدَّقَ عَلَيْهِمْ
إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ
إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ
﴿٢١﴾﴾ (سورة سبأ: ١٥-٢١)

34:15. There was a sign for [the people of] Saba' in their dwelling place: two gardens, one on the right and one on the left. [It was said to them:] Eat of what your Lord has provided for you, and give thanks to Him; bountiful is your land and oft-forgiving is your Lord.

34:16. But they turned away, so We sent against them a severe flood, and replaced their two gardens with two others yielding bitter fruit, and tamarisks, and a few wild lote-trees.

34:17. Thus We punished them for their ingratitude; would We punish any but those who are ungrateful?

34:18. Between them and the cities which We had blessed, We placed [a chain of] towns, within sight of one another, and We made the distances between them convenient for the travellers: Travel through them by night and day in safety.

34:19. But they said: Our Lord, make the stages of our journeys longer,[21] and they wronged themselves thereby. So We made them into cautionary tales and dispersed them in all directions. Surely in that there are signs for every steadfastly patient and deeply thankful person.

34:20. Iblees found his expectations[22] concerning them to be correct, for they all followed him, except for a group of believers.

34:21. But he had no authority[23] over them, except [what was given to him] for the purpose that We might distinguish those who believe in the hereafter from those who are in doubt about it. For your Lord watches over all things.

Saba' was a well-known tribe near Yemen; their homeland was a region called Ma'rib.

One of the favours and kindnesses that Allah bestowed upon people in general, and the Arabs in particular, was that in the Qur'an, He

---

[21] That was because they grew bored with their life of ease and wanted adventure; this is similar to the attitude of the Israelites, when Allah blessed them with the manna and quails, but they tired of that food and demanded garlic, onions, cucumbers and so on.

[22] That is, he had expected that he would be able to mislead them, as he said:
﴿...By Your might, I will certainly mislead them all, except Your chosen [and sincere] slaves among them.﴾ *(Sād 38: 82-83)*

[23] Iblees has no power to compel people to follow him, or any sound argument to convince them to do so; all he can do is whisper to them and make falsehood attractive and fair-seeming to them.

told the stories of nations who were doomed and punished who had lived in the vicinity of the Arabs, and whose ruins could be seen, and people were familiar with their stories which they told to one another. That made it easier for people to believe these stories and made them more effective as a reminder. Hence Allah said:

﴿There was a sign for [the people of] Saba' in their dwelling place﴾ that is, the place where they lived. The sign in this case was what Allah had bestowed upon them of blessings and what He had warded off from them of calamities. That required them to worship Allah alone and give thanks to Him.

Then He explained what the sign was: ﴿two gardens, one on the right and one on the left﴾. They had a great valley that received a lot of rainfall, which resulted in abundant streams, springs and so on, and they had built a strong dam in order to collect the water. So when the rains came, they would gather a huge amount of water, which they would distribute to their gardens, which were on the right and the left of that valley. Those two huge gardens yielded fruits and crops that sufficed them and brought them a great deal of joy. Hence Allah commanded them to give thanks for the many blessings that He had bestowed upon them, including the following:

- Those two gardens that provided most of their food.
- Allah made their land bountiful because of its good climate, which was not unhealthy; and because of the bountiful provision that the land produced, Allah promised them, if they showed gratitude to Him, that He would forgive them and have mercy on them. Hence He said: ﴿bountiful is your land and oft-forgiving is your Lord﴾.
- Because Allah knew that for their trade and livelihood they needed to reach a blessed land – what appears to be the case is that it was the outskirts of Sanaa, which was the view of more than one of the early generation, although it was also suggested that it was ash-Shâm (Greater Syria) – He prepared

for them the means that helped them to reach that land with ease and safely, with no fear. There was a chain of towns between them and that land, so that they did not need to go to the trouble of carrying provisions and supplies with them as they travelled.

Hence Allah says: ﴿Between them and the cities which We had blessed, We placed [a chain of] towns, within sight of one another, and We made the distances between them convenient for the travellers﴾ that is, distances that they knew well and could plan their journeys accordingly, so that they would not lose their way
﴿Travel through them by night and day in safety﴾ that is, safe and secure during those nights and days, not fearing anything. This was part of the perfect blessing that Allah bestowed upon them, which is that He made them safe from fear.

But they turned away from the Bestower of those blessings and from worshipping Him alone, and they took the blessing for granted and got bored of it, to the extent that they wished that the distances between those towns, between which travelling was so easy, would be longer.
﴿and they wronged themselves thereby﴾ by disbelieving in Allah and being ungrateful for His blessings. Hence Allah (ﷻ) punished them by taking away and destroying the blessing that had made them arrogant. He sent against them a severe flood that destroyed their dam and ruined their gardens.

Hence those gardens that had been filled with beautiful plants and fruit-bearing trees were destroyed and replaced with trees in which there was no benefit. Allah says: ﴿and replaced their two gardens with two others yielding bitter fruit﴾ that is, something that produced little food, that was not sufficient to meet their needs
﴿and tamarisks, and a few wild lote-trees﴾ all of these are well-known trees, which matched their misdeeds.

Just as they replaced gratitude with ingratitude, those blessings were replaced with the things mentioned. Hence Allah says: ﴿Thus We punished them for their ingratitude; would We punish any but those who are ungrateful?﴾ That is, would We requite in the sense of punishing any but those who are ungrateful to Allah and take His blessings for granted?

When that punishment befell them, they scattered in all directions after having been all together, and Allah made them a story that was told and a tale to be told at night. They became an example and a proverb, whereby people would say "They scattered like Saba'", and everyone would talk about what happened to them.

But no one learned a lesson from them except those whom Allah referred to when He said: ﴿Surely in that there are signs for every steadfastly patient and deeply thankful person﴾, who bears with patience the hardships and difficulties that he endures for the sake of Allah, and does not show discontent; rather he bears it with patience and gratefully acknowledges the blessings of Allah (ﷻ), praising the One Who bestowed them and uses them in obedience to Him.

If such a person hears their story, how they acted and what happened to them, he realises that this punishment was requital for their ingratitude for Allah's blessings, and that whoever acts like them will meet the same fate. And he will realise that gratitude to Allah (ﷻ) protects the blessing and wards off the punishment; and that the Messengers of Allah told the truth and that the requital is true, as he has seen examples of it in this world.

Then Allah tells us that the people of Saba' were among those concerning whom Iblees found his expectations to be correct, when he said to his Lord:

﴿...By Your might, I will certainly mislead them all, except Your chosen [and sincere] slaves among them.﴾ *(Sâd 38: 82-83)*

This expectation on the part of Iblees was not certain knowledge, because he did not know the unseen and no news had come to him from Allah that he would mislead them all, with some exceptions.

These people, and others like them, were among those concerning whom he found his expectations to be correct, whom he called and tempted, ﴿for they all followed him, except for a group of believers﴾ who were among those who were not ungrateful for the blessings of Allah; they were not included in those expectations of Iblees.

It may be that the story of Saba' ends with the words ﴿Surely in that there are signs for every steadfastly patient and deeply thankful person﴾, then a new idea begins with the words ﴿Iblees found his expectations concerning them to be correct﴾, referring to humanity as a whole, in which case the verse is general in meaning and refers to everyone who followed Iblees.

Then Allah (ﷻ) says: ﴿But he﴾ namely Iblees ﴿had no authority over them﴾ that is, he had no control or power over them to force them to do whatever he wanted. But the divine wisdom decreed that he should have some power and influence over the children of Adam.

﴿except [what was given to him] for the purpose that We might distinguish those who believe in the hereafter from those who are in doubt about it﴾ that is, so that there would be a test and it might be known who is sincere and who is lying, whose faith is real and steadfast in the face of trials and tests, and when devilish specious arguments are put forth, and whose faith is not steadfast and will be shaken by the slightest specious argument and will falter at the merest call to the opposite. Allah (ﷻ) has made this a test by means of which He tries his slaves and distinguishes the bad from the good.

﴿For your Lord watches over all things﴾ – He is watching over His slaves and their deeds, and He takes care of the requital thereof, for He will requite them in full for all that they do.

﴿ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٢٣﴾ ﴾ (سورة سبأ: ٢٢-٢٣)

34:22. Say: Call on those whom you claim [to be gods] besides Allah. They do not have even an atom's weight of power in the heavens or on earth, nor have they any share in either of them, nor is any of them a helper to Allah.

34:23. No intercession will be of any avail before Him, except for those for whom He permits intercession. [They will wait in fear and trepidation for that permission to be granted] until, when the fear has been lifted from their hearts, they will say: What did your Lord say? They will say: The truth, and He is the Most High, the Most Great.

﴿Say﴾ O Messenger, to those who associate with Allah created beings that cannot bring any benefit or do any harm, giving them compelling proof that those beings are helpless and explaining to them the invalidity of worshipping them:

﴿Call on those whom you claim [to be gods] besides Allah﴾ that is, those whom you claim are partners to Allah, if your calling upon them will be of any benefit, because they are helpless in all aspects and cannot answer your supplication at all.

They do not have the least power, for they ﴿do not have even an atom's weight of power in the heavens or on earth﴾, either independently of Allah or in partnership with Him. Hence He says: ﴿nor have they﴾ namely those so-called gods of yours

﴿any share in either of them﴾ that is, either in the heavens or the earth; they have no share, small or great, and they have no power or share of power.

But there is another argument which says that despite that, they could still be helpers and advisers to the Sovereign, so calling upon them may be of benefit, because – as the Sovereign needs their help – they could meet the needs of those who are connected to them. But Allah (ﷻ) rules out this idea of them being helpers or advisers, as He says:

﴿nor is any of them﴾ that is, these objects of worship

﴿a helper to Allah﴾ (ﷻ), the One, the Subduer; that is, none of them is a supporter or adviser who helps Him in ruling and controlling the affairs of the universe.

So there is nothing left but the idea of intercession, which Allah rules out by saying:

﴿No intercession will be of any avail before Him, except for those for whom He permits intercession﴾. These are the reasons why the polytheists are attached to their rivals and idols, be they humans, trees or anything else. So Allah explained that these reasons are baseless, so as to leave no excuse or argument for believing in the ascription of partners to Him, and so as to rule out this idea completely.

As the polytheist only calls upon and worships something other than Allah because of benefits that he hopes to gain from it, and this hope is what led him to ascribe partners to Allah, if what he calls upon besides Allah has no power to bring benefits or cause harm, and he has no share with the Sovereign, and is not a helper or supporter to the Sovereign, and cannot intercede without the permission of the Sovereign, then this call and this worship constitutes misguidance, according to rational thinking, and it is false and invalid according to religious teaching.

In fact the one who ascribes partners to Allah will get the opposite of what he is seeking, for what he is seeking by this means is benefit.

But Allah highlights the invalidity of his belief and explains that it will be of no benefit. In other verses, He highlights the harm that the object of worship will do to its worshippers, for on the Day of Resurrection they will disavow one another and curse one another, and the destination of all of them will be the fire:

﴿When humankind are gathered [on the Day of Resurrection], they will become their enemies and will reject their worship of them.﴾ *(al-Aḥqâf 46: 6)*

What is truly strange is that the polytheist is too arrogant to submit to the Messengers on the grounds that they are mere humans, yet he accepts to worship and call upon trees and rocks. He is too arrogant to be sincere to the Sovereign, the Most Gracious, the Judge, yet he agrees to worship that which is more likely to do him harm, in obedience to his bitterest enemy, namely the Shayṭân.

﴿[They will wait in fear and trepidation for that permission to be granted] until, when the fear has been lifted from their hearts, they will say: What did your Lord say? [The intercessors] will say: The truth, and He is the Most High, the Most Great.﴾

It may be the case that the pronoun here refers to the polytheists, because the context is speaking of them, and the usual guideline is that the pronoun refers to that which was mentioned most recently.

In that case what is meant is: on the Day of Resurrection, when the fear is removed from the hearts of the polytheists and they are asked, when they regain their senses, about how they were in this world and about their rejection of the truth that was brought by the Messengers, they will affirm that what they followed of disbelief and polytheism was false, and that what Allah said, and what His Messengers said about Him, was the truth. Thus what they used to hide before will become apparent, and they will know that truth (divinity) belongs to Allah alone *(cf. 28: 75)*, and they will acknowledge their sins.

﴿and He is the Most High﴾ in His essence, above all of His creation, and He subdues them; and He is Most High in His status, for to Him belong the most sublime attributes.
﴿the Most Great﴾ in His essence and attributes. Part of His being the Most High is that His ruling supersedes all, and all souls are subjugated to Him, even the souls of the arrogant and of those who ascribe partners to Him.

This meaning is more likely to be correct, and it is what is indicated by the text.

Or it may be the case that the pronoun refers to the angels, meaning that when Allah (ﷻ) spoke the words of revelation, the angels heard it and swooned, and fell down in prostration to Allah. Then the first one to raise his head was Jibreel, to whom Allah speaks and reveals to him whatever He wants to reveal. Then when the angels recover and the fear in their hearts subsides, they ask one another about the word at which they swooned: What did your Lord say? Then they tell one another: He said the truth – either in general terms, because they know that He does not say anything but the truth, or they say: He said such and such – mentioning the words that they heard from Him, which are true.

In this case, the meaning would be: the polytheists worshipped those gods alongside Allah, whose incapability and imperfection We have described to you, for they cannot offer any benefit whatsoever; how could they turn away from devoting their worship sincerely to the Almighty Lord, the Most High, the Most Great, because of Whose greatness and majesty the humility of the noble angels and those of His creation who are near to Him, reaches such a level that they swoon when they hear His words, and they all affirm that Allah speaks nothing but the truth?

So what is wrong with these polytheists that they are too arrogant to worship the One Who is of such high status, Whose dominion and

power are so great? Exalted be the Most High, the Most Great, above the ascription of partners, fabrications and lies of the polytheists.

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۙ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾ قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾ ﴾

(سورة سبأ: ٢٤-٢٧)

34:24. Say: Who provides for you from the heaven and the earth? Say: It is Allah; and verily either we or you are rightly guided or clearly misguided.

34:25. Say: You will not be questioned about our misdeeds and we will not be questioned about what you do.

34:26. Say: Our Lord will gather us all together, then He will judge between us in truth, for He is the All-Knowing Judge.

34:27. Say: Show me those whom you have joined with Him as partners. No indeed [there are no such partners at all]! He is Allah [the only God], the Almighty, the Most Wise.

Here Allah (ﷻ) instructs His Prophet Muhammad (ﷺ) to say to those who ascribe partners to Allah, asking them about the argument for their ascription of partners to Him:

﴿Who provides for you from the heaven and the earth?﴾ They will inevitably say that it is Allah.

But if they do not affirm it, then ﴿Say: It is Allah﴾, for you will not find anyone who will reject this idea. Once it is clear that it is Allah alone Who provides for you from the heavens and the earth, sending

down to you the rain and bringing forth plants for you, causing rivers to flow and causing trees to bear fruits for you, and He has given you all kinds of animals for your benefit and provision, then why do you worship besides Him those who do not provide anything for you and do not bring you any benefit?

﴿and verily either we or you are rightly guided or clearly misguided﴾ that is, one of the two groups, either us or you, is guided, following true guidance, or is clearly misguided, sinking in misguidance. These words could be said by one to whom the truth is clear and he is certain of the truth that he is following, and of the falsehood of what his opponent is following.

In other words, we have established, on the basis of clear proof, what we have and what you have, by means of which it is known for certain, beyond any doubt, who is in the right and who is at fault, who is guided and who is misguided, to the extent that there is no need to point out who is in the right or otherwise after that.

If you compare the one who calls to the worship of the Creator of all created beings – Who is controlling them and directing them in all ways, the Bestower of all blessings, Who grants them provision, causes all blessings to reach them and wards off all kinds of trouble from them, to Whom belong all praise and dominion, and all the angels and those below them submit to His majesty, humbling themselves before His greatness, and all intercessors fear Him, for none can intercede with Him except by His leave, the Most High, the Most Great in His essence, attributes and deeds, to Whom belong all perfection, majesty and beauty, all praise and glory – and calls people to strive to draw near to One Who is like that, and to strive sincerely for His sake, and tells people not to worship anything other than Him, with the one who seeks to draw near to idols, statues and graves that do not create anything or grant any provision, that have no control over themselves or over those who worship them, and have no power to bring benefit or cause harm, or to cause death, give life or resurrect,

rather they are inanimate, unable to think or hear the supplication of the worshippers, and if they did hear it they would not respond to them, and on the Day of Resurrection they will reject their ascription of them as partners to Allah and will disavow them, and they (the worshippers and their objects of worship) will curse one another, and they have no share in dominion and cannot help them or intercede for them with Allah, so he is calling upon one who is like that, trying to draw as close to him as he can, taking as his enemy and fighting those who devote their worship to Allah alone, rejecting the Messengers of Allah who taught sincerity to Allah alone...

... It will become clear to you which of the two groups is guided and which is misguided, which is blessed and which is doomed, and there will be no need to explain that to you, because describing the situation is clearer than making a statement.

﴿Say﴾ to them: ﴿You will not be questioned about our misdeeds and we will not be questioned about what you do﴾ that is, both we and you have our own deeds. You ﴿will not be questioned﴾ about our misdeeds or sins, if we commit sin, and we ﴿will not be questioned﴾ about your deeds. So let the aim of both us and you be to seek the facts and follow the path of fair-mindedness. Forget about what we used to do, for that should not hinder you from following the truth, for rulings in this world are based on what one sees, and with regard to these rulings, truth should be followed and falsehood should be avoided. As for the deeds, there will be another realm in which the most just of those who judge will judge them and will settle all disputes. Hence Allah says:

﴿Say: Our Lord will gather us all together, then He will judge between us﴾ that is, He will pass judgement between us, by which it will become clear who is sincere and who is lying, who is deserving of reward and who is deserving of punishment, for He is the best of judges.

﴿Say﴾ to them, O Messenger – and whoever follows in his footsteps (in calling people to Allah):

﴿Show me those whom you have joined with Him as partners﴾ that is, where are they? Where is the way to know them? Are they on earth or in heaven? The Knower of the unseen and the seen has told us that no such partner exists:

﴿They worship, besides Allah, that which has no power either to harm or benefit them, and they say: These are our intercessors with Allah. Say: Do you presume to tell Allah of something that He does not know in the heavens or on earth? Glorified and exalted be He far above the partners they ascribe to Him!﴾ *(Yoonus 10: 18)*
– and:

﴿Verily, to Allah belong all those who are in the heavens and on earth. Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.﴾ *(Yoonus 10: 66)*

Similarly, the elite of His creation, namely the Prophets and Messengers, do not know of any partner for Him. So, O polytheists, show me those whom you have falsely associated with Allah ﴿as partners﴾.

They cannot answer this question, hence Allah says: ﴿No indeed﴾ that is, Allah has no partner, no rival, no counterpart; rather ﴿He is Allah [the only God]﴾ and none is deserving of devotion and worship except Him.

﴿the Almighty﴾ Who subjugates all things, so everything other than Him is subjugated, subdued and under control.
﴿the Most Wise﴾ Who perfected all that He created, and perfected what He prescribed of rules and regulations. If there was nothing that He prescribed in His wisdom except that He enjoined affirming His oneness and showing devotion to Him alone, and He loves that and has made it the way of salvation, and has forbidden the ascription of partners to Him and taking other gods besides Him, and has made that the path that leads to loss and doom, that would be sufficient proof of His perfect wisdom. So what do you think, when we know that everything that He has enjoined and forbidden is based on wisdom?

﴿ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٢٨﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ ﴿٢٩﴾ قُل لَّكُم مِّيعَادُ يَوۡمٖ لَّا تَسۡتَـٔۡخِرُونَ عَنۡهُ سَاعَةٗ وَلَا تَسۡتَقۡدِمُونَ ﴿٣٠﴾ ﴾ (سورة سبأ: ٢٨-٣٠)

34:28. We have not sent you [O Muhammad] but as a bearer of glad tidings and a warner to all humankind, but most people do not realise,

34:29. And they say: When will this promise come to pass, if you speak the truth?

34:30. Say: There has been appointed for you a day which you will not be able to delay for a single moment or bring forward.

Here Allah (ﷻ) tells us that He only sent His Messenger (ﷺ) to bring glad tidings to all people of the reward of Allah, and to tell them of the deeds that earn this reward and to warn them of the punishment of Allah and to tell them of the deeds that incur His punishment. You (O Prophet [ﷺ]) have no control over the matter, and whatever the stubborn disbelievers demand from you of signs, it is not your role to produce it; rather the matter is in the Hand of Allah (ﷻ).

﴿but most people do not realise﴾ that is, they have no sound knowledge; rather they are either ignorant or stubborn, so they do not act upon their knowledge and hence it is as if they have no knowledge. As a result of not having knowledge, they decided that they should reject his call, because the Messenger (ﷺ) did not respond to what they demanded of signs.

Among the demands they made was their demand that he should hasten for them the punishment of which he warned them. Hence Allah says:

﴿And they say: When will this promise come to pass, if you speak the truth?﴾ This is unfair on their part, for what connection is there

between him being truthful and his saying when it will happen? Can this be anything but rejection of the truth, foolishness and lack of reason? If one who warns about some imminent worldly danger goes to people who know that he is sincere and honest, and they have an enemy that is waiting for an opportunity to attack them and is preparing to do so, and he tells them: I have seen your enemy marching towards you, aiming to attack you and eradicate you, – if some of them were to say: If you are telling the truth, tell us what time they will reach us and where they are now – would the one who says that be regarded as rational, or would he be deemed foolish and crazy?

That is the case when the one who tells that news may be telling the truth or may be lying; perhaps he saw someone else who was not the enemy, or the enemy may lose their resolve and not attack them, or they may have the power to defend themselves. So how about those who disbelieved the most truthful of people, the one who was infallible in what he said, who did not speak on the basis of his own whims and desires, who spoke of the punishment which was certain and cannot be warded off, and no one can help against it? Is not their rejection of what he told them, on the grounds that the warner could not tell them clearly when it would happen, one of the most foolish things to do?

﴿Say﴾ to them, telling them of the time when it will happen, concerning which there is no doubt: ﴿There has been appointed for you a day which you will not be able to delay for a single moment or bring forward﴾. So beware of that day, and prepare for it.

﴿ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ
ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ
ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ

ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم
مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ
تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا ۚ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۚ وَجَعَلْنَا
ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٣٣﴾ (سورة سبأ:

(٣١-٣٣)

34:31. Those who disbelieve say: We will never believe in this Qur'an or in any scripture that came before it. If you could but see the wrongdoers when they will be made to stand before their Lord, hurling reproaches at one another. Those who were regarded as weak will say to those who were arrogant: Had it not been for you, we would have been believers.

34:32. Those who were arrogant will say to those who were regarded as weak: Was it we who prevented you from following right guidance after it had come to you? Nay, rather you yourselves were given to evil.

34:33. Those who were regarded as weak will say to those who were arrogant: Rather it was your efforts to deceive us, by night and by day, for you commanded us to disbelieve in Allah and set up rivals to Him. They will conceal their remorse, when they see the punishment, and We will place iron collars on the necks of those who disbelieved. Should they be requited for anything other than what they used to do?

Having mentioned the time for the punishment of those who seek to hasten the punishment, which will inevitably come on the day appointed for it, here Allah mentions how they will be on that day: If you could see how they will be when they stand before their Lord, when the leaders and those who followed them in disbelief and misguidance are gathered together, you would see something momentous and terrifying, and you would see how they will argue with one another and hurl reproaches at one another.

﴿Those who were regarded as weak﴾ namely the followers ﴿will say to those who were arrogant﴾ namely the leaders: ﴿Had it not been for you, we would have been believers﴾, but you prevented us from believing and made disbelief fair-seeming to us, so we followed you therein. What they will mean by saying that is that the punishment should be only for the leaders, and not for them.

﴿Those who were arrogant will say to those who were regarded as weak﴾, expressing amazement and stating that they are all equally guilty:

﴿Was it we who prevented you from following right guidance after it had come to you?﴾ That is, by virtue of our power and strength, by means of which we compelled you.

﴿Nay, rather you yourselves were given to evil﴾ that is, you chose to commit evil; you were not compelled to do so. Even though we made it fair-seeming to you, we had no power over you.

﴿Those who were regarded as weak will say to those who were arrogant: Rather it was your efforts to deceive us, by night and by day, for you commanded us to disbelieve in Allah and set up rivals to Him﴾ that is, the reason why you impacted us and misguided us was your efforts to deceive us by night and by day, for you made disbelief attractive to us and called us to it, telling us that it was the truth, and you criticised the truth, made it look bad and claimed that it was falsehood; you kept up your efforts and your scheming against us until you misled us and deceived us.

But this argument between them will not lead to any good outcome; rather they will disavow one another and feel deep regret. Hence Allah says:

﴿They will conceal their remorse, when they see the punishment﴾ that is, they will realise that the argument that they tried to use against one another in order to be saved from the punishment is invalid and that they are all wrongdoers who deserve punishment. Hence each one of them will be filled with deep remorse and will wish that he

had followed the truth and rejected the falsehood that brought him to this punishment. But each one will keep this regret to himself, for fear of scandal and shame if he admits that he deserves it.

However, at some stage on the Day of Resurrection, and when they are admitted to hell, they will express that regret and remorse openly:

﴿On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger. Alas for me! Would that I had not taken So-and-so as a friend! He led me astray from the Reminder [the Qur'an] after it had come to me...﴾ *(al-Furqân 25: 27-29)*

﴿And they will say: If only we had listened or understood, we would not be among the inhabitants of the raging fire. Thus they will acknowledge their sin. So away with the inhabitants of the raging fire!﴾ *(al-Mulk 67: 10-11)*

﴿and We will place iron collars on the necks of those who disbelieved﴾ that is, they will be chained up like a prisoner who is to be humiliated in the place of his detention. This is like the verse in which Allah (ﷻ) says:

﴿...But they will come to know [the consequences of their deeds] when, with iron collars and chains around their necks, they are dragged into the scalding water, then they will be burned in the fire.﴾ *(Ghâfir 40: 70-72)*

﴿Should they be requited﴾ with that punishment and those heavy chains ﴿for anything other than what they used to do﴾ of disbelief, evil and sin?

﴿ وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ إِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ ﴿٣٤﴾
وَقَالُواْ نَحۡنُ أَكۡثَرُ أَمۡوَٰلٗا وَأَوۡلَٰدٗا وَمَا نَحۡنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ
لِمَن يَشَآءُ وَيَقۡدِرُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٣٦﴾ وَمَآ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي

تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَأُو۟لَٰٓئِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا۟ وَهُمْ فِى ٱلْغُرُفَٰتِ ءَامِنُونَ ﴿٣٧﴾ وَٱلَّذِينَ يَسْعَوْنَ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥ ۚ وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٣٩﴾ (سورة سبأ: ٣٤-٣٩)

34:34. We never sent any warner to a city but its affluent ones said: Verily we disbelieve in that with which you have been sent.

34:35. They said: We are more abundant in wealth and children, and we are not going to be punished.

34:36. Say: Verily my Lord grants abundant provision to whomever He wills, or gives it in scant measure, but most people do not know.

34:37. It is not your wealth or your children that bring you nearer to Us; but those who believe and do righteous deeds – it is they who will have a multiple reward for their deeds, and they will dwell secure in the high places in paradise.

34:38. But those who strive against Our revelations, seeking to discredit them, it is they who will be delivered up for punishment.

34:39. Say: Verily my Lord grants abundant provision to whomever He wills among His slaves, or gives it in scant measure. Whatever you spend, He will compensate for it, for He is the best of providers.

Here Allah (ﷻ) describes the fate of previous nations who disbelieved in the Messengers; it is like the fate that awaits the current audience (namely Quraysh) who disbelieve in their Messenger Muhammad (ﷺ). When Allah sent a Messenger to a city, its affluent inhabitants disbelieved in him and became insolent and arrogant because of their life of ease.

﴿They said: We are more abundant in wealth and children﴾ than those who follow the truth,

﴿and we are not going to be punished﴾ that is: firstly, we will not be resurrected, and even if we are resurrected, then the One Who gave us wealth and children in this world will give us more than that in the hereafter, and we will not be punished.

Allah (ﷻ) responded to them by telling them that abundance of provision or scant measure thereof is not indicative of what they claim, for provision is subject to the will of Allah: if He wills, He gives in abundance to His slave, and if He wills, He gives in scant measure.

It is not wealth and children that bring a person closer to Allah; rather what brings one closer to Him is belief in that which the Messengers brought and righteous deeds which are the outcome of faith. It is they who will have a multiple reward with Allah (ﷻ), for each righteous deed brings a tenfold reward, up to seven hundred fold, up to many times more than that, which no one knows except Allah.

﴿and they will dwell secure in the high places in paradise﴾ that is, in lofty places, where they will dwell, feeling secure and safe from any stresses or troubles that could spoil the pleasures and delights that they are enjoying. They will be safe from having to leave it or feeling any grief whilst they are there.

As for those who strive against Our revelations, seeking to outwit Us and frustrate Our Messengers, and to show Our revelations to be false, ﴿it is they who will be delivered up for punishment﴾.

Then Allah (ﷻ) repeats that He ﴿grants abundant provision to whomever He wills among His slaves, or gives it in scant measure﴾ so that He may follow that by saying: ﴿Whatever you spend﴾ of obligatory or recommended spending, on relatives, neighbours, the poor, orphans and others,
﴿He will compensate for it﴾, so do not think that spending reduces one's provision; rather Allah – Who grants abundant provision to whomever He wills, or gives it in scant measure – has promised to recompense the one who spends,

﴿for He is the best of providers﴾. So seek provision from Him, and strive and take measures to earn a living as He has enjoined upon you.

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ﴿٤٠﴾ قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾ فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا ۚ وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾﴾ (سورة سبأ: ٤٠-٤٢)

34:40. On the day when He gathers them all together He will say to the angels: Was it you that these people used to worship?

34:41. They will say: Glory be to You! You are our Close Friend, not they. Rather they used to worship the jinn; most of them believed in them.

34:42. [And Allah will say:] So today none of you has the power to benefit or harm another. And We will say to the wrongdoers: Taste the punishment of the fire which you used to deny!

﴿On the day when He gathers them all together﴾ that is, those who worshipped anything other than Allah and their objects of worship among the angels. Then Allah ﴿will say to the angels﴾, by way of rebuking those who worshipped them:

﴿Was it you that these people used to worship?﴾ The angels will disavow their worship, and will say:

﴿Glory be to You!﴾ that is, we declare You to be holy and far above having any partner or rival

﴿You are our Close Friend, not they﴾ and we are in desperate need of Your protection, so how could we call others to worship us? How could we be fit to be taken as allies and partners besides You?

Rather these polytheists ﴿used to worship the jinn﴾ that is, the devils who instructed them to worship us or to worship others, and they obeyed them in that.

Their obedience to them was their worship of them, because worship is obedience, as Allah (ﷻ) says, addressing all those who take others as gods besides Him:

﴿Did I not instruct you, O children of Adam, that you should not worship the Shaytân, for he is to you an avowed enemy, and that you should worship Me, for that is a straight path?﴾ *(Yâ Seen 36: 60-61)*

﴿most of them believed in them﴾ that is, they believed in the jinn and submitted to them, because faith is that belief which leads to submitting and following.

When the angels disavow the polytheists, Allah will say to the latter: ﴿So today none of you has the power to benefit or harm another﴾, for the relationship between you is severed and you have nothing to do with one another.

﴿And We will say to the wrongdoers﴾ who did wrong by disbelieving and committing sin, after We admit them to hell:

﴿Taste the punishment of the fire which you used to deny!﴾ Today you are seeing it with your own eyes and entering it as a result of your disbelief, and as a punishment for the consequences of that disbelief, as you did not keep away from that which could lead to it.

﴿ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ وَقَالُوا۟ مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۚ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾ وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا ۖ وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾ وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟ مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾ ﴾ (سورة سبأ: ٤٣-٤٥)

34:43. When Our clear revelations are recited to them, they say: This is nothing but a man who wants to turn you away from that which your forefathers used to worship. And they say: This is nothing but a fabricated lie. And those who disbelieve say of the truth when it comes to them: This is obviously nothing but magic!

34:44. although We did not give them any scripture that they could study, nor did We send to them any warner before you.

34:45. Those who came before them also rejected [the truth]. These people [Quraysh] have not been given even one tenth of what We gave to those [earlier nations], yet when they rejected My Messengers, how great was the change I wrought![24]

Here Allah (ﷻ) tells us about the reaction of the polytheists when the clear verses of Allah are recited to them and clear explanations and definitive proofs are presented to them that point to everything that is good and forbid everything that is evil. This is the greatest blessing that has come to them, and it requires them to respond by believing in it, accepting it and submitting to it, but they responded with the opposite of what was required of them, and they rejected the one who brought it to them, saying: ﴿This is nothing but a man who wants to turn you away from that which your forefathers used to worship﴾ that is, this is his aim, when he tells you to be devoted to Allah alone and to give up the customs of your forefathers whom you venerate and in whose footsteps you walk. So they rejected the truth on the basis of the view of misguided people, but they did not bring any proof or even any specious argument to support what they said.

What kind of argument is that, when the Messengers instruct some misguided people to follow the truth, but they claim that their co-religionists who follow the same path are still persisting in that?

---

[24] As Allah changed the way He had been dealing with them, changing abundance to scarcity and well-being to destruction. (aṭ-Ṭabari)

This is foolishness and rejection of the truth on the basis of the opinions of misguided people. If you think about every case in which truth is rejected, you will see that it is rejected in a similar manner, for it is not rejected except on the basis of the views of misguided people, whether they be polytheists, those who do not believe in the Day of Resurrection, philosophers, Sabians, and heretics who have passed out of the religion of Allah. This is the pattern of everyone who rejects the truth until the Day of Resurrection.

Having cited the deeds of their forefathers as evidence and regarded that as justification for rejecting what the Messengers brought, they then cast aspersions upon the truth by saying: ﴿This is nothing but a fabricated lie﴾ that is, it was fabricated by this man who has brought this message.

﴿And those who disbelieve say of the truth when it comes to them: This is obviously nothing but magic﴾ and it is obvious to everyone that it is magic. They said that by way of rejecting the truth and so as to deceive the foolish.

Having described the argument by means of which they rejected the truth, and stated that these arguments are flawed and cannot provide any proof, Allah now states that even if anyone wanted to bring proof for their arguments, they do not have any source for such proof:
﴿although We did not give them any scripture that they could study﴾ so that it could serve as a reference book for them
﴿nor did We send to them any warner before you﴾ so that they would have a record of his words and teachings on the basis of which they could reject what you have brought to them. Therefore they have no knowledge and no trace of knowledge.

Then Allah warns them by telling them of what happened to the disbelieving nations who came before them:
﴿Those who came before them also rejected [the truth]. These people [Quraysh]﴾ to whom the message is now addressed

﴿have not been given even one tenth of what We gave to those [earlier nations], yet when they﴾ that is, the earlier nations ﴿rejected My Messengers, how great was the change I wrought!﴾ That is, by way of punishing them.

We know what happened to them of punishment, and that some of them He drowned, and some He destroyed with the devastating wind, the blast, the earthquake, by causing the earth to swallow them up, and by sending against them a violent squall of pebbles from the sky. So beware, O disbelievers, if you persist in disbelief, lest you be overtaken by that which overtook those who came before you, and there befall you what befell them.

﴿ قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾ قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ ۚ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾ قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ ﴾ (سورة سبأ: ٤٦-٥٠)

34:46. Say [O Muhammad]: I advise you to do one thing only: take this matter seriously and reflect upon it, in pairs or singly, sincerely seeking the pleasure of Allah. There is no madness in your companion; he is but a warner to you ahead of a severe punishment.

34:47. Say: Whatever recompense I might have asked of you is yours; my reward is with Allah alone, and He is Witness over all things.

34:48. Say: Verily my Lord hurls the truth [against falsehood], and He is the Knower of the unseen.

34:49. Say: The truth has come and falsehood can neither initiate anything, nor restore anything.

34:50. Say: If I go astray, it is only to my own detriment, but if I am guided, it is because of what my Lord reveals to me. Verily, He is All-Hearing, Ever Near.

That is, ﴿Say﴾, O Messenger (ﷺ), to these stubborn disbelievers who have taken it upon themselves to oppose the truth and reject it, and to criticise the one who brought it:

﴿I advise you to do one thing only﴾ that is, one thing which I am pointing out to you and advising you to follow, for it is a fair path. I am not calling you to follow my opinion or to reject your own without any justification for doing so. That thing to which I am calling you is: ﴿take this matter seriously and reflect upon it, in pairs or singly, sincerely seeking the pleasure of Allah﴾ that is, take this matter seriously and put some energy into it, with the aim of following what is right and being sincere towards Allah, as a group, discussing and debating the matter, or individually, each person thinking to himself.

If you were to reflect upon the matter, in pairs or singly, seeking the pleasure of Allah, then you would think rationally and things would become clear to you, and you would reflect on the character of your Messenger (ﷺ): is he really insane, with the characteristics of one who is insane in the way he speaks, in the way he looks and in the way he behaves? Or is he a true Prophet (ﷺ), who is warning you against that which will cause you harm and what lies ahead of you of severe punishment?

If they accept this exhortation and put it into practice, then it will become clear to them, more than others, that the Messenger of Allah (ﷺ) is not insane, because his attitude is not that of insane people with their choking, trembling and staring; rather his attitude is the best of all attitudes, and he is the most dignified in the way he carries

himself, the most perfect in attitude, manners, tranquillity, humility and dignity. He can only be the most mature and wise of men.

Moreover, if they ponder his eloquent words and beautiful speech that fill the heart with reassurance and faith, purify souls, cleanse hearts, make one aspire to sublime attributes, encourage good manners, and deter one from bad manners and attitudes, they will see that when he speaks, people look at him with awe and respect. Could this in any way resemble the mumbo-jumbo of the insane and their errant behaviour?

Anyone who reflects on the Prophet's character and what he was calling people to, for the purpose of finding out whether he was the Messenger of Allah (ﷺ) or not, will – whether he thinks by himself or with others – become certain that he was indeed the Messenger of Allah and was truly His Prophet (ﷺ). This is especially true in the case of those to whom these words were initially addressed, namely his contemporaries who knew everything about him from his childhood onwards.

There is also another matter that discourages people from following the one who calls them to the truth, which is the fear that he may take the wealth of those who respond to him and take it as payment for his call. Hence Allah (ﷻ) explained that His Messenger (ﷺ) was far above doing such a thing, as He said:

﴿Say: Whatever recompense I might have asked of you﴾ for your following the truth

﴿is yours﴾ that is, I testify in your favour that that reward is yours

﴿my reward is with Allah alone, and He is Witness over all things﴾ that is, His knowledge encompasses what I call people to, so if I were lying, He would seize me with His punishment. And He is also witness over your deeds, and He is recording them against you, then He will requite you for them.

Having highlighted the proof which is indicative of the soundness of the truth and the invalidity of falsehood, Allah (ﷻ) now states that this is His way and that He ﴿hurls the truth [against falsehood]﴾ and it crushes it, whereupon it perishes *(cf. 21: 18)*, because in the preceding verses He highlighted the truth and refuted thereby the views of the disbelievers, which is a lesson for those who are willing to learn and a sign for those who reflect.

As you can see, the views of the disbelievers were defeated and their lies and stubbornness were clearly exposed; the truth prevailed and shone brightly, and falsehood was proven invalid and suppressed. That was because of the proof presented by ﴿the Knower of the unseen﴾ Who knows what is in their hearts of whispers and specious arguments, and He knows what may oppose that and counter it of proof and evidence.

Thus He announces it to people and explains it to them, hence He says:

﴿Say: The truth has come﴾ that is, it has appeared and become as clear as day, and its authority has been made manifest

﴿and falsehood can neither initiate anything, nor restore anything﴾ that is, falsehood has diminished and has been proven to be invalid; its power has vanished, so it neither initiates anything nor restores anything.

When the truth became clear by virtue of the call of the Messenger (ﷺ), and the disbelievers accused him of being misguided, Allah told them of the truth and explained it to them, highlighting their inability to resist it, and informing them that their accusations against him of being misguided could not harm the truth in any way and could not ward off what the Prophet (ﷺ) brought; if he did go astray – which is not possible, but is mentioned for the sake of argument – he would only go astray to his own detriment. In other words, the harm resulting from his being misguided would be limited to himself and would not affect others.

﴿but if I am guided﴾, that is not from me or by my own strength and power; rather my guidance is ﴿because of what my Lord reveals to me﴾ – that is the cause of my guidance, just as it is the cause of the guidance of others, for my Lord is ﴿All-Hearing﴾ and hears all words and voices

﴿Ever Near﴾ to the one who calls upon Him, asks of Him and worships Him.

﴿ وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ﴿٥٤﴾ ﴾ (سورة سبأ: ٥١-٥٤)

34:51. If only you could see them when they are stricken with terror, but there will be no escape, and they will be seized from near at hand.

34:52. They will say: Now we believe in [the message]. But how can they reach out for it [faith] from such a distant place,[25]

34:53. seeing that they disbelieved in it before, and they made far-fetched conjectures about the unseen?

34:54. They will be prevented from attaining what they desire, as was done before with others of their ilk, for they were indeed in grave doubt.

﴿If only you﴾ O Messenger (ﷺ), and those who follow you, ﴿could see﴾ the state of these disbelievers

[25] This refers to what the disbelievers will say in the hereafter, but the time and place for believing is in this world, which at that point will be far away from them, so it will be too late for them to say, "We believe".

﴿when they are stricken with terror﴾ upon seeing the punishment and what the Messengers told them about, but they disbelieved in it. Then you would see something momentous, a terrifying scene and a horrible sight of intense distress. That will be when the punishment becomes due upon them and they have nowhere to flee and no escape. ﴿and they will be seized from near at hand﴾ that is, not far from the place of punishment; rather they will be seized then thrown into the fire.

﴿They will say﴾ at that point: ﴿Now we believe﴾ in Allah and we believe in that in which we disbelieved.
﴿But how can they reach out for it [faith] from such a distant place﴾ now that they have been prevented from it and it has become something impossible in this situation? If they had believed at the time when it was possible to do so, their faith would have been accepted.

But ﴿they disbelieved in it before, and they made far-fetched conjectures about the unseen﴾, so as to refute the truth. But there was no way they could achieve that, just as there is no way for one who throws something from a great distance to hit his target. By the same token, it is impossible for falsehood to overwhelm the truth or defeat it. Rather falsehood may have the upper hand for a short while, when the followers of the truth are in a state of negligence, but when the people of truth pay attention and resist falsehood, it will be suppressed.

﴿They will be prevented from attaining what they desire﴾ namely physical pleasures, children, wealth, servants and troops, and they will come only with their deeds. They will come singly, as they were created, and they will leave behind all that they had been given of worldly luxuries.
﴿as was done before with others of their ilk﴾ of the earlier nations, when their doom came to them and they were prevented from attaining what they desired.

﴿for they were indeed in grave doubt﴾ that would lead to uncertainty and anxiety; therefore they did not believe, and if they seek to make amends, they will not be allowed to do so *(cf. 41: 24)*.

This is the end of the commentary on Soorat Saba'.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

35.
Soorat Fâṭir

(Makki)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ مَّا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِن بَعْدِهِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾﴾ (سورة فاطر: ١-٢)

35:1. Praise be to Allah, the Originator of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He adds to creation whatever He wills. Verily Allah has power over all things.

35:2. Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds, none can grant it thereafter. And He is the Almighty, the Most Wise.

Here Allah (ﷻ) praises Himself for His creation of the heavens and the earth and all that they contain of created things, because that is indicative of the perfect nature of His might, the vastness of His

dominion, the broadness of His mercy, the brilliance of His wisdom and the all-encompassing nature of His knowledge.

Having mentioned creation, Allah now tells us about the angels, that He ﴿made the angels messengers﴾ who execute His decrees and act as go-betweens in conveying His commands to His creation.

The fact that He says that He has made the angels messengers, with no exception, is indicative of the perfect nature of their obedience to their Lord and their compliance with His commands, as Allah (ﷻ) tells us elsewhere that they:

﴿...who do not disobey Allah in whatever He commands them, and they do whatever they are commanded to do.﴾ *(at-Tahreem 66: 6)*

Because the angels are the ones who have control – by Allah's leave – over that with which He has entrusted them, He mentions their power to do that, and the speed with which they travel, as He has made them ﴿with wings﴾ by means of which they fly as they rush to carry out what they are commanded to do.

﴿two or three or four﴾ that is, some of them have two wings, and some have three or four, according to what Allah's wisdom dictates.

﴿He adds to creation whatever He wills﴾ that is, He causes some to have more than others, with regard to their shape, strength, beauty, additional faculties, and quality of voice.

﴿Verily Allah has power over all things﴾ and by His power, He does whatever He wills, and nothing is beyond His power; that includes His causing some of His creation to surpass others.

Then Allah (ﷻ) tells us that He alone has control and gives and withholds as He wills:

﴿Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds﴾ from them of His mercy

﴿none can grant it thereafter﴾ this leads to putting one's trust in Allah (ﷻ) and feeling one's need for Him in all ways, so that one does not call upon anyone but Him and does not fear or put hope in anyone but Him.

﴿And He is the Almighty﴾ Who has subdued all things ﴿the Most Wise﴾ Who does what is appropriate.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤﴾﴾ (سورة فاطر: ٣-٤)

35:3. O people, remember the favour that Allah bestowed upon you. Is there any creator other than Allah who provides for you from the heaven and the earth? There is no god but He; then how could you have gone so far astray?

35:4. If they reject you [O Muhammad], Messengers before you were also rejected; and it is to Allah that all things will return.

Here Allah (ﷻ) instructs people to remember the blessings that He has bestowed upon them. This includes acknowledging them in the heart, praising Him verbally and taking physical action to comply with His commands. Remembering His blessings prompts one to give thanks to Him. Then He draws their attention to the basic foundation of the blessing, which is creation and provision, as He says:
﴿Is there any creator other than Allah who provides for you from the heaven and the earth?﴾

Because it is well known that no one can create and grant provision except Allah, this offers evidence for His divinity and that He alone is to be worshipped. Hence Allah says:
﴿There is no god but He; then how could you have gone so far astray?﴾ that is, how can you be diverted from worship of the Creator and Provider, and instead worship those who are created and are provided for?

﴾If they reject you﴿, O Messenger (ﷺ), then you have an example in the Messengers who came before you, for ﴾Messengers before you were also rejected﴿, but the disbelievers who rejected them were destroyed, and Allah saved the Messengers and their followers. ﴾and it is to Allah that all things will return﴿.

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ۝٥ إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ ۝٦ ٱلَّذِينَ كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝٧ ﴾ (سورة فاطر: ٥-٧)

35:5. O people, verily the promise of Allah is true, so do not let the life of this world deceive you, or let any deceiver deceive you concerning Allah.

35:6. Verily the Shaytân is an enemy to you, so take him as an enemy. He only calls his followers so that they may become inhabitants of the raging fire.

35:7. Those who disbelieve will have a severe punishment, but those who believe and do righteous deeds will have forgiveness and a great reward.

﴾O people, verily the promise of Allah﴿ of the resurrection and requital of deeds

﴾is true﴿ that is, there can be no doubt about it. That is supported by textual evidence and rational proof. As His promise is true, you should prepare for it and hasten to fill your precious time with righteous deeds, and do not let anything prevent you from doing so.

﴾so do not let the life of this world deceive you﴿ with its pleasures, desires and other aspirations and goals, for it will distract you from the purpose for which you were created

﴿or let any deceiver deceive you concerning Allah﴾.
The deceiver is ﴿the Shaytân﴾, who is your true enemy,
﴿so take him as an enemy﴾ and do not neglect to fight him at any moment, for he sees you although you do not see him, and he is always lying in wait for you.

﴿He only calls his followers so that they may become inhabitants of the raging fire﴾ this is his ultimate aim and goal with regard to those who follow him; he seeks to humiliate them utterly by bringing upon them this severe punishment.

Then Allah tells us that people are divided into two categories according to whether they obey the Shaytân or not, and He mentions the requital of each category:

﴿Those who disbelieve﴾ that is, they reject what the Messengers brought and what the Books indicate
﴿will have a severe punishment﴾ in the fire of hell, where they will abide forever.
﴿but those who believe﴾ with all their hearts in that which Allah calls them to believe in and, on the basis of that faith, ﴿do righteous deeds﴾ by taking physical action
﴿will have forgiveness﴾ of their sins, and as a result troubles and problems will be removed from them,
﴿and a great reward﴾ by means of which they will attain what they seek.

﴿ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ ﴿٨﴾ ﴾ (سورة فاطر: ٨)

35:8. Is one whose evil deeds are made fair-seeming to him, so that he regards them as good, [like one who is rightly guided]? Verily Allah leaves astray whomever He wills and guides whomever

He wills. So do not let yourself waste away in sorrow for them. Verily Allah knows well all that they do.

﴿Is one whose evil deeds are made fair-seeming to him﴾ by the Shaytân

﴿so that he regards them as good﴾ that is, is he like one who is rightly guided by Allah to the straight path and right religion? Can these two be equal? For the former does bad deeds and regards truth as falsehood and falsehood as truth, whereas the latter does good deeds and regards the truth as true and falsehood as false.

But guidance and misguidance are in the Hand of Allah (ﷻ): ﴿Verily Allah leaves astray whomever He wills and guides whomever He wills. So do not let yourself waste away in sorrow for them﴾ that is, for the misguided whose bad deeds have been made fair-seeming to them, and the Shaytân barred them from following the truth, for your role is only to convey the message; and their guidance has nothing to do with you at all; it is Allah Who will requite them for their deeds, for ﴿Verily Allah knows well all that they do﴾.

﴿وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾﴾ (سورة فاطر: ٩)

35:9. It is Allah Who sends forth the winds to stir up clouds, then We drive them to a land that is dead, and He gives life thereby to the earth after its death. Such will be the resurrection.

Here Allah (ﷻ) speaks of His perfect power and immense generosity and tells us that He ﴿sends forth the winds to stir up clouds, then We drive them to a land that is dead﴾, then Allah sends down rain upon it,

﴿and He gives life thereby to the earth after its death﴾. Thus life is restored to the land and to people, and the animals are able to attain their provision and graze on all of these blessings.

﴿Such will be the resurrection﴾, for the One Who gives life to the earth after its death will resurrect the dead from their graves, after they had turned to dust. He will send rain to them, as He sends it to the dead land. He will send it down upon them, and they will come back to life, body and soul, and will emerge from their graves and come to stand before Allah, so that He may judge between them on the basis of divine justice.

﴿ مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُو۟لَٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾ ﴾

(سورة فاطر: ١٠)

35:10. Whoever seeks honour, then all honour belongs to Allah. To Him ascend all good words, and righteous deeds exalt them.[26] And those who plan evil deeds will have a severe punishment, and the plans of such people will come to naught.

That is, O you who seek honour, seek it from the One in Whose Hand it is, for honour is in the Hand of Allah and can only be attained by obeying Him. Allah mentions it in the words: ﴿To Him ascend all good words﴾ such as recitation of Qur'an, and words of glorification and praise, proclaiming Allah's oneness, and all good words. Those good words ascend to Allah and are presented to Him, and Allah praises the one who says them before those on high.

[26] Good words will not be accepted and will not ascend to heaven unless they are accompanied by righteous deeds that confirm them.

﴿and righteous deeds﴾ of both the heart and the physical faculties ﴿exalt them﴾.

The righteous deeds lift up the good words, so the lifting up of the good words is commensurate with the level of the individual's good deeds, for it is those deeds that lift up his good words. If a person has no good deeds to his credit, then no words of his will be lifted up to Allah (ﷻ). These are the deeds that will be lifted up to Allah (ﷻ), and Allah will raise the doer of those deeds in status and will honour him.

With regard to bad deeds, they are the opposite: the one who does them wants to attain high status by doing them, and he schemes and plans, but that will backfire on him and will only increase him in humiliation and degradation. Hence Allah says: ﴿And those who plan evil deeds will have a severe punishment﴾ in which he will be greatly humiliated.

﴿and the plans of such people will come to naught﴾ that is, they will diminish and fail, and will not benefit them in the slightest, because they are plans that are based on falsehood and are made for the sake of falsehood.

﴿وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾﴾ (سورة فاطر: ١١)

35:11. Allah created you from dust, then from a drop of semen, then He made you pairs [male and female]. No female conceives, or delivers, except with His knowledge. No man lives long or has his life cut short but it is [inscribed] in a record; verily that is easy for Allah.

Here Allah (ﷻ) mentions His human creation and how he passes through these stages, from dust to a drop of semen and the stages that come after that.

﴿then He made you pairs [male and female]﴾ that is He carries on causing you to move from one stage to another, until He causes you to reach a state where you form pairs, males marrying females. The purpose of marriage is to produce offspring and children; although getting married is one of the means of having children, it is still subject to the will and decree of Allah, and His knowledge.
﴿No female conceives, or delivers, except with His knowledge﴾ – the same is true of all the stages of human life, which occur by His knowledge and decree.

﴿No man lives long or has his life cut short﴾ that is, no one lives a long life except with Allah's knowledge, and no man's life is cut short from its potential except that is the result of following the path that cut it short, such as committing zinâ (unlawful sex), disobeying parents, severing ties of kinship and doing other deeds that we have been told are causes of life being cut short.

What is meant is that living a long or short life, whether that was because of a cause or there was no cause, all occurs by Allah's knowledge, and that is affirmed ﴿in a record﴾ that contains all that will happen to a person at every moment of his life, throughout his life.

﴿verily that is easy for Allah﴾ that is, His knowledge encompasses all of this information, and His record encompasses all of it.

These three points of evidence which offer proof of the resurrection are all rational, and Allah draws our attention to them in these verses. They are: the revival of the earth after its death, the fact that the One Who gives it life will also give life to the dead, and the fact that the human being goes through these stages.

So the One Who created man and caused him to go through stage after stage, situation after situation, until he reaches the stage that

was decreed for him, is more able to recreate him and bring him back again (after death), and that is easier for Him. The One Whose knowledge encompasses all parts of the upper and lower realms, and all their affairs, both subtle and manifest, what is in people's hearts, the foetuses in the wombs, and who will live a long life and who will not, and has written it all in a record, is the One for Whom all of that is easy, so bringing the dead back to life is even easier for Him. Blessed be the One Who bestows blessings in abundance and draws the attention of His slaves to that which is in their best interests in this world and in the hereafter.

﴿وَمَا يَسْتَوِي ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۚ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾ إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ ۖ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾﴾ (سورة فاطر: ١٢-١٤)

35:12. The two bodies of flowing water are not alike; one is fresh and palatable, pleasant to drink, and the other is salty and bitter. From both you eat succulent meat [fish] and bring forth from it ornaments which you wear. And you see the ships ploughing through the waves so that you may seek the bounty of Allah and so that you may give thanks.

35:13. He causes the night to encroach upon the day, and the day to encroach upon the night, and He has made the sun and moon to be of service, each running its course for an appointed time.

Such is Allah your Lord; His is the dominion, whereas those on whom you call besides Him do not own so much as the thin membrane of a date stone.

35:14. If you call upon them, they do not hear your call, and even if they heard, they would not respond to you. On the Day of Resurrection they will disavow your having associated them with Allah. And none can inform you like [the One Who is] all-aware.

Here Allah tells us about His might, wisdom and mercy, for He created two bodies of flowing water to serve the interests of all people on earth, but He did not make them the same, because the interests of people dictated that there should be rivers of fresh and palatable water that is pleasant to drink, for the benefit of those who drink it, and those who plant and grow crops, and there should also be seas of water that is salty and bitter, so that it does not corrupt the atmosphere with the stench of animals that die in the sea; moreover it does not flow like rivers, as its saltiness prevents it from changing, and thus its creatures are better and more delicious. Hence Allah says:

﴿From both﴾ that is, from the salty water and the fresh water,

﴿you eat succulent meat﴾ namely the fish that can be caught from the water

﴿and bring forth from it ornaments which you wear﴾ such as pearls, coral and other things that are found in the sea. These serve great interests for people.

Another benefit of the water is that Allah (ﷻ) has made it to be of service in that it carries vessels such as ships and boats. So you see them ploughing through the water and travelling from one region to another, from one place to another, carrying passengers with their luggage and trade goods. Thus a great deal of the bounty and kindness of Allah is attained. Hence He says: ﴿so that you may seek the bounty of Allah and so that you may give thanks﴾.

Another of these blessings is that Allah causes the night to encroach upon the day, and the day upon the night. The more the one comes, the more the other goes; one of them grows longer and the other grows shorter, then they become equal. That serves people's interests with regard to their health and physical well-being, and it also serves the interests of their animals and crops.

Similarly, Allah has caused the sun and moon to be of service with their light and movements, so that people may go about, seeking of His bounty; the effects of the sun and moon cause crops to ripen, and the sun dries up what needs to be dried up, and they bring about other necessities, the absence of which would cause people harm.

﴿each running its course for an appointed time﴾ that is, the sun and moon are each running in its course for as long as Allah wills, then when the time comes and the end of the world approaches, they will stop running, lose their positions and cease to have any effect. The moon will become dark, the sun will be folded up and the stars will be scattered.

Having spoken of these mighty creations and explained the lessons they contain that point to His perfection and kindness, Allah (ﷻ) now says:

﴿Such is Allah your Lord; His is the dominion﴾ that is, the One Who alone created the things mentioned here and made them to be of service is the Lord Who alone is deserving of devotion and worship, to Whom belongs all dominion.

﴿whereas those on whom you call besides Him﴾ of images and idols

﴿do not own so much as the thin membrane of a date stone﴾ that is, they do not own anything, small or great, not even the thin membrane of a date stone, which is the most insignificant of things. Describing specifically something that they do not own indicates a general meaning, which is that they do not own anything else either, so how

can they be called upon when they do not own anything in heaven or on earth?

Moreover, ﴿If you call upon them﴾ they do not hear you, because they are either inanimate or are dead or are angels who are preoccupied with obeying their Lord

﴿and even if they heard﴾ – assuming that is the case for argument's sake –

﴿they would not respond to you﴾ because they do not own anything and most of them are not pleased with the worship of those who worship them. Hence Allah says:

﴿On the Day of Resurrection they will disavow your having associated them with Allah﴾ that is: they will disavow you, and will say:

﴿...Glory be to You! You are our Close Friend, not they...﴾ *(Saba' 34: 41)*

﴿And none can inform you like [the One Who is] all-aware﴾ that is, no one will inform you more truthfully than Allah, the All-Knowing, All-Aware. So you may be certain that with regard to this matter of which He has told you, it is as if you could see it with your own eyes, so do not have any doubt about it.

These verses contain definitive proof and evidence that Allah (ﷻ) is the only One Who is deserving of devotion and worship, and none but He is deserving of any kind of worship. The worship of anything besides Him is false and is based on falsehood, and will not benefit the worshipper in any way.

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰٓ ۗ إِنَّمَا تُنذِرُ

ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ ۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِۦ ۚ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿١٨﴾ (سورة فاطر: ١٥-١٨)

35:15. O people, it is you who are in need of Allah, whereas Allah is Self-Sufficient, Worthy of all praise.

35:16. If He so willed, He could destroy you and bring a new creation [in your stead].

35:17. And that is not difficult for Allah.

35:18. No bearer of burdens can bear the burden of another. If a heavily-laden soul calls another for help to bear its load, nothing of it will be carried, even if he is a close relative. You [O Muhammad] can only warn those who fear their Lord unseen and establish prayer, for whoever purifies himself only does so for his own benefit. And unto Allah is the return [of all].

Here Allah (ﷻ) addresses all people and tells them about their real situation and that they are in need of Allah in all ways.

They are in need of His bringing them into existence; were it not for His bringing them into existence, they would not exist.

They are in need of His giving them physical strength, faculties and senses; were it not for His giving them these things, they would not be able to do any deeds.

They are in need of His providing them with nourishment, provision and blessings, both visible and hidden; were it not for His bestowing His bounty and kindness, and making things easy for them, they would not have attained any provisions or blessings.

They are in need of His warding off harm from them, averting troubles and relieving them of stress and hardship; were it not for His warding off these things from them, relieving them of distress and removing hardship from them, their hardships and calamities would have been ongoing.

They are in need of His taking care of them in all ways.

They need to turn to Him, love Him, worship Him and devote their worship to Him alone. If He does not help them and guide them to do that, they will be doomed and they will become corrupt spiritually, psychologically and in all their affairs.

They are in need of His teaching them what they do not know and guiding them to that which is in their best interests. Were it not for His teaching them, they would not have learned; were it not for His guiding them, their situation would not have been rectified.

They are inherently in need of Him in all ways, whether they realise some of those ways or not.

But the one among them who is guided is the one who constantly realises and is aware of his need for Allah in all his religious and worldly affairs, and he beseeches Him and asks Him not to leave him to his own devices for even the blink of an eye, and asks Him to help him in all his affairs, bearing this in mind at all times. Such a one is more deserving of complete help from his Lord and God, Who is more compassionate towards him than a mother towards her child.

﴿whereas Allah is Self-Sufficient, Worthy of all praise﴾ that is, He is the One Who is completely self-sufficient in all ways, so He has no need of what His creation needs. That is because of the perfect nature of His attributes, all of which are attributes of perfection and majesty.

One aspect of His being self-sufficient is that He meets all the needs of creation in this world and the hereafter.

﴿Worthy of all praise﴾ in His essence, in His names because they are most beautiful, in His attributes because they are most sublime, and in His deeds because they are based on generosity, kindness, justice, wisdom and mercy, and He is praiseworthy in His commands and prohibitions. So He is praiseworthy for what He is and what He does, and He is praiseworthy for being self-sufficient.

﴿If He so willed, He could destroy you and bring a new creation [in your stead]﴾. It may be that what is meant is that if He so willed, He could destroy you, O people, and bring other people in your stead who would be more obedient to Allah (ﷻ) than you. This is a threat to them of destruction and annihilation, and is telling them that His will is not incapable of that. Or it may be that what is meant is an affirmation of the resurrection, and that the will of Allah is always done in all cases, including bringing you back after your death, as a new creation, but there is an appointed time for that that has been decreed by Allah, and it cannot be brought forward or put back.

﴿And that is not difficult for Allah﴾ that is, it is not impossible for Him and is not beyond Him.

The latter meaning is supported by what is mentioned in the following verse:

﴿No bearer of burdens can bear the burden of another﴾ that is, on the Day of Resurrection, each person will be requited for his own deeds, and no one will bear the sin of another

﴿If a heavily-laden soul calls another for help to bear its load﴾ that is, if a soul that is burdened with sin seeks the help of another to carry some of its burden,

﴿nothing of it will be carried, even if he is a close relative﴾. No one will carry the burden of a relative, for the hereafter is not like this world in which a person may help his close friend. Rather on the Day of Resurrection, a person will wish that he had some outstanding dues owed by others, even his parents and relatives, (so that he could take some of their good deeds and add them to his own).

﴿You [O Muhammad] can only warn those who fear their Lord unseen and establish prayer﴾ that is, these are the ones who will accept the warning and benefit from it, people who fear Allah unseen, who are the ones who fear Him in private and in public, when with people and when alone. And those who establish prayer are the ones who fulfil all its preconditions, essential parts and obligatory acts

in the prescribed manner, with proper focus, because fearing Allah requires a person to comply with the commands for which he fears punishment if he does not do so, and to flee from that for which he fears punishment if he does it. Prayer calls to good and keeps (one) away from obscenity and wickedness *(cf. 29: 45)*.

﴿for whoever purifies himself only does so for his own benefit﴾ that is, whoever purifies himself by ridding himself of faults such as showing off, arrogance, deceit, cheating, trickery, hypocrisy and other bad characteristics, and strives to attain good characteristics such as truthfulness, honesty, humility, gentleness, sincerity towards people, being free of ill feelings such as resentment, envy and other bad characteristics, his purification of himself will benefit him, and none of his efforts will go to waste.

﴿And unto Allah is the return [of all]﴾ and He will requite all people for what they sent on ahead and will bring them to account for all that they did; nothing, small or great, is omitted, but it is kept in a record.

﴿وَمَا يَسْتَوِي ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ﴿١٩﴾ وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ﴿٢٠﴾ وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ ۚ إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُ ۖ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِي ٱلْقُبُورِ ﴿٢٢﴾ إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾﴾ (سورة فاطر: ١٩-٢٤)

35:19. The blind and the seeing are not alike,

35:20. nor are the depths of darkness and the light,

35:21. nor the shade and the sun's heat.

35:22. The living and the dead are not alike. Verily Allah causes to hear whomever He wills, but you cannot cause to hear those who are in the graves.

35:23. You [O Muhammad] are but a warner.

35:24. Verily We have sent you with the truth as a bearer of glad tidings and a warner. There has never been any nation but a warner came to it.

Here Allah tells us that opposites are not equal, as Allah's wisdom dictates that this should be so, and people's natural disposition is also inclined to that view.

﴿The blind﴾ who have lost their vision ﴿and the seeing are not alike, nor are the depths of darkness and the light, nor the shade and the sun's heat. The living and the dead are not alike﴾. As is well established among you, and you have no doubt at all that the things mentioned above are not equal, by the same token you should understand that it is more appropriate that intangible opposites are not equal either.

Therefore the believer and the disbeliever, the one who is guided and the one who has gone astray, the one who has knowledge and the one who is ignorant, the inhabitants of paradise and the inhabitants of hell, those whose hearts are alive and those who are dead at heart, are not equal. The differences between these pairs are great indeed, and only Allah knows how great they are. If you understand the differences, are able to distinguish between things, and it has become clear to you what you should compete to attain and what is the opposite of that, then the man of resolve should choose for himself that which is more appropriate for him and is more deserving of being given precedence.

﴿Verily Allah causes to hear whomever He wills﴾ – "hearing" here refers to hearing in such a way that one understands and accepts, because Allah (ﷻ) is the One Who guides

﴿but you cannot cause to hear those who are in the graves﴾ namely those who are dead at heart; just as your call cannot benefit those who are in their graves, it cannot benefit those who stubbornly turn away.

Rather your job is to warn and to convey the message with which you were sent, whether it is accepted or not.

Hence Allah says: ﴿You [O Muhammad] are but a warner. Verily We have sent you with the truth﴾ that is, We are only sending you with the truth, because Allah sent you some time after the previous Messengers, after people had lost the path of guidance and knowledge had disappeared, and there was a great need to send you. So Allah sent you as a mercy to the worlds.

Moreover, what we have sent you with of the true religion and the straight path is true and is not false, and what we have sent you with of this great Qur'an, and what it contains of wise exhortation, is sound and true.

﴿as a bearer of glad tidings﴾ to those who obey you, of reward from Allah in this world and in the hereafter

﴿and a warner﴾ to those who disobey you, of punishment from Allah in this world and in the hereafter. You are not the first Messenger; you have precedents among the earlier Messengers.

﴿There has never been any nation﴾ among the past nations

﴿but a warner came to it﴾ establishing against them the proof of Allah,

﴿...so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence...﴾ *(al-Anfāl 8: 42)*

﴿وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾﴾ (سورة فاطر: ٢٥-٢٦)

35:25. If they reject you [O Muhammad], those who came before them did likewise. Their Messengers came to them with clear signs, the scriptures, and the Book of Enlightenment,

35:26. then I punished those who disbelieved, and how great was the change I wrought![27]

That is, if these polytheists reject you, O Messenger (ﷺ), you are not the first Messenger to be rejected, for ﴿those who came before them did likewise. Their Messengers came to them with clear signs﴾ that pointed to the truth and the soundness of the message they brought,

﴿the scriptures﴾ that is, written books that contained many rulings,

﴿and the Book of Enlightenment﴾ that is, enlightenment with regard to what it told of true stories and information about the future, and just rulings. So their rejection was not the result of doubts that they had or some flaws in what the Messengers brought; rather it was because of their wrongdoing and stubbornness.

﴿then I punished those who disbelieved﴾ with different kinds of punishment,

﴿and how great was the change I wrought﴾ upon them, for it was the worst kind of change and the worst kind of punishment. So beware of rejecting this noble Messenger (ﷺ), lest there befall you what befell them of painful punishment and utter disgrace.

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ ٱلنَّاسِ

[27] As Allah changed the way He had been dealing with them, changing abundance to scarcity and well-being to destruction. (aṭ-Ṭabari)

وَالدَّوَآبِّ وَالْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ (سورة فاطر: ٢٧-٢٨)

35:27. Do you not see that Allah sends down water from the sky, then We bring forth thereby fruits of various colours? And in the mountains there are tracts of red and white, of various colours, and black intense in hue.

35:28. Likewise, people, animals and livestock are of various colours. Among His slaves, only those who have knowledge truly fear Allah. Verily Allah is Almighty, Oft-Forgiving.

Here Allah (ﷻ) mentions His creation of things and their opposites – of which the origin and substance is one, yet there are variations and differences that are visible and well known – so as to demonstrate to people His perfect might and sublime wisdom.

Among these examples are the following:

- Allah (ﷻ) sends down water from the sky, and brings forth thereby various fruits and plants, which is something visible to the onlookers, although the water is one and the land is one.
- With regard to the mountains which Allah has created as pegs for the earth, you will see in a series of mountains, or even in one mountain, various colours; hence you will see tracts of white, tracts of yellow, and tracts of black intense in hue.
- Among the people, animals and livestock there is a variety of colours, types, voices and looks. This is something that is visible to everyone and is witnessed by onlookers. Yet all of them come from one source and one substance.

These variations offer rational evidence for the divine will, which singles out each one to have a particular colour and description; for the might of Allah, as He has created them like that; and for the divine

wisdom and mercy, because these variations serve people's interests and bring them benefits, help people to find their way (through the mountains), and enable people to recognise one another, as is well known.

This is also indicative of the vastness of Allah's knowledge, and proves that He will resurrect those who are in their graves. But the heedless one looks at these things and others in a careless manner that does not make him reflect; rather the one who benefits from them is the one who fears Allah (ﷻ) and realises, on the basis of sound thinking, the wisdom behind them.

Hence Allah says: ﴿Among His slaves, only those who have knowledge truly fear Allah﴾. The more a person knows about Allah, the more he will fear Him, and this fear of Allah will make him refrain from sin and prepare to meet the One Whom he fears. This is indicative of the virtue of knowledge, because it prompts one to fear Allah, and those who fear Him are the ones who will be honoured by Him, as He says elsewhere:

﴿...Allah is pleased with them and they are pleased with Him. That is for those who fear their Lord.﴾ *(al-Bayyinah 98: 8)*

﴿Verily Allah is Almighty﴾, perfect in might, and by His might He created these opposites
﴿Oft-Forgiving﴾ to those who repent from their sins.

﴿ إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ ﴿٣٠﴾ ﴾ (سورة فاطر: ٢٩-٣٠)

35:29. Verily those who recite the Book of Allah, establish prayer, ansd spend from that which We have provided for them, secretly and openly, hope for a deal in which there will never be any loss.

35:30. For He will give them their reward in full, and will give them yet more out of His bounty. Verily He is Oft-Forgiving, Appreciative.

﴿Verily those who recite the Book of Allah﴾ that is, follow its commands by complying with them and follow its prohibitions by paying heed to them, and believe in what it tells them about the past and the future, and do not give precedence over it to any opinion that contradicts it, and recite its words by studying its meanings. Then after speaking of recitation of the Qur'an in general terms, Allah now mentions prayer in which there is recitation in this specific situation; prayer is the foundation of the religion, the light of the Muslims, the measure of a person's faith and a visible sign of sincerity in adherence to Islam. And Allah mentions spending on relatives, the poor, orphans and others, by giving zakâh, offering expiations, spending in fulfilment of vows, and giving charity in general.
﴿secretly and openly﴾ at all times.

Those who do that ﴿hope﴾ thereby ﴿for a deal in which there will never be any loss﴾ that is, a deal that will never stagnate or be spoiled; rather it is the best, greatest and highest of deals, namely attaining the pleasure of their Lord and His great reward, and salvation from His wrath and punishment. This proves that they are sincere in their deeds and that there are no bad intentions or evil aims behind it.

And Allah tells us that they will attain what they hope for, as He says: ﴿For He will give them their reward in full﴾ that is, the reward for their deeds, according to how much or how little they did, and how good or otherwise their deeds were.

﴿and will give them yet more out of His bounty﴾ in addition to their reward
﴿Verily He is Oft-Forgiving, Appreciative﴾. He will forgive their bad deeds and will accept from them a little of good deeds.

﴿وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ هُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ بَصِيرٞ ٣١ ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ ٱلَّذِينَ ٱصۡطَفَيۡنَا مِنۡ عِبَادِنَاۖ فَمِنۡهُمۡ ظَالِمٞ لِّنَفۡسِهِۦ وَمِنۡهُم مُّقۡتَصِدٞ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ بِإِذۡنِ ٱللَّهِۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ ٣٢ جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ وَلِبَاسُهُمۡ فِيهَا حَرِيرٞ ٣٣ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَذۡهَبَ عَنَّا ٱلۡحَزَنَۖ إِنَّ رَبَّنَا لَغَفُورٞ شَكُورٌ ٣٤ ٱلَّذِيٓ أَحَلَّنَا دَارَ ٱلۡمُقَامَةِ مِن فَضۡلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٞ وَلَا يَمَسُّنَا فِيهَا لُغُوبٞ ٣٥﴾ (سورة فاطر: ٣١-٣٥)

35:31. That which We have revealed to you of the Book [the Qur'an] is the truth, confirming that which came before it. Verily Allah is well aware of His slaves and sees all.

35:32. Then We have caused to inherit the Book[28] those whom We chose from among Our slaves. But among them are some who wrong themselves, some who follow a middle course, and some who are, by Allah's leave, foremost in good deeds. That is the great bounty.

35:33. Gardens of perpetual abode, which they will enter; they will be adorned therein with bracelets of gold and of pearls, and their garments therein will be of silk.

35:34. And they will say: Praise be to Allah Who has taken away all sorrow from us. Verily our Lord is indeed Oft-Forgiving, Appreciative;

35:35. Who has, by His grace, caused us to settle in the eternal home, in which no toil or weariness will touch us.

---

[28] This refers to the Qur'an being inherited by the followers of Prophet Muhammad (ﷺ) until the Day of Resurrection.

Here Allah (ﷻ) tells us that the Book that He revealed to His Messenger (ﷺ) ﴿is the truth﴾ because it contains a great deal of truth, as the truth is limited to it, so there should not be any reservations concerning it; you should not find it too much or think little of it, for if it is the truth, then everything that it mentions of the divine, matters of the unseen, and other things reflects what is really the case. So it is not possible that what is intended by its verses could be different from what it appears to mean.

﴿confirming that which came before it﴾ of previous Books and Messengers, because they foretold it. When it appeared, this confirmed that what the previous Books said about it was true, for they foretold it and it confirmed what they foretold. Therefore no one can believe in the previous scriptures yet disbelieve in the Qur'an, because his disbelief in the Qur'an contradicts and undermines his belief in the previous scriptures, for one of the things they spoke of was foretelling this Qur'an, and what they said about the past and the future is identical to what the Qur'an says.

﴿Verily Allah is well aware of His slaves and sees all﴾, and He gives to each nation and each individual what is appropriate to the situation. One aspect of that is the fact that previous laws and regulations were only appropriate for their own times. Therefore Allah kept sending Messengers, one after another, until He brought the series of Messengers to an end with Muhammad (ﷺ). He brought this law which is good and appropriate for all people until the Day of Resurrection, and it leads to all that is good at all times.

As this Ummah is the most mature of nations in terms of thinking and reasoning, the gentlest at heart, and the most refined in character, Allah (ﷻ) chose them and He chose for them the religion of Islam, and He caused them to inherit this Book which confirms the scripture that came before it and supersedes it *(cf. 5: 48)*. Hence He says here: ﴿Then We have caused to inherit the Book those whom We chose from among Our slaves﴾, namely this Ummah.

﴿But among them are some who wrong themselves﴾ by committing sin that is less serious than disbelief
﴿some who follow a middle course﴾ by limiting themselves to what is obligatory upon them and staying away from what is prohibited
﴿and some who are, by Allah's leave, foremost in good deeds﴾ that is, they hasten to do good and strive hard, and thus they surpass others. This refers to those who do what is obligatory, do a lot of supererogatory good deeds, and stay away from that which is prohibited and disliked.

Allah (ﷻ) has chosen all of them to inherit this Book, although they vary in status and are of different types. Hence each of them has a share of this inheritance, even those who wrong themselves, because what they possess of basic faith, knowledge of faith and deeds based on faith is part of that inheritance of the Book.

What is meant by inheritance of the Book is inheritance of knowledge thereof, actions that are based on it, study of its words and understanding of its meanings.

The phrase ﴿by Allah's leave﴾ refers to those who are foremost in good deeds, lest they become arrogant because of their deeds. It is a reminder that they only became foremost in good deeds by the help of Allah (ﷻ), so they should focus on giving thanks to Allah for the blessings that He has bestowed upon them.

﴿That is the great bounty﴾ that is, inheritance of the holy Book, for those whom Allah (ﷻ) chose from among His slaves, is the great bounty, compared to which all other blessings pale into insignificance. The greatest blessing and bounty of all is inheritance of this Book.

Then Allah mentions the reward of those whom He caused to inherit the Book:
﴿Gardens of perpetual abode, which they will enter﴾ that is, gardens containing trees, shade, beautiful gardens, flowing rivers, lofty palaces, adorned abodes, in which they will live forever and ever.

﴿they will be adorned therein with bracelets of gold﴾ this refers to jewellery that is worn on the wrists, according to whatever they like and think is most beautiful. Both men and women will wear such adornment in paradise.

And they will also be adorned with ﴿pearls﴾ on their clothes and bodies,

﴿and their garments therein will be of silk﴾, green garments of fine silk and heavy brocade *(cf. 18: 31)*.

﴿And﴾, after they see all this perfect delight and complete pleasure, ﴿they will say: Praise be to Allah Who has taken away all sorrow from us﴾ – that includes every type of sorrow; they will not be exposed to any sorrow because of a lack in their beauty, food, drink, pleasures, or physical well-being, or because of not staying there forever.

They will be enjoying bliss and will not be able to see how it could be increased or improved in any way, but it will continue to increase with the passage of time, for ever and ever.

﴿Verily our Lord is indeed Oft-Forgiving﴾ as He has forgiven us for our mistakes

﴿Appreciative﴾ as He has accepted from us our good deeds and has multiplied the reward for them, and He has given us of His bounty what our deeds did not deserve and what we could not even wish for. By His forgiveness they will be saved from everything that one may fear or dread, and by His appreciation and grace they will attain everything that one could want and love.

﴿Who has, by His grace﴾ and generosity towards us, and not by virtue of our deeds; were it not for His grace we would not have attained what we have attained.

﴿caused us to settle﴾ that is, He has caused us to settle and take up residence; it is not in the manner of one who is merely passing through

﴿in the eternal home﴾ that is, in which they will abide forever by His grace, in the place where they will want to remain because

of its abundant goodness and never ending bliss, with nothing to spoil it.

﴿in which no toil or weariness will touch us﴾ that is, there will be no physical or psychological tiredness due to too much pleasure. This indicates that Allah will give their bodies perfect creation and will prepare for them all that is required in order to have comfort and ease at all times, so that they will always be like that and no toil or weariness, worry or distress, will ever affect them.

This also indicates that they will not sleep in paradise, because the benefit of sleep is to rest and recover from tiredness, but the people of paradise will not need that; furthermore, sleep is a minor death, and the people of paradise will not die. May Allah make us among them by His grace.

﴿ وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾ ﴾ (سورة فاطر: ٣٦-٣٧)

35:36. As for those who disbelieve, for them will be the fire of hell. Death will not be decreed for them, so that they might die, nor will its punishment be alleviated for them. Thus do We requite every disbeliever.

35:37. There they will cry out loud: Our Lord, bring us out; we will do righteous deeds, different from what we used to do. [Allah will say to them:] Did We not make your lives long enough for anyone who might reflect and pay heed to do so? And, moreover, the warner did come to you. So taste [the punishment]. For the wrongdoers there will be no helpers.

Having mentioned how the people of paradise will be and the bliss that they will enjoy, Allah (ﷻ) now mentions how the people of hell will be, and the torment they will suffer:

﴿As for those who disbelieve﴾ that is, those who rejected the signs that the Messengers brought to them, and denied the meeting with their Lord
﴿for them will be the fire of hell﴾ in which they will be punished most severely and suffer the worst of torments
﴿Death will not be decreed for them, so that they might die﴾ and thus find relief
﴿nor will its punishment be alleviated for them﴾. The severity and intensity of the punishments will be ongoing, at all times.

﴿Thus do We requite every disbeliever. There they will cry out loud﴾ that is, they will scream, shout and call for help, saying:
﴿Our Lord, bring us out; we will do righteous deeds, different from what we used to do﴾ – they will acknowledge their sin and admit that Allah has treated them justly, but they will ask to go back at the wrong time.

Therefore it will be said to them: ﴿Did We not make your lives long enough for anyone who might reflect and pay heed to do so?﴾ That is, during that time, anyone who wanted to pay heed would have been able to do some righteous deeds, for We gave you a life of ease in the former world, We showered you with blessings and provided you with all the means of comfort, and We granted you a long enough life, sent you signs one after another and sent warnings to you, and We tested you with ease and hardship so that you might turn back to Us.

But no warning was to any avail and no exhortation was of any benefit; We delayed your punishment until, when your appointed time came to an end and your lives were over, and you moved to this realm, which is the realm of requital for deeds, you asked to go back!

That will never happen, for now it is too late; the Most Gracious, Most Merciful is angry with you, and the punishment of fire will be

intense for you, and the people of paradise have forgotten you. So stay in hell for ever and ever, subject to humiliating punishment. Hence Allah says: ﴿So taste [the punishment]. For the wrongdoers there will be no helpers﴾ to help them and bring them out of it, or to reduce the torment for them.

﴿إِنَّ ٱللَّهَ عَـٰلِمُ غَيْبِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٣٨﴾﴾

(سورة فاطر: ٣٨)

35:38. Verily Allah knows all that is unseen in the heavens and on earth; verily He knows well what is in [people's] hearts.

Having mentioned the requital of the inhabitants of both realms, and the deeds of both groups, He now tells us of the vastness of His knowledge and that He sees what is unseen in the heavens and on earth, that which is hidden from the sight and knowledge of people; He is the Knower of all secrets, Who knows what is in people's hearts of good and evil, purity or otherwise. Hence He will give each person what he deserves and a position commensurate with that.

﴿هُوَ ٱلَّذِى جَعَلَكُمْ خَلَـٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا يَزِيدُ ٱلْكَـٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَـٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾﴾ (سورة فاطر: ٣٩)

35:39. And it is He Who has made you the successors of others on the earth. Whoever disbelieves will suffer the consequences of his disbelief. Their disbelief only increases the disbelievers in loathsomeness before their Lord; their disbelief only increases the disbelievers in loss.

Here Allah (ﷻ) tells us about the perfect nature of His wisdom and mercy towards His slaves; He ordained in His prior decree that some of them would be made the successors of others on earth and He would send warnings to each nation, to see what they will do. So whoever disbelieves in Allah and in that which His Messengers bring will suffer the consequences of his disbelief and will bear the burden of sin and the punishment thereof. No one can carry that burden for him, and his disbelief will only increase the wrath and anger of Allah towards the disbeliever. What punishment could be greater than the wrath of the most generous Lord?

﴿their disbelief only increases the disbelievers in loss﴾ that is, they will lose themselves, their families, their good deeds, and their places in paradise. The disbeliever will continue to increase in doom, loss and disgrace before Allah and before His creation, and in deprivation.

﴿قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾﴾ (سورة فاطر: ٤٠)

35:40. Say: Tell me about your [so-called] 'partners' on whom you call besides Allah. Show me what part of the earth they have created. Or do they have any share in the heavens? Or have We given them a book in which they have clear proof [for ascribing partners to Allah]? Nay, the wrongdoers promise[29] one another nothing but delusions.

[29] The leaders promised their followers that the so-called 'partners' would intercede for them with Allah.

Here Allah highlights the helplessness and shortcomings of the gods of the polytheists, and the flawed argument on which their ascription of partners to Allah is based.

﴿Say﴾ to them O Messenger:
﴿Tell me about your [so-called] 'partners' on whom you call besides Allah﴾ – do they deserve to be called upon and worshipped?
﴿Show me what part of the earth they have created﴾ – have they created a sea, or have they created a mountain, or have they created an animal, or have they created any inanimate thing? They will affirm that the Creator of all things is Allah (ﷻ). Or do their so-called partners have any share ﴿in the heavens﴾, in the creation and control thereof? They will say that they have no share in that.

If they did not create anything and they do not have any share with the Creator in His creation, then why do you worship them and call upon them, even though you admit that they are incapable? As there is no rational argument to show the soundness of their worship, this indicates that their worship is invalid and not right.

Then Allah discusses whether there is any textual evidence for that, and states that there is no such thing either. Hence He says:
﴿Or have We given them a book﴾ which speaks of that which they ascribe as partners to Allah and enjoins them to ascribe them as partners to Him and to worship idols,
﴿in which they have clear proof [for ascribing partners to Allah]﴾ in that book that was sent down to them, proving the validity of their ascription of partners to Him?

That is not the case; no book was sent down to them before the Qur'an, and no warner came to them before the Messenger of Allah Muhammad (ﷺ). Even if we assume that a book came down to them and a Messenger was sent to them, and they claimed that he commanded them to ascribe partners to Allah, we can be certain that they are lying, because Allah (ﷻ) says:

﴿And We did not send before you [O Muhammad] any Messenger but We revealed to him: There is no god but I, so worship Me [alone].﴾ *(al-Anbiyā' 21: 25)*

So the Messengers and the Books unanimously enjoin devoting worship to Allah (ﷻ) alone,

﴿Although they were enjoined only to worship Allah with sincere devotion to Him, being true in faith to Him alone...﴾ *(al-Bayyinah 98: 5)*

If it is asked: if the rational and textual evidence proves that ascription of partners to Allah is invalid, then what made the polytheists do that, when there were among them people of sound reasoning who were smart and intelligent? Allah (ﷻ) answers this question by saying: ﴿Nay, the wrongdoers promise one another nothing but delusions﴾ that is, they have no proof for the path that they follow; rather they encouraged one another to follow it by making it fair-seeming to one another, and the later ones followed in the misguided footsteps of the earlier generations; moreover the Shayṭân made false promises to them and made their evil deeds fair-seeming to them. Thus ascription of partners to Allah took root in their hearts and became second nature to them, so it is difficult to remove it and get rid of it, with the result that people persisted in disbelief and invalid ascription of partners to Allah (ﷻ).

﴿ ۞ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾ ﴾ (سورة فاطر: ٤١)

35:41. Verily Allah sustains the heavens and the earth, lest they decline, and if they were to decline, there is no one who could sustain them other than Him. Verily He is Forbearing, Oft-Forgiving.

Here Allah (ﷻ) tells us about the perfect nature of His power and mercy, and the vastness of His forbearance and forgiveness; He sustains the heavens and the earth lest they decline, for if they were to decline no one could sustain them, because the strength and power of any creature would be unable to sustain them.

But He has decreed that they are to be sustained as they are and remain stable so that people may settle, and so that they may be of benefit and a source of lessons, so that people may learn about the great power and might of the Sovereign, which will fill their hearts with respect, awe, love and veneration for Him, and so that they may know the perfect nature of His forbearance and forgiveness, because He gives respite to the sinners and does not hasten to punish them, even though if He commanded the sky to do so, it would pelt them with stones, and if he gave permission to the earth to do so, it would swallow them up. But His forgiveness, forbearance and kindness encompass them, ﴿Verily He is Forbearing, Oft-Forgiving﴾.

﴿ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ۖ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾ اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾ ﴾ (سورة فاطر: ٤٢-٤٣)

35:42. They swore their most solemn oaths by Allah that if a warner came to them, they would be more guided than any other nation. But when a warner did come to them, it only increased them in aversion,

35:43. behaving arrogantly in the land and plotting evil, but the plotting of evil affects none but its authors. Are they waiting for anything other than the fate of the earlier peoples? No change will you

find in the way of Allah, and no alteration will you find in the way of Allah.[30]

That is, these people who disbelieve in you, O Messenger of Allah (ﷺ), swear their most solemn oaths ﴿that if a warner came to them, they would be more guided than any other nation﴾ that is, they would be more guided than the Jews and the Christians, the People of the Scriptures; but they did not fulfil this oath and pledge.

﴿But when a warner did come to them﴾ they were not guided, and they did not become more guided than any other nation. They did not persist in the misguidance they had been following; rather ﴿it only increased them in aversion﴾ and in misguidance, transgression and stubbornness.

The oath mentioned was not made for a good purpose or seeking the truth, otherwise they would have been helped to attain that. Rather it stemmed from arrogance in the land towards other people, and towards the truth, and they used elaborate words when they spoke of that with the aim of deceiving and cheating. They also wanted to give the impression that they were people of truth who were keen to seek it, so that some people would be deceived by them and others would follow in their footsteps.

﴿but the plotting of evil﴾ the aim of which is evil and the intention behind which is invalid
﴿affects none but its authors﴾, so their plot backfires on them. In these words and this description of their oath, Allah highlights to His slaves that they were lying and fabricating when they said that. Thus their disgrace became clear and they were exposed to shame, and their evil aims became apparent. Thus their plot backfired on them and Allah thwarted their plans.

[30] The way of Allah in punishing evildoers was already established among the previous nations, and will not change.

Hence nothing was left for them except to wait and see what would befall them of punishment, which was Allah's way with regard to earlier generations, and this way does not change. Anyone who follows the path of wrongdoing, stubbornness and arrogance towards other people will meet a similar fate, for Allah will exact retribution and take away the blessings that He had bestowed. So let them watch and wait for a punishment like that which befell the earlier nations.

﴿ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾ وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًۢا ﴿٤٥﴾ ﴾ (سورة فاطر: ٤٤-٤٥)

35:44. Have they not travelled in the land and seen what was the fate of those who came before them? They were more powerful than them. Allah is not such that anything can escape Him in the heavens or on earth, for verily He is All-Knowing, Omnipotent.

35:45. If Allah were to take humankind to task for what they have earned, He would not leave on the face of [the earth] a single living creature, but He gives them respite for an appointed term. Then when their appointed time comes, then verily Allah is well aware of His slaves [and knows who is deserving of punishment or reward].

Here Allah urges people to travel through the land, either physically or by means of contemplation, in order to learn lessons and not merely to look heedlessly. They should think of the fate that befell those who came before them, those who rejected the Messengers; they were

wealthier than them, had more children and were more powerful, and they built upon it more than these (people of Makkah) had built *(cf. 30: 9)*. When the punishment overtook them, their power did not benefit them and their wealth and children were of no avail to them before Allah, and what Allah decreed for them came to pass.

﴿Allah is not such that anything can escape Him in the heavens or on earth﴾ because of the perfect nature of His knowledge and power, ﴿for verily He is All-Knowing, Omnipotent﴾.

Then Allah (ﷻ) mentions His perfect forbearance and the lengthy respite He gives to leading sinners and great offenders:
﴿If Allah were to take humankind to task for what they have earned﴾ of sins,
﴿He would not leave on the face of [the earth] a single living creature﴾ that is, the punishment would have reached everywhere and even affected animals, who are not accountable.
﴿but﴾ He gives respite, although He does not forget about them, ﴿He gives them respite for an appointed term. Then when their appointed time comes, then verily Allah is well aware of His slaves [and knows who is deserving of punishment or reward]﴾, then He will requite them according to what he knows about them of good or evil.

This is the end of the commentary on Soorat Fâtir.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

36.
Soorat Yâ Seen

(Makki)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

﴿يسٓ ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤﴾ تَنزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾ لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾ لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾﴾ (سورة يس: ١-١٢)

36:1. Yâ Seen.[31]

[31] Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that

36:2. By the Qur'an, full of wisdom,

36:3. verily you [O Muhammad] are indeed one of the Messengers,

36:4. [and you are] on a straight path.

36:5. [This Qur'an is] a revelation sent down by the Almighty, the Most Merciful,

36:6. So that you may warn a people whose forefathers were not warned, hence they are unaware.

36:7. The decree [of punishment] is inevitable for most of them, for they will never believe.[32]

36:8. Verily [it is as if] We have placed iron collars around their necks, right up to their chins, so that their heads are forced up.[33]

36:9. We have placed a barrier in front of them and a barrier behind them, blocking their vision so that they cannot see.

36:10. It is the same to them whether you warn them or do not warn them; they will not believe.

36:11. You can only warn those who follow the Reminder [the Qur'an] and fear the Most Gracious unseen. So give them the glad tidings of forgiveness and a generous reward.

36:12. Verily it is We Who will give life to the dead. We record what they send forth and what they leave behind,[34] and We keep an account of all things in a clear Book.

---

they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

[32] The punishment is inevitable for those people, as Allah knows that they will die in a state of disbelief. (al-Qurṭubi; aṭ-Ṭabari)

[33] The description of their heads being forced up by the collar indicates that their attitude is one that may be described as stiff-necked: they will not yield and submit to guidance.

[34] What they leave behind: this refers to things that people leave behind that may benefit others, such as a book of knowledge, a *waqf* (Islamic endowment) or a good precedent; or what they leave behind that may have a negative impact on others, such as books promoting misguidance =

Here Allah swears an oath by the Qur'an, full of wisdom, meaning that it puts everything in its right place, and gives commands and prohibitions for clear reasons in an appropriate context, and it describes the requital for good or evil as is appropriate, in the right context. So its commands and prohibitions, and its criminal code, which dictates requital and punishment, are based on utmost wisdom.

One way in which the wisdom of this Qur'an is manifested is that it mentions together the ruling and the wisdom behind it, thus drawing the attention of rational people to the context and the circumstances that led to the determination of that ruling concerning the matter.

﴿verily you [O Muhammad] are indeed one of the Messengers﴾. This is the fact concerning which the oath is sworn, namely the message of Muhammad (ﷺ). In other words, you (O Muhammad [ﷺ]) are one of the Messengers, so you are not without precedent among the Messengers. Moreover, you have brought the same message as the other Messengers brought, in terms of basic religious principles.

Furthermore, anyone who reflects upon the character and description of the Messengers, and understands the difference between them and others, will realise that you are one of the best of the Messengers, because of the perfect qualities and virtuous characteristics that you possess.

The connection between the object by which the oath is sworn, namely the Qur'an full of wisdom, and the thing that is confirmed by the oath, namely the message of the Messenger Muhammad (ﷺ), is not hidden. If there was nothing to confirm his message and no witness to testify to it except this Qur'an full of wisdom, that would have been sufficient evidence and testimony to the validity of the message of Muhammad (ﷺ). Indeed the holy Qur'an is the strongest evidence that has remained down throughout the ages, of the truth of

---

= and innovation, setting a bad precedent, or devising unjust rules and regulations that continue to be carried out on people.

the message of the Messenger (ﷺ). All the evidence of the Qur'an is evidence that supports the message of Muhammad (ﷺ).

Then Allah tells us of the greatest characteristic of the Messenger (ﷺ), which supports his message, namely the fact that he is ﴿on a straight path﴾, a moderate path that leads to Allah and to His paradise. That straight path includes deeds, which are righteous deeds that rectify one's condition both spiritually and physically, and lead to the best outcome in this world and the hereafter, and virtuous characteristics that purify one's soul and bring reward. This is the straight path which is the description of the Messenger (ﷺ) and of the religion that he brought. So reflect upon the majestic nature of this noble Qur'an, and how it combines swearing by the most honourable of things to confirm the most honourable thing to which one may swear (namely the truth of the Prophet's message). Allah's words alone are sufficient, but He established clear proof and definitive evidence in this context in order to prove the soundness of the thing He swore this oath to confirm, namely the truth of the message of His Messenger (ﷺ).

This straight path is ﴿a revelation sent down by the Almighty, the Most Merciful﴾. The Book was revealed to describe and call people to the straight path, and was revealed to show the way by which His slaves may reach Him. So He protected it by His might from change and alteration, and by means of it He granted mercy to His slaves that would stay with them until it brings them to the realm of His mercy (namely paradise).

Hence the verse ends with these two divine names, the Almighty, the Most Merciful.

Having sworn to the truth of His message and established proof for it, Allah (ﷻ) now speaks of the great need for it and the necessity thereof.

﴿So that you may warn a people whose forefathers were not warned, hence they are unaware﴾; they had remained without any scriptures

and had received no Messengers. They had been overwhelmed by ignorance and were submerged in misguidance, and they had become a laughing stock to all other people because of their foolishness. So Allah sent to them a Messenger from among themselves, to purify them, and to teach them the Book and wisdom, although before that they had been clearly misguided *(cf. 3: 164)*. He came to warn the unlettered Arabs, and all other unlettered nations, and to remind the People of the Book of what they had of previous scriptures. It is a blessing that Allah bestowed upon the Arabs in particular, and upon others in general.

But after you (O Muhammad [ﷺ]) warned these people among whom you were sent, they divided into two categories, the first of which rejected the message he brought and did not pay heed to the warning. They are the ones of whom Allah says:
﴿The decree [of punishment] is inevitable for most of them, for they will never believe﴾ that is, the divine decree, which is inevitable, dictates that they will persist in their disbelief and ascription of partners to Allah; the decree only became inevitable concerning them after the truth was presented to them but they rejected it. Then they were punished by the sealing of their hearts.

Then Allah mentions the impediments that prevented faith from reaching their hearts:
﴿Verily [it is as if] We have placed iron collars around their necks﴾ and these iron collars that are around their necks are immense, reaching up to their chins and pushing their heads upwards
﴿so that their heads are forced up﴾ and they cannot lower them.

﴿We have placed a barrier in front of them and a barrier behind them﴾ that is, a barrier that prevents them from believing
﴿blocking their vision so that they cannot see﴾ because they have been overwhelmed by ignorance and doom on all sides, so the warning is of no avail for them.

﴿It is the same to them whether you warn them or do not warn them; they will not believe﴾ – how can a person believe when his heart has been sealed up and he sees truth as false and falsehood as true?

The second category of people are those who pay heed to the warning, whom Allah mentions in the following verse:
﴿You can only warn﴾ that is, the only ones who will benefit from your warning and pay heed to your advice are ﴿those who follow the Reminder [the Qur'an]﴾ that is, those whose aim is to follow the truth and what they are reminded of in the Qur'an
﴿and fear the Most Gracious unseen﴾ that is, it is those who have these two characteristics – good intentions in seeking the truth, and fear of Allah (ﷻ) – who will benefit from your message and will be purified by following your teachings. Whoever attains these two things, ﴿give them the glad tidings of forgiveness﴾ of their sins ﴿and a generous reward﴾ for their righteous deeds and good intentions.

﴿Verily it is We Who will give life to the dead﴾ that is, We will resurrect them after their death in order to requite them for their deeds ﴿We record what they send forth﴾ of good or evil. This refers to the deeds that they do during their lifetimes
﴿and what they leave behind﴾ this refers to their legacy of good or evil, of which they were the cause during their lifetimes and after their deaths, the deeds that resulted from their words, actions and conduct. Every good deed that anyone does because of a person's knowledge, teaching and advice, or because of his enjoining what is right or forbidding what is wrong, or because of knowledge that he taught to seekers of knowledge, or knowledge that he left behind in books from which people benefited during his life and after his death; or any good deed that he did, such as prayer, zakâh, charity or acts of kindness, in which others followed his example; or any mosque that he built or any facilities that he set up from which people benefit, and so on, is among the legacy that he leaves behind, that is recorded for him. The same applies in the case of evil deeds. Hence:

«Whoever sets a good precedent will have the reward thereof and a reward (equal to that of) those who act upon it until the Day of Resurrection; and whoever sets a bad precedent will have the burden of sin thereof and a burden of sin (equal to that of) those who act upon it until the Day of Resurrection.» (Muslim)

This highlights the high status of one who calls people to Allah and guides them to His path by all possible means, and the low status of one who calls people to evil and leads others therein; the latter is one of the worst of people, who is guilty of the worst crime and gravest sin.

﴿and We keep an account of all things﴾, deeds, intentions and so on,

﴿in a clear Book﴾ that is, a book that is the mother of all books, on which all other books that are in the hands of the angels are based, namely al-Lawḥ al-Maḥfoodh.

﴿وَٱضۡرِبۡ لَهُم مَّثَلًا أَصۡحَٰبَ ٱلۡقَرۡيَةِ إِذۡ جَآءَهَا ٱلۡمُرۡسَلُونَ ﴿١٣﴾ إِذۡ أَرۡسَلۡنَآ إِلَيۡهِمُ ٱثۡنَيۡنِ
فَكَذَّبُوهُمَا فَعَزَّزۡنَا بِثَالِثٖ فَقَالُوٓاْ إِنَّآ إِلَيۡكُم مُّرۡسَلُونَ ﴿١٤﴾ قَالُواْ مَآ أَنتُمۡ إِلَّا بَشَرٞ
مِّثۡلُنَا وَمَآ أَنزَلَ ٱلرَّحۡمَٰنُ مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا تَكۡذِبُونَ ﴿١٥﴾ قَالُواْ رَبُّنَا يَعۡلَمُ إِنَّآ إِلَيۡكُمۡ
لَمُرۡسَلُونَ ﴿١٦﴾ وَمَا عَلَيۡنَآ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ﴿١٧﴾ قَالُوٓاْ إِنَّا تَطَيَّرۡنَا بِكُمۡۖ لَئِن
لَّمۡ تَنتَهُواْ لَنَرۡجُمَنَّكُمۡ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٞ ﴿١٨﴾ قَالُواْ طَٰٓئِرُكُم مَّعَكُمۡۚ أَئِن
ذُكِّرۡتُمۡۚ بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ﴿١٩﴾ وَجَآءَ مِنۡ أَقۡصَا ٱلۡمَدِينَةِ رَجُلٞ يَسۡعَىٰ قَالَ
يَٰقَوۡمِ ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ ﴿٢٠﴾ ٱتَّبِعُواْ مَن لَّا يَسۡـَٔلُكُمۡ أَجۡرٗا وَهُم مُّهۡتَدُونَ
﴿٢١﴾ وَمَا لِيَ لَآ أَعۡبُدُ ٱلَّذِي فَطَرَنِي وَإِلَيۡهِ تُرۡجَعُونَ ﴿٢٢﴾ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً
إِن يُرِدۡنِ ٱلرَّحۡمَٰنُ بِضُرّٖ لَّا تُغۡنِ عَنِّي شَفَٰعَتُهُمۡ شَيۡـٔٗا وَلَا يُنقِذُونِ ﴿٢٣﴾ إِنِّيٓ إِذٗا
لَّفِي ضَلَٰلٖ مُّبِينٍ ﴿٢٤﴾ إِنِّيٓ ءَامَنتُ بِرَبِّكُمۡ فَٱسۡمَعُونِ ﴿٢٥﴾ قِيلَ ٱدۡخُلِ ٱلۡجَنَّةَۖ

قَالَ يَٰلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلْمُكْرَمِينَ ﴿٢٧﴾ (سورة يس: ٣٦-٢٧)

36:13. Present to them the example of the people of the city when the Messengers came to it.

36:14. When We sent two Messengers to them, they rejected them, so We supported them with a third. They said: Verily we have been sent to you as Messengers.

36:15. The people said: You are but human beings like ourselves, and the Most Gracious has not sent down any revelation; you are simply lying.

36:16. They said: Our Lord knows that we have been sent to you as Messengers,

36:17. and our duty is only to convey the message in the clearest way.

36:18. The people said: We regard you as an evil omen. If you do not desist, we will surely stone you, and we will inflict a painful punishment on you.

36:19. They said: Your evil omen is with you [because of your disbelief]. [Are you saying this] because you have been admonished? You are indeed a people transgressing beyond all bounds.

36:20. A man came rushing from the farthest part of the city, and said: O my people, follow the Messengers.

36:21. Follow those who ask no recompense of you and who are rightly guided.

36:22. Why should I not worship Him Who created me and to Whom you will be brought back?

36:23. Should I take other gods besides Him? If the Most Gracious wills that some adversity should befall me, their intercession will not avail me at all, nor can they deliver me.

36:24. In that case I would indeed be clearly misguided.

36:25. Verily I believe in your Lord, so hear me.

36:26. It was said [to him]:[35] Enter paradise. He said: Would that my people knew

36:27. how my Lord has forgiven me and placed me among the honoured ones.

﴿Present to them the example of the people of the city when the Messengers came to it﴾ that is, give an example to these people who reject your message and your call, from which they may learn a lesson, and which may be an exhortation from which they may benefit if Allah so wills. That example is the people of the city and what happened to them of punishment when they rejected the Messengers of Allah. If there was any benefit in identifying the city in question, Allah would have identified it. Discussing that and similar issues comes under the heading of wasting time and effort, and speaking without knowledge. Hence if anyone speaks of such matters, you will find him speculating and saying confusing and contradictory things that do not lead to any conclusion. If you see anyone doing that, you should realise that the path to sound knowledge is to be content with the facts and turn away from discussing that which is of no benefit. Thus the seeker of knowledge will maintain purity of heart and his knowledge will increase. This is in contrast to the ignorant person who thinks that his knowledge will increase by referring to views and ideas that have no basis or proof and are of no benefit, and in fact they only lead to confusion and distraction, and leave one open to accepting doubtful matters.

The point is that Allah mentions this city by way of example to those addressed here (namely Quraysh),
﴿when the Messengers came to it﴾ from Allah, to command them to worship Allah alone and devote their worship solely to Him, and to forbid them to ascribe partners to Him and commit sin,

[35] His people killed him and he was admitted to paradise. (ash-Shawkâni)

﴿When We sent two Messengers to them, they rejected them, so We supported them with a third﴾ that is, We strengthened them with a third, so they became three Messengers, as a sign of Allah's care for the people of that city, and so as to establish clear proof by the coming of Messengers one after another.
﴿They said﴾ to the people: ﴿Verily we have been sent to you as Messengers﴾.

But the people responded in a manner that is still well known among those who reject the call of the Messengers:
﴿The people said: You are but human beings like ourselves﴾ that is, what makes you better than us, and why were you chosen to be Messengers instead of us?

The Messengers said to their nations:

﴿...Indeed, we are but human beings like yourselves, but Allah bestows His favour upon whomever He wills of His slaves...﴾ *(Ibraheem 14: 11)*

﴿and the Most Gracious has not sent down any revelation﴾. In other words, they denied the concept of a message from Allah, then they rejected the ones to whom they were speaking and said: ﴿you are simply lying﴾.

These three Messengers said: ﴿Our Lord knows that we have been sent to you as Messengers﴾; if we were lying, Allah would have caused us disgrace and would have hastened the punishment to us.

﴿and our duty is only to convey the message in the clearest way﴾ that is, in the way that will explain the matters that need to be explained; everything apart from that, such as the signs that you demand and swift punishment, is not up to us. Rather what is required of us – which is to convey the message clearly – we have done, and we have explained it to you. If you are guided, then that is your good fortune, but if you are misguided, then it is nothing to do with us.

The people of that city said to their Messengers: ﴿We regard you as an evil omen﴾ that is, we do not think that your coming to us and

your contacting us forebodes anything but evil. This is something very strange, to regard those who came to them with the greatest blessing that Allah could bestow upon His slaves, and the greatest honour that He could give them, their need for which surpassed all other needs, as something evil which would exacerbate the bad situation they were already in, and to view it through a lens of superstition. But this is the sign of failure and misguidance that harms a person more than his enemies could.

Then they issued a threat to them by saying: ﴿If you do not desist, we will surely stone you﴾ that is, we will kill you by stoning, which is the worst kind of killing,
﴿and we will inflict a painful punishment on you﴾.

Their Messengers said to them: ﴿Your evil omen is with you﴾ and it was what they had of polytheism and evil that would lead to calamity and punishment befalling them, and blessings and favours being taken away from them

﴿[Are you saying this] because you have been admonished?﴾ That is, is it because we reminded you of that which is in your best interests and will bring you good fortune that you said to us what you said? ﴿You are indeed a people transgressing beyond all bounds﴾ and overstepping the mark in what you say. But their call to them only increased them in aversion and arrogance.

﴿A man came rushing from the farthest part of the city﴾, keen to advise his people when he heard what the Messengers called them to, and he believed in it and realised what his people's response to them was. Hence he said to them:
﴿O my people, follow the Messengers﴾. He instructed them and advised them to follow them, and testified that they were indeed Messengers.

﴿Follow those who ask no recompense of you﴾ that is, follow those who give you advice that will bring you good, and who do not want

your wealth or any recompense for advising you and guiding you, for this makes it incumbent upon you to follow those who are like that.

There is only one argument left, which is the idea that perhaps a Messenger may call people and not ask any recompense for that, but he is not calling to the truth. So he warded off this notion by saying: ﴿and who are rightly guided﴾, because they were only calling to something of which sound reason testifies to its beauty and goodness, and they were not forbidding anything of which sound reason does not testify to its ugliness and badness.

It is as if his people did not accept his advice; rather they began to criticise him for following the Messengers and worshipping Allah alone. Therefore he said: ﴿Why should I not worship Him Who created me and to Whom you will be brought back?﴾ That is, what is there to prevent me from worshipping the One Who is truly deserving of worship, because He is the One Who originated me, created me, grants me provision, and to Him is the return of all creatures, then He will requite them for their deeds? He is the One in Whose Hand are creation and provision, and judgement between people in this world and the hereafter; therefore He is the only One Who deserves to be worshipped, praised and glorified, to the exclusion of those who possess no power to benefit or harm, give or withhold, give life, cause death or resurrect. Hence he said:

﴿Should I take other gods besides Him? If the Most Gracious wills that some adversity should befall me, their intercession will not avail me at all﴾ because no one can intercede with Allah except by His leave, so their intercession will not avail me at all, and they cannot save me from harm if Allah wills it for me.

﴿In that case﴾, if I worship gods that are like that,
﴿I would indeed be clearly misguided﴾. In these words, this man combined advice, testimony to the truth of the Messengers and the path of guidance, the statement that it is essential to worship Allah alone and that worship of all others is false, mentioning the proof for

both, the statement that those who worship (false gods) are misguided, and open declaration of his faith, even though he was very afraid that they could kill him. Hence he said:

﴿Verily I believe in your Lord, so hear me﴾. But they killed him when they heard what he said to them.

﴿It was said [to him]﴾ straight away

﴿Enter paradise﴾. He said something that was indicative of the level of honour he attained for his affirmation of the oneness of Allah, his devotion, and his sincerity towards his people after his death, as he had been sincere towards them when he was still alive:

﴿Would that my people knew how my Lord has forgiven me﴾ and has saved me from all kinds of punishment

﴿and placed me among the honoured ones﴾, with all kinds of reward and pleasures. In other words, if knowledge of that reached their hearts, they would not persist in their ascription of partners to Allah.

﴿وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ ﴿٢٩﴾ يَٰحَسْرَةً عَلَى ٱلْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٠﴾﴾ (سورة يس: ٢٨-٣٠)

36:28. After his death,[36] We did not send down any troops from heaven against his people, nor did We need to do so;

36:29. It was but a single blast, and immediately they were extinguished.

36:30. Alas for humanity! No Messenger came to them but they ridiculed him.

[36] The person referred to here is the believing man mentioned in Yâ Seen *(36: 20)* who came rushing from the farthest part of the city to urge his people to respond to the call of the Messengers, but they killed him.

Allah says concerning the punishment of his people:
﴿After his death, We did not send down any troops from heaven against his people﴾ that is, We did not need to go to the trouble of punishing them by sending down troops from heaven to destroy them ﴿nor did We need to do so﴾. Because of the great might of Allah (ﷻ) and the extreme weakness of human beings, the slightest touch of divine punishment that befalls them is sufficient.

﴿It﴾ that is, their punishment
﴿was but a single blast﴾ that is, one sound that was spoken by some of the angels of Allah,
﴿and immediately they were extinguished﴾. Their hearts were cut off and dropped inside them, and they were disturbed by that blast and became lifeless, with no sound, no movement and no life after all their stubbornness and arrogance, and their responding to the noblest of people with such abhorrent words and mistreatment.

Allah says, lamenting the condition of people: ﴿Alas for humanity! No Messenger came to them but they ridiculed him﴾ that is, how wretched they are, how long their suffering will be, and how ignorant they are, because this is their wretched condition which is the cause of all misery, suffering and punishment!

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾﴾ (سورة يس: ٣١-٣٢)

36:31. Do they not see how many nations We destroyed before them who will never return to them?

36:32. But all of them, without exception, will be brought before Us.

Here Allah (ﷻ) says: Have these people not seen and learned a lesson from those who came before them of disbelieving nations,

whom Allah (ﷻ) destroyed and sent His punishment upon them? For all of them have been destroyed and have perished; they never came back to this world and will never come back to it.

Allah will recreate them all and will resurrect them after their death, and they will appear before Him, so that He may judge between them with justice; He does not wrong anyone by as much as the weight of a speck of dust,

﴿...And if there is a good deed Allah will multiply it, and give an immense reward of His own.﴾ *(an-Nisā' 4: 40)*

﴿وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾﴾ (سورة يس: ٣٣-٣٦)

36:33. There is a sign for them in the dead earth: We give it life and bring forth from it grain, from which they eat.

36:34. And We place therein gardens of date palms and vines, and We cause springs to gush forth therein,

36:35. so that they may eat the fruits thereof, although it was not their hands that made it. Will they not then be grateful?

36:36. Glory be to Him Who created all types of things that the earth produces, and of themselves [different types], and of [other] things of which they have no knowledge.

﴿There is a sign for them﴾ of the resurrection and the standing before Allah (ﷻ) for the requital of their deeds. That sign is ﴿the dead earth﴾: Allah sends the rain down to it and revives it after its death,

﴿and bring forth from it grain, from which they eat﴾, all sorts of crops and all sorts of plants that the livestock eat.

﴿And We place therein﴾ that is, in that dead earth
﴿gardens﴾ in which there are many trees, especially date palms and grapevines, which are the noblest of trees
﴿and We cause springs to gush forth therein﴾ that is, in the earth.

We place those plants, date palms and grapevines in the earth, ﴿so that they may eat the fruits thereof﴾, both staple foods and fruits, to give nourishment and pleasure
﴿although﴾ the fact of the matter is that ﴿it was not their hands that made﴾ those fruits, and they put no effort or work into it; rather that is the creation of the best of creators and the best of providers. Moreover, their hands did not cook them or prepare them; rather Allah created those fruits with no need for cooking or any other preparation, as they may be taken from the trees and eaten immediately.
﴿Will they not then be grateful﴾ to the One Who bestowed these blessings upon them in abundance by His generosity and kindness, to ensure the soundness of their religious and worldly affairs?

Is not the One Who gave life to the earth after its death – causing crops and trees to grow therein and bear these delicious fruits, which emerge from their branches, and causing springs to gush forth from the dry earth – able to give life to the dead? Indeed, He has power over all things.

﴿Glory be to Him Who created all types﴾ and kinds ﴿of things that the earth produces﴾, so He created a variety of types that is too great to list them all
﴿and of themselves [different types]﴾ that is, He created them of different types, male and female, and made their physical shapes, psychological make-up, and outward and inward characteristics different
﴿and of [other] things of which they have no knowledge﴾ that is, other created things of which we have no knowledge, and things that He has not yet created.

Glory be to Him and exalted be He above having any partner, helper, supporter, adviser, spouse, child, equal or anyone like unto Him in His perfect and majestic attributes, and exalted be He above anything He wants being beyond Him.

﴿ وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ ﴾ (سورة يس: ٣٧-٤٠)

36:37. There is a sign for them in the night: We strip the daylight from it, and they are left in darkness.

36:38. The sun is rapidly moving towards its destination. That is the decree of the Almighty, All-Knowing.

36:39. And for the moon We have ordained phases, until it becomes again like an old date-stalk, dried-up and curved.

36:40. The sun cannot catch up with the moon, nor can the night outstrip the day.[37] Each floats in its own orbit.

﴿There is a sign for them﴾ that Allah's will is always done, of the perfect nature of His might, and that He will give life to the dead after their death,

﴿in the night: We strip the daylight from it﴾ that is, We take away the great light that covered the land and replace it with darkness ﴿and they are left in darkness﴾.

[37] The sun cannot catch up with the moon so that it does away with it, resulting in perpetual day with no night, and the night cannot outstrip the day so that it takes away its light, resulting in perpetual night with no day. (at-Ṭabari)

Similarly, We take away this darkness that covered and enfolded them, hence the sun rises and shines everywhere, and people go about earning their livelihood and taking care of their interests. Hence Allah says: ﴿The sun is rapidly moving towards its destination﴾ that is, it is always moving towards the destination that Allah has ordained for it, and it never goes beyond that or falls short of it; it has no control over itself and it does not resist the decree of Allah (ﷻ).

﴿That is the decree of the Almighty﴾ Who by His might controls these great creations in the most perfect manner, according to the best system

﴿the All-Knowing﴾ Who by His knowledge made them serve people's interests and benefit them in their worldly and spiritual affairs.

﴿And for the moon We have ordained phases﴾ through which it passes; each night it moves to the next phase, step-by-step

﴿until﴾ it becomes very small and goes back to being ﴿like an old date-stalk, dried-up and curved﴾ because it is so old that it shrank, became smaller and bent. Then after that, little by little, it keeps increasing gradually until its light is complete and it shines brightly.

﴿Each﴾ namely the sun and the moon, and the night and the day – for each of them Allah has decreed a limit beyond which it cannot go; each of them has a time when it prevails and the other disappears. Hence Allah says: ﴿The sun cannot catch up with the moon﴾ that is, at the time when it prevails, which is the night; so there can be no sun at night.

﴿nor can the night outstrip the day﴾ and encroach upon it before its time is over

﴿Each﴾ both the sun and the moon,

﴿floats in its own orbit﴾ that is, it constantly runs in its own course. All of this offers clear evidence and proof for the greatness of the Creator and the sublime nature of His attributes, especially His might, wisdom and knowledge in this context.

﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾﴾ (سورة يس: ٤١-٥٠)

36:41. And it is a sign for them that We cause their children and womenfolk [and themselves][38] to be carried in fully-laden ships,

36:42. and We have created for them similar [means of transportation on land] on which they ride.

36:43. If We so willed, We could drown them, then there would be no one to help them, nor could they be saved,

36:44. unless it be a mercy from Us, leaving them to enjoy life for a while.

36:45. When it is said to them: Beware of that which is before you [punishment in this world] and that which lies ahead of you [punishment in the hereafter], so that you may be shown mercy, [they pay no heed].

36:46. No sign ever comes to them from their Lord but they turn away from it.

---

[38] This sign is a blessing for all people, but children and women are highlighted here because it is a particular blessing for them, as travelling in ships is easier for them than riding camels and horses, or walking, which at the time of revelation were the main means of transportation. (al-Qurṭubi)

36:47. When it is said to them: Spend of that, which Allah has provided for you, those who disbelieve say to those who believe: Should we feed those whom, if Allah had so willed, He would have fed? You are clearly misguided!

36:48. They say: When will this promise come to pass, if you speak the truth?

36:49. All they are waiting for is a single blast [of the Trumpet][39] that will overtake them while they are still disputing.

36:50. Then they will not be able to leave any final instructions [concerning their affairs], nor will they be able to return to their families.

That is, there is a sign and proof for them that Allah alone is deserving of worship, because it is He Who bestows blessings and wards off calamities. One of His blessings is that ﴿We cause their children and womenfolk [and themselves] to be carried in fully-laden ships﴾,
﴿and We have created for them similar [means of transportation on land] on which they ride﴾.

Thus Allah causes them to be carried and saves them from drowning by means of what He taught them. Hence He draws their attention to the blessing that He bestowed upon them, as He saved them when He was able to drown them, as He says:

﴿If We so willed, We could drown them, then there would be no one to help them﴾ that is, there would be no one who could come and help them in their distress or relieve them of difficulty
﴿nor could they be saved﴾ from their predicament.

﴿unless it be a mercy from Us, leaving them to enjoy life for a while﴾, as We did not drown them, out of kindness towards them,

---

[39] This will be the first Trumpet blast of the Day of Resurrection, whereupon all those who are alive at that time will die.

and We left them to enjoy life for a while, perhaps they might turn back to Allah or make up for what they had failed to do.

﴿When it is said to them: Beware of that which is before you [punishment in this world] and that which lies ahead of you [punishment in the hereafter]﴾ that is, punishment in this world or in *al-barzakh*[40] and on the Day of Resurrection,
﴿so that you may be shown mercy﴾, they turned away from that and did not pay any attention to it, and they would not do so even if every sign came to them. Hence Allah says:

﴿No sign ever comes to them from their Lord but they turn away from it﴾. The fact that the signs are attributed to their Lord indicates that they were perfect and clear, because there is no sign clearer than the signs of Allah.

One of the ways in which Allah guides His slaves is causing the signs to reach them by means of which they may learn that which will benefit them in both their religious and worldly affairs.

﴿When it is said to them: Spend of that, which Allah has provided for you﴾ that is, spend of the provision which Allah has bestowed upon you and which, if He so willed, He could take away from you, ﴿those who disbelieve say to those who believe﴾ by way of opposing the truth, basing their argument on the concept of the divine will: ﴿Should we feed those whom, if Allah had so willed, He would have fed? You﴾, O believers, ﴿are clearly misguided﴾ when you enjoin us to do that.

This is indicative of their great ignorance, which is abhorrent and wilful ignorance, because the sinner cannot use the divine will as an argument to justify his sin. Although whatever Allah wills happens and what He does not will does not happen, He has given people the

---

[40] An intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the Trumpet.

ability and strength by means of which they are able to do what He commands and avoid what He forbids, so if they failed to do as they are commanded, that is their choice, and no one compels or forces them to do it.

﴿They say﴾ by way of disbelieving and seeking to hasten the Day of Resurrection:
﴿When will this promise come to pass, if you speak the truth?﴾

Allah (ﷻ) says: Do not think that it is far-off, for it is near. ﴿All they are waiting for is a single blast [of the Trumpet] that will overtake them﴾ that is, befall them
﴿while they are still disputing﴾ that is, whilst they are distracted from it, and it never crosses their minds whilst they are disputing and arguing with one another, which usually happens when they are heedless.

If the punishment befalls them at a moment of heedlessness, they will not be given any respite, ﴿Then they will not be able to leave any final instructions [concerning their affairs]﴾, great or small,
﴿nor will they be able to return to their families﴾.

﴿وَنُفِخَ فِي ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾﴾ (سورة يس: ٥١-٥٤)

36:51. The Trumpet will be blown [again], and at once from their graves they will rush forth to their Lord.

36:52. They will say: Woe to us! Who has roused us from our resting-place? [It will be said to them:] This is what the Most Gracious promised, and the Messengers spoke the truth.

36:53. It will be but a single blast [of the Trumpet], then immediately they will all be brought before Us.

36:54. This day, no soul will be wronged in the least, and you will not be requited for anything other than what you used to do.

The first blast of the Trumpet will be a blast of panic and death, and the blast mentioned here is the blast of Resurrection. When the Trumpet is blown, they will emerge from their tombs and graves and rush forth to their Lord, hastening to stand before Him, and they will not be able to be slow or stay behind.

In that situation, the disbelievers will be filled with sorrow and will express their loss and regret, saying:
﴿Woe to us! Who has roused us from our resting-place?﴾ that is, who has woken us from our graves? It is narrated in some hadiths that the occupants of the graves will have a brief respite from torment just before the Trumpet is blown.

The response will come and it will be said to them: ﴿This is what the Most Gracious promised, and the Messengers spoke the truth﴾ that is, this is what Allah promised you and what the Messengers promised you, and what they said has turned out to be true, as you can see with your own eyes.

Do not think that mention of the divine name the Most Gracious in this context is merely because it is speaking of His promise. Rather that highlights the fact that on that momentous day, they will see of His mercy that which never crossed their minds and no one expected. This is like the verses in which Allah says:

﴿On that day true dominion will belong to the Most Gracious...﴾ *(al-Furqân 25: 26)*

– and:

﴿...All voices will be stilled before the Most Gracious...﴾ *(Tâ Hâ 20: 108)*

– and other similar verses, in which the divine name ﴿the Most Gracious﴾ is mentioned in this context.

﴿It﴾ namely the resurrection from the graves
﴿will be but a single blast﴾ that Isrâfeel will blow on the Trumpet, and all bodies will be restored to life.
﴿then immediately they will all be brought before Us﴾, the first and the last, human and jinn, to be brought to account for their deeds.

﴿This day, no soul will be wronged in the least﴾; nothing will be detracted from its good deeds and nothing will be added to its bad deeds.
﴿and you will not be requited for anything other than what you used to do﴾ of good or evil. Whoever finds good, let him praise Allah for that, and whoever finds anything other than that, let him not blame anyone but himself.

﴿إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ
مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾﴾

(سورة يس: ٥٥-٥٨)

36:55. Verily the inhabitants of paradise will, on that day, be busy in their rejoicing,
36:56. they and their spouses reclining on couches in the shade.
36:57. There they will have fruit and all that they ask for.
36:58. Peace! – a word [of salutation] from a Lord Most Merciful.

Having stated that each person will be requited only for what he did, Allah (ﷻ) now refers to the requital of both groups, starting with the reward of the people of paradise. He tells us that on that day, they will be ﴿be busy in their rejoicing﴾ that is, their souls will be

rejoicing, having all that one may desire, that may delight the eye, and all that anyone could wish for. That will include the joy of being with beautiful spouses, as Allah says: ﴿and their spouses﴾ of the *ḥoor al-'een*, ﴿on couches in the shade﴾ that is, they will be reclining on beautiful adorned couches, wearing beautiful adorned garments, in complete comfort, relaxed and secure, enjoying perfect pleasure.

﴿There they will have fruit﴾ in abundance, all types of delicious fruits, grapes, figs, pomegranates and others
﴿and all that they ask for﴾ that is, whatever they request and wish for, they will get.

They will also have ﴿Peace! – a word [of salutation]﴾ coming to them ﴿from a Lord Most Merciful﴾. This refers to the Lord addressing the people of paradise and greeting them. If the Most Merciful Lord gives them a salutation of peace, they will attain perfect peace and well-being in all aspects, and they will receive this salutation, which is such that no salutation is more sublime than it and there is no blessing like it. So what do you think of a salutation from the King of Kings, the Almighty Lord, the Most Kind, the Most Merciful, to the people of His paradise, who have attained His pleasure and He will never be angry with them?

Were it not that Allah (ﷻ) has decreed that they will never die, their hearts might be displaced out of joy, pleasure and happiness. We hope that our Lord will not deprive us of that bliss, and that He will grant us the joy of gazing upon His noble Countenance.

﴿وَٱمۡتَٰزُواْ ٱلۡيَوۡمَ أَيُّهَا ٱلۡمُجۡرِمُونَ ﴿٥٩﴾ أَلَمۡ أَعۡهَدۡ إِلَيۡكُمۡ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعۡبُدُواْ ٱلشَّيۡطَٰنَۖ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ﴿٦٠﴾ وَأَنِ ٱعۡبُدُونِيۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ﴿٦١﴾ وَلَقَدۡ أَضَلَّ مِنكُمۡ جِبِلّٗا كَثِيرًاۖ أَفَلَمۡ تَكُونُواْ تَعۡقِلُونَ ﴿٦٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِي كُنتُمۡ تُوعَدُونَ

﴿٦٣﴾ اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾﴾ (سورة يس: ٥٩-٦٧)

36:59. Stand apart [from the believers] this day, O evildoers!

36:60. Did I not instruct you, O children of Adam, that you should not worship the Shaytân, for he is to you an avowed enemy,

36:61. and that you should worship Me, for that is a straight path?

36:62. He led great numbers of you astray. Could you not then understand?

36:63. This is hell, that you were promised.

36:64. Burn therein this day for having disbelieved.

36:65. Today We will seal up their mouths, and their hands will speak to Us, and their feet will testify to their misdeeds.

36:66. If We so willed, we could blind their eyes; then if they were to rush to find their way, how would they be able to see?

36:67. If We so willed, We could paralyse them in their places; then they would not be able to go forward or turn back.

Having mentioned the reward of those who feared Him, Allah (ﷻ) now tells us of the requital of the evildoers. It will be said to them on the Day of Resurrection:

﴿Stand apart [from the believers] this day, O evildoers﴾ that is, be distinct from the believers and be on your own, so that He may rebuke them before the witnesses before they enter hell. He will say to them:

﴿Did I not instruct you﴾ that is, command you and enjoin you, on the lips of My Messengers, and say to you:

﴿O children of Adam, that you should not worship the Shaytân﴾ that is, you should not obey him? This rebuke is a rebuke for all kinds of

disbelief and sin, because all of it is obedience to the Shaytân and worship of him.

﴿for he is to you an avowed enemy﴾, so I warned you against him in the most emphatic terms, told you not to obey him, and informed you of that to which he calls you

﴿and﴾ I instructed you ﴿that you should worship Me﴾, by obeying My commands and refraining from what I forbade.

﴿for that﴾ namely worshipping and obeying Me and disobeying the Shaytân ﴿is a straight path﴾. Knowledge of the straight path and acting accordingly is based on these two matters.

In other words: you did not pay attention to My instructions, and you did not follow My commands, and you took your enemy as a friend, so he ﴿led great numbers of you astray. Could you not then understand?﴾ that is, you did not have sound rational thinking that would tell you to take your Lord as an ally, Who is your true ally, and would prevent you from taking your worst enemy as an ally. If you had had sound rational thinking, you would not have done that.

As you obeyed the Shaytân and took the Most Gracious as an enemy, and you disbelieved in the meeting with Him, and now you have come to the abode of requital, and the decree of punishment has become inevitable for you,

﴿This is hell, that you were promised﴾ but you disbelieved in it. So now look at it with your own eyes. At that point they will be filled with alarm and will stare fixedly in horror, and there will be great panic.

That will be completed by the order to take them to the fire, and it will be said to them: ﴿Burn therein this day for having disbelieved﴾ that is, enter it in such a way that you will be burned and overwhelmed by its heat, which will envelop you completely, because of your disbelief in the revelations of Allah and your rejection of the Messengers of Allah.

Then Allah says: describing the terrible fate that will befall them in the abode of wretchedness:

﴿Today We will seal up their mouths﴾ by rendering them unable to speak, so they will not be able to deny what they did of disbelief and rejection of the message.

﴿and their hands will speak to Us, and their feet will testify to their misdeeds﴾ that is, their limbs will testify against them, with regard to what they did, and they will be caused to speak by the One Who causes everything to speak (that is able to speak) *(cf. 41: 21).*

﴿If We so willed, we could blind their eyes﴾ and make them unable to see, just as We will make them unable to speak

﴿then if they were to rush to find their way﴾ that is, if they were to hasten to find the way to paradise

﴿how would they be able to see﴾ after their vision has been taken away?

﴿If We so willed, We could paralyse them in their places﴾ and take away their ability to move

﴿then they would not be able to go forward or turn back﴾ in order to get away from the fire. What is meant is that the decree of punishment will become inevitable for these disbelievers, and they will have no means of escape from that punishment.

In that situation, there will be nothing but the fire, which will have been brought forth, and no one will be able to be saved except by crossing the *ṣirāṭ* (a bridge that will be set up over hell), and no one will be able to do that except the believers, who will walk in the light. As for these (disbelievers), they have no promise from Allah of salvation from the fire.

If Allah willed, He could blind their eyes and leave them able to move, so they would not be able to find their way to the ṣirāṭ, even if they rush and hasten to do so. So they will not be able to move forward or backwards. What is meant is that they will not cross it, therefore they will not attain salvation.

﴿ وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ ﴾ (سورة يس: ٦٨)

36:68. Whomever We cause to live long, We also cause his strength to decline [as he grows old]. Will they not then understand?

﴿Whomever We cause to live long﴾ among the sons of Adam, ﴿We also cause his strength to decline﴾ that is, he goes back to the state in which he began, which is a state of weakness in both mental and physical terms.

﴿Will they not then understand﴾ that the human being is lacking in all ways, so that they may make the most of their physical strength and mental ability before it is too late, and use it in obedience to their Lord?

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٦٩﴾ لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾ ﴾ (سورة يس: ٦٩-٧٠)

36:69. We have not taught him [the Prophet] poetry, nor could he ever have been a poet. Verily it is but a reminder and a clear Qur'an,

36:70. so that he may warn those who are truly alive, and so that the decree [of punishment] may become inevitable for the disbelievers.

Here Allah (ﷻ) declares His Prophet Muhammad (ﷺ) to be above what the polytheists accused him of, that he was a poet and that what he brought was poetry.

﴿We have not taught him [the Prophet] poetry, nor could he ever have been a poet﴾ that is, it is not appropriate for him to be a poet. This is impossible, because he is wise and rightly guided, whereas

poets are misguided, and are followed by the misguided, and because Allah (ﷻ) refuted all the specious arguments that the misguided use against His Messenger (ﷺ).

Thus He refuted the argument that he was able to read and write, and stated that He did not teach him poetry and that that was not appropriate for him.

﴿Verily it is but a reminder and a clear Qur'an﴾ that is, what he has brought is nothing but a reminder by which people of understanding may be reminded of all religious teachings, which this Book mentions in a comprehensive manner that reminds people of what Allah has instilled in their natural disposition of enjoining everything that is good and forbidding everything that is evil.

﴿and a clear Qur'an﴾ that is, it explains everything that needs to be explained. Hence what is explained is not specified, so as to indicate that it explains and clarifies all that is true, with evidence both detailed and general, and it clarifies all that is false, with the evidence for it being false.

Allah revealed it thus to His Messenger (ﷺ), ﴿so that he may warn those who are truly alive﴾ that is, spiritually alive and alert. They are the ones who will be purified by this Qur'an and will increase in knowledge and action. For the hearts of such people, the Qur'an is like rain that falls on good, fertile land.
﴿and so that the decree [of punishment] may become inevitable for the disbelievers﴾ because the proof of Allah is established against them, their arguments are refuted, and no excuse is left for them.

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾﴾

(سورة يس: ٧١-٧٣)

36:71. Do they not see that We have created for them – among the things that Our Hands have wrought – livestock animals, of which they are masters,

36:72. and that We have brought them under their control, so that some of them they have for riding and some they eat,

36:73. and they have other benefits from them, and [milk] to drink? Will they not then be grateful?

Here Allah (ﷻ) enjoins people to look at that which He has made to be of service to them, namely livestock animals, of which they are masters, and which are obedient to them in everything that they want of them. He has created many benefits for them, as they carry them and their loads, goods and luggage from one place to another; some of the livestock they eat, and from others they keep warm, as from their wool, fur and hair (He has given them) furnishings and other goods (to serve them) for a time *(cf. 16: 80)*. In them there is adornment and beauty, and other visible benefits.

﴿Will they not then be grateful﴾ to Allah (ﷻ), Who has bestowed these blessings, and devote their worship to Him alone, and not just enjoy these benefits without reflecting and pondering?

﴿ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾ ﴾ (سورة يس: ٧٤-٧٥)

36:74. Yet they have taken other gods besides Allah, in the hope that they may be helped.

36:75. They cannot help them; rather their worshippers stand like warriors ready to defend them.

This explains the falseness of those that the polytheists took as gods besides Allah (ﷻ), hoping for their help and intercession.

They are utterly incapable: ﴿They cannot help them﴾ and cannot help themselves. If they are not able to help them, then there is no way the people can receive help from them. There are two essential conditions for help: being able to do it and wanting to do it. If (an idol) is able to help, does it want to help its worshipper or not? If it cannot help, then both matters are ruled out.

﴿rather their worshippers stand like warriors ready to defend them﴾.

﴿ فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ ﴾ (سورة يس: ٧٦)

36:76. Do not let their words grieve you. Verily We know what they conceal and what they disclose.

That is, do not let the words of these disbelievers grieve you, O Messenger (ﷺ). What is meant by their words is what is indicated by the context, which is everything they said in which they cast aspersions on the Messenger (ﷺ) or the message he brought.

In other words: do not be distracted by grieving for them, for ﴿Verily We know what they conceal and what they disclose﴾ and We will requite them according to what we know of them, and their words will not harm you in the slightest.

﴿ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ

أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا
فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن
يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن
فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾ (سورة يس: ٧٧-٨٣)

36:77. Does man not see that We created him from a drop of semen? Yet he becomes argumentative, able to express himself,

36:78. producing arguments against Us and forgetting his own creation. He says: Who can give life to bones that have crumbled to dust?

36:79. Say: He Who created them in the first place will give life to them, for He has full knowledge of every act of creation.

36:80. It is He Who produces fire for you out of the green trees, with which you kindle your fires.

36:81. Is not He Who created the heavens and the earth able to create the like of them?[41] Yes indeed, for He is the Creator of all, the All-Knowing.

36:82. His way, when He decrees a matter, is merely to say to it, 'Be!' and it is.

36:83. So glory be to the One in Whose Hand is the dominion over all things, and to Him you will be brought back.

These verses mention the specious argument of those who denied the resurrection, and the most perfect response to it in the best and clearest manner. Allah (ﷻ) says: ﴿Does man not see﴾ that is, does man, who denies the resurrection and doubts it, not see something that will give him complete certainty that the resurrection will indeed happen, namely the beginning of his own creation

---

[41] That is, He is able to recreate them (on the Day of Resurrection) exactly as they were in the first creation. (as-Sa'di)

﴿from a drop of semen﴾ after which he passes through stages, one after another, until he becomes a young man, and he becomes mature in thinking and reaches his peak.
﴿Yet he becomes argumentative, able to express himself﴾ after his beginning as a drop of semen. So let him see the difference between the two states, what he was and what he became, and let him realise that the One Who created him from nothing is more able to recreate him after he has disintegrated and been scattered.

﴿producing arguments against Us﴾ that no one should produce, because it is based on comparing the might and power of the Creator with the power of the created being, saying that what is impossible for the created being is also impossible for the Creator.

Then Allah explains this argument further:
﴿He﴾ namely that (argumentative) man ﴿says: Who can give life to bones that have crumbled to dust?﴾ that is, will anyone revive them? This is a question by way of denial; in other words, no one will revive them after they have disintegrated and vanished.

This specious argument, which says that this is very unlikely because it is something that is beyond human capabilities, was produced by this person because of his heedlessness and because he forgot how his own creation began. Had he thought about how he was created, after he had been nothing worth mentioning, then he came into existence, he would not have come up with such an argument.

In response to this view that the resurrection is unlikely, Allah (ﷻ) gave a perfect answer that settles the matter once and for all, as He said: ﴿He Who created them in the first place will give life to them﴾ – as soon as a person thinks of it, he will realise with certainty, beyond any shadow of a doubt, that the One Who created them in the first place is able to create them a second time, and that is easier for His power, if one just thinks about it.

﴿for He has full knowledge of every act of creation﴾ this is a second proof, which is connected to one of the attributes of Allah (ﷻ), for

His knowledge encompasses all created beings, in all circumstances, at all times. He knows what the earth consumes of the bodies of the dead, and what remains, and He knows the unseen and the seen. If a person affirms this great divine knowledge, he will realise that it is easy for the One Who possesses this great knowledge to give life to the dead and bring them forth from their graves.

Then Allah mentions a third proof: ﴿It is He Who produces fire for you out of the green trees, with which you kindle your fires﴾. If He produces fire, which is dry, from the green trees, which are very damp and moist, even though their characteristics are diametrically opposed, then His bringing forth of the dead from their graves is akin to that.

Then He mentions a fourth proof: ﴿Is not He Who created the heavens and the earth﴾ despite their immense vastness ﴿able to create the like of them﴾ that is, is He not able to recreate them?

﴿Yes indeed﴾, He is able to do that, for the creation of the heavens and the earth is greater than the creation of people.
﴿for He is the Creator of all, the All-Knowing﴾. This is the fifth proof. He is the Creator of all, and all created things – earlier and later, small and great – are indicative of His creation and might; it is never too difficult for Him to create anything that He wants to create.

His recreation of the dead is one of the aspects of His being the Creator, hence He says:
﴿His way, when He decrees a matter, is merely to say to it, 'Be!' and it is﴾ that is, immediately, with no impediment.

﴿So glory be to the One in Whose Hand is the dominion over all things﴾ – this is a sixth point of evidence: the Sovereign Who controls all things – and everything that dwells in the upper and lower realms belongs to Him, and all are slaves who are subject to His control – is running their affairs according to His divine decree and the decrees of His Sharia.

Hence recreating them after their death, in order to requite them, is part of His perfect control. Hence He says: ﴿and to Him you will be brought back﴾, without a doubt, because of the abundant and definitive proof and evidence to that effect. So blessed be the One in Whose word there is guidance, healing and light.

This is the end of the commentary on Soorat Yâ Seen.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

37.
Soorat aṣ-Ṣâffât

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

﴿وَالصَّافَّاتِ صَفًّا ﴿١﴾ فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾ فَالتَّالِيَاتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّن كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾ لَّا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُم مِّن طِينٍ لَّازِبٍ ﴿١١﴾﴾

(سورة الصافات: ١-١١)

37:1. By those [angels] lined up in rows,

37:2. And by those [angels] who drive [the clouds],

37:3. And by those [angels] who recite Allah's words,

37:4. Verily your God is indeed One,

37:5. Lord of the heavens and the earth and all that is between them, and Lord of every point of sunrise.[42]

[42] The point of sunrise varies throughout the year.

37:6. Verily We have adorned the lowest heaven with the beauty of the stars,

37:7. which also serve as a protection against every rebellious devil,

37:8. so that they cannot eavesdrop on those on high, for they are pelted from all sides

37:9. to repulse them. And theirs will be a perpetual punishment.

37:10. But if any of them snatches some words,[43] he will be pursued by a shooting star.

37:11. So ask them [O Muhammad]: Is it more difficult to create them [again, on the Day of Resurrection] than all the other things We have created? Verily We created them from sticky clay.

This soorah begins with an oath in which Allah (ﷻ) swears by the noble angels, when they worship Him and dispose of people's affairs by His leave, affirming His divinity and Lordship.

﴿By those [angels] lined up in rows﴾ that is, in rows serving their Lord.

﴿And by those [angels] who drive [the clouds]﴾ this also refers to the angels, who drive the clouds by Allah's leave.

﴿And by those [angels] who recite Allah's words﴾.

As they are devoted to their Lord, worshipping and serving Him, and not disobeying Him even for an instant, Allah swears by them, affirming His divinity, as He says:

﴿Verily your God is indeed One﴾ – He has no partner in divinity, so devote your love, fear, hope, and all kinds of worship solely to Him.

﴿Lord of the heavens and the earth and all that is between them, and Lord of every point of sunrise﴾ that is, He is the Creator of these things, Who provides for them and controls them; just as He has no partner in His Lordship over them, so too He has no partner in

---

[43] This refers to the words of the angels, as they discuss what is going to happen on earth, based on the divine decree.

His divinity. Allah (ﷻ) often affirms the oneness of His divinity by affirming the oneness of His Lordship, because it is indicative of it, and the polytheists themselves also affirmed it, so He proves to them the soundness of what they denied on the basis of what they affirm.

Allah singles out for mention the points of sunrise, because that also implies the points of sunset. The word translated here as 'points of sunrise' may also refer to the points of rising of the stars that are mentioned in the following verses, hence He says: ﴿Verily We have adorned the lowest heaven with the beauty of the stars, which also serve as a protection against every rebellious devil, so that they cannot eavesdrop on those on high﴾. Here Allah mentions two important benefits of the stars:

1- They are adornment for the heaven. Were it not for the stars, the heaven would be a dark place with no light. But He has adorned it in order to illuminate it throughout and make it beautiful, and so that people may navigate by the stars in darkness on land and sea, and there are also other benefits from them.
2- They serve to protect the heaven from every rebellious devil, preventing them from reaching the heaven in order to eavesdrop on those on high, namely the angels. When they try to listen, they are pelted with shooting stars ﴿from all sides﴾, so as to repulse them and drive them away so that they cannot listen to what is said by those on high.

﴿And theirs will be a perpetual﴾ that is, ongoing ﴿punishment﴾; it has been prepared for them, because they rebelled and failed to obey their Lord.

Were it not that Allah (ﷻ) makes an exception here, this would indicate that they never hear anything at all, but He says ﴿But if any of them snatches some words﴾ that is, except the one among the rebellious devils who snatches a single word by stealth,
﴿he will be pursued by a shooting star﴾. Sometimes it hits him before he is able to convey that word to his familiars, so the news of heaven

is cut off; and sometimes he passes it on before he is hit, but they also tell one hundred lies with that word, that they propagate because of the word that was heard from heaven.

Having described these great creations, Allah says:
﴿So ask them [O Muhammad]﴾ that is, ask those who deny their recreation after death
﴿Is it more difficult to create them [again, on the Day of Resurrection]﴾ that is, is recreating them after their death more difficult,
﴿than all the other things We have created?﴾ They will inevitably affirm that the creation of the heavens and the earth is more difficult than the creation of humankind.

So they have no choice but to affirm and believe in the resurrection. Indeed, if they look at their own selves and reflect upon them, they will realise that their initial creation from sticky clay is more difficult, when they think about it, than their recreation after death. Hence Allah says: ﴿Verily We created them from sticky clay﴾. This is like the verse in which Allah (ﷻ) says:

﴿Indeed, We created man from dry clay, made from black mud moulded into shape.﴾ *(al-Hijr 15: 26)*

﴿ بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ ﴿١٤﴾ وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾ وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ ﴿٢٠﴾ هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢١﴾ ﴾ (سورة الصافات: ١٢-٢١)

37:12. Rather you wonder [at their disbelief in the resurrection] whilst they ridicule it,

37:13. and when they are reminded, they do not pay heed,

37:14. and when they see a sign, they resort to ridicule,

37:15. and they say: This is obviously nothing but magic!

37:16. What! When we have died and have turned into dust and bones, will we really be raised up,

37:17. and our forefathers, too?

37:18. Say: Yes, and you will be humiliated.

37:19. It will be but a single blast [of the Trumpet], and immediately they will be [alive and] looking around.

37:20. They will say: Woe to us! This is the Day of Judgement!

37:21. [It will be said:] This is the Day of Decision that you used to deny.

﴿Rather you wonder﴾ O Messenger – or, O man – at the disbelief of those who disbelieve in the resurrection, after you showed them great signs and clear evidence. It is indeed something astonishing and strange (that there are people who deny the resurrection), because it is something that cannot be denied

﴿whilst﴾ even stranger than their denial is the fact that they ﴿ridicule﴾ the one who is telling them about the resurrection. They were not content merely to deny it; rather they went further and ridiculed the word of truth.

﴿and﴾ also strange is the fact that ﴿when they are reminded﴾ of what they know on the basis of their natural inclination and rational thinking, and what is instilled in them and what they see around them, ﴿they do not pay heed﴾ to that. If they do not pay heed because of ignorance, this indicates that they are extremely unintelligent, because they were reminded of something that is instilled in them and is well known on the basis of rational thinking, and there can be no doubt about it. And if that is because of wilful ignorance and stubbornness, that is even stranger.

Also strange is the fact that when proof is established for them and they are reminded of the signs to which the smartest people and those who are most mature in thinking would submit, they ridicule them and find them odd.

Also strange is the fact that they said of the truth when it came to them: ﴿This is obviously nothing but magic!﴾. They regarded the most sublime of things, namely the truth, as being like the most base and ignoble of things.

Also strange is the fact that they compared the power of the Lord of earth and heaven with the power of human beings who are lacking in all aspects, and they said, thinking it unlikely and denying it: ﴿What! When we have died and have turned into dust and bones, will we really be raised up, and our forefathers, too?﴾

Because this was all they had to offer, Allah commanded His Messenger (ﷺ) to respond in a way to alarm them, so He said: ﴿Say: Yes﴾ you will be resurrected, you and your forefathers ﴿and you will be humiliated﴾ that is, brought low; it is not beyond Allah's power to resurrect you.

﴿It will be but a single blast﴾ that Isrâfeel will blow on the Trumpet ﴿and immediately they﴾ will be resurrected from their graves and ﴿will be [alive and] looking around﴾. As they were initially created, they will be resurrected: whole in body, barefoot, naked and uncircumcised. In that state they will show their regret, disgrace and loss, and they will call out (wishing) for death *(cf. 25: 13)*.

﴿They will say: Woe to us! This is the Day of Judgement!﴾ They will affirm that which they used to ridicule in this world.

But it will be said to them: ﴿This is the Day of Decision﴾ among people, and between them and their Lord, regarding that concerning which they differed among themselves of rights and duties, and between them and other people.

﴿۞ ٱحۡشُرُواْ ٱلَّذِينَ ظَلَمُواْ وَأَزۡوَٰجَهُمۡ وَمَا كَانُواْ يَعۡبُدُونَ ٢٢ مِن دُونِ ٱللَّهِ فَٱهۡدُوهُمۡ إِلَىٰ صِرَٰطِ ٱلۡجَحِيمِ ٢٣ وَقِفُوهُمۡۖ إِنَّهُم مَّسۡـُٔولُونَ ٢٤ مَا لَكُمۡ لَا تَنَاصَرُونَ ٢٥ بَلۡ هُمُ ٱلۡيَوۡمَ مُسۡتَسۡلِمُونَ ٢٦﴾ (سورة الصافات: ٢٢-٢٦)

37:22. [Allah will command:] Gather together those who did wrong, and others of their ilk, as well as whatever they used to worship

37:23. besides Allah, and direct them to the path of hell.

37:24. But detain them, for they are to be questioned.

37:25. [Allah will say to them:] What is the matter with you, that you do not help one another?

37:26. Rather on that day they will submit completely.

That is, when they are brought on the Day of Resurrection, and they see with their own eyes that which they disbelieved in and used to ridicule, the command will be issued to take them to the fire, which they used to disbelieve in, and it will be said:

﴿Gather together those who did wrong﴾ that is, they wronged themselves by disbelieving, ascribing partners to Allah and committing sins

﴿and others of their ilk﴾ who did similar deeds. Each person will be joined to others who were like him in misdeeds.

﴿as well as whatever they used to worship besides Allah﴾ such as the idols and rivals that they claimed; gather them all together,

﴿and direct them to the path of hell﴾ that is, drive them violently to hell.

﴿But﴾ after it has become clear to them that their fate is hell and they know that they are among the people who are destined for the realm of doom, it will be said:

﴿detain them﴾ before you take them to hell

﴿for they are to be questioned﴾ about what they used to fabricate in this world, so that their lies and fabrications will be made clear before the witnesses.

Then it will be said to them: ﴿What is the matter with you, that you do not help one another?﴾ That is, what has happened to you today? What has befallen you, so that you do not help one another or support one another, after you used to claim in the previous world that your gods would ward off the punishment from you and help you, and they would intercede for you with Allah? It is as if they will not answer this question, because they will be overcome with humiliation and shame; they will submit to the punishment of the fire and will surrender, having lost all hope, so they will not speak. Hence Allah says: ﴿Rather on that day they will submit completely﴾.

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٧﴾ قَالُوٓا۟ إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ ﴿٢٨﴾ قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَٰنٍ ۖ بَلْ كُنتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ ۖ إِنَّا لَذَآئِقُونَ ﴿٣١﴾ فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ ﴿٣٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾ إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾﴾ (سورة الصافات: ٢٧-٣٩)

37:27. They will turn upon one another,[44] reproaching one another.

37:28. They [the followers] will say [to the leaders]: You used to prevent us from doing what is right [and good].

37:29. [The leaders] will say [to the followers]: Rather it was you who would not believe,

[44] The misguided disbelievers will turn to their leaders and reproach them

37:30. and we had no power over you. Rather it was you who were a people given to transgression.

37:31. Now the punishment of our Lord has become inevitable for us; we will surely taste it.

37:32. We led you astray, for we ourselves had gone astray.

37:33. Verily on that day they will all share in the punishment.

37:34. Indeed that is how We will deal with the evildoers,

37:35. for when it was said to them: There is no god but Allah they would turn away in arrogance

37:36. and say: Are we to abandon our gods for the sake of a mad poet?

37:37. Rather he has brought the truth and confirmed the [message of the earlier] Messengers.

37:38. You [O disbelievers] will surely taste the painful punishment,

37:39. but you will not be requited for anything other than what you used to do.

When they are gathered together with others of their ilk and their gods, and taken to the path of hell, and they are detained and questioned but do not answer, they will then turn upon one another, blaming one another for having gone astray and led them astray. The followers will say to the leaders:

﴿You used to prevent us from doing what is right [and good]﴾ that is, you used to prevent us by force and power, so you led us astray. Were it not for you, we would have been believers.

﴿[The leaders] will say﴾ to them:

﴿Rather it was you who would not believe﴾ that is, you continued to ascribe partners to Allah as we did, so what makes you better than us? What right do you have to blame us?

﴿and﴾ in fact ﴿we had no power over you﴾ that is, we did not force you to choose disbelief;

﴿Rather it was you who were a people given to transgression﴾ and you overstepped the mark.

﴿Now the punishment of our Lord has become inevitable for us﴾ that is, for us and for you;
﴿we will surely taste it﴾ that is, the punishment, and this is the will and decree of our Lord, that we and you should taste the punishment and share the suffering.

Therefore, ﴿We led you astray, for we ourselves had gone astray﴾ that is, we called you to the path that we were following, which was the path of misguidance, and you responded to our call, so do not blame us; rather blame yourselves.

﴿Verily on that day﴾ namely the Day of Resurrection, ﴿they will all share in the punishment﴾, even though the severity of the punishment will vary according to the extent of their sins. Just as they shared disbelief in this world, they will share the consequences thereof in the hereafter. Hence Allah says: ﴿Indeed that is how We will deal with the evildoers﴾.

Then Allah states that their evildoing was extreme and went beyond all bounds:
﴿for when it was said to them: There is no god but Allah﴾ and they were called to this message and were instructed to abandon all other gods,
﴿they would turn away in arrogance﴾ from the message and from the one who brought it.

﴿and say﴾ objecting to it: ﴿Are we to abandon our gods﴾ whom we and our forefathers have continued to worship,
﴿for the sake of﴾ and the words of
﴿a mad poet?﴾ They were referring thereby to Muhammad (ﷺ). And they did not stop at turning away from him or simply rejecting him; rather they judged him in the most unfair manner and deemed him to be a mad poet, when they were well aware that he knew nothing of poetry or poets, and his character was not that of a poet; rather he was the most wise of Allah's creation and the most mature in thinking.

Hence Allah (ﷻ) said, refuting their accusation: ﴿Rather he﴾ namely Muhammad (ﷺ)
﴿has brought the truth﴾ that is, his coming is true, and what he has brought of teachings and the Qur'an is true
﴿and confirmed the [message of the earlier] Messengers﴾ that is, his coming confirms what the Messengers foretold concerning him. Were it not for his coming and his message, the Messengers would not have been telling the truth. Therefore he is a sign and a miracle of every Messenger who came before him, because they spoke of him and foretold his coming, and Allah took from them their covenant and pledge that if he came to them, they would surely believe in him and support him, and they took the same promise from their nations. So when he came, the truthfulness of the Messengers who came before him became apparent, and the falsehood of those who disagreed with them became clear. If it had so happened that he did not come, when they had foretold his coming, that would have shed doubts on their truthfulness.

The truthfulness of the Messengers was also confirmed by the fact that he brought that which they brought and called to that to which they called, and he believed in them and confirmed the soundness of their message, their prophethood and their laws.

Because they said earlier (in *37: 31*) ﴿we will surely taste it﴾, which may or may not be true, Allah (ﷻ) tells us in decisive terms, that cannot be but true and certain, because it is He Who says it: ﴿You [O disbelievers] will surely taste the painful punishment, but you will not be requited﴾, by being made to taste the painful punishment, ﴿for anything other than what you used to do﴾ – We did not wrong you; rather We have been just towards you.

Because the wording used here is general, and what is meant here is the polytheists, Allah (ﷻ) excluded the believers from that, and said:

﴿إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾ أُولَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَٰكِهُ ۖ وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍۭ ﴿٤٥﴾ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾ (سورة الصافات: ٤٠-٤٩)

37:40. However, for the chosen [and sincere] slaves of Allah

37:41. there will be provisions that are known [for their beauty and delicious taste],

37:42. fruits of various kinds; and they will be honoured

37:43. in gardens of delight,

37:44. seated on couches facing one another.

37:45. A cup will be passed around among them with wine from a flowing spring,

37:46. white and delicious to those who drink it.

37:47. It will not cause any harm, nor will they be intoxicated by it.

37:48. And with them will be chaste women with big beautiful eyes who restrain their glances,[45]

37:49. as if they are eggs[46] carefully guarded.

﴿However, for the chosen [and sincere] slaves of Allah﴾ they will not taste the painful punishment, because they were sincere to Allah in their deeds. Therefore He chose them and singled them out for His mercy, and showered them with His grace.

﴿there will be provisions that are known﴾ that is, they are not unknown; rather it is an immense provision, the type and quality of which is not unknown, and no one could know its nature.

[45] They are the ḥoor al-'een, who will be content with their husbands and will not look at other men.

[46] This refers to their colour, as they are fair and unblemished.

Then Allah explains that by saying: ﴿fruits of various kinds﴾ that is, all types of fruits that one would enjoy because of its delicious colour and taste

﴿and they will be honoured﴾ that is, they will not be despised or looked down upon; rather they will be respected, appreciated and dignified.

They will honour one another and the angels will honour them, entering upon them from every gate and congratulating them for having attained this great honour. And they will be honoured by the Most Generous of those who show generosity, Who will bestow upon them all kinds of blessings that will bring joy to their hearts and souls.

﴿in gardens of delight﴾ that is, in gardens that are filled with joy and happiness because of what they contain of all sorts of bliss, such as no eye has seen, no ear has heard, nor has it crossed the mind of man, and they are free of all that could spoil their delights, of any kinds of stresses and troubles.

One of the ways in which they will be honoured by their Lord and will honour one another is that they will be ﴿seated on couches﴾ which are raised seats adorned with all kinds of fine and beautiful cloth. They will be reclining on these couches in a way that reflects comfort, serenity and joy,

﴿facing one another﴾ and their hearts will be free of rancour, their love will not be tainted with any element of hate, and they will be delighted to be together, facing one another in a manner that is indicative of the harmony between their hearts. They will show proper etiquette to one another, not turning their backs on one another; rather the fact that they are described as facing one another is indicative of their perfect joy and perfect etiquette towards one another.

﴿A cup will be passed around among them with wine from a flowing spring﴾ that is, boys who are ready to serve them will go around with delicious drinks, in beautiful cups, filled with nectar scented with musk; these will be cups of wine, but that wine will

be different from the wine of this world in all aspects. In colour it is ﴿white﴾ which is one of the best of colours, and in taste it will be ﴿delicious to those who drink it﴾; the one who drinks it will enjoy it whilst drinking it and afterwards.

It will be free of anything that may harm the mind or cause the drinker to lose his mind; he will not become intoxicated by it and it will not lead to any headache or hangover.

Having told us of the food, drink and gatherings of the people of paradise, and the delights, in general terms and in detail, that are included in the phrase ﴿gardens of delight﴾, so that people may know what is there, and thus they will long for it, Allah now speaks of their spouses, saying:

﴿And with them will be chaste women with big beautiful eyes who restrain their glances﴾ that is, with the people of paradise, with big beautiful eyes, reaching the pinnacle of beauty and restraining their glances.

What is meant is either that this beautiful and chaste woman restrains her glance and looks only at her husband, because of her chastity, and she does not look beyond him to anyone else, and because of the perfection and beauty of her husband, which is such that she does not want anyone else in paradise but him; or it may be the phrase translated as ﴿restrain their glances﴾ means that they are so beautiful that the husband looks only at his spouse, and restrains his glance which indicates that his thoughts and love are only for her. Both meanings are possible and both are sound.

All of this is indicative of the beauty of both men and women in paradise and their love for one another, which is such that no one would look at anyone else and they will all be extremely chaste; there will be no envy or resentment or grudges, because of the absence of the causes thereof.

﴿with big beautiful eyes﴾ this refers to the beauty of the eye and its lovely shape

﴿as if they﴾ namely the ḥoor al-'een ﴿are eggs carefully guarded﴾ that is, covered. That is because of their beauty and purity, and indicates that their colours are the most beautiful of colours and the most delightful to behold, with no blemishes or dark patches.

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٥٠﴾ قَالَ قَآئِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَئِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَإِنَّا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾ فَٱطَّلَعَ فَرَءَاهُ فِي سَوَآءِ ٱلْجَحِيمِ ﴿٥٥﴾ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾﴾ (سورة الصافات: ٥٠-٦١)

37:50. They will turn to one another with questions.

37:51. One of them will say: I had a friend [on earth],

37:52. who used to say: Are you one of those who believe

37:53. that when we have died and become dust and bones, we will be brought to account?

37:54. He will say: Shall we look for him [in the fire]?

37:55. So he will look down and see him in the middle of the blazing fire.

37:56. He will say: By Allah, you almost brought about my ruin!

37:57. Were it not for the grace of my Lord, I too would have been there [in hell].

37:58. Is it then that we are not going to die,

37:59. except our first death, and that we will not be punished?

37:60. Surely this is the supreme triumph!

37:61. For the like of this let all strive, who wish to strive.

Having described their bliss and perfect happiness, with food and drink, beautiful spouses and splendid places to sit, Allah now describes how they will converse with one another and speak of matters of the past, and they will continue talking and asking one another questions, until the conversation leads to one of them saying:
﴿I had a friend﴾ in the former world who denied the resurrection and criticised me for believing in it, and he ﴿used to say﴾ to me: ﴿Are you one of those who believe that when we have died and become dust and bones, we will be brought to account﴾ that is, requited for our deeds?

In other words (this disbelieving friend asked): How can you believe such a far-fetched notion which is very strange, that when we have disintegrated and become dust and bones, we will be resurrected and brought back to life, then we will be brought to account and requited for our deeds?

The one who is in paradise will say to his brethren: this is my story and this is what happened between me and my friend; I was and remained a true believer, whilst he did not believe in the resurrection and persisted in denying it until we died, then we were resurrected, and I attained what you see of bliss, which the Messengers told us about, and he has undoubtedly ended up in pain and suffering.

﴿Shall we look for him [in the fire]﴾ and see what happened to him, for it will increase our joy and happiness with what we are enjoying, when we see that with our own eyes?

What appears to be the case, with regard to what the people of paradise have of joy in being together and in harmony with one another, is that they will respond to what he says and will go with him to look at his friend.
﴿So he will look down﴾ and will see his friend
﴿in the middle of the blazing fire﴾ that is, in the midst of torment, overwhelmed and surrounded by punishment.

﴿He will say﴾, blaming him for his predicament and expressing gratitude to Allah for His blessing in saving him from his friend's attempt to mislead him:
﴿By Allah, you almost brought about my ruin!﴾ That is, you almost destroyed me because of what you tried to confuse me with of your specious arguments.

﴿Were it not for the grace of my Lord﴾ and His making me steadfast in Islam
﴿I too would have been there [in hell]﴾, suffering the punishment with you.

﴿Is it then that we are not going to die, except our first death, and that we will not be punished?﴾ That is, the believer will say this, overjoyed with the blessing that Allah will bestow upon the people of paradise, of remaining there for ever and being safe from punishment. It is a question in the sense of an affirmation. In other words, he will say to his friend who is now being punished: Do you still claim that we will not die, except our first death, and that there will be no resurrection or punishment after that?

In the phrase ﴿They will turn to one another with questions﴾ *(37: 50)*, the object of the question is not mentioned, but the context is one of joy and happiness, which indicates that they will ask one another about whatever matters will bring them joy, and they will discuss issues concerning which there were disputes and confusion.

It is well known that people of knowledge find joy in raising questions about issues and researching matters, and that joy is greater than the pleasure that other people find in discussing worldly matters. So they will have an abundant share of this kind of joy, and they will attain discovery of some facts in paradise that cannot be expressed.

Having mentioned the bliss of paradise and described it in these beautiful terms, Allah (ﷻ) praises it and makes those who are striving long for it, and He encourages them to strive even harder:

﴿Surely this is the supreme triumph﴾ by virtue of which they attain all that is good and all that their hearts desire, and everything that concerns them or harms them is warded off thereby. Could there be any greater triumph to be sought, or is this the ultimate, as they have attained the pleasure of the Lord of the earth and the heavens, and have found the joy of being near to Him and knowing Him, seeing Him and listening to His words?

﴿For the like of this let all strive, who wish to strive﴾ for it is the most deserving of spending that which is most precious, and it is the first thing for which smart and knowledgeable people should strive, and it is the source of the greatest regret if the diligent person lets any time pass without doing righteous deeds that will bring him closer to paradise, so how about if he does deeds that bring him closer to the fire?

﴿أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا
شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ
لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ
مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ
﴿٧٠﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ﴿٧٢﴾
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾﴾

(سورة الصافات: ٦٢-٧٤)

37:62. Is that the better dwelling place, or the tree of *Zaqqoom*?[47]

[47] The contrast here is between paradise and all that it contains of pleasure, joy, delicious food and drink, and so on, and hell with the bitter fruit borne by the infernal tree of Zaqqoom.

37:63. Verily We have made it a torment for the wrongdoers.
37:64. It is a tree that grows from the depths of hell;
37:65. Its fruits are like the heads of devils.
37:66. They will surely eat thereof, filling their bellies.
37:67. Then on top of that they will be given a mixture of filthy, scalding water to drink,
37:68. Then to hell will they return.[48]
37:69. For they found their fathers going astray
37:70. and they hastened to follow in their footsteps.
37:71. Indeed before them many of the earlier peoples went astray
37:72. even though We sent Messengers to them to warn them.
37:73. So see what was the fate of those who had been forewarned [but did not pay heed],
37:74. except the chosen [and sincere] slaves of Allah.

﴿Is that the better dwelling place﴾ that is, is that bliss of the people of paradise, that We have described, better – or the punishment in hell that will involve all kinds of torment? And which of the two foods is better – that which We have described in paradise, or the food of the people of hell? It is ﴿the tree of Zaqqoom. Verily We have made it a torment﴾ that is, a punishment
﴿for the wrongdoers﴾ who wronged themselves by disbelieving and committing sins.

﴿It is a tree that grows from the depths of hell﴾ that is, from the middle of hell. That is where it emerges, and the substance of which it is made is the worst of substances. The vileness of the place where it grows is indicative of how vile and foul this plant is. Hence Allah draws our attention to its vile nature by mentioning where it grows

[48] The place where they will drink this filthy, scalding water will be outside hell; they will be taken there to drink it, then they will be brought back into hell.

and the way in which He describes its fruits, for they are ﴿like the heads of devils﴾. After that, do not ask about its taste, or what it will do to their insides and their bellies; they will have no other food and they will have no choice but to eat it.

Hence Allah says: ﴿They will surely eat thereof, filling their bellies﴾. This is the food of the people of hell, and how awful their food will be.

Then Allah mentions their drink: ﴿Then on top of that﴾ that is, after that food,

﴿they will be given a mixture of filthy, scalding water to drink﴾ that is, water that is extremely hot. This is like the verses in which Allah (ﷻ) says:

﴿...If they cry for help, they will be given water like [boiling] dregs of oil that will scald their faces. What a dreadful drink, and what a miserable resting-place!﴾ *(al-Kahf 18: 29)*

– and:

﴿...and be given scalding water to drink that will tear their intestines?﴾ *(Muhammad 47: 15)*

﴿Then to hell will they return﴾ their abode to which they will return will be hell, so that they may taste its severe punishment and extreme heat. There is nothing more wretched than that.

It is as if it was asked: what brought them to this abode? So Allah says: ﴿For they found their fathers going astray and they hastened to follow in their footsteps﴾ that is, they hastened to follow them in misguidance, and they did not pay any attention to that to which the Messengers called them, or of that of which the Books warned them, or the words of those who offered sincere advice; rather they opposed them by saying:

﴿...We found our forefathers following a certain path, and we are following in their footsteps.﴾ *(az-Zukhruf 43: 23)*

﴿Indeed before them many of the earlier peoples went astray﴾ before those who are addressed here, and few of them believed and were guided.

﴿even though We sent Messengers to them to warn them﴾ against that misguidance.

﴿So see what was the fate of those who had been forewarned﴾. Their fate was doom, disgrace and shame. So let these people beware of persisting in their misguidance, lest they meet the same fate.

Because those who were warned did not all go astray – rather some of them believed and were sincerely devoted to Allah – Allah states that they were exempted from doom, as He says: ﴿except the chosen [and sincere] slaves of Allah﴾ that is, those whom Allah chose and singled out for His mercy because of their sincerity; their end was good.

Then Allah mentions examples of the fate of disbelieving nations:

﴿ وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾
وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿٧٨﴾ سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾
إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ
﴿٨٢﴾ ﴾ (سورة الصافات: ٧٥-٨٢)

37:75. Indeed Nooḥ called upon Us, and how excellent was Our response!

37:76. We saved him and his family from great distress

37:77. and We made his offspring the only survivors.

37:78. We left for him [a favourable mention] among subsequent generations:

37:79. Peace be upon Nooḥ among all nations.

37:80. Thus do We reward those who do good.

37:81. Verily he was one of Our believing slaves.

37:82. Then We drowned the others.

Here Allah tells us about His slave and Messenger Nooḥ (ﷺ), the first of the Messengers. When he called his people to Allah for that lengthy period and his call only increased them in aversion, he called upon his Lord and said:

﴿...My Lord, do not leave on earth a single living soul from among the disbelievers.﴾ *(Nooḥ 71: 26)*

– and:

﴿...O my Lord, help me against those who spread mischief.﴾ *(al-'Ankaboot 29: 30)*

Allah answered his prayer and praised Himself, saying: ﴿and how excellent was Our response﴾.

Allah responded in a way that was exactly what Nooḥ asked for: He saved him and his family from great distress, drowned all the disbelievers and left his offspring to produce future generations. So all people are descended from Nooḥ (ﷺ). And Allah granted him a favourable mention that would endure until the time of later generations, because he did well in worshipping the Creator and showed kindness to His creation. This is Allah's way with those who do good: He causes them to be mentioned favourably, commensurate with their good deeds.

The words ﴿Verily he was one of Our believing slaves﴾ indicate that faith is the highest status anyone can attain, and that it includes all teachings of religion, both fundamental and minor issues, because Allah praised the elite of His creation for having faith.

﴿ ۞ وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ
وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ
﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ
إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ
﴿٩٣﴾ فَأَقْبَلُوٓا إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ
﴿٩٦﴾ قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ
﴿٩٨﴾ وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِى مِنَ ٱلصَّٰلِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَٰهُ
بِغُلَٰمٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ
فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾
فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ﴿١٠٣﴾ وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ إِنَّا كَذَٰلِكَ
نَجْزِى ٱلْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾
وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿١٠٨﴾ سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُۥ
مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَٰهُ بِإِسْحَٰقَ نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿١١٢﴾ ﴾ (سورة الصافات:
٨٣-١١٢)

37:83. Verily among those who followed his way was Ibrâheem,

37:84. for he came to his Lord with a pure heart.

37:85. He said to his father and his people: What are these that you worship?

37:86. Is it falsehood – gods other than Allah – that you seek?

37:87. What, then, do you think of the Lord of the worlds?[49]

[49] That is, what shortcomings do you think He has, so that you worship gods other than Him?

37:88. Then he cast a glance at the stars[50]

37:89. and said: Indeed I am sick.[51]

37:90. So his people turned away from him and left.

37:91. Then he turned upon their gods and said: Will you not eat?

37:92. What is the matter with you that you do not speak?

37:93. Then he turned upon them, striking them with his right hand,[52]

37:94. and his people came rushing towards him.

37:95. He said: Do you worship that which you yourselves carve,

37:96. when it is Allah Who has created you and everything you make?

37:97. They said: Build a pyre for him and throw him into the blazing fire.

37:98. They planned to harm him, but We brought them low.

37:99. He said: I am going to [a land where I may freely worship] my Lord; He will guide me.

37:100. My Lord, grant me a righteous son.

37:101. So We gave the glad tidings of a forbearing son.

37:102. Then when [the son] reached the age where he could help him in his endeavours, Ibrâheem said: O my son, I see in my dream that I must sacrifice you. What do you think? [The son] said: O my father, do as you are commanded. You will find me, if Allah so wills, among the steadfast.

37:103. So when they had both submitted to the command of Allah, and Ibrâheem had laid his son face down on the ground,

---

[50] That is, he looked up, thinking of an excuse so that he could avoid going out with the people for their festival.

[51] This could refer to physical sickness, or being sick of his people's disbelief and worship of idols. This was a double-entendre by means of which he avoided lying, whilst his people might understand something other than what was actually the case.

[52] What is meant is that he struck them with force, because the right hand is usually stronger than the left.

37:104. We called out to him: O Ibrâheem,

37:105. you have already fulfilled the dream. Thus do We reward those who do good,

37:106. for this was clearly the most difficult of tests.

37:107. And We ransomed him with a tremendous sacrifice.

37:108. We left for him [a favourable mention] among subsequent generations:

37:109. Peace be upon Ibrâheem.

37:110. Thus do We reward those who do good.

37:111. Verily he was one of Our believing slaves.

37:112. We gave him the glad tidings of Is-ḥâq, a Prophet, one of the righteous.

That is, among the party of Nooḥ (ﷺ) and those who followed his path of prophethood and conveying the message, calling people to Allah and answering that call, was Ibrâheem al-Khaleel (ﷺ).

﴿for he came to his Lord with a pure heart﴾ that was free of doubt and desires that prevent one from understanding the truth and acting upon it. If a person's heart is pure, he will be safe from all evil and will attain all good.

As a result of being pure, Ibrâheem was free of ill feelings and envy towards people, and other bad attitudes. Hence he sincerely advised others about Allah, starting with his father and his own people: ﴿He said to his father and his people: What are these that you worship?﴾ This was a question by way of denunciation and establishing binding proof.

﴿Is it falsehood – gods other than Allah – that you seek?﴾ That is, do you worship – besides Him – false gods that are not gods at all and are not fit to be worshipped? What do you think the Lord of the worlds will do to you, when you worship others besides Him? This was warning them of the requital for persisting in their ascription of partners to Allah.

(It was as if he was saying): what do you think the Lord of the worlds has of shortcomings, so that you ascribed rivals and partners to Him?

Ibrâheem (ﷺ) wanted to break the idols and find a way to do so. He took the opportunity of their heedlessness when they went to celebrate one of their festivals. He went out with them, ﴿Then he cast a glance at the stars and said: Indeed I am sick﴾. According to the *ṣaheeh* hadith:

«Ibrâheem only lied on three occasions: when he said ﴿Indeed I am sick﴾, when he said:

﴿...Nay, it was this one, the biggest of them, who did it...﴾ *(al-Anbiyâ' 21: 63)*

– and when he said of his wife: She is my sister.» (A sound hadith recorded by at-Tirmidhi)

The aim of his staying behind and not going out with them was so that he could carry out his plan concerning their gods.
﴿So his people turned away from him and left﴾. When he found the opportunity,
﴿Then he turned upon their gods﴾ that is, he rushed to them, stealthily, ﴿and said﴾ to them, by way of ridiculing them:
﴿Will you not eat? What is the matter with you that you do not speak?﴾ That is, how can it be appropriate for them to be worshipped when they are more helpless than animals which eat and make sounds? For these are inanimate things that do not eat or speak.

﴿Then he turned upon them, striking them with his right hand﴾ that is, he began to strike them with force, until he broke them to pieces, except the largest one of them, so that the people would come back to it.

﴿and his people came rushing﴾ that is, running ﴿towards him﴾, wanting to attack him, after having investigated the matter. They said:

﴿...Who has done this to our gods? He must surely be one of the wrongdoers!﴾ *(al-Anbiya' 21: 59)*

It was said to them:

﴿...We heard a young man speaking ill of them; he is called Ibrâheem.﴾ *(al-Anbiyâ' 21: 60)*

He said:

﴿And, by Allah, I have a plan for your idols, after you leave.﴾ *(al-Anbiyâ' 21: 57)*

So they rebuked him and criticised him, but he said:

﴿...Nay, it was this one, the biggest of them, who did it. So ask them, if they can speak! So they started thinking and said to one another: Surely it is you who are doing wrong. But then they relapsed into their former obstinacy [and said]: You know full well that these [idols] cannot speak. Ibrâheem said: Do you then worship, besides Allah, that which cannot benefit or harm you in any way? Fie on you and on all that you worship besides Allah! Have you then no sense?﴾ *(al-Anbiyâ' 21: 63-67)*

﴿He said﴾ here: ﴿Do you worship that which you yourselves carve﴾ that is, you make it with your own hands and manufacture it yourselves? How can you worship them, when it is you who make them, and fail to show devotion to Allah alone, when it is He ﴿Who has created you and everything you make? They said: Build a pyre﴾ that is, a tall structure, and light a fire in it, ﴿and throw him into the blazing fire﴾ as a punishment for what he had done of breaking their gods.

﴿They planned to harm him﴾ that is, to kill him in the worst manner

﴿but We brought them low﴾. Allah caused their plan to backfire on them, and He made the fire cool and safe for Ibrâheem.

Because they did this to him, and he established proof against them and left them no excuse, ﴿He said: I am going to [a land where I may

freely worship] my Lord﴾ that is, I am migrating for His sake, heading towards the blessed land, the land of ash-Shâm (Greater Syria).
﴿He will guide me﴾ that is, He will show me what is best for me in both my spiritual and worldly affairs. Elsewhere Allah tells us that Ibrâheem said:

﴿I will keep away from [and disavow] you and those on whom you call besides Allah, and I will call upon my Lord; perhaps my supplication to my Lord will not remain unanswered.﴾ *(Maryam 19: 48)*

﴿My Lord, grant me a righteous son﴾ that was when he despaired of his people and did not see anything good in them; he asked Allah to grant him a righteous son, by means of whom Allah would benefit him during his lifetime and after his death.

Allah answered his prayer, as He says: ﴿So We gave the glad tidings of a forbearing son﴾. This was undoubtedly Ismâ'eel (ﷺ), because when Allah mentioned the glad tidings of Is-ḥâq, He mentioned his son Ya'qoob after him:

﴿...Then We gave her the glad tidings of Is-ḥâq and, after Is-ḥâq, of Ya'qoob.﴾ *(Hood 11: 71)*

This indicates that Is-ḥâq was not the one who was to be sacrificed.

Allah described Ismâ'eel (ﷺ) as forbearing, which implies that he was patient, had a good attitude, was big-hearted and was forgiving towards anyone who caused offence.

﴿Then when [the son] reached the age where he could help him in his endeavours﴾ that is, he reached an age where he was the dearest he could be to his father, for there was no longer any trouble in looking after him and he could now be of benefit to him, Ibrâheem (ﷺ) said to him:
﴿I see in my dream that I must sacrifice you﴾ that is, I have seen in my dream that Allah is commanding me to sacrifice you. The dreams of the Prophets are revelation from Allah.

﴿What do you think?﴾ For the command of Allah (ﷻ) must be fulfilled.

Ismâ'eel said, showing patience, seeking reward with Allah, and showing obedience to his father: ﴿O my father, do as you are commanded﴾ that is, go ahead and do what Allah has commanded you to do.

﴿You will find me, if Allah so wills, among the steadfast﴾. Ismâ'eel told his father that he had resolved to be patient, and he mentioned the will of Allah (ﷻ) alongside that, because nothing happens except by Allah's will.

﴿So when they had both submitted to the command of Allah﴾ that is, Ibrâheem and his son Ismâ'eel, when Ibrâheem resolved to kill his son, the apple of his eye, in obedience to the command of his Lord, and for fear of His punishment, and Ismâ'eel resolved to be patient, and regarded this ordeal as nothing, so as to obey his Lord and please his father.

﴿and Ibrâheem had laid his son face down on the ground﴾ so that he could slaughter him. He made him lie with his face towards the ground, so that he would not have to look at his face at the moment of slaughter.

﴿We called out to him﴾ at that tense moment, when he was about to do that astounding deed

﴿O Ibrâheem, you have already fulfilled the dream﴾ that is, you have done what you were instructed to do, and you resolved to do it and took all the measures that were required, and now there is nothing left but to pass the knife over his throat.

﴿Thus do We reward those who do good﴾ in worshipping Us, giving precedence to seeking Our pleasure over their own whims and desires.

﴿for this﴾ with which We tested Ibrâheem (عليه السلام)

﴿was clearly the most difficult of tests﴾ that is, through which the purity of Ibrâheem (عليه السلام), his love for his Lord and the fact that he was indeed the close friend of Allah, were made manifest and became

clear. When Allah bestowed Ismâ'eel (ﷺ) upon Ibrâheem (ﷺ), he loved him dearly, but he was also the close friend of the Most Gracious (*Khaleel* ar-Raḥmân), and close friendship is the highest level of love; it is a level of love in which there is no room to love anything else, a level which dictates that one be attached to one's beloved with all of one's heart.

As part of Ibrâheem's heart became attached to his son Ismâ'eel, Allah (ﷻ) wanted to make his entire heart attached to Him and to test how sincere and strong the bond of close friendship was. So He commanded him to slaughter the one whose love had competed with the love of his Lord.

But when Ibrâheem gave precedence to love of Allah over his own desires, and resolved to slaughter his son, all attachment to competitors was removed from his heart, whereupon there was no longer any benefit in slaughtering him. Hence Allah says:

﴿for this was clearly the most difficult of tests. And We ransomed him with a tremendous sacrifice﴾ that is, he was replaced with a great ram, which Ibrâheem slaughtered. It was great in terms of it being the ransom for Ismâ'eel, and in terms of it being one of the sublime acts of worship, and in terms of it being a means of drawing closer to Allah and a precedent to be followed until the Day of Resurrection.

﴿We left for him [a favourable mention] among subsequent generations: Peace be upon Ibrâheem﴾ that is, We left for him a favourable mention among the later generations, as was the case among earlier generations. In every subsequent era, Ibrâheem (ﷺ) was and is inevitably loved, venerated and praised.

﴿Peace be upon Ibrâheem﴾ this is a salutation to him, as in the verse in which Allah says:

﴿Say: Praise be to Allah and peace be upon His slaves whom He has chosen...﴾ *(an-Naml 27: 59)*

﴿Thus do We reward those who do good﴾ in worshipping Allah and in dealing with people; We grant them a way out from hardship and grant them a good end and honourable mention.

﴿Verily he was one of Our believing slaves﴾ who believed in what Allah enjoined them to believe in, and whose faith reached the level of certainty, as Allah (ﷻ) says elsewhere:

﴿Thus We gave Ibrâheem an insight into [Allah's] mighty dominion over the heavens and the earth, so that he might be one of those who have certain faith.﴾ *(al-An'âm 6: 75)*

﴿We gave him the glad tidings of Is-ḥâq, a Prophet, one of the righteous﴾ – this was the second glad tidings of Is-ḥâq, after whom came Ya'qoob. Allah gave the glad tidings that he would be born and would survive, and his offspring would survive, and that he would be a Prophet, one of the righteous. This was multiple glad tidings.

﴿وَبَٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ﴿١١٣﴾﴾

(سورة الصافات: ١١٣)

37:113. We blessed him and Is-ḥâq, but among their descendants are some who do good and some who clearly wrong themselves.

﴿We blessed him and Is-ḥâq﴾ that is, We sent down upon them blessings. The implicit meaning of the word *barakah* (blessing) is growth and increase in knowledge, good deeds and offspring. From their offspring, Allah brought forth three great nations: the nation of the Arabs, from the offspring of Ismâ'eel; the nation of the Israelites; and the nation of the Romans (and Byzantines) from the offspring of Is-ḥâq.

﴿but among their descendants are some who do good and some who clearly wrong themselves﴾, that is, there are some who are righteous and some who are evildoers, some who are just and some wrongdoers whose wrongdoing became evident as a result of their disbelief and ascription of partners to Allah. Perhaps these words are aimed at warding off wrong impressions, because the words ﴿We blessed him and Is-ḥâq﴾ may give the impression that all their offspring are included in that blessing, and that part of the blessing is that all of their offspring should be doers of good. Therefore Allah (ﷻ) tells us that some of them are doers of good and some of them are wrongdoers. And Allah knows best.

﴿ وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَٰهُمْ فَكَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿١١٦﴾ وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِى ٱلْءَاخِرِينَ ﴿١١٩﴾ سَلَٰمٌ عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾ ﴾ (سورة الصافات: ١١٤-١٢٢)

37:114. Indeed We bestowed Our favour upon Moosâ and Hâroon,

37:115. and We saved them and their people from great distress,

37:116. And We helped them, so that they became the victors.

37:117. We gave them [Moosâ and Hâroon] the clear scripture

37:118. and guided them to the straight path;

37:119. And We left for them [a favourable mention] among subsequent generations:

37:120. Peace be upon Moosâ and Hâroon.

37:121. Thus do We reward those who do good.

37:122. Verily they were among Our believing slaves.

Here Allah mentions His favour to two of His slaves and Messengers, namely Moosâ and Hâroon, the two sons of 'Imrân, upon whom He bestowed prophethood and made them His Messengers who called people to Allah (ﷻ); He saved them and their people from their enemy, Pharaoh, and helped them against him, until Allah drowned him whilst they were looking on; and Allah sent down to them the clear scripture, namely the Torah which contained rulings, exhortations and explanation of all things. Allah guided them to the straight path by prescribing to them a religion with sound rulings and teachings that lead people to Allah, and He blessed them by enabling them to follow it.

﴿And We left for them [a favourable mention] among subsequent generations: Peace be upon Moosâ and Hâroon﴾ that is, Allah caused them to be highly spoken of and praised among subsequent generations, so it is more apt that this should have been the case among earlier generations. ﴿Thus do We reward those who do good. Verily they were among Our believing slaves﴾.

﴿ وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا
وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾ ٱللَّهَ رَبَّكُمْ وَرَبَّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ
فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿١٢٩﴾ سَلَٰمٌ
عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾ ﴾

(سورة الصافات: ١٢٣-١٣٢)

37:123. Verily Ilyâs was one of the Messengers.

37:124. He said to his people: Will you not fear Allah?

37:125. Do you call upon [the idol] Ba'l and forsake [the worship of] the Best of creators,

37:126. Allah, your Lord and the Lord of your forefathers?

37:127. But they rejected him, so they will surely be brought up [for punishment],

37:128. except the chosen [and sincere] slaves of Allah.

37:129. And We left for him [a favourable mention] among subsequent generations:

37:130. Peace be upon Ilyâs.

37:131. Thus do We reward those who do good.

37:132. Verily he was one of Our believing slaves.

Here Allah (ﷻ) praises His slave and Messenger Ilyâs (عليه السلام) for being a Prophet and Messenger, and for calling people to Allah, and tells us that he instructed his people to fear Allah and worship Allah alone, and he forbade them to worship an idol of theirs that was called Ba'l (Baal), and told them not to forsake the worship of Allah Who created humankind and created them well, cared for them in the best manner and bestowed upon them blessings both visible and invisible.

How could you forsake the worship of Allah, Who did all this, for the sake of worshipping an idol that can neither cause harm nor bring benefit, and can neither create nor grant provision; in fact it does not even eat or speak? Can this be anything but the worst misguidance, foolishness and error?

﴿But they rejected him﴾ and what he called them to, and they did not follow him. Allah said, warning them: ﴿so they will surely be brought up [for punishment]﴾ that is, on the Day of Resurrection. But He did not mention any worldly punishment in their case.

﴿except the chosen [and sincere] slaves of Allah﴾ that is, those whom Allah chose and blessed them by enabling them to follow their Prophet, so they will not be brought up for punishment; rather they will have a great reward from Allah.

﴿And We left for him﴾ namely Ilyâs

﴿[a favourable mention] among subsequent generations﴾, as he was highly spoken of.

﴿Peace be upon Ilyâs﴾ that is, salutation from Allah and from His slaves to him.

﴿Thus do We reward those who do good. Verily he was one of Our believing slaves﴾. Allah praised him as He praised his fellow Prophets. May the blessings and peace of Allah be upon them all.

﴿وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ وَبِاللَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾﴾ (سورة الصافات: ١٣٣-١٣٨)

37:133. Verily Loot was one of the Messengers.

37:134. We saved him and all his family,

37:135. except an old woman who stayed behind.

37:136. Then We destroyed the others.

37:137. Surely you pass by their ruins by day

37:138. and by night. Will you not then understand?

This is praise from Allah for His slave and Messenger Loot, because he was a Prophet and Messenger who called his people to Allah and forbade them to ascribe partners to Allah and commit shameful acts. But when they did not stop, Allah saved him and his entire family, so they left by night and were saved,
﴿except an old woman who stayed behind﴾. That is, she was among those who stayed behind and were punished. She was the wife of Loot who did not follow his religion.

﴿Then We destroyed the others﴾ by turning their houses upside down,

﴿And We turned [their city] upside down and let loose upon them a shower of stones of baked clay.﴾ *(al-Hijr 15: 74)*
– until they became lifeless and still.

﴿Surely you pass by their ruins﴾ that is, the ruined dwellings of the people of Loot ﴿by day and by night﴾ that is, at those times; you frequently pass by them, so there is no room for doubt.
﴿Will you not then understand﴾ the signs and lessons, and refrain from that which leads to doom?

﴿وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾﴾ (سورة الصافات: ١٣٩-١٤٨)

37:139. Verily Yoonus was one of the Messengers.
37:140. He ran away to the fully-laden ship,
37:141. then he drew lots with them[53] and he was one of those who lost.
37:142. Then the fish swallowed him. He had done an act worthy of blame.
37:143. Were it not for the fact that he was one of those who glorified Allah a great deal,
37:144. he would have remained in its belly until the Day of Resurrection.
37:145. But We caused him to be cast up, sick, on the barren shore,

[53] When the sea grew rough and the ship was tossed about by the waves, the crew of the ship feared that they would be drowned, so they decided to lighten the load in order to save themselves. They drew lots to determine who should be thrown overboard, and Yoonus lost the draw.

37:146. and We caused a gourd vine to grow for him.

37:147. We sent him as a Messenger to a hundred thousand people or more,

37:148. and they believed, so We allowed them to enjoy life for a while.

This is praise from Allah (ﷻ) for His slave and Messenger Yoonus ibn Mattâ, as He praised his fellow Messengers for being Prophets who conveyed the message and called people to Allah.

Allah (ﷻ) tells us that He punished him in this world then saved him from that punishment, because of his faith and righteous deeds.

﴿He ran away﴾ that is, he ran away from his Lord in anger, thinking that We would not punish him *(cf. 21: 87)* or detain him in the belly of the fish. Allah does not mention the cause of his anger or the sin that he committed, because there is no benefit for us in mentioning that. Rather what benefits us is to tell us that he committed a sin and Allah punished him for it, despite the fact that he was one of the noble Messengers, and that He saved him after that and absolved him of blame, and made available to him the means of well-being.

When he ran away and fled ﴿to the fully-laden ship﴾ that was laden with passengers and goods, and he embarked along with others, the fully-laden ship became too heavy, so they needed to throw some of the passengers overboard. It was as if no one stood out to them, so they cast lots in order to determine who should be thrown into the sea, which was indicative of fairness on the part of the ship's crew. When Allah decrees something, He creates the means to bring it about.

When they drew lots, it was Yoonus who was chosen by this means, ﴿and he was one of those who lost﴾, so he was thrown into the sea. ﴿Then the fish swallowed him﴾. At the time when the fish swallowed him, he ﴿had done an act worthy of blame﴾, which was his inappropriate anger.

﴿Were it not for the fact that he was one of those who glorified Allah a great deal﴾ that is, he had previously done a great deal of worship, glorifying and praising his Lord, which he continued to do in the belly of the fish, as he said:

﴿...There is no god but You. Glory be to You; I have indeed done wrong.﴾ *(al-Anbiyā' 21: 87)*

﴿he would have remained in its belly until the Day of Resurrection﴾ that is, it would have been his grave. But because of his glorification and worship of Allah, Allah (ﷻ) saved him. Thus does Allah save the believers when hardship befalls them.

﴿But We caused him to be cast up, sick, on the barren shore﴾ that is, the fish cast him out of its belly onto the barren shore, which was land that was empty and devoid of people, in addition to being devoid of trees and shade.
﴿sick﴾ that is, he was ill because of his stay in the belly of the fish, to the extent that he was white like a newly hatched chick.

﴿and We caused a gourd vine to grow for him﴾ to give him shade, because it is cool and gives cool shade, and no flies land on it. This was the effect of divine kindness towards him.

Then Allah bestowed further kindness upon him and granted a great blessing to him, by sending him ﴿as a Messenger to a hundred thousand people or more﴾. What is meant is that they were no more and no less than that. So he called them to Allah (ﷻ).

﴿and they believed﴾, and that was included in his good deeds, because he was the one who called them.
﴿so We allowed them to enjoy life for a while﴾ as Allah averted the punishment from them, even though all the reasons for it to befall them had been present.

Allah (ﷻ) says elsewhere:

﴿There was no city that believed [after seeing the punishment] and benefitted from its faith except the people of Yoonus. When they

believed, We removed from them the punishment of disgrace in this world, and allowed them to enjoy life for a while.﴾ *(Yoonus 10: 98)*

﴿ فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا
وَهُمْ شَٰهِدُونَ ﴿١٥٠﴾ أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ
﴿١٥٢﴾ أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ
سُلْطَٰنٌ مُّبِينٌ ﴿١٥٦﴾ فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾ ﴾ (سورة الصافات: ١٤٩-١٥٧)

37:149. So ask them: Does your Lord have daughters while they have sons?[54]

37:150. Or did We create the angels as females, whilst they were present and watching?

37:151. Nay, it is one of their fabrications when they say:

37:152. Allah has begotten [offspring]; verily they are lying.

37:153. Would He [really] choose daughters rather than sons?

37:154. What is the matter with you, that you judge as you do?

37:155. Will you not then pay heed?

37:156. Or do you have clear proof?

37:157. Then bring your scripture, if you are telling the truth.

﴿So ask them﴾ that is, ask those who ascribe others with Allah, who worship angels, and claim that they are the daughters of Allah. Thus they combined ascription of partners to Allah with describing Him in a manner that did not befit His Majesty.

﴿Does your Lord have daughters while they have sons?﴾ That is, this is an unfair division, ascribing offspring to Allah, and attributing to

[54] The pagans of Quraysh regarded the angels as daughters of Allah and worshipped them. (aṭ-Ṭabari)

Him what they regarded as the inferior of the two, namely daughters which they did not want for themselves. This is like the verse in which Allah says:

﴿And they ascribe daughters to Allah – glory be to Him! – but for themselves they choose what they desire [sons].﴾ *(an-Nahl 16: 57)*

Moreover, they described the angels as daughters of Allah and were certain of that. But Allah (ﷻ) says, confirming that they were lying: ﴿Or did We create the angels as females, whilst they were present and watching﴾ their creation? In other words, that is not the case; they did not witness their creation.

This indicates that they said these words without knowledge; rather this was a fabrication against Allah. Hence He says:
﴿Nay, it is one of their fabrications﴾ that is, it is one of their blatant lies ﴿when they say: Allah has begotten [offspring]; verily they are lying﴾.

﴿Would He [really] choose daughters rather than sons? What is the matter with you, that you judge as you do﴾ in this unfair manner?

﴿Will you not then pay heed﴾ and realise that this is a false and unfair view? If you paid heed, you would not say such a thing.

﴿Or do you have clear proof﴾ to support what you say, from scripture or a Messenger?

All of that is not true, hence Allah says: ﴿Then bring your scripture, if you are telling the truth﴾. Whoever says something, but does not produce sound evidence for it, is deliberately lying, or is speaking about Allah without knowledge.

﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾﴾ (سورة الصافات: ١٥٨-١٦٠)

37:158. They claim that there is kinship between Allah and the jinn, but the jinn know that they [those who make this claim] will be brought up for punishment.

37:159. Glory be to Allah and [exalted be He] far above what they ascribe [to Him],

37:160. except [what] the chosen [and sincere] slaves of Allah [ascribe to Him of perfect attributes].

That is, these polytheists claimed that there was kinship between Allah and the jinn, just as they claimed that the angels were the daughters of Allah and their mothers were from among the jinn. But the jinn knew that they would be brought before Allah, so that He might requite them as humiliated slaves. If there was any kinship between them and Him, they would not be like that.

﴿Glory be to Allah﴾ the Almighty Sovereign, the Most Perfect and Forbearing, and exalted be He far above what the polytheists ascribe to him of any attribute that stems from their disbelief and ascription of partners to Him.

﴿except [what] the chosen [and sincere] slaves of Allah [ascribe to Him of perfect attributes]﴾. He did not declare Himself to be far above what His sincere slaves attribute to Him, because they only attribute to Him that which is befitting to His majesty. That is why they are described as sincere.

﴿فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾﴾ (سورة الصافات: ١٦١-١٦٣)

37:161. Verily neither you nor those whom you worship

37:162. can entice anyone away from Allah,

37:163. except those who are destined to burn in hell.

That is, you – O polytheists – and those whom you worship besides Allah cannot entice or mislead anyone except one whom Allah has decreed is one of the people of hell, so the divine decree will inevitably come to pass. What is meant here is a declaration that they and their gods are incapable of misguiding anyone. This highlights the perfect power of Allah (ﷻ). In other words: do not hope to mislead the sincere slaves of Allah.

﴿وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ﴿١٦٦﴾﴾

(سورة الصافات: ١٦٤-١٦٦)

37:164. [The angels say:] There is not one of us but he has an assigned place;

37:165. verily we are those who stand lined up in rows

37:166. and verily we are those who glorify Allah.

This highlights that the angels (peace be upon them) are innocent of what the polytheists attributed to them, and that they are slaves of Allah who do not disobey Him even for an instant. There is not one of them who does not have his assigned place and task that Allah has instructed him to do, and he does not go beyond it. The angels have no control over the matter at all.

﴿verily we are those who stand lined up in rows﴾ in obedience and in service to Allah.

﴿and verily we are those who glorify Allah﴾ and declare Him to be above anything that is not befitting to Him. So how – when this is the case – could they be fit to be partners of Allah? Exalted be Allah far above that.

﴿وَإِن كَانُوا۟ لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٩﴾
فَكَفَرُوا۟ بِهِۦ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ
ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ
يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ﴿١٧٧﴾
وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا
يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾﴾ (سورة الصافات: ١٦٧-١٨٢)

37:167. Indeed they [the disbelievers] used to say:

37:168. If only we had a scripture like the previous nations,

37:169. we would surely have been devoted [and sincere] slaves of Allah.

37:170. But [now that the Qur'an has come to them] they reject it; so they will come to know [the consequences of their action].

37:171. Our word has already been given to Our slaves, the Messengers,

37:172. that it is surely they who will helped [against their enemies]

37:173. And it is surely Our troops who will be the victors.

37:174. So turn away from them [the disbelievers] for a while.

37:175. Wait and see [what happens to them]; they too will see.

37:176. Do they really seek to hasten Our punishment?

37:177. When it strikes in their midst, evil will be the morning for those who were warned [but did not pay heed].

37:178. Turn away from them [the disbelievers] for a while.

37:179. Wait and see [what happens to them]; they too will see.

37:180. Glory be to your Lord, the Lord of Might and Power, and [exalted be He] far above what they ascribe [to Him].

37:181. Peace be upon the Messengers,

37:182. and praise be to Allah, the Lord of the worlds.

Here Allah tells us that these polytheists expressed their wishes and said: If only scriptures had come to us as they came to the earlier nations, we would have devoted our worship to Allah alone, and we would have been devoted and sincere to the truth.

But they were lying when they said that, for the best of scriptures came to them, but they disbelieved in it. Thus it is known that they defiantly rejected the truth.

﴿so they will come to know [the consequences of their action]﴾, namely the punishment when it befalls them. They should not think that they will have the upper hand in this world either; rather the decree of Allah cannot be put back and cannot be contradicted, for He has already decreed that His Messengers and righteous troops will prevail over others and will be granted a mighty victory from their Lord, and will be able to establish their religion. This is glad tidings to anyone who earns the description of being one of the troops of Allah, by being of sound character and fighting those whom he is instructed to fight, that he will prevail and be victorious.

Then Allah instructs His Messenger (ﷺ) to turn away from those who are stubborn and do not accept the truth, for there is nothing left except to wait for the punishment to strike them. Hence He says:

﴿Wait and see [what happens to them]; they too will see﴾ whom the punishment will strike, for it will befall them.

﴿When it strikes in their midst﴾ that is, when it strikes them and strikes near them,

﴿evil will be the morning for those who were warned [but did not pay heed]﴾, because it will be a morning of evil, punishment and eradication. Then Allah repeats the command to turn away from them, and warns them of the coming of the punishment.

Having mentioned in this chapter many of the vile things that they said and attributed to Him, Allah now declares Himself to be far above all that, as He says:

﴿Glory be to your Lord﴾ and exalted be He ﴿the Lord of Might and Power﴾ that is, Who possesses might and has subdued all things, and exalted be He far above anything bad that they attribute to Him.

﴿Peace be upon the Messengers﴾ because they are free of sin and flaws, and are sound in what they attribute to the Originator of the earth and the heavens.

﴿and praise be to Allah, the Lord of the worlds﴾. The word translated here as ﴿praise﴾ appears with the definite article in the original Arabic, to indicate that it includes all kinds of praise that are due to Him because of His great and perfect attributes, the deeds by which He takes care of the worlds and bestows all kinds of blessings, and by which He averts from them all ills, and controls them in all their movements and in all circumstances. All praise is due to Allah (ﷻ), for He is holy and far above all shortcomings. He is praised, loved and venerated for all the perfect attributes that He possesses, and His Messengers are sound and saluted with peace; those who follow them in that will have peace in this world and the hereafter, whereas their enemies are subject to doom and destruction in this world and the hereafter.

This is the end of the commentary on Soorat aṣ-Ṣâffât.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

38.
Soorat Ṣâd

(Makki)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

﴿صٓ ۚ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ﴿١﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ﴿٢﴾ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن
قَرْنٍ فَنَادَوا۟ وَّلَاتَ حِينَ مَنَاصٍ ﴿٣﴾ وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ
كَذَّابٌ ﴿٤﴾ أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾ وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ
ٱمْشُوا۟ وَٱصْبِرُوا۟ عَلَىٰٓ ءَالِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ ﴿٦﴾ مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ
هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ﴿٧﴾ أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا ۖ بَلْ هُمْ فِى شَكٍّ مِّن ذِكْرِى ۖ بَل لَّمَّا يَذُوقُوا۟
عَذَابِ ﴿٨﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ ﴿٩﴾ أَمْ لَهُم مُّلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا۟ فِى ٱلْأَسْبَٰبِ ﴿١٠﴾ جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ
﴿١١﴾﴾ (سورة ص: ١-١١)

38:1. Ṣâd. By the Qur'an full of reminders,

38:2. yet the disbelievers are steeped in arrogance and stubborn defiance.

38:3. How many nations We destroyed before them; they cried out [for mercy] when it was too late for deliverance.

38:4. They deem it strange that a warner has come to them from among themselves, and the disbelievers say: This man is a magician and a liar!

38:5. What! Has he made all the gods into one God? This is indeed most strange!

38:6. The leaders among them left, saying: Carry on as you are, and hold fast to your gods. There is surely some motive behind it.[55]

38:7. We have never heard [the like] of this in the religion we learned from our forefathers. It is nothing but a fabrication.

38:8. What! Has the Reminder [the Qur'an] been sent down to him alone, out of all of us? Nay, they are in doubt about My Reminder, for they have not yet tasted My punishment.

38:9. Or do they possess the treasuries of the bounty of your Lord, the Almighty, the Bestower?

38:10. Or is theirs the dominion of the heavens and the earth and all that is between them? Then let them ascend [to heaven] by any means.[56]

38:11. They are nothing but troops [of disbelievers] who have gathered against [the Prophet], but they will soon be defeated.[57]

---

[55] This verse refers to an incident in which the leaders of Quraysh walked out of a discussion with the Prophet (ﷺ) in the house of his paternal uncle Abu Ṭâlib. They claimed that the Prophet (ﷺ) had ulterior motives in calling them to Islam and wanted to gain power over them, and they were determined not to yield to him.

[56] Because the disbelievers did not think that Muhammad (ﷺ) deserved to receive revelation, Allah challenged them to ascend to heaven, take control of the universe and stop the revelation coming down, or decide who was most deserving of receiving it – if they could. (al-Qurṭubi; *al-Kash-shâf*; ar-Râzi; an-Nasafi)

[57] Here Allah (ﷻ) is reassuring the Prophet (ﷺ) and giving him the glad tidings that the disbelievers will be defeated, which happened to them at the Battle of Badr. (al-Qurṭubi; an-Nasafi; ash-Shawkâni; *al-Kash-shâf*; *Tafseer Abus-Su'ood*)

This is an explanation from Allah (ﷻ), describing the Qur'an and the attitude of those who reject it towards Him and towards the one who brought it.

﴿Ṣâd. By the Qur'an full of reminders﴾ that is, it reminds people of everything that they need to know about the names, attributes and deeds of Allah, and about religious rulings and what will happen with regard to the resurrection and requital. Thus it reminds them of the basic principles and minor issues of their religion.

There is no need here to mention what is confirmed by this oath, because in fact what is referred to in this oath and what is sworn by in it are one and the same, which is this Qur'an that is described in these sublime terms. If the Qur'an is like this, then people's need for it surpasses all other needs, and what they must do is accept it and believe in it, and try to find in it that which will be a reminder to them.

Allah guides whomever He wills to do that; as for those who disbelieve in it and in the One Who sent it down, their attitude towards it is ﴿arrogance and stubborn defiance﴾ that is, arrogance, refusal to believe in it and pride. What is meant by stubborn defiance is defiance in rejecting it and trying to refute it and criticise the one who brought it.

Hence Allah warned them by reminding them of the destruction of previous nations who disbelieved in the Messengers: when doom came upon them, they cried out and sought help to avert the punishment from themselves, but by then ﴿it was too late for deliverance﴾ that is, that was not the time for them to be saved from what they had fallen into, and there was no escape from that which had befallen them. So let these people beware lest, if they persist in their arrogance and stubborn defiance, the same fate befall them as befell those earlier nations.

﴿They deem it strange that a warner has come to them from among themselves﴾ that is, these disbelievers find strange something that

is not strange at all, which is that a warner has come to them from among themselves, so that they would be able to learn from him and so that they would know his character very well, because he is one of them, so they would not be deterred from following him by tribal feelings. This is something for which they should be grateful and they should follow him.

But they reacted in the opposite manner to that which was expected of them, and they expressed amazement by way of rejection. Because of their disbelief and wrongdoing, they said: ﴿This man is a magician and a liar!﴾

What he did wrong – according to their view – was that ﴿he made all the gods into one God﴾. In other words, how could he forbid them to take the so-called partners and rivals as gods, and enjoin them to devote their worship to Allah alone?

﴿This﴾, namely the message he brought, ﴿is indeed most strange﴾ that is, it is extremely strange because it is false and corrupt (according to their view).

﴿The leaders among them left﴾ that is, those whose word was followed, left, urging their people to adhere to what they believed in of ascribing partners to Allah

﴿saying: Carry on as you are, and hold fast to your gods﴾ that is, continue in that way, and strive hard to remain steadfast; persist in worshipping your gods, and do not let anyone deter you or prevent you from doing that.

﴿There is surely some motive behind it﴾ that is, what Muhammad (ﷺ) has brought of the prohibition on worshipping them; it is deliberate and he has an ulterior motive and bad intentions. This was a specious argument that could only be accepted by foolish people, for when a person calls others to something, whether it is true or not, his view is not to be rejected by casting aspersions on his intentions, because his intentions and deeds will affect him only. Rather it is to be refuted by

presenting something to counter his arguments and invalidate them by means of proof and evidence. What they meant was: Muhammad (ﷺ) is only calling you to that in order to become a leader among you, and to be respected and followed.

﴿We have never heard [the like] of this﴾ namely what he is saying ﴿in the religion we learned from our forefathers﴾ that is, we did not see our fathers doing or saying that, and our fathers never saw their fathers doing or saying that; so carry on with the religion that your forefathers followed, for it is true, and this to which Muhammad (ﷺ) is calling you is nothing but fabrications and lies that he has made up.

This is another specious argument, in addition to the first one, as they rejected the truth on the basis of something that does not constitute proof for rejecting any idea at all, namely the argument that what he brought was contrary to that which their misguided forefathers followed. Where do we find (in their argument) any proof to refute the message brought by the Prophet (ﷺ)?

﴿What! Has the Reminder [the Qur'an] been sent down to him alone, out of all of us?﴾ That is, what makes him better than us, so that the Qur'an was sent down to him and not us, and Allah singled him out for that?

This is yet another specious argument. Where is the proof of that to refute what he said? Were not all the Messengers like this? Allah blessed them with the message and instructed them to call people to Allah.

Because none of these arguments that they produced was fit to refute what the Messenger (ﷺ) brought, Allah tells us where they came from, and that the people were ﴿in doubt about My Reminder﴾. They had no knowledge or clear proof, so they fell into doubt and were content with it, and when the clear truth came to them and they had already decided to persist in their doubt, they produced these arguments to ward off the truth, not as a result of any thorough

examination of the issue, but because they had decided to turn away. It is well known that if anyone who has such an attitude and speaks on the basis of doubt and stubbornness, his words are not acceptable and he is not able to undermine the truth in the least, because he has no strong argument. He is the one who is to be blamed and criticised as soon as he starts talking. Therefore Allah warned them of the punishment and said:

﴿for they have not yet tasted My punishment﴾ that is, they have the audacity to say these words because they were enjoying a life of ease in this world, and nothing of the punishment of Allah had struck them. If they had tasted His punishment, they would not have had the audacity to say that.

﴿Or do they possess the treasuries of the bounty of your Lord, the Almighty, the Bestower?﴾ So that they can give to whomever they wish and withhold from whomever they wish, because they said, ﴿What! Has the Reminder [the Qur'an] been sent down to him alone, out of all of us?﴾ In other words, the bounty and mercy of Allah (ﷻ) are not under their control, such that they could deny the blessings and gifts of Allah to anyone.

﴿Or is theirs the dominion of the heavens and the earth and all that is between them﴾ so that they are able to do whatever they want? ﴿Then let them ascend [to heaven] by any means﴾ that would enable them to reach the heaven, then cut off and prevent divine mercy from reaching the Messenger of Allah (ﷺ). How can they say such things when they are the most helpless and weakest of Allah's creation? Or is their aim to gang up and amass troops to cooperate in support of falsehood and seek to undermine the truth? For that is the reality of what they really want to do.

But they will not be able to achieve this aim; rather their efforts will be wasted and their troops will be defeated. Hence Allah says: ﴿They are nothing but troops [of disbelievers] who have gathered against [the Prophet], but they will soon be defeated﴾.

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لْـَٔيْكَةِ أُولَٰئِكَ الْأَحْزَابُ ﴿١٣﴾ إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾﴾ (سورة ص: ١٢-١٥)

38:12. Before them the people of Nooḥ rejected [their Prophet], as did ʿÂd and the mighty Pharaoh,

38:13. and Thamood and the people of Loot, and the dwellers of the Wood – such were the parties [who gathered against their Prophets].

38:14. Each of them rejected the Messengers, therefore My punishment became inevitable.

38:15. They are only waiting for a single blast [of the Trumpet, on the Day of Resurrection], after which there will be no turning back.

Here Allah (ﷻ) warns them that He will do to them what He did to the nations that came before them, who were stronger than them and gathered more troops to support falsehood.

﴿Before them the people of Nooḥ rejected [their Prophet], as did ʿÂd﴾, the people of Hood

﴿and the mighty Pharaoh﴾ who commanded great troops and immense power.

﴿and Thamood﴾ the people of Ṣâliḥ,

﴿and the people of Loot, and the dwellers of the Wood﴾ – the word translated here as the ﴿Wood﴾ refers to a place that is crowded with different types of trees and plants. They were the people of Shu'ayb. ﴿such were the parties [who gathered against their Prophets]﴾ – they gathered together all that they had of power, people and weapons in order to refute the truth, but that did not avail them in the slightest.

﴿Each of them rejected the Messengers, therefore My punishment became inevitable﴾ for them. So what makes these people (Quraysh) better than others and more pure of heart, so that they will not meet the same fate as others?

So let them await ﴿a single blast [of the Trumpet, on the Day of Resurrection], after which there will be no turning back﴾ that is, there will be no way for them to return or go back; it will destroy them and eradicate them, if they persist in what they are doing.

﴿وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ﴿١٦﴾ ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِىِّ وَٱلْإِشْرَاقِ ﴿١٨﴾ وَٱلطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُۥٓ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ ﴿٢٠﴾﴾ (سورة ص: ١٦-٢٠)

38:16. They say: Our Lord, hasten for us our share [of the punishment] before the Day of Reckoning.[58]

38:17. Bear with patience whatever they say, and remember Our slave Dâwood, the man of endurance [in worship] who constantly turned [to Us].

38:18. Verily We compelled the mountains to glorify Allah with him in the afternoon and in the morning,

38:19. and the birds, too, who flocked to him; they all would echo his [glorification].

38:20. We strengthened him in his kingdom, and granted him wisdom, and sound judgement [and clarity in speech].

[58] They said this by way of ridiculing the Prophet (ﷺ).

﴿They say: Our Lord, hasten for us our share [of the punishment] before the Day of Reckoning﴾ that is, these disbelievers say, in their ignorance and stubbornness, seeking to hasten the punishment:
﴿Our Lord, hasten for us our share [of the punishment]﴾ that is, what has been allocated to us of punishment, in this world,
﴿before the Day of Reckoning﴾. They persisted in this demand, and they claimed: If you, O Muhammad (ﷺ), were speaking the truth, the sign of your truthfulness would be that you would bring the punishment upon us.

Hence Allah said to His Messenger (ﷺ): ﴿Bear with patience whatever they say﴾, as the Messengers before you were also patient and steadfast, for their words will not harm the truth at all and they will not harm you at all; rather they only harm themselves

Having instructed His Messenger (ﷺ) to bear with patience whatever his people said, Allah now instructs him to seek help in being patient by worshipping Allah alone and remembering how true worshippers worshipped Allah, as He says elsewhere:

﴿So bear patiently what they say, and glorify and praise your Lord before the rising of the sun and before its setting...﴾ *(Tâ Hâ 20: 130)*

One of the greatest worshippers was the Prophet of Allah Dâwood (عليه السلام), ﴿the man of endurance [in worship]﴾ that is, he had great stamina in worshipping Allah (سبحانه وتعالى), in both physical and spiritual terms.
﴿who constantly turned [to Us]﴾ that is, he turned to Allah in all his affairs, by repenting to Him, loving Him, showing devotion to Him, fearing Him, putting his hope in Him, often beseeching Him and calling upon Him, turning to Him whenever he committed an error, giving it up and repenting sincerely.

Because of his constantly turning to his Lord and worshipping Him, Allah subjugated the mountains to him, so that they would glorify and praise their Lord with him,

﴿in the afternoon and in the morning﴾ that is, at the beginning and end of the day.

﴿and﴾ Allah subjugated ﴿the birds, too, who flocked to him﴾ and gathered with him.

﴿they all﴾ – the mountains and the birds ﴿would echo his [glorification]﴾ in obedience to the words of Allah:

﴿...O mountains, echo his [glorification of Allah], and you too, O birds!...﴾ *(Saba' 34: 10)*

This is a blessing that Allah bestowed upon him because of his worship.

Then Allah tells us how He blessed him with great dominion: ﴿We strengthened him in his kingdom﴾ that is, We strengthened him with what we gave him of means, and large numbers of troops and equipment, by means of which Allah strengthened him in his kingdom.

Then Allah tells us how He blessed him with knowledge: ﴿and granted him wisdom﴾ that is, prophethood and great knowledge ﴿and sound judgement [and clarity in speech]﴾ that is, when judging disputes among people.

﴿ ۞ وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ إِذْ تَسَوَّرُوا۟ ٱلْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ ۖ
قَالُوا۟ لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَآ
إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾ إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا
وَعَزَّنِى فِى ٱلْخِطَابِ ﴿٢٣﴾ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ
لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ
أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾ فَغَفَرْنَا لَهُۥ ذَٰلِكَ ۖ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ
وَحُسْنَ مَـَٔابٍ ﴿٢٥﴾ يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا

تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ ﴿٢٦﴾ (سورة ص: ٢١-٢٦)

38:21. Has the story of the disputing parties reached you, when they climbed the wall into his chamber?

38:22. When they entered his chamber, Dâwood was startled by them. They said: Do not be afraid; we are two disputants, one of whom has wronged the other. Judge between us in truth and do not be unjust; guide us to the right path.

38:23. [One of them said:] This is my brother; he has ninety-nine ewes and I have only one. He said: Let me take care of her, and he has been overbearing towards me in his speech.

38:24. Dâwood said: He has certainly wronged you by demanding that your ewe be added to his flock. Indeed many associates [or partners] wrong one another, except those who believe and do righteous deeds – and how few they are. Then Dâwood realised that We were only testing him, so he asked his Lord for forgiveness, fell down in prostration and turned to Allah in repentance.

38:25. So We forgave him for that. Verily nearness to Us awaits him [in the hereafter], and a blissful journey's end.

38:26. [We said:] O Dâwood, verily We have made you a ruler in the land, so judge between the people in truth, and do not follow your desires, lest they lead you astray from the path of Allah. Verily those who go astray from the path of Allah will have a severe punishment because they forgot the Day of Reckoning.

Having told us that He gave His Prophet Dâwood sound judgement when judging disputes among people, for which he was well known, and people would seek him out for that reason, Allah (ﷻ) now tells us the story of two disputants who came to him concerning an issue that Allah made a test for Dâwood and a lesson, because of a mistake that he made. But Allah had mercy on him and forgave him, and

He caused this case to be referred to him. Allah says to His Prophet Muhammad (ﷺ):

﴿Has the story of the disputing parties reached you﴾, for it is a wondrous story.

﴿when they climbed the wall into his chamber﴾, when Dâwood was there. It was a space in which Dâwood would worship Allah, and the two men entered it without permission and without asking permission, and they did not enter through the door.

Therefore, when they entered upon him in this manner, he was startled and was afraid of them. They said to him: ﴿we are two disputants﴾, so do not be afraid.

﴿one of﴾ us ﴿has wronged the other. Judge between us in truth﴾ that is, justly, and do not side with one of us

﴿and do not be unjust; guide us to the right path﴾.

The point here is that it became clear to him that the two disputants were seeking a fair and just verdict, and as that was the case, they would tell him their story truthfully. So the Prophet of Allah Dâwood was not offended by their exhortation to be fair, and he did not tell them off for that.

One of them said: ﴿This is my brother﴾ – he stated that he was his brother, either by faith or by blood or by friendship, because in that case there should be no wrongdoing, and wrongdoing on his part would be worse than wrongdoing on the part of anyone else.

﴿he has ninety-nine ewes﴾, which is a great deal of good, and he should be content with what Allah has given him

﴿and I have only one﴾, but he covets it

﴿He said: Let me take care of her﴾ that is, give it to me and let me be in charge of it

﴿and he has been overbearing towards me in his speech﴾ that is, he has overpowered me with his words, because he kept bothering me until he got the ewe, or almost got it.

When he heard his words – and it is known from the context that this is what really happened, so there is no reason for anyone to object

and say: Why did Dâwood pass judgement before listening to what the other party had to say? – Dâwood said:
﴿He has certainly wronged you by demanding that your ewe be added to his flock﴾ and this is the usual way with many associates and close friends.

Then he said: ﴿Indeed many associates [or partners] wrong one another﴾ because wrongdoing is something that is ingrained in people ﴿except those who believe and do righteous deeds﴾ because what they have of faith and righteous deeds prevents them from wronging others ﴿and how few they are﴾. This is like the verse in which Allah (ﷻ) says:

﴿...But few of My slaves are grateful.﴾ *(Saba' 34: 13)*

﴿Then Dâwood realised﴾, when he had passed judgement between them,
﴿that We were only testing him﴾ that is, We tested him by causing this case to be referred to him, so as to alert him to something.
﴿so he asked his Lord for forgiveness﴾ for what he had done
﴿fell down in prostration and turned to Allah in repentance﴾, repenting sincerely and worshipping Allah.

﴿So We forgave him for that﴾ that is, for what he had done, and Allah bestowed all kinds of honours upon him and said:
﴿Verily nearness to Us﴾ that is, high status and closeness to Us ﴿awaits him [in the hereafter], and a blissful journey's end﴾ that is, destination.

With regard to the mistake that Dâwood (عليه السلام) made (and for which he sought forgiveness), Allah does not tell us what it was, because there is no need to do so. Therefore trying to find out what it was is unnecessary. Rather what matters in the story that Allah tells us here is His kindness towards him, and that he repented and turned to Him and was raised in status thereby, so that after repenting he was better than he was before.

﴿[We said:] O Dâwood, verily We have made you a ruler in the land﴾ when you rule concerning their religious and worldly affairs ﴿so judge between the people in truth﴾ that is, with justice, and that is not possible except with the necessary knowledge, knowledge of real-life situations and the ability to carry out just rulings.

﴿and do not follow your desires﴾ and be biased towards one party because of blood ties or friendship, or love or hatred for the other party ﴿lest they﴾ namely your desires ﴿lead you astray from the path of Allah﴾ and take you beyond the bounds of the straight path.
﴿Verily those who go astray from the path of Allah﴾, especially those who do so deliberately
﴿will have a severe punishment because they forgot the Day of Reckoning﴾. If they had remembered it, fear would have been instilled in their hearts, and they would not have gone along with tempting desires.

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾﴾ (سورة ص: ٢٧-٢٩)

38:27. We have not created the heavens and the earth, and all that is between them, in vain. That is what the disbelievers think. So woe to the disbelievers from the fire!

38:28. Should We equate those who believe and do righteous deeds with those who spread mischief in the land? Or should We equate those who fear Allah with the wicked?[59]

[59] This verse refutes the view of those who did not believe in the hereafter, and thus believed that the end of the believers and the disbelievers would =

38:29. This is a blessed Book that We have sent down to you, so that they may ponder its verses, and so that people of understanding may pay heed.

Here Allah tells us of His perfect wisdom in creating the heavens and the earth, and that He did not create them in vain, for no purpose and to serve no interest.

﴿That is what the disbelievers think﴾ of their Lord, as they harbour notions about Allah that are not befitting to His majesty.

﴿So woe to the disbelievers from the fire﴾ for it is what will settle the score with them, and it will overwhelm them completely.

Rather Allah's creation of the heavens and the earth is based on truth and is for the sake of truth. He created them so that people may know the perfect nature of His knowledge, might and all-encompassing authority, and that He alone is deserving of worship, and not those that did not create even an atom in the heavens or on earth; and that the resurrection is true, and Allah will judge between the people of good and the people of evil.

So the one who is ignorant of divine wisdom should not think that Allah will treat them all equally when He judges them. Hence He says: ﴿Should We equate those who believe and do righteous deeds with those who spread mischief in the land? Or should We equate those who fear Allah with the wicked?﴾ This is not befitting to divine wisdom and judgement.

﴿This is a blessed Book that We have sent down to you﴾, in which there is much goodness and abundant knowledge, guidance away from error, healing from disease, light to illuminate the darkness, and every ruling that accountable people may need. It contains definitive

= be the same (namely death, and nothing beyond that). Here Allah confirms that their ultimate end will not be the same, for the believers will enter paradise whilst the disbelievers will enter hell.

evidence for every issue, by means of which it becomes the most majestic book to appear in this world since Allah created it.

﴿so that they may ponder its verses﴾ that is, this is the wisdom behind sending it down, so that people may ponder its verses, and thus find knowledge in it and reflect upon its subtle meanings and wisdom, for by pondering and reflecting upon its meanings, thinking about it time after time, its blessings and good may be attained. This indicates that it is encouraged to reflect upon the Qur'an and that doing so is one of the best of deeds, and that recitation which includes reflection is better than rapid recitation that does not achieve this purpose.

﴿and so that people of understanding may pay heed﴾ that is, so that people of sound mind may learn through reflecting upon all issues of knowledge. This indicates that learning and benefitting from this Book will be commensurate with a person's maturity and understanding.

﴿ وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ
ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى ۖ حَتَّىٰ تَوَارَتْ
بِٱلْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ
وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ
مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾
وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾ هَٰذَا عَطَآؤُنَا فَٱمْنُنْ
أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾ ﴾ (سورة ص: ٣٠-٤٠)

38:30. We bestowed upon Dâwood Sulaymân, a good and faithful slave who constantly turned [to Us]

38:31. One afternoon, noble swift-footed steeds were presented before him.

38:32. And he kept saying: I love to love these good things [these horses] because of the command of my Lord,[60] until [the galloping horses] disappeared from sight.

38:33. [Then he said:] Bring them back to me, and he began to pass his hands over their legs and necks.

38:34. Indeed We tested Sulaymân, and placed on his throne a body, then he turned to Us [in repentance].

38:35. He said: My Lord, forgive me and grant me a dominion, the like of which will never be granted to anyone after me, for indeed You are the Bestower.

38:36. And We made the wind subject to him; it blew gently at his command, wherever he directed it.

38:37. And [We made subject to him] the devils, every kind of builder and diver,

38:38. and other [devils], bound together in shackles.

38:39. [We said:] This is Our gift, so give freely or withhold, without [having to render] account.

38:40. Verily nearness to Us awaits him [in the hereafter], and a blissful journey's end.

Having praised Dâwood and mentioned what happened to him and what he did, Allah (ﷻ) now praises his son Sulaymân (عليه السلام), as He says:

﴿We bestowed upon Dâwood Sulaymân﴾ that is, We blessed him with him, and made him to be a source of comfort and joy to him.

﴿a good and faithful slave﴾ – this refers to Sulaymân (عليه السلام), who possessed characteristics that deserved praise, for he ﴿constantly turned [to Us]﴾ that is, he constantly turned to Allah in all situations,

---

[60] He loved the horses because they were kept and trained for the purpose of fighting in Allah's cause, and they were referred to in the Torah as they are referred to in the Qur'an.

with devotion and love, remembering Him, calling upon Him, humbling himself and striving hard to earn the pleasure of Allah, giving precedence to that over all things.

﴿One afternoon, noble swift-footed steeds were presented before him﴾ the words translated here as ﴿noble swift-footed steeds﴾ refer to fine horses, one of the characteristics of which is that they stand on three feet, with one foot raised, and they are very beautiful and pleasant to look at, especially for those who need them, such as kings. These horses continued to be presented to him until the sunset, and they distracted him from the afternoon prayer and remembrance of Allah.

So he said – regretting what he had done and seeking to draw close to Allah, because they had distracted him, and so as to give precedence to love for Allah over love for anything else: ﴿I love to love these good things [these horses]﴾. The word translated here as ﴿love﴾ also includes the meaning of giving precedence to. In other words, he said: I gave precedence to love of these good things, which refers to wealth in general. In this case what is referred to is the horses. ﴿because of the command of my Lord, until [the galloping horses] disappeared from sight﴾.

﴿[Then he said:] Bring them back to me﴾, so they were brought back

﴿and he began to pass his hands over their legs and necks﴾ that is, he started to cut their legs and necks with his sword.[61]

---

[61] This is the interpretation favoured by as-Sa'di. Aṭ-Ṭabari and others held a different opinion, namely that this could not be right because it would be both cruel and a waste of wealth, neither of which would be appropriate on the part of a Prophet; they suggested that what is meant is either stroking or patting the horses by way of affection, or examining them, as Sulaymân was a skilled horseman. Aṭ-Ṭabari narrated this view from Ibn 'Abbâs and regarded it as the correct interpretation of this verse. Here, we have reflected as-Sa'di's view. (Translator)

﴿Indeed We tested Sulaymân﴾ that is, we tested him and tried him by taking away his dominion and separating him from it, because mistakes are due to human nature,
﴿and placed on his throne a body﴾ – this was a devil which Allah willed and decreed should sit on his throne and have control over Sulaymân's dominion for the duration of this test. Then Sulaymân turned to Allah in repentance.

﴿He said: My Lord, forgive me and grant me a dominion, the like of which will never be granted to anyone after me, for indeed You are the Bestower﴾. And Allah answered his prayer and forgave him, and restored his dominion to him, and added to it something that was never granted to anyone after him, namely the subjugation of the devils to him, so that they built whatever he wanted and dived for him in the sea, bringing forth pearls and jewels; whoever among them disobeyed him, he chained him with shackles and tied him up.

﴿[We said:] This is Our gift﴾ so enjoy it and ﴿give freely﴾ to whomever you wish
﴿or withhold﴾ from whomever you wish
﴿without [having to render] account﴾ that is, with no blame on you and no reckoning, because Allah (ﷻ) knew of his perfect justice and good judgement.

You should not think that this was for Sulaymân in this world only, and not in the hereafter; rather he will have much good in the hereafter too. Hence Allah says: ﴿Verily nearness to Us awaits him [in the hereafter], and a blissful journey's end﴾ that is, he is one of those who will be brought close to Allah, and will be honoured in various ways by Him.

Lessons we learn from the story of Dâwood and Sulaymân (peace be upon them both)

- Allah (ﷻ) told his Prophet Muhammad (ﷺ) stories of those who came before him, so as to make him steadfast and reassure him; He told him about their worship, great patience and turning

to Allah, so that he would long to compete with them and draw close to Allah as they did, and to be patient in bearing the harm of his people. Hence – here – when Allah mentions the harm that his people tried to do to him and what they said about him and his message, He instructed him to be patient and to remember His slave Dâwood, so that he might find comfort in that.

- Allah praises and loves a person to have energy when doing acts of obedience and worship, and to be strong in both physical and mental terms, because if a person is strong, it will result in him doing those acts of obedience properly and doing a great deal of them, which does not happen when a person is weak and has no resolve. The individual should seek means of developing strength and energy, and not become lazy and slow, as that will lead to loss of energy that will weaken one's resolve.
- Turning to Allah in all circumstances is one of the characteristics of the Prophets of Allah and the elite of His creation, as Allah praised Dâwood and Sulaymân for that. So people should follow their example and their guidance.

  ﴿Those [Prophets] are the ones whom Allah guided; let their guidance be an example to follow...﴾ *(al-An'âm 6: 90)*
- Allah honoured His slave Dâwood (ﷺ) with a beautiful voice, by means of which Allah caused the mountains, that do not hear, and the birds, which cannot understand, to echo him when he raised his voice in praise of Allah, and to glorify Allah with him in the afternoon and in the morning.
- One of the greatest blessings that Allah can bestow upon His slave is to bless him with beneficial knowledge, so that he knows how to judge between people, as Allah blessed His slave Dâwood (ﷺ) with such knowledge.
- Allah demonstrates His care for His Prophets and chosen ones, if they make some mistake, by putting them through tests and trials so that troubles will be dispelled from them and they will

become better than they were originally, as happened to Dâwood and Sulaymân (peace be upon them).

- The Prophets (peace be upon them) are protected from error in that which they convey from Allah (ﷻ), because the purpose of their mission cannot be achieved otherwise. However, they may commit some sins, which is something inherent in human nature, but Allah soon causes them to repent, by His kindness.
- Dâwood (عليه السلام) usually stayed in his chamber to worship his Lord, hence the two disputants climbed the wall of his chamber, because he was alone in his chamber and no one else could come to him in that place. He did not devote all his time to the people, even though many cases were referred to him for judgement. Rather he allocated some time to be alone with his Lord, and to find comfort in worshipping Him, which helped him to be sincere in all his affairs.
- Etiquette should be followed when entering upon rulers and others, because when the two disputants entered upon Dâwood in an unusual manner, not from the usual door, he was startled by them and was very upset by that, and he did not think that it was appropriate at all.
- The judge should not refuse to issue a verdict on the basis of truth because of bad manners or inappropriate conduct on the part of the disputant.
- Dâwood (عليه السلام) was a man of perfect forbearance, as he did not get angry with the two disputants when they came to him without asking permission, even though he was the king; he did not scold them or tell them off.
- It is permissible for one who has been wronged to say to the one who wronged him: "You have wronged me" or "O wrongdoer" or "You transgressed against me", and the like, because they said: ﴿we are two disputants, one of whom has wronged the other﴾ *(38: 22)*.

- The one who is being exhorted and advised, even if he is of high status and very knowledgeable, should not get angry or upset if someone advises or exhorts him. Rather he should hasten to accept the advice and be grateful. The two disputants advised Dâwood and he did not get upset or angry, and that did not deter him from giving a fair verdict; rather he passed a judgement that was completely fair.
- Mixing with relatives and friends, and having a lot of financial worldly dealings with them, may lead to ill feeling among them, and some of them may transgress against others. There is no way to prevent that except by fearing Allah and being patient in all situations, by means of having faith and doing righteous deeds. This is something that is very uncommon among people.
- Seeking forgiveness and doing acts of worship, especially prayer, are among the means of absolving sins, because Allah connected the forgiveness of Dâwood's sin to his prayer for forgiveness and his prostration.
- Allah honoured His slaves Dâwood and Sulaymân by bringing them close to him and granting them a goodly reward, so no one should think that what happened to them undermines their status before Allah (ﷻ). This is how Allah shows kindness to His sincere and devoted slaves: when He forgives them, He removes the traces of their sins and all consequences that result from it. That even includes what people think, because, if they know of some of their sins, they will lose some of the respect they have for them. So Allah removes these effects, and that is not difficult for the Most Generous, Oft-Forgiving.
- Ruling between people is a religious honour that was undertaken by the Messengers of Allah and the elite of His creation. The job of the one who undertakes it is to judge on the basis of truth and avoid the influence of whims and desires. Judging on the basis of truth requires knowledge of *shar'i* matters, understanding of

the issue that is referred for judgement, and knowing how to apply the shar'i rulings to it. The one who is ignorant of either of these matters is not fit to judge, and it is not permissible for him to undertake this task.

- The judge should beware of whims and desires and always be cautious about this matter, because no one is free of it; rather he should strive hard to make the truth his aim and, at the time of judgement, set aside any feelings of love or hate towards any of the disputants.
- Sulaymân (ﷺ) was one of the virtues of Dâwood, and one of the blessings that Allah bestowed upon him, for one of the greatest blessings that Allah may bestow upon His slave is to grant him a righteous son, and if he is also a scholar, that is light upon light.
- Allah (ﷻ) praised Sulaymân by describing him as: ﴿a good and faithful slave who constantly turned [to Us]﴾ *(38: 30)*.
- Allah bestows abundant blessings and kindnesses upon His slaves; He blesses them by enabling them to do righteous deeds and attain good manners, then He praises them for that, when it is He Who bestowed it upon them by His generosity and kindness.
- Sulaymân gave precedence to love of Allah (ﷻ) over love of all else.
- Everything that distracts a person from Allah is bad and blameworthy, so he should keep away from it and focus on that which is more beneficial.
- We also learn the famous principle: "Whoever gives up something for the sake of Allah, Allah will compensate him with something better than it." Sulaymân hamstrung the noble swift-footed steeds that are so dear to people, giving precedence to love of Allah, so Allah compensated him with something better than that, by subjugating the soft and gentle wind to him,

that blew on his command, and would cover the distance of a month's journey in the morning and a month's journey in the evening *(cf. 34: 12)*; and He subjugated the devils to him who were able to do things that humans could not.

- The subjugation of the devils was not granted to anyone after Sulaymân (ﷺ).
- Sulaymân (ﷺ) was a Prophet-king who did what he wanted, but he did not want anything except what was just. This is in contrast to the Prophet-slave whose will is subject to the command of Allah, so he does not do anything or refrain from anything except by divine command, as in the case of our Prophet Muhammad (ﷺ), and that is more perfect.

﴿ وَاذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٤٤﴾ ﴾ (سورة ص: ٤١-٤٤)

38:41. Remember Our slave Ayyoob, when he called upon his Lord: Verily the Shaytân has afflicted me with hardship and pain.

38:42. [We said to him:] Strike [the ground] with your foot. Here is cool water for you to wash in and drink.

38:43. And We restored his family to him and doubled their number, as a mercy from Us and as a reminder to people of understanding.

38:44. [We said to him:] And take a bundle of rushes in your hand and strike [your wife, once] with it, and do not break your oath. Truly We found him to be patient and steadfast, a good and faithful slave who constantly turned [to Us].

﴿Remember﴾ in this Book full of reminders
﴿Our slave Ayyoob﴾ and mention him in the best terms, speaking highly of him, when harm befell him, but he bore it with patience and did not complain to anyone except his Lord, turning only to Him.
﴿when he called upon his Lord﴾ in supplication, complaining to Him and none other. He said: My Lord, ﴿Verily the Shaytân has afflicted me with hardship and pain﴾ that is, something very hard, tough and painful. The Shaytân had been given the power to harm him physically, so he blew on his skin until it was filled with sores, which then ruptured, making matters even worse; similarly, his family died and his wealth was destroyed.

It was said to him: ﴿Strike [the ground] with your foot﴾ that is, strike the ground with your foot so that there will flow from it a spring of water with which you may wash yourself and from which you may drink, and it will take away the harm and pain from you. He did that, and the harm left him, and Allah (ﷻ) healed him.

﴿And We restored his family to him﴾ – it was said that Allah brought them back to life for him
﴿and doubled their number﴾ in this world, and Allah made him rich and bestowed upon him a great deal of wealth
﴿as a mercy from Us﴾ to Our slave Ayyoob, as he was patient and steadfast, so We granted him reward by Our mercy in this world and the hereafter.
﴿and as a reminder to people of understanding﴾ that is, so that people of understanding might remember the story of Ayyoob and learn a lesson from it, and realise that whoever bears harm with patience, Allah (ﷻ) will reward him in this world and the hereafter, and will answer his supplication when he calls upon Him.

﴿[We said to him:] And take a bundle of rushes in your hand and strike [your wife, once] with it, and do not break your oath﴾. The commentators said: When he was sick, he got angry with his wife for some reason, and swore that if Allah healed him, he would strike her

one hundred times. But his wife was a righteous woman who treated him kindly, so when Allah healed him, He showed mercy to her and to him; therefore He told him to strike her once with a bundle of one hundred reeds, thus enabling him to fulfil his oath (without harming her or being unjust towards her).

﴿Truly We found him﴾ namely Ayyoob ﴿to be patient and steadfast﴾ that is, We tested him with great harm, and he bore it with patience for the sake of Allah (ﷻ)

﴿a good and faithful slave﴾ who reached the highest levels of servitude to Allah, at times of both ease and hardship

﴿who constantly turned [to Us]﴾ that is, he often turned to Allah to help him reach his spiritual and worldly goals, and constantly remembered his Lord, called upon Him, loved Him and showed devotion to Him.

﴿ وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ﴿٤٥﴾ إِنَّآ أَخْلَصْنَٰهُم
بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾ ﴾ (سورة ص: ٤٥-٤٧)

38:45. Remember Our slaves Ibrâheem, Is-ḥâq and Ya'qoob, men of endurance [in worship] and deep insight.

38:46. Verily We chose them by granting them a distinct quality: constantly remembering the hereafter.

38:47. And indeed before Us they are among the chosen and the truly good.

﴿Remember Our slaves﴾ who were sincere to Us in worship, and speak highly of them.

﴿Ibrâheem﴾ al-Khaleel (the close friend of Allah), his son ﴿Is-ḥâq﴾, and his grandson ﴿Ya'qoob﴾.

﴿men of endurance [in worship]﴾ that is, they had great stamina in worshipping Allah (ﷻ)
﴿and deep insight﴾ that is, they had deep insight into the religion of Allah, so He described them as possessing beneficial knowledge and doing a great deal of righteous deeds.

﴿Verily We chose them by granting them a distinct quality﴾ that is, a significant and very special quality, which was:
﴿constantly remembering the hereafter﴾. We instilled constant remembering of the hereafter in their hearts and caused them to strive for it at all times. Sincerity towards Allah and remembering that He is always watching was something inherent in them, and We caused them to be a reminder of the hereafter, so that by seeing them, people were reminded of it and learned from them, and they are remembered in the best terms.

﴿And indeed before Us they are among the chosen﴾ whom Allah selected from among the best of His creation
﴿and the truly good﴾ who possess all noble characteristics and do all righteous deeds.

﴿ وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾ ﴾ (سورة ص: ٤٨)

38:48. And remember Ismâ'eel and Alyasa' and Dhul-Kifl; each of them was among the truly good.

That is, remember these Prophets in the best of terms and speak highly of them, for each of them was among the elite whom Allah chose from among humankind, and He chose for them and helped them to attain the best of attitudes, deeds, manners, attributes and characteristics.

﴿ هَٰذَا ذِكْرٌ ۗ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾ جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾ مُتَّكِـِٔينَ
فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ ۞ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ
﴿٥٢﴾ هَٰذَا مَا تُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾ إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾ ﴾ (سورة ص: ٤٩-٥٤)

38:49. This is a reminder. Verily the pious will have a blissful journey's end,

38:50. Gardens of perpetual abode, whose gates will be opened to them.

38:51. Reclining therein on couches, they will call for abundant fruit and drink,

38:52. And with them will be chaste women who restrain their glances,[62] of equal age.

38:53. This is what you are promised for the Day of Reckoning.

38:54. Indeed this is Our provision, which will never cease.

﴿This﴾ namely the mention of these elite Prophets and their characteristics

﴿is a reminder﴾ in this Qur'an full of reminders; by remembering their attitude and manners, one may be reminded of, and love to follow, their beautiful attributes, and one may become eager to find out about what Allah blessed them with of sublime characteristics and how Allah caused them to be remembered in the highest terms among people.

One of the types of reminder is mentioning good people; another type is mentioning the requital of both good people and evil people. Hence Allah says:

---

[62] They are the ḥoor al-'een, who will be content with their husbands and will not look at other men.

﴿Verily the pious﴾ that is, those who fear their Lord by complying with His commands and heeding His prohibitions, both believing men and believing women
﴿will have a blissful journey's end﴾ that is, a good end and place to return to.

Then Allah explains that further: ﴿Gardens of perpetual abode﴾ whose inhabitants would not wish for anything other than that, because they are so perfect and their bliss is so complete. They will never leave them or be expelled from them.
﴿whose gates will be opened to them﴾ that is, the gates of their dwellings and abodes will be opened for them. They will not need to open them themselves; rather they will be served and looked after. This is also indicative of perfect security, for in the gardens of perpetual abode there is nothing that would require closing and locking of gates (or doors).

﴿Reclining therein﴾ on adorned couches and seats
﴿they will call for﴾ that is, they will instruct their servants to bring ﴿abundant fruit and drink﴾, whatever their hearts may desire and may delight their eyes. This is indicative of perfect bliss, perfect ease and reassurance, and perfect pleasure.

﴿And with them﴾ will be their wives from al-ḥoor al-'een
﴿chaste women who restrain their glances﴾ and look only at their husbands, and their husbands will look only at them, because of the beauty that all will possess, and the love that each will have for the other; they will have no desire for any other companion and will not think of any replacement
﴿of equal age﴾ that is, of the same age, the best age of youth, and the most beautiful and pleasurable.

﴿This is what you are promised﴾, O pious ones who fear Allah ﴿for the Day of Reckoning﴾ as a reward for your righteous deeds.

﴿Indeed this is Our provision﴾ that We will bestow upon the people of paradise

﴿which will never cease﴾ that is, it will never stop; rather it is eternal and ongoing, and will constantly increase.

That is not difficult for the Most Generous Lord, the Most Kind, Most Merciful, Most Munificent, Self-Sufficient, Most Praiseworthy, Knower of subtleties, the Most Gracious, the Sovereign, the Judge, the Majestic, the Beautiful, the Bestower of blessings and immense favours, Whose generosity knows no end and Whose blessings cannot be counted, and no one can comprehend some of His kindness.

﴿ هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾ هَٰذَا فَلْيَذُوقُوهُ
حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾ هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًۢا
بِهِمْ ۚ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾ قَالُوا۟ بَلْ أَنتُمْ ۖ لَا مَرْحَبًۢا بِكُمْ ۖ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ ٱلْقَرَارُ
﴿٦٠﴾ قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ﴿٦١﴾ وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ
رِجَالًا كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ ﴿٦٣﴾ إِنَّ
ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ ﴿٦٤﴾ ﴾ (سورة ص: ٥٥-٦٤)

38:55. Thus it will be. But verily the transgressors will have a wretched journey's end:

38:56. Hell, which they will enter; what a wretched resting-place!

38:57. This [is the punishment], so let them taste it: scalding water and pus,

38:58. and other similar [punishments], of various kinds.

38:59. [Their leaders will say to one another:] Here is a group of people rushing headlong to join you. There is no welcome for them; they will surely enter the fire.

38:60. [The followers will say to the leaders:] Nay, rather it is you for whom there is no welcome! It is you who brought this upon us. Indeed this is an evil place to settle in!

38:61. They will say: Our Lord, whoever brought this upon us, give them a double punishment in the fire.

38:62. And they will say: Why do we not see men whom we used to count among the wicked

38:63. and whom we used to ridicule? Have our eyes missed them?

38:64. All this will surely come to pass: the inhabitants of the fire will dispute among themselves.

﴿Thus it will be﴾ that is, the reward of the pious will be as We have described it.

﴿But verily the transgressors﴾ that is, those who overstep the mark in disbelief and sin

﴿will have a wretched journey's end﴾ that is, the worst place of return.

Then Allah explains that further, as He says: ﴿Hell﴾ in which all torments are combined, and its heat and cold are severe

﴿which they will enter﴾ that is, they will be subjected therein to a punishment which will encompass them on all sides, with layers of fire above them and beneath them.

﴿what a wretched resting-place﴾ that is prepared for them as a place to dwell and settle.

﴿This﴾ resting-place, severe punishment, disgrace, shame and torment, will form the punishment

﴿so let them taste it: scalding water﴾ that is extremely hot; they will drink it and it will cut their intestines

﴿and pus﴾ which is the worst possible drink, composed of pus; its taste is bitter and its smell is foul.

﴿and other similar [punishments], of various kinds﴾ that is, several types of punishment with which they will be punished and humiliated.

When they come to the fire, they will revile one another and say to one another:

﴿Here is a group of people rushing headlong to join you﴾ in the fire.

﴿There is no welcome for them; they will surely enter the fire﴾.

The group that is rushing headlong will say: ﴿Nay, rather it is you for whom there is no welcome! It is you who brought this﴾ namely the punishment
﴿upon us﴾ by calling us to it and by tempting and misguiding us; you are the cause of all this.
﴿Indeed this is an evil place to settle in﴾ that is, a place to settle in for all of them, an utterly evil place.

Then they will pray against those who led them astray, saying: ﴿Our Lord, whoever brought this upon us, give them a double punishment in the fire﴾. Elsewhere Allah tells us:

﴿...He will say: [It will be] doubled for all, but you do not know.﴾ *(al-A'râf 7: 38)*

﴿And they will say﴾ when they are in the fire:
﴿Why do we not see men whom we used to count among the wicked﴾ that is, we used to claim that they were among the wicked who deserved the punishment of the fire. But in fact they were the believers. The inhabitants of the fire will notice that they are missing and will wonder why they do not see them in the fire.

﴿and whom we used to ridicule? Have our eyes missed them?﴾ That is, the fact that we do not see them must be due to one of two reasons:

Either we were mistaken when we regarded them as being among the wicked, and in fact they are among the good; we only said what we said about them by way of mockery and ridicule. This is true, as Allah (ﷻ) tells us elsewhere that He will say to the inhabitants of hell:

﴿Among My slaves there were some who said: Our Lord, we believe, so forgive us and have mercy upon us, for You are the Most Merciful of those who show mercy. But you treated them with ridicule, so much so that [ridicule of them] made you forget all remembrance of Me, and you used to laugh at them.﴾ *(al-Mu'minoon 23: 109-110)*

Or perhaps they are with us in the fire, but we cannot see them. It may be that this is what they still believe in their hearts, so the belief that they held in this world and often repeated – that the believers would be in hell – was so well entrenched in their hearts that it became second nature to them, so they entered hell like this and said what they said.

Or it may be that they will say this by way of deceit, as they practised deceit in this world, so they will persist in that deceitful attitude even in hell. Therefore the people of the heights (*al-a'râf*) will say to the people of hell:

﴿Are these the ones concerning whom you swore that Allah would never bestow His mercy upon them? [Now] enter paradise; you will have no fear nor will you grieve.﴾ *(al-A'râf 7: 49)*

Allah says, confirming what He has told us, and He is the most truthful in speech: ﴿All this﴾ that We have told you about ﴿will surely come to pass﴾ and there is no doubt about it whatsoever. ﴿the inhabitants of the fire will dispute among themselves﴾.

﴿ قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٦٥﴾ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا
بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّارُ ﴿٦٦﴾ قُلْ هُوَ نَبَؤٌا عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِيَ مِنْ عِلْمٍ
بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰٓ إِلَيَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ
إِنِّي خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٧٢﴾
فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٧٤﴾
قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ﴿٧٥﴾ قَالَ
أَنَا۠ خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿٧٦﴾ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ
عَلَيْكَ لَعْنَتِيٓ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنظِرْنِيٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ

ٱلْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾
إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ
وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنْ هُوَ
إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٨٧﴾ وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ ﴿٨٨﴾ (سورة ص: ٦٥-٨٨)

38:65. Say [O Muhammad]: I am but a warner, and there is no god but Allah, the One, the Subjugator,

38:66. Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving.

38:67. Say: This is a message of great importance

38:68. from which you are turning away.

38:69. I had no knowledge[63] of those on high when they disputed [concerning the creation of Adam].

38:70. I have only received revelation in order to give you clear warning.

38:71. [Remember] when your Lord said to the angels: Verily I am going to create a human being from clay.

38:72. So when I have fashioned him and breathed into him the soul which I created for him, fall down in prostration before him.

38:73. Thereupon, the angels all fell down in prostration,

38:74. except Iblees; he was arrogant and was one of the disbelievers.

38:75. Allah said: O Iblees, what prevented you from prostrating to what I created with My own two Hands? Are you too proud, or do you deem yourself superior?

38:76. He said: I am better than he; You created me from fire and You created him from clay.

38:77. Allah said: Then get out of here, for you are accursed,

38:78. And verily My curse will be upon you until the Day of Judgement.

---

[63] Were it not for the revelation, the Prophet (ﷺ) would have known nothing about the dispute among those on high (namely the angels).

38:79. Iblees said: O my Lord, grant me respite until the day they are resurrected.
38:80. Allah said: You are among those who are granted respite,
38:81. Until the day of the time appointed.
38:82. Iblees said: By Your might, I will certainly mislead them all,
38:83. except Your chosen [and sincere] slaves among them.
38:84. Allah said: The truth is, and I speak nothing but the truth:
38:85. I will surely fill hell with you and those who follow you, all together.
38:86. Say [O Muhammad]: I do not ask you for any recompense for this, nor do I pretend to be what I am not.
38:87. It [the Qur'an] is but a reminder to the worlds.
38:88. And you will surely come to know its truth after a while.

﴿Say﴾, O Messenger (ﷺ), to the disbelievers, if they demand from you that which is not under your control:
﴿I am but a warner﴾ and that is all I am. As for control, it belongs to Allah (ﷻ). But I convey to you commands and prohibitions; I urge you to do good and I warn you against evil. Whoever is guided, it is to his own benefit, and whoever goes astray, it is to his own detriment.
﴿and there is no god but Allah﴾ that is, there is no one who is deserving of devotion or worship except Allah, ﴿the One, the Subjugator﴾.

This is an affirmation of His divinity, on the basis of definitive proof, namely His oneness and His subjugation of all things. Subjugation is indicative of oneness, because there cannot be two subjugators who are equal in their subjugation. The One Who subjugates all things is the One Who has no equal, and He is the One Who alone deserves to be worshipped, just as He alone is the Subjugator.

He also affirms that on the basis of the oneness of His Lordship, as He says:

﴿Lord of the heavens and the earth and all that is between them﴾ that is, their Creator Who cares for them and controls them in all ways
﴿the Almighty﴾ to Whom belongs all power, by which He created mighty things
﴿the Oft-Forgiving﴾ Who forgives all sins, minor and major, for those who repent to Him and give up sin.

Such is the One Who alone is deserving of worship, to the exclusion of those who do not create or provide anything, and have no power to cause harm or bring benefit, and have no control over anything and no ability to do anything, and have no power to forgive sins.

﴿Say﴾ to them, to alert and warn, and to motivate them:
﴿This is a message of great importance﴾ that is, what I am telling you about the resurrection and requital of deeds is a message of great importance; a great deal of attention must be paid to it, and it should not be overlooked.

But ﴿you are turning away﴾ from it as if there is no reckoning or punishment or reward ahead of you.

If you doubt what I say and you are suspicious about what I have told you, then you should note that I am telling you about things of which I have no knowledge and that I have never read about in any book; the fact that I am telling you about it exactly as it is, without any addition or omission, is the greatest testimony to my truthfulness and the clearest evidence of the truth of what I have brought to you. Hence Allah instructed him to say:
﴿I had no knowledge of those on high﴾ namely the angels
﴿when they disputed [concerning the creation of Adam]﴾, were it not for Allah informing me and revealing it to me. Hence he (was instructed to) say:

﴿I have only received revelation in order to give you clear warning﴾ – there was no warner who was clearer in his warning than the Prophet (ﷺ).

Then Allah mentions the dispute of those on high:
﴿[Remember] when your Lord said to the angels﴾ by way of informing them:
﴿Verily I am going to create a human being from clay﴾ that is, his essential substance will be clay

﴿So when I have fashioned him﴾ that is, when I have fashioned his body and it is complete,
﴿and breathed into him the soul which I created for him, fall down in prostration before him﴾. So the noble angels prepared themselves to do that, when his creation was completed and the soul had been breathed into him, in obedience to their Lord and by way of honouring Adam (ﷺ). So when his creation was completed, in body and soul, and Allah tested Adam and the angels with regard to knowledge, and his superiority over them became apparent, Allah instructed them to prostrate to him.

So they all prostrated to him, ﴿except Iblees﴾, who did not prostrate.
﴿he was arrogant﴾ that is, he was too arrogant to obey his Lord and showed arrogance towards Adam
﴿and was one of the disbelievers﴾ in the knowledge of Allah (ﷻ).

﴿Allah said﴾, rebuking Iblees
﴿O Iblees, what prevented you from prostrating to what I created with My own two Hands?﴾ That is, I honoured him and blessed him, and singled him out for this virtue, to the exclusion of the rest of creation, which dictated that no one should be arrogant towards him.
﴿Are you too proud﴾ in your refusal
﴿or do you deem yourself superior?﴾

Iblees said, expressing opposition to his Lord and going against His commands:
﴿I am better than he; You created me from fire and You created him from clay﴾ and according to his claim, the element of fire was superior to the element of clay. But this was a false analogy, for the element

of fire is the substance of evil, mischief, arrogance, foolishness and indecency, whereas the element of clay is the substance of dignity and humility, it is the source that brings forth all kinds of trees and plants, and it overwhelms and extinguishes fire. Fire requires a substance in order to exist, whereas clay exists by itself. This is the analogy of the leader of the evil people, on the basis of which he opposed the verbal command of Allah. It is obviously false and invalid, so what do you think of the analogy of the students of this leader, on the basis of which they oppose the truth? All of that is even more false and more invalid.

﴿Allah said﴾ to him:
﴿Then get out of here﴾ that is, get out of heaven, the place of honour
﴿for you are accursed﴾ that is, disgraced and outcast *(7: 18)*

﴿verily My curse will be upon you﴾ that is, you will continue to be disgraced and outcast
﴿until the Day of Judgement﴾ that is, always and for ever.
﴿Iblees said: O my Lord, grant me respite until the day they are resurrected﴾. This was because of his extreme enmity towards Adam and his progeny; he wanted to be able to lead astray whomever Allah decreed that he should lead astray.

﴿Allah said﴾ in response to his request, and in accordance with the dictates of His wisdom:
﴿You are among those who are granted respite, until the day of the time appointed﴾.

When Iblees was certain that he had been given respite, he showed his Lord the extent of his evil and his extreme enmity towards his Lord and towards Adam and his progeny. Therefore he said:
﴿By Your might﴾ that is, by Your greatness and majesty, ﴿I will certainly mislead them all﴾. This was an oath sworn by the might of Allah, that he would mislead them all.

﴿except Your chosen [and sincere] slaves among them﴾. He knew that Allah would protect them from his schemes.

Or it may be that what is meant is that, instead of swearing an oath, when he realised that he was helpless in all ways and could not mislead anyone except by Allah's leave, he sought divine help, by mentioning Allah's might, so that he could lead the progeny of Adam astray, even though he was truly the enemy of Allah.

So here we are, O our Lord, helpless and falling short, acknowledging all the blessings that You bestow, the descendants of the one whom You honoured and blessed. We seek Your help, by Your great might, power and mercy that encompass all creatures, and Your mercy by means of which You granted what You granted of blessings both religious and worldly, and You averted from us what You averted of harm. We ask You to help us to stand up to him and fight him, and to keep us safe from his evil and his traps. We have great hope that You will respond to our supplication, and we believe in Your promise as You said to us:

﴿Your Lord says: Call upon Me; I will answer your prayer...﴾ *(Ghâfir 40: 60)*

We call upon You as You have commanded us, so answer us as You have promised us,

﴿...for You never break Your promise.﴾ *(Âl 'Imrân 3: 194)*

﴿Allah said: The truth is, and I speak nothing but the truth﴾ that is, truth is what I am and truth is what I say:
﴿I will surely fill hell with you and those who follow you, all together﴾.

When the Messenger (ﷺ) had presented proof to the people and highlighted the path of guidance, Allah said to him:
﴿Say [O Muhammad]: I do not ask you for any recompense for this﴾ that is, for my calling you
﴿nor do I pretend to be what I am not﴾ nor do I say things of which I have no knowledge; I only follow what is revealed to me.

﴿It [the Qur'an] is but a reminder to the worlds﴾, by means of which they will be reminded of all that will benefit them and serve

their interests, both religious and worldly. So it will be an honour to those who act upon it, and will raise them in status, and it will establish proof to those who stubbornly reject it.

This mighty soorah contains a wise reminder and a message of great importance, and it establishes proof and evidence against those who disbelieve in the Qur'an and oppose it, and who reject the one who brought it. It tells us about the sincere and chosen slaves of Allah, and the requital of both the pious and the transgressors. Therefore at the beginning, it contains an oath that it is full of reminders, and at the end it describes it as a reminder to the worlds.

The idea of reminding (and remembering) is mentioned frequently throughout, such as when Allah says: ﴿remember Our slave﴾ *(38: 17, 41)*; ﴿Remember Our slaves﴾ *(38: 45)*; ﴿as a mercy from Us and as a reminder to people of understanding﴾ *(38: 43)*; and ﴿This is a reminder﴾ *(38: 49)*.

O Allah, teach us of the Qur'an that which we do not know, and remind us of what we have forgotten, whether that forgetting is the result of heedlessness or not implementing it.

﴿And you will surely come to know its truth﴾ that is, the truth of what it foretells
﴿after a while﴾, when the punishment befalls them and they have no source of help.

This is the end of the commentary on Soorat Ṣâd.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

39.
Soorat az-Zumar

(Makki)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

﴿تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَن هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾﴾ (سورة الزُّمَر: ١-٣)

39:1. The revelation of the Book is from Allah, the Almighty, the Most Wise.

39:2. Verily We have sent down to you [O Muhammad] the Book with the truth, so worship Allah, with sincere devotion to Him alone.

39:3. Verily, sincere devotion is due to Allah alone. As for those who take others besides Him as protectors, [they say]: We only worship them so that they may bring us nearer to Allah. Allah will surely judge between them concerning that wherein they differ. Verily Allah does not guide anyone who persists in lies and disbelief.

Here Allah (ﷻ) tells us of the greatness of the Qur'an and the majesty of the One Who spoke it and from Whom it came down. For it came down from Allah, the Almighty, the Most Wise, the One Who is the object of worship and love for humankind. That is because of His greatness and perfection, and His might by which He subjugates all creatures, and everything surrenders to Him; all wisdom is in His creation and His command.

So the Qur'an has come down from One Who is like this; speech is an attribute of the speaker, and the attribute is connected to the one who possesses that attribute. Therefore just as Allah is perfect in all aspects, and there is none like unto Him, so too His word is perfect in all aspects, and there is nothing like it. This alone is sufficient to describe the Qur'an and highlight its sublime nature.

But – moreover – in order to highlight the level of perfection of the Qur'an, Allah mentions the one to whom it was revealed, namely Muhammad (ﷺ), who is the noblest of creation. Thus it is known that it is the noblest of books, and what it contains is the truth. It was sent down with the truth, concerning which there is no doubt, to bring humankind forth from the depths of darkness to the light. It was sent down containing the truth with regard to what it tells of the stories of the past and the future, and what it prescribes of just rulings. Everything it mentions is the greatest type of truth in all respects, and there is nothing beyond the truth except misguidance.

As the Qur'an was sent down from the true God, containing truth to guide humankind, to the best of humankind, the blessing of its sending is immense, and thanks must be given for that. That is to be done by devoting worship to Allah alone. Therefore He says: ﴿so worship Allah, with sincere devotion to Him alone﴾ that is, devote to Allah (ﷻ) alone all your worship, complying outwardly and inwardly with His commands. This refers to Islam, faith and iḥsân,[64] which

[64] Iḥsân is referred to in the well-known hadith in which it was narrated that 'Umar said: =

means focusing one's devotion on Allah alone, seeking thereby His pleasure and not focusing on anything else.

﴿Verily, sincere devotion is due to Allah alone﴾. The command to focus devotion on Him alone is reiterated, so as to highlight the fact that just as all perfection belongs to Him alone, and all favours and blessings come from Him, for He is kind to His slaves in all aspects, so all worship should be devoted to Him alone, with pure intentions, free from any other motives. That is the devotion that Allah will accept from people and that He expects from the best of His creation and that He enjoined upon them, because it means that one's love, fear and hope are entirely focused on Him, and one is totally focused on Him, so that one may attain what one wants.

This level of devotion is what guarantees the well-being of people's hearts, and purifies and cleanses them, not associating anything else with Him in worship. Allah does not accept any deeds that are contaminated with the ascription of partners to Him, for He has no

---

= «We were sitting with the Prophet (ﷺ) when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us knew him. He sat down facing the Prophet (ﷺ), with his knees touching his, and he put his hands on his thighs, and said: O Muhammad, what is Islam? He said: To testify that there is no god except Allah, and that I am the Messenger of Allah; to establish regular prayer; to pay zakâh; to fast in Ramadan; and to perform pilgrimage to the House (the Kaaba). He said: You have spoken the truth. We were amazed by him: he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is faith? He said: To believe in Allah, His angels, His Messengers, His Books, the Last Day, and the divine decree (al-qadr), both good and bad. He said: You have spoken the truth. We were amazed by him: he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is iḥsân (right action, goodness, sincerity)? He said: To worship Allah as if you see Him, for even though you cannot see Him, He sees you.» This version was narrated by Ibn Mâjah; the hadith was also narrated by Bukhari, Muslim and others.

need of any partner whatsoever. Ascription of partners to Him corrupts hearts and souls, and is detrimental to one's well-being in this world and the hereafter, for it leads to doom and misery in the worst manner.

Therefore, when Allah commanded people to affirm His oneness and devote their worship sincerely to Him alone, He forbade them to ascribe partners to Him, and condemned those who do so. Hence He said:

﴿As for those who take others besides Him as protectors﴾ that is, by directing their worship and supplication to them, they seek to justify their actions by saying:
﴿We only worship them so that they may bring us nearer to Allah﴾ that is, so that they may take up our needs to Allah and intercede for us with Him; otherwise we know that they do not create or provide anything, and they do not have any control over anything.

In other words, these people turned away from that which Allah had enjoined of devoting worship only to Him, and they committed the greatest of transgressions, namely the ascription of partners to Allah; they compared the One Who has no comparison, the Almighty Sovereign, to human kings, and they claimed – on the basis of their corrupt thinking – that just as human kings cannot be reached except through prominent people, intercessors and advisers, who take the needs of their subjects to them, seek clemency for them and help people to get what they want, then Allah (ﷻ) can only be reached in the same way.

This analogy is one of the most corrupt analogies, for it implicitly regards the Creator and the created being as equal, even though it is established – on the basis of rational thinking, textual evidence and common sense – that there is a vast difference between them. Human kings only need intermediaries between them and their subjects because they do not know the situation of their subjects, so they need people who can tell them about their situation. Moreover, there may be no compassion in their hearts towards those who are in

need, which necessitates the presence of people who will plead for clemency for them and ask them to show kindness to them. Kings need intercessors and advisers, but they also fear them, so they meet the needs of those on whose behalf the advisers intercede, out of consideration towards the advisers and to show kindness to them. They are also in need because they may withhold help for fear of losing their wealth.

As for the Lord (ﷻ), Whose knowledge encompasses all things, both visible and hidden, and He does not need anyone to tell him about the situation of His subjects and slaves, He is the Most Merciful of those who show mercy, the Most Generous of those who show generosity; He does not need anyone among His creation to make Him show mercy to His slaves. Rather He is more merciful towards them than their own selves and their parents. It is He Who urges them and calls them to that by means of which they may attain His mercy, and He is keen to care for them in ways that they may not want for themselves.

He is free of need and completely self-sufficient; if all of creation, from the first to the last, were to come together in a single plain and ask of Him, and He were to give each one of them what he asked for and wished for, that would not diminish what He owns in the slightest, and it would not detract from what He possesses, except the likeness of what is detracted from the sea when a needle is dipped in it. All the intercessors fear Him, and not one of them can intercede except by His leave, for all intercession belongs to Him.

On the basis of these differences, one may realise how ignorant and foolish are those who ascribe partners to Him, and how audacious they are in transgressing against Him. One may also realise the reason why Allah (ﷻ) does not forgive the ascription of partners to Him, for it is an implicit criticism of Allah (ﷻ). Hence He says – judging between the two parties, those who worship Him alone and those who ascribe partners to Him – and in these words there is an implicit threat to those who ascribe partners to Him:

﴿Allah will surely judge between them concerning that wherein they differ﴾.

It is known that His judgement is that the sincere believers who worship Him alone will be in the gardens of bliss, but for the one who ascribed partners to Allah, Allah has forbidden paradise to him, and his abode will be the fire.

﴿Verily Allah does not guide anyone who persists in lies and disbelief﴾ that is, one whose main quality is lies or disbelief, in the sense that exhortations and signs come to him, yet this entrenched quality does not depart from him; Allah shows him the signs, but he denies them, disbelieves them and rejects them.

How can such a one be guided when he has barred the door to himself? His punishment is that Allah places a seal on his heart, so he will not believe.

﴿ لَّوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَآءُ ۚ سُبْحَٰنَهُۥ ۖ هُوَ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٤﴾ ﴾ (سورة الزُّمَر: ٤)

39:4. If Allah had wanted to take for Himself a son, He could have chosen whomever He wished from among what He has created. Glory be to Him! He is Allah, the One, the Subjugator.

﴿If Allah had wanted to take for Himself a son﴾ as is claimed by foolish people

﴿He could have chosen whomever He wished from among what He has created﴾ that is, He could have chosen whomever He wanted from among His creation, and made him like a son, and He would have had no need to take a wife.

﴿Glory be to Him!﴾ And exalted be He far above what the disbelievers think of Him and what the heretics ascribe to Him.

﴿He is Allah, the One, the Subjugator﴾ that is, He is One (and unique) in His essence, in His names, in His attributes and in His deeds. Nothing is comparable to Him. If He had a son, that would imply that the son would be like Him in oneness, because he would be part of Him. And He is the Subjugator of all realms, both upper and lower. If He had a son, he would not be subjugated, and he would have some influence on his father and would be similar to his father.

The divine attributes of oneness and subjugation are interconnected; if He is One, He cannot but be the Subjugator, and the Subjugator cannot be but One. This rules out any kind of partnership whatsoever.

﴿خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٥﴾ خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ ۚ يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾ إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ ۖ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾﴾ (سورة الزُّمَر: ٥-٧)

39:5. He created the heavens and the earth for a true purpose. He wraps the night over the day and wraps the day over the night. He has made the sun and moon to be of service, each running its course for an appointed time. Verily He is the Almighty, the Oft-Forgiving.

39:6. He created you from a single soul, and created from it its mate, and He bestowed upon you livestock, eight in [four] pairs. He

creates you in your mothers' wombs, one stage after another, in three layers of darkness. Such is Allah your Lord. His is the dominion; there is no god but He. So how could you be turned away [from the truth]?

39:7. If you disbelieve, verily Allah has no need of you, but He does not approve of disbelief for His slaves. If you give thanks, He approves of that for you. No bearer of burdens can bear the burden of another. Then to your Lord you will [all] return, then He will inform you about what you used to do. Verily He knows well what is in [people's] hearts.

Here Allah (ﷻ) tells us that He ﴿created the heavens and the earth for a true purpose﴾ that is, for a wise reason and aim, and in order to issue commands and prohibitions to His slaves, and to reward and punish them.

﴿He wraps the night over the day and wraps the day over the night﴾ that is, He causes each to encroach upon the other and take its place, so they do not come together; rather when one of them comes, the other withdraws.

﴿He has made the sun and moon to be of service﴾ so that they follow a specific system
﴿each﴾ – both the sun and the moon – ﴿running its course for an appointed time﴾ that is, until this world comes to an end and is destroyed. Allah will destroy its means of life, its sun and moon, and He will create people anew so that they may settle in their eternal abode, either paradise or hell.

﴿Verily He is the Almighty﴾ and nothing can stand up to Him; He is the subjugator of all things and nothing is beyond Him; by His might, He brought into being these mighty creations, and subjugated them to run their course by His command.
﴿the Oft-Forgiving﴾ Who forgives the sins of His believing, repentant slaves, as He says elsewhere:

﴿Verily, I am Oft-Forgiving to those who repent and believe, and do righteous deeds, then remain steadfast.﴾ *(Ṭā Hā 20: 82)*

He forgives the one who ascribes partners to Him, after he sees His great signs, then repents.

By His might, ﴿He created you from a single soul﴾ even though you are so many and widely spread throughout the earth ﴿and created from it its mate﴾ so that he might find comfort in her and she might find comfort in him; thus the blessing will be perfected. ﴿and He bestowed upon you livestock﴾ as a mercy to you ﴿eight in [four] pairs﴾ – they are mentioned in Soorat al-An'âm:

﴿...eight in [four] pairs: a pair of sheep and a pair of goats... [And likewise] a pair of camels and a pair of cattle...﴾ *(al-An'âm 6: 143-144)*

Allah singled these out for mention, even though He also bestowed other animals upon His slaves to serve their interests, because of their many benefits, for man meets many of his needs through them, and also because of their honour, as they were singled out for certain purposes and no other animals can serve in their place – such as the *uḍḥiyah*, *hady* and *'aqeeqah*; the fact that it is obligatory to give zakâh on them; and because they may be given as *diyah* (blood money).

Having mentioned the creation of our father and mother, Allah now mentions the beginning of creation:

﴿He creates you in your mothers' wombs, one stage after another﴾ when you are at a stage where no human hand has touched you and no eye has seen you, it is He Who cares for you in that tight space ﴿in three layers of darkness﴾ namely the darkness of the abdomen, then the darkness of the uterus, then the darkness of the placenta.

﴿Such﴾ that is, the One Who created the heavens and the earth, and made the sun and moon to be of service, and created you and created the livestock animals for you,

﴿is Allah your Lord﴾ that is, the only One Who is deserving of devotion and worship, Who cares for you and disposes of your affairs.

Just as He is the only One Who created you and cares for you, and has no partner in that, He is the only One Who deserves to be worshipped, with no partner or associate.

Hence He says: ﴿His is the dominion; there is no god but He. So how could you be turned away [from the truth]?﴾ After this statement – the statement that He alone is deserving of devotion – how can you turn to worshipping idols that do not control anything at all?

﴿If you disbelieve, verily Allah has no need of you﴾ and He will not be harmed by your disbelief just as He does not benefit from your obedience; rather His commands and prohibitions are purely a favour and kindness towards you

﴿but He does not approve of disbelief for His slaves﴾ because of His perfect kindness towards them and His knowledge that disbelief will lead them to doom and misery, after which they will never know any bliss; moreover, He created them to worship Him, so this is the purpose for which He created them. Therefore He does not approve of them forsaking the purpose for which He created them.

﴿If you give thanks﴾ to Allah (ﷻ), by affirming His oneness and devoting worship to Him alone,

﴿He approves of that for you﴾ because of His mercy towards you and because He loves to be kind to you, and He loves for you to do that for which He created you.

Just as He is not harmed by your ascription of partners to Him and does not benefit from your good deeds and affirmation of His oneness, so too each one of you has his own deeds, good and evil (and is not affected by the deeds of others): ﴿No bearer of burdens can bear the burden of another﴾.

﴿Then to your Lord you will [all] return﴾ on the Day of Resurrection,

﴿then He will inform you about what you used to do﴾ as He has full knowledge thereof, and it was already decreed and written by His pen, and recorded against you by the noble angels, and witnessed

by your own faculties which will testify against you. Then He will requite each of you as he deserves.

﴿Verily He knows well what is in [people's] hearts﴾ and their qualities of righteousness or evil. What is meant here is to highlight the fact that the requital will be based on perfect justice.

﴿وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُۥ نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِۦ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ ﴿٨﴾﴾ (سورة الزُّمَر: ٨)

39:8. When misfortune befalls a person, he calls upon his Lord [alone], turning to Him in repentance. Then when He bestows a favour upon him from Himself, he forgets the One on Whom he was calling before, and sets up rivals to Allah, to lead people astray from His path. Say [O Muhammad]: Take pleasure in your disbelief for a little while; verily you will be among the inhabitants of the fire.

Here Allah (ﷻ) tells us of His generosity, kindness and care towards His slave, and the lack of gratitude on the part of the slave. When misfortune – such as sickness, poverty, distress on the sea, and the like – befalls a person, he knows that no one can save him from this predicament except Allah, so he calls upon Him, beseeching Him, turning to Him and asking Him for help to relieve him from what has befallen him, and he persists in that supplication.

﴿Then when He﴾ namely Allah (ﷻ) ﴿bestows a favour upon him from Himself﴾ by relieving him from what he is suffering of harm and distress,

﴿he forgets the One on Whom he was calling before﴾ and he forgets the harm because of which he called upon Allah, and he carries on

as if no harm befell him, and persists in his ascription of partners to Allah.

﴿and sets up rivals to Allah, to lead people astray from His path﴾ that is, to mislead himself and mislead others, because leading others astray is based on going astray oneself. This verse refers to what results from being misled in order to refer to the fact that he himself is misled.

﴿Say﴾ to this transgressor, who has repaid Allah's blessings with ingratitude *(14: 28)*:

﴿Take pleasure in your disbelief for a little while; verily you will be among the inhabitants of the fire﴾. Then what you enjoyed will be of no help to you, if your final destination is hell.

﴿But consider this: if We grant them a life of ease for years, then there comes to them that which they are warned of, all the life of ease that they were granted will be of no avail to them.﴾ *(ash-Shu'arâ' 26: 205-207)*

﴿ أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾ ﴾ (سورة الزُّمَر: ٩)

39:9. [Can such a disbeliever, who is destined for hell, be better than] one who is constant in worship, spending the night prostrating and standing [in prayer], fearful of the hereafter and hoping for the mercy of his Lord? Say: Are they equal, those who know and those who do not know? It is only people of understanding who will pay heed.

This is a contrast between the one who strives in worship of Allah and one who does not, between one who has knowledge and one who is ignorant. This is something that is well established in people's minds, and it is known for certain that they are different. The one who turns away from obeying his Lord and follows his own whims

and desires is not like one who is constant in worship and obeys Allah by doing the best act of worship, namely prayer, at the best of times, which is during the night. Allah describes him as doing a great deal of the best of deeds, then He describes him as having fear and hope. The reason for his fear is punishment in the hereafter for what he did of sins, and the reason for his hope is the mercy of Allah. Thus Allah describes him in terms of both inward and outward acts of obedience.

﴿Say: Are they equal, those who know﴾ their Lord and know what He has prescribed of religious duties, what He has prescribed of requital, and what He has of reasons and wisdom behind what He prescribes

﴿and those who do not know﴾ any of that? The two groups are not equal, just as night and day, light and darkness, water and fire are not equal.

﴿It is only people of understanding﴾ that is, people of clear and smart minds ﴿who will pay heed﴾ when they are reminded, for they are the ones who give precedence to that which is superior over that which is inferior. Therefore they give precedence to knowledge over ignorance, obedience to Allah over disobedience towards Him, because they have minds with which they can see the consequences of their actions. This is in contrast to those who have no understanding or reason, and therefore take their whims and desires as their god.

﴿ قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾ ﴾ (سورة الزمر: ١٠)

39:10. Say: O My slaves who believe, fear your Lord. For those who do good in this world, there will be good [reward]. Allah's earth is spacious. Verily those who are patient and steadfast will be rewarded abundantly, without measure.

That is, call upon the noblest of humankind, namely the believers, giving them the best of instructions, which is the command to fear Allah, reminding them of the reason why they should fear Him, which is because Allah is their Lord, Who bestows blessings upon them, which requires that they should fear Him. Moreover, part of the blessings that Allah has bestowed upon them is faith, which requires them to fear Him. This is like saying: O generous one, give charity, or: O brave one, fight.

Allah tells them of the reward so as to motivate them (to strive hard) in this world:

﴿For those who do good in this world﴾ by worshipping their Lord, ﴿there will be good [reward]﴾ and abundant provision, peace of mind and joy in the heart, as Allah (ﷻ) tells us elsewhere:

﴿Whoever does righteous deeds, male or female, and is a believer, We will surely grant him a good life...﴾ *(an-Naḥl 16: 97)*

﴿Allah's earth is spacious﴾ so if you are prevented from worshipping Him in one land, then migrate to another land where you can worship your Lord and you will be able to establish your religion.

When Allah says ﴿For those who do good in this world, there will be good [reward]﴾, some people may have reason to think, based on this verse, that the text is general in meaning, and that anyone who does good will have good in this world – so what about those who believe in some land and are persecuted and are humiliated, and they do not get that good in this world? Therefore this notion is warded off by the words: ﴿Allah's earth is spacious﴾. In this regard there are glad tidings, as stated by the Prophet (ﷺ) when he said:

«A group of my Ummah will continue to adhere to the truth, prevailing and not harmed by those who forsake them or differ with them, until the decree of Allah comes to pass when they are like that.» (Muslim)

This verse refers to that and is close in meaning to it, for Allah (ﷻ) has told us that His earth is spacious, so whenever you are prevented from worshipping Him in one place, then migrate to somewhere else. This is general in meaning, and is applicable at all times and in all places. Anyone who migrates will inevitably find some Muslim community to whom he may turn and a place where he can practise his religion.

﴿Verily those who are patient and steadfast will be rewarded abundantly, without measure﴾ this is general in meaning and applies to all types of patience: patience in accepting the decree of Allah, even if it is painful, so they do not complain about it; patience in refraining from sin and not committing it; and patience in obeying Allah, so that they do it. Allah has promised those who are patient their reward without measure, that is, without limit or counting. That is only because of the virtue and high status of patience before Allah, for it helps in all things.

﴿قُلْ إِنِّيٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى ﴿١٤﴾ فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ ۗ قُلْ إِنَّ ٱلْخَـٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَـٰمَةِ ۗ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١٥﴾ لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَـٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾﴾ (سورة الزُّمَر: ١١-١٦)

39:11. Say [O Muhammad]: Verily I have been commanded to worship Allah, with sincere devotion to Him alone,

39:12. and I have been commanded to be the first of those who submit to Allah [in Islam].

39:13. Say: I fear, if I were to disobey my Lord, the punishment of a momentous day.

39:14. Say: It is Allah I worship, with sincere devotion to Him alone;

39:15. so worship whatever you wish besides Him. Say: Indeed the real losers will be those who lose their own souls and their families on the Day of Resurrection. That is indeed manifest loss.

39:16. They will have layers of fire above them and beneath them. Thus Allah instils fear in His slaves: O My slaves, then fear Me!

﴿Say﴾, O Messenger (ﷺ), to the people:
﴿Verily I have been commanded to worship Allah, with sincere devotion to Him alone﴾. This was at the beginning of the soorah, where Allah (ﷻ) says: ﴿so worship Allah, with sincere devotion to Him alone﴾ *(39: 2)*.

﴿and I have been commanded to be the first of those who submit to Allah [in Islam]﴾ because I am the one who calls and guides people to their Lord, which dictates that I should be the first one to comply with what I enjoin, and the first one to submit to Allah in Islam. This should be the case on the part of Muhammad (ﷺ) and on the part of those who claim to be his followers: it is essential that they comply visibly and outwardly with the teachings of Islam, and that they be sincere to Allah alone in all their deeds, both visible and hidden.

﴿Say: I fear, if I were to disobey my Lord﴾ with regard to what He has enjoined upon me of sincerity and submission
﴿the punishment of a momentous day﴾ in which those who ascribe partners to Him will abide for ever, and those who disobey Him will be punished.

﴿Say: It is Allah I worship, with sincere devotion to Him alone; so worship whatever you wish besides Him﴾. This is like the soorah in which Allah (ﷻ) says:

﴿Say: O disbelievers, I do not worship what you worship, nor do you worship what I worship; I will not worship what you worship, nor

will you worship what I worship. To you be your religion, and to me my religion.﴾ *(al-Kâfiroon 109: 1-6)*

﴿Say: Indeed the real losers will be those who lose their own souls﴾ as they will have deprived them of reward and incurred the worst punishment

﴿and their families on the Day of Resurrection﴾ that is, they will be separated from them, and they will grieve for them and feel the pain of heavy loss.

﴿That is indeed manifest loss﴾ and there is no other loss like it, for it is ongoing loss after which there is no gain, and not even sound well-being.

Then Allah tells us of the severity of what they will go through of misery and hardship:

﴿They will have layers of fire above them﴾ that is, pieces of fire like huge clouds

﴿and beneath them﴾.

﴿Thus﴾ that is, by means of this description that Allah gives of the punishment of the people of hell, which is a means by which Allah pushes His slaves towards His mercy,

﴿Allah instils fear in His slaves: O My slaves, then fear Me!﴾ That is, He uses what He has prepared of punishment for those who are doomed as a means of calling His slaves to fear Him, and as a means of deterring them from that which incurs the punishment. Glory be to the One Who shows mercy to His slaves in all things, and has made easy for them the paths that lead to Him, which He urges them to follow and encourages them with everything that souls may desire and with which hearts may feel at ease, and He emphatically warns them against striving for the sake of anything other than Him, and mentions that which may deter them from doing so.

﴿وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٨﴾﴾ (سورة الزُّمَر: ١٧-١٨)

39:17. Those who shun false gods and do not worship them, and turn to Allah [alone], for them are glad tidings – so [O Muhammad] give glad tidings to My slaves,

39:18. who listen to what is said, then follow the best of it. They are the ones whom Allah has guided and they are the people of understanding.

Having mentioned the situation of the evildoers, Allah now mentions the situation and reward of those who turn to Him:

﴿Those who shun false gods and do not worship them﴾ what is meant by false gods here is worshipping anything other than Allah, so they shun the worship of them.

﴿and turn to Allah [alone]﴾ by worshipping Him and focusing their devotion only on Him. Thus they drifted away from the worship of idols to the worship of the All-Knowing Sovereign, from ascription of partners to Allah and sin, to affirmation of His oneness and obedience to Him.

﴿for them are glad tidings﴾ the greatness and description of which no one can know except those whom Allah honours with them. This includes glad tidings in the life of this world, in the form of lofty renown, good dreams and divine care, through which they see that He wants to honour them in this world and in the hereafter. And they will have glad tidings in the hereafter, at the time of death, in the grave, and on the Day of Resurrection. And the ultimate glad tidings will be when the Most Generous Lord gives them the glad tidings of

His eternal pleasure, care and generosity, and granting them safety and security in paradise.

Having stated that they will have glad tidings, Allah now instructs (His Prophet [ﷺ]) to give them glad tidings, and He mentions the characteristics for which they deserve those glad tidings:
﴿so [O Muhammad] give glad tidings to My slaves, who listen to what is said﴾. This refers to all that is said. They listen to all types of speech that they hear, in order to distinguish between that which should be given precedence and that which should be avoided. It is a sign of their prudence and maturity in thinking that they follow the best of speech. The best of all speech is the words of Allah and the words of His Messenger (ﷺ), as Allah tells us later in this soorah: ﴿Allah has sent down the best of messages: a Book that is consistent within itself...﴾ *(39: 23)*.

In this verse there is a subtle point: having said of these people whom He praised that they listen to what is said then follow the best of it, it is as if it were said: Is there any way to know what is the best of it, so that we may acquire the characteristics of the people of understanding and so that we may know that the one who gives precedence to it is one of the people of understanding? So it was said in response: Yes, the best of it is what Allah mentions here: ﴿Allah has sent down the best of messages: a Book that is consistent within itself...﴾ *(39: 23)*.

﴿who listen to what is said, then follow the best of it. They are the ones whom Allah has guided﴾ to the best of attitudes and deeds ﴿and they are the people of understanding﴾ that is, people with smart minds. Part of their understanding and prudence is that they know what is good and what is not, and they give precedence to that to which precedence should be given over all else. This is a sign of rational thinking; in fact there is no other sign of rational thinking apart from that. The one who does not distinguish between good words and bad words is not one of the people of sound reasoning. As for the one who

distinguishes between them, but his whims and desires overwhelm his rational thinking, his rational thinking is subject to his whims and desires, so he does not give precedence to that which is best and therefore he is a man of no understanding.

﴿أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِي النَّارِ ﴿١٩﴾ لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾﴾ (سورة الزُّمَر: ١٩-٢٠)

39:19. Can you save one for whom punishment is inevitable, one who is in the fire?

39:20. But for those who fear their Lord there will be lofty dwellings, one above another, built high, beneath which rivers flow. [This is] the promise of Allah; Allah does not break His promise.

That is, can you save one for whom punishment has become inevitable because he persisted in his stubborn misguidance and disbelief? There is no way that you can guide him and you cannot save him from the fire. Rather the ultimate gain and ultimate triumph is for those who fear Allah, for whom He has prepared honour and all kinds of delights, and no one can estimate how great they are.

﴿But for those who fear their Lord there will be lofty dwellings﴾ that is, high and adorned abodes; because of their beauty, splendour and purity, their outside will be visible from the inside, and their inside will be visible from the outside. Because they are so high, they can be seen from afar, like a bright star on the western horizon. Hence Allah says:

﴿one above another, built high﴾, made of gold and silver, and their mortar will be musk.

﴿beneath which rivers flow﴾ to irrigate the verdant gardens and beautiful trees, which will produce delicious crops and ripe fruits.

﴿[This is] the promise of Allah; Allah does not break His promise﴾. He has promised this reward to those who fear him, so He will inevitably fulfil His promise. Therefore let them acquire the characteristics and qualities of those who fear Allah, so that He may reward them in full.

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُۥ حُطَٰمًا ۚ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٢١﴾﴾ (سورة الزُّمَر: ٢١)

39:21. Do you not see that Allah sends down water from the sky, and lets it trickle through the earth to emerge as springs? Then He brings forth by means of it crops of various kinds; then they wither, and you see them turn yellow; then He causes them to crumble. Verily in that is a sign for people of understanding.

Here Allah (ﷻ) reminds the people of understanding of what He sends down from the sky of water, and lets it trickle through the earth to emerge as springs. In other words, He deposits the water so that it will emerge easily as springs.

﴿Then He brings forth by means of it crops of various kinds﴾ such as wheat, corn, barley, rice and other things

﴿then they wither﴾ after they reach their peak, or when they are affected by blight

﴿and you see them turn yellow; then He causes them to crumble﴾ and break up.

﴿Verily in that is a sign for people of understanding﴾ by which they remember the care of their Lord and His mercy towards His slaves, for He makes available to them this water and the stores of the earth, according to what serves their interests.

And they are reminded thereby of His perfect might, and that He will bring the dead back to life just as He brings the earth back to life after its death, and they are reminded that the One Who does that is the only one Who is deserving of worship.

O Allah, make us among the people of understanding whom You raise in status and guide by means of what You have given them of sound reason, and to whom You have shown the subtle meanings of Your Book and the beauty of Your verses, that no one before them understood on such a level, for You are the Bestower.

﴿أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٢﴾﴾ (سورة الزُّمَر: ٢٢)

39:22. Is one whose heart Allah has opened to Islam, so that he follows light from his Lord [like one who is hard-hearted]? Woe to those whose hearts harden upon hearing the reminder of Allah [the Qur'an]. Such people are clearly misguided.

That is, are they equal, the one whose heart Allah has opened to Islam, so he feels at ease with the commands of Allah and he accepts them and acts upon them happily and joyfully, on the basis of understanding – who is the one referred to in the words ﴿so that he follows light from his Lord﴾ – and the one who is not like that? That is based on the fact that Allah says: ﴿Woe to those whose hearts harden upon hearing the reminder of Allah [the Qur'an]﴾ that is, their hearts do not soften upon hearing His Book, they do not pay heed to

its verses, and they do not find rest in remembrance of Him; rather their hearts turn away from their Lord and focus on something other than Him. These are the ones to whom the stern warning and severe punishment are directed.

﴿Such people are clearly misguided﴾ and what misguidance could be worse than the misguidance of one who turns away from his Lord, when all happiness is in turning to Him, and whose heart has grown too hard to remember Him, and instead he focuses on everything that could harm him?

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾﴾ (سورة الزُّمَر: ٢٣)

39:23. Allah has sent down the best of messages: a Book that is consistent within itself, wherein is reiteration. The skins of those who fear their Lord tremble with awe thereat [when they hear it], then their skins relax and their hearts soften towards the reminder of Allah [the Qur'an]. Such is the guidance of Allah, with which He guides whomever He will, but whomever Allah has caused to go astray, no one can guide.

Here Allah speaks of His Book that He sent down, telling us that it is ﴿the best of messages﴾ that is, the best of all messages. The best of speech is the word of Allah, and the best of the divinely revealed Books is this Qur'an. As it is the best, thus it is known that its wordings are the most eloquent and clear, and its meanings are the most sublime, because it is the best of messages in its wording and meaning; it is consistent and harmonious in its beauty and is not contradictory in any way whatsoever, to the point that the more a person reflects on

it and ponders it, he will see of its harmonious nature – even in some of its ambiguous verses – that which would dazzle those who reflect, and he will be certain that it can only have come from One Who is Most Wise, All-Knowing.

﴿wherein is reiteration﴾ that is, its stories and rulings, and the descriptions of good people and evil people, are repeated, and the names and attributes of Allah are repeated in it. This is a manifestation of its majestic and beautiful nature, for Allah knows how much people need its meanings and ideas to purify their hearts and perfect their character. These meanings and ideas are, for people's hearts, like water for trees; the less frequently trees are watered, the more they are damaged and they may even be destroyed, but the more frequently they are watered, the better they are and the more beneficial fruit they may bear. In like manner, the heart constantly needs to be reminded of the meanings and ideas in the word of Allah (ﷻ), but if a certain concept were to be mentioned only one time in the entire Qur'an, it would not have a strong impact and would not lead to any results.

Hence in this commentary I have followed the same methodology, emulating the example of that on which it is a commentary. You will not find instructions to go back and check something that has already been discussed; rather every time a concept is mentioned, you will find it explained in full detail, without taking into account previous discussions of similar concepts, even though in some places the idea may be discussed in greater detail than others, pointing to more benefits. Similarly, the reader of the Qur'an should reflect on its meanings and should not omit to reflect on the meanings of all verses, (even if the meaning is repeated), because that is a means of attaining much good and many benefits.

Because the Qur'an is of such a majestic and great nature, it had an impact on the hearts of people of understanding who were guided, as Allah (ﷻ) says:

﴿The skins of those who fear their Lord tremble with awe thereat﴾ because of what it contains of verses that instil fear and awe in their hearts

﴿then their skins relax and their hearts soften towards the reminder of Allah﴾ that is, when there is mention of hope and glad tidings for the righteous. Sometimes it encourages them to do good, and sometimes it warns against doing evil.

﴿Such﴾ namely what Allah has mentioned of the impact that the Qur'an has on them

﴿is the guidance of Allah﴾ that is, it is guidance from Him to His slave, and is part of His grace and kindness towards them

﴿with which He guides﴾ by means of that

﴿whomever He will﴾ of His slaves.

It may be that what is meant by the word ﴿Such﴾ is the Qur'an which We have described to you

﴿is the guidance of Allah﴾ and there is no way to reach Allah except through it

﴿with which He guides whomever He will﴾ of His slaves who have good intentions. This is like the verse in which Allah (ﷻ) says:

﴿With which Allah guides all who seek His good pleasure to ways of peace and safety...﴾ *(al-Mâ'idah 5: 16)*

﴿but whomever Allah has caused to go astray, no one can guide﴾ because there is no path that leads to guidance except by the help of Allah and by His making a person turn to His Book. If that does not happen, there is no way to be guided; otherwise there is nothing but obvious misguidance and doom.

﴿ أَفَمَن يَتَّقِي بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَقِيلَ لِلظَّٰلِمِينَ ذُوقُوا۟ مَا كُنتُمْ
تَكْسِبُونَ ﴿٢٤﴾ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْيَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٢٦﴾ (سورة الزُّمَر: ٢٤-٢٦)

39:24. Is one who has nothing except his face to shield him from the terrible punishment on the Day of Resurrection [like one who is saved from that]? And it will be said to the wrongdoers: Taste [the punishment for] what you used to earn.

39:25. Those who came before them also disbelieved, so the punishment came upon them from a direction they did not expect.

39:26. Thus Allah gave them a taste of disgrace in this world, but the punishment of the hereafter is greater, if only they knew.

That is, are they equal, this one whom Allah has guided and enabled him to follow the path that leads to paradise, and the one who will persist in his misguidance and stubbornness until the Day of Resurrection? On that day, he will be faced with the immense punishment and he will try to shield himself with his face, which is the noblest part of the body, and the least of punishment may have an impact on it. He will try to shield himself with it from the terrible punishment, because his hands and feet will be tied up.

﴿And it will be said to the wrongdoers﴾ who wronged themselves by disbelieving and sinning, by way of rebuking and chastising them: ﴿Taste [the punishment for] what you used to earn﴾.

﴿Those who came before them﴾ of the earlier nations ﴿also disbelieved﴾ as these people disbelieved
﴿so the punishment came upon them from a direction they did not expect﴾. It came upon them at a time of heedlessness, at the beginning of the day, or when they were napping.

﴿Thus﴾ by means of that punishment
﴿Allah gave them a taste of disgrace in this world﴾ and they were exposed to shame and disgrace before Allah and before people.

﴿but the punishment of the hereafter is greater, if only they knew﴾. So let these people beware of persisting in disbelief, lest there befall them the same punishment that befell the earlier people.

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾ ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾﴾ (سورة الزُّمَر: ٢٧-٣١)

39:27. Verily We have presented to humankind, in this Qur'an, every kind of example, so that they may pay heed.

39:28. [It is] an Arabic Qur'an, free of flaws and contradictions, so that they may guard against disbelief.

39:29. Allah makes this comparison: a slave belonging to several partners who are at odds with one another, and a slave belonging entirely to one master; Are they equal when compared?[65] Praise be to Allah. But most of them do not understand.

39:30. You [O Muhammad] will surely die, and they too will die;

39:31. then on the Day of Resurrection, you will all dispute before your Lord.

Allah (ﷻ) gives all kinds of example in the Qur'an: examples of good people and evil people, and examples to explain affirmation of His oneness and of the association of others with Him. Each example highlights and clarifies the reality and nature of things. The wisdom

[65] This is a comparison between the polytheist who believes in many gods and the Muslim who believes in one God, Allah, the Creator.

behind that is ﴿so that they may pay heed﴾ when We explain the truth, and thus they may learn and act accordingly.

﴿[It is] an Arabic Qur'an﴾ that is, We have made it an Arabic Qur'an, with clear wording, easy to understand, especially for the Arabs

﴿free of flaws and contradictions﴾ that is, it contains no flaws or shortcomings whatsoever, whether in its wording or in its meanings and ideas. This implies that it is perfectly balanced and straightforward, as Allah (ﷻ) says elsewhere:

﴿Praise be to Allah Who has sent down the Book to His slave, and has not allowed any crookedness therein, a Book of unerring soundness...﴾ *(al-Kahf 18: 1-2)*

﴿so that they may guard against disbelief﴾ and fear Allah (ﷻ), as He has made easy for them the path of piety based on sound belief and practices, by means of this straightforward Arabic Qur'an in which Allah gives all kinds of examples.

Then He gives an example or comparison of the association of others with Him and the affirmation of His oneness:

﴿Allah makes this comparison: a slave belonging to several partners who are at odds with one another﴾ that is, his owners are many and do not agree on anything at all, so he cannot find any rest; rather they are at odds and arguing over him, and each one has demands that he wants the slave to do for him, but the others want something else. So what do you think of the situation of this slave whose owners are at odds with one another?

﴿and a slave belonging entirely to one master﴾ that is, he belongs only to him, and he knows what his master wants, so he is in a comfortable position.

﴿Are they﴾ that is, these two slaves ﴿equal when compared?﴾ They are not equal.

Such is the polytheist, who serves several partners who are at odds with one another. He calls upon one, then he calls upon another, and you see that he does not feel settled or at ease, and his heart does not feel any comfort in any situation. In contrast, Allah has saved the monotheist, who is sincere to his Lord alone, from associating anyone with Him, so he is completely at ease and is in a very comfortable situation.

﴿Are they equal when compared? Praise be to Allah﴾ for showing truth as distinct from falsehood and for guiding the ignorant. ﴿But most of them do not understand﴾.

﴿You [O Muhammad] will surely die, and they too will die﴾ that is, you will all inevitably die.

﴿We did not grant everlasting life to any human being before you [O Muhammad]. So if you die, will they [the disbelievers] live forever?﴾ *(al-Anbiyâ' 21: 34)*

﴿then on the Day of Resurrection, you will all dispute before your Lord﴾ with regard to that concerning which you disputed (in this world), and He will judge justly between you and will requite each of you for his deeds;

﴿...Allah has kept account of it whilst they have forgotten it...﴾ *(al-Mujâdilah 58: 6)*

﴿ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٣٢﴾ وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿٣٣﴾ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَٰٓؤُا۟ ٱلْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٣٥﴾ ﴾ (سورة الزُّمَر: ٣٢-٣٥)

39:32. Who does greater wrong than he who tells lies against Allah and rejects the truth when it comes to him? Is there not in hell an abode for the disbelievers?

39:33. Those who proclaim the truth and believe in it – it is they who are the righteous.

39:34. They will have all that they wish for with their Lord. Such is the reward of those who do good.

39:35. And Allah will absolve them of the worst of their deeds, and He will surely grant them their reward according to the best of their deeds.

Here Allah (ﷻ) issues a warning, stating that no one does greater or worse wrong

﴿than he who tells lies against Allah﴾ by attributing to Him that which does not befit His Majesty, or by claiming to be a Prophet, or by saying that Allah said such and such, or issued such and such a ruling, when that is not true. This is included in the verse in which Allah (ﷻ) says:

﴿Say: My Lord has only forbidden... and saying concerning Allah that of which you have no knowledge.﴾ *(al-A'râf 7: 33)*

– if one is ignorant, otherwise it is even worse and even more abhorrent.

﴿and rejects the truth when it comes to him﴾ that is, no one does greater wrong than one to whom the truth comes, supported with evidence, but he rejects it. His rejection is great wrongdoing on his part, because he has rejected the truth after it became clear. So if he combines telling lies against Allah with rejecting the truth, then this is wrongdoing upon wrongdoing.

﴿Is there not in hell an abode for the disbelievers?﴾ where scores will be settled with them and all the dues of Allah will be taken from every wrongdoer and disbeliever.

﴿...for associating others in worship with Him is indeed grievous wrongdoing.﴾ *(Luqmān 31: 13)*

Having mentioned the disbelieving liar, and his sin and punishment, Allah now mentions the truthful believer and his reward:

﴿Those who proclaim the truth﴾ in word and deed. This includes the Prophets and those who follow in their footsteps, those who believe in what the Prophet (ﷺ) said, relating from Allah, and the rulings revealed from Him, and are sincere and truthful in all that they do and say.

﴿and believe in it﴾ that is, in the truth, because a person may proclaim the truth but not believe in it, because of his arrogance, or because he looks down on those who speak the truth and proclaim it. So it is essential to mention these two qualities together, namely proclaiming the truth and believing in it. Proclaiming the truth is indicative of knowledge and fair-mindedness, and believing in it is indicative of humility and the absence of arrogance.

﴿it is they﴾ namely those who are enabled to combine these two qualities

﴿who are the righteous﴾. All the characteristics of piety and righteousness boil down to proclaiming the truth and believing in it.

﴿They will have all that they wish for with their Lord﴾ of reward, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man. Anything that they want and wish for, of all kinds of delights and desirable things, they will attain it and it will be ready and prepared for them.

﴿Such is the reward of those who do good﴾ those who worship Allah as if they see Him, for if they do not see Him, verily He sees them.

﴿those who do good﴾ and treat the slaves of Allah with kindness.

﴿And Allah will absolve them of the worst of their deeds, and He will surely grant them their reward according to the best of their

deeds﴾. People's deeds are one of three things: either bad, or good, or neither bad nor good.

The latter category includes things that are permissible and are not subject to either reward or punishment. The bad category includes all sins, and the good category includes all acts of obedience and worship. On the basis of this explanation we may understand the meaning of this verse, and that the words ﴿And Allah will absolve them of the worst of their deeds﴾ indicate that the worst they did was minor sins, because of their doing of good and their fear of Allah.

﴿and He will surely grant them their reward according to the best of their deeds﴾ that is, because of all their good deeds.

﴿Verily, Allah does not wrong anyone by as much as the weight of a speck of dust. And if there is a good deed Allah will multiply it, and give an immense reward of His own.﴾ *(an-Nisâ' 4: 40)*

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُۥ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِۦ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾ وَمَن يَهْدِ اللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ ۗ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِى انتِقَامٍ ﴿٣٧﴾﴾ (سورة الزُّمَر: ٣٦-٣٧)

39:36. Is not Allah sufficient for His slave? Yet they try to frighten you with those [whom they worship] besides Him. Whomever Allah has caused to go astray, no one can guide,

39:37. and whomever Allah guides, no one can cause to go astray. Is not Allah Almighty, an Avenger?

﴿Is not Allah sufficient for His slave?﴾ that is, is it not part of His generosity, kindness and care of His slave who is carrying out his duties as a slave of Allah, complying with His commands and heeding His prohibitions – especially the most perfect of humankind

in servitude to his Lord, namely Muhammad (ﷺ) – that Allah will suffice him in all his affairs, both religious and worldly, and will ward off from him anyone who intends ill towards him?

﴿Yet they try to frighten you with those [whom they worship] besides Him﴾ namely the idols and rivals, saying that they will harm you. This stems from their misguidance and error.

﴿Whomever Allah has caused to go astray, no one can guide, and whomever Allah guides, no one can cause to go astray﴾ because it is He in Whose Hand is the power to guide or leave astray; whatever He wills happens and whatever He does not will does not happen.

﴿Is not Allah Almighty﴾ – to Him belongs perfect might by which He subjugates all things. By His might, He suffices His slave and wards off the schemes (of the disbelievers) against him

﴿an Avenger﴾ – whoever disobeys Him, let them beware of incurring His vengeance.

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾ ﴾ (سورة الزُّمَر: ٣٨)

39:38. If you ask them who created the heavens and the earth, they will surely say: Allah. Say: Tell me about those on whom you call besides Allah: if Allah wills that some adversity should befall me, can they relieve that adversity? Or if He wills that mercy should be bestowed on me, could they withhold His mercy? Say: Allah is sufficient for me; in Him let all that trust put their trust.

That is, if you ask these misguided people who are trying to frighten you with those (whom they worship) besides Him, and you

establish proof against them that is very clear to them, then ask them ﴿who created the heavens and the earth﴾, they will not say that their gods created anything.

﴿they will surely say: Allah﴾ is the One Who created them alone. ﴿Say﴾ to them, affirming the helplessness of their gods, after the power of Allah has become clear:

﴿Tell me about those on whom you call besides Allah: if Allah wills that some adversity﴾ that is, some harm, no matter what it is ﴿should befall me, can they relieve that adversity﴾ by removing it altogether or reducing it somewhat?

﴿Or if He wills that mercy should be bestowed on me﴾ that would bring me some benefit in my religious and worldly affairs

﴿could they withhold His mercy﴾ and prevent it from reaching me? They will say that they cannot relieve adversity or withhold mercy.

So tell them, after definitive proof has become clear, that Allah alone is deserving of worship, and that He alone is the Creator of all creatures, the only One Who can bestow benefit or cause harm, and all others are incapable in all aspects of creating, benefitting or harming. And ask Him to suffice you and to protect you against their harm.

﴿Say: Allah is sufficient for me; in Him let all that trust put their trust﴾ that is, rely on Him to bring that which is in their best interests and ward off that which is harmful to them. The only One Who could take care of me in the fullest sense is sufficient for me and will suffice me with regard to that which concerns me and that which does not concern me.

﴿ قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ ﴾ (سورة الزُّمَر: ٣٩-٤٠)

39:39. Say: O my people, carry on as you are, and so will I. You will come to know

39:40. who will receive a punishment that will disgrace him, and upon whom will descend an everlasting punishment.

﴿Say﴾ to them, O Messenger

﴿O my people, carry on as you are﴾ that is, carry on in the way you are pleased with for yourselves, of worshipping that which is not deserving of worship at all and has no control over anything.

﴿and so will I﴾ that is, I will persist on the same path to which I am calling you, the path of devoting worship to Allah (ﷻ) alone.

﴿You will come to know﴾ who will have the best end, and

﴿who will receive a punishment that will disgrace him﴾ in this world ﴿and upon whom will descend﴾ in the hereafter ﴿an everlasting punishment﴾ that will never leave him and will never cease. This is a serious threat to them, for they know that they are deserving of eternal punishment, but wrongdoing and stubbornness prevented them from believing.

﴿إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ بِٱلْحَقِّ ۖ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٤١﴾﴾ (سورة الزُّمَر: ٤١)

39:41. Verily We have sent down to you [O Muhammad] the Book with the truth for all humankind. Whoever is guided, it is for his own benefit, and whoever goes astray, it is to his own detriment. And you are not their keeper.

Here Allah (ﷻ) tells us that He sent down to His Messenger (ﷺ) the Book that contains the truth in what it tells of the past and future, and in its commands and prohibitions; it contains the essence of

guidance and what one needs in order to reach Allah and His paradise. By means of it proof is established against humankind.

﴿Whoever is guided﴾ by its light and follows its commands, ﴿it is for his own benefit﴾.

﴿and whoever goes astray﴾ after guidance has become clear to him ﴿it is to his own detriment﴾ and he will not harm Allah in the slightest.

﴿And you are not their keeper﴾ to record their deeds and bring them to account for them, or to force them to do what you want; rather your role is only to convey to them what you are instructed to convey.

﴿ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾ ﴾ (سورة الزُّمَر: ٤٢)

39:42. Allah takes [people's] souls at the time of their death, and [He takes the souls] of the living when they sleep. He keeps the souls of those for whom He has decreed death, and He sends the others back for an appointed term. Surely in that there are signs for people who reflect.

Here Allah (ﷻ) tells us that it is He alone Who controls people's affairs both when they are awake and when they are asleep, when they are alive and when they die.

﴿Allah takes [people's] souls at the time of their death﴾ – the fact that He attributes this action to Himself does not contradict the fact that He has appointed the Angel of Death and his helpers to do this task, as He says elsewhere:

﴿Say [O Muhammad]: The Angel of Death, who has been given charge of you, will take your souls [in death]...﴾ *(as-Sajdah 32: 11)*

﴿...then when death comes to one of you, Our envoys [angels] take his soul, and they never fail in their duty.﴾ *(al-An'ām 6: 61)*
– because He may attribute things to Himself in the sense that He is the Creator and controller thereof, or He may attribute them to their causes, in the sense that it is His way and wisdom to make a cause for everything.

﴿and [He takes the souls] of the living when they sleep﴾. This is the lesser death. He takes the souls of living when they sleep.
Then ﴿He keeps﴾ – of the two categories of souls – ﴿the souls of those for whom He has decreed death﴾. This refers to both those who die when they are awake and those for whom it is decreed that they should die in their sleep.
﴿and He sends the others back for an appointed term﴾ that is, until they have received their allotted provision in full and their appointed time comes to an end.
﴿Surely in that there are signs for people who reflect﴾ upon the perfect nature of Allah's might and His ability to bring the dead back to life.

This verse indicates that the *rooḥ* or *nafs* (the soul) is an independent entity, the essence of which is different from that of the body; it is created and controlled by Allah, when He takes it and either keeps it or sends it back. The souls of the living and the dead meet and converse in *al-barzakh*, then Allah sends back the souls of the living and keeps the souls of the dead.

﴿أَمِ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ شُفَعَآءَ ۚ قُلْ أَوَلَوْ كَانُوا۟ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ ﴿٤٣﴾ قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا ۖ لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾﴾ (سورة الزُّمَر: ٤٣-٤٤)

39:43. Rather they [the disbelievers] have taken [their false gods] as intercessors without Allah's leave. Say: What, [could they intercede] even though they have no power at all and are devoid of reason?

39:44. Say: All intercession belongs to Allah alone [and no one can intercede except by His leave]; to Him belongs the dominion of the heavens and the earth, then to Him you will be brought back.

Here Allah (ﷻ) denounces those who take intercessors besides Him, feel attached to them, and ask of them and worship them.

﴿Say﴾ to them, highlighting their ignorance and the fact that those intercessors are not deserving of worship at all:
﴿What, [could they intercede] even though they﴾ namely those whom you take as intercessors
﴿have no power at all and are devoid of reason?﴾ That is, they do not possess even an atom's weight of power in the heavens or on earth, and no less and no more than that. Rather they do not possess any power of reasoning, such that they might be deserving of praise, because they are inanimate beings, such as rocks, trees, images and the dead. Can it be said that those who take them as intercessors are rational thinkers, or are they the most misguided and ignorant of people, and the worst in wrongdoing?

﴿Say﴾ to them
﴿All intercession belongs to Allah alone﴾ because the matter all belongs to Allah, and every intercessor fears Him. No one can intercede with Him except by His leave, so if He wants to bestow mercy upon His slave, he grants permission to an intercessor who is dear to Him, allowing him to intercede out of mercy to both him and the one for whom he intercedes.

Then Allah confirms that all intercession belongs to Him alone:

﴿to Him belongs the dominion of the heavens and the earth﴾ that is, all that is in them, creatures, deeds and attributes, belong to Him. So what is required is to seek intercession from the One Who has control over it, and to devote worship to Him alone.

﴿then to Him you will be brought back﴾ and He will requite the one who was sincere to Him alone with an abundant reward, and He will requite the one who ascribed partners to Him with a severe punishment.

﴿ وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ عَٰلِمَ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِى مَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ ﴾ (سورة الزُّمَر: ٤٥-٤٦)

39:45. When Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink with aversion, but when [gods] other than Him are mentioned, they rejoice.

39:46. Say: O Allah, Originator of the heavens and the earth, Knower of the unseen and the seen, it is You Who will judge between Your slaves concerning that wherein they differ.

Here Allah (ﷻ) describes the situation of the polytheists and the consequences to which their ascription of partners to Him leads, which is that ﴿When Allah alone is mentioned﴾, with the affirmation of His oneness, and they are commanded to devote their worship to Him alone and to shun all that is worshipped besides Him, their hearts shrink with aversion, and they resent that deeply.

﴿but when [gods] other than Him are mentioned﴾ namely the idols and rivals, and when anyone calls people to worship them and praises them,

﴿they rejoice﴾ at the mention of their objects of worship, because ascription of partners to Allah is in accordance with their whims and desires. This is the worst and most abhorrent of conditions. But their appointed time is the day of requital, when the score will be settled with them, and it will be seen whether their gods upon whom they called besides Allah will benefit them in any way.

Hence Allah says:

﴿Say: O Allah, Originator of the heavens and the earth﴾ that is, the Creator and Controller of them both

﴿Knower of the unseen﴾ that is hidden from our sight and our knowledge

﴿and the seen﴾ that we do see

﴿it is You Who will judge between Your slaves concerning that wherein they differ﴾. One of the greatest differences between them is the difference between those who sincerely affirm the oneness of Allah, who say that what they follow is the truth and that paradise will be theirs in the hereafter, to the exclusion of others, and the polytheists who take the idols and rivals for worship besides Him, regard as equal to Allah that which is not worth anything, show extreme disrespect to Him, rejoice at the mention of their gods whilst their hearts shrink with aversion at mention of Allah, and claim – in addition to all that – that they are following the truth and others are following falsehood, and that paradise will be theirs.

Allah (ﷻ) says:

﴿Verily, those who believe, those who are Jews, the Sabians, the Christians, the Magians and those who ascribe partners to Allah – Allah will judge between them on the Day of Resurrection. Verily, Allah is Witness over all things.﴾ *(al-Ḥajj 22: 17)*

After that, Allah tells us of the judgement between them:

﴿These are two opposing groups who are disputing about their Lord. As for those who disbelieve, garments of fire will be cut out for them,

and scalding water will be poured over their heads, which will cause their insides and their skins to melt. They will be lashed with rods of iron. ...Verily, Allah will admit those who believe and do righteous deeds to gardens through which rivers flow. They will be adorned therein with bracelets of gold and of pearls, and their garments therein will be of silk.﴾ *(al-Ḥajj 22: 19-23)*

And Allah (ﷻ) says:

﴿It is those who believe and do not mix their faith with wrongdoing who will be truly safe, and it is they who are truly guided.﴾ *(al-An'ām 6: 82)*

﴿...Whoever ascribes partners to Allah, then Allah has forbidden paradise for him, and the fire will be his abode...﴾ *(al-Mâ'idah 5: 72)*

This verse indicates that He is the Creator of all things and has knowledge of all things, and that He will judge between all His slaves; all creation stemmed from His power, and His knowledge encompasses all things. This indicates that He will judge between His slaves, He will resurrect them, and He has knowledge of all their deeds, both good and evil, and the degree to which they will be requited for those deeds. The fact that He is the Creator indicates that He is all knowing.

﴿How could He Who created not know His own creation?...﴾ *(al-Mulk 67: 14)*

﴿ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِن سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَبَدَا لَهُم مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٨﴾ ﴾ (سورة الزُّمَر: ٣٩: ٤٧-٤٨)

39:47. If the wrongdoers had everything on earth, and as much again with it, they would offer it to ransom themselves from the

terrible punishment on the Day of Resurrection. But Allah will show them [of His wrath and punishment] that which they had never anticipated.

39:48. The evil consequences of what they have earned will become apparent to them, and the very thing [punishment] they used to ridicule will overwhelm them.

After Allah (ﷻ) stated that He will judge between His slaves and mentioned the beliefs of the polytheists and the abhorrent nature thereof, it is as if one would long to know what Allah will do to them on the Day of Resurrection. Therefore Allah tells us that they will have a ﴿terrible punishment﴾ that is, the worst and most awful of punishments, just as they uttered the worst and most awful words of disbelief; and that, hypothetically speaking, if they possessed all that is on earth of gold, silver, pearls, animals, trees, crops and all kinds of vessels and furniture, and as much again with it, and they offered it on the Day of Resurrection to ransom themselves and save themselves from the punishment, it would not be accepted from them and it would not avail them in the slightest before the punishment of Allah.

﴿The day when neither wealth nor sons will be of any avail, but only he who comes to Allah with a pure heart[66] [will be saved].﴾ *(ash-Shu'arâ' 26: 88-89)*

﴿But Allah will show them [of His wrath and punishment] that which they had never anticipated﴾ that is, that which they never expected, of great wrath and anger, when they were expecting something different.

﴿The evil consequences of what they have earned will become apparent to them﴾ that is, they will see things that will distress them, because of their misdeeds

---

[66] A pure heart: that is, one that is free from doubt, hypocrisy and association of others with Allah (*shirk*).

﴿and the very thing [punishment] they used to ridicule will overwhelm them﴾ that is, the punishment will overtake them.

﴿فَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍۭ ۚ بَلْ هِىَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ ۚ وَٱلَّذِينَ ظَلَمُوا۟ مِنْ هَٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾﴾ (سورة الزُّمَر: ٣٩-٤٩-٥٢)

39:49. When misfortune befalls a person, he calls upon Us, then when We bestow a favour upon him from Us, he says: This has been given to me only because of knowledge [that I possess]. Rather it is a test, but most of them do not understand.

39:50. Those who came before them said the same, but all that they acquired [of wealth] was of no avail to them.

39:51. Therefore the evil consequences of what they earned overtook them, and the wrongdoers among these people [Quraysh] will also be overtaken by the evil consequences of what they have earned; they can never escape [Allah's punishment].

39:52. Do they not know that Allah grants abundant provision to whomever He wills, or gives it in scant measure? Verily in that there are signs for people who believe.

Here Allah tells us about the nature and psychological make-up of man. When misfortune befalls him, such as sickness, hardship or distress,

﴿he calls upon Us﴾ persistently, asking for relief from what has befallen him

﴿then when We bestow a favour upon him from Us﴾ and relieve him of that misfortune and remove that hardship, he goes back to disbelieving in his Lord and denying His favours, and
﴿he says: This has been given to me only because of knowledge [that I possess]﴾ or because of knowledge that I have of how to acquire wealth.

﴿Rather it is a test﴾ by means of which Allah tests His slaves to see who will give thanks and who will be grateful
﴿but most of them do not understand﴾ and therefore they regard the test as a blessing, and they are confused between something that is definitely good and something that may be a cause of good or a source of trouble.

﴿Those who came before them said the same﴾ as what they say, namely ﴿This has been given to me only because of knowledge [that I possess]﴾ *(39: 49)*. This attitude continued to be passed down among the disbelievers who do not recognise the favours of their Lord and do not think that they owe Him anything. They persisted in this attitude until they were destroyed,
﴿all that they acquired [of wealth] was of no avail to them﴾ when the punishment befell them.

﴿Therefore the evil consequences of what they earned overtook them﴾ what is meant by evil consequences here is the punishment
﴿and the wrongdoers among these people [Quraysh] will also be overtaken by the evil consequences of what they have earned﴾ for they are not better than those earlier evildoers and they have not been absolved by the scripture *(54: 43)*.

Having stated that they were deceived by wealth and that they claimed – in their ignorance – that wealth is indicative of the sound well-being of its owner, Allah (ﷻ) now tells them that His provision is not indicative of that, and that He
﴿grants abundant provision to whomever He wills﴾ of His slaves, whether he is righteous or otherwise

﴿or gives it in scant measure﴾ that is, He restricts provision for whomever He wills, whether he is righteous or otherwise. So His provision may be given to anyone, whereas faith and righteous deeds are only granted to the best of people.

﴿Verily in that there are signs for people who believe﴾ that is, in the bestowing or withholding of provision, because those who believe know that this matter is connected to divine wisdom and mercy, and that Allah knows best the condition of His slaves. He may restrict provision to them out of kindness towards them, because if He granted them abundant provision, they would go beyond the bounds and spread injustice in the land. Hence by doing that, He is taking care of their spiritual interests, which are the essence of their happiness and prosperity. And Allah knows best.

﴿ قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُّ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ﴿٥٦﴾ أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾ بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ ٱلْكَٰفِرِينَ ﴿٥٩﴾ ﴾ (سورة الزُّمَر: ٥٣-٥٩)

39:53. Say [Allah says]: O My slaves who have transgressed against themselves [by sinning greatly], do not despair of the mercy of Allah, for verily Allah forgives all sins. Verily it is He Who is the Oft-Forgiving, Most Merciful.

39:54. Turn to your Lord [in repentance] and submit to Him before the punishment comes upon you, for then you will not be helped.

39:55. And follow the best of that which has been revealed to you from your Lord [namely the Qur'an], before the punishment comes upon you suddenly, when you least expect it,

39:56. lest anyone should say: Alas! I neglected my duty towards Allah and I was among the mockers;

39:57. or he should say: If only Allah had guided me, I would have been among the righteous;

39:58. or he should say when he sees the punishment: If only I could have another chance, then I would be among the doers of good.

39:59. [Allah will say:] But My signs did come to you, yet you disbelieved in them; you were arrogant and were among the disbelievers.

Here Allah (ﷻ) tells His slaves who have transgressed against themselves (by sinning greatly) of His immense generosity, and He urges them to turn to Him before they are not able to do so.

﴿Say﴾ O Messenger, and those who follow him in calling people to the religion of Allah, and tell people that their Lord says:
﴿O My slaves who have transgressed against themselves [by sinning greatly]﴾ by following what their own selves call them to and striving in doing that which angers the Knower of the unseen
﴿do not despair of the mercy of Allah﴾ that is, do not give up hope thereof, lest your actions lead you to doom and you say: Our sins are so many and our faults have accumulated, and we have no way to rid ourselves of them or relieve ourselves of them, then as a result of that you persist in sinning and accumulating sin until it brings upon you the wrath of the Most Gracious. Rather you should recognise your Lord by His names that are indicative of His generosity and kindness, and understand that He ﴿forgives all sins﴾ including the ascription of

partners to Him, murder, fornication, *ribâ* (usury), wrongdoing and other sins, major and minor

﴿Verily it is He Who is the Oft-Forgiving, Most Merciful﴾ that is, forgiveness and mercy are His attributes, and these two attributes are essential and constant; He is always thus and His mercy is continually manifested throughout the universe. His Hands are constantly bestowing bounties throughout the night and day, and He continually bestows blessings and favours upon His slaves, secretly and openly. Giving is dearer to Him than withholding, and divine mercy takes precedence over divine wrath and prevails over it. But there are means of attaining His forgiveness and mercy, and if a person does not take these prescribed measures, then he will have closed to himself the door of mercy and forgiveness. The greatest of these means – in fact the only means – is turning to Allah (ﷻ) alone in sincere repentance, calling upon Him, beseeching Him, showing devotion to Him and worshipping Him. So strive hard to take this important measure and follow this great path.

Hence Allah (ﷻ) enjoins us to turn to Him and to hasten to do so: ﴿Turn to your Lord﴾ with all your heart

﴿and submit to Him﴾ in your physical actions. When turning to Allah is mentioned on its own, it includes physical actions; when it is mentioned in conjunction with submission, as is the case here, then the meaning is as we have mentioned.

The words ﴿Turn to your Lord [in repentance] and submit to Him﴾ are indicative of sincerity, because without sincerity, deeds – whether outward or inward – are of no benefit whatsoever.

﴿before the punishment comes upon you﴾ and cannot be warded off

﴿for then you will not be helped﴾.

It is as if it was asked: what does turning to Allah and submitting mean? What does it entail and what deeds are involved? So Allah (ﷻ) answered by saying:

﴿And follow the best of that which has been revealed to you from your Lord﴾ of what He has enjoined upon you of inward deeds, such as loving Allah, fearing Him, putting one's hopes in Him, showing sincerity towards His slaves, loving good for them and shunning the opposite of that; and what He has enjoined upon you of visible deeds such as prayer, zakâh, fasting, Hajj, charity, all types of acts of kindness, and other things that Allah has enjoined. This is the best of that which has come down to us from our Lord. The one who follows the commands of his Lord with regard to these and similar matters is the one who turns to Allah and submits to Him.

﴿before the punishment comes upon you suddenly, when you least expect it﴾ all of this is urging us to hasten to make the most of the available opportunity.

Then Allah warns them:
﴿lest﴾, if they persist in their heedlessness, there will come to them a day when they will regret it, when regret will be of no benefit
﴿lest anyone should say: Alas! I neglected my duty towards Allah and I was﴾ in the previous world (*dunyā*) ﴿among the mockers﴾ who derided the idea of requital, until I saw it with my own eyes.

﴿or he should say: If only Allah had guided me, I would have been among the righteous﴾. "If" in this instance is indicative of wishful thinking. In other words: would that Allah had guided me, then I would have feared Him and been among the righteous, and thus I would have been safe from punishment and would deserve reward. "If" here is not conditional, because if that were the case, the meaning would be that they were using the divine decree as an excuse for their misguidance. But this is a false argument, and on the Day of Resurrection, every false argument will diminish.

﴿or he should say when he sees the punishment﴾ and becomes certain of its inevitability
﴿If only I could have another chance﴾ and could go back to the previous world, ﴿then I would be among the doers of good﴾.

But Allah (ﷻ) says: This is not possible and it is of no use; this is false wishful thinking that has no basis in reality, because even if he were to be sent back, there would be no further warning after the first warning.

﴿[Allah will say:] But My signs did come to you﴾ that pointed to the truth, beyond any shadow of a doubt,
﴿yet you disbelieved in them; you were arrogant﴾ and too proud to follow them
﴿and were among the disbelievers﴾. So asking to go back to the previous world is of no use; it is a kind of foolishness.

﴿...And even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars.[67]﴾ *(al-An'âm 6: 28)*

﴿وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟ بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾﴾ (سورة الزُّمَر: ٦٠-٦١)

39:60. On the Day of Resurrection you will see those who fabricated lies against Allah, their faces darkened. Is there not in hell an abode for the arrogant?

39:61. But Allah will deliver those who fear Him, for they have attained salvation; no harm will touch them, nor will they grieve.

Here Allah (ﷻ) tells us of the disgrace of those who fabricate lies against Him: on the Day of Resurrection their faces will be darkened, like the darkest night, and they will be recognised thereby by the

[67] They will not be serious in their promise to believe; rather they will make this false promise out of fear of punishment, not out of sincere faith.

people who are standing on the Day of Resurrection. Truth is bright and clear as day. Just as they tried to darken the face of the truth with lies, Allah will darken their faces as a requital that fits the nature of their deeds.

They will have darkened faces and they will have a severe punishment in hell. Hence Allah says:

﴿Is there not in hell an abode for the arrogant﴾ who are too proud to accept the truth or to worship their Lord, and who fabricate lies against Him? Indeed, by Allah, in hell there is punishment, disgrace and wrath that will have an immense impact on the arrogant, and scores will be settled with them thereby.

Telling lies against Allah includes the lie that He has taken a partner or son or spouse, or saying of Him that which is not befitting to His majesty, or claiming to be a Prophet, or ascribing to Him that which He did not ordain or prescribe.

Having mentioned the state of the arrogant, Allah (ﷻ) now mentions the condition of those who fear Him:

﴿But Allah will deliver those who fear Him, for they have attained salvation﴾ that is because they have the means of salvation, which is fear of Allah (ﷻ), which is what they have in preparation for every calamity and hardship.

﴿no harm﴾ that is, punishment that causes them distress

﴿will touch them, nor will they grieve﴾. Allah tells us that they will not be subjected to the punishment, nor will they fear it. This is the ultimate security.

They will have complete security, which will remain with them until they reach paradise, whereupon they will be safe from all hardship and difficulties, and you will see in their faces the radiance of bliss, and they will say:

﴿...Praise be to Allah Who has taken away all sorrow from us. Verily, our Lord is indeed Oft-Forgiving, Appreciative.﴾ *(Fâțir 35: 34)*

﴿ٱللَّهُ خَٰلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾ لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٣﴾﴾ (سورة الزُّمَر: ٦٢-٦٣)

39:62. Allah is the Creator of all things, and He is in charge of all things.

39:63. To Him belong the keys of the heavens and the earth; it is those who reject Allah's signs who are the losers.

Here Allah tells us of His greatness and perfection, which leads to the one who disbelieves in Him becoming a loser:

﴿Allah is the Creator of all things﴾ this and similar phrases, which appear frequently in the Qur'an, indicate that all things – apart from Allah and His names and attributes – are created. This is a refutation of all those who say that some created things existed from eternity, such as the philosophers who say that the earth and the heavens existed from eternity, or those who say that souls existed from eternity, and other views that are based on falsehood and implicitly deny the Creator.

The words of Allah are not created things, because speech is an attribute of the speaker and Allah (ﷻ), with His names and attributes, existed from eternity; there was nothing before Him. The use of this and similar verses by the Mutazilites to support their view that the Qur'an is created, is the greatest ignorance. Allah, with His names and attributes, has always existed, from eternity; none of His attributes came into being later on, and He was never without any of His attributes at any time.

This is supported by the fact that Allah tells us that He is the Creator of all realms, upper and lower, and that He is in charge of all things. Being in charge in the fullest sense requires comprehensive and detailed knowledge of that of which He is in charge; complete

control over that of which He is in charge so that He can direct it; the ability to care for that of which He is in charge; and wisdom and knowledge of all different ways of directing it, so that He can direct and control it in the most appropriate manner. Therefore the one who is in charge cannot do his job in the perfect manner except by means of what is mentioned above, and any shortfall in that will affect his capability to direct that of which he is in charge.

It is well known and well established that Allah is far above having any shortcomings in any of His attributes. Therefore His telling us that He is in charge of all things indicates that His knowledge encompasses all things and that His power to control and direct all things, and His wisdom by means of which He does all that is appropriate, are complete and perfect.

﴿To Him belong the keys of the heavens and the earth﴾ that is, He has knowledge of what they contain and He is in control of it. Therefore:

﴿Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds, none can grant it thereafter. And He is the Almighty, the Most Wise.﴾ *(Fâtir 35: 2)*

Having highlighted His greatness in a manner that should fill our hearts with awe and respect, Allah (ﷻ) now mentions those who do the opposite, and do not give Him due recognition:

﴿it is those who reject Allah's signs﴾ that point to certain truth and to the straight path

﴿who are the losers﴾ for they have lost that through which they could attain spiritual well-being and sincere devotion to Allah, through which tongues are rectified by keeping them busy with remembrance of Allah, through which the physical body may be rectified by keeping it busy with acts of obedience to Allah, and they have replaced that with everything that could corrupt their spiritual and physical well-being; they have lost out on the gardens of bliss and have replaced them with the painful punishment.

﴿ قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُوٓنِّيٓ أَعْبُدُ أَيُّهَا الْجَٰهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَٰسِرِينَ ﴿٦٥﴾ بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنَ الشَّٰكِرِينَ ﴿٦٦﴾ ﴾ (سورة الزُّمَر: ٦٤-٦٦)

39:64. Say [O Muhammad]: Is it someone other than Allah that you tell me to worship, O ignorant ones?

39:65. It has already been revealed to you, and to those who came before you, that if you ascribe partners to Allah, all your deeds will surely come to nothing and you will certainly be among the losers.

39:66. Nay, but worship Allah [alone] and be among those who are grateful [to Him].

﴿Say﴾ O Messenger (ﷺ), to these people who call you to worship gods other than Allah

﴿Is it someone other than Allah that you tell me to worship, O ignorant ones?﴾ That is, this stems from your ignorance, otherwise if you knew that Allah, Who is perfect in all aspects, the Bestower of all blessings, is the only One Who is deserving of worship, and not those who are lacking in all aspects and cannot bring benefit or cause harm, you would not tell me to do that.

That is because ascribing partners to Allah renders good deeds invalid and corrupts well-being. Hence Allah says:

﴿It has already been revealed to you, and to those who came before you﴾ namely all the Prophets

﴿that if you ascribe partners to Allah, all your deeds will surely come to nothing﴾. This includes all deeds.

According to the message of all the Prophets, ascribing partners to Allah renders all good deeds invalid, as Allah says in Soorat al-An'âm, after listing many of His Prophets and Messengers:

﴿This is the guidance of Allah, with which He guides whomever He will among His slaves. If they had ascribed partners to Him, all their deeds would have come to nothing.﴾ *(al-An'ām 6: 88)*

﴿and you will certainly be among the losers﴾ in this world and in the hereafter, because ascribing partners to Allah renders good deeds invalid and is deserving of punishment.

Then Allah says: ﴿Nay, but worship Allah [alone]﴾. Having stated that the ignorant were telling the Prophet (ﷺ) to ascribe partners to Allah, and having pointed out how abhorrent that is, Allah instructed him to devote his worship to Him alone: ﴿Nay, but worship Allah [alone]﴾ that is, devote your worship to Him alone, with no partner or associate

﴿and be among those who are grateful [to Him]﴾ for His guidance. Just as Allah is to be thanked for worldly blessings, such as physical good health and well-being, granting provision, and so on, He is also to be thanked and praised for spiritual blessings, such as enabling one to be sincere and to fear Him. In fact it is spiritual blessings that are real blessings. Pondering and realising that they come from Allah and giving thanks to Him for them will protect one from self-admiration that affects many people who strive hard, because of their ignorance. Otherwise, if a person were to understand the reality of things, he would not develop self-admiration because of the blessing which requires him to give more thanks to Allah.

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾﴾ (سورة الزُّمَر: ٦٧)

39:67. They have not given due recognition to Allah. On the Day of Resurrection, the entire earth will be in His grip, and the heavens

will be rolled up in His Right Hand. Glorified and exalted be Allah far above the partners they ascribe to Him!

Here Allah tells us that these polytheists have not given due recognition to their Lord, and they have not venerated Him as they should. Rather they have done that which is contrary to that, by ascribing as partners to Him those who are lacking in their attributes and deeds, for their attributes and deeds are imperfect in all aspects; they have no power to bring benefit or cause harm, they cannot give or withhold, and they have no control over anything at all.

Thus they regard these imperfect created beings as equal to the Almighty Lord by Whose dazzling might and supreme power the earth will be seized in the grasp of the Most Gracious on the Day of Resurrection, and the heavens – despite their vastness – will be rolled up in His Right Hand. The one who regards others as equal to Him is not venerating Him as He deserves, and there is no greater wrongdoing than that.

﴿Glorified and exalted be Allah far above the partners they ascribe to Him﴾ that is, Allah declares Himself to be far greater and far above their ascription of partners to Him.

﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِيَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾﴾ (سورة الزُّمَر: ٦٨-٧٠)

39:68. The Trumpet will be blown and all those who are in the heavens and on earth will swoon, except whomever Allah wills. Then it will be blown again, whereupon they will be standing, looking around.

39:69. The earth will shine with the light of its Lord, the record of deeds will be placed [in their hands], and the Prophets and the witnesses will be brought forth. Judgement will be passed between them with equity, and they will not be wronged.

39:70. Every soul will be paid in full for what it has done, and He knows best all that they do.

Having instilled fear of His might, Allah now warns them by telling them about what will happen on the Day of Resurrection, urging them (to seek the path that leads to paradise) and warning them (against the path that leads to hell).

﴿The Trumpet will be blown﴾ – the Trumpet is a great horn, the size of which no one knows except its Creator and those among His creation to whom Allah has given knowledge thereof. It will be blown by Isrâfeel (ﷺ), one of the angels who are close to Allah, one of the bearers of the Throne of the Most Gracious.

﴿and all those who are in the heavens and on earth will swoon﴾ that is, faint or die, according to different opinions. In other words, when they hear the Trumpet blast, they will all be disturbed by its loudness and intensity, and because of that to which they know it is the precursor

﴿except whomever Allah wills﴾ of those whom Allah will make steadfast at the time of the Trumpet blast, so that they will not swoon, such as the martyrs – or some of them – and others. This is the first Trumpet blast, the blast that will lead to swooning and will cause alarm and fear.

﴿Then it will be blown again﴾ – this will be the second Trumpet blast, which will signal the resurrection

﴿whereupon they will be standing, looking around﴾ that is, they will have risen from their graves, for their resurrection and reckoning, having been recreated complete in body and soul,

﴿looking around﴾ to see what Allah will do with them.

﴿The earth will shine with the light of its Lord﴾. From this it is known that the existing lights will have vanished and disappeared on the Day of Resurrection. And this will indeed be the case, for Allah has told us that the sun will be rolled up, the moon will be darkened, the stars will be scattered and the people will be left in darkness. At that point the earth will be illuminated with the light of its Lord, when He manifests Himself and descends to pass judgement among them. On that day, Allah will give people extra strength and will recreate them in such a way that they will be able to withstand His light and it will not burn them. They will also be enabled to see Him, otherwise His light is immense, and if it were to be made manifest, the glory of His Countenance would burn all of His creation, as far as He can see.

﴿the record of deeds will be placed [in their hands]﴾ so that what it contains of good deeds and evil deeds may be read. This is like the verse in which Allah (ﷻ) says:

﴿And the record of deeds will be placed [in their hands] and you will see the evildoers filled with dread at what it contains. They will say: Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for? They will find all they did recorded there, and your Lord will not wrong anyone.﴾ *(al-Kahf 18: 49)*

And it will be said to the doer of deeds, by way of perfect justice:

﴿...Read your own record; sufficient is your own soul as a reckoner against you this day.﴾ *(al-Isrâ' 17: 14)*

﴿and the Prophets and the witnesses will be brought forth﴾ – the Prophets will be brought forth so that they may be questioned about their conveying of the message and about their nations, and they will testify against them. And the witnesses – namely the angels, people's physical faculties, and the earth – will also be brought forth and questioned.

﴿Judgement will be passed between them with equity﴾ that is, perfect justice and great fairness, because the reckoning comes from One Who

does not wrong anyone in the slightest, One Who encompasses all things and His Book – namely al-Lawḥ al-Maḥfoodh – encompasses all that they did. The noble scribes, who do not disobey their Lord, will have recorded all that they did, and the fairest of witnesses will have testified to that verdict. Therefore the One Who issues that verdict is One Who knows the quality of the deeds and the extent to which they deserve reward or punishment. Thus Allah will issue a verdict of which people will approve, and they will praise Allah and acknowledge His justice. Through that verdict, they will come to know of His greatness, knowledge, wisdom and mercy that which had never crossed their minds and cannot be described. Hence Allah says: ﴿Every soul will be paid in full for what it has done, and He knows best all that they do﴾.

﴿وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُواْ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾ قِيلَ ٱدْخُلُوٓاْ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ ٱلَّذِينَ ٱتَّقَوْاْ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾ وَقَالُواْ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٧٤﴾ وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۚ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾﴾ (سورة الزُّمَر: ٧١-٧٥)

39:71. The disbelievers will be driven to hell in groups until, when they reach it, its gates will be opened and its keepers will say to them: Did there not come to you Messengers from among you,

reciting the revelations of your Lord to you and warning you of the meeting of this day of yours? They will say: Yes indeed, but the decree of punishment has become inevitable for the disbelievers.

39:72. It will be said: Enter the gates of hell, to abide therein forever. Wretched indeed is the abode of the arrogant!

39:73. Those who feared their Lord will be ushered to paradise in groups until, when they reach it, they will find its gates wide open, and its keepers will say to them: Peace be upon you; you have done well, so enter it, to abide herein forever.

39:74. They will say: Praise be to Allah Who has fulfilled His promise to us and given us this land as our own, so that we may dwell in paradise wherever we wish. How excellent a reward for those who work [and strive]!

39:75. And you will see the angels surrounding the Throne, glorifying and praising their Lord. Judgement will have been passed with equity among all, and it will be said: Praise be to Allah, the Lord of the worlds.

Having mentioned His verdict concerning His slaves – who will all have in common the fact that He created them, granted them provision and directed them, and they will all have in common the fact that they lived in the previous world and have been gathered together in the place of standing on the Day of Resurrection – Allah tells us here that they will be separated for the requital, just as they were separated in this world according to whether they were believers or disbelievers, righteous or immoral.

﴿The disbelievers will be driven to hell in groups﴾ that is, they will be driven violently, beaten with painful whips by the harsh and callous keepers of hell, to the worst and most terrifying place of detention, namely hell in which all torments are combined and all miseries are present. All happiness will disappear from them, as Allah (ﷻ) says elsewhere:

﴿On the day when they are shoved forcibly towards the fire of hell.﴾ *(at-Toor 52: 13)*

– that is, they will be pushed forcefully, because of their refusal to enter it. They will be driven to it ﴿in groups﴾ that is, in separate groups, each group according to their deeds, as the people in each group will be similar in the misdeeds they did. They will curse one another and disavow one another.

﴿when they reach it﴾ that is, when they reach its courtyard

﴿its gates will be opened﴾ upon their arrival, to receive them.

﴿and its keepers will say to them﴾, congratulating them for attaining eternal misery and punishment, and rebuking them for the deeds that brought them to this terrifying place:

﴿Did there not come to you Messengers from among you﴾ that is, of your own kind, whom you knew and were aware of their honesty and sincerity, from whom you could have received the message?

﴿reciting the revelations of your Lord to you﴾ with which Allah sent them, that pointed to certain truth with the clearest of proof.

﴿and warning you of the meeting of this day of yours﴾ that is, this required you to follow them and protect yourself against the punishment of this day, by following the path of piety, but you followed a different path.

﴿They will say﴾, acknowledging their sin and that the proof of Allah was established against them:

﴿Yes indeed﴾, the Messengers of our Lord did come to us with signs and proof; they explained things to us very clearly and warned us about this day.

﴿but the decree of punishment has become inevitable for the disbelievers﴾ that is, because of their disbelief the decree of punishment has become inevitable for them, which applies to everyone who disbelieves in the signs of Allah and rejects the message brought by the Messengers. Thus they will acknowledge their sins and the establishment of proof against them.

﴿It will be said﴾ to them, by way of humiliation and shame:
﴿Enter the gates of hell﴾. Each group will enter from the gate that is appropriate to their misdeeds
﴿to abide therein forever﴾; they will never leave it, the punishment will never be reduced even for a short while, and they will be given no respite.
﴿Wretched indeed is the abode of the arrogant!﴾ That is, wretched is the dwelling place, for hell is the dwelling place, because they were too arrogant to follow the truth. Thus Allah will requite them in a manner that befits their deed, by subjecting them to humiliation, shame and disgrace.

Then Allah speaks of the people of paradise:
﴿Those who feared their Lord﴾ by affirming His oneness and striving to obey Him
﴿will be ushered﴾ by way of honour and respect; they will be gathered in delegations, coming on the best mounts,
﴿to paradise in groups﴾, rejoicing and cheerful, each group with other groups who are like them in righteous deeds and similar to them
﴿until, when they reach it﴾ that is, when they reach that vast garden with its beautiful dwellings, its fragrant breeze will reach them and its life of eternal bliss will begin.

﴿they will find its gates wide open﴾ for them, by way of honour for the best of people, who will be honoured therein
﴿and its keepers will say to them﴾, congratulating them and welcoming them:
﴿Peace be upon you﴾ that is, you are safe from all harm and evil
﴿you have done well﴾ that is, you did well by knowing Allah, loving Him and fearing Him, and you remembered Him and obeyed Him.
﴿so﴾ because you have done well, ﴿enter it, to abide herein forever﴾ because it is the good abode, and no one is fit for it except those who are good.

This passage indicates that both hell and paradise have gates that can be opened and closed, each of them has keepers, and they are two abodes that are allocated for specific people, and no one can enter either of them except those who deserve to do so, unlike other places and dwellings.

﴿They will say﴾ when they enter it and settle there, praising their Lord for the blessings that He has bestowed upon them and for guiding them:

﴿Praise be to Allah Who has fulfilled His promise to us﴾ that is, He promised us paradise on the lips of His Messengers, if we believed and did righteous deeds, and now He has fulfilled what He promised us.

﴿and given us this land﴾ that is, the land of paradise

﴿as our own, so that we may dwell in paradise wherever we wish﴾ that is, so that we may settle therein in any place we wish, and enjoy any of its pleasures that we want; nothing we want will be withheld from us.

﴿How excellent a reward for those who work [and strive]﴾ that is, those who strive in obedience to their Lord for a short time, and attain thereby much lasting good.

This is the abode that truly deserves to be praised, in which Allah will honour the elite of His creation and which He is pleased that it should be their reward. He built it in the most sublime and beautiful manner, planted its trees with His own Hand and filled it with His mercy and honour, by means of some of which the heart of one who is grieving may be filled with joy, all feelings of misery and sadness may be removed, and perfect happiness and tranquillity may be attained.

﴿And you will see the angels﴾ on that momentous day

﴿surrounding the Throne﴾ to serve the Lord, gathered around His Throne, submitting to His majesty, acknowledging His perfection and absorbed in His beauty.

﴿glorifying and praising their Lord﴾ that is, declaring Him to be above everything that is not befitting to His majesty that the polytheists ascribe to Him.

﴿Judgement will have been passed with equity among all﴾ that is, between the first and the last of creation
﴿with equity﴾ in which there is no ambiguity and no one who is guilty could deny that.
﴿and it will be said: Praise be to Allah, the Lord of the worlds﴾. No mention is made of who will say these words, so as to indicate that all of creation will speak words of praise to their Lord, and will affirm His wisdom in His judgement of the people of paradise and the people of hell, praising His grace and kindness, and praising His judgement and wisdom.

This is the end of the commentary on Soorat az-Zumar.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

40.
Soorat Ghâfir

(Makki)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

﴿حٰمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٢﴾ غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ لَآ إِلَٰهَ إِلَّا هُوَ إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾﴾ (سورة غافر: ١-٣)

40:1. Ḥâ'. Meem.

40:2. The revelation of the Book is from Allah, the Almighty, the All-Knowing,

40:3. Forgiver of sin, Accepter of repentance, severe in punishment, limitless in bounty. There is no god but He; unto Him is the return [of all].

Here Allah tells us about His holy Book: it comes from and is sent down by Allah, to Whom all devotion and worship is due, because of His perfect attributes and because nothing is like unto Him in His deeds.

﴿the Almighty﴾ Who, by His might, subjugates all creation ﴿the All-Knowing﴾ Who knows all things.

﴿Forgiver of sin﴾ Who forgives the sinners
﴿Accepter of repentance﴾ from those who repent
﴿severe in punishment﴾ to those who dare to commit sin and do not repent
﴿limitless in bounty﴾ that is, He is generous towards people and His favours reach all of them.

Having affirmed His perfection, which dictates that He is the only One Who is to be worshipped and to Whom deeds are to be devoted, Allah says here: ﴿There is no god but He; unto Him is the return [of all]﴾.

The reason for pointing out that the Qur'an was revealed from Allah, Who is described as possessing these attributes, is that these attributes are connected to all the ideas and meanings that are discussed in the Qur'an. The Qur'an either tells of the names, attributes and deeds of Allah, and those that are mentioned here are among His names, attributes and deeds;
or it tells of past and future events, which comes under the heading of the teaching of the All-Knowing of His slaves;
or it tells of His great blessings and favours, and what one should do to attain them, which is indicated by the words ﴿limitless in bounty﴾;
or it tells of His severe punishment and the sins that incur it and lead to it, which is indicated by the words ﴿severe in punishment﴾;
or it calls upon sinners to repent, turn to Allah and seek forgiveness, which is indicated by the words ﴿Forgiver of sin, Accepter of repentance, severe in punishment﴾;
or it tells us that Allah alone is deserving of devotion and worship, and it establishes rational and textual proof to that effect, urges people to worship Him alone, and forbids them to worship anything other than Allah, establishing rational and textual proof that it is wrong and warning against it, which is indicated by the words ﴿There is no god but He﴾;

or it tells us of His judgement, the reward for those who do good, and punishment for those who commit sin, which is indicated by the words ﴿unto Him is the return [of all]﴾.

This summarises all the sublime ideas and concepts contained in the Qur'an.

﴿مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟ فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ ﴿٤﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ فَأَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٦﴾﴾ (سورة غافر: ٤-٦)

40:4. None argue against the signs of Allah except those who disbelieve. So do not be deceived by their [uninhibited] movement throughout the land.

40:5. Before them the people of Nooḥ also rejected [their Prophet], as did the parties [who gathered against their Prophets] after them. Every nation plotted against its Messenger, to seize him, and with false arguments sought to undermine the truth. So I seized them, and how [terrible] was My punishment!

40:6. Thus the decree of your Lord has become inevitable against those who disbelieved, that they will be inhabitants of the fire.

Here Allah (ﷻ) tells us that ﴿None argue against the signs of Allah except those who disbelieve﴾. What is meant by arguing here is arguing with the aim of refuting the signs of Allah and opposing them on the basis of falsehood. This is the attitude of the disbelievers. As for the believers, they submit to Allah (ﷻ), Who causes truth to prevail over falsehood.

No one should be deceived by the wealth and status of anyone, and think that the fact that Allah has bestowed upon him worldly gain is a sign that Allah loves him or that he is following the truth. Hence Allah says: ﴿So do not be deceived by their [uninhibited] movement throughout the land﴾ that is, their coming and going, engaging in all kinds of trade and business. Rather what one should do is to evaluate people on the basis of truth, looking at the facts and weighing up people within the framework of Islamic teaching, not weighing up the truth on the basis of what people say, as is done by people who have no knowledge and no power of rational thinking.

Then Allah warns those who argue against the signs of Allah in order to refute them, as was done by previous nations, such as the people of Nooḥ and 'Âd, and ﴿the parties [who gathered against their Prophets] after them﴾, who came together and united against the truth in order to refute it and to support falsehood.

In fact, the matter went so far that ﴿Every nation plotted against its Messenger, to seize him﴾ that is, to kill him, and this is the worst thing that they could ever do to the Messengers, who are the leaders of the people of good and were following pure truth concerning which there could be no doubt or confusion. They wanted to kill them, and can there be any consequences for such transgression, misguidance or wickedness except severe punishment that will have no end?

Hence Allah said concerning their punishment in this world and in the hereafter:

﴿So I seized them﴾ because of their disbelief and their gathering against their Prophets

﴿and how [terrible] was My punishment﴾ for it was the worst and most terrible of punishments; it was but a single blast, or a shower of pebbles that rained down upon them, or a command to the earth to swallow them up, or a command to the sea to drown them, whereupon they became lifeless.

﴿Thus the decree of your Lord has become inevitable against those who disbelieved﴾ that is, thus the decree of misguidance became inevitable for these people, on the basis of which the decree of punishment was issued. Hence Allah says: ﴿that they will be inhabitants of the fire﴾.

﴿ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٨﴾ وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾﴾ (سورة غافر: ٧-٩)

40:7. Those [angels] who bear the Throne and those who are around it glorify and praise their Lord; they believe in Him and pray for forgiveness for those who believe, [saying]: Our Lord, You encompass all things in Your mercy and knowledge, so forgive those who repent and follow Your path, and protect them from the punishment of the blazing fire.

40:8. Our Lord, and admit them to gardens of perpetual abode which You have promised them, and [admit] the righteous among their forebears, their spouses and their offspring. Verily You are the Almighty, the Most Wise.

40:9. And protect them from the evil consequences [of their sins], for whomever You protect from evil consequences on that day, You will indeed have bestowed mercy upon him, and that will be the supreme triumph.

Here Allah (ﷻ) tells us of His perfect kindness towards His believing slaves, and what He has ordained of means that lead to their happiness that have nothing to do with them, such as the prayers for their forgiveness by the angels who are close to Him, and the angels' supplication for their well-being in this world and the hereafter. He also tells us of the honourable status of the bearers of the Throne and those who are around it, and their sincerity towards the slaves of Allah, because they know that Allah will accept that from them. Hence He says:

﴿Those [angels] who bear the Throne﴾ that is, the Throne of the Most Gracious, which is the roof of creation and the greatest, vastest and most beautiful of created things, the closest to Allah (ﷻ), which encompasses the heavens and the earth and the *Kursi*.[68] Allah (ﷻ) has appointed these angels to bear His mighty Throne, so undoubtedly they are among the biggest, greatest and strongest angels.

The fact that Allah has chosen them to bear His Throne, and He mentions them first, and has brought them close to Him indicates that they are the best types of angels (peace be upon them). Allah (ﷻ) says elsewhere:

﴿...and on that day, eight will carry the Throne of your Lord above them.﴾ *(al-Ḥâqqah 69: 17)*

﴿and those who are around it﴾ of the angels who are close in status and virtue

---

[68] According to some scholars, the Kursi is the Footstool of the Most Gracious. However, other scholars are of the view that the Kursi is synonymous with the *'Arsh* (Throne). There is also a third view – favoured by aṭ-Ṭabari, who narrated it from Ibn 'Abbâs – which is that what is referred to by the word Kursi is the knowledge of Allah. Aṭ-Ṭabari supported this view by noting that a page on which knowledge is written is called *kurrâsah* and that the scholars may be referred to as *karâsi* (*pl.* of kursi), because they may be relied upon with regard to issues of knowledge. (Translator)

﴿glorify and praise their Lord﴾. This is praise for them, because of their abundant worship of Allah (ﷻ), especially glorification and praise; all other kinds of worship come under the heading of glorifying and praising Allah, because it is all a kind of declaring Allah to be far above any worship or praise being directed to anyone other than Him, and it is praise of Him. Rather praise is for Allah alone. A person's saying "*Subḥân Allâh wa bi ḥamdihi* (Glory and praise be to Allah)" comes under the heading of worship.

﴿and pray for forgiveness for those who believe﴾. This is one of the many benefits and virtues of faith: the angels, who have no sin, pray for forgiveness for the believers. Simply by believing, the believer attains this great blessing.

As forgiveness has prerequisites, without which it cannot be attained, Allah (ﷻ) tells us the opening words of their prayer for forgiveness for the believers, without which it cannot be complete:
﴿Our Lord, You encompass all things in Your mercy and knowledge﴾ and Your knowledge encompasses all things, so nothing is hidden from You and nothing the weight of an atom on earth or in heaven, or anything smaller or greater than that, escapes Your knowledge. And Your mercy encompasses all things, so the upper and lower realms are filled with the mercy of Allah, which encompasses them and reaches as far as His creation went.

﴿so forgive those who repent﴾ from ascribing partners to You and from sin
﴿and follow Your path﴾ by following Your Messengers, affirming Your oneness and obeying You
﴿and protect them from the punishment of the blazing fire﴾ that is, protect them from the punishment itself and protect them from the causes that lead to the punishment.

﴿Our Lord, and admit them to gardens of perpetual abode which You have promised them﴾ on the lips of Your Messengers
﴿and [admit] the righteous﴾ who believed and did righteous deeds

﴿among their forebears, their spouses﴾ – the word translated here as ﴿spouses﴾ includes wives, husbands, companions and friends ﴿and their offspring﴾.

﴿Verily You are the Almighty﴾ Who subjugates all things. By Your might, You forgive their sins, relieve them of hardships and cause them to attain all that is good ﴿the Most Wise﴾ Who does what is appropriate. So we do not ask You, O our Lord, for anything contrary to that which is dictated by Your wisdom; rather part of Your wisdom – as You have told us on the lips of Your Messengers, and as dictated by Your grace – is to forgive the believers.

﴿And protect them from the evil consequences [of their sins]﴾ that is, and protect them from evil deeds and their consequences, because that is upsetting to the one who does it. ﴿for whomever You protect from evil consequences on that day﴾ namely the Day of Resurrection ﴿You will indeed have bestowed mercy upon him﴾ because Your mercy is continuously bestowed upon people, and nothing prevents it except people's sins and bad deeds. So whomever You protect from evil consequences, you will be guiding him towards good deeds and their good consequences ﴿and that will be the supreme triumph﴾ and there will be no triumph like it, and people cannot compete for anything better than that.

This supplication of the angels is indicative of the perfect knowledge of their Lord, and it is an example of seeking to draw close to Allah by virtue of His beautiful names, by virtue of which people should seek to draw close to Him. The supplication is appropriate to that which they are asking of Allah. Because their supplication is for the attainment of mercy and the removal of the negative effects that result from the shortcomings of human beings, of which Allah is aware, and what resulted from these shortcomings of falling into sin, and other matters of which Allah has full knowledge, it is for this

reason that they sought forgiveness by virtue of the divine attributes of mercy and knowledge.

Part of their perfect etiquette towards Allah (ﷻ) is their affirmation of His being their Lord, in both a general and specific sense. They acknowledged that they have no control whatsoever; rather their supplication to their Lord emanates from those who are inherently in need in all respects, and there is nothing whatsoever that they could boast about or be proud of before Him (as they have no power before Him). There is nothing but the grace, generosity and kindness of Allah.

Another aspect of their etiquette is that they are in complete harmony with their Lord, loving what He loves of deeds, which refers to the acts of worship that people did and in which they strove hard, and loving whom He loves of those among the believers who strive hard, whom Allah (ﷻ) loves from among His creation. Because the angels love them, they call upon Allah and seek thereby the sound well-being of the believers, because offering supplication for a person is one of the clearest proofs of one's love for him, for a person only offers supplication for those whom he loves.

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾ ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾﴾ (سورة غافر: ١٠-١٢)

40:10. It will be proclaimed to those who disbelieved: Allah's loathing of you is greater than your loathing for your own selves, for you were called to faith but you disbelieved.

40:11. They will say: Our Lord, twice You have caused us to be lifeless[69] and twice You have brought us to life. Now we acknowledge our sins; is there any way out [of the fire]?

40:12. [It will be said to them:] This is because when Allah alone was invoked, you disbelieved, but when partners were ascribed to Him, you believed. Judgement belongs only to Allah, the Most High, the Most Great.

Here Allah (ﷻ) tells us about the shame and disgrace that will befall the disbelievers, and how they will ask to go back to this world and to exit from the fire, but that will be impossible, and they will be rebuked:

﴿It will be proclaimed to those who disbelieved﴾ – they are referred to in general terms (without stating what they disbelieved in) so as to include all kinds of disbelief, such as disbelief in Allah, in His Books, in His Messengers or in the Last Day. When they enter the fire and admit that they deserve it because of what they committed of sins, then they will loathe themselves greatly for that and will be very angry with themselves. At that point they will call out, and it will be said to them:

﴿Allah's loathing of you is greater than your loathing for your own selves, for you were called to faith but you disbelieved﴾ that is, when the Messengers and their followers called you to faith and established clear proof that highlighted the truth, you disbelieved and showed no interest in faith for which Allah created you, and you turned

---

[69] The first period of lifelessness is the initial period of development in the womb, which is referred to in Soorat al-Mu'minoon:

﴿Then We made the drop of semen into a clinging clot, then We made the clinging clot into a lump of flesh, then We made the lump of flesh into bones, and clothed the bones with flesh...﴾ *(al-Mu'minoon 23: 14)*

– until the soul is breathed into the foetus, whereupon it becomes alive. The second period of lifelessness follows death in this world and lasts until the Day of Resurrection. (Ibn 'Âshoor; *at-Tafseer al-Muyassar*)

away from His vast mercy, therefore He loathed you and despised you.

That (His loathing of you) ﴿is greater than your loathing for your own selves﴾ that is, this loathing from Allah towards you persisted, and divine wrath kept coming upon you, until you reached this point. So today you have earned the wrath and punishment of Allah at the time when the believers have attained the pleasure and reward of Allah.

They will wish to go back to this world, and will say: ﴿Our Lord, twice You have caused us to be lifeless﴾ referring to the first death, and the period between the two Trumpet blasts, according to one view. Or it may refer to the period of nonexistence before they were brought into being, then Allah caused them to die, after He brought them into being.

﴿and twice You have brought us to life﴾ this refers to life in this world and life in the hereafter

﴿Now we acknowledge our sins; is there any way out [of the fire]?﴾ That is, they will express regret and say that, but it will be to no avail and will not benefit them. They will be rebuked for not taking any measures that could lead to salvation, and it will be said to them:

﴿This is because when Allah alone was invoked﴾ that is, when the call was made to affirm His oneness and strive for His sake alone, and it was forbidden to ascribe partners to Him,

﴿you disbelieved﴾ in Him, your hearts shrank with aversion and you found it extremely off-putting

﴿but when partners were ascribed to Him, you believed﴾. And this is what has led you to this place and has caused you to reside in this abode: it is because you disbelieved in faith and you believed in disbelief; you were pleased with that which was evil and corrupt in the previous world and in the hereafter, and you were displeased with that which was good and sound in the previous world and in the hereafter. You gave precedence to that which leads to doom, humiliation and

divine wrath, and you had no interest in that which is the means of triumph, success and salvation.

﴿...if they see the path of guidance, they will not follow it, but if they see the path of error, they will take it as their way...﴾ *(al-A'râf 7: 146)*

﴿Judgement belongs only to Allah, the Most High, the Most Great﴾ – He is Most High in every sense, sublime in essence, sublime in esteem, sublime in the subjugation of all others. One aspect of His being Most High in esteem is His perfect justice; He does that which is appropriate and He does not regard as equal the righteous and the evildoers.

﴿the Most Great﴾ to Whom belong pride, greatness and glory in His names, His attributes and His deeds. He is far above all defects, faults and shortcomings. As judgement belongs only to Him, and He has ruled that you are to abide in hell for ever, His verdict cannot be changed or altered.

﴿ هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾ فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿١٤﴾ رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾ يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾ ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾ ﴾ (سورة غافر: ١٣-١٧)

40:13. It is He Who shows you His signs and sends down provision for you from heaven. But none pay heed except those who turn to Allah.

40:14. So call upon Allah with sincere devotion to Him alone, even though the disbelievers hate it.

40:15. [Most] Exalted in rank, Lord of the Throne, He sends down His revelation by His command to whomever among His slaves He wills, to warn [people] of the Day of Meeting,

40:16. the day when they will be brought forth, with nothing of them hidden from Allah. [Allah will say:] To whom does dominion belong this day? To Allah, the One, the Subjugator!

40:17. Today every soul will be requited according to what it earned; none will be wronged today. Verily, Allah is swift in reckoning.

Here Allah (ﷻ) mentions His greatest blessing to His slaves, which is showing them truth as distinct from falsehood, by means of what He shows his slaves of His signs in their own selves, in the universe and in the Qur'an, which are indicative of every sublime aim and which show guidance as distinct from misguidance, so that the one who ponders the signs and reflects upon them will have no doubt about the truth.

This is one of the greatest blessings that He bestows upon His slaves, for He has not left the truth ambiguous and has not left what is correct unclear; rather He has presented various kinds of evidence and proof, and has explained His signs,

﴿...and so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence...﴾ *(al-Anfâl 8: 42)*

The more important and significant the issue, the more evidence is available and the easier it is to understand.

Look at the issue of divine oneness. Because it is one of the most important issues – in fact it is the most important – the evidence for it, both rational and textual, is abundant and varied. Allah sets forth examples to make it clear and presents many arguments for it. Hence He mentions it here, and highlights some of the evidence for it, then He says: ﴿So call upon Allah with sincere devotion to Him alone﴾.

Having stated that He will show His slaves His signs, He now draws attention to a significant sign: ﴿and sends down provision for you from heaven﴾ that is, rain, by means of which you earn your provision, and you and your animals live. This indicates that all blessings come from Allah.

From Him come the blessings of religion, which are spiritual blessings, different religious teachings, the proof for them and what follows that of acting upon them. All worldly blessings also come from Him, such as the blessings that result from rain, which gives life to the land and people. This offers definitive evidence that He alone deserves to be worshipped and that devotion should be focused on Him alone, just as He alone is the Bestower of blessings.

﴿But none pay heed﴾ to the signs when they are reminded of them ﴿except those who turn to Allah﴾ by loving Him, fearing Him, obeying Him and beseeching Him. Such is the person who benefits from the signs, for whom the signs are a source of mercy and he increases in insight thereby.

As these signs serve as a reminder, and the reminder leads to sincere devotion to Allah, He says here: ﴿So call upon Allah with sincere devotion to Him alone﴾ – this refers to worshipping Him and asking of Him.

Sincere devotion means purifying one's intentions and making one's actions solely for the sake of Allah (ﷻ) in all acts of worship, both obligatory and recommended, and in all matters having to do with the rights of Allah and the rights of His slaves.

In other words, be sincere to Allah (ﷻ) alone in every act of worship and in every deed by which you seek to draw close to Him.

﴿even though the disbelievers hate it﴾, do not pay any attention to them and do not let that deter you from adhering to your religion; do not fear the reproach of any reproacher when you strive for the

sake of Allah. For the disbelievers have the utmost hate for devotion to Allah alone, as Allah (ﷻ) tells us elsewhere:

﴿When Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink with aversion, but when [gods] other than Him are mentioned, they rejoice.﴾ *(az-Zumar 39: 45)*

Then Allah points out some of His sublime and perfect attributes that compel one to devote worship solely to Him:
﴿[Most] Exalted in rank, Lord of the Throne﴾ that is, the Most High, Most Exalted, Who rose above the Throne, which is exclusively His. His rank is so exalted that He is completely distinct above His creation; His esteem is so high, His attributes are so sublime and His essence is so exalted that no one can draw near to Him except through pure deeds that are based on sincerity, which raise a person in status and bring him nearer to Allah, and put him above others.

Then Allah mentions the blessing that He bestowed by sending His message and revelation:
﴿He sends down His revelation﴾ that is to the heart and soul as the soul is to the body; just as the body without the soul has no life and cannot survive, so hearts and souls without revelation cannot be sound or prosper. Allah (ﷻ) ﴿sends down His revelation by His command﴾ in which there is benefit for people and it is in their best interests
﴿to whomever among His slaves He wills﴾ namely the Messengers, whom Allah favoured and chose to receive His revelation and give the call to His slaves.

The benefit in sending the Messengers is to enable people to attain happiness in their religious and worldly affairs, and in the hereafter, and to protect them from misery and doom in their religious and worldly affairs, and in the hereafter. Hence Allah says:
﴿to warn﴾ that is, so that those to whom the revelation is given can warn ﴿[people] of the Day of Meeting﴾ that is, so that they can alert

people to that, and urge them to prepare for it by means of that which could save them from punishment. It is called the Day of Meeting because on that day the Creator and created beings will meet, and created beings will meet one another, and the doers of deeds will meet their deeds and the requital thereof.

﴿the day when they will be brought forth﴾ that is, they will emerge from the earth and be gathered together in one plain, in which you will see no depression or elevation *(cf. 20: 107)*, in which the caller can make them all hear and they can all be seen.

﴿with nothing of them hidden from Allah﴾ – nothing of themselves, nothing of their deeds and nothing of the requital for those deeds.

﴿[Allah will say:] To whom does dominion belong this day?﴾ That is, who is in control of that great day which will bring together the first and the last, the inhabitants of the heavens and the inhabitants of the earth, the day on which no one will own anything or be in control of anything, all connections between people will be severed, and there will be nothing left but deeds, righteous or evil?

Dominion belongs ﴿To Allah, the One, the Subjugator﴾, Who is unique in His essence, His names, His attributes and His deeds. He has no partner who shares in any of that in any way whatsoever.
﴿the Subjugator﴾ of all creatures, to Whom all creatures submit, humble themselves before Him and are subjugated, especially on that day on which all faces will be humbled before the Ever-Living, the Self-Sustaining and All-Sustaining *(cf. 20: 111)*, on which no one will speak except by His leave.

﴿Today every soul will be requited according to what it earned﴾ in this world, of good or evil, little or much
﴿none will be wronged today﴾ by having anything added to his bad deeds or anything detracted from his good deeds.
﴿Verily, Allah is swift in reckoning﴾ that is, do not think of that day as slow in coming, for it is indeed coming, and everything that

is coming is close at hand. He will also be swift in carrying out the reckoning of His slaves on the Day of Resurrection, because of His all-encompassing knowledge and perfect might.

﴿ وَأَنذِرْهُمْ يَوْمَ ٱلْآزِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَٰظِمِينَ ۚ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾ وَٱللَّهُ يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٢٠﴾ ﴾ (سورة غافر: ١٨-٢٠)

40:18. Warn them of the imminent day, when their hearts will come up into their throats, filled with distress. The wrongdoers will have no close friend or intercessor whose word may be heeded.

40:19. Allah knows the stealth of the eyes and all that the hearts conceal.

40:20. Allah will judge with equity, whereas those on whom they call besides Him have no power to judge at all. Verily Allah is the All-Hearing, All-Seeing.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): ﴿Warn them of the imminent day﴾ that is, the Day of Resurrection which is imminent and has drawn nigh, for very soon its terrifying events, troubles and earthquakes will begin

﴿when their hearts will come up into their throats﴾ that is, because of terror and distress their hearts will reach their throats, and they will stare fixedly, ﴿filled with distress﴾. No one will speak except one to whom the Most Gracious gives permission, and he will speak the truth. They will be unable to express what is in their hearts of great terror and fear.

﴿The wrongdoers will have no close friend﴾ the word translated here as ﴿close friend﴾ may refer to a relative or friend

﴿or intercessor whose word may be heeded﴾ because the intercessors will not intercede for one who has wronged himself by ascribing partners to Allah. Even if they did intercede, Allah (ﷻ) would not be pleased with their intercession, so He would not accept it.

﴿Allah knows the stealth of the eyes﴾ this refers to the surreptitious glance which is not noticed by those sitting with a person, when he steals a glance at something.
﴿and all that the hearts conceal﴾ and do not disclose to others. Allah knows that which is hidden; therefore it is more appropriate that He sees and knows other, visible things.

﴿Allah will judge with equity﴾ because His word is true, His religious decree is true, His judicial decree is true, and He encompasses all things with His knowledge, and records all things. He is far above any injustice, shortcomings or faults. It is He Who issues whatever decrees He wills in the universe, for what He wills happens and what He does not will does not happen. It is He Who will judge between His slaves, both believers and disbelievers, in this world, and will decide the matter between them by causing His close friends and loved ones to prevail.

﴿whereas those on whom they call besides Him﴾ – this includes everything that is worshipped besides Allah
﴿have no power to judge at all﴾ because they are helpless and have no will or ability to do good.
﴿Verily Allah is the All-Hearing﴾ Who hears all voices, in different languages, expressing different needs
﴿All-Seeing﴾ Who sees what has happened and what will happen, what we see and what we do not see, what people know and what they do not know.

Allah says at the beginning of these two verses: ﴿Warn them of the imminent day﴾ then He describes it in a manner that dictates that we must prepare for that tremendous day, because this description speaks in ways of motivation and warning.

﴿ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ كَانُوا۟ هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَكَفَرُوا۟ فَأَخَذَهُمُ ٱللَّهُ ۚ إِنَّهُۥ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٢٢﴾ ﴾ (سورة غافر: ٢١-٢٢)

40:21. Have they not travelled in the land and seen what was the fate of those who came before them? They were more powerful than them and made a more impressive mark on the land. But Allah seized them because of their sins, and they had no defender against Allah.

40:22. That was because their Messengers came to them with clear signs, but they rejected them. So Allah seized them; verily He is mighty, severe in punishment.

﴿Have they not travelled in the land﴾ that is, in their thoughts and physically, travelling in order to look and learn, and reflect on the marks left by earlier peoples

﴿and seen what was the fate of those who came before them﴾ of the disbelievers, for they will find that it was the worst of fates, a fate of doom, destruction, disgrace and shame.

﴿They were more powerful than them﴾ in terms of numbers and equipment, and they were bigger in physical stature

﴿and made a more impressive mark on the land﴾ in terms of building structures and planting. Leaving an impressive mark is indicative of the strength of those who made such marks, and it is indicative of their power.

﴿But Allah seized them﴾ with His punishment

﴿because of their sins﴾ when they persisted and continued therein.

﴿verily He is mighty, severe in punishment﴾ *(40: 22)* so their strength did not avail them in the slightest before the strength of Allah; rather

one of the greatest nations in terms of strength was the people of 'Âd who said:

﴿...Who is more powerful than us?...﴾ *(Fussilat 41: 15)*

Allah sent against them a wind that sapped their strength and destroyed them utterly.

Then Allah mentions an example of how the disbelievers treated their Messengers, namely the story of Pharaoh and his troops:

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَـٰتِنَا وَسُلْطَـٰنٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَـٰمَـٰنَ وَقَـٰرُونَ فَقَالُوا۟ سَـٰحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَآءَهُم بِٱلْحَقِّ مِنْ عِندِنَا قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَٱسْتَحْيُوا۟ نِسَآءَهُمْ ۚ وَمَا كَيْدُ ٱلْكَـٰفِرِينَ إِلَّا فِى ضَلَـٰلٍ ﴿٢٥﴾﴾ (سورة غافر: ٢٣-٢٥)

40:23. We sent Moosâ with Our clear signs and compelling proofs

40:24. to Pharaoh, Hâmân and Qâroon, but they said: He is a magician and a liar!

40:25. But when Moosâ brought the truth to them from Us, they said: Kill the sons of those who believe with him, and let their womenfolk live. The schemes of the disbelievers are always bound to fail.

﴿We sent﴾ to people of the ilk of these disbelievers

﴿Moosâ﴾ ibn 'Imrân

﴿with Our clear signs﴾ that is, Our great signs that proved definitively the truthfulness of the message with which he was sent and the falseness of the path followed by those to whom he was sent, which was the path of polytheism and what is connected to it

﴿and compelling proofs﴾ that is, clear proofs that compel one to submit, such as the snake, the staff and other clear signs with which Allah supported Moosâ and the truth to which he called people.

Those to whom he was sent were ﴿Pharaoh﴾ and ﴿Hâmân﴾, his advisor,
﴿and Qâroon﴾, who was one of the people of Moosâ, who behaved arrogantly towards his fellow Israelites because of wealth that he possessed. All of them responded in the worst manner and ﴿said: He is a magician and a liar!﴾.

﴿But when Moosâ brought the truth to them from Us﴾ and Allah supported him with dazzling miracles that would compel one to submit completely, they did not respond as they should have. At the same time they were not content merely to ignore him and turn away, or even to denounce his message and challenge it on the basis of what they had of falsehood.

Rather their response was so bad that ﴿they said: Kill the sons of those who believe with him, and let their womenfolk live. The schemes of the disbelievers are always bound to fail﴾. Because they came up with this scheme and claimed that if they killed the sons of the Israelites, they would not become strong and they would remain slaves, subject to their control, their scheme was ﴿bound to fail﴾ as they did not achieve what they aimed for; rather they got the opposite outcome, for Allah destroyed them and wiped them out completely.

Note: Think about this point which is often repeated in the Book of Allah:

If the context is a specific story or a specific matter, and Allah wants to give a ruling concerning that specific matter that is not specific to that matter, He mentions the ruling and connects it to the general reason for that ruling, so as to make it more general in application, which includes the story mentioned in that context too, so as to ward off any mistaken notion that the ruling is limited only

to that specific instance. Hence Allah does not say here "their scheme was bound to fail"; rather He says: ﴿The schemes of the disbelievers are always bound to fail﴾.

﴿وَقَالَ فِرْعَوْنُ ذَرُونِيٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ ۖ إِنِّيٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَىٰٓ إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِى ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا ۚ قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾﴾ (سورة غافر: ٢٦-٢٩)

40:26. Pharaoh said: Let me kill Moosâ, and let him call upon his Lord! For I fear that he will change your religion or cause mischief to appear in the land.

40:27. Moosâ said: I seek refuge with my Lord and your Lord from every arrogant person who does not believe in the Day of Reckoning.

40:28. A believing man from Pharaoh's family who had been concealing his faith said: Would you kill a man merely because he says: My Lord is Allah, even though he has come to you with clear signs from your Lord? If he is lying, he will suffer the consequences of his lie, but if he is telling the truth, some of that [punishment] of which he warns you will befall you. Verily Allah does not guide the lying transgressor.

40:29. O my people, you have dominion today and are prevailing in the land, but who will save us from the punishment of Allah,

if it comes upon us? Pharaoh said: I am only telling you what I think is right, and I am only guiding you to the correct path.

﴿Pharaoh said﴾ arrogantly and insolently, aiming to deceive his foolish people: ﴿Let me kill Moosâ, and let him call upon his Lord﴾ that is, he claimed that were it not that he did not want to upset his people, he would have killed Moosâ, and that he was not preventing him from calling upon his Lord.

Then Pharaoh stated that his motive for killing Moosâ was sincerity towards his own people, and his desire to remove evil from the land. Hence he said:

﴿For I fear that he will change your religion﴾ that you are following ﴿or cause mischief to appear in the land﴾. This is very strange indeed, that the worst of people would give sincere advice to his people, not follow the best of people. This is a kind of deception that does not fool anyone but the type of people of whom Allah says:

﴿Thus he made fools of his people and they obeyed him. They were indeed a rebellious and wicked people.﴾ *(az-Zukhruf 43: 54)*

﴿Moosâ said﴾ when Pharaoh spoke those reprehensible words to which his arrogance led him, and he felt proud of his power and ability, Moosâ said, seeking the help of his Lord:

﴿I seek refuge with my Lord and your Lord﴾ that is, I seek protection in His Lordship, by which He is in control of all things,

﴿from every arrogant person who does not believe in the Day of Reckoning﴾ that is, whose arrogance and lack of belief in the Day of Reckoning prompt him to commit evil and spread corruption. That includes Pharaoh and others. By His kindness, Allah (ﷻ) protected Moosâ from all arrogant people who did not believe in the Day of Reckoning, and He made available to him the means by which the evil of Pharaoh and his chiefs was warded off from him.

One of these means was this believing man who was from the family of Pharaoh, a member of the royal household, who must have had some influence, especially since he acted as if he was in agreement with them and he concealed his faith, because they were accustomed to showing respect to him in a manner that they would not do if he openly disagreed with them. Similarly, Allah protected His Messenger Muhammad (ﷺ) from Quraysh by means of his paternal uncle Abu Ṭâlib because Abu Ṭâlib was held in high esteem by them and he followed the same religion as them; if he had been Muslim, he would not have been able to protect him in that manner.

That wise, prudent, guided believing man said, criticising the actions of his people and highlighting the abhorrent nature of what they had decided to do:
﴿Would you kill a man merely because he says: My Lord is Allah﴾ that is, how can you regard it as permissible to kill him when all he has done is to say ﴿My Lord is Allah﴾? and he did not merely say words without presenting proof? Hence he said: ﴿even though he has come to you with clear signs from your Lord﴾, because his proof was well known to them all, young and old alike.

In other words: such a man does not deserve to be killed. So before you do that, why do you not try to prove that what he brought of truth is wrong, and respond to his proof with proof of your own to refute it? Then after that you can see whether he deserves to be killed – after you defeat him in argument – or not. But as his argument is well-founded and his proof is very clear, then there is no way that it could be permissible to kill him.

Then he presented to them a rational argument that could convince any rational person, no matter how you look at it, and he said: ﴿If he is lying, he will suffer the consequences of his lie, but if he is telling the truth, some of that [punishment] of which he warns you will befall you﴾ that is, Moosâ can only be one of two things: either he is lying in his claim, or he is telling the truth. If he is lying, then he is the

only one who will suffer the consequences and he is only harming himself, and you will not be harmed by his lie, because you did not accept his call or believe it. But if he is telling the truth and has come to you with clear signs, and has told you that if you do not respond, Allah will punish you in this world and in the hereafter, then some of that of which he warns you must inevitably befall you, which is punishment in this world.

Because of his mature thinking and his subtle attempts to protect Moosâ, this man came up with this response that would not cause any confusion to the people, and he presented the case of Moosâ as being one of two things, stating that in either case killing him would be foolishness and ignorance on their part.

Then he – may Allah be pleased with him and make him pleased, and may He forgive him and have mercy on him – moved on to a matter that was more sublime, and explained how close Moosâ was to the truth, as he said: ﴿Verily Allah does not guide the lying transgressor﴾ that is, the one who oversteps the mark by shunning the truth and turning to falsehood, who lies by blaming his transgression on Allah and saying that He told him to do it. Allah will not guide such a person to the right path, either in what he is trying to achieve, or in his argument for what he is doing, and he will not be guided to the straight path.

In other words: you have seen what Moosâ calls you to of the truth, and how Allah helped him to call people to the truth and present rational proof and divinely-granted miracles to support it. The one who is guided in this manner cannot be a transgressor or a liar. This is indicative of his knowledge, reason and knowledge of his Lord.

Then he warned and advised his people, alerted them to the punishment of the hereafter, and told them not to be deceived by what they had of power and dominion, as he said:
﴿O my people, you have dominion today﴾ that is, in this world ﴿and are prevailing in the land﴾ over your subjects, controlling them as you wish.

But assume that you achieve what you want (of killing Moosâ), which is not going to happen, ﴿who will save us from the punishment of Allah, if it comes upon us?﴾ This is indicative of this man's smartness in debating with his people, as he described it as something that he had in common with them, by saying ﴿who will save us... if it comes upon us?﴾ This was in order to make them understand that he was as sincere towards them as he was to himself, and that he wanted for them what he wanted for himself.

﴿Pharaoh said﴾, objecting to that and trying to deceive his people lest they follow Moosâ: ﴿I am only telling you what I think is right, and I am only guiding you to the correct path﴾.

He spoke the truth when he said: ﴿I am only telling you what I think is right﴾ but what was it that he thought was right? He thought that what was right was to think of his people as foolish, and that they should follow him so that he could be their leader, even though he did not think that he was in the right. Rather he thought that Moosâ was in the right, but he denied it even though he was certain that it was the truth.

However, he was lying when he said: ﴿and I am only guiding you to the correct path﴾, because that was the opposite of the truth. If he had only instructed them to follow him in his disbelief and misguidance, his evil would have been less, but he instructed them to follow him, and claimed that by doing so they would be following the truth, and that if they actually followed the truth they would be following misguidance.

﴿وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۚ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾﴾ (سورة غافر: ٣٠-٣١)

40:30. The man who believed said: O my people, verily I fear for you a fate like that which befell the parties [who gathered against their Prophets] –

40:31. like what happened to the people of Nooḥ, and 'Âd and Thamood, and those who came after them. And Allah does not intend any injustice to [any of] His slaves.

﴿The man who believed said﴾, repeating his call to his people, without despairing of their ever being guided – which is the way of those who call people to Allah; they keep on calling people to their Lord and nothing deters them from that, for the arrogance of those whom they called does not deter them from persisting in calling them – so he said to them:

﴿O my people, verily I fear for you a fate like that which befell the parties [who gathered against their Prophets]﴾ namely the disbelieving nations who gathered against their Prophets and united to oppose them.

Then he mentioned those nations by name: ﴿like what happened to the people of Nooḥ, and 'Âd and Thamood, and those who came after them﴾, when they disbelieved, and Allah punished them in this world, before the hereafter.

﴿And Allah does not intend any injustice to [any of] His slaves﴾ by punishing them without any sin or wrongdoing on their part.

﴿وَيَٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾﴾ (سورة غافر: ٣٢-٣٣)

40:32. O my people, verily I fear for you the day when people will cry out to one another,

40:33. the day when you will turn to flee, having none to protect you from [the punishment of] Allah. Whomever Allah has caused to go astray, no one can guide.

Having warned them of punishment in this world, this man alerted them to punishment in the hereafter, as he said:

﴿O my people, verily I fear for you the day when people will cry out to one another﴾ that is, the Day of Resurrection, when the people of paradise will call out to the people of hell:

﴿...We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?... The inhabitants of hell will call out to the inhabitants of paradise, [saying]: Send down to us some of the water or other things that Allah has provided for you. They will say: Verily, Allah has forbidden them both to the disbelievers.﴾ *(al-A'râf 7: 44-50)*

When the people of hell call out to Mâlik:

﴿...let your Lord put an end to us! He will say: Verily, you will remain [in the same plight forever].﴾ *(az-Zukhruf 43: 77)*

– and when they call out to their Lord:

﴿Our Lord, deliver us from this. Then if we return [to evil], we will indeed be wrongdoers.﴾ *(al-Mu'minoon 23: 107)*

– He will answer them:

﴿...Away with you! Be humiliated therein and do not speak to Me.﴾ *(al-Mu'minoon 23: 108)*

On that day, it will be said to the polytheists:

﴿...Call on your [so-called] partners. They will call on them, but they will not respond to them...﴾ *(al-Qaṣaṣ 28: 64)*

He warned them of this terrifying day and expressed his worry for them, if they persisted in their ascription of partners to Allah.

Hence he said:

﴿the day when you will turn to flee﴾ that is, you will be taken to the fire

﴿having none to protect you from [the punishment of] Allah﴾ because you will have no power yourselves to ward off the punishment of Allah, and no one will help you against Him.

﴿On the day when people's inner secrets will be examined. Then man will have no power to help himself nor anyone to help him.﴾ *(at-Tariq 86: 9-10)*

﴿Whomever Allah has caused to go astray, no one can guide﴾ because guidance is in the Hand of Allah, so if He withholds guidance from His slave because he is not fit to receive it, due to his evil nature, there is no way he can be guided.

﴿وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَٰتِ فَمَا زِلْتُمْ فِى شَكٍّ مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾﴾ (سورة غافر: ٣٤-٣٥)

40:34. Yoosuf came to you before with clear signs, but you never ceased to doubt the message he brought you. Then when he died, you said: Allah will never send [another] Messenger after him. Thus Allah leaves to stray those who transgress and are given to much doubting,

40:35. those who argue against the signs of Allah without having any sound proof. [Their disputing] is exceedingly loathsome to Allah and to those who believe. Thus does Allah seal the heart of every proud and arrogant person.

﴿Yoosuf﴾ the son of Ya'qoob (ﷺ) ﴿came to you before﴾ the coming of Moosâ, with clear signs that proved his sincerity and truthfulness, and he enjoined you to worship your Lord alone, with no partner or associate ﴿but you never ceased to doubt the message he brought you﴾ during his lifetime.

﴿Then when he died﴾ it increased you in doubt and polytheism, and ﴿you said: Allah will never send [another] Messenger after him﴾ that is, this was your mistaken thinking, and your estimate that was not appropriate with regard to Allah (ﷻ), for He does not neglect His creation without giving them commands and prohibitions or sending His Messengers to them. Thinking that Allah would not send Messengers is misguided thinking, therefore Allah says: ﴿Thus Allah leaves to stray those who transgress and are given to much doubting﴾. The description which they gave to Moosâ, unjustly and in arrogance, actually fits them, for they are the transgressors who transgressed against the truth and turned away from it, choosing misguidance instead. They were lying when they attributed that to Allah and rejected His Messenger.

Whoever is given to transgression and lying – and is constantly like that – Allah will not guide him or enable him to do good, because he has rejected the truth after it came to him and he recognised it. Therefore his requital is that Allah will punish him by depriving him of guidance, as He says elsewhere:

﴿...So when they chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance]...﴾ *(as-Saff 61: 5)*

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance.﴾ *(al-An'âm 6: 110)*

﴿...And Allah does not guide people who are given to wrongdoing.﴾ *(at-Tawbah 9: 109)*

Then he described the lying transgressors: ﴿those who argue against the signs of Allah without having any sound proof﴾ that makes truth distinct from falsehood so that it becomes as clear as day, but they argue against it even though it is so clear, in an attempt to refute it and prove it false

﴿without having any sound proof﴾ that is, without evidence. This is always the case with everyone who argues against the signs of Allah. It is impossible that he would argue on the basis of sound proof, because no one could prove the truth to be wrong, for there is no way that it can be refuted on the basis of textual proof or rational evidence.

Their argument that attempts to refute the truth on the basis of falsehood ﴿is exceedingly loathsome to Allah and to those who believe﴾. Allah despises those who do that, because their attempt to undermine the truth implies rejection of truth and belief in falsehood, and describing falsehood as true, and these are things that are exceedingly loathsome to Allah and He hates those who are like that. Similarly, His believing slaves despise that intensely, in agreement with their Lord. These are the elite of Allah's creation, and their hatred is indicative of the reprehensible and abhorrent nature of those whom they despise.

﴿Thus﴾, just as He sealed the hearts of the family of Pharaoh, so too ﴿does Allah seal the heart of every proud and arrogant person﴾ who is proud of himself for rejecting the truth and for looking down on people, and is filled with arrogance because of his excessive wrongdoing and transgression.

﴿وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِي صَرْحًا لَّعَلِّيٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ

عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ﴿٣٧﴾ (سورة غافر: ٣٦-٣٧)

40:36. Pharaoh said: O Hâmân, build me a tower, so that I may attain the means of access –

40:37. access to the heavens, and have a look at the God of Moosâ, for verily I think he is a liar. Thus Pharaoh's evil deeds were made fair-seeming to him and he was barred from the right path, and Pharaoh's plan ended only in loss.

﴿Pharaoh said﴾ objecting to Moosâ, and rejecting his call to acknowledge the Lord of the worlds, Who rose over His Throne and Who is above His creation:

﴿O Hâmân, build me a tower﴾ that is, a great, high structure, the purpose of which is so that I may climb up ﴿and have a look at the God of Moosâ, for verily I think he is a liar﴾ in his claim that we have a Lord and that He is above the heavens.

But Pharaoh wanted to take precautionary measures and see the matter for himself. Allah (ﷻ) says, explaining what made him say that: ﴿Thus Pharaoh's evil deeds were made fair-seeming to him﴾. His deeds were made fair seeming to him, for the Shaytân kept calling him to do that and making it seem good, until he thought it was good, and he called people to it and argued with others as if he was in the right, when he was one of the worst spreaders of mischief.

﴿and he was barred from the right path﴾, the path of truth, because of the falsehood that had been made fair-seeming to him

﴿and Pharaoh's plan﴾ by means of which he wanted to undermine the truth and make people think that he was in the right and Moosâ was in the wrong

﴿ended only in loss﴾ that is, failure, and it only brought him doom in this world and the hereafter.

﴿ وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾ يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ ۞ وَيَٰقَوْمِ مَا لِىٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ ﴿٤١﴾ تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِى بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا وَلَا فِى ٱلْءَاخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٤٣﴾ فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾ ﴾ (سورة غافر: ٣٨-٤٤)

40:38. The man who believed said: O my people, follow me; I will guide you to the correct path.

40:39. O my people, the life of this world is but a brief enjoyment, whereas it is the hereafter that is the permanent abode.

40:40. Whoever does an evil deed will be recompensed only with the like thereof, but whoever does righteous deeds, whether male or female, and is a believer – it is they who will enter paradise, where they will be granted provision without measure.

40:41. O my people, how is it that I call you to salvation whilst you call me to the fire?

40:42. You call me to disbelieve in Allah and to ascribe partners to Him of which I have no knowledge, whilst I call you to the Almighty, the Oft-Forgiving.

40:43. Undoubtedly that to which you call me cannot respond to any supplication, either in this world or in the hereafter. We will all return to Allah, and it is the transgressors who will be the inhabitants of the fire.

40:44. Then you will remember what I am telling you now. I entrust my affairs to Allah; verily Allah is fully aware of His slaves.

﴿The man who believed said﴾, repeating his advice to his people: ﴿O my people, follow me; I will guide you to the correct path﴾ for it is not as Pharaoh is telling you; he cannot guide you except to the path of transgression and corruption.

﴿O my people, the life of this world is but a brief enjoyment﴾ that is enjoyed for a brief while, then it comes to an end and vanishes. So do not be deceived or distracted from the purpose for which you were created.

﴿whereas it is the hereafter that is the permanent abode﴾ which is the place in which to abide for ever, the realm of peace and stability. So you should give it precedence and strive for it by doing deeds because of which Allah will bless you.

﴿Whoever does an evil deed﴾ such as ascribing partners to Allah, or committing evildoing or sin

﴿will be recompensed only with the like thereof﴾ that is, he will only be requited with that which will cause him distress and grief, because the requital of sin is that which causes distress.

﴿but whoever does righteous deeds, whether male or female﴾ including deeds of the heart (beliefs and attitudes), physical deeds and words uttered

﴿and is a believer – it is they who will enter paradise, where they will be granted provision without measure﴾ that is, they will be given their reward without limit and without counting; rather Allah will give them more than their deeds deserve.

﴿O my people, how is it that I call you to salvation﴾ through what I am saying to you

﴿whilst you call me to the fire﴾ by not following the Prophet of Allah Moosâ (ﷺ).

Then he explained that by saying: ﴿You call me to disbelieve in Allah and to ascribe partners to Him of which I have no knowledge﴾ that it deserves to be worshipped instead of Allah. Speaking about Allah without knowledge is one of the gravest and most abhorrent of sins.

﴿whilst I call you to the Almighty﴾ to Whom all might belongs, and others have no control over anything at all

﴿the Oft-Forgiving﴾ Who, even if a person were to transgress beyond all bounds and have the audacity to do that which incurs His wrath, if he were then to repent and turn to Him, He would absolve them of their evil deeds and sins, and ward off that which could result of punishment in this world and the hereafter.

﴿Undoubtedly﴾ that is, certainly

﴿that to which you call me cannot respond to any supplication, either in this world or in the hereafter﴾ so it is not worth calling upon it or turning to it, either in this world or in the hereafter, because it is helpless and imperfect, and it has no power to benefit or harm, to cause death, give life or resurrect.

﴿We will all return to Allah﴾ (ﷻ), and He will requite each person for his deeds

﴿and it is the transgressors who will be the inhabitants of the fire﴾. It is they who have transgressed against themselves and shown audacity towards their Lord by disobeying Him and disbelieving in Him, so it is they alone who will be inhabitants of the fire.

He advised them and warned them, but they did not pay heed or accept his message, so he said to them: ﴿Then you will remember what I am telling you now﴾ of this advice, and you will see the consequences of not accepting it, when the punishment befalls you and you are deprived of the generous reward.

﴿I entrust my affairs to Allah﴾ that is, I turn to Him and seek His protection, and I delegate all my affairs to Him and put my trust in Him with regard to all that I am trying to attain of good and all that

I am trying to ward off of harm, that may befall me from you or anyone else.

﴿verily Allah is fully aware of His slaves﴾ – He knows their condition and what they deserve. He knows my condition and my weakness, and He will protect me from you and will suffice me against your evil. He knows your condition, so you will not do anything except by His leave and by His will. If He gives you power over me, it is based on divine wisdom and is in accordance with the divine will.

﴿ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾ ﴾ (سورة غافر: ٤٥-٤٦)

40:45. Then Allah delivered him from the evils which they planned, and a terrible punishment overwhelmed Pharaoh's family:

40:46. the fire, which will be shown to them morning and afternoon. And on the day when the Hour begins, [it will be said]: Admit the family of Pharaoh to the severest punishment.

﴿Then Allah delivered him from the evils which they planned﴾ that is, Allah, the Most Strong, the Most Merciful, delivered that guided, believing man from the punishment that Pharaoh and his family had planned for him, for they wanted to destroy him because he had initiated a debate with them that they hated, and he had showed them that he was in complete agreement with Moosâ (ﷺ) and called them to the same message as that to which Moosâ called them. This was something that they could not bear, because they were the ones who were in power at that time, and he had angered them and infuriated them. So they planned to harm him, but Allah protected him from their scheme and plan, and caused it to backfire on them.

﴿and a terrible punishment overwhelmed Pharaoh's family﴾ as Allah (ﷻ) drowned all of them in a single calamity.

And in al-barzakh, the fire ﴿will be shown to them morning and afternoon. And on the day when the Hour begins, [it will be said]: Admit the family of Pharaoh to the severest punishment﴾. This is the terrible punishment which will befall those who disbelieved in the Messengers of Allah and stubbornly refused to obey His commands.

﴿ وَإِذْ يَتَحَآجُّونَ فِي ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾ وَقَالَ ٱلَّذِينَ فِي ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾ قَالُوٓا۟ أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيِّنَٰتِ ۖ قَالُوا۟ بَلَىٰ ۚ قَالُوا۟ فَٱدْعُوا۟ ۗ وَمَا دُعَٰٓؤُا۟ ٱلْكَٰفِرِينَ إِلَّا فِي ضَلَٰلٍ ﴿٥٠﴾ ﴾ (سورة غافر: ٤٧-٥٠)

40:47. When they argue with one another in the fire, then those who were weak will say to those who were arrogant: We were your followers; can you then relieve us of some portion of the fire?

40:48. Those who were arrogant will say: We are all [suffering] in it. Allah has already passed judgement among His slaves.

40:49. Those who are in the fire will say to the keepers of hell: Call upon your Lord to alleviate the punishment for us for one day.

40:50. They will say: Did your Messengers not come to you with clear signs? They will say: Yes. They will say: Then call upon Him yourselves! The supplication of those who disbelieve is all in vain.

Here Allah (ﷻ) tells us of the dispute between the people of hell: they will rebuke one another and seek the help of the keepers of hell, but that will be of no benefit to them.

﴿When they argue with one another in the fire﴾, the followers will argue that the leaders tempted them, but the leaders will disavow the followers.
﴿then those who were weak﴾, namely the followers, will say to the leaders ﴿who were arrogant﴾ towards the truth, and who called them to that because of which they behaved arrogantly:
﴿We were your followers﴾ for you tempted us and led us astray, and you made polytheism and evil fair-seeming to us
﴿can you then relieve us of some portion of the fire﴾ even if it is little?

﴿Those who were arrogant will say﴾, explaining that they are unable to do that and that the divine ruling will be carried out on all: ﴿We are all [suffering] in it. Allah has already passed judgement among His slaves﴾ and He has given to each his share of punishment, no more and no less. What has been decided by the Most Wise cannot be changed.

﴿Those who are in the fire﴾ namely the arrogant and weak
﴿will say to the keepers of hell: Call upon your Lord to alleviate the punishment for us for one day﴾ so that we may find some relief.

But ﴿They will say﴾ to them, rebuking them and explaining that their intercession would be of no benefit and their supplication would be of no avail:
﴿Did your Messengers not come to you with clear signs﴾ on the basis of which the truth and the straight path, and that which would bring you closer to Allah and that which would distance you from Him, became clear?

﴿They will say: Yes﴾ they did indeed come to us with clear signs, and the definitive proof of Allah was established against us, but we did wrong and we stubbornly rejected the truth after it had become clear.

﴿They will say﴾ that is, the keepers of hell will say to the people of hell, refusing to offer supplication for them or to intercede for them: ﴿Then call upon Him yourselves﴾, but will this supplication be of any avail or not? Allah tells us: ﴿The supplication of those who disbelieve is all in vain﴾ that is, it is invalid and worthless, because disbelief nullifies all good deeds and prevents any response to supplication.

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾﴾ (سورة غافر: ٥١-٥٢)

40:51. We will surely cause Our Messengers and those who believe to prevail in the life of this world and on the day when the witnesses come forward,

40:52. the day when no excuse will benefit those who did wrong; upon them will be the curse and for them will be a wretched end.

Having mentioned the punishment of the family of Pharaoh in this world, in al-barzakh and on the Day of Resurrection, and the terrible situation of the people of hell, who opposed and fought His Messengers, Allah (ﷻ) now says:

﴿We will surely cause Our Messengers and those who believe to prevail in the life of this world﴾ that is, by means of evidence and proof, and victory

﴿and on the day when the witnesses come forward﴾ that is, in the hereafter, by decreeing reward for them and their followers, and severe punishment for those who fought them.

﴿the day when no excuse will benefit those who did wrong﴾ when they offer their excuses

﴿upon them will be the curse and for them will be a wretched end﴾ that is, a wretched abode that offers misery to its inhabitants.

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ ﴿٥٣﴾ هُدًى وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٥٤﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٥٥﴾﴾ (سورة غافر: ٥٣-٥٥)

40:53. We gave Moosâ guidance and caused the Children of Israel to inherit the Book,

40:54. as guidance and as a reminder to people of understanding.

40:55. So be patient, for verily the promise of Allah is true; seek forgiveness for your sin, and glorify and praise your Lord in the afternoon and in the morning.

Having mentioned what happened to Moosâ and Pharaoh, and the fate that befell Pharaoh and his troops, then describing the general principle that applies to Pharaoh and to all the people of hell, Allah now tells us that He gave Moosâ ﴿guidance﴾ that is, the signs and knowledge by means of which people are guided

﴿and caused the Children of Israel to inherit the Book﴾ that is, We caused it to be passed down from one generation to another. This refers to the Torah.

That Book contains guidance, which is knowledge of religious rulings and other matters. It also contains reminders of good and encouragement to do good, and it points out evil and warns against it. But this is not for everyone; rather it is only for ﴿people of understanding﴾.

﴿So be patient﴾ O Messenger, as those who came before you, the Messengers of strong resolve, were patient

﴿for verily the promise of Allah is true﴾ that is, there is no doubt about it, and there is no suspicion or falseness about it, such that it would be difficult for you to be patient. Rather it is pure truth and pure guidance to which people of patience adhere steadfastly and people of insight strive hard to adhere to it.

The phrase ﴿for verily the promise of Allah is true﴾ is one of the means of motivating oneself to be patient in obeying Allah and in refraining from that which Allah dislikes.

﴿seek forgiveness for your sin﴾ that is preventing you from attaining your salvation and bliss. Allah instructed him to be patient, because through patience one will attain what one seeks, and by praying for forgiveness one will ward off that which one does not like. And by glorifying and praising Allah, especially ﴿in the afternoon and in the morning﴾, which are the best of times, at which one would do regular acts of worship and remembering Allah, both obligatory and recommended, that will help one in all one's affairs.

﴿إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۙ إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ ۚ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾﴾

(سورة غافر: ٥٦)

40:56. Verily those who argue against the signs of Allah without having any sound proof, in their hearts there is nothing but an arrogant desire for greatness that they will never attain. So seek refuge with Allah, for verily He is the All-Hearing, All-Seeing.

Here Allah tells us that if anyone argues against His signs so as to refute them on the basis of false arguments, without proof or evidence, this stems from arrogance in their hearts towards the truth

and towards the one who brought it. They want to prove that they are greater than him, by means of what they have of falsehood. This is their aim and their wish.

But they will not attain that goal. This is a clear statement that everyone who argues against the truth will be defeated, and that the fate of everyone who shows arrogance towards it is humiliation.

﴿So seek refuge with Allah﴾ that is, seek protection with Him. No mention is made of what protection is to be sought from, so as to make this idea general in application. In other words: seek refuge with Allah from arrogance which leads to looking down on the truth; seek refuge with Allah from the devils among humankind and the jinn; and seek refuge with Allah from all evils.

﴿for verily He is the All-Hearing﴾ Who hears all voices, of all kinds

﴿All-Seeing﴾ Who sees all that is to be seen, in whatever place or time it appears.

﴿ لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِي ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓـُٔ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾ إِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾ ﴾ (سورة غافر: ٥٧-٥٩)

40:57. Indeed the creation of the heavens and the earth is a greater matter than the creation [or recreation] of humankind, but most people do not know.

40:58. The blind and the seeing are not alike, nor are those who believe and do righteous deeds, and those who do evil. Little is it that you pay heed!

40:59. Verily the Hour is coming; there can be no doubt about it. But most people do not believe.

Here Allah tells us of what is established in people's minds, which is that the creation of the heavens and the earth, despite their greatness and vastness, is greater and more significant than the creation of people, and that people, in comparison to the creation of the heavens and the earth, are as insignificant as can be. Therefore it is more appropriate that the One Who created the mighty heavenly bodies in such a precise manner should be able to recreate people after their death. This is one of the rational proofs that definitively point to the resurrection. Once the wise man looks at the heavenly bodies, he will reach a certain conclusion, beyond any doubt, that what the Messengers said about the resurrection is true.

But not everyone pays attention to that or reflects upon it. Hence Allah says: ﴿but most people do not know﴾ and therefore they do not learn from that or give any thought to it.

Then Allah (ﷻ) says: ﴿The blind and the seeing are not alike, nor are those who believe and do righteous deeds, and those who do evil﴾ that is, just as the blind and the seeing are not alike, so too the one who believes in Allah and does righteous deeds, and the one who is too arrogant to worship his Lord and disobeys Him, striving in doing that which incurs His wrath, are not alike.
﴿Little is it that you pay heed﴾ – otherwise, if you thought of the differences between things and different levels of good and evil, and the difference between the righteous and the evildoers, and you had high ambitions, then you would have given precedence to that which is beneficial over that which is harmful, to guidance over misguidance, and to eternal happiness over this transient world.

﴿Verily the Hour is coming; there can be no doubt about it﴾. The Messengers, who are the most truthful of humankind, spoke of it, and the divinely-revealed Books, which are of the highest level of

truth, also spoke of it. Moreover there is visible proof for it and signs thereof in the universe.

﴿But most people do not believe﴾ despite these things that should lead to a perfect level of faith and submission.

﴿وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾ (سورة غافر: ٦٠)

40:60. Your Lord says: Call upon Me; I will answer your prayer. Verily those who are too arrogant to worship Me will enter hell in humiliation.

By His kindness towards His slaves and the immense blessings He bestows upon them, Allah called them to that which is in their best interests in both spiritual and worldly terms, and He instructed them to call upon Him, meaning both the supplication of worship and the supplication of asking for what they need. He promised to respond to them, and He warned them against being too arrogant to do that.

﴿Verily those who are too arrogant to worship Me will enter hell in humiliation﴾ that is, they will be humiliated and despised, suffering a combination of punishment and humiliation, as a requital for their arrogance.

﴿ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ خَٰلِقُ كُلِّ شَىْءٍ لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾ كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا۟

بِـَٔايَـٰتِ ٱللَّهِ يَجۡحَدُونَ ﴿٦٣﴾ ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ قَرَارٗا وَٱلسَّمَآءَ بِنَآءٗ
وَصَوَّرَكُمۡ فَأَحۡسَنَ صُوَرَكُمۡ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡۖ
فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ﴿٦٤﴾ هُوَ ٱلۡحَيُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدۡعُوهُ
مُخۡلِصِينَ لَهُ ٱلدِّينَۗ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٦٥﴾ (سورة غافر: ٦١-٦٥)

40:61. It is Allah Who has made the night for you to rest in, and the day for you to see. Verily Allah is most gracious to humankind, but most people do not give thanks.

40:62. Such is Allah your Lord, the Creator of all things; there is no god but He. So how could you be turned away [from the truth]?

40:63. Thus are turned away those who deny the signs of Allah.

40:64. It is Allah Who has made the earth a stable place to live in and the heavens an edifice, and He has shaped you and shaped you well, and has provided you with good things. Such is Allah, your Lord, so blessed be Allah, the Lord of the worlds.

40:65. He is the Ever-Living, there is no god but He. So call upon Him with sincere devotion to Him alone, [saying]: Praise be to Allah, the Lord of the worlds.

Contemplate these verses which speak of the vastness of Allah's mercy and His immense grace, and highlight the obligation to give thanks to Him; they speak of His perfect might and great dominion, and the vastness of His sovereignty. They tell us that He created all things, and remind us of the perfect nature of His being the Ever Living and of the fact that He is to be praised for all the perfect attributes that He possesses, for all His beautiful deeds, for His perfect Lordship, and for the fact that He is the only Lord. All affairs are controlled by Him in both the upper and lower realms, in the past, present and future. No one has any control of anything or any share of power. From that we learn that Allah is the only One to Whom devotion and worship are to be directed, and no one else deserves any

share of worship, just as they do not deserve any share of Lordship. If one realises all of the above, his heart will be filled with knowledge of Allah, love for Him, fear of Him and hope in Him.

These two things – knowing Him and worshipping Him – are the purpose for which Allah created humankind, and they are the ultimate aim of His slaves. They are what lead to all good, success, well-being and happiness, in this world and the hereafter. They are the noblest gifts that Allah may give to His slaves and they are the noblest of all pleasures. If one misses out on these two things, he will miss out on all that is good, and everything that is bad and evil will be present with him.

We ask Allah (ﷻ) to fill our hearts with knowledge and love of Him, and to make all our actions, both inward and outward, sincerely for His sake and in accordance with His commands, for nothing we ask of Him is too much for Him, and nothing He could give could undermine what He has.

﴿It is Allah Who has made the night for you to rest in﴾ that is, He has made it for your sake; He has made it dark ﴿for you to rest﴾ in it from your activities which, if they were to be continuous, would cause you harm. So you retire to your beds, and Allah bestows upon you sleep, which gives rest to minds and bodies. Sleep is one of the human necessities that man cannot do without. Every lover finds comfort in his beloved, and people become focused, and distractions are reduced.

﴿and﴾ Allah has made ﴿the day for you to see﴾ by the light of the sun that is running its course. So you get up from your beds and go about your business, both spiritual and worldly. So people may recite dhikr or read Qur'an, or pray, or seek knowledge and study; or engage in trade, or work as builders, blacksmiths and other professions; or travel by land or sea; or go out to till the fields, or to tend to their animals.

﴿Verily Allah is most gracious to humankind﴾, as He bestows upon them these blessings and others, and He averts harm from them. This requires them to give complete thanks to Him and to remember Him, ﴿but most people do not give thanks﴾ because of their ignorance and wrongdoing.

﴿...But few of My slaves are grateful.﴾ *(Saba' 34: 13)*

There are few who acknowledge the blessings of their Lord, submit to Allah, love Him, and use the blessings in obedience to their Lord and in pursuit of His pleasure.

﴿Such﴾ that is, the One Who did that
﴿is Allah your Lord﴾ that is, the only divinity and the only Lord, because He is the only One Who bestows these blessings, which is part of His being their Lord, and giving thanks to Him is required because of His being divine.
﴿the Creator of all things﴾ this is affirming His Lordship.
﴿there is no god but He﴾ this is affirming that He alone is deserving of worship, with no partner or associate.

Then He clearly gives the command to worship Him alone: ﴿So how could you be turned away [from the truth]?﴾ That is, how could you be turned away from worshipping Him alone, with no partner or associate, after He has made the evidence clear, and after He has illuminated the path for you?

﴿Thus are turned away those who deny the signs of Allah﴾ that is, as a punishment for their denial of the signs of Allah and their hostility towards His Messengers, they were turned away from affirmation of His oneness and sincerity to Him alone. This is like the verse in which Allah (ﷻ) says:

﴿Whenever a soorah is revealed, they look at one another [as if to say]: Is anyone watching? Then they turn away. Allah has turned their hearts away, for they are a people who do not understand.﴾ *(at-Tawbah 9: 127)*

﴿It is Allah Who has made the earth a stable place to live in﴾ that is, He has made it stable and steady, prepared in such a way that it meets your needs, so that you are able to cultivate it, grow things on it, build on it, travel and settle on it.

﴿and the heavens an edifice﴾ that is, a roof for the earth on which you dwell. Allah has instilled in it that which you benefit from of light and signs by means of which you navigate on land and sea.

﴿and He has shaped you and shaped you well﴾ for there is nothing among living beings that is better in shape and image than the sons of Adam, as Allah says elsewhere:

﴿Verily We have created man in the best of conditions.﴾ *(at-Teen 95: 4)*

If you want to know how precise the make-up of the human being is, and the perfect wisdom of Allah in creating him, then look at him, limb by limb and faculty by faculty: do you find that any of his limbs or faculties would be better located in a place other than where it is? Look at how people's hearts inclined towards one another: will you find that in any other species? Look at what Allah (ﷻ) has given only to humans, such as reason, faith, love and knowledge, which are the best of attitudes and are suited to the best of shapes.

﴿and has provided you with good things﴾ – this includes everything that is good, be it food, drink, spouses, appearance, clothes, voice and other good things that Allah has made available to His slaves, and has granted them the means of attaining them; and He has protected them from the vile things that are their opposites, which would cause them harm in body and soul, and would be detrimental to their religious commitment.

﴿Such﴾ that is, the One Who controls all things and bestows these blessings upon you, ﴿is Allah, your Lord﴾.
﴿so blessed be Allah, the Lord of the worlds﴾ that is, may He be glorified, Whose favours are innumerable, the One Who showers all creatures with His blessings.

﴿He is the Ever-Living﴾ to Whom belongs perfect life, which implies that He has other attributes without which His being the Ever-Living cannot be complete, such as hearing, seeing, might, knowledge, speaking and other attributes of perfection and majesty.
﴿there is no god but He﴾ that is, there is none deserving of worship except Him.

﴿So call upon Him﴾ – this includes the supplication of worship and the supplication of asking
﴿with sincere devotion to Him alone﴾ that is, seek the pleasure of Allah (ﷻ) by means of all kinds of acts of worship, supplication and good deeds, for sincerity is what is enjoined, as Allah (ﷻ) says elsewhere:

﴿Although they were enjoined only to worship Allah with sincere devotion to Him, being true in faith to Him alone...﴾ *(al-Bayyinah 98: 5)*

﴿Praise be to Allah, the Lord of the worlds﴾ that is, all praise – in words, as when people mention His name, and in deeds, as when they worship Him – is due to Allah (ﷻ) alone, with no partner or associate, because of His perfect attributes and deeds, and His perfect blessings.

﴿ قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِن رَّبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾ هُوَ الَّذِي خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٦٨﴾ ﴾ (سورة غافر: ٦٦-٦٨)

40:66. Say: I am forbidden to worship those you call upon besides Allah, since there have come to me clear signs from my Lord, and I am commanded to submit to the Lord of the worlds.

40:67. It is He Who created you from dust, then from a drop of semen, then from a clinging clot. Then He brings you forth as infants, then [He causes you to grow] so that you may reach your age of full strength, then so that you may become old – although some of you die earlier – and so that you may reach the term appointed [for you], and so that you may understand.

40:68. It is He Who gives life and causes death. When He decrees a matter, He merely says to it, 'Be!' and it is.

Having mentioned the command to devote worship sincerely to Him alone, Allah now mentions the evidence and proof for that, and clearly forbids worship of anything other than Him:

﴿Say﴾ O Prophet: ﴿I am forbidden to worship those you call upon besides Allah﴾ of idols and images, and everything that is worshipped instead of Allah.

I have no doubt about the matter I am following; rather I am certain and know what I am doing. Hence he said:
﴿since there have come to me clear signs from my Lord, and I am commanded to submit to the Lord of the worlds﴾ in my heart, verbally and in my actions, for they will all submit in obedience to Him and in adherence to His commands. This is the most important commandment of all, just as the prohibition on worshipping anything other than Allah is the most important prohibition of all.

Then He confirms this affirmation of His oneness by pointing out that He is your Creator, Who created you in stages. Just as He alone created you, so you should worship Him alone:
﴿It is He Who created you from dust﴾ that was when He created your source and father, namely Adam (ﷺ)
﴿then from a drop of semen﴾ – this is the beginning of creation of all humans in their mothers' wombs. Mentioning the first stage draws attention to all stages, from the clinging clot to the lump of chewed flesh, then the bones, then the breathing-in of the soul.

﴿Then He brings you forth as infants﴾, then in like manner you move from one stage to another, as ordained by Allah, until you reach maturity in mind and body, and attain all physical strength, both visible and hidden.

﴿then [He causes you to grow] so that you may reach your age of full strength, then so that you may become old – although some of you die earlier﴾ that is, before reaching full strength

﴿and so that you may reach the term appointed [for you]﴾ that is, so that you may go through these stages that have been set out for you, and complete the lifespan ordained for you

﴿and so that you may understand﴾ your situation, and realise that the One Who causes you to go through these stages has full power, and that it is He alone Who should be worshipped, and none other, and that you are imperfect in all ways.

﴿It is He Who gives life and causes death﴾ that is, He alone has the power to give life and cause death, so no soul dies, with or without reason, except by His leave.

﴿...No man lives long or has his life cut short but it is [inscribed] in a record; verily that is easy for Allah.﴾ *(Fâtir 35: 11)*

﴿When He decrees a matter﴾, great or small, ﴿He merely says to it, 'Be!' and it is﴾ and it cannot be put back, repeated or resisted.

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾ ٱلَّذِينَ كَذَّبُوا۟
بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ ٱلْأَغْلَٰلُ فِىٓ
أَعْنَاقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾ فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ
قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن نَّدْعُوا۟
مِن قَبْلُ شَيْـًٔا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ﴿٧٤﴾ ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ

بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾ (سورة غافر: ٦٩-٧٦)

40:69. Do you not see those who argue against the signs of Allah? How could they be turned away [from the truth]?

40:70. [They are] the ones who reject the Book and the [message] with which We sent Our Messengers. But they will come to know [the consequences of their deeds]

40:71. when, with iron collars and chains around their necks, they are dragged

40:72. into the scalding water, then they will be burned in the fire.

40:73. Then it will be said: Where are those [false gods] whom you ascribed as partners to Allah

40:74. [and you worshipped them] besides Allah? They will say: They are lost from us. Indeed what we used to call upon before is nothing. Thus does Allah leave the disbelievers to stray.

40:75. [It will be said to them:] That is because you used to exult in falsehood on earth without justification, and you used to behave insolently.

40:76. Enter the gates of hell, to abide therein forever. Wretched indeed is the abode of the arrogant!

﴿Do you not see those who argue against the signs of Allah﴾ which are so clear? This is an expression of astonishment at their abhorrent attitude.

﴿How could they be turned away [from the truth]?﴾ That is, how could they be diverted from it, and what direction would they take after this clear explanation? Do they find any clear proof to contradict or undermine the signs of Allah? No, by Allah. Or have they found a specious argument that suits their whims and desires, and use it to support their falsehood?

What a bad deal they have chosen for themselves by disbelieving in the Book that has come to them from Allah, and in that with which Allah has sent His Messengers, the best, most truthful and most rational of humankind.

There will be no requital for such people except the blazing fire. Hence Allah warns them of its punishment, as He says:
﴿But they will come to know [the consequences of their deeds] when, with iron collars﴾ which will prevent them from moving
﴿and chains around their necks﴾ with which they are shackled to their devils
﴿they are dragged into the scalding water﴾ that is, water that is exceedingly hot
﴿then they will be burned in the fire﴾ that will be blazing with great flames, with which they will be burned.

Then they will be rebuked for their ascription of partners to Allah and their lies, and it will be said to them:
﴿Where are those [false gods] whom you ascribed as partners to Allah [and you worshipped them] besides Allah?﴾ Can they help you or ward off some of the punishment from you?
﴿They will say: They are lost from us﴾ that is, they have gone away and they are not here; even if they were here, they would not help us. Then they will deny them and say: ﴿Indeed what we used to call upon before is nothing.﴾

What appears to be the case is that what they will mean thereby is to affirm the falseness of the gods whom they used to worship, and to affirm that Allah indeed has no partner; rather they went astray and did wrong by worshipping that which is not divine.

This is indicated by the words of Allah (ﷻ): ﴿Thus does Allah leave the disbelievers to stray﴾ that is, this is the misguidance that they followed in the previous world, misguidance that is so obvious to everyone that even they themselves will acknowledge its falseness on the Day of Resurrection, and the meaning of Allah's words:

﴿...Those who call upon their [so-called] partners besides Allah follow nothing but conjecture...﴾ *(Yoonus 10: 66)*
– will become clear to them. This is also indicated by the verses in which Allah (ﷻ) says:

﴿...On the Day of Resurrection they will disavow your having associated them with Allah...﴾ *(Fâṭir 35: 14)*
– and:

﴿Who is more astray than one who calls upon, besides Allah, those who will not answer him until the Day of Resurrection...?﴾ *(al-Aḥqâf 46: 5)*

It will be said to the people of hell: ﴿That﴾ namely the various punishments to which you are subjected
﴿is because you used to exult in falsehood on earth without justification, and you used to behave insolently﴾ that is, you used to exult in the falsehood that you were following, and in the knowledge by means of which you sought to contradict the Messengers, and you used to behave insolently and arrogantly towards the slaves of Allah, transgressing and doing wrong, in disobedience to Allah. This is like the verse at the end of this soorah in which Allah (ﷻ) says: ﴿Then when their Messengers came to them with clear signs, they exulted in what they had of [worldly] knowledge﴾ *(40: 83)*;
– and it is like what the people of Qâroon said to him:

﴿...Do not exult, for Allah does not love those who exult [in their riches].﴾ *(al-Qaṣaṣ 28: 76)*

This is a blameworthy kind of joy that is deserving of punishment, unlike the praiseworthy kind of joy of which Allah says:

﴿Say: In the grace of Allah and in His mercy – in that let them rejoice...﴾ *(Yoonus 10: 58)*

That refers to rejoicing in beneficial knowledge and righteous deeds.

﴿Enter the gates of hell﴾ – each one will enter one of the levels of hell, according to his deeds
﴿to abide therein forever﴾ and never emerge from it
﴿Wretched indeed is the abode of the arrogant﴾ for it is an abode in which they will be humiliated, detained and punished, with punishments varying between extreme heat and extreme cold.

﴿فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾﴾ (سورة غافر: ٧٧)

40:77. So be patient, for verily the promise of Allah is true. Whether We show you some of that [punishment] of which We have warned them, or We take your soul [in death, before that], to Us they will be brought back.

﴿So be patient﴾, O Messenger, in calling your people, and in bearing what you suffer from them of harm, and seek help in being patient by means of your faith,
﴿for verily the promise of Allah is true﴾: He will grant victory to His religion, make His word supreme and grant victory to His Messengers in this world and the hereafter. Seek help in that also by expecting punishment to befall your enemies in this world and the hereafter. Hence Allah says:

﴿Whether We show you some of that [punishment] of which We have warned them﴾ in this world, then that is all well and good
﴿or We take your soul [in death, before that]﴾ that is, before punishing them,
﴿to Us they will be brought back﴾ and We will requite them for their deeds. So:

﴿Never think that Allah is unaware of what the evildoers are doing...﴾ *(Ibrâheem 14: 42)*

Then Allah consoles him and encourages him to be patient by mentioning his fellow Messengers:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾﴾ (سورة غافر: ٧٨)

40:78. Indeed We sent Messengers before you [O Muhammad]; of them are some whose stories We have related to you, and of them are some whose stories We have not related to you. It was not given to any Messenger to bring a sign except by Allah's leave. But when the decree of Allah came, the matter was decided with justice, whereupon the followers of falsehood perished.

﴿Indeed We sent Messengers before you﴾ that is, We sent many Messengers to the people, to call them to Us, and they bore with patience the harm the people did to them

﴿of them are some whose stories We have related to you, and of them are some whose stories We have not related to you﴾. All the Messengers followed the commands of Allah, and not one of them had any control over anything.

Not one of them could ﴿bring a sign﴾ – either textual or rational – ﴿except by Allah's leave﴾ that is, except by His will and decree.

So to demand miracles and signs from the Messengers is wrongdoing, stubbornness and disbelief on the part of the disbelievers, after Allah supported His Messengers with signs that pointed to their truthfulness and the soundness of the message they brought.

﴿But when the decree of Allah came﴾ deciding and judging between the Messengers and their enemies
﴿the matter﴾ between them ﴿was decided with justice﴾ that came at the right time and was in accordance with what is right and correct, by saving the Messengers and their followers, and destroying the disbelievers. Hence Allah says:
﴿whereupon﴾ that is, at the time of the judgement mentioned, ﴿the followers of falsehood﴾, to whom falsehood was second nature, ﴿perished﴾; what they had attained of knowledge and achieved of deeds was false, and their aims and goals were false.

So let those who are addressed here beware of persisting in their falsehood, lest they end up losers as those people did, for they are not better than them and they have no guarantee in the scriptures that they will be saved.

﴿ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَنْعَٰمَ لِتَرْكَبُوا۟ مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَٰفِعُ وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ ءَايَٰتِهِۦ فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ ﴿٨١﴾ ﴾ (سورة غافر: ٧٩-٨١)

40:79. It is Allah Who made the livestock animals for you, so that some of them you may ride and some of them you may eat,

40:80. and you may have other benefits from them, and so that by means of them you may fulfil your heartfelt need [to reach distant places], and on them, and on ships, you are carried.

40:81. And He shows you His signs. So which of the signs of Allah will you deny?

Here Allah reminds His slaves of what He has bestowed upon them of livestock animals, in which there are a number of blessings, including the following:

- They have the benefit of riding them and carrying their goods on them;
- They have the benefit of eating their flesh and drinking their milk;
- They have the benefit of keeping warm and making various items and furnishings from their wool and hair;

– and there are many other benefits in them.

﴿and so that by means of them you may fulfil your heartfelt need [to reach distant places]﴾, and you feel happy and rejoice when you reach those places and meet the people there

﴿and on them, and on ships, you are carried﴾ that is, you are carried on mounts on land, and on ships on the sea; Allah has made them to be of service to you, so that they may carry you.

﴿And He shows you His signs﴾ that are indicative of His oneness and His names and attributes. This is one of the greatest of His blessings, as He showed His slaves His signs in themselves and in the universe, and His clear blessings, and He listed those blessings for them, so that they may acknowledge Him, give thanks to Him and remember Him.

﴿So which of the signs of Allah will you deny?﴾ That is, which of His signs do you not acknowledge? For it is established in your minds that all the signs and blessings are from Him, so there is no reason to deny them or to turn away from them.

Rather this dictates, for people of mature thinking, that they should strive hard and do their utmost to obey Him, serve Him and focus completely on Him.

﴿ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ

﴿٨٢﴾ فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا
بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ
خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ﴿٨٥﴾ (سورة غافر: ٨٢-٨٥)

40:82. Have they not travelled in the land and seen what was the fate of those who came before them? They were more numerous than them and more powerful, and they made a more impressive mark on the land, but all that they had acquired [of wealth and physical strength] was of no avail to them.

40:83. Then when their Messengers came to them with clear signs, they exulted in what they had of [worldly] knowledge, and the very thing [punishment] they used to ridicule overwhelmed them.

40:84. But when they saw Our punishment, they said: We believe in Allah alone, and we reject that which we used to associate with Him.

40:85. But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves, whereupon the disbelievers perished.

Here Allah urges those who disbelieve in their Messenger to travel through the land, in the sense of both physical travel and intellectual reflection, asking people of knowledge

﴿Have they not travelled in the land and seen﴾ in the sense of contemplating in such a way as to reach the right conclusion, not merely looking heedlessly and carelessly

﴿what was the fate of those who came before them﴾ of previous nations, such as ʻÂd, Thamood, and others, who were greater than them in strength, more wealthy and left a more impressive mark on the land, by way of fortified structures, beautiful plants and much agriculture.

﴿but all that they had acquired [of wealth and physical strength] was of no avail to them﴾ when the command of Allah came to them; their strength did not benefit them, they could not use their wealth to ransom themselves, and they could not hide in their fortifications.

Then Allah mentions their major sin:
﴿Then when their Messengers came to them with clear signs﴾ such as the divinely revealed Books, great miracles, and clear and beneficial knowledge that showed the way to guidance in truth, instead of misguidance and falsehood,
﴿they exulted in what they had of [worldly] knowledge﴾ that was contrary to the religion of the Messengers.

It is well known that their exulting in it indicated that they were very pleased with it and adhered closely to it, and that they were opposed to the truth brought by the Messengers, for they regarded their falsehood as truth. This is general in application and includes all kinds of knowledge that are used to oppose the message brought by the Messengers.

One of the branches of knowledge that most deserve to be included in this category is the field of philosophy, especially Greek philosophy, on the basis of which many verses of the Qur'an were rejected, and it undermined respect for the Qur'an in people's hearts, regarding its definitive proofs as mere verbal proofs that do not lead to certainty, and giving precedence to the views of foolish people and followers of falsehood over the proofs of the Qur'an. This is one of the worst kinds of distorting the meanings of Allah's revelations and of opposing them and contradicting them. And it is Allah Whose help we seek.

﴿and the very thing [punishment] they used to ridicule overwhelmed them﴾ that is, befell them.

﴿But when they saw Our punishment﴾ they affirmed the truth at the time when doing so would not benefit them

﴿they said: We believe in Allah alone, and we reject that which we used to associate with Him﴾ of idols and images; we disavow everything that was contrary to the Messengers in word and deed.

﴿But their believing after they had seen Our punishment could not benefit them at all﴾ in that situation.
﴿Such has always been the way of Allah in dealing with His slaves﴾, that when the punishment of Allah befalls the disbelievers, if they then believe, their faith will not count and will not save them from the punishment.

That is because it is faith that results from compulsion, because they are forced to believe, and it is faith that is based on seeing (the punishment). The only faith that is of benefit and will save a person is voluntary faith and belief in the unseen, which comes before the signs of imminent punishment appear.

﴿whereupon﴾ that is, at the time of doom and being made to taste the punishment
﴿the disbelievers perished﴾ and lost out on their religious and worldly interests, and the hereafter. It is not the matter of loss only in this realm; rather they will inevitably lose out in the hereafter, which will lead to misery and severe punishment, in which they will abide forever.

This is the end of the commentary on Soorat Ghâfir.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

41.
Soorat Fuṣṣilat

(Makki)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

﴿حٰمٓ ﴿١﴾ تَنزِيلٌ مِّنَ الرَّحْمَٰنِ الرَّحِيمِ ﴿٢﴾ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا
لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا
قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ
فَاعْمَلْ إِنَّنَا عَامِلُونَ ﴿٥﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ
فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ
وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ﴿٨﴾﴾ (سورة فُصِّلَت: ١-٨)

41:1. Ḥâ'. Meem.

41:2. [This is] a revelation from the Most Gracious, the Most Merciful,

41:3. a Book, the verses of which are explained in detail, an Arabic Qur'an, for people who have knowledge,

41:4. bearing glad tidings and warning. But most of them turn away and do not listen,

41:5. and they say: Our hearts are covered [and sealed] against that to which you call us, in our ears there is deafness, and between us and you there is a barrier. So carry on [in your way]; we will carry on [in ours].

41:6. Say [O Muhammad]: I am but a human being like yourselves, [except that] it has been revealed to me that your God is but One God, so seek the path that leads straight to Him, and ask Him for forgiveness. Woe to those who ascribe partners to Allah,

41:7. those who do not give zakâh, and who disbelieve in the hereafter.

41:8. Verily those who believe and do righteous deeds will have a never-ending reward.

Here Allah (ﷻ) tells His slaves that this great Book and glorious Qur'an is ﴿a revelation﴾ that comes from ﴿the Most Gracious, the Most Merciful﴾, Whose mercy encompasses all things. One of His greatest mercies is the sending down of this Book, which brought knowledge, guidance, light, healing, mercy and much good; it is among the greatest blessings that He has bestowed upon His slaves, and it is the way that leads to happiness in this world and the hereafter.

Then He praises the Book for being perfectly clear:
﴿the verses of which are explained in detail﴾ that is, every topic in it is explained by itself. This requires complete explanation, distinguishing between topics, and making facts clear and distinct.

﴿an Arabic Qur'an﴾ that is, it is in clear language, the most perfect of languages. Its verses are explained in detail, and it has been made an Arabic Qur'an, ﴿for people who have knowledge﴾ that is, so that its meanings will be clear to them, just as its words are clear, and so that it may make guidance distinct from misguidance.

As for the ignorant, whom guidance only increases in misguidance, and clarification only increases them in blindness, these words are not addressed to them.

﴿As for those who disbelieve, it is the same to them whether you warn them or do not warn them; they will not believe.﴾ *(al-Baqarah 2: 6)*

﴿bearing glad tidings and warning﴾ that is, the Book brings glad tidings of reward in this world and the hereafter, and it warns of punishment in this world and the hereafter, mentioning the details of both, and the reasons and steps that make the glad tidings and warning applicable. These characteristics of the Book dictate that it should be received with acceptance and submission, and it should be believed in and acted upon. But most people turn away from it in arrogance, ﴿and do not listen﴾ to it by way of accepting and responding, even though they have heard it in such a way that proof is established against them.

﴿and they﴾ namely these people who turn away from it, showing that they have not benefited from it, and closing the doors that lead to it,

﴿say: Our hearts are covered [and sealed] against that to which you call us﴾ so that we do not hear you,

﴿and between us and you there is a barrier﴾ so that we cannot see you.

What is meant is that they expressed their aversion to it in every possible way, and demonstrated their hatred of it and their contentment with what they had. Hence they said:

﴿So carry on [in your way]; we will carry on [in ours]﴾ that is, carry on as you please, in accordance with your religion, for we are very happy to carry on with our religion. This is one of the worst types of failure, as they were pleased with misguidance rather than guidance, and they preferred disbelief over faith; they sold the hereafter for this world.

﴿Say [O Muhammad]﴾ to them:

﴿I am but a human being like yourselves, [except that] it has been revealed to me﴾ that is, this is what I am and this is my role: I am a human being like you, and I have no control over anything, nor do I have what you seek to hasten; all it is, is that Allah has favoured

me over you and has distinguished me by singling me out – for the revelation that He has revealed to me, and He has commanded me to follow it and call you to it.

﴿so seek the path that leads straight to Him﴾ that is, follow the path that leads to Allah, by believing in what I tell you, following the commands and heeding the prohibitions – for this is what following the path means – and then persisting in that.

The phrase ﴿that leads straight to Him﴾ is pointing out the importance of focusing on Him alone, and that the one who is striving should make reaching Allah and reaching His paradise the ultimate goal for which he is striving. Thus his efforts will be sincere, correct and beneficial, but if he fails to do that, then his efforts and deeds will be invalid.

As it is the case that even if a person is keen to follow the path that leads to Allah, he will inevitably have some shortcomings with regard to what he is instructed to do, or he will inevitably do that which he is forbidden to do, Allah instructs them to remedy that by praying for forgiveness, which implies repenting, as He says: ﴿and ask Him for forgiveness﴾. Then He warned those who fail to follow the path that leads to Him:

﴿Woe to those who ascribe partners to Allah, those who do not give zakâh﴾ that is, those who worship others besides Allah that possess no power to bring benefits or cause harm, or to cause death, give life or resurrect, and they allow themselves to become corrupted, so they do not purify themselves by affirming the oneness of their Lord and focusing their devotion on Him alone, they do not pray or give zakâh, and they show no sincerity towards the Creator by affirming His oneness and praying to Him alone, and they do not benefit others by giving zakâh or any other charity. Moreover, they ﴿disbelieve in the hereafter﴾ that is, they do not believe in the resurrection, or in paradise and hell. Therefore when fear was dispelled from their hearts, they had the audacity to do what they did of that which will harm them in the hereafter.

Having mentioned the disbelievers, Allah now mentions the believers, describing them and their reward:

﴿Verily those who believe﴾ in this Book, what it contains and what it calls to of faith, and confirm their faith with righteous deeds on the basis of sincerity and following the example of the Prophet (ﷺ), ﴿will have a never-ending reward﴾ that is, a great reward that will never cease; rather it will be ongoing at all times, constantly increasing, bringing all kinds of pleasures and desirable things.

﴿ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَٰلِكَ رَبُّ
الْعَالَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ
سَوَاءً لِّلسَّائِلِينَ ﴿١٠﴾ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا
قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا
وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾ ﴾ (سورة فصلت: ٩-١٢)

41:9. Say: How can you disbelieve in the One Who created the earth in two days, and set up rivals to Him? That [namely the One Who created the earth in two days] is the Lord of the worlds.[70]

41:10. He set on the earth mountains standing firm, rising above it, and measured out its sustenance in four days[71] for all those [of its inhabitants] who would need it.

[70] The fact that He is the Lord of the worlds means that He can have no rivals, partners or equals. If He is the Lord of the worlds, then He is the Lord of all that is inferior to rational beings, such as stones and wood, of which the idols are made, so how they could be rivals to Him? (Ibn 'Āshoor)

[71] What is meant is that the measuring out of provision took a further two days, so along with the two days mentioned in the previous verse, the total =

41:11. Then He turned towards the heaven when it was still [like] smoke[72] and said to it, and to the earth: Come into being, willingly or unwillingly! They said: We come willingly.[73]

41:12. So He completed their creation as seven heavens in two days, and decreed for each heaven its order [and system]. And We adorned the lowest heaven with lamps [stars] which also serve as a protection. That is the decree of the Almighty, All-Knowing.

Here Allah denounces and expresses amazement at the disbelief of those who disbelieve in Him, and who ascribe rivals to Him that they regard as partners to Him, and they devote to them whatever they wish of their worship, regarding them as equal to the Almighty Lord, the bountiful Sovereign, Who created the vast earth in two days, then spread it out in two days, creating in it mountains above it, to protect it from shifting and shaking and growing unstable.

Then He completed its creation and finalised its shape, bringing forth its provision and the like, ﴿in four days for all those [of its inhabitants] who would need it﴾. No one can tell you like One Who is aware of all things. This is the true story of what happened, with no additions or subtractions.

﴿Then﴾ after creating the earth, ﴿He turned towards﴾ the creation of ﴿the heaven when it was still [like] smoke and said to it, and to the earth: Come into being, willingly or unwillingly!﴾ that is, submit

---

= number of days for the creation of the earth was four. What is meant by 'day' here is a period of time, not a twenty-four hour day in the ordinary sense.

[72] The smoke-like substance was the origin of the heavens and the earth. (Ibn 'Âshoor)

[73] This is indicative of the speed with which they responded to the command of Allah. (Ibn 'Âshoor)

to My command, willingly or unwillingly, for it must inevitably be carried out.

﴿They said: We come willingly﴾; we have no desire to go against Your will.

﴿So He completed their creation as seven heavens in two days﴾ – thus the creation of the heavens and the earth was completed in six days, the first of which was Sunday and the last of which was Friday, even though the might and will of Allah are such that He could have created them all in a single moment.

But in addition to being Almighty, He is also wise and kind, so in His wisdom and kindness, He ordained that they should be created within this timeframe.

It should be understood that the apparent meaning of this verse appears to contradict the verse in an-Nâzi'ât in which Allah mentions the creation of the heavens and then says:

﴿And after that He spread out the earth.﴾ *(an-Nâzi'ât 79: 30)*

There appears to be a contradiction, although there are no contradictions or differences in the Book of Allah.

The explanation of that was given by many of the earlier generations, which is that the creation of the earth came before the creation of the heavens, as mentioned in the verses under discussion here, and Allah spread out the earth and:

﴿Brought forth from it its water and its vegetation, and set the mountains firmly.﴾ *(an-Nâzi'ât 79: 31-32)*

– after creating the heavens, as it says in Soorat an-Nâzi'ât. Hence Allah said:

﴿And after that He spread out the earth, brought forth from it...﴾ *(an-Nâzi'ât 79: 30-31)*

– and He did not say "and the earth He created after that."

﴾and decreed for each heaven its order [and system]﴿ that is, the order and system that was appropriate for it, as dictated by divine wisdom.

﴾And We adorned the lowest heaven with lamps [stars]﴿ this refers to the stars, the light of which people use for navigation purposes. It is an apparent adornment for the heavens, but there is also a hidden beauty in them, as they also serve as missiles to drive away the devils, lest they eavesdrop on the heavens.

﴾That﴿ namely what is mentioned here, of the earth and everything in it, and the heaven and everything in it,

﴾is the decree of the Almighty﴿ Who by His might subjugates and controls all things, and created all of creation

﴾All-Knowing﴿ Whose knowledge encompasses all created things, both unseen and seen.

The fact that the polytheists showed no sincerity to this Almighty Lord, the One, the Subduer, to Whose command all creatures submit and Whose will concerning them is always done, is something very strange indeed. The fact that they ascribed rivals to Him that they regard as equal to Him, when in fact they are lacking in their characteristics and deeds, is even stranger. There is no remedy for these people, if they persist in turning away, except punishment in this world and the hereafter. Hence Allah warned them by saying:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿١٤﴾﴾ (سورة فُصِّلَت: ١٣-١٤)

41:13. But if they turn away, then say: I warn you of a devastating punishment like the devastating punishment that befell ʿÂd and Thamood.

41:14. When their Messengers came to them, trying by all possible means [to preach to them], saying: Do not worship any but Allah, they said: If our Lord had so willed, He could have sent down angels [as messengers]. Verily we disbelieve in that with which you have been sent.

That is, if these disbelievers turn away, after the praiseworthy qualities of the Qur'an and the sublime attributes of Allah the Almighty have been made clear to them, ﴿then say: I warn you of a devastating punishment﴾ that is, a punishment that will overwhelm you and eradicate you,
﴿like the devastating punishment that befell 'Âd and Thamood﴾, the two well-known tribes. The worst of punishments overwhelmed them and encompassed them, because of their wrongdoing and disbelief.

﴿When their Messengers came to them, trying by all possible means [to preach to them]﴾ – their Messengers came one after another, all bringing the same call: ﴿Do not worship any but Allah﴾. That is, they instructed them to show devotion to Allah alone, and they forbade them to ascribe partners to Allah.

But they rejected their message and disbelieved them, and ﴿they said: If our Lord had so willed, He could have sent down angels [as messengers]﴾ that is, as for you, you are just human beings like us, ﴿Verily we disbelieve in that with which you have been sent﴾ – this specious argument is still in circulation among the disbelievers, handed down from one generation to the next. But it is one of the flimsiest of specious arguments, because it is not a condition that the messenger who is sent should be an angel; rather it is a condition that the messenger should bring proof of his truthfulness. So let them bring evidence if they can, to undermine the sincerity of the messengers on the basis of rational or textual proof. But they will never be able to find a way to do that.

﴿ فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾ ﴾ (سورة فُصِّلَت: ١٥-١٦)

41:15. As for 'Âd, they behaved arrogantly in the land without justification and said: Who is more powerful than us? Did they not see that Allah, Who created them, was more powerful than them? But they continued to reject Our signs.

41:16. So We sent against them a furious cold wind for a few inauspicious days, so that We might cause them to taste the punishment of disgrace in the life of this world. But the punishment of the hereafter will be more humiliating, and they will not be helped.

This further explains the story of these two nations, 'Âd and Thamood.

﴿As for 'Âd﴾, in addition to their disbelief in Allah, their denial of the signs of Allah and their rejection of His Messengers, they also behaved arrogantly in the land, subjugating the people around them, and treating them unjustly. They were proud of their strength ﴿and said: Who is more powerful than us?﴾ Allah (ﷻ) said in response, mentioning something that everyone knows:
﴿Did they not see that Allah, Who created them, was more powerful than them?﴾ If He had not created them, they would not exist.

If they had reflected properly on this matter, they would not have been deceived by their strength. So Allah afflicted them with a punishment that was appropriate to their strength by which they had been deceived.

﴿So We sent against them a furious cold wind﴾ that is, a strong wind that made an alarming sound, like loud thunder. Allah sent it against them:

﴿...for seven nights and eight days in succession, so that you would have seen the people lying lifeless as if they were the trunks of fallen palm trees.﴾ *(al-Ḥāqqah 69: 7)*

﴿for a few inauspicious days﴾ and it destroyed them and their families, so that nothing could be seen but their dwellings. Here Allah says:

﴿so that We might cause them to taste the punishment of disgrace in the life of this world﴾ that humiliated them and exposed them to shame before all people

﴿But the punishment of the hereafter will be more humiliating, and they will not be helped﴾ that is, they will not be protected against the punishment of Allah and they will not be able to protect themselves.

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾﴾ (سورة فُصِّلَت: ١٧-١٨)

41:17. As for Thamood, We showed them the path of guidance, but they preferred to remain blind rather than be guided. So the devastating and humiliating punishment overtook them because of their misdeeds.

41:18. And We saved those who believed and feared Allah.

Thamood was a well-known tribe who lived in and around al-Ḥijr. They are the people to whom Allah sent Ṣāliḥ (ﷺ) to call them to affirm the oneness of their Lord and to forbid them to ascribe partners

to Him. Allah gave them the she-camel as a mighty sign; she was to have her share of water and they were to have their share, each on an appointed day *(cf. 26: 155)*; they were to drink her milk on one day and to drink from the water on one day, and they were not to spend on her, for she was to eat from the land of Allah.

Hence Allah says here: ﴿As for Thamood, We showed them the path of guidance﴾ that is, guidance in the sense of explaining (not in the sense of making them accept it and follow it). The reason why Allah specifically points out that He showed them the path of guidance, even though in the case of other doomed nations proof was established against them and guidance was shown to them, is that the sign given to Thamood was exceptionally clear and was seen by all of them, young and old, male and female. It was a clear sign, hence that miracle gave them clearer proof and guidance.

But – because of their wrongdoing and wickedness – they preferred blindness, which is disbelief and misguidance, over guidance, which is knowledge and faith. Thus the punishment overtook them, ﴿because of their misdeeds﴾; Allah did not wrong them at all.

﴿And We saved those who believed and feared Allah﴾ that is, Allah saved Ṣâliḥ and those who followed him of the believers who avoided polytheism and sin.

﴿ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ
سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ
عَلَيْنَا ۖ قَالُوا أَنطَقَنَا اللَّهُ الَّذِي أَنطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾
وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ
أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ

فَأَصْبَحْتُم مِّنَ الْخَاسِرِينَ ﴿٢٣﴾ فَإِن يَصْبِرُوا فَالنَّارُ مَثْوًى لَّهُمْ وَإِن يَسْتَعْتِبُوا فَمَا هُم مِّنَ الْمُعْتَبِينَ ﴿٢٤﴾ (سورة فُصِّلَت: ١٩-٢٤)

41:19. And [remember] the day when the enemies of Allah will be gathered together for the fire, then they will be assembled [then driven],

41:20. until, when they come to it, their hearing, their sight and their skins will testify against them concerning their deeds.

41:21. They will say to their skins: Why do you testify against us? They will say: Allah has caused us to speak, Who causes everything to speak [that is able to speak]. He created you the first time, and to Him you will be brought back.

41:22. You did not hide yourselves from your hearing, your sight and your skins lest they testify against you. Rather you thought that Allah did not know much of what you did.

41:23. But that thought of yours that you thought about your Lord has led to your ruin, and now you are among the losers.

41:24. Even if they are patient, the fire will still be their abode, and if they seek to make amends, they will not be allowed to do so.

Here Allah tells us of the enemies who disbelieved in Him and His signs, and who rejected, opposed and fought His Messengers, and the terrible state they will be in when they are gathered together ﴿for the fire, then they will be assembled [then driven]﴾ that is, the first of them will be joined to the last of them, and they will be driven towards it violently; they will not be able to refuse and they will not be able to help themselves, nor will they be helped.

﴿until, when they come to it﴾ when they reach the fire and want to deny their misdeeds or the sins that they committed,
﴿their hearing, their sight and their skins will testify against them concerning their deeds﴾ that is, each of their faculties will testify against them, each faculty saying: I did such and such, on such and such a day.

These three faculties are singled out for mention because most sins are committed by means of them or because of them.

When their faculties testify against them, they will rebuke them and ﴿They will say to their skins﴾. This indicates that testimony will be given by each faculty, as we have mentioned.

﴿Why do you testify against us﴾ at the time when we are trying to defend you?

﴿They will say: Allah has caused us to speak, Who causes everything to speak [that is able to speak]﴾ so we are not able to refuse to give testimony, because we have been made to speak by the One Whose will cannot be resisted by anyone or anything.

﴿He created you the first time﴾ and just as He created you with your essence and your physical being, He also created your attributes, which include speech

﴿and to Him you will be brought back﴾ in the hereafter, and He will requite you for your deeds.

It may be that what is meant is mentioning the first creation as proof of the resurrection, as frequently happens in the Qur'an.

﴿You did not hide yourselves from your hearing, your sight and your skins lest they testify against you﴾ that is, you did not hide yourselves from your faculties lest they testify against you, and you did not take any precautions against that.

﴿Rather you thought﴾ when you committed sins ﴿that Allah did not know much of what you did﴾. And that is why you did what you did.

This notion became the cause of their doom and misery, hence Allah says: ﴿But that thought of yours that you thought about your Lord﴾ that is, your negative thinking when you thought something that is not appropriate to His majesty

﴿has led to your ruin﴾ and doomed you

﴿and now you are among the losers﴾ for you have lost your own souls, your families and your religious commitment, because of the

deeds that resulted from your negative thinking of your Lord. This decree of punishment and doom became due on you and it has become inevitable that you will dwell in eternal punishment, which will not be alleviated even for a moment.

﴿Even if they are patient, the fire will still be their abode﴾, but no one can have patience or forbearance with regard to the fire. In any other situation, there is the possibility of bearing it with patience, but in the case of the fire, no one can bear it with patience. How can anyone bear with patience a fire of which the heat is intense, more than seventy times hotter than the fire of this world? For its scalding water is intensely hot, the stench of its pus is excessive, its cold is extremely cold, its chains and fetters are immense, its hammers are huge and its keepers are harsh, with no mercy whatsoever in their hearts. And over and above all of that there is the wrath of the Almighty, Who will say to them when they call upon Him and ask Him for help:

﴿...Away with you! Be humiliated therein and do not speak to Me.﴾ *(al-Mu'minoon 23: 108)*

﴿and if they seek to make amends﴾ that is, if they ask to go back to the previous world so that they may start over,
﴿they will not be allowed to do so﴾ because that time has ended; they lived long enough to have reflected and paid heed, and the warner came to them, so they were left with no excuse. Moreover, their request to make amends is not sincere;

﴿...even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars.﴾ *(al-An'âm 6: 28)*

﴿ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾ ﴾

(سورة فُصِّلَت: ٢٥)

41:25. We assigned to them [evil] close companions who made fair-seeming to them their conduct in this world and their denial of the hereafter, and the punishment became inevitable for them, as had happened to nations of jinn and men who came before them, for indeed they are [all] losers.

That is, We decreed for these wrongdoers who rejected the truth ﴿[evil] close companions﴾ from among the devils. This is like the verse in which Allah (ﷻ) says:

﴿Do you not see that We have sent the devils against the disbelievers, to incite them to sin?﴾ *(Maryam 19: 83)*

– that is, they prompt them and urge them to commit sin, because of what they make fair-seeming to them of ﴿their conduct in this world and their denial of the hereafter﴾. They made this world attractive to them and called them to indulge in its forbidden pleasures and desires, until they were tempted, then they disobeyed Allah and followed a path that led them to fight Allah and His Messenger (ﷺ). As for the hereafter, the devils made them think that it was far off and caused them to forget it, and perhaps they made them doubt that it would ever come to pass. So fear of it departed from their hearts, and the devils led them to disbelief, innovation and sin.

The fact that Allah gave the devils power and assigned them to the disbelievers was because the latter turned away from the remembrance of Allah and His signs, and they denied the truth. This is like the passage in which Allah (ﷻ) says:

﴿Whoever turns away from the reminder of the Most Gracious [the Qur'an], We will assign to him a devil to be his constant companion. Verily, they [the devils] bar them from the [right] path, but they think that they are rightly guided.﴾ *(az-Zukhruf 43: 36-37)*

﴿and the punishment became inevitable for them﴾ that is, the decree was issued that they should be punished

﴾as had happened to nations of jinn and men who came before them, for indeed they are [all] losers﴿ who lost their religious commitment and the hereafter. Whoever becomes a loser will inevitably be humiliated, subjected to misery and punished.

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُوا۟ عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٢٧﴾ ذَٰلِكَ جَزَآءُ أَعْدَآءِ ٱللَّهِ ٱلنَّارُ ۖ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ ۖ جَزَآءًۢ بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾﴾ (سورة فُصِّلَت: ٢٦-٢٩)

41:26. Those who disbelieved said: Do not listen to this Qur'an; make noise when it is recited, so that you may drown it out.

41:27. We will surely cause those who disbelieve to taste a severe punishment, and We will surely requite them according to their bad deeds.

41:28. Such is the requital of the enemies of Allah: the fire, in which will be their eternal abode, as a recompense for continuing to reject Our signs.

41:29. Those who disbelieved will say: Our Lord, show us the two among the jinn and humankind who led us astray. We will trample them underfoot, so that they will be among the lowest.

Here Allah (ﷻ) tells us how the disbelievers turned away from the Qur'an and urged one another to do that:

﴾Those who disbelieved said: Do not listen to this Qur'an﴿ that is, turn away and do not listen to it, and beware of paying attention to the one who brought it; but if it so happens that you do hear it or hear the call to its rulings, then ﴾make noise when it is recited﴿ that is,

speak nonsense words in which there is no benefit and which are even harmful or offensive, and do not – as far as you are able – let anyone speak about it to you or recite its words and meanings to you. That was their behaviour and words which demonstrated how they turned away from this Qur'an.

﴿so that﴾, if you do that, ﴿you may drown it out﴾. This was testimony from the enemies, for the truth becomes clearer when its enemies testify in its favour. They thought that they could not defeat the one who brought it except by turning away and urging one another to do so, and what may be understood from their words is that if they did not do that, and instead they listened to it and paid attention to it, they would not be able to gain the upper hand, because truth always has the upper hand and cannot be defeated. This is something that is known by the followers and enemies of truth alike.

Because this was wrongdoing and stubbornness on their part, and there was no hope left for them to be guided, there remained nothing but the punishment for them. Hence Allah says:

﴿We will surely cause those who disbelieve to taste a severe punishment, and We will surely requite them according to their bad deeds﴾, namely disbelief and sin. These were the worst of what they used to do, because they committed sins and other deeds, but the requital with punishment is only for evil deeds,

﴿...and your Lord will not wrong anyone.﴾ *(al-Kahf 18: 49)*

﴿Such is the requital of the enemies of Allah﴾ who oppose Him and fight His close friends on the basis of disbelief, rejection, argument and physical fighting

﴿the fire, in which will be their eternal abode﴾ that is, they will abide therein forever, and their punishment will not be alleviated even for a moment, nor will they be helped. That will be ﴿a recompense for continuing to reject Our signs﴾, for they were clear signs and definitive proof that should lead to certainty, so the greatest wrongdoing and stubbornness is to reject them and disbelieve in them.

﴿Those who disbelieved will say﴾ that is, the followers among them will say this, based on what follows, by way of expressing resentment towards those who led them astray:

﴿show us the two among the jinn and humankind who led us astray﴾ that is, the two types who led us to misguidance and punishment, namely the devils among the jinn and the devils among humankind, who called us to hell.

﴿We will trample them underfoot, so that they will be among the lowest﴾ that is, among those who are disgraced and humiliated, as they led us astray and misguided us, and they were the cause of our entering hell. Thus they will demonstrate their resentment towards one another and will disavow one another.

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾﴾ (سورة فصلت: ٣٠-٣٢)

41:30. Verily those who say: Our Lord is Allah, then remain steadfast, to them the angels will come down [at the time of death, saying]: Fear not, nor grieve; but receive the glad tidings of paradise which you were promised.

41:31. We have been your close friends in the life of this world and [will remain so] in the hereafter. There you will have all that your souls desire and there you will have all that you ask for,

41:32. a recompense from One Who is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) speaks of His close friends, and implicitly offers encouragement and urges us to follow their example:

﴿Verily those who say: Our Lord is Allah, then remain steadfast﴾ that is, they acknowledge, speak out loud and are content with Allah (ﷻ) as their Lord and submit to His command, then they remain steadfast in following the straight path in terms of knowledge and action. For them there are glad tidings in this world and in the hereafter.

﴿to them the angels will come down [at the time of death]﴾ that is, the noble angels repeatedly come down to them, giving them glad tidings at the time of death

﴿[saying]: Fear not﴾ what lies ahead of you

﴿nor grieve﴾ for what is past. So they will tell them that there is nothing to worry about in the past or in the future.

﴿but receive the glad tidings of paradise which you were promised﴾ for it is due to you and is confirmed, and the promise of Allah is bound to be fulfilled.

They will also say to them, by way of reassuring them and giving them glad tidings: ﴿We have been your close friends in the life of this world and [will remain so] in the hereafter﴾. They urge them to do good in this world, making it fair-seeming to them, and warn them against doing evil deeds, making them abhorrent in their hearts; and they pray to Allah for them, and reassure them at times of calamity and fear, especially at the time of death with its hardships, in the grave with its darkness, on the Day of Resurrection with its horrors, and on the ṣirâṭ (bridge over hell). And in paradise they will congratulate them on having attained the honour of their Lord, and they will enter unto them from every gate (saying):

﴿Peace be upon you because you patiently persevered. How excellent is the ultimate end!﴾ *(ar-Ra'd 13: 24)*

They will also say to them: ﴿There﴾ in paradise ﴿you will have all that your souls desire﴾ for it has been prepared and made ready for you,

﴿and there you will have all that you ask for﴾ that is, all that you request of anything that you could want or ask for of all kinds of

delights and desires, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

﴿a recompense from One Who is Oft-Forgiving, Most Merciful﴾ this abundant reward and eternal bliss is a recompense and a gift ﴿from One Who is Oft-Forgiving﴾ and has forgiven you your sins ﴿Most Merciful﴾ as He has enabled you to do good deeds, then accepted them from you. So His forgiveness has removed from you what you feared, and by His mercy He has helped you to attain what you wanted.

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾﴾ (سورة فُصِّلَت: ٣٣)

41:33. Who is better in speech than one who calls people to Allah, does righteous deeds, and says: Verily I am one of those who submit to Allah [in Islam]?

This appears in the form of a question, but what is meant is confirmation that no one is better in speech – that is, in words, manners and attitude,

﴿than one who calls people to Allah﴾ by teaching the ignorant and exhorting those who are heedless and turn away; debating with the followers of falsehood by enjoining worship of Allah in all ways and urging people to worship Him, making that fair-seeming by all possible means; telling people to stay away from that which Allah has forbidden and making it appear abhorrent by any means that will make people refrain, especially calling people to the religion of Islam, presenting it in the best of terms, debating with its enemies in ways that are best, speaking out against its opposite, namely disbelief and polytheism, enjoining what is right and forbidding what is wrong.

Part of calling people to Allah is endearing Him to His slaves by mentioning in detail His blessings, vast generosity and perfect mercy, and mentioning His perfect and majestic attributes.

Another aspect of calling people to Allah is encouraging people to acquire knowledge and learn guidance from the Book of Allah and the Sunnah of His Messenger (ﷺ), and urging them to do that by all possible means, which includes encouraging them to attain noble characteristics, treating people kindly, responding to those who behave offensively with kindness, and enjoining upholding of ties of kinship and honouring parents.

It also includes exhorting people on special occasions, at special events and times of calamity, in a manner that is appropriate to the situation. And there are innumerable other ways of calling people to Allah, which includes calling them to all that is good and warning against all that is evil.

﴿does righteous deeds﴾ that is, in addition to calling people to Allah, he himself hastens to obey the command of Allah, by doing righteous deeds that are pleasing to his Lord

﴿and says: Verily I am one of those who submit to Allah [in Islam]﴾ that is, those who submit to His command and follow His path. Reaching a high level in this regard means reaching the level of the strong and true in faith who strive to perfect themselves and perfect others, and who are the rightful heirs of the Messengers. By the same token, among the worst of people in speech are those who call people to misguidance and follow its path.

Between these two levels, the one who attains the highest level and the one who sinks to the lowest levels, are many other levels that are known to Allah, all of which are occupied by people:

﴿For all there will be ranks according to their deeds, for your Lord is not unaware of what they do.﴾ *(al-An'âm 6: 132)*

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾﴾ (سورة فصلت: ٣٤-٣٥)

41:34. Good deeds and evil deeds are not equal. Repel evil with that which is good, whereupon he between whom and you there was ill feeling will become like a close friend.

41:35. But none can attain that except those who are patient, and none can attain it except one who is blessed with a great share of good and righteousness.

﴿Good deeds and evil deeds are not equal﴾ that is, doing good deeds and acts of obedience for the sake of Allah is not the same as doing evil deeds and acts of disobedience that incur His wrath and do not please Him. Kindness towards people is not the same as mistreatment of them, whether in essence, description or requital.

﴿Is the reward of goodness anything but goodness?﴾ *(ar-Rahmân 55: 60)*

Then Allah enjoins a specific type of kindness, which may have a great impact. It is being kind to one who mistreats you, as He says: ﴿Repel evil with that which is good﴾ that is, if anyone mistreats you in word or deed, especially one who has great rights over you, such as relatives, friends and the like, then respond with kindness towards him. If he cuts you off, then uphold ties with him. If he wrongs you, then forgive him. If he speaks ill of you, in your absence or in your presence, then do not respond in kind; rather forgive him and speak gently to him. If he forsakes you and does not speak to you, then speak nicely to him and be the first to greet him with *salâm*. If you respond to mistreatment with kindness, you will achieve much good.

﴿whereupon he between whom and you there was ill feeling will become like a close friend﴾ that is, like one of your nearest and dearest.

﴿But none can attain that﴾ that is, no one is enabled to attain this good characteristic

﴿except those who are patient﴾ and make themselves bear with patience that which they dislike, and force themselves to do that which Allah loves. For people are naturally inclined to respond to mistreatment in like manner, and not to forgive it, let alone react with kindness.

But if a person makes himself be patient and obeys the command of his Lord, and is aware of the immense reward that this attitude brings, and understands that responding in kind to the one who mistreats him will not benefit him in the slightest and will only make the enmity worse, and that treating him kindly will not detract from his status, for whoever humbles himself for the sake of Allah, Allah will raise him in status, then it will become easy for him and he will do that with pleasure and find delight in it.

﴿and none can attain it except one who is blessed with a great share of good and righteousness﴾ because it is one of the characteristics of the elite among humankind, by means of which a person attains high status in this world and the hereafter; it is one of the greatest of good characteristics.

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾ وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ۩

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾ ﴾ (سورة فُصِّلَت: ٣٦-٣٩)

41:36. And if a prompting from Shaytân stirs you up, seek refuge with Allah, for verily He is the All-Hearing, the All-Knowing.

41:37. Among His signs are the night and the day, the sun and the moon. Do not prostrate to the sun or to the moon; rather prostrate to Allah Who created them, if it is Him you worship.

41:38. If they are too arrogant [to prostrate to Allah, remember that] those who are with your Lord [namely the angels] glorify Him by night and by day, and they never grow weary.

41:39. Among His signs is this: you see the earth barren and desolate, but when We send down rain upon it, it stirs and swells. He Who gives it life will surely give life to the dead, for verily He has power over all things.

Having mentioned how to respond to human enemies, which is by responding to maltreatment with kindness, Allah (ﷻ) now tells us how to ward off the jinn enemy, which is by seeking refuge and protection with Allah from his evil.

﴿And if a prompting from Shaytân stirs you up﴾ that is, any time you feel any of the promptings of the Shaytân – namely his whispers, making evil fair-seeming to you, discouraging you from doing good, tempting you to commit some sins or making you obey some of his instructions,

﴿seek refuge with Allah﴾ that is, express your need of Him and your need for Him to give you refuge and protect you from the Shaytân,

﴿for verily He is the All-Hearing, the All-Knowing﴾ – He hears your words and your beseeching, and He knows your situation and how desperate you are for His protection.

Then Allah (ﷻ) tells us that ﴿Among His signs﴾ that point to His perfect might and indicate that His will is always done, and that

highlight the vastness of His power and His mercy towards His slaves, and demonstrate that He is Allah alone, with no partner or associate, ﴿are the night and the day﴾ – the latter because of the benefit of its light, whereby people go about their business, and the former because of the benefit of its darkness, in which people rest.

﴿the sun and the moon﴾ without which people's livelihood and physical well-being, and the well-being of their animals, cannot be sound, and by means of which people attain innumerable benefits.

﴿Do not prostrate to the sun or to the moon﴾ for they are created things, under control and subjugated
﴿rather prostrate to Allah Who created them﴾ that is, worship Him alone, for He is the Almighty Creator, and shun the worship of anything other than Him of created things, even if it is of great size and brings many benefits, for those benefits do not come from it; rather they come from its Creator (ﷻ).
﴿if it is Him you worship﴾ and devote your worship sincerely to Him alone.

﴿If they are too arrogant﴾ to worship Allah, and do not submit to Him, they will not harm Allah in the slightest, for Allah has no need of them, and He has honourable slaves who do not disobey His commands and who do as they are commanded. Hence Allah says:
﴿those who are with your Lord﴾ namely the angels who are close to Him
﴿glorify Him by night and by day, and they never grow weary﴾ that is, they never tire of worshipping Him, because of their strength and strong motive to do that.

﴿Among His signs﴾ that point to His perfect might and that He alone is the Sovereign Who is in control, and that He is One,
﴿is this: you see the earth barren and desolate﴾, with no vegetation
﴿but when We send down rain upon it, it stirs﴾ that is, it begins to move, as plants begin to grow

﴿and swells﴾, then it brings forth beautiful plants of every kind, giving life to people and the land.

﴿He Who gives it life﴾ after it was dead and lifeless ﴿will surely give life to the dead﴾ and bring them forth from their graves, on the day He resurrects them ﴿for verily He has power over all things﴾. Just as it is not beyond His power to give life to the earth after its death, it is not beyond His power to give life to the dead.

﴿ إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَآ ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ ﴾ (سورة فُصِّلَت: ٤٠-٤٢)

41:40. Those who distort the meanings of Our revelations are not hidden from Us. Is one who will be thrown into the fire better, or one who will come safe on the Day of Resurrection? Do whatever you wish, for verily He sees well all that you do.

41:41. Those who reject the Reminder when it comes to them [will be requited for their rejection]. Verily it is an unassailable Book.

41:42. No falsehood can approach it from before it or from behind it; [it is] a revelation from One Who is Most Wise, Praiseworthy.

The phrase translated here as 'distort the meanings of the revelations of Allah' means not responding to them in the proper manner in any way, either by denying them, rejecting them and disbelieving in the one who brought them, or by distorting them and twisting the meaning, and trying to give them meanings that Allah never intended.

Allah (ﷻ) warns those who distort the meanings of the revelations that they are not hidden from Him; rather He is aware of their outward actions and inner thoughts, and He will requite them for their distortion in a way that matches their deeds. Hence Allah says:

﴿Is one who will be thrown into the fire﴾, such as the one who distorts the meanings of Allah's revelations ﴿better, or one who will come safe on the Day of Resurrection?﴾ that is, he will be safe from the punishment of Allah and will deserve His reward. It is well known that the latter is better.

Having clarified the difference between truth and falsehood, the path that saves from His punishment and the path that leads to doom, Allah now says:

﴿Do whatever you wish﴾: if you wish, follow the path of guidance that leads to the pleasure of your Lord and His paradise; or if you wish, follow the path of misguidance that incurs the wrath of your Lord and leads to the abode of doom.

﴿for verily He sees well all that you do﴾ and will requite you according to your attitudes and deeds. This is like the verse in which Allah (ﷻ) says:

﴿Say: This is the truth from your Lord. So let him who will, believe; and let him who will, disbelieve...﴾ *(al-Kahf 18: 29)*

Then Allah says: ﴿Those who reject the Reminder﴾ that is, those who reject the Holy Qur'an which reminds people of everything that is in their best interests, in spiritual terms and in this world and the hereafter, and raises in status those who follow it,

﴿when it comes to them﴾ as a blessing from their Lord at the hands of the best and most perfect of humankind ﴿[will be requited for their rejection]. Verily it﴾ in fact ﴿is an unassailable Book﴾ that combines all the characteristics of perfection and is protected from everyone who wants to distort it or who intends ill towards it. Hence Allah says:

﴿No falsehood can approach it from before it or from behind it﴾ that is, none of the devils among humankind or the jinn can come near it to detract from it or insert anything into it that is not part of it, or to add anything to it or subtract anything from it. It was protected as it was being revealed, and its words and meanings are protected. The One Who sent it down has guaranteed to preserve it, as He says elsewhere:

﴿Verily, it is We Who have sent down the Reminder [the Qur'an], and verily it is We Who will preserve it.﴾ *(al-Ḥijr 15: 9)*

﴿[it is] a revelation from One Who is Most Wise﴾ in what He creates and commands; He does everything in an appropriate manner ﴿Praiseworthy﴾ for what He possesses of perfect and majestic attributes, and for being just and generous. Hence His Book aims to perfect wisdom, point to that which is in people's best interests and teach them how to protect themselves from harm, for which He is to be praised.

﴿مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾﴾ (سورة فُصِّلَت: ٤٣)

41:43. Nothing is said to you [O Muhammad, of offensive talk] that was not said to the Messengers before you. Verily your Lord is forgiving, but stern in retribution.

﴿Nothing is said to you [O Muhammad, of offensive talk]﴾ that is uttered by those who stubbornly reject you ﴿that was not said to the Messengers before you﴾ that is, similar words were said to them. Indeed, they may have used the same wording and phrases as all previous nations who rejected the Messengers, such as their finding it a cause of amazement when they were called to devote

their worship to Allah alone, with no partner or associate, and they rejected this call in every way they could. So they said:

﴿...You are but human beings like ourselves...﴾ *(Yâ Seen 36: 15)*

– and they demanded signs from their Messengers that they did not have to produce, and said other such words that were expressions of disbelief. They had a similar mentality, so their words were similar.

But the Messengers bore their annoyance and rejection with patience, so be patient (O Muhammad [ﷺ]) as those who came before you were patient.

Then Allah calls them to repent and take measures to attain forgiveness, and warns them against persisting in misguidance:
﴿Verily your Lord is forgiving﴾ that is, His forgiveness is immense and He erases thereby all sins for anyone who gives up sin and repents ﴿but stern in retribution﴾ to those who persist in sin and are arrogant.

﴿وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾﴾ (سورة فُصِّلَت: ٤٤)

41:44. If We had made it a Qur'an in a non-Arabic language, they would have said: Why have its verses not been made clear [in Arabic]? Why in a non-Arabic [language], when he [the Prophet] is an Arab?[74] Say: It is, for those who believe, guidance and healing;

[74] This verse is connected to v. 5, which tells us that the disbelievers declared that their hearts were covered (and sealed) against the message of the Qur'an, and that there was deafness in their ears. That argument of theirs might be acceptable if the Qur'an had been in a non-Arabic language and thus incomprehensible to them, but as it has been revealed in Arabic, they had no right to say that and their argument was invalid. (ar-Râzi)

and for those who do not believe, there is deafness in their ears and they are blind to what it contains [of beauty and signs]. It is as if they are being called from a far off place.

Here Allah (ﷻ) tells us of His bounty and generosity, as He sent down His Book in Arabic, to the Arab Messenger (ﷺ), in the language of his people, so that he could make the message clear to them. This is something that requires them to pay more attention to it, accept it and submit. For if He had made it a non-Arabic Qur'an, in a language other than Arabic, the disbelievers would have objected and would have said:

﴿Why have its verses not been made clear [in Arabic]?﴾ That is, why are its verses not clarified and explained?

﴿Why in a non-Arabic [language], when he [the Prophet] is an Arab?﴾ That is, how come Muhammad (ﷺ) is an Arab, yet the book is not in Arabic? That cannot happen.

Thus Allah (ﷻ) rules out everything that may be a cause of doubt for people of falsehood concerning His Book, and ascribes to it every attribute that would dictate that they should submit, but it is the believers who are guided who will benefit from it and be honoured; for others it is the opposite.

Hence He says: ﴿Say: It is, for those who believe, guidance and healing﴾ that is, it guides them to the straight path and it teaches them beneficial knowledge, by means of which perfect guidance is attained. And it is healing for them from sickness both physical and spiritual, because it deters them from bad attitudes and evil conduct, and urges them to repent sincerely, which brings cleansing from sin and healing for their hearts.

﴿and for those who do not believe﴾ in the Qur'an

﴿there is deafness in their ears﴾ that is, they refuse to listen and they turn away

﴿and they are blind to what it contains [of beauty and signs]﴾ and they cannot see in it any guidance or wisdom. It only increases them in misguidance, because they are the ones who rejected the truth, so they increase in blindness and misguidance.

﴿It is as if they are being called from a far off place﴾ that is, they are called to faith, but they do not respond, like one who is called when he is in a far off place, so he cannot hear the caller or respond to him. What is meant is that those who do not believe in the Qur'an do not benefit from its guidance, see by its light or gain anything good from it, because they have closed the door to guidance by turning away and disbelieving.

﴿ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾ مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾ ﴾ (سورة فُصِّلَت: ٤٥-٤٦)

41:45. We gave Moosâ the Book, but differences arose concerning it. Were it not for a prior decree from your Lord, a decisive judgement would already have been passed between them. Verily they are in grave doubt concerning it.

41:46. Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment. And your Lord is never unjust to His slaves.

﴿We gave Moosâ the Book﴾ as We have given you the Book, and the people reacted to him as they have reacted to you. People differed in that regard: some of them believed in it, and they were guided and benefited from it; some of them disbelieved and did not benefit from it. Were it not for Allah's forbearance and prior decree to delay the

punishment until the appointed time, which cannot be brought forward or put back, ﴿a decisive judgement would already have been passed between them﴾ as soon as the disbelievers became distinct from the believers, by destroying the disbelievers immediately, because the cause of doom had become binding.

﴿Verily they are in grave doubt concerning it﴾ that is, their doubt has reached such a level of gravity that they rejected it and denied it.

﴿Whoever does righteous deeds﴾ which are the deeds enjoined by Allah and His Messenger (ﷺ)
﴿it is to his own benefit﴾ and he will be rewarded for it in this world and the hereafter
﴿and whoever does evil deeds, it is to his own detriment﴾ and he will suffer the harm and punishment thereof in this world and the hereafter. This encourages people to do good and refrain from evil, and tells us that those who strive will benefit from their good deeds and will be harmed by their misdeeds, but no bearer of burdens will be made to carry the burden of another. ﴿And your Lord is never unjust to His slaves﴾ and will never let anyone carry more than his own misdeeds.

Glossary of Islamic Terms*

abu (or *abi*)	أبو، أبي	father (of)
alḥamdulillâh	الحمد لله	all praise is for Allah
Allâhu akbar	الله أكبر	Allah is the Greatest
angel	ملاك	A being made of light who is totally obedient to Allah and has no free will. Allah has assigned some angels specific tasks, like those who record our good and bad deeds, the Angel of Death, the guardians of hell, etc.
'aqeeqah	عَقِيقَة	animal sacrifice for a newborn baby
barzakh	بَرْزَخ	An intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the trumpet
dhihâr	ظِهار	dhihâr is the unlawful act of saying to one's spouse: 'You are as impermissible for me [to enjoy intimately] as my mother.' – and similar statements.

* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (that is, is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

dhikr Allâh	ذِكْرُ الله	remembrance of Allah; specifically, remembering Allah through praising and supplicating to Him
diyah	دِيَة	blood money
dunyâ	الدنيا	the material world
eelâ'	إيلاء	an oath of abstinence from one's wife; mentioned in Soorat al-Baqarah, verse 226
eemân	إيمان	faith; belief in all the six pillars of the creed of Islam
fatwa *(fatwah)*	فَتْوَى	religious decision or decree
hadith *(ḥadeeth)*	حديث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
hadṵ	هَدْي	offering by a pilgrim of an animal for sacrifice
Hajj *(Ḥajj)*	حجّ	the major pilgrimage to the Sacred Mosque, site of the Kaaba in Makkah, to be undertaken by every able Muslim once in his or her lifetime
hijab *(ḥijâb)*	حِجاب	veil ordained by Allah for believing women
ḥoor al-'een	الحُور الْعِين	houris, fair women with big, beautiful eyes who are created to be spouses of the believers in paradise
Iblees	إبليس	another name for Satan (Shayṭân) in Arabic

'iddah	عِدَّة	the waiting period after a woman is widowed or divorced, during which she is not allowed to remarry, in order to ascertain whether or not she is pregnant with the child of her late or ex-husband
iḥsân	إحْسان	goodness, perfection, excellence; to worship Allah as if you see Him knowing that even if you do not see Him, He sees you
jâhiliyah	جَاهِلِيَّة	*lit.* 'ignorance'; the age of spiritual darkness before Islam
jalâbeeb		See *jilbâb*
Jibreel	جِبْرِيل	the Arabic name for Gabriel (عليه السلام), the archangel who transmitted the verses of the Qur'an and other communications from Allah (ﷻ) to Prophet Muhammad (ﷺ)
jilbâb	جِلْبَاب	a long, loose garment worn over a woman's indoor clothing that covers the whole body, like a full-length coat
jinn (plural of *jinni*)	جِنّ	non-human, rational beings created by Allah from fire, often referred to as 'demons' or 'devils'. They have free will like humans: some are Muslims, others disbelievers; some are obedient to Allah, others disobedient. Satan is a jinni. Some disobedient jinn mislead people into thinking that they can foretell the future, near or distant, or provide people with riches or some sort of power.

juz' (pl. *ajzâ'*)	جُزْء	a section of the Qur'an equal to one-thirtieth of the text
Kaaba (*Ka'bah*)	الكعبة	the House of Allah in Makkah, originally built by Prophets Ibrâheem and Ismâ'eel, which Muslims face when they pray
Kursi	الْكُرْسِي	Allah's footstool
lâ ilâha illâ Allâh	لا إله إلَّا الله	the Islamic testimony of faith: 'there is none worthy of worship other than Allah'
al-Lawḥ al-Maḥ-foodh	اللَّوْح المحفوظ	the Preserved Tablet in Heaven on which Allah's words and decrees are written
mahr	مَهْر	obligatory marriage gift presented by the groom to the bride as a necessary stipulation of the marriage contract
maḥram	مَحْرَم	a degree of consanguinity precluding marriage; a man whom a woman may not marry due to the close blood or marriage relationship, e.g., her father, brother, son, uncle, or father-in-law
nafs	نَفْس	inner soul or self
qadr	الْقَدْر	divine predestination; destiny; power; exact measure
Quraysh	قُرَيْش	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
Ramadan (*Ramaḍân*)	رمضان	the ninth month in the Islamic calendar; the month of obligatory fasting and the month in which the first verses of the Qur'an were revealed

ribâ	رِبا	usury; charging interest on debt
rooḥ	الرُّوح	the soul
Ṣaḥâbah	صحابة	*sing. ṣaḥâbi*; Companions of the Messenger of Allah (ﷺ)
ṣaḥeeḥ	صحيح	a grade of hadith: sound or authentic
salâm	السَّلام	*lit.* 'peace'; the Islamic greeting of peace
ash-Shâm	الشام	the area that includes the current states of Syria, Lebanon, Jordan and Palestine
shar'i	شَرْعي	of or pertaining to Sharia; Islamic
Sharia *(sharee'ah)*	شَرِيعة	Islamic law derived from the Qur'an and the Sunnah
Shayṭân	شَيْطان	Satan
shirk	شِرْك	associating partners with Allah
ṣirâṭ	صِرَاط	the path leading to paradise that passes over hellfire; it is found by disbelievers and sinners to be extremely sharp and narrow
soorah or *soorat*	سُورة	chapter of the Qur'an
subḥân Allâh	سبحان الله	glory be to Allah
Sunnah	سُنَّة	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law
tafseer	تَفْسير	exegesis: commentary, or explanation of the meanings (*usu.* of Qur'anic verses)

tahleel	تَهْلِيل	the act of saying *lâ ilâha illâ Allâh* (there is none worthy of worship other than Allah)
taḥmeed	تَحْمِيد	the act of saying *Alḥamdulillâh* (all praises and thanks are for Allah)
takbeer	تَكْبِير	the act of saying *Allâhu akbar* (Allah is the Greatest)
tasbeeḥ	تَسْبِيح	the recitation of phrases glorifying Allah; saying *subḥân Allâh* (glory be to Allah)
uḍḥiyah	أُضْحِية	an animal sacrificed as an act of worship during the days of Eid al-Aḍḥâ
Ummah	أُمَّة	community or nation: *usu.* used to refer to the entire global community of Muslims
unseen	خفي	a term used to denote phenomena or aspects that cannot be known using ordinary human faculties
waqf	وَقْف	trust; inalienable endowment for a charitable purpose
zakât (or *zakâh)*	زكاة	obligatory charity: an 'alms tax' on wealth that is paid by Muslims and be distributed to others who qualify as recipients
Zaqqoom	زَقُّوم	the name of a tree in hell that has fruit shaped like devils' heads, which the inhabitants of hell must eat
zinâ	زِنا	fornication or adultery; unlawful sexual intercourse

Index

A

abode 38, 50, 137, 139, 177-178, 206, 259-260, 277, 279, 301, 312, 320-321, 330, 332-333, 339, 341, 345, 367, 374, 386, 389, 408, 412, 423. *See also* eternal abode; final abode; gardens of perpetual abode; permanent abode

Abraham. *See* Ibrâheem

abundant provision 101-102, 285, 314-316

Abu Ṭâlib 233n55, 358

Accepter of repentance 335-336

account 34, 130, 152, 157, 174, 201-202, 248, 295, 300, 307

accountable 66, 150, 246

action 28n4, 33, 58, 60, 116, 118, 180, 229-230, 274n64, 307, 415, 430. *See also* physical action

acts of obedience 25, 251, 284, 303, 323, 418

acts of worship 25, 216, 253, 343, 348, 375, 383

'Âd 238, 338, 354, 361, 393, 403-405

Adam 87, 104, 176, 179, 265, 267-270, 382, 384

adopted son 30n5, 32. *See also* ex-wives of their adopted sons

adoption 30n5, 35

adornment 24, 140, 181, 189, 403

adversity 158, 162, 304-305

advice 33, 156, 161-162, 206, 253, 357, 368-369

adviser 89, 167

affairs 31, 39, 65, 69-70, 77, 89, 123, 128, 166, 168, 170-172, 185, 188, 214, 240, 245, 252, 280, 304-305, 307, 349, 368-369, 375, 379. *See also* worldly affairs

age 15, 210, 214, 259-260, 384-385, 431
Allah and His Messenger (ﷺ) 21-22, 25, 27, 29, 50n11, 56, 64-65, 411, 428
Allah's angels. *See* His angels
Allah's attributes. *See* His attributes
Allah's blessings. *See* His blessings
Allah's Books. *See* His Books
Allah's bounty. *See* His bounty
Allah's command. *See* His command
Allah's creation 64, 76, 196, 237, 246, 365. *See also* His creation
Allah's deeds. *See* His deeds
Allah's divinity. *See* His divinity
Allah's dominion. *See* His dominion
Allah's essence. *See* His essence
Allah's forgiveness. *See* His forgiveness
Allah's generosity. *See* His generosity
Allah's grace. *See* His grace
Allah's greatness. *See* His greatness
Allah's kindness. *See* His kindness
Allah's knowledge 122, 135. *See also* His knowledge
Allah's Lordship. *See* His Lordship
Allah's majesty. *See* His majesty
Allah's mercy. *See* His mercy
Allah's message. *See* His message
Allah's Messengers. *See* His Messengers
Allah's might. *See* His might
Allah's names. *See* His names
Allah's oneness. *See* His oneness
Allah's paradise. *See* His paradise
Allah's path. *See* His path
Allah's perfection. *See* His perfection
Allah's pleasure. *See* His pleasure
Allah's power. *See* His power
Allah's promise. *See* His promise
Allah's Prophet. *See* His Prophet
Allah's revelation. *See* His revelation
Allah's signs. *See* His signs
Allah's slaves. *See* His slaves
Allah's Throne. *See* His Throne
Allah's way 34, 149, 208. *See also* His way
Allah's will. *See* His will
Allah's wisdom. *See* His wisdom
Allah's word. *See* His word

Allah's words 154, 187, 387, 432
All-Aware 22, 68, 126
all-encompassing knowledge 71-72, 351
All-Hearing 108, 351, 375, 420
All-Knowing 48-49, 92, 126, 149, 150, 167, 183, 289, 295, 335-336, 401, 420
All-Seeing 351, 375
ally 177
Almighty 38, 73, 91-92, 114, 134, 152, 154, 167, 175, 227, 233, 237, 265, 272-273, 275, 278, 303, 323, 326, 335, 339, 367, 401-404, 410, 421
amazement 99, 235, 401, 424
amends 113, 408, 410
analogy 268-269, 275
Angel of Death 307, 429
angels 28n4, 36-37, 55-56, 70, 91, 93, 103-104, 114-115, 126, 157, 164, 187-189, 199, 225-228, 265, 267-268, 274n64, 281, 308, 327-328, 330, 339-343, 404, 414-415, 420-421, 429. *See also* His angels; noble angels
anger 144, 223, 313
animals 70, 81, 93, 120, 124-125, 134, 150, 181, 212, 280, 313, 348, 380, 391, 421
annoyance 51-53, 425
appointed term 149-150, 307
appointed time 123, 129, 142, 149-150, 278, 308, 311, 428
Appreciative 136-137, 321
Arab 425-426
Arabic 15, 17-19, 22n3, 231, 298-299, 396-397, 425-426, 430-431
Arabic Qur'an 298-299, 396-397, 426
argument 83n23, 87-89, 92, 99, 105-106, 110, 126, 145, 162, 171, 180, 183-184, 235-237, 319, 358-359, 365, 386, 404, 413, 425n74
arrogance 130, 148-149, 161, 164, 195, 232, 234, 268-269, 302, 357, 361, 364-365, 375-376, 378, 398
ascribe partners 89, 91-92, 145, 159, 195, 221, 275-276, 287, 311, 324-325, 345, 367, 369, 397, 399, 404, 406
ascribing partners to Allah 144-145, 193, 235, 324-325, 352, 368
ascription of partners 67, 74, 89, 92, 95, 145-146, 155, 163, 211, 218, 225, 227, 274-276, 281, 283, 289, 310-311, 317, 326, 362, 387

aspersions 106, 182, 235
associate 35, 88, 281, 325, 364, 381, 383, 393, 395, 421, 425
astray 29, 61, 63, 100, 108, 110, 116, 118-119, 131, 176-177, 195-196, 205-207, 242, 245, 263, 266, 269-270, 282-283, 294, 296, 303-304, 306, 362-363, 372, 387-388, 412, 414
atom's weight of power 88, 309
attitude 25, 31, 76, 83n21, 108-109, 152n33, 214, 234, 237, 259, 264, 315, 337, 386, 416, 419
attributes 40, 68, 73, 91, 93, 109, 128, 167-168, 184, 227, 231, 234, 258-259, 278, 295, 307, 310, 318, 322-323, 326, 335-336, 343, 346, 349-350, 379, 383, 392, 404, 409, 417, 424. *See also* names and attributes
attributes of Allah 73, 184, 295, 404. *See also* divine attributes; His attributes; sublime attributes
attributes of perfection 68, 128, 383. *See also* perfect attributes
audacity 60, 75, 237, 369, 399
aunts 45-46, 54
authority 83, 87, 110, 246
aversion 147, 161, 208, 310-311, 345, 349, 398
awe 109, 147, 294, 296, 323
Ayyoob 255-257

B

bad deeds 28, 56, 119, 121, 136, 174, 342, 350, 412, 429
barrier 152, 155, 397
al-barzakh 171, 308, 371, 373
basins 80
'Be!' and it is 183-384
beauty 50, 70, 93, 115, 140, 162, 181, 188-189, 198, 200-201, 260, 291, 293-294, 333, 403, 426-427
behaviour 51-52, 76, 109, 413
belief 90, 102, 104, 138, 264, 299, 357, 365, 395, 430
believe and do righteous deeds 71, 101, 117, 242, 245-246, 312, 376-377, 397
believe in Allah 28n4, 57, 274n64, 393, 395
believer 29, 32, 57, 131, 202-203, 285, 302, 341, 367-368
believing man 29, 163n36, 356, 358, 370
believing men 26, 57, 66-67, 260
believing slaves 51, 63, 208, 211, 218, 220, 340, 365
believing woman 29, 45-46
believing women 26, 42, 57-60, 66-67, 260, 430

belly of the fish 223-224
beneficial knowledge 78, 251, 258, 388, 394, 426
benefit or harm 103-104, 162, 213, 369
benefits 73, 89, 135, 181, 189, 223, 280, 295, 341, 348, 391-392, 399, 421. *See also* bring benefit
Bestower 85, 93, 233, 237, 248, 261, 293, 324, 348
birds 78, 239, 241, 251
blame 30, 34, 43, 47-48, 54-55, 174, 195-196, 222-223, 250
blast 107, 163-164, 170, 172-173, 191, 238-239, 327, 338
blessing 32, 37-38, 78, 85-86, 105, 116, 139, 155, 161, 169n38, 170, 175, 203, 217-218, 224, 241, 273, 280, 315, 325, 341, 347, 349, 423
blessings of Allah 69, 81, 86-87. *See also* His blessings; worldly blessings
blind 130, 176, 178, 376-377, 406, 426-427
blind and the seeing are not alike 130, 376-377
blindness 397, 407, 427
bliss 39, 62, 69, 140-142, 175, 199, 202-203, 205, 260, 277, 281, 321, 323, 332, 375, 416. *See also* eternal bliss
body 58n13, 120, 192, 248, 268, 297, 308, 323, 327, 349, 382, 385, 431
bones 183-184, 191-192, 201-202, 344n69, 384
Book of Allah 135, 355, 402, 417
Books 28n4, 73, 118, 138, 146, 206, 274, 294, 344, 377, 394. *See also* His Books; previous Books; revealed Books
bounty 38, 40-41, 79-80, 123-125, 127, 136-137, 139-140, 233, 237, 335, 426. *See also* His bounty
bracelets of gold 137, 312
bring benefit 93, 220, 267, 324, 326
brother 242-243, 432
Bukhari 28n4, 56, 274n64
burden 67, 74, 127, 129, 144, 157, 279, 281, 428
burden of sin 74, 144, 157
business 338, 380, 421

C

calamities 84, 127, 170
calamity 27, 161, 321, 371, 415, 417
camel 407

captives of war 45
carnal desires 24, 26-27
cauldrons 80-81
cause death 93, 162, 369, 385, 399
cause harm 60, 89, 93, 220, 267, 305, 324, 326, 399
certainty 73, 76, 183-184, 217, 394, 413
character 108-109, 138, 153, 196, 230, 235, 295
characteristic 154, 419. *See also* good characteristic; noble characteristics
charity 27, 136, 156, 285, 319, 399, 434. *See also zakâh*
chaste women 58-59, 198, 200, 259
children 81, 87, 101-102, 104, 112, 122, 150, 169-170, 176. *See also* wealth and children
Children of Israel 64, 374. *See also* Israelites
city 58, 60, 101, 158-160, 163n36, 222, 224
clay 188, 190, 222, 265, 268-269
clear evidence 132, 168, 191, 347
clear proof 93, 144-145, 154, 160, 225, 236, 344, 386
clear sign 407
close friend 129, 215-216, 257, 351, 418
clothes 28n4, 140, 274n64, 382
cloud 75n18
coats of mail 78-79
cold 262, 389, 405-406, 410
colour 134, 198n46, 199-200
comfort 141-142, 175, 199, 248, 251-252, 280, 300, 380
command of Allah 29, 34, 210, 215, 255, 269, 394, 401n73, 417. *See also* His command
commands 25, 29, 42, 66, 70, 73-74, 78, 80, 115-116, 128, 130, 136, 153, 172, 177, 260, 266, 268, 273, 279, 281, 293, 303, 306-307, 319, 364, 371, 380, 384, 390, 399, 421, 424
commands and prohibitions 25, 70, 73-74, 128, 153, 266, 279, 281, 306, 364
commitment 24, 58, 66n15, 382, 409, 412
commit sin 94, 159, 336-337, 411
Companions 56-67, 113, 150, 186, 231, 271, 334, 395, 430, 433
comparison 275, 298-299, 377
condition 154, 164, 316, 321, 370, 404

conduct 25, 156, 252, 411, 426
confusion 159, 203, 338, 359
conjecture 95, 388
consequences 38, 100, 104, 143-144, 196, 229-230, 253, 284, 310, 313-315, 338-339, 342, 356, 358-359, 369, 386-387. *See also* evil consequences
consummation 43-44. *See also* marriage
control 48, 70, 77, 87, 93, 95-96, 115, 145, 168, 181, 185-186, 228, 233n56, 237, 250, 266-267, 275, 281, 306, 310, 323, 326, 343, 350, 355, 357, 369, 379, 390, 398, 421
conversation 51, 202
couches 174-175, 198-199, 259-260
Countenance 38, 175, 328
created being 184, 275
creation. *See* Allah's creation; first creation; His creation; new creation
creation of the heavens 77, 114, 185, 190, 246, 376-377, 402
creations 66, 125. 168, 190, 279
Creator 93, 116, 145, 168, 183-185, 188, 208, 267, 275, 298n65, 305, 308, 311-312, 322, 327, 350, 379, 381, 384, 399, 421
creature 80-81, 147, 149
criticism 30-31, 34, 276
crops 84, 124-125, 166, 292, 313

D

darkness 36-37, 40, 130-131, 167-168, 189, 246, 273, 279-280, 284, 328, 415, 421, 431. *See also* depths of darkness
date palms 165-166
daughter 31
David. *See* Dâwood
Dâwood 48, 78, 80-81, 239-240, 242-245, 247-248, 250-254
day. *See* momentous day; night and day
Day of Judgement 67, 113, 150, 186, 191-192, 231, 265, 271, 334, 395. *See also* Last Day
Day of Meeting 347, 350
Day of Resurrection 90, 94, 100, 106, 124, 126, 129, 137n28, 138, 157, 170n39, 171-172, 176, 183n41, 188, 190, 193, 196, 220, 222, 238-239, 281, 287, 289, 297-298, 300, 311, 313, 319-321, 325-328, 330, 342, 344n69, 351, 362, 373, 387-388, 415, 422-423, 429
dead 71-72, 119, 120, 122-123, 126, 130-131, 152, 165-167,

185, 293, 308-309, 420, 422. *See also* give life to the dead
dead earth 165-166
deafness 397, 425n74, 426
death 44, 53, 72, 80, 82, 93, 119, 120, 122-123, 129, 141, 156, 162-167, 171n40, 173, 186, 190, 192, 201, 203, 214, 246n59, 289, 293, 307-308, 344n69, 345, 369, 377, 384-385, 389, 399, 414-415, 422, 429. *See also* cause death; time of death
deceit 130, 264
deceiver 117-118
decree 28n4, 30n5, 32, 34, 40, 122, 144, 152, 155, 167-168, 177-180, 185, 188n43, 196, 228, 230, 274n64, 285-286, 319, 330-331, 337, 339, 352, 390-391, 401, 403, 410-411, 427, 430. *See also* divine decree; will and decree
decree of Allah 30, 32, 122, 168, 230, 285-286, 390-391
deeds. *See* bad deeds; evil deeds; good deeds; His deeds; righteous deeds
deeds of the heart 27, 368
defiance 232, 234
delight 140, 175, 198, 260, 419. *See also* gardens of delight
denial 73, 76, 184, 191, 381, 405, 411
depths of darkness 36-37, 40, 130-131, 273
descendants 46, 217-218, 270. *See also* progeny
desire 22-24, 60, 66, 69, 111, 175, 204, 226, 260, 288, 357, 375, 402, 414. *See also* carnal desires; whims and desires
destination 90, 167-168, 244, 283
destruction 105n24, 129, 133n27, 231, 234, 353
devil 188-189, 250, 411. *See also* Iblees; Shaytân
devils 80-82, 104, 189, 205, 248, 250, 255, 376, 387, 403, 411, 414, 424, 431, 434. *See also* rebellious devil
devotion 25, 95, 125-126, 146, 163, 213, 240, 249, 257, 266, 272-274, 280-281, 286-287, 289, 318, 323, 335-336, 346-349, 379, 383, 399, 404. *See also* sincere devotion
devotion to Allah 25, 213, 323, 348-349, 404
dhihâr 43, 429. *See also* divorce
dhikr 27, 37, 65, 70, 380, 430. *See also* remembrance of Allah

differences 131, 134, 276, 311, 377, 402, 427
dignity 52, 109, 269
disbelief 62-63, 71, 75, 77, 90, 98-100, 104, 107, 132, 138-139, 143-144, 146, 152n32, 155, 158, 177-178, 190-191, 195-196, 210n51, 218, 227, 235, 262, 272, 277, 279, 281-283, 291, 298, 313, 331, 338, 344-345, 347, 360, 373, 390, 398, 401, 404-405, 407, 411, 413, 416, 425
disbelievers 39, 41, 45, 61, 74, 75n17, 96, 107-108, 110-111, 117, 143-144, 173, 178-179, 182, 194n44, 195, 197, 208, 229, 232-234, 237, 240, 245-246, 265-266, 277, 287, 300-301, 304, 309, 315, 317, 329-330, 337, 344, 346, 348-349, 352-356, 362, 386-387, 390-391, 393, 395, 400, 404, 411-412, 425n74, 426, 428, 431, 433. *See* schemes of the disbelievers; stubborn disbelievers
disbelieving nations 106, 164, 207, 361
disciplinary punishment 57-58
disease 22-24, 58-60, 246
disgrace 133, 144, 148, 160, 192, 207, 225, 262, 297, 306, 320-321, 332, 344, 353, 405-406
disobedience 66, 284, 388, 418
disputants 242-243, 252-254
dispute 42, 262, 264, 265n63, 268, 298, 300, 372
distance 79-80, 112, 255, 372
distant place 111
distress 41, 63, 112, 127, 141, 170, 207-208, 218, 282, 313-314, 321, 351, 368
divine attributes 40, 278, 343
divine decree 28n4, 155, 185, 188n43, 228, 274n64, 319
divine name 26, 173-174
divine will 134, 171, 370
divine wisdom 87, 134, 246, 316, 370, 403
divinity 90, 116, 188-189, 266, 381. *See also* His divinity
divorce 30-34, 42-44, 50
do good 26, 37, 139, 208, 211, 217-221, 266, 284-285, 296, 301, 337, 352, 364, 374, 415-416, 428
dominion 70, 91, 93-94, 115, 124-125, 173, 183, 185, 217, 233, 237, 241, 248, 250, 279, 281, 309-310, 347, 350,

356, 359, 379. *See also* His dominion
doom 62, 65, 76, 95, 112, 144, 155, 193, 207, 222, 231, 234, 275, 281, 296, 317, 345, 349, 353, 366, 395, 409-410, 423, 428
doubt 60, 83, 87, 93, 97, 111, 117, 126, 131, 184, 186, 191, 211, 222, 233, 236-237, 264, 267, 273, 313n66, 320, 338, 347, 363-364, 375, 377, 384, 411, 426-428
dowries 45
dowry 44-46
dream 210-211, 214
drink 123-124, 140, 181, 198, 200, 202, 204n47, 205-206, 255-256, 259, 262, 382, 407
drown 169-170, 338, 412-413
dues 49, 129, 301
dust 71-72, 74-75, 120-122, 165, 183-184, 191-192, 201-202, 303, 384
dust and bones 191-192, 201-202
duties 66n15, 192, 284, 303
duty 158, 160, 308, 317, 319
dwellers of the Wood 75n18, 238
dwelling place 82, 204, 332
dwellings 222, 260, 291, 332-333, 406

E

earlier generations 146, 149, 216, 219, 402
earlier nations 105, 107, 112, 149, 230, 234, 297
earth. *See* dead earth; heavens and the earth
ease 83n21, 85, 101, 141-142, 237, 257, 260, 283, 288, 293, 300
ease and hardship 142, 257
eavesdrop 188-189, 403
eelâ' 43, 430. *See also* oath of abstinence
effort 16, 33, 37, 76, 159, 166
endurance 239-240, 257-258
enemies 90, 161, 229, 231, 389, 391, 408, 412-413, 416, 420
enemies of Allah 408, 412
enemy 41, 60, 90, 94, 97, 104, 117-118, 176-177, 219, 270, 420
energy 108, 251
enjoining what is right 65, 156, 416
enlightenment 133
enmity 269, 419
envy 130, 200, 211
equity 327, 330, 334, 351
error 75, 220, 240, 246, 252, 304, 346

escape 82, 111-112, 149-150, 178, 234, 314
essence 39, 91, 93, 128, 278, 306, 308, 316, 346, 349-350, 409, 418. *See also* His essence
establish prayer 22, 127, 129, 135
eternal abode 279, 412
eternal bliss 39, 332, 416
eternity 322
etiquette 51-53, 199, 343
Ever-Living 350, 379, 383
evidence 35, 42, 69, 76, 106, 110, 116-117, 122, 126, 132, 134, 145-146, 153-154, 168, 180, 185-186, 191, 226, 236, 247, 267, 271, 275, 301, 347-348, 365, 373, 375, 381, 384, 404. *See also* clear evidence; rational evidence; textual evidence
evil. *See* good and evil; good or evil; plotting of evil
evil consequences 38, 313-315, 339, 342
evil deeds 27, 118-121, 146, 156, 328, 342, 366, 369, 413, 415, 418, 427-428
evildoers 39, 41, 60, 64, 148n30, 176, 195, 218, 289, 315, 328, 346, 377, 390
evils 370, 376
ewe 242-244
excuse 89, 180, 210n50, 213, 319, 373, 410
exhortation 108, 132, 142, 159, 243
existence 127, 184
expectations 83, 86-87
ex-wife 30n5, 32
ex-wives of their adopted sons 30

F

fabrication 226, 233
face 58n13, 87, 149, 150, 210, 215, 297, 321, 432
faculties 115, 121, 127, 282, 328, 382, 408-409, 434
faculty 382, 408-409
failure 161, 366, 398
fairness 69, 223, 328
faith 28-32, 37, 39, 41, 56-57, 72, 87, 102, 104, 109, 111-112, 118, 132, 136, 139, 146, 155, 163, 208, 217, 223-224, 243-244, 253, 273, 274n64, 285, 312, 316, 320n67, 341, 343-345, 347, 356, 358, 378, 382-383, 389, 395, 398, 400, 407, 417, 427, 430, 432
false gods 163, 211, 289, 309, 386-387

falsehood 76, 83n23, 93-94, 99-100, 107-108, 110, 112, 119, 121, 126, 156, 197, 209, 211, 237-238, 300, 311, 322, 337-338, 347, 355, 359, 365-366, 376, 386, 388, 390-391, 394, 416, 422-424, 426. *See also* followers of falsehood
falseness 182, 354, 375, 387
families 34, 59, 144, 170, 287-288, 406, 409
family 52, 56, 59, 67, 78-81, 113, 150, 186, 207-208, 221, 231, 255-256, 271, 334, 356, 358, 365, 370-371, 373, 395
fast 26-27, 28n4, 233, 235, 274n64
fate 86, 101, 147, 149, 178, 193, 205, 207, 234, 239, 353, 361, 374, 376, 393
father 15, 35-36, 46, 209-211, 214-215, 278, 280, 384, 429, 432
faults 130, 317, 346, 352
favour 30-32, 36, 45, 109, 116, 160, 218-219, 281-282, 314-315, 413
fear Allah 22, 24, 30, 54-55, 64, 129, 134-135, 219-220, 245-246, 260, 285, 291-292, 299. *See also* those who fear their Lord
fear and hope 274, 284
fear Him 25, 34, 65, 93, 129, 135, 276, 285, 288, 320-321, 325
fear of Allah 23, 33, 39, 135, 156, 303, 321
feelings 49, 130, 211, 235, 254, 333
feet 176, 178, 249, 297
female 46, 121-122, 166, 285, 367, 407. *See also* male and female
fighting 94, 230, 248n60, 413
final abode 50
fire of hell 118, 141, 331
first and the last 174, 334, 350
first creation 183n41, 409
fish 123-124, 222-224
flaws 133, 231, 298-299
flesh 344n69, 384, 392
focus 130, 139, 254, 274, 294, 392
followers 41, 60, 99, 112, 117-118, 137n28, 144n29, 194-195, 261, 287, 344, 371-373, 390-391, 394, 413-414, 416, 430
followers of falsehood 390, 394, 416
follow the truth 101, 105, 156, 332

food 52, 80n20, 81, 83n21, 84-85, 140, 200, 202, 204n47, 205-206, 382
foolishness 97, 106, 155, 220, 269, 320, 359
forbearance 49, 147, 150, 252, 410, 427
Forbearing 48, 146-147, 227
forbidden 24, 41, 54, 95, 277, 301, 312, 320, 345, 362, 383-384, 399, 410-411, 416. *See also* prohibited; unlawful
forbidding what is wrong 65, 156, 416
forefathers 105-106, 152, 154, 191-192, 196, 206, 220, 233, 236
foremost in good deeds 137, 139
forgiveness 26, 28, 37, 41, 47, 67, 70-71, 117, 140, 147, 152, 242, 244, 253, 318, 336, 339-341, 343, 374, 375, 397, 399, 416, 425. *See also* His forgiveness; pray for forgiveness
Forgiver of sin 335
fornication 23, 74, 318, 434
fortune 160-161
free women 45-46
friend 63, 100, 129, 177, 201-203, 215-216, 257, 351, 418. *See also* close friend
friendship 216, 243, 245
fruit 82, 85, 174, 204n47, 259-260, 295, 434
full strength 384-385
fully-laden ship 222-223
future 73, 133, 136, 138, 208, 273, 306, 336, 379, 415, 431

G

gain 62, 89, 233n55, 288, 291, 338, 413, 427
garden 332. *See also* two gardens
gardens of delight 198
gardens of perpetual abode 38, 260, 339, 341
garment 58n13, 59, 64, 431
gates 259-260, 329-333, 386, 389
generations 146, 149, 207-208, 211, 216, 218-220, 402. *See also* earlier generations; subsequent generations
generosity 47, 69, 119, 128, 140, 166, 199, 254, 261, 276, 282, 290, 303, 317, 343, 417, 426. *See also* His generosity
generous provision 21, 71
generous reward 36, 62, 152, 369
gentle manner 23-24, 65
gift 42, 44, 248, 416, 432

give life 93, 122, 152, 156, 162, 166-167, 183-185, 369, 385, 399, 420, 422
give life to the dead 122, 152, 166-167, 185, 420, 422
give or withhold 162, 326
give thanks 25, 79, 81-82, 84, 116, 123, 279, 315, 379, 392
glad tidings 38-41, 96, 131, 152, 156, 210-211, 214, 217, 230, 233n57, 285, 289-290, 296, 396, 398, 414-415
glorification 78, 120, 224, 239, 241, 341
glory 37n6, 93, 183, 185, 226, 328, 346, 433-434
goal 118, 376, 399
gods 88, 91, 95, 104, 145, 158, 162-163, 181-182, 194-196, 209-213, 228, 233, 235, 289, 298n65, 305, 309-311, 324, 349, 386-387. *See also* false gods; other gods
gold 137, 291, 312-313
good and evil 39-40, 143, 281, 312, 377
good characteristic 419
good deeds 27-28, 37, 41, 56, 72, 119, 121, 129, 136-137, 139-140, 144, 174, 208, 217, 224, 281, 303, 324-325, 328, 342, 350, 373, 383, 416, 418, 428. *See also* foremost in good deeds
good intentions 156, 296
goodness 28n4, 141, 162, 246, 274n64, 418, 431
good or evil 150, 153, 156, 174, 350
good things 69, 248-249, 379, 382
good words 120-121, 290
grace 67-68, 137, 140-141, 198, 201, 203, 296, 334, 342-343, 379, 388. *See also* His grace
grain 165-166
grandparents 46
gratitude 80, 84, 86, 203, 282
grave 57, 77, 93, 111, 113, 120, 130-131, 135, 172-174, 185, 192, 224, 289, 415, 327, 422, 427-428
greatness 70-71, 77, 91, 93, 168, 269, 273, 289, 322-323, 329, 346, 375, 377. *See also* His greatness
great reward 117, 136, 220, 400
greeting 36, 38, 175, 433
grief 63, 102, 368
groups 93-94, 143, 174, 284, 311, 329-332

guidance 37, 41, 76, 93, 98-99, 111, 119, 132, 152n33, 162, 186, 246, 251, 270, 294, 296, 307, 325, 346-347, 363-364, 374-375, 377, 394, 397-398, 406-407, 417, 423, 425-427
guidance of Allah 294, 325

H

hadith 20, 28n4, 48, 212, 273n64, 274n64, 430, 433
hair 28n28, 181, 274n64, 392
Hajj 319, 430. *See also* Kaaba; Makkah; pilgrimage
Hâmân 354, 366
Hand of Allah 96, 119-120, 363
hands 28n4, 63, 100, 157, 165-166, 176, 178, 213, 248-249, 274n64, 297, 327-328, 423
happiness 175, 199, 202-203, 294, 316, 330, 333, 340, 349, 377, 380, 397
hardship 25, 27, 127, 142, 217, 224, 255-257, 288, 314-315, 321. *See also* ease and hardship
harm 41, 58n14, 60, 65, 81, 88-90, 93, 95, 103-104, 108, 110, 125, 127, 162, 182, 198, 200, 210, 213, 220, 240, 251, 256-257, 267, 270, 282-283, 294, 304-305, 307, 320, 324, 326, 332, 369-370, 380-382, 389-390, 399, 421, 424, 428. *See also* benefit or harm; cause harm
Hâroon 24, 218-219
hatred 245, 365, 398
healing 186, 246, 397, 425-426
hearing 24, 131, 293, 383, 408-409
heart. *See* deeds of the heart; people's hearts; pure heart
heat 62, 130-131, 177, 206, 262, 389, 410
heavens 26, 34, 66, 68-69, 77, 88-89, 92, 95, 114, 143-144, 146-147, 149-150, 183, 185, 187-188, 190, 204, 217, 231, 233, 237, 245-246, 265, 267, 278-280, 304-305, 309-311, 322-323, 325-327, 340, 350, 366, 376-377, 379, 382, 401-403. *See also* seven heavens
heavens and the earth 66, 77, 92, 114, 146-147, 183, 185, 187-188, 190, 217, 233, 237, 245-246, 265, 267, 278-280, 304, 309-310, 322, 340, 376-377, 401n72, 402
heedlessness 77, 172, 184, 212, 271, 297, 319

helper 61-62, 88-89, 167
high status 55, 64, 91, 121, 157, 244, 253, 286, 419
hijab 54-55, 59, 430
al-Ḥijr 190, 222, 406, 424
His angels 28n4, 36-37, 55-56, 274n64
His attributes 68, 128, 168, 278, 318, 322-323, 346, 349-350
His blessings 37, 81, 85-86, 116, 170, 382, 392, 417
His Books 28n4, 274n64, 344
His bounty 80, 125, 127, 136, 140, 426
His command 273, 279, 347, 415, 417
His creation 56, 70, 91, 95, 114-115, 128, 134, 144-145, 185, 208, 251, 253, 258, 273-274, 276-277, 327-328, 333, 341, 343, 349, 364, 366
His deeds 68, 128, 278, 335, 346, 350, 366
His divinity 116, 188-189, 266
His dominion 250
His essence 91, 93, 128, 278, 349-350
His forgiveness 47, 70, 140, 147, 318, 416, 425
His generosity 166, 254, 282, 303, 317
His grace 137, 140-141, 198, 296, 334
His greatness 71, 93, 273, 322-323, 329
His kindness 244, 252, 261, 357, 378
His knowledge 26, 36, 49, 70, 72, 109, 115, 121-122, 143, 150, 168, 185, 246, 281, 312, 323, 352
His Lordship 188-189, 266, 357, 381
His majesty 40, 93, 225, 227, 246, 301, 321, 333-334, 409
His mercy 37-38, 48, 57, 62, 67, 114-115, 154, 173, 198, 207, 264, 276, 281, 288, 293, 304, 318, 323, 333, 388, 416, 421
His message 36, 154, 349
His Messengers 28n4, 62, 71-72, 90, 144, 219, 230-231, 274n64, 333, 344, 364, 373, 381, 387, 389-390, 405, 408
His might 114, 124, 135, 154, 167-168, 273, 279, 280, 304, 327, 335, 403
His names 128, 278, 317, 322, 336, 346, 350, 392
His oneness 95, 266, 275, 281, 289, 298-299, 310, 332, 345, 381, 384, 392, 399

His paradise 29, 154, 175, 307, 399, 423
His path 157, 282, 417
His perfection 125, 333, 336
His pleasure 175, 274, 381
His power 115, 147, 184, 312, 323, 421-422
His promise 117, 173, 291-292, 330, 333
His Prophet 47n9, 59, 92, 109, 179, 242-243, 290, 351
His revelation 347, 349
His signs 75n17, 346-348, 375, 391-392, 408, 411, 420
His slaves 25, 35, 47, 70, 73, 87, 101-102, 123, 134-135, 137-139, 144, 148-150, 154, 160-161, 171, 216, 219, 221, 253-254, 274, 276, 279-280, 287-288, 293, 296, 312-313, 315-319, 325, 330, 336, 347-349, 351-352, 361, 368, 371, 378, 380, 382, 391-393, 397, 417, 421, 427
His Throne 37, 333, 340, 366
His way 25, 110, 183, 308
His will 40, 129, 370, 390, 420
His wisdom 47, 70, 95, 115, 144, 269, 323, 334, 402
His word 273, 352, 389
honesty 73, 130, 331
honour 56, 63, 74, 120-121, 161, 163, 199, 253, 269, 271, 280, 289, 291, 332-333, 415
Hood 214, 238. *See also* ʿÂd
ḥoor al-ʿeen 175, 198n45, 201, 259n62, 260, 430
hope 89, 115, 135-136, 175, 181, 188, 194, 228, 240, 270, 274, 284, 296, 317, 380, 413. *See also* fear and hope
horses 169n38, 248-249. *See also* steeds
Hour 61-62, 71, 370-371, 377
household 22, 25, 53, 358
human being 122, 179, 265, 268, 300, 382, 397-398
humankind 39, 90, 96, 149-150, 190, 220, 258, 273, 285, 298, 303, 306-307, 376-377, 379-380, 387, 412, 414, 419, 423-424
humans 89-90, 255, 382, 384, 431
humiliation 121, 194, 332, 345, 376, 378
humility 91, 109, 130, 269, 302
husband 33-34, 43-44, 200, 431. *See also* spouse
hypocrisy 58n14, 67, 130, 313n66
hypocrite 66-67

I

Iblees 83, 86-87, 265-266, 268-269, 430. *See also* devil; Shayṭân
Ibn 'Âshoor 344n69, 400n70, 401n72n73
Ibrâheem 56, 160, 209-217, 257, 390, 432
'iddah 30, 32, 34, 42-44, 431. *See also* waiting period
idol 182, 219-220
ignorance 22, 24, 37, 39-40, 66, 155, 171, 191, 240, 284, 309, 315, 322, 324-325, 359, 381, 431
iḥsân 28n4, 273, 274n64, 431
ill feeling 253, 418-419
Ilyâs 219-220
images 80-81, 125, 309, 384, 395
immense reward 26, 165, 303, 419
inclination 24, 40, 48, 191
influence 87, 253, 278, 358
ingratitude 83, 86, 283
inhabitants of paradise 131, 174, 362
inheritance 139
injustice 316, 352, 361
insight 217, 257-258, 348, 375
intention 148
intercession 88-89, 158, 162, 182, 276, 309-310, 352, 372
intercessor 309, 351-352
intercourse 43-44, 434
iron 78-79, 98, 100, 152, 155, 312, 386-387
Isaac. *See* Is-ḥâq
Is-ḥâq 211, 214, 217, 257
Ishmael. *See* Ismâ'eel
Islam 22n2, 28, 31-32, 41, 60, 136, 138, 203, 233n55, 273, 274n64, 286-287, 293, 416-417, 430-431
Islamic teaching 52, 55, 338
Ismâ'eel 214-217, 258, 432
Israelites 64, 83n21, 217, 355. *See also* Children of Israel
Isrâfeel 174, 192, 327. *See also* Trumpet

J

Jacob. *See* Ya'qoob
jalâbeeb 58-59, 431
Jibreel 91, 431
jilbâb 58n13, 59, 431
jinn 78-80, 82, 103-104, 174, 227, 376, 411-412, 414, 420, 424, 431
Jonah. *See* Yoonus
Joseph. *See* Yoosuf

journey 79-80, 242, 244, 248, 250, 255, 259-262. *See also* month's journey
joy 84, 175, 199, 202-204, 248, 285, 333, 388
judgement 94, 162, 239, 241-242, 244, 246, 250, 252-254, 277, 311, 328, 334, 337, 346, 371-372, 391, 427-428. *See also* Day of Judgement; sound judgement
justice 69, 120, 128, 165, 245, 250, 282, 328-329, 346, 390

K

Kaaba 28n4, 274n64, 430, 432. *See also* Hajj; Makkah
keeper 306
killing 161, 357, 359-360
kindness 25, 37, 47-49, 124-125, 127-128, 147, 156, 166, 170, 208, 224, 244, 252-254, 261, 276, 281-282, 296, 302-303, 316-317, 319, 334, 340, 343, 357, 378, 402, 417-420. *See also* His kindness
kinship 74, 122, 227, 417
Knower of subtleties 22, 26, 261
Knower of the unseen 71, 95, 107, 310, 317
knowledge. *See* all-encompassing knowledge; beneficial knowledge; people of knowledge
knowledge of Allah 71, 268, 340n68, 380. *See also* Allah's knowledge; His knowledge
Kursi 340, 432

L

lamp 38, 40
land 82, 84-85, 119-120, 134, 147-149, 167, 169-170, 180, 189, 210, 213-214, 224, 242, 245-246, 285, 316, 330, 333, 337, 348, 353, 356-357, 380, 382, 392-393, 405, 407, 422
land and sea 189, 382
language 397, 425-426
Last Day 28n4, 274n64, 344. *See also* Day of Judgement
law 30, 138, 433
lawful 34, 45, 47, 50, 59
al-Lawḥ al-Maḥfoodh 72, 157, 329, 432
leader 40, 236, 269, 360
legacy 156
lesson 86, 110, 159, 164, 242, 256
liar 76, 233, 235, 302, 354-355, 359, 366
lie 95, 105, 215, 321, 356, 358-359

lies against Allah 74, 301, 320-321
life. *See* give life
life of ease 83n21, 101, 142, 237, 283
life of this world 39, 50n11, 71, 117, 289, 367-368, 373, 405, 414-415
light 33, 36-38, 40, 55, 78n19, 125, 130-131, 136, 167-168, 178, 186, 189, 213, 246, 254, 273, 284, 293, 307, 327-328, 380, 382, 397, 403, 421, 427, 429
limb 382
livelihood 84, 168, 421
livestock 134, 166, 181, 278, 280, 391
living 103, 122, 130-131, 149-150, 208, 307-308, 382
loathing 343-345
Loot 221-222, 238
Lord of the heavens and the earth 187, 265
Lord of the worlds 209, 211-212, 229, 330, 366, 379, 383, 400
Lordship 188-189, 266, 357, 379-381. *See also* His Lordship
losers 287-288, 322, 324, 391, 408, 411
loss 62-63, 95, 135, 143-144, 173, 192, 251, 287-288, 366, 395
love 33, 36-37, 48, 56, 128, 140, 147, 188, 199-200, 215-216, 245, 248-249, 254, 259-260, 273-274, 343, 380-382, 388
love of Allah 216, 254
lower realms 123, 185, 341, 379
lying 81, 87, 94, 97, 109, 118, 145, 148, 158, 160, 210n51, 225-226, 230, 356, 358-360, 364-365, 406

M

Madinah 45-46, 58, 60
madness 74-75, 107
magic 105-106, 191-192
magician 233, 235, 354-355
mahr 44, 432. *See also* dowry
maḥram 432. *See also* relative
majesty 40, 70, 91, 93, 128, 227, 246, 269, 273, 321, 333-334, 383, 409. *See also* His Majesty
Makkah 74n16, 150, 430, 432. *See also* Hajj; Kaaba
male and female 121-122, 166, 407
Mâlik 362
manners 109, 252, 254, 258-259, 416

manumission 30-31
marriage 30, 33-35, 42-46, 49, 53, 122, 432. *See also* consummation
maturity 247, 290, 385
meal 51-52
measure 78-79, 101-102, 136, 284, 286, 314, 318, 367, 432
measures 26, 34, 47, 65, 103, 215, 318, 345, 366, 425
meeting 142, 177, 330-331. *See also* Day of Meeting
men 17, 23-24, 26-27, 42, 57, 59, 66-67, 109, 140, 198n45, 200, 243, 257, 259n62, 260, 262-263, 411-412. *See also* believing men
mercy of Allah 24, 237, 284, 316, 341. *See also* His mercy
message. *See* His message; same message
message of Muhammad 153-154
Messenger Muhammad 39, 63, 101, 153, 358
Messenger of Allah 28n4, 31, 33, 35-36, 49, 51, 55, 75, 108-109, 145, 148, 237, 274n64, 433. *See also* His Messengers
middle course 137
might of Allah 134, 164, 269. *See also* His might
migrated 45-46
milk 181, 392, 407
miracle 197, 407
mischief 208, 245-246, 269, 356-357, 366
misdeeds 85, 92, 94, 176, 193, 313, 331-332, 406, 408, 428
misery 164, 275, 281, 288, 331, 333, 349, 374, 395, 409, 412
misfortune 282, 314-315
misguidance 63, 76, 89, 93, 98, 119, 148, 152n34, 155, 161, 196, 206-207, 220, 273, 291, 294, 296-297, 304, 319, 338-339, 347, 360, 364, 377, 387, 394, 397-398, 407, 414, 417, 423, 425, 427
mission 39, 252, 432
mistake 242, 244, 251
mistreatment 164, 418-419
molten brass 79-80
momentous day 173, 286, 333
monotheist 300
month's journey 79-80, 255
moon 123, 125, 167-168, 278-280, 328, 420. *See also* sun and moon
Moosâ 24, 6364, 218219, 354-360, 364, 366, 368, 370, 374, 427. *See also* Torah
Moses. *See* Moosâ

Most Generous 199, 253, 261, 276, 289
Most Gracious 64, 68, 90, 114, 142, 151-152, 156, 158, 160, 162, 172-173, 177, 187, 216, 232, 261, 272, 317, 326-327, 335, 340, 351, 396, 397, 411
Most Great 37n6, 88, 90-93, 344
Most High 88, 90-93, 344, 346, 349
Most Merciful 36-37, 43n8, 45, 58, 66, 68, 70, 114, 142, 151-152, 154, 174-175, 187, 232, 261, 263, 272, 276, 316, 335, 370, 396, 414
Most Wise 38, 68, 70, 92, 114, 272-273, 295, 323, 339, 372, 422
mother 43n7, 46, 128, 157, 280, 429
motive 233, 235, 357, 421
mountain 134, 145
movement 78n19, 164, 337-338
Muslims 58n14, 60, 136, 431-432, 434
Muslim women 26, 55

N

names 67, 73, 128, 154, 234, 278, 295, 317, 322, 336, 342, 346, 350, 392. *See also* divine name; His names
names and attributes 73, 295, 322, 392
nation 39, 131, 138, 144, 147-148, 217, 337-338, 434. *See also* disbelieving nations; earlier nations; previous nations
natural disposition 131, 180
necks 98, 100, 152, 155, 248-249, 386
new creation 127, 129
news 73, 87, 97, 189
night 48, 83, 85-86, 98-99, 123, 125, 167-168, 221, 278-279, 283-284, 318, 320, 379-380, 420-421
night and day 83, 85, 284, 318
Noah. *See* Nooḥ
noble angels 91, 188, 268, 281, 415
noble characteristics 27, 258, 417
Nooḥ 207-208, 211, 238, 337-338, 361

O

oath 43, 71, 148, 153-154, 188, 234, 255, 257, 269-271, 430
oath of abstinence 43n8, 430
obedience 25, 81, 86, 90, 104, 115, 177, 179, 215, 228, 241, 251, 268, 281, 284, 289, 303,

323, 333, 381, 384, 418. *See also* acts of obedience
obedience to Allah 81, 284, 323
objects of worship 89, 94, 103, 311
obligatory 25, 27, 29, 37, 48-49, 56, 66n15, 102, 129, 139, 280, 348, 375, 432, 434
obligatory prayers 27, 37
offence 51, 54, 57, 60, 214
offspring 38, 122, 207-208, 217-218, 225-226, 339
Oft-Forgiving 43n8, 45, 47, 58-59, 66-68, 134, 136-137, 146, 253, 265, 278, 280, 316, 318, 321, 367, 414, 416
oneness 95, 120, 163, 189, 266, 275, 278, 281, 289, 298-299, 310-311, 332, 341, 345, 347, 381, 384, 392, 399, 406. *See also* His oneness
opposites 131, 134-135, 382
Originator of the heavens and the earth 114, 310
other gods 95, 158, 162, 181, 196
other women 22-23, 27, 50, 59
outcome 69, 99, 102, 154, 355

P

pain 63, 202, 255-256, 288
pairs 107-108, 121-122, 131, 278, 280
paradise. *See* His paradise; inhabitants of paradise; people of paradise
parents 74, 122, 129, 276, 417
partners. *See* ascribe partners; ascription of partners
past 59, 62, 64, 73, 132, 136, 138, 202, 273, 306, 336, 379, 415
path. *See* His path; right path; straight path
path of Allah 242
patience 86, 215, 239-240, 250, 256-257, 286, 375, 390, 410, 419, 425
peace 19, 21, 24, 55, 67, 113, 150, 175, 186, 216, 221, 228, 231, 250, 252, 271, 285, 296, 334, 340, 368, 395, 433. *See also* salutation of peace
pearls 124, 137, 250, 312-313
people of knowledge 73-74, 77, 203, 393
people of paradise 69-70, 141-143, 174-175, 200, 202-203, 205, 260, 332, 334, 362
People of the Book 155
people of understanding 180, 246-247, 255-256, 283, 289-290, 292-293, 295, 374
people's hearts 26, 123, 143, 274, 295, 382, 394

perfect attributes 227, 231, 335, 349, 379, 383. *See also* attributes of perfection
perfection 55, 68, 70, 93, 125, 128, 200, 273-274, 322, 333, 336, 383, 423, 431. *See also* His perfection
permanent abode 367
permission 31, 51-52, 88-90, 147, 243, 252, 309, 351
Pharaoh 24, 219, 238, 354, 356-358, 365-366, 368, 370-371, 373-374
physical action 116, 118
physical strength 127, 179, 385, 393-394
piety 39, 299, 302, 331
pilgrimage 28n4, 274n64, 430. *See also* Hajj
pious 39, 259-260, 262, 271
plan 34, 85, 120-121, 212-213, 366, 370
plants 70, 85, 93, 134, 166, 238, 269, 393, 421-422
pleasure 38, 41, 69, 107-108, 136, 140-141, 166, 175, 203-204, 215, 249, 260, 274, 282-283, 290, 296, 345, 381, 383, 419, 423
pleasure of Allah 107-108, 249, 383. *See also* His pleasure
plotting of evil 147
poet 179, 195-196
poetry 179-180, 196
polytheism 90, 161, 354, 364, 372, 407, 416, 432
polytheist 66-67, 89-90, 298n65, 300
power. *See* atom's weight of power
power of Allah 77, 228, 305. *See also* His power
power over all things 114, 166, 420
Praiseworthy 73, 261, 422
prayer 22, 25, 27, 28n4, 37, 56, 127, 129, 135-136, 156, 208, 214, 249-250, 253, 270, 274n64, 283-284, 319, 341, 378. *See also* establish prayer; obligatory prayers
pray for forgiveness 37, 339, 341
previous Books 73, 138
previous nations 101, 148n30, 229, 234, 338, 393, 424
proclaim the truth 301-302
progeny 269-270. *See also* descendants
prohibited 23-24, 33, 35, 43, 53, 59, 139. *See also* forbidden; unlawful
prohibitions 25, 29, 66, 70, 73-74, 128, 136, 153, 260,

266, 279, 281, 303, 306, 364, 399. *See also* commands and prohibitions
promise 96, 117, 144, 146, 170, 172-173, 178, 197, 270, 291-292, 320n67, 330, 333, 374-375, 389, 415
promise of Allah 117, 291-292, 374-375, 389, 415. *See also* His promise
proofs 35, 105, 343, 354-355, 377, 394. *See also* clear proof
prophethood 197, 211, 219, 241
Prophets 34-35, 41, 95, 214, 221, 223, 238, 251-252, 258-259, 302, 324, 327-328, 337-338, 361, 432
Prophet's wives 54
prostration 91, 242, 244, 253, 265, 268
protection 60, 78n19, 103, 188-189, 357, 369, 376, 401, 420
protector 61-62
Provider 116
provision 21, 26, 41, 70-71, 84, 93, 101-103, 116, 120, 127, 162, 171, 198, 220, 259, 285, 308, 314-316, 325, 330, 346, 348, 367-368, 400n71, 401. *See also* abundant provision; generous provision
punishment in this world 169, 171, 338, 359, 362, 369, 398, 403
punishment of the hereafter 297-298, 359, 405-406
pure heart 209, 313
purity 143, 159, 201, 215, 291
purpose 32, 39, 40, 52, 72, 83, 87, 109, 117, 122, 148, 246-247, 248n60, 252, 278, 281, 366, 368, 380, 434

Q

al-qadr 28n4, 274n64
Qâroon 354, 388
qualities 153, 282, 292, 302, 404
Qur'an. *See* Arabic Qur'an; recitation
Quraysh 74n16, 101, 105-106, 159, 225n54, 233n55, 239, 314-315, 358, 432
al-Qurṭubi 152n32, 169n38, 233n56n57

R

rain 18, 70, 93, 119-120, 165, 180, 348, 420-421
ram 17, 216
rank 347, 349
ransom 216, 312-313, 394
rational evidence 76, 134

rational thinking 89, 177, 191, 275, 290-291, 338
ar-Râzi 48n9, 233n56, 425n74
realms 123, 143, 185, 278, 322, 341, 379. *See also* upper and lower realms
rebellious devil 188-189
rebuke 33, 176, 372, 409
recitation 120, 136, 247, 434
reckoning 250, 267, 327-328, 347, 351
recognition 71, 323, 325-326
recommended 25, 49, 102, 348, 375
recompense 102, 107, 109, 158, 161-162, 266, 270, 412-414, 416
record 71-72, 106, 121-123, 130, 152, 156, 307, 327-328, 385, 429
refuge 356-357, 375-376, 420
regret 62, 63, 99-100, 173, 192, 204, 319, 345
rejecting the truth 106, 301, 365
rejection 76, 90, 97, 106, 133, 177-178, 235, 301, 365, 405, 413, 422-423, 425
relative 127, 129, 351
relief 41, 142, 314, 372
religion 28, 57, 106, 119, 132, 136, 138, 154, 208, 219, 221, 230, 233-234, 236, 258, 285-286, 288, 317, 348, 356, 358, 389, 394, 398, 416
religion of Allah 106, 258, 317
religious commitment 24, 58, 382, 409, 412
remembrance 36-37, 249, 263, 294, 323, 411, 430
remembrance of Allah 249, 323, 411, 430
reminder 84, 139, 179-180, 234, 255-256, 258-259, 266, 270-271, 293-294, 296, 348, 374, 411
Reminder 63, 100, 152, 156, 233, 236-237, 422, 424
reminder of Allah 293-294
reminder to the worlds 266, 271
remorse 98-100
repentance 75, 77, 242, 248, 250, 282, 317-318, 335-336. *See also* Accepter of repentance
request 175, 269, 410, 415
requital 57, 86-87, 117-118, 142-143, 153, 165, 174, 176-177, 211, 234, 259, 267, 271, 282, 284, 311, 319, 321, 330, 350, 364, 368, 378, 387, 412-413, 418
resentment 50, 130, 200, 414
resolve 52, 60, 97, 131, 251, 374

respect 56, 63, 109, 147, 253, 323, 332, 358, 394
respite 147, 149-150, 172-173, 266, 269, 332
resting-place 172-173, 206, 261-262
restrictions 30, 32
resurrection 71-73, 76-77, 117, 119, 122, 129, 165, 174, 183-184, 190-191, 202-203, 234, 246, 267, 327, 377, 399, 409. *See also* Day of Resurrection
retribution 149, 424
revealed Books 294, 377, 394
revelation 30n5, 91, 152, 154, 158, 169n38, 214, 233n56, 265, 267, 272, 335, 347, 349, 396, 399, 422, 424
revelations of Allah 22, 25, 35, 177, 422. *See also* His revelation
reward. *See* generous reward; immense reward
reward or punishment 67, 303, 329
ridicule 74n16, 75-76, 190-193, 262-263, 313-314, 393-394
righteous deeds 21, 39, 41, 64-65, 71, 78-81, 101-102, 117, 120-121, 141-142, 154, 156, 204, 223, 242, 244-246, 253-254, 258, 260, 280, 285, 312, 316, 332-333, 341, 367-368, 376-377, 388, 397, 400, 416-417, 427. *See also* believe and do righteous deeds
righteousness 282, 302, 418
right hand 210
right path 242, 359, 366
rights 56, 192, 348, 418. *See also* enjoining what is right
rival 95, 103
rivers 93, 124, 139, 291-292, 312
ruin 201, 203, 408
ruler 242, 245
ruling 53-54, 69, 89, 91, 153, 246, 301, 355, 372
rumour 58, 60

S

Saba' 68, 82-84, 86-87, 113, 126, 241, 244, 381
sacrifice 210-211, 214, 429-430
safety 83, 290, 296
Ṣâliḥ 238, 406-407. *See also* Thamood
salutation 55-56, 174-175, 216, 221
salutation of peace 55, 175
salvation 95, 136, 178, 320-321, 345-346, 367, 375

same message 153, 370
scalding water 100, 205-206, 261, 312, 386, 410
scheme 355-356, 370
schemes of the disbelievers 354-356
scribes 329
scripture 98, 105-106, 138, 218-219, 225-226, 229, 315
sea 124, 145, 189, 222n53, 223, 250, 276, 282, 338, 380, 382, 392
seal 176-178, 277, 363, 365
security 260, 290, 321
Self-Sufficient 127-128, 261
semen 121-122, 183-184, 344n69, 384
separation 33, 42-43, 50
service 80, 123-125, 181, 228, 278, 280, 392
servitude 40, 257, 304
seven heavens 34, 401-402
shade 130-131, 139, 174, 224
shame 100, 148, 194, 207, 262, 297, 332, 344, 353, 406
share 47-49, 63, 88-89, 94, 139, 144-145, 195-196, 203, 239-240, 372, 379-380, 407, 418-419
Shaytân 90, 104, 117-119, 146, 176-177, 255-256, 366, 420, 430, 433. *See also* devil; Iblees
she-camel. *See* Ṣâliḥ; Thamood
ship 16, 222-223
shooting star 188
shortcomings 145, 209n49, 212, 231, 299, 323, 342, 346, 352, 399
Shu'ayb 75n18, 238
sickness 23, 210n51, 282, 314, 426
sight 71, 83, 85, 112, 143, 248, 311, 408-409
signs. *See* clear sign
signs of Allah 171, 331, 337-338, 363, 365, 375, 379, 381, 386, 391-392, 405. *See also* His signs
silk 137, 140, 312
sin. *See* burden of sin; commit sin; Forgiver of sin
sincere devotion 146, 272-274, 286-287, 323, 346-348, 379, 383
sincerity 25, 28n4, 36, 73, 94, 130, 136, 163, 207, 274n64, 287, 318-319, 331, 340, 349, 357, 364, 381, 383, 399-400, 403-404
sinner 171
sins 28, 38, 41, 60, 64, 72, 90, 94, 118, 135, 150, 156, 193,

196, 205, 252-253, 267, 279, 284, 303, 316-318, 331, 336, 339, 342, 344, 345, 353, 369, 408-409, 413, 416, 420, 425
ṣirāṭ 178, 415, 433
sky 75, 77, 107, 134, 147, 292
slander 57
slaughter 215-216
slaves of Allah 198, 205, 220, 227-229, 271, 302, 340, 388. *See also* believing slaves; His slaves
slave women 45-46, 50, 59
sleep 141, 307-308, 380
smoke 401
Solomon. *See* Sulaymān
son 30n5, 32, 80, 210, 214-215, 216, 248, 254, 257, 277-278, 321, 364, 432. *See also* adopted son
sorrow 119, 137, 140, 173, 321
soul 73, 120, 127-129, 154, 173-174, 208, 265, 268, 278, 308, 327-329, 344n69, 347, 349-350, 382, 384-385, 389, 432-433
sound judgement 239, 241-242
soundness 74, 110, 133, 145, 154, 166, 189, 197, 299, 390
Sovereign 89-90, 147, 185, 227, 261, 275, 289, 401, 421
speaking 23-24, 53, 60, 65, 90, 136, 159-160, 173, 213, 226, 240, 256, 313, 383, 416
speak the truth 96, 170, 172, 302, 351
speech 23, 37, 109, 239, 241-242, 264, 273, 290, 294, 322, 409, 416-417
spending 48, 76, 102, 136, 204, 283
spouse 43n7, 167, 200, 321, 429. *See also* husband; wife
spring 79, 80, 198, 256
staff 80-81, 355
stars 125, 188-189, 210, 212, 328, 401, 403. *See also* shooting star
status 55, 64, 91, 121, 139, 157, 208, 244, 253, 271, 286, 293, 338, 340, 349, 419, 423. *See also* high status
steadfast 87, 203, 210, 235, 240, 250, 255-256, 280, 284, 286, 327, 414-415
steeds 247, 249, 254. *See also* horses
stick 81
stones 59, 147, 222, 400n70
straight path 29, 40-41, 73, 104, 119, 132, 152, 154, 176-177, 218-219, 245, 323, 359, 372, 415, 426

strength 60, 99, 111, 115, 127, 147, 172, 179, 251, 328, 353, 354, 384-385, 393-394, 405, 421. *See also* full strength; physical strength
stress 127
striving 203, 249, 288, 317, 332, 377, 399
stubborn disbelievers 74, 96, 108
stubbornness 76, 110, 133, 148-149, 164, 191, 237, 240, 297, 306, 390, 413
subjugation 250, 255, 266, 278, 346
Subjugator 265-266, 277-278, 347
sublime attributes 91, 109, 404
submission 287, 318, 378, 398
subsequent generations 207, 211, 216, 218-220
subtleties 22, 26, 261
suffering 71, 164, 196, 202-203, 282, 371-372, 378
Sulaymân 79-82, 247-248, 249n61, 250-255
sun 123, 125, 130-131, 167-168, 240, 278-280, 328, 380, 420-421
sun and moon 123, 125, 278-280
Sunnah 25, 40, 417, 433
sunrise 187, 189
supplication 37, 88, 94, 214, 256, 270, 275, 282, 340, 342-343, 367, 369, 371-373, 378, 383
supporter 89, 167

T

aṭ-Ṭabari 75n17, 105n24, 133n27, 152n32, 167n37, 225n54, 340n68
teachings 36, 52, 106, 156, 180, 197, 208, 219, 287, 348
telling the truth 97, 197, 225, 356, 358-359
terror 111, 351
test 87, 216, 242, 250, 314-315
testify 28n4, 39, 109, 153, 162, 176, 178, 274n64, 282, 328, 408-409, 413
testimony 32, 153, 162, 267, 409, 413, 432
textual evidence 117, 145-146, 275
Thamood 238, 361, 393, 403, 405-407. *See also* Ṣâliḥ
thanks. *See* give thanks
thanks to Allah 81, 139, 325
thanks to Him 25, 79, 81-82, 84, 116, 325, 379, 381, 392
this world and the hereafter 50, 53, 62, 128, 154, 162, 231, 256, 275, 340, 366, 369, 380,

389, 397-398, 403, 419, 423, 428
those who fear their Lord 127, 129, 135, 260, 291, 294, 296
thoughts 24, 60, 200, 353, 423
throne 248, 250. *See also* His Throne
time 22n3, 47-49, 80, 97-98, 111n25, 112, 117, 123, 125, 129, 132, 140, 142, 149-150, 159, 168, 169n38, 170n39, 181, 184, 204, 208, 223, 234, 247, 252, 254, 266, 269, 278, 289, 295, 297, 307-308, 311, 322, 327, 333, 345, 355, 364, 370, 376, 391, 394-395, 401n71, 408-410, 414-415, 420, 428, 432. *See also* appointed time
time of death 289, 414-415
tiredness 141. *See also* sleep
toil or weariness 137, 141
Torah 219, 248n60, 374. *See also* Moosâ
torment 62, 142-143, 173, 202, 205, 262
towns 83, 85
trade 84, 124, 338, 380
transgression 148, 195, 338, 359, 364-365, 368
transgressor 283, 356, 359
transportation 169-170
travel 28n4, 80, 115, 149, 274n64, 380, 382, 393
travelling 85, 124, 169n38, 353
tree 204-205, 434
tribe 83, 406, 432
triumph 38, 64, 201, 204, 291, 339, 342, 346
troops 112, 163-164, 229-230, 233, 237-238, 241, 354, 374
trouble 24, 33, 85, 93, 164, 214-315
Trumpet 170, 171n40, 172-174, 191-192, 238-239, 326-327, 345. *See also* Isrâfeel
trust 33, 39, 41, 67, 115, 304-305, 369, 434
Trust 66
truth 28n4, 51, 73, 76, 86, 88, 90-94, 96-97, 99-101, 105-110, 112, 119, 131-133, 137-138, 148, 153, 154-156, 162, 170-172, 191-192, 195, 197, 211, 225, 230, 236-238, 240, 242, 246, 252-254, 266-267, 269-273, 274n64, 279, 281, 285, 299-302, 306, 311, 320-321, 323, 331-332, 337-338, 344, 347, 351, 354-356, 358-360, 364-366, 372, 375-376, 378-379, 381, 386, 394, 411,

413, 423, 427. *See* follow the truth; proclaim the truth; rejecting the truth; speak the truth; telling the truth; undermine the truth
truthful 26-27, 76, 97, 264, 302, 377, 387
truthfulness 73, 130, 197, 240, 267, 354, 364, 390, 404
two gardens 82, 84-85

U

Ummah 35, 39, 53-54, 138, 285, 434
uncle 55, 233n55, 358, 432
undermine the truth 237, 337, 365-366
understanding 65, 139, 180, 211, 246-247, 253, 255-256, 283-284, 289-293, 295, 374. *See also* people of understanding
universe 89, 233n56, 318, 347, 352, 378, 392
unlawful 24, 27, 43n7, 122, 429, 434. *See also* forbidden; prohibited
unseen 71, 77, 80-82, 87, 95, 107, 111, 127, 129, 138, 143, 152, 185, 310, 317, 395, 403, 434. *See also* Knower of the unseen
upper and lower realms 123, 185, 341, 379
usury 74, 318, 433

V

vastness 114, 135, 143, 147, 185, 326, 377, 379, 421
veneration 57, 147
vengeance 29, 63, 304
verdict 67, 69, 243, 252-253, 329-330, 346
vessels 53, 80, 124, 313
victory 41, 230, 373, 389
virtue 33, 37, 46, 57, 64, 74, 99, 110, 135, 140, 204, 268, 286, 340, 342-343
vision 131, 152, 155, 178
voice 23, 78, 115, 251, 382

W

waiting period 42, 43n8, 44, 431
warner 38, 96-97, 101, 105-107, 131-132, 141, 145, 147-148, 233-235, 265, 267, 410
warning 39, 41, 108, 129, 142, 155-156, 211, 220, 265, 267, 294, 301, 320, 327, 330-331, 336, 352, 396, 398, 417
water 84, 100, 123-124, 134, 205-206, 255-256, 261, 284, 292-293, 295, 312, 362, 386-387, 402, 407, 410

way of Allah 34, 41, 59-61, 148, 393, 395. *See also* Allah's way; His way
weakness 60, 164, 179, 370
wealth 15, 74, 76, 101-102, 109, 112, 150, 162, 249, 256, 276, 313, 314-315, 338, 355, 393-394, 434
wealth and children 101-102, 150
weariness 137, 141
weight 71-72, 88, 165, 303, 309, 341
well-being 74, 105n24, 125, 133n27, 140, 175, 223, 274-275, 288, 315, 323-325, 340, 343, 380, 421
whims and desires 29, 33, 97, 215, 253-254, 283-284, 291, 311, 386
whisper 83n23
wickedness 39, 130, 338, 407
wife 30-33, 44, 212, 221, 255-257, 277, 430. *See also* ex-wife; spouse
will and decree 40, 122, 196, 390
will of Allah 102, 129, 215, 402. *See also* divine will; His will
wind 79- 80, 107, 248, 254, 354, 405-406
wine 198-200
wings 114-115
wisdom 22, 25-26, 41, 47, 49, 52-53, 59, 69-70, 87, 95, 115, 124, 128, 131, 134-135, 144, 152-153, 155, 168, 239, 246-247, 269, 273, 284, 298, 308, 316, 323, 329, 334, 342, 370, 382, 402-403, 424, 427. *See also* divine wisdom; His wisdom
withhold 114-115, 162, 237, 248, 276, 304-305, 323, 326. *See also* give or withhold
witness 38-39, 54-55, 109, 153, 226
Witness over all things 107, 311
wives 21-22, 27, 30, 32-34, 36, 43n8, 45-46, 47n9, 48-55, 58-59, 260, 342
wives of the Prophet 21-22, 50n11, 54-55
woe 172-173, 191-192, 245-246 293, 328, 397
woman 23, 29, 34, 42-46, 49, 55, 58n13, 200, 221, 257, 431-432. *See also* believing woman
womb 344n69
women 22-27, 42-43, 45-46, 50, 54-55, 57-60, 66-67, 140, 169n38, 198, 200, 259-260,

430. *See also* believing men; chaste women; free women; Muslim women; other women; slave women
womenfolk 169-170, 354-355
words of Allah 241, 290, 322, 387. *See also* Allah's words; His word
world. *See* life of this world; this world and the hereafter
worldly affairs 128, 166, 171, 214, 245, 305, 349
worldly blessings 78, 325, 348
worlds 132, 209, 211-212, 229, 231, 266, 271, 330, 366, 379, 383, 400. *See also* Lord of the worlds
worship. *See* acts of worship; objects of worship
worship Allah alone 84, 159, 162, 220
worshipper 126, 182
worst of people 157, 357, 417
Worthy of all praise 127
wrath 41, 136, 144, 313, 317-318, 321, 345-346, 369, 377, 410, 418, 423
wrong 57, 65, 91, 104, 137, 139, 142, 156, 165, 193, 197, 213, 217-218, 224, 235, 242, 244, 301, 303, 328-329, 336, 358, 365-366, 372-373, 387-388, 407, 413, 416. *See also* forbidding what is wrong
wrong anyone 165, 303, 328-329, 413
wrongdoer 63, 66, 100, 252, 301
wrongdoing 40, 66, 76, 133, 149, 218, 235, 243-244, 301-302, 306, 309, 312, 318, 326, 361, 364-365, 381, 390, 404, 407, 413
wronged 83, 85, 173-174, 193, 205, 242-244, 252, 297, 327, 347, 350, 352
wrong themselves 137, 139, 217

Y

Ya'qoob 214, 217, 257, 364
Yoonus 76, 95, 222-225, 388
Yoosuf 363

Z

zakâh 22, 25, 28n4, 136, 156, 274n64, 280, 319, 397, 399, 434. *See also* charity
Zaqqoom 204-205, 434
Zayd ibn Ḥârithah 30n5, 31-32, 35
Zaynab bint Jaḥsh 31

Notes

Notes

Notes

Notes

Notes

Notes

Notes

Notes

Notes

Notes

Notes

Notes