

item and because of his desire for it, he is willing to pay a high price. This is one of the best likenesses that explain how they are, because it likens misguidance, which is the ultimate evil, to an item for purchase, and it likens guidance, which is the ultimate good, to the price. So they gave away guidance and had no interest in it, in return for misguidance because they wanted it. This is their trade, and what a bad deal it is.

If the one who trades a dinar (gold coin) for a dirham (silver coin) is a loser, then how about the one who trades a precious stone for a dirham? How about the one who trades guidance for misguidance, chooses doom over blessing, and prefers the most vile and base of things to the most sublime? His trade brings no profit; rather it incurs the greatest loss.

﴿...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.﴾ (az-Zumar 39: 15)

﴿and they are not guided﴾ this confirms that they are misguided, and that they did not gain anything from guidance. These are their abhorrent characteristics.

Then a likeness is given that highlights their character in a very clear manner:



﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ ضُمُّ بُكُمْ عَنْهُمْ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْنَعَهُمْ فِي أَيَّامِهِمْ مِنَ الصُّورِ حَذَرُ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾﴾ (سورة البقرة: ١٧-٢٠)