

TAFSEER AS-SA'DI

JUZ' 13-15

تفسير السعدي

تفسير الكريم الرحمن في تفسير كلام المنان

'Abdur-Rahmân Nâsir as-Sa'di

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Abdur-Rahmân Nâsir as-Sa'di

Translated by
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Pronunciation and Transliteration Chart



Arabic script	Pronunciation	Transliterated form
ا	short 'a', as in <i>cat</i>	a
آ — ي	longer 'a', as in <i>cab</i> (not as in <i>cake</i>)	â
ب	/b/ as in <i>bell</i> , <i>rubber</i> and <i>tab</i>	b
ت	/t/ as in <i>tap</i> , <i>mustard</i> and <i>sit</i>	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 <i>thing</i> , <i>maths</i> and <i>wealth</i>	th
ج	/j/ as in <i>jam</i> , <i>ajar</i> and <i>age</i>	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	ħ
خ	as in <i>Bach</i> (in German); may occur initially and medially as well	kh
د	/d/ as in <i>do</i> , <i>muddy</i> and <i>red</i>	d
ذ	as in <i>this</i> , <i>father</i> and <i>smooth</i>	dh

Arabic script	Pronunciation	Trans-literated form
ر	/r/ as in <i>raw</i> , <i>arid</i> and <i>war</i> ; may also be a rolled 'r', as pronounced in Spanish	r
ز	/z/ as in <i>zoo</i> , <i>easy</i> and <i>gaze</i>	z
س	/s/ as in <i>so</i> , <i>messy</i> and <i>grass</i>	s
ش	as in <i>ship</i> , <i>ashes</i> and <i>rush</i>	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ʃ
ض	no close equivalent in English, but may be approximated by pronouncing it as /d/ farther back in the mouth	ɖ
ط	no close equivalent in English, but may be approximated by pronouncing it as /t/ farther back in the mouth	ɟ
ظ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth	<u>dh</u>
ع	no close equivalent in English: a guttural sound in the back of the throat	ʕ
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 <i>fill</i> , <i>effort</i> and <i>muff</i>	f

Arabic script	Pronunciation	Transliterated 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 <i>king</i> , <i>buckle</i> and <i>tack</i>	k
ل	/l/ as in <i>lap</i> , <i>halo</i> ; in the word <i>Allah</i> , it becomes velarized as in <i>ball</i>	l
م	/m/ as in <i>men</i> , <i>simple</i> and <i>ram</i>	m
ن	/n/ as in <i>net</i> , <i>ant</i> and <i>can</i>	n
هـ - ه - ا	/h/ as in <i>hat</i> ; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in <i>wet</i> and <i>away</i>	w
و	long 'u', as in <i>boot</i> and <i>too</i>	oo
ي	as in <i>yard</i> and <i>mayo</i>	y
ي	long 'e', as in <i>eat</i> , <i>beef</i> and <i>see</i>	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of <i>butter</i> : <i>bu'er</i> , or the stop sound in <i>uh-oh!</i>	(omitted in initial position)

Diphthongs

Arabic script	Pronunciation	Trans-literated form
أَوْ، وَاوْ	long 'o', as in <i>owe</i> , <i>boat</i> and <i>go</i>	au, aw
أَيَّ، يَايَ	long 'a', as in <i>aid</i> , <i>rain</i> and <i>say</i>	ay, ai, ei

Diacritical marks (tashkeel)

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



Arabic honorific symbols



- | | | |
|-----|---------------------------------------|--|
| (ﷻ) | <i>Subhānahu wa Ta'âlâ</i> | The Exalted |
| (ﷺ) | <i>şalla Allâhu 'alayhi wa sallam</i> | Blessings and peace be upon him |
| (ﷺ) | <i>'alayhi as-salâm</i> | May peace be upon him |
| (ﷺ) | <i>rađiya Allâhu 'anhu</i> | May Allah be pleased with him |
| (ﷺ) | <i>rađiya Allâhu 'anhâ</i> | May Allah be pleased with her |
| (ﷺ) | <i>rađiya Allâhu 'anhumâ</i> | May Allah be pleased with both of them |
| (ﷺ) | <i>rađiya Allâhu 'anhum</i> | May Allah be pleased with all of them |
| (ﷺ) | <i>rađiya Allâhu 'anhunna</i> | May Allah be pleased with all of them (females only) |



Hadith grade terms



Sound: *ṣaḥeeḥ*

Reliable: *ḥasan*

Weak: *da'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



12.

Soorat Yoosuf

(continued)



﴿ وَمَا أُنذِرُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾ وَقَالَ الْمَلِكُ ائْتُونِي بِوَسِيٍّ مُتَخَلِّصٍ لِنَفْسِي ۚ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾ قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۗ إِنِّي حَفِيظٌ عَلَيْهَا ۗ وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ ۗ وَنَهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نَضِيعُ أَجْرَ السَّاعِينَ ﴿٥٥﴾ وَلَا جُرْمَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُونَ ﴿٥٦﴾ ﴾ (سورة يوسف: ٥٣-٥٧)

12:53. Nor do I absolve my own self [of blame], for verily the human soul constantly prompts one to do evil, except for those on whom my Lord bestows His mercy. Verily my Lord is Oft-Forgiving, Most Merciful.¹

12:54. The king said: Bring him to me, so that I may appoint him [as an adviser] solely for me. Then when he had spoken with him, he said: Verily from this day you will be in a position of high standing with us, and entrusted with our affairs.

12:55. Yoosuf said: Put me in charge of the storehouses of the land; indeed I will manage them carefully and wisely.

12:56. Thus We established Yoosuf in the land, so that he was free to do therein whatever he willed. We bestow Our mercy upon

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)

whomever We will, and We will not cause the reward of those who do good to be lost.

12:57. But verily the reward of the hereafter is better, for those who believe and are mindful of Allah.

Having admitted that she did indeed try to seduce Yoosuf (*'alayhi as-salâm* – peace be upon him) and affirmed that she did not in fact betray her husband (as the seduction attempt failed), the wife of al-'Azeez countered any possible impression of self-praise on her part by saying:

﴿Nor do I absolve my own self [of blame]﴾ that is, I do not absolve myself of the attempt at seduction, or of wanting that and being very eager and scheming to attain it

﴿for verily the human soul constantly prompts one to do evil﴾ that is, it is always prompting one to do evil, such as shameful deeds and other sins, for it is the vehicle of the Shayṭān, through which he gains access to people

﴿except for those on whom my Lord bestows His mercy﴾ and saves such a one from his soul that prompts him to do evil, until his soul becomes content with its Lord, submits to the call of guidance and resists the caller of doom. That does not come from the soul itself; rather it is by the grace and mercy of Allah (*Subḥānahu wa Ta'ālâ* – Glorified and Exalted is He) towards His slave.

﴿Verily my Lord is Oft-Forgiving, Most Merciful﴾ that is, He is Oft-Forgiving to the one who commits sins if he repents and turns back to Him

﴿Most Merciful﴾ because He accepts his repentance and enables him to do righteous deeds. This is the correct view, that these are the words of the wife of al-'Azeez, not the words of Yoosuf, as the context has to do with her words, because at that point Yoosuf was still in prison and was not present.

When the king and the people realised that Yoosuf was completely innocent, the king sent for him, saying:

«Bring him to me, so that I may appoint him [as an adviser] solely for me» that is, so that I may appoint him to serve me only and bring him close to me. So they brought him, with honour and respect

«Then when he had spoken with him», he was impressed with his words and thought even more highly of him. So he said to him:

«Verily from this day you will be in a position of high standing with us, and entrusted with our affairs» that is, you will be well established and entrusted with secrets.

«Yoosuf said», seeking that which was in the public interest:

«Put me in charge of the storehouses of the land» that is, in charge of the treasury of the land, and the storehouse in which the yield of the land was kept, as a keeper and controller

«indeed I will manage them carefully and wisely» that is, I will be careful with whatever I am put in charge of, so nothing will be lost of it inappropriately. I will monitor what comes in and what goes out, for I have knowledge of how to manage things, when to give and when to withhold, and how to handle all manner of things. This was not because Yoosuf was eager to be in a position of authority; rather he cared about the public interest, and he knew that he was competent and honest, and able to take good care of things, which they did not know.

Hence he asked the king to put him in charge of the storehouses of the land, and the king did that.

«Thus» by means of what is mentioned above

«We established Yoosuf in the land, so that he was free to do therein whatever he willed» of living a life of ease and abundance, and holding a position of high status

«We bestow Our mercy upon whomever We will» that is, this was by the mercy of Allah to Yoosuf, that He bestowed upon him and decreed for him; it was not limited to worldly blessings.

﴿and We will not cause the reward of those who do good to be lost﴾. Yoosuf (ﷺ) was one of the most prominent of those who do good, so he would have good in this world and good in the hereafter. Hence Allah says:

﴿But verily the reward of the hereafter is better﴾ than the reward of this world

﴿for those who believe and are mindful of Allah﴾ that is, for those who combine mindfulness of Allah with faith.

It is through mindfulness of Allah and piety that prohibited matters, both major and minor sins, are given up, and it is through perfect faith that the heart believes in what Allah has commanded it to believe, and the actions of the heart (beliefs) and physical actions, both obligatory and recommended, follow that.

❁ ❁

﴿وَجَاءَ إِخْوَةَ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾ وَلَمَّا جَهَرَهُمْ بِجَهَارِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَ لَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَمْ تَأْتُونِي بِهِ، فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ ﴿٦٠﴾ قَالُوا سَتَرُوهُ عَنْهُ أَبِياهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾ وَقَالَ لِفَتْنَيْنِهِ اجْعَلُوا بَضْعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا بَنَاتَنَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَأَلَّه خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا مَتْعَهُمْ وَجَدُوا بَضْعَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا بَنَاتَنَا مَا نَبْغِي هَذِهِ، بَضْعُنَا رُدَّتْ إِلَيْنَا وَنَعْمِيرُ أَهْلِنَا وَتَحْفِظُ آخَانًا وَنَزِدَادُ كَيْلٍ بَعِيرٌ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ، إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾ وَقَالَ يَبْنَئِي لَا

تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ
 إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا مِنْ
 حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ
 يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

﴿٦٨﴾ (سورة يوسف: ٥٨-٦٨)

- 12:58. The brothers of Yoosuf came and presented themselves before him; he immediately recognised them but they did not recognise him.
- 12:59. When he had supplied them with their provisions, he said: Bring to me a brother of yours through your father; do you not see that I give full measure and am the best of hosts?
- 12:60. If you do not bring him to me, you will never again receive a single measure [of provisions] from me, nor will you come near me.
- 12:61. They said: We will try to persuade his father to let him go, and we will surely do it.
- 12:62. Yoosuf said to his servants: Put their trade goods [with which they had bartered] in their saddlebags so that they may discover them when they return to their people; perhaps they will come back.
- 12:63. When they returned to their father, they said: O our father, we have been denied any further provisions [unless we take our brother with us]; send our brother with us, so that we may get our measure [of provisions], and we will surely keep him safe.
- 12:64. Ya'qoob said: Am I to trust you with him as I once trusted you with his brother? But Allah is the best of guardians, and He is the Most Merciful of those who show mercy.
- 12:65. When they opened their baggage, they discovered that their trade goods had been returned to them. They said: O our father, what more could we ask? These trade goods of ours have been

returned to us. We will get [more] provisions for our household, and take care of our brother, and receive an extra camel-load. That is an easy measure [to obtain].

- 12:66. Ya'qoob said: I will never send him with you unless you swear a solemn oath to me, by Allah, that you will surely bring him back to me, unless you are overwhelmed by circumstances. Then when they had sworn their solemn oath to him, he said: Allah is witness over what we say.
- 12:67. And he said: O my sons, do not enter [all] by one gate; enter by different gates. I cannot avail you anything against [the decree of] Allah; Allah's decree alone prevails. In Him I put my trust, and in Him let all that trust put their trust.
- 12:68. Although they entered [the city] as their father had instructed them, it would not have availed them anything against [the decree of] Allah, yet a need in Ya'qoob's soul was satisfied. Verily he was possessed of knowledge because of what We had taught him, but most people have no knowledge.

When Yoosuf (ﷺ) took charge of the storehouses of the land, he managed them well. He grew a huge amount of crops throughout the land of Egypt during the years of abundance, and allocated large depots in which he collected a great deal of food, which he kept and managed in the best manner. Then when the years of drought began, and the drought spread as far as Palestine, where Ya'qoob and his sons lived, Ya'qoob sent his sons to Egypt for provisions.

«The brothers of Yoosuf came and presented themselves before him; he immediately recognised them but they did not recognise him» that is, they did not realise who he was.

«When he had supplied them with their provisions» that is, when he had weighed out for them as he weighed out for others; it was part of his good management that he did not give any individual more than one camel load. He had asked them about their situation,

and they told him that they had a brother who was with his father, namely Binyâmeen.

﴿he said﴾ to them: ﴿Bring to me a brother of yours through your father﴾ – he encouraged them to bring him, and said:

﴿do you not see that I give full measure and am the best of hosts﴾ in generosity towards my guests?

Then he warned them of the consequences if they did not bring him: ﴿If you do not bring him to me, you will never again receive a single measure [of provisions] from me, nor will you come near me﴾. That was because he knew that they had no choice but to come to him, and that would make them bring their brother.

﴿They said: We will try to persuade his father to let him go﴾ – this indicates that Ya‘qoob (ﷺ) was very attached to Binyâmeen and could not bear to be apart from him, for he found consolation in him after the loss of Yoosuf. Therefore he needed to be persuaded to send him with them.

﴿and we will surely do it﴾ that is, what you have instructed us to do.

﴿Yoosuf said to his servants: Put their trade goods﴾ that is, with which they had bought their provisions

﴿in their saddlebags so that they may discover them﴾ that is, the trade goods

﴿when they return to their people; perhaps they will come back﴾ – that was because he felt uncomfortable taking the trade goods in return for the provisions. What appears to be the case is that he wanted to encourage them by showing generosity towards them, by giving them full measure and then by returning their trade goods to them without them realising.

﴿When they returned to their father, they said: O our father, we have been denied any further provisions﴾ that is, if you do not send our brother with us.

﴿send our brother with us, so that we may get our measure [of provisions]﴾ that is, let that be a means of us getting our measure of provisions. Then they promised to take care of him, as they said: ﴿and we will surely keep him safe﴾ from any harm that may befall him.

﴿Ya'qoob said: Am I to trust you with him as I once trusted you with his brother?﴾ That is, you previously gave me a stronger promise than this to keep Yoosuf safe, yet you did not fulfil the promise you made. Therefore I do not trust your promise; rather I trust Allah (ﷻ).

﴿But Allah is the best of guardians, and He is the Most Merciful of those who show mercy﴾ that is, He knows my situation and I hope that He will have mercy on me, so He will protect him and bring him back to me. It was as if these words softened his heart to the idea of sending Binyâmeen with them.

Moreover, ﴿When they opened their baggage, they discovered that their trade goods had been returned to them﴾. This indicates that they were aware that Yoosuf had returned them deliberately and that he wanted them to keep them. So they said to their father, encouraging him to send their brother with them: ﴿O our father, what more could we ask?﴾ That is, what further kindness could we seek, when he has given us full measure and has returned our trade goods to us as a goodwill gesture, which is indicative of his sincerity and good attitude?

﴿These trade goods of ours have been returned to us. We will get [more] provisions for our household﴾ that is, if we take our brother with us, he will be a means of us being given provisions, so we will get more provisions for our household and we will bring them what they need of food

﴿and take care of our brother, and receive an extra camel-load﴾ if he goes with us, for Yoosuf gives each person a camel load.

﴿That is an easy measure﴾ that is, it is easily obtained, because it will not take any longer than usual and there is a clear interest in doing so.

«Ya'qoob said» to them: «I will never send him with you unless you swear a solemn oath to me, by Allah, that you will surely bring him back to me, unless you are overwhelmed by circumstances» that is, unless something happens to you that you have no power to deal with and cannot ward it off.

«Then when they had sworn their solemn oath to him» pledging to do as he asked

«he said: Allah is witness over what we say» that is, His witness over us is sufficient, and His care will suffice us. When he sent Binyameen with them, he advised them that when they reached Egypt: «do not enter [all] by one gate; enter by different gates». That was because he feared the evil eye, as they were so many and good-looking, for they were all the sons of one man.

«I cannot avail you anything against [the decree of] Allah» for His decree will inevitably come to pass

«Allah's decree alone prevails» that is, His will and decree and His command, for whatever He decrees and rules will inevitably happen

«In Him I put my trust» that is, I rely upon Allah, not on my advice to you of taking certain measures

«and in Him let all that trust put their trust» for by doing so, all aims will be achieved and all harm will be warded off.

When they left and «they entered [the city] as their father had instructed them», that action «would not have availed them anything against [the decree of] Allah, yet a need in Ya'qoob's soul was satisfied» which was the result of compassion and love for his children; therefore by giving them this advice, he put his mind at rest.

This was not due to any lack of knowledge on his part, for he was one of the noble Messengers and devoted scholars. Hence Allah says of him: «Verily he was possessed of knowledge» that is, he had great knowledge

«because of what We had taught him» that is, he did not acquire knowledge by his own strength; rather it was by the grace of Allah Who taught him

«but most people have no knowledge» of the consequences and subtleties of things. This applies to the knowledgeable among them; some knowledge may be hidden from them and they may be unaware of some rulings and requirements.



﴿وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ أَخِيهِ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٧٦﴾ فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رِجْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسُرِقُونَ ﴿٧٧﴾ قَالُوا وَأَقْبَلُوا عَلَيْهِم مَّاذَا نَفْقِدُونَ ﴿٧٨﴾ قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٩﴾ قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٨٠﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٨١﴾ قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٨٢﴾ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٨٣﴾ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَّانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٨٤﴾ قَالُوا يَا أَبَتِئْتَنَا الْعَزِيزُ إِنْ لَهُ أَبُو سَيْفًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٨٥﴾ قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَمِنًا عِنْدَهُ إِنَّا إِذَا نَظَرْنَا لِمُوتٍ ﴿٨٦﴾﴾ (سورة يوسف: ٧٩-٦٩)

- 12:69. When they came into Yoosuf's presence, he lodged his brother with himself [and said]: Verily I am your brother, so do not be saddened by their past actions.
- 12:70. Then when he had given them their provisions, he placed the drinking-cup in his brother's saddlebag. Then a crier called out: O people of the caravan, you are thieves!
- 12:71. They said, turning towards them: What have you lost?
- 12:72. They said: We have lost the king's goblet. Whoever brings it will have a camel-load [of provisions, as a reward]; I guarantee it.
- 12:73. [The brothers] said: By Allah, you know that we did not come to cause mischief in the land, and we are not thieves.
- 12:74. [The Egyptians] said: Then what should the penalty for this be, if you are [found to be] lying?
- 12:75. They said: The penalty should be that the one in whose saddlebag it is found should be enslaved in recompense thereof. Thus do we punish wrongdoers.
- 12:76. So he began with their baggage before his brother's baggage, then he took it [the goblet] out of his brother's baggage. Thus We devised a plan for Yoosuf, for he could not have detained his brother under the king's law, unless Allah so willed. We raise in status whomsoever We will; above each one who is possessed of knowledge is one more knowing.
- 12:77. They said: If he steals, there was a brother of his who stole before him. But Yoosuf kept his thoughts to himself and did not disclose anything to them. He said [to himself]: You are in a worse position; and Allah knows best the truth of what you say.
- 12:78. They said: O ruler of the land, verily he has a father who is elderly and venerable; take one of us, instead of him, for indeed we see that you are a kind man.

12:79. Yoosuf said: Allah forbid that we should take any but the man with whom our property was found, for in that case we should surely be unjust.

«When they» that is, the brothers «came into Yoosuf's presence, he lodged his brother», namely his full brother, Binyâmeen, whom he had instructed them to bring, «with himself» and made him join him; he singled him out from among his brothers and told him the real situation.

«[and said]: Verily I am your brother, so do not be saddened» that is, grieved «by their past actions», for the outcome will be good for us. Then he told him what his plan was and the trick he wanted to use so that he would stay with him until the matter was concluded.

«Then when he had given them their provisions» that is, when he had weighed out provisions for each of his brothers, including this brother,

«he placed the drinking-cup» which was a vessel from which he drank, and also used for measuring «in his brother's saddlebag. Then» they loaded up their luggage, but when they set out, «a crier called out: O people of the caravan, you are thieves!» Perhaps this caller did not know what was really going on.

«They» namely the brothers of Yoosuf «said, turning towards them» in order to dispel suspicion, for the thief does not care about anything except getting away from the one from whom he stole, so that he can get away with his theft. But these people turned and came towards them, because they had no concern except to dispel the accusation that had been made against them, so they said: «What have you lost?» And they did not say, "What have we stolen from you?" because they were certain that they were innocent of theft.

«They said: We have lost the king's goblet. Whoever brings it will have a camel-load» that is, as a reward for finding it «I guarantee it» – this was said by the caller who was looking for it.

«[The brothers] said: By Allah, you know that we did not come to cause mischief in the land» by committing all kinds of sins «and we are not thieves», for stealing is one of the worst kinds of causing mischief in the land. They only swore because they were confident that the Egyptians were aware that they were not causing mischief and were not thieves, as they knew them very well and were aware that they were people of dignity and piety, who could not have committed this theft; those who accused them knew that they could not have done that. This is a more eloquent way of refuting the accusation than saying, “By Allah we did not cause mischief in the land and we did not steal anything.”

«[The Egyptians] said: Then what should the penalty for this be, if you are [found to be] lying?» and if it is found in your possession.

«They said: The penalty should be that the one in whose saddlebag it is found should be enslaved in recompense thereof» that is, the one in whose saddlebag it is found should become the slave of the owner of the stolen item. According to their religion, if the thief was proven to be guilty, he would become the property of the owner of the stolen wealth. Hence they said: «Thus do we punish wrongdoers».

«So he» the inspector «began with their baggage before his brother’s baggage», so that there would be no suspicion that it had been done deliberately. When he did not find anything in their baggage, «then he took it [the goblet] out of his brother’s baggage». It does not say “he found it” or “his brother stole it”, so as to reflect the reality of the situation.

Having described how Yoosuf accomplished what he wanted to do of keeping his brother with him in such a way that his other brothers would not realise it, Allah says: «Thus We devised a plan for Yoosuf» that is, We made easy for him this plan which enabled him to achieve something that was not blameworthy «for he could not have detained his brother under the king’s law» because there was nothing in that law that allowed enslavement of

the thief; rather they had some other penalty in such cases. Therefore if the ruling had been referred to the king's law, Yoosuf would not have been able to keep his brother with him. But he made the ruling come from them, so that he might achieve his aim.

﴿We raise in status whomsoever We will﴾ by means of beneficial knowledge and knowledge of ways and means of achieving desired goals, as We raised Yoosuf in status ﴿above each one who is possessed of knowledge is one more knowing﴾. Above each one who has knowledge is one who is more knowledgeable than him, until knowledge ends with the Knower of the unseen and the seen.

When the brothers of Yoosuf saw what happened, ﴿They said: If he﴾ – namely this brother – ﴿steals﴾, there is nothing surprising about that, because ﴿there was a brother of his who stole before him﴾. They were referring to Yoosuf (ﷺ); what they meant by saying this was to declare their own innocence. In other words: this one and his brother may commit acts of theft, but they are not our full brothers.

These words implied a great deal of disparagement, but Yoosuf kept his thoughts to himself ﴿and did not disclose anything to them﴾ that is, he did not respond to their words in a way that would be displeasing to them; rather he restrained his anger and kept it to himself.

﴿He said [to himself]: You are in a worse position﴾ because you blamed us when you are worse than us in that regard ﴿and Allah knows best the truth of what you say﴾ that is, He knows better than others, as you are accusing us of theft when Allah knows that we are innocent.

Then they tried to appease him, hoping that he would let their brother go with them. ﴿They said: O ruler of the land, verily he has a father who is elderly and venerable﴾ and he cannot bear to be apart from him; it is too difficult for him to be separated from him.

﴿take one of us, instead of him, for indeed we see that you are a kind man﴾, so be kind to us and to our father by doing that.

But ﴿Yoosuf said: Allah forbid that we should take any but the man with whom our property was found﴾ that is, this would be wrongdoing on our part, if we were to punish an innocent person for the crime of the one with whom we found our property. He did not say “the one who stole”, in order to avoid lying.

﴿for in that case﴾, if we punished someone other than the one in whose saddlebag it was found

﴿we should surely be unjust﴾ as we would be imposing punishment on one who was innocent.



﴿فَلَمَّا أَتَيْنَاهَا مِنْهُ خَلَصُوا بِحَيَاتِهِ قَالَ الَّذِينَ كَثُرَتْ لَهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدَ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾ أَرْجِعُوا إِلَيَّ أَيُّكُمْ فَقُولُوا يَتَابَانَا إِنَّكَ ابْنُكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾ وَسئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾﴾ (سورة يوسف: ٨٠-٨٣)

12:80. When they despaired of him [responding to their request], they conferred privately. The eldest of them said: Do you not know that your father took a solemn oath from you, by Allah, and before this you failed with regard to Yoosuf? Therefore I will not leave this land until my father gives me leave or Allah decides for me, and He is the best to decide.

12:81. Go back to your father and say: O our father, indeed your son has committed theft; we can only tell you what we saw and we could not guard against what we could not foresee.

12:82. Ask in the town where we have been and ask the caravan in which we returned; we are indeed telling the truth.

12:83. Ya'qoob said: Nay; rather your souls have tempted you to do something evil. But I will bear this patiently, and in good grace. Perhaps Allah will bring them all back to me, for verily He is the All-Knowing, Most Wise.

When the brothers of Yoosuf despaired of him allowing them to take their brother back with them,

﴿they conferred privately﴾ that is, they got together on their own, with no one else present, and started to discuss the issue amongst themselves.

﴿The eldest of them said: Do you not know that your father took a solemn oath from you, by Allah﴾ that you would look after him and that you would bring him back, unless you were overwhelmed by circumstances?

﴿and before this you failed with regard to Yoosuf﴾. So you did two things: your previous failure with regard to Yoosuf, and your failure to bring his brother back later on. I am too ashamed to face my father, ﴿Therefore I will not leave this land﴾ that is, I will stay in this land and will remain here

﴿until my father gives me leave or Allah decides for me﴾ that is, He decrees that I should come on my own or with my brother

﴿and He is the best to decide﴾.

Then he advised them what to say to their father. He said: ﴿Go back to your father and say: O our father, indeed your son has committed theft﴾ that is, he has been detained for theft and we could not bring him to you despite our best efforts. We are not telling you about something of which we have no knowledge; rather we can only tell you what we saw, because we saw the goblet taken out of his saddlebag

﴿and we could not guard against what we could not foresee﴾ that is, if we had known what we could not foresee, we would not have been

eager and we would not have insisted that he should go with us, and we would not have given you our solemn oath. But we did not think that the matter would end like this.

﴿Ask﴾ if you doubt what we say ﴿in the town where we have been and ask the caravan in which we returned﴾ for they are aware of what we are telling you

﴿we are indeed telling the truth﴾ and we are not lying or changing the story; rather this is what really happened.

When they went back to their father and told him this news, he was very upset; his grief intensified and he accused them again about this matter, as he had accused them in the first case.

﴿Ya'qoob said: Nay; rather your souls have tempted you to do something evil. But I will bear this patiently, and in good grace﴾ that is, he resorted to patience and good grace that is not accompanied by discontent, panic or complaints to people. Then he began to hope for relief, when he saw that things had got worse and his distress had become severe. Therefore he said: ﴿Perhaps Allah will bring them all back to me﴾ namely Yoosuf, Binyameen and their eldest brother who had stayed in Egypt.

﴿for verily He is the All-Knowing﴾ Who knows my situation and my need for His relief and favour, and my desperate need for His kindness ﴿Most Wise﴾ Who has decreed for everything a timescale and an end for all things, according to His divine wisdom.



﴿وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْصَحْتَ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ﴾
 ﴿قَالُوا تَاللَّهِ تَفْتَوْا تَذَكَّرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ﴾
 ﴿الْهَلِكِينَ﴾ ﴿٨٥﴾ قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُرْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا
 نَعْلَمُونَ ﴿٨٦﴾ (سورة يوسف: ٨٤-٨٦)

- 12:84. And he turned away from them, and said: Alas for Yoosuf! And his eyes became white with grief, and he was burdened with silent sorrow.
- 12:85. They said: By Allah, you will not cease to remember Yoosuf until your health is ruined or you die.
- 12:86. He said: I only complain of my distress and sorrow to Allah, and I know from Allah what you do not know.

That is, Ya'qoob (ﷺ) turned away from his sons after they told him this news, and he was very sad and grieved. His eyes turned white because of the grief and sorrow in his heart that caused him to weep a great deal.

﴿and said: Alas for Yoosuf!﴾ That is, his old and deep-rooted sorrow and longing, that had remained hidden, now rose to the surface and this calamity, which was minor in comparison to the first calamity, reminded him of that earlier calamity. His sons, who were surprised at his state, said to him:

﴿By Allah, you will not cease to remember Yoosuf﴾ that is, you keep on remembering Yoosuf in all situations

﴿until your health is ruined﴾ that is, until you lose all power and become unable to move or talk

﴿or you die﴾.

﴿He﴾ that is, Ya'qoob ﴿said: I only complain of my distress and sorrow﴾ that are in my heart ﴿to Allah﴾ alone, not to you or to any other people. So say whatever you want.

﴿and I know from Allah what you do not know﴾, that He will return them to me and I will have the joy of being reunited with them.



﴿يَبْقَىٰ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ

مَسْنَا وَأَهْلَنَا الْفَرُّ وَجِئْنَا بِضَعْفٍ مُّزَجَّجٍ فَآوِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ
يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ (سورة يوسف: ٨٧-٨٨)

- 12:87. O my sons, go and seek news of Yoosuf and his brother, and do not despair of the mercy of Allah. Verily no one despairs of the mercy of Allah but the disbelieving people.
- 12:88. When they came into his presence, they said: O ruler of the land, hardship has befallen us and our family, and we have brought merchandise of scant worth. So give us full measure, and be charitable to us, for Allah rewards the charitable.

Ya'qoob (ﷺ) said to his sons: ﴿O my sons, go and seek news of Yoosuf and his brother﴾ that is, try hard to look for them ﴿and do not despair of the mercy of Allah﴾ for hope makes a person try hard to achieve what he hopes for, whereas despair leads to apathy and giving up. The best that people can hope for is the grace, kindness and mercy of Allah.

﴿Verily no one despairs of the mercy of Allah but the disbelieving people﴾ for – because of their disbelief – they think it unlikely that He will bestow mercy upon them and they think His mercy is far off, so do not be like the disbelievers.

This indicates that a person's hope of the mercy of Allah will be commensurate with the level of his faith.

So they went, and ﴿When they came into his presence﴾ that is, when they entered upon Yoosuf

﴿they said﴾, beseeching him:

﴿O ruler of the land, hardship has befallen us and our family, and we have brought merchandise of scant worth. So give us full measure, and be charitable to us﴾ that is, we and our family are in desperate need ﴿and we have brought merchandise of scant worth﴾ that is, merchandise that no one is interested in and is of little value

«So give us full measure» that is, even though the goods we offer do not match what we seek, be charitable to us by giving more than is our due

«for Allah rewards the charitable» in this world and the hereafter.

When they had finished their plea for help and expressed how desperate they were, Yoosuf was very moved and felt sorry for them, and he told them who he was and rebuked them.



﴿ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴾ ﴿٨٩﴾ قَالُوا أَمْ نَدْرِكُكَ
لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ
وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ ءَاتَاكَ
اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخٰطِئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِبَ عَلَيْكُمْ أَيُّومٌ يَغْفِرُ
اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾ (سورة يوسف: ٨٩-٩٢)

12:89. He said: Do you know what you did to Yoosuf and his brother, when you were ignorant?

12:90. They said: Could it be that you are Yoosuf? He said: I am Yoosuf, and this is my brother. Allah has indeed been gracious to us. Verily, whoever fears Allah and is patient, Allah will not cause the reward of those who do good to be lost.

12:91. They said: By Allah, verily Allah has favoured you above us, and we were indeed in the wrong.

12:92. He said: There is no reproach against you this day. May Allah forgive you, for He is the Most Merciful of those who show mercy.

«He said: Do you know what you did to Yoosuf and his brother» – as for Yoosuf, it is clear what they did to him; as for his brother, it

may have been – and Allah knows best – what they said about him: ﴿If he steals, there was a brother of his who stole before him﴾ (12: 77), or it may have been the incident that separated him from his father, of which they were the cause.

﴿when you were ignorant﴾ this is a kind of excuse for their misbehaviour, attributing it to their ignorance, or it may be a rebuke to them, because they did the deeds of ignorant people even though that was not befitting for them.

They realised that the one who was addressing them was Yoosuf, and they said: ﴿Could it be that you are Yoosuf? He said: I am Yoosuf, and this is my brother. Allah has indeed been gracious to us﴾ by blessing us with piety and fear of Allah, and establishing us in the land. That is because ﴿Verily, whoever fears Allah and is patient﴾ that is, he avoids doing what Allah has prohibited and is patient in bearing pain and calamity and in complying with the commands, ﴿Allah will not cause the reward of those who do good to be lost﴾ for these things are part of doing good, and Allah will not cause the reward of those who do good to be lost.

﴿They said: By Allah, verily Allah has favoured you above us﴾ that is, He has favoured you above us in terms of sublime characteristics and attitude, and beautiful traits, but we mistreated you in the worst manner, and we strove to cause you harm and keep you away from your father. But Allah (ﷻ) favoured you and enabled you to attain what you wanted

﴿and we were indeed in the wrong﴾ – this was a clear and blunt admission on their part of the offence that they had committed against Yoosuf.

But Yoosuf (ﷺ) said to them, out of generosity and kindness: ﴿There is no reproach against you this day﴾ that is, I will not reproach you or blame you

﴿May Allah forgive you, for He is the Most Merciful of those who show mercy﴾. So he forgave them completely, without shaming them by mentioning their previous sins, and he prayed for forgiveness and mercy for them. This is the ultimate kindness and goodness that only comes from the best of people, the elite of the chosen.



﴿أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾ فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾﴾ (سورة يوسف: ٩٣-٩٨)

- 12:93. Take this shirt of mine and place it over my father's face; he will recover his sight. Then come [back] to me with all of your family.
- 12:94. When the caravan set out, their father said: Verily I can smell the fragrance of Yoosuf, even though you may think me senile.
- 12:95. They said: By Allah, you are still lost in your old delusions!
- 12:96. Then when the bearer of glad tidings came, he placed [the shirt] over his face, and he [immediately] recovered his sight. He said: Did I not say to you, I know from Allah what you do not know?
- 12:97. They said: Our father, pray to Allah to forgive us our sins, for we were indeed in the wrong.
- 12:98. He said: I shall ask my Lord to forgive you, for verily He is the Oft-Forgiving, Most Merciful.

Yoosuf (ﷺ) said to his brothers: «Take this shirt of mine and place it over my father's face; he will recover his sight» because every disease is treated with its opposite; this shirt held traces of the fragrance of Yoosuf, grief and longing for whom had taken deep root in his father's heart, to an extent known only to Allah, but when his father smelled it, his heart found relief and his sight was restored. There was divine wisdom in that which people do not fully understand, but Yoosuf was aware of that.

«Then come [back] to me with all of your family» that is, your children and your clan, and all those who are connected to you, so that the reunion will be complete and hardship and lack of provision will be removed from you.

«When the caravan set out» from Egypt, heading towards Palestine, Ya'qoob smelled the fragrance of the shirt and said: «Verily I can smell the fragrance of Yoosuf, even though you may think me senile» that is, you make fun of me and think I do not know what I am saying. That is because he realised that they were surprised at what had happened to make him say that, and what he expected from them did indeed happen, as they said:

«By Allah, you are still lost in your old delusions!» That is, you are still like one who is lost at sea, and you do not know what you are saying.

«Then when the bearer of glad tidings» that Yoosuf and his brothers and their father would soon be reunited «came, he placed [the shirt] over his face, and he [immediately] recovered his sight» that is, his sight was restored, after his eyes had turned white with grief, and he said to those of his children and his family who were present, who had rejected his view and been surprised at it, triumphantly rejoicing in the blessing that Allah had bestowed upon him: «Did I not say to you, I know from Allah what you do not know?», as I was hoping to meet Yoosuf, and I was expecting relief from worry, distress and grief.

Then they admitted their sin, and rightfully so: ﴿They said: Our father, pray to Allah to forgive us our sins, for we were indeed in the wrong﴾ when we did what we did to you.

﴿He said﴾ hastening to respond to their request: ﴿I shall ask my Lord to forgive you, for verily He is the Oft-Forgiving, Most Merciful﴾ and I hope that He will forgive you and have mercy upon you, showering His mercy upon you. It was said that he delayed seeking forgiveness for them until the time just before dawn, which is the best time to pray for forgiveness and the time when such prayer is more likely to be answered.



﴿فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ أَبِيهِ وَقَالَ أَدْخِلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبُوبِهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾﴾ (سورة يوسف: ٩٩-١٠٠)

12:99. Then when they came into Yoosuf's presence, he lodged his parents with himself and said: Enter Egypt, if Allah wills, safe and secure.

12:100. He seated his parents in the highest place of honour, and they fell down in prostration before him. He said: O my father, this is the fulfilment of my dream of old. My Lord has made it come true. He has indeed been gracious to me, when He rescued me from prison and brought you here from the desert, after Shaytân had sown discord between me and my brothers. Verily my Lord is gracious to whomever He will, for He is the All-Knowing, Most Wise.

«Then when» Ya‘qoob and his sons, and all their families, had made preparations and travelled from their land to go and join Yoosuf in Egypt and live there, when they reached him and «came into Yoosuf’s presence, he lodged his parents with himself» that is, he made them join him and he singled them out to be close to him, showing them a great deal of respect, kindness, honour and veneration «and said» to all of his family: «Enter Egypt, if Allah wills, safe and secure» from all harm and fear. So they entered Egypt in that happy state and were delivered from hardship and misery, and they attained happiness and joy.

«He seated his parents in the highest place of honour» that is, on the king’s throne, where al-‘Azeez sat

«and they fell down in prostration before him» that is, his father, his mother and his siblings fell down in prostration before him by way of respect and honour.

«He said», when he saw that and he saw them prostrating to him: «O my father, this is the fulfilment of my dream of old» when he saw eleven stars and the sun and moon prostrating to him. This was the fulfilment of that dream, when it finally came to pass.

«My Lord has made it come true» and He did not make it a jumbled, confusing dream.

«He has indeed been gracious to me» and very kind «when He rescued me from prison and brought you here from the desert». This is an example of his gentle and eloquent talk, as he mentioned his situation in prison, but he did not mention his situation in the well, because he had completely forgiven his brothers. Therefore he did not mention their wrongdoing and he described their coming from the desert as being an example of Allah’s kindness to him.

He did not say: Hunger and hardship have brought you here, and he did not say: Allah has been gracious to you. Rather he said: «He has indeed been gracious to me», pointing out that the divine kindness was directed to him. Blessed be the One Who bestows His mercy

upon whomever He will of His slaves, and He grants mercy to them from Him, for He is the Bestower.

«after Shayṭān had sown discord between me and my brothers». He did not say: The Shayṭān misled my brothers; rather it was as if the sin and ignorance were on both parts. Praise be to Allah Who humiliated and defeated the Shayṭān and brought us together after this difficult separation.

«Verily my Lord is gracious to whomever He will» He causes His kindness to reach His slave from where he does not expect it, and He causes him to attain high status by means of things that he dislikes «for He is the All-Knowing» Who knows the visible and hidden aspects of all things and the secrets in people's hearts. «Most Wise» in doing what is appropriate and causing events to occur at decreed times.



﴿ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴾
(سورة يوسف: ١٠١)

12:101. O my Lord, You have indeed given me some authority and taught me something of the interpretation of dreams. O Originator of the heavens and the earth, You are my Protector in this world and in the hereafter. Cause me to die as a Muslim [submitting to Your will], and join me with the righteous.

When Allah gave Yoosuf power and authority in the land, and reunited him with his parents and brothers, and after Allah granted him great knowledge, he said, acknowledging with gratitude the blessing of Allah and asking Him to make him steadfast in Islam:

«O my Lord, You have indeed given me some authority» – as he was put in charge of the storehouses of the land, to manage as he saw fit, and he was an important adviser to the king

«and taught me something of the interpretation of dreams» – the Arabic wording may refer to the interpretation of the revealed Books, as well as the interpretation of dreams and other kinds of knowledge

«O Originator of the heavens and the earth, You are my Protector in this world and in the hereafter. Cause me to die as a Muslim [submitting to Your will]» that is, make me always adhere to Islam and be steadfast therein, until You cause me to die as a Muslim. This supplication was not by way of seeking to hasten death.

«and join me with the righteous» namely the Prophets, the righteous, the pure and the chosen.



﴿ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ اتَّجَمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ﴾

﴿(سورة يوسف: ١٠٢)﴾

12:102. This is an account of the unseen [the distant past], which We reveal to you [O Muhammad]; you were not with them when they agreed upon their plot and they were scheming.

When Allah told this story to Muhammad (*ṣalla Allāhu ‘alayhi wa sallam* – blessings and peace be upon him), Allah said to him: «This» namely the story that We have related to you «is an account of the unseen [the distant past]». Were it not for Our sending revelation to you, this great story could not have reached you, because you were not present with them «when they» namely the brothers of Yoosuf «agreed upon their plot and they were scheming» against him, when they pledged to separate him and his father, and they were in a

situation where no one could see them except Allah (ﷻ) and no one could know about it unless Allah informed him of it.

This is like what Allah (ﷻ) said when He told the story of Moosâ and what happened to him, and mentioned the situation that people had no way of knowing except by His revelation:

﴿You were not there on the western side [of the mountain] when We decreed for Moosâ the commission, nor did you witness that event.﴾

(al-Qasas 28: 44)

This is the clearest indication that what the Messenger of Allah (ﷺ) brought is true.



﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾ وَمَا تَسْتَأْذِنُ عَلَيْهِمْ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾ وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوا أَن تَأْتِيَهُمْ غَشِيَةٌ مِنَ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾﴾

(سورة يوسف: ١٠٣-١٠٧)

- 12:103. But most of humankind will not believe, no matter how eagerly you desire it.
- 12:104. No reward do you ask of them for this. It is but a reminder to the worlds.
- 12:105. How many are the signs in the heavens and the earth which they pass by without paying them any heed!
- 12:106. And most of them believe not in Allah except that they ascribe partners to Him.
- 12:107. Do they feel secure that the overwhelming scourge of Allah's punishment will not come upon them, or that the Hour will not come upon them suddenly when they least expect it?

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): «But most of humankind will not believe, no matter how eagerly you desire it», for their thoughts and aims have become corrupt, so the eagerness of those who would sincerely advise them is of no avail, even if there are no impediments to guidance, in the sense that those would-be advisers are teaching them and calling them to that which is good for them and will ward off harm from them without asking for any reward or compensation, and even if they establish all evidence and proof that points to the truthfulness of their message. Hence Allah says:

«No reward do you ask of them for this. It is but a reminder to the worlds» so that they may remember that which will benefit them and thus do it, and that which will harm them and thus refrain from it.

«How many are the signs in the heavens and the earth» that point to the oneness of Allah «which they pass by without paying them any heed».

Yet despite that, even if there is some belief on the part of some of them, «most of them believe not in Allah except that they ascribe partners to Him». Even if they affirm the Lordship of Allah (ﷻ) and acknowledge that He is the Creator, Provider and Controller of all things, they still ascribe partners to Allah in His divinity and oneness. For those who have reached this state (of ascribing partners to Allah), there is nothing left for them but that the punishment should befall them and come upon them suddenly whilst they feel safe. Hence Allah says:

«Do they feel secure» that is, do those who do these deeds and turn away from the signs of Allah feel safe «that the overwhelming scourge of Allah's punishment will not come upon them» that is, a punishment that will overwhelm them all and eradicate them «or that the Hour will not come upon them suddenly when they least expect it» that is, for they deserve that, so let them repent to Allah and refrain from anything that may be a cause of their punishment.



﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾ ﴾ (سورة يوسف: ١٠٨-١٠٩)

- 12:108. Say [O Muhammad]: This is my way; I call to Allah on the basis of clear evidence – I and those who follow me. Glory be to Allah! And I am not one of those who ascribe partners to Allah.
- 12:109. We did not send before you any but men to whom We gave revelation, from among the people of the cities. Have they not travelled in the land and seen what was the fate of those who came before them? But the abode of the hereafter is better for those who fear Allah. Will you not then understand?

Here Allah says to His Prophet Muhammad (ﷺ): ﴿Say﴾ to the people

﴿This is my way﴾ that is, my way to which I call; it is the way that leads to Allah and to paradise, the way that is based on knowledge of the truth, acting upon it and giving it precedence, and based on devoting worship to Allah alone with no partner or associate.

﴿I call to Allah﴾ that is, I urge and encourage people to turn to their Lord, and I warn them against that which keeps them away from Him. Moreover, I do that ﴿on the basis of clear evidence﴾ for my religion, that is, on the basis of knowledge and certainty beyond any shadow of a doubt, about which there are no reservations. And, likewise, ﴿those who follow me﴾ also call to Allah as I do, on the basis of certainty. So ﴿Glory be to Allah﴾, and exalted be He far above what is attributed to Him that is not befitting to His Majesty or is contrary to His perfection.

﴿And I am not one of those who ascribe partners to Allah﴾ in any of my affairs; rather I worship Allah, devoting my worship sincerely to Him alone.

﴿We did not send before you any but men﴾ that is, We did not send angels or any other type of creature, so why then do your people find it strange that you are sent as a Messenger, and claim that you are no better than them? But you have a good example in the Messengers who were sent before you.

﴿to whom We gave revelation, from among the people of the cities﴾ that is, they were not from the desert; rather they were from among the people of the cities, who are more rational and more mature in thinking, so that their case and their message would be clear.

﴿Have they not travelled in the land﴾ if they do not believe what you say ﴿and seen what was the fate of those who came before them﴾, and how Allah destroyed them for their disbelief; so beware lest you do what they did and thus the same fate befall you as befell them.

﴿But the abode of the hereafter﴾ that is, paradise and what it contains of eternal delights

﴿is better for those who fear Allah﴾ by obeying His commands and avoiding what He prohibits, for the delights of this world are imperfect, tainted and fleeting, whereas the delights of the hereafter are perfect, complete and never-ending; rather they are eternal and will forever increase and continue:

﴿...a gift without end.﴾ (Hood 11: 108)

﴿Will you not then understand?﴾ that is, do you not have reason with which to give precedence to that which is better over that which is inferior?



﴿حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مِنْ نَشْأَةٍ وَلَا يَرُدُّ بَأْسَنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٠٨﴾ لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي

الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَٰكِن تَصَدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ
 كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾ (سورة يوسف: ١١٠-١١١)

- 12:110. Then when the Messengers despaired and [the people] thought that the promise [made to the Messengers] was false, Our help came to them, and those who We willed were saved. Our punishment is never averted from the transgressors.
- 12:111. In their stories there is a lesson for people of understanding. This [the Qur'an] is not a fabricated tale, but a confirmation of [the scriptures] that came before it, an explanation of all things, and guidance and mercy to people who believe.

Here Allah (ﷻ) tells us that He sent the noble Messengers, but the wicked transgressors disbelieved in them, and that Allah gave them respite so that they might believe; He continued to give them respite until they reached such a high degree of harshness towards the Messengers that the latter, despite their complete certainty and strong belief in the promise and warnings of Allah, began to feel a kind of despair and a kind of faltering in knowledge and certainty. When matters reached that state, ﴿Our help came to them, and those who We willed were saved﴾ namely the Messengers and their followers. ﴿Our punishment is never averted from the transgressors﴾ that is, Our punishment is never averted from those who committed offences and transgressed the limits set by Allah.

﴿Then man will have no power to help himself nor anyone to help him.﴾ (at-Tāriq 86: 10)

﴿In their stories﴾ that is, in the stories of the Prophets and Messengers with their people
 ﴿there is a lesson for people of understanding﴾ that is, they learn from them, as the stories speak of both good and bad people, and explain that those who do what they did will get what they got of honour or humiliation, respectively. They also learn from these stories

what Allah has of attributes of perfection and great wisdom, and that Allah is the One Who alone should be worshipped, with no partner or associate.

«This [the Qur'an] is not a fabricated tale» that is, the Qur'an – in which Allah tells you these stories of the unseen – is not fabricated tales

«but» it is «a confirmation of [the scriptures] that came before it» namely the previous Books; it is in harmony with them and testifies to their truth

«an explanation of all things» that people need to know of the fundamental and minor issues of faith and of proof and evidence.

«and guidance and mercy to people who believe» for they – because of what they gain from it of knowledge of the truth to which they give precedence – attain guidance, and by what they attain of reward in this world and the hereafter, they will also attain mercy.

Note:

Here we will list some of the lessons that may be derived from this great story, at the beginning of which Allah says: «We relate to you [O Muhammad] the best of stories» (12: 3) and He says: «Verily in Yoosuf and his brothers there are lessons for those who enquire» (12: 7) and at the end of this story, He says: «In their stories there is a lesson for people of understanding» (12: 111).

Here we will list some lessons other than those which have been mentioned above:

- This story is one of the best and clearest of stories, because it moves from one situation to another, from trial to trial, from trial to blessing, from humiliation to honour, from slavery to a position of authority, from separation and fragmentation to reunion and harmony, from sorrow to joy, from ease to hardship, from hardship to ease, from restriction to abundance, from denial to admission. Blessed be the One Who told the story and told it well, making it abundantly clear.

- It shows that there is a basis for dream interpretation and that knowledge of dream interpretation is one of the important branches of knowledge that Allah gives to whomever He will among His slaves. What this knowledge is mostly based on is connection and similarity in names and attributes. In the dream that Yoosuf saw, the sun, moon and stars were prostrating to him, and the connection here was that these lights were the adornment and beauty of heaven, and the sky is useful because of them. Similarly, the Prophets and scholars are the adornment and beauty of the earth, and by them people are guided in the darkness as they are guided by the lights (of the heavenly bodies mentioned above). Moreover, his father and mother were his origin, and his brothers were branches that stemmed from them, so it was appropriate that the origin should be greater in illumination and size than that which stemmed from it. Therefore the sun represented his mother, the moon represented his father and the stars represented his brothers. Moreover, the Arabic word for sun (*shams*)² is feminine, therefore it represented his mother. The words for moon (*qamar*) and stars (*kawākib*) are masculine, therefore they represented his father and his brothers. It is also appropriate that the one who prostrates respects and venerates the one to whom he prostrates, and the one who is prostrated to is respected and venerated. Therefore this indicated that Yoosuf would be respected and honoured by his parents and brothers, which necessitated that he would be chosen and favoured in terms of knowledge and attributes that would lead to him being thus venerated and respected. Hence his father said to him: ﴿Thus your Lord will choose you and teach you the interpretation of dreams and events﴾ (12: 6).

² 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)

In the case of the dreams of the two young men, his interpretation with regard to the first dream, in which the person saw himself pressing grapes for wine, was based on the fact that the one who presses the grapes is usually a servant to someone else, and that pressing is done for the sake of another person. Therefore Yoosuf interpreted the dream as he did, and told him that he would pour wine for his master, which implied that he would get out of prison.

In the case of the one who dreamt that he was carrying bread on his head from which the birds were eating, he interpreted it as referring to the skin and flesh of his head, and his brains, and that what was carried would be exposed to the birds in such a way that the birds would be able to eat from his head. From his situation, he realised that he would be killed and crucified after his death, and his body would be left out for the birds so that they could eat from his head, which would only occur in the case of crucifixion after execution.

He interpreted the king's dream of the cows and ears of corn as referring to years of plenty and years of drought. The connection in this case is that the people's situation and interests are tied to those of the king; if his situation is good or bad then their situation will be likewise. Similarly, the people's well-being and livelihood is connected to the yield of crops.

With regard to cows (oxen), they are used to till the soil and bring water to it, and if the yield is good they grow fat, but if there is drought, they grow lean. In years of abundance the ears of corn are plentiful and green, but at times of drought they are few and dry; they are the best crop that land may produce.

- This story offers evidence for the truthfulness of the prophethood of Muhammad (ﷺ), as he told this long story to his people, although he had not read the scriptures of earlier nations or studied with anyone. His people saw him living among them,

morning and evening, and they knew that he was unlettered and could neither read nor write. But this story is in accordance with what is mentioned in the previous Books, although he was not with them when they agreed upon their plot and they were scheming (12: 102).

- We should keep away from the causes of evil and conceal what we fear, because Ya'qoob said to Yoosuf: ﴿O my son, say nothing of this dream to your brothers, lest they plot evil against you﴾ (12: 5).
- It is permissible to tell a person something that may upset him by way of advice, because Ya'qoob said to him: ﴿lest they plot evil against you﴾ (12: 5).
- The blessing that Allah bestows upon a person is also a blessing for anyone who is connected to him of the members of his household, his relatives and his friends, and they may get what he gets because of that, as Ya'qoob said, explaining the dream of Yoosuf: ﴿Thus your Lord will choose you and teach you the interpretation of dreams and events, and He will complete His favour to you and to the family of Ya'qoob﴾ (12: 6). When the blessing was completed for Yoosuf, the family of Ya'qoob also attained honour and power in the land, and were granted happiness and joy, and that was because of Yoosuf.
- Justice is required in all affairs, not only in the way in which the ruler treats his people or anything less than that; it is even required in the way a father treats his children in terms of love, giving of gifts, and so on. Not treating them equally will lead to trouble for the father and will cause problems. Therefore when Ya'qoob gave precedence to Yoosuf in terms of love, and preferred him over his brothers, they did what they did, which led to bad consequences for themselves and for their father and brothers.

- This story contains a warning of the bad consequences of sin, and that one sin may lead to many other sins; one sin cannot be committed unless many others were committed before it. When the brothers of Yoosuf wanted to separate him from his father, they used various kinds of tricks to achieve that; they told lies on several occasions, and they forged the evidence of the blood-stained shirt and came weeping in order to deceive their father. It is not far-fetched to say that perhaps they had discussed the matter a great deal, and perhaps that discussion continued until they met Yoosuf again, and the more they discussed it, the more lies and fabrications there were about what happened. This is the negative consequences of sin and the effects that result from it both before and after it is done.
- What matters is having a good end, not having a bad start. The sons of Ya'qoob (ﷺ) did what they did in the beginning, which was one of the gravest and most blameworthy of deeds, but in the end they repented sincerely and attained complete forgiveness from their father and from Yoosuf, who prayed for forgiveness and mercy for them. If a person gives up his rights and forgives another, then Allah is the best of those who show mercy.
Therefore – according to the more correct opinion – they were Prophets, because Allah (ﷻ) says:
﴿... We sent revelation to Ibrâheem, Ismâ'eel, Is-hâq, Ya'qoob and his sons...﴾ (an-Nisâ' 4: 163)
This refers to the twelve sons of Ya'qoob and their offspring. This is supported by the fact that Yoosuf saw them in his dream as bright stars, and stars give light and guidance, which are attributes of the Prophets; if they were not Prophets, then they were rightly guided scholars.
- In this story we also see that Allah blessed Yoosuf (ﷺ) with knowledge, forbearance and noble characteristics; he called

people to Allah and to His religion, and he forgave his brothers who had wronged him, on his own initiative, and he completed that by not blaming or reproaching them. Then he honoured his parents greatly and treated his brothers – and indeed all people – with kindness.

- Some evils are less serious than others, and committing the lesser of two evils is preferable to committing the greater. When the brothers of Yoosuf agreed to either kill or banish him, one of them said: ﴿Do not kill Yoosuf; but if you must do something, throw him into the hidden depths of a well﴾ (12: 10). What he said was better than what the others said, and was less serious; because of it the major sin of his brothers was reduced in severity.
- If anything is passed from hand to hand (by buying and selling) and becomes part of people's property, and it is not known that it was acquired unlawfully, there is no sin on the one who handles it by way of buying, selling, using or benefitting from it. Yoosuf's brothers sold him in a haram transaction that was not permissible, then the caravan took him to Egypt where they sold him, and he remained with his masters as a slave and was well-treated by them. Allah called this transaction selling ﴿They [his brothers] sold him for a small price﴾ (12: 20); even though it was haram on the part of Yoosuf's brothers, it was permissible on the part of those who bought him.
- This *soorah* warns against being alone with women from whom temptation is feared, and it also warns against the type of love that may cause harm. The wife of al-'Azeez did what she did because of being alone with Yoosuf, which persisted until she attempted seduction and then told lies about him, and he was imprisoned for a long time because of her.
- The inclination that Yoosuf felt towards the woman, which he then gave up for the sake of Allah, was a means of drawing

closer to Allah, because that inclination came from the soul that prompts evil, which is something natural in most people. But when he compared it with the love of Allah and fear of Him, love and fear of Allah overcame the inclinations and the whims and desires of the soul. Thus he was one:

«...who feared standing before his Lord and restrained himself from base desires.» (an-Nâzi'ât 79: 40)

– and he was one of the seven whom Allah will shade in the shade of His Throne on the day when there will be no shade but His, one of whom is:

«A man who is called (to sin) by a woman of high status and beauty, but he says: I fear Allah.» (Bukhari and Muslim)³

Rather the inclination for which a person is to be blamed is that which persists and becomes resolve, and may lead to action.

- If faith enters a person's heart and he is sincere towards Allah in all his affairs, then Allah will ward off from him, by means of his faith and sincerity, all kinds of evil and shameful deeds, and the means that lead to sin, as a reward for his faith and sincerity, because He says: «and he felt inclined towards her; were it not that he saw a sign from his Lord [he would have succumbed]. Thus We averted from him evil and shameful deeds. Verily He was one of Our chosen slaves» (12: 24).
- If a person sees a place in which there is temptation and the means that lead to sin, he should get as far away as possible, so that he will be able to be safe from sin. When the woman in

³ 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)

whose house Yoosuf was living wanted to seduce him, he tried to flee from her and ran to the door in order to save himself from her evil.

- Circumstantial evidence is to be resorted to when there is doubt or confusion. If a man and his wife dispute about the pots and vessels in the house, what is good for the man is his and what is good for the woman is hers, if there is no proof to indicate what belongs to whom. The same applies if there is a dispute between a carpenter and a blacksmith concerning the tools of their trades, when there is no proof; actions are to be based on seeing similarities and likenesses (and the tools that are appropriate to one of these crafts are to be given to the appropriate craftsman). The witness in the case of Yoosuf testified on the basis of circumstantial evidence, ruling on the basis of the tear in the chemise. Based on the fact that it was torn from the back, he deduced that Yoosuf was telling the truth and the woman was lying.

Another example of the application of this principle was that Yoosuf deduced from the fact that the goblet was found in the saddlebag of his brother that his brother had stolen it, without the proof of a testimony or confession. Based on that, if the stolen property is found in the possession of the thief, especially if he is known for stealing, then he is to be deemed a thief. This is stronger than testimony. By the same token, if a man vomits wine, then the *hadd* punishment is to be carried out on that basis, so long as there is no impediment to doing so. Hence Allah called this ruling a witness, as He said: ﴿A witness from her own household suggested﴾ (12: 26).

- The beauty that Yoosuf possessed was both outward and inward. As for his outward beauty, it caused the woman in whose house he was living to do what she did, and it caused the women whom she brought together when they criticised her for that

to cut their own hands and say: ﴿This is no mortal; this can be none but a noble angel!﴾ (12: 31). As for his inward beauty, it was his great dignity in refraining from sin, even though there were many motives for doing it, and the subsequent testimony to his innocence given by the wife of al-'Azeez and the other women. Hence the wife of al-'Azeez said: ﴿I did indeed try to seduce him, but he resisted﴾ (12: 32), and later on she said: ﴿Now the truth has come to light. It was I who tried to seduce him; verily he was telling the truth﴾ (12: 51). And the women said: ﴿Allah forbid! we know of no evil on his part﴾ (12: 51).

- Yoosuf (ﷺ) chose prison over sin. This is what a person should do if he is tested with the choice of two things – either committing sin or undergoing a worldly punishment; he should choose the worldly punishment over committing the sin which incurs a severe punishment in this world and the hereafter. Hence one of the signs of faith is that a person hates to go back to disbelief after Allah has saved him from it, as he would hate to be thrown into the fire.
- The individual should turn to Allah and seek His protection when faced with the temptation to sin, and he should say that he has no power or strength of his own, because Yoosuf (ﷺ) said: ﴿Unless You protect me from their wives, I may succumb and lapse into folly﴾ (12: 33).
- Knowledge and reason call a person to good and forbid evil, whereas ignorance and folly call a person to go along with his whims and desires even if they are harmful to himself.
- Just as the person should be a true slave to Allah at times of ease, he should also be a true slave to Him at times of hardship. Yoosuf (ﷺ) kept calling people to Allah, and when he was put in prison he continued to do so. He called the two young men to affirm the oneness of Allah and he told them to give up ascribing partners to Him. As an example of his smartness,

when he saw that they were open to his call – as they thought positively of him and said to him: ﴿we see that you are a man of virtue and knowledge﴾ (12: 36), and they came to him so that he could interpret their dreams for them, and he saw that they were eager to learn their interpretation from him – he saw that as an opportunity and made the most of it. So he called them to Allah (ﷻ) before interpreting their dreams, as that would be more helpful in achieving his aims and goals. First of all he explained to them that what had brought him to the level of perfection and knowledge that they saw was his faith, his affirmation of Allah's oneness and his shunning of the path of those who did not believe in Allah and the Last Day. This was an indirect call to them, then he called them directly, explaining what was wrong with polytheism and the proof against it, and the reality of pure monotheism and the proof for it.

- One should start with what is most important, then the next most important, and so on. If a *mufti* is asked a question, but the questioner needs to know something else more than he needs to know what he asked about, then the mufti should teach him what he needs to know before answering his question. This is a sign of sincerity and smartness on the part of the teacher, and indicates that his advice and teaching are good. When the two young men asked Yoosuf about their dreams, before he interpreted the dreams he called them to Allah alone, with no partner or associate.
- If a person finds himself faced with hardship and difficulty, there is nothing wrong with him seeking the help of anyone who has the ability to save him or to tell others about his situation. This is not regarded as complaining to other humans, because it is something normal; people usually seek one another's help. Hence Yoosuf said to the young man who he thought would be saved: ﴿Mention me to your master﴾ (12: 42).

- It should and must be confirmed that the teacher should be completely sincere in his teaching; he should not make it a means of attaining some financial gain, status or other benefit, and he should not refuse to teach or be insincere in teaching, if the questioner does not do what his teacher tells him to do. Yoosuf (ﷺ) asked one of the two young men to mention him to his master, but he did not do so and he forgot, but when the need arose to ask Yoosuf, they sent that young man to him, and he came and asked him about the meaning of that dream. However, Yoosuf did not rebuke him or tell him off for not mentioning him sooner; rather he answered his question completely.
- The one who is asked should tell the one who is asking about that which will benefit him of matters connected to his question, and he should guide him to the way that will benefit him in both religious and worldly terms. This comes under the heading of perfect sincerity and smartness, and good advice. Yoosuf (ﷺ) did not only interpret the king's dream, he also – in addition to that – told them what they should do during those years of plenty, of collecting and storing up a great deal of food.
- A person is not to be blamed for trying to ward off accusations from himself and seeking to prove his innocence; rather he is to be commended for that, as Yoosuf refused to come out of prison until it became clear to them that he was innocent with regard to the women who had cut their hands.
- This story highlights the virtue of knowledge, namely knowledge of rulings, laws, dream interpretation, management and education; it indicates that knowledge is superior to having a good image, even if it is as beautiful as Yoosuf was. Because of his beauty, Yoosuf went through all these trials and was imprisoned, but because of his knowledge he attained honour and high status, and was established in the land. All that is good

in this world and the hereafter is the result and consequences of knowledge.

- Knowledge of dream interpretation is one of the branches of Islamic knowledge, and the person will be rewarded for learning and teaching it. Hence it is not permissible to try to interpret dreams without knowledge.
- There is nothing wrong with a person speaking of the qualities he has, of knowledge and deeds, if there is an interest to be served by that, he is not intending to show off, and he is not lying, because Yoosuf said: ﴿Put me in charge of the storehouses of the land; indeed I will manage them carefully and wisely﴾ (12: 55). Similarly, seeking a position of authority is not blameworthy if the one who seeks it will do his best to fulfil his duties towards Allah and towards His slaves. There is nothing wrong with seeking such a position if one is more qualified for it than others. What is blameworthy is seeking such a position when one is not qualified for it, or if there is someone else who is of the same calibre or better, or if one is not seeking thereby to establish the command of Allah. In all such cases it is not permissible to seek positions of authority.
- Allah is most generous, and He bestows good upon His slave in this world and the hereafter. There are two means of attaining good in the hereafter, namely faith and piety, and that is better than worldly reward and acquiring worldly possessions. The individual should remind himself and make himself long for the reward of Allah, and he should not feel sad if he sees worldly people and their pleasures when he himself is not able to have the same things; rather he should console himself by thinking of the reward of Allah in the hereafter and His great bounty, because Allah (ﷻ) says: ﴿But verily the reward of the hereafter is better, for those who believe and are mindful of Allah﴾ (12: 57).

- There is nothing wrong with collecting and storing provision – if the intention is to give it back to the people without harming them – because Yoosuf instructed them to collect provisions and food during the years of plenty in preparation for the years of drought. This is not contrary to putting one’s trust in Allah; rather a person should put his trust in Allah whilst taking appropriate measures that will benefit him in both religious and worldly terms.
- Yoosuf managed things well when he was put in charge of the storehouses of the land, as their store of crops became so abundant that the people of neighbouring regions came to Egypt to seek provision from the Egyptians, because they knew that supplies were available, to the extent that he did not weigh out for anyone more than he needed for himself, or less, and no one who came was given any more than a single camel load.
- It is prescribed to be hospitable and honour one’s guests, and this is one of the ways of the Messengers, because Yoosuf said to his brothers: ﴿do you not see that I give full measure and am the best of hosts?﴾ (12: 59).
- Thinking negatively of someone – when there is circumstantial evidence that points to that – is not prohibited. Ya’qoob said to his sons, when he refused to send Yoosuf with them and they tried very hard to persuade him, then they came to him and told him that the wolf had eaten Yoosuf: ﴿Nay; rather your souls have tempted you to do something evil﴾ (12: 18). And he said to them concerning the other brother: ﴿Am I to trust you with him as I once trusted you with his brother?﴾ (12: 64). Then when Yoosuf kept him (his brother) with him, and his brothers came to their father, he again said to them ﴿Nay; rather your souls have tempted you to do something evil﴾ (12: 83), even though they had not been negligent on the second occasion, they had

previously done something that caused their father to say what he did, and there was no blame on him for that.

- Using means to ward off the evil eye and other ills, or to remove them once they have occurred, is not prohibited; rather it is permissible even when nothing will happen except the divine will and decree, because the means are also part of the divine will and decree. That is because Ya'qoob instructed his sons: ﴿O my sons, do not enter [all] by one gate; enter by different gates﴾ (12: 67).
- It is permissible to use tricks to attain one's rights, and knowing hidden ways of achieving one's aims is something that is praiseworthy. What is prohibited is using tricks to avoid obligations or commit prohibited acts.
- The one who wants to give a wrong impression to someone else in order to avoid disclosing something that he does not want to disclose may use vague words and vague actions that will prevent him from telling lies, as Yoosuf did when he put the goblet in his brother's saddlebag, then brought it out in order to give the impression that he was a thief, but there was no proof except circumstantial evidence that would give a wrong impression to his brothers. After that he said: ﴿Allah forbid that we should take any but the man with whom our property was found﴾ (12: 79) and he did not say "the man who stole our property". By the same token, he did not say "we found our property with him"; rather he used general words that might be applicable to him or to someone else. There is nothing wrong with that, as it is only giving an impression that he was a thief in order to achieve the desired result and to keep his brother with him. This wrong impression of his brother was corrected after matters had become clear.
- It is not permissible for a person to testify except on the basis of what he knows and is certain of, either because he saw it or

because he heard it from someone whom he trusts and he feels at ease with it, because they said: ﴿we can only tell you what we saw﴾ (12: 81).

- This was a great trial with which Allah tested His Prophet and chosen one Ya‘qoob (ﷺ), as He decreed that he should be separated from his son Yoosuf, from whom he could not bear to be apart for even an hour, for doing so would grieve him deeply. The separation between them lasted for a long time, no less than thirty years, during which grief never left the heart of Ya‘qoob. ﴿And his eyes became white with grief, and he was burdened with silent sorrow﴾ (12: 84).

Then matters got worse when he was separated from his other son, the full brother of Yoosuf. Yet he was patient in bearing the decree of Allah, seeking reward from Him, as he had pledged to bear it patiently, and in good grace, and he undoubtedly fulfilled his pledge. This is not contrary to his words ﴿I only complain of my distress and sorrow to Allah﴾ (12: 86), for complaining to Allah is not contrary to patience; rather what is contrary to it is complaining to people.

- Relief comes with difficulty, for with hardship comes ease. Therefore when Ya‘qoob’s grief had gone on for a long time and had reached the ultimate point, and the family of Ya‘qoob were in a state of desperation (due to the famine), at that point Allah decreed relief, so the reunion came at the time of worst hardship and desperation. Thus they attained reward along with the joy of reunion. From this it is known that Allah tests His close friends with hardship and ease, in order to test their patience and gratitude and thus increase their faith, certainty and knowledge of Him.
- It is permissible for a person to tell others about what he is going through and what he is suffering of sickness, poverty and the like, not by way of discontent, because the brothers of Yoosuf

said: «O ruler of the land, hardship has befallen us and our family» (12: 88), and Yoosuf did not object to them saying that.

- This soorah highlights the virtue of fearing Allah and being patient, and tells us that all good in this world and the hereafter is the result of fearing Allah and being patient, and those who attain these characteristics will have the best consequences, because Yoosuf said: «Allah has indeed been gracious to us. Verily, whoever fears Allah and is patient, Allah will not cause the reward of those who do good to be lost» (12: 90).
- The one whom Allah has blessed with ease after hardship, poverty and difficulty should acknowledge the blessing that Allah has bestowed upon him, and he should always remember his former situation so that he will give thanks to Allah every time he remembers it, because Yoosuf (ﷺ) said: «He has indeed been gracious to me, when He rescued me from prison and brought you here from the desert» (12: 100).
- Allah showed great kindness to Yoosuf, as He caused him to go through these situations and made him go through hardship and trials so that he might reach thereby the highest goals and the most sublime status.
- The individual should always beseech Allah to make him steadfast in his faith and he should take measures to achieve that, asking Allah to grant him a good end and perfect blessing, because Yoosuf (ﷺ) said: «O my Lord, You have indeed given me some authority and taught me something of the interpretation of dreams. O Originator of the heavens and the earth, You are my Protector in this world and in the hereafter. Cause me to die as a Muslim [submitting to Your will], and join me with the righteous» (12: 101).

This is what Allah has enabled me to list of the lessons that we learn from this blessed story. The one who reflects upon it will surely find others.

We ask Allah (ﷻ) for beneficial knowledge and accented deeds, for He is Most Generous.

This is the end of the commentary on Soorat Yoosuf.

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.



13. Soorat ar-Ra'd

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,

the Most Gracious, the Most Merciful



﴿الْمَرَّةَ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يُؤْمِنُونَ﴾ (سورة الرعد: ١)

13:1. Alif. Lâm. Meem. Râ'.⁴ These are verses of the Book. That which has been revealed to you from your Lord [O Muhammad] is the truth, but most people do not believe.

Here Allah (ﷻ) tells us that this Qur'an is verses of the Book which highlight everything that people need to know of fundamental and minor issues of religion, and that what has come down to the

⁴ 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 they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

Messenger (ﷺ) from his Lord is plain truth, because what it tells of stories is true and its commands and prohibitions are just, supported by definitive evidence and proof. Therefore whoever studies it and learns it will be one of those who know the truth, which makes it obligatory upon him to do that which Allah loves.

﴿but most people do not believe﴾ in this Qur'an, because they turn away from it either out of ignorance and lack of interest in it, or out of stubbornness and wrongdoing. Therefore most people do not benefit from it, because the means of benefiting from it are absent in their case.



﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدِيرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿١﴾ وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَانِ اثْنَيْنِ يُغْشَى الْبَلَدَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢﴾ وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنَوَانٌ وَعَيْرٌ صِنَوَانٌ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَ لَهَا عَلَيَّ بَعْضٌ فِي الْأَكْثَلِ ﴿٣﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

(سورة الرعد: ٢-٤)

- 13:2. It is Allah Who raised the heavens without any pillars that you can see, and then rose over the Throne [in a manner that befits His majesty]. He made the sun and moon to be of service, each running its course for an appointed time. He governs all affairs, and explains the signs in detail, so that you may be certain of the meeting with your Lord.
- 13:3. He is the One Who spread out the earth and placed therein mountains standing firm and rivers, and of every fruit He has

placed therein two kinds,⁵ and He draws the veil of night over the day. Surely in that there are signs for people who reflect.

13:4. And on earth there are adjoining [yet different] tracts of land, and gardens of grapevines, grains and date palms, growing in clusters from one root or standing alone. They are irrigated with the same water, yet We cause some of them to excel others in taste. Surely in that there are signs for people of understanding.

Here Allah (ﷻ) tells us that He is the only One Who has the power of creation, control, might and authority, which indicates that He alone is deserving of worship, and none should be worshipped except Him.

﴿It is Allah Who raised the heavens﴾ with their greatness and vastness, by His mighty power

﴿without any pillars that you can see﴾ that is, it has no pillars beneath it; if it did have pillars you would see them.

﴿and then﴾ after He created the heavens and the earth, He ﴿rose over the Throne﴾ that is, His mighty Throne, which is the highest of all created things; He rose above it in a manner that befits His majesty and perfection.

﴿He made the sun and moon to be of service﴾ to the interests of people and of their flocks and crops

﴿each﴾, both the sun and the moon, ﴿running its course﴾ under the control of the Almighty, the All-Knowing, ﴿for an appointed time﴾ along a systematic course without slowing down or ceasing, until the appointed time comes, which is when Allah will roll up this universe and move them to the hereafter which is the eternal abode. At that time, Allah will roll up the heavens and change them, and He will change the earth. So He will fold up the sun and moon, and put them together, then they will be thrown into hell so that those who

⁵ This refers to two types of each fruit, for example, black and white, sweet and sour, small and big, and so on.

worshipped them will see that they did not deserve to be worshipped, whereupon they will feel intense regret, and those who disbelieved will realise that they were following falsehood.

﴿He governs all affairs, and explains the signs in detail﴾, in this passage, Allah (ﷻ) mentions together His combined powers of creation and command. In other words, Allah the Almighty rose above the Throne of sovereignty and He controls all affairs in the upper and lower realms. So He creates and grants provision, making people rich or poor, raising some and lowering others, honouring some and humiliating others. He helps the one who stumbles to get up again, He relieves distress, He causes His decree to come to pass at times of which He has prior knowledge, at the time written by His pen, and He sends the noble angels to do what He has appointed them to do.

He sends down the divine Books to His Messengers, explaining what people need to know of laws and regulations, commands and prohibitions. He explains and clarifies that in detail, ﴿so that you may be certain of the meeting with your Lord﴾. The abundance and clarity of the evidence are among the means of attaining certainty in all that is revealed, especially the fundamental beliefs such as the resurrection and the bringing forth of the dead from their graves.

Moreover, it is known that Allah (ﷻ) is Most Wise and does not create anything in vain, nor does He abandon them without care. Just as He sent Messengers and revealed His Books with commands and prohibitions for His slaves, He will inevitably move them to an abode where they will be requited; those who did good will be requited with the best reward and those who did evil will be punished according to their evil deeds.

﴿He is the One Who spread out the earth﴾ that is, He created it for His slaves, making it spacious, blessed and habitable, and He deposited in it all that they need to help them survive. ﴿and placed therein mountains standing firm﴾ that is, great mountains, lest the earth shake with its people. Were it not for the mountains, it

would have shaken with its people, because it cannot remain firm and stable without the mountains standing firm, which Allah has made like pegs for the earth.

﴿and﴾ He has placed therein ﴿rivers﴾ to give water to humans and their livestock and crops; by means of it He brings forth much good from trees, crops and fruits; hence He says: ﴿and of every fruit He has placed therein two kinds﴾ that is, two types of everything that people need.

﴿and He draws the veil of night over the day﴾ so the world becomes dark and every creature goes back to its abode and rests from its toil and striving during the day. Then when they have had what they need of sleep, the day overtakes the night, whereupon they wake up and go about their business during the day.

﴿By His mercy He has made for you night and day, so that you may rest therein and seek His bounty, and so that you may give thanks.﴾
(as-Qaşaş 28: 73)

﴿Surely in that there are signs﴾ of the divine ﴿for people who reflect﴾ upon them, and contemplate them and realise that what they point to is that the One Who created them and is controlling them and disposing of their affairs is Allah, besides Whom there is no other god and none who is rightfully worshipped but Him, and that He is the Knower of the unseen and the seen, the Most Gracious, the Most Merciful; He has power over all things, is Most Wise in all that He does, and He is deserving of praise for what He has created and ordained, may He be blessed and exalted.

One of the signs of the perfection of His might and the brilliance of His creation is that He has created ﴿on earth ... adjoining [yet different] tracts of land﴾ in which there are different types of trees and plants, ﴿and gardens of grapevines, grains and date palms﴾ and other plants. Among the date palms are some ﴿growing in clusters from one root﴾ that is, a number of trees with one root

﴿or standing alone﴾ that is, each tree is on its own. But all of them ﴿are irrigated with the same water﴾ on the same land.

﴿yet We cause some of them to excel others in taste﴾ and also in colour, benefit and deliciousness. For one part of the land may be good, on which a great deal of grass, vegetation, trees and crops grow, yet an adjoining part of the land may have no vegetation at all, as it does not retain water. A third area may retain water, but not produce any vegetation, and another area may produce crops and trees, but not grass and the like. So fruits may vary, some being sweet, some bitter, and some in between.

Is this variation something that is decided by the nature of the land? Or does that occur by the decree of the Almighty, the Most Merciful?

﴿Surely in that there are signs for people of understanding﴾ that is, people who have reason which guides them to that which will benefit them and leads them to understand the instructions, commands and prohibitions of Allah. As for people who do not pay heed, and those who are unwise, they wander blindly in the darkness of their misguidance, unable to find a way; they are not guided to their Lord and they do not understand anything of what He has revealed.



﴿ وَإِنْ تَعَجَبَ فَعَجَبٌ قَوْلُهُمْ أَيُّذَا كُنَّا تُرَابًا أَلَمْ يَخْلُقْنَا أَوَّلَ مَرَّةٍ أَمْ لَهُمْ آيَاتٌ لَا يَتَذَكَّرُونَ ﴾
 ﴿الذِّبِكُ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (سورة الرعد: ٥)

- 13:5. If you wonder, then you should surely wonder at their saying: When we have become dust, will we then be created anew? These are the ones who disbelieve in their Lord. They are the ones on whose necks will be placed yokes; they will be inhabitants of the fire and will abide therein forever.

It may be that what is meant by the phrase «If you wonder» is: if you wonder at the greatness of Allah and the abundance of the evidence for His oneness; what is even more amazing than that is the disbelievers' rejection and denial of the resurrection. «When we have become dust, will we then be created anew?» means: this is very unlikely and it is not possible, according to their claim, that after they have become dust, Allah will bring them back to life. In their ignorance, they compared the power of the Creator to the power of created beings. Because they saw that it is not possible for created beings to do such a thing, they thought that it was also impossible for the Creator to do it, but they forgot that Allah created them the first time, when they were nothing.

It may also be that what is meant is: if you wonder at their denial of the resurrection, then indeed that is strange. For a person to see the clear signs and definitive evidence for the resurrection, about which there can be no doubt, then to deny it, is something that is indeed very strange. But that is not strange in the case of «the ones who disbelieve in their Lord» and deny His oneness, even though it is the clearest and most obvious of things.

«They are the ones on whose necks will be placed yokes» that will prevent them from being guided, because they were called to faith but they did not believe, and guidance was presented to them but they did not follow it. Thus a seal was placed on their hearts as a punishment for not believing in Him the first time.

«they will be inhabitants of the fire and will abide therein forever» and will never emerge from it.



﴿وَسْتَغْلِبُونَكَ بِالسِّيئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَلْتُمِنَ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ
لَذُو مَقْفَرٍ لِلنَّاسِ عَلَى ظَلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾﴾ (سورة الرعد: ٦)

13:6. They ask you to hasten on the evil before the good, even though punishment befell people of their ilk who came before them. But indeed your Lord is forgiving to humankind despite all their wrongdoing, and indeed your Lord is severe in punishment.

Here Allah tells us of the ignorance of those who disbelieve in His Messenger (ﷺ) and ascribe partners to Him, who received admonition but did not pay heed, and against whom proof was established but they did not submit to it; rather they openly rejected it, using as evidence the fact that Allah, the One, the Subduer, was showing forbearance towards them and not hastening the punishment, for them to argue that they were in the right, and they tried to hasten the punishment, saying:

﴿...O Allah, if this is indeed the truth from You, then rain down upon us stones from the sky or send us a painful punishment.﴾ (al-Anfāl 8: 32)

Yet despite the fact that ﴿punishment befell people of their ilk who came before them﴾ that is, the punishments of Allah that befell the disbelieving nations, why then do they not reflect on their situation and give up their ignorance?

﴿But indeed your Lord is forgiving to humankind despite all their wrongdoing﴾ that is, He continues to bestow blessings upon them, sending down His kindness and pardon to people when they are still doing evil and their acts of disobedience are still ascending to Him.

They disobey Him but He calls them to repent; they commit offences but He does not deprive them of His blessings and kindness, and if they repent to Him then they are His beloved, because He loves those who repent and He loves those who purify themselves. But if they do not repent, then He tests them with calamities in order to purify them from their sin.

﴿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.﴾ (az-Zumar 39: 53)

﴿and indeed your Lord is severe in punishment﴾ to those who persist in sin and refuse to repent, seek forgiveness and turn to the Almighty, the Oft-Forgiving. So let people beware of His punishment of the evildoers, for verily His punishment is painful and severe (cf. 11: 102).



وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّ مَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

(سورة الرعد: ٧) ﴿٧﴾

13:7. Those who disbelieve say: Why has no sign been sent down to him from his Lord? You are but a warner, and for every people there is a guide.

That is, the disbelievers demand from you (O Muhammad ﷺ) signs that they specify, and they say: ﴿Why has no sign been sent down to him from his Lord?﴾, giving this as an excuse for not responding to the Messenger (ﷺ). But in fact he is no more than a warner who has no control over anything, for it is Allah Who sends down the signs. Moreover, Allah has already supported him with clear evidence that is not hidden from people of understanding, and by it the one who seeks the truth may be guided. As for the disbeliever who – because of his injustice and ignorance – demands specific signs from Allah, these demands are false and fabricated. If any sign were to come to him, no matter what it was, he would not believe and would not submit, because his refusal to believe was not due to any lack of evidence for the soundness of faith; rather it was due to his own whims and desires. ﴿and for every people there is a guide﴾ that is, a caller who calls them to guidance, namely the Messengers and their followers, who have proof and evidence that points to the soundness of the guidance they have.



﴿ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزِدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِإِمْقَادٍ ﴿٨﴾ عَلَيْهِ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾ لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾ ﴾ (سورة الرعد: ٨-١١)

13:8. Allah knows what every female bears, and by how much the wombs may fall short or increase. With Him everything is regulated according to a determined measure.

13:9. He is the Knower of the unseen and the seen, the Most Great, the High Exalted.

13:10. It is the same [to Him] whether any of you conceals his speech or declares it openly, and whether he hides under the cover of the night or walks openly in the light of day.

13:11. For each [person], there are angels in succession, before him and behind him, watching over him by the command of Allah. Verily Allah does not change the condition of a people until they themselves change their own attitude and conduct. But once Allah has intended ill for a people, then it cannot be averted, nor will they find, besides Him, any protector.

Here Allah (ﷻ) tells us of the vastness of His knowledge and that He encompasses all things.

﴿Allah knows what every female﴾, human or otherwise, ﴿bears, and by how much the wombs may fall short﴾ that is, as a result of miscarriage or not reaching full growth ﴿or increase﴾ that is, when the foetus reaches full growth.

«With Him everything is regulated according to a determined measure» and it does not go beyond what is decreed or fall short; it only increases or decreases in accordance with what is decreed by His wisdom and knowledge.

«He is the Knower of the unseen and the seen, the Most Great» in His essence and in His names and attributes
«the High Exalted» above all of His creation, by His essence and His decree and His power.

«It is the same [to Him]» in His knowledge, hearing and sight
«whether any of you conceals his speech or declares it openly, and whether he hides under the cover of the night» that is, he stays in the place where he is hidden
«or walks openly in the light of day».

«For each [person], there are angels in succession» who come to him in succession by night and by day.
«before him and behind him, watching over him by the command of Allah» that is, they watch over him, body and soul, protecting him from all who want to do him harm and recording his deeds, and they are always with him. In addition to that, the knowledge of Allah encompasses him, for Allah sends these keepers to watch over people, so that nothing of their situations or deeds is hidden and nothing of that will be forgotten.

«Verily Allah does not change the condition of a people» in terms of blessings, bounty and prosperity
«until they themselves change their own attitude and conduct» by shifting from faith to disbelief, from obedience to disobedience, or from gratitude for the blessings of Allah to insolence because of them; in such cases Allah takes those blessings away from them.

By the same token, if people change their condition of sin, and shift towards obedience to Allah, Allah will change the miserable situation in which they were to one of blessing, happiness, joy and mercy.

«But once Allah has intended ill for a people» that is, punishment and hardship, or something they dislike, then His will must inevitably be done,

«then it cannot be averted» and no one can protect them from it «nor will they find, besides Him, any protector» to take charge of their affairs, bring them what they like and ward off from them what they dislike. So let them beware of persisting in that which Allah dislikes, lest the punishment befall them that will not be averted from the evildoers.



﴿هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ
 (۱۲) وَيَسْجِجُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ، وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ
 بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿۱۳﴾﴾ (سورة الرعد: ۱۲ -

(۱۳)

- 13:12. He is the One Who shows you the lightning, giving rise to both fear and hope, and gathers up the heavy clouds.
- 13:13. The thunder glorifies and praises Him, as do the angels, in awe of Him. He sends thunderbolts and strikes therewith whomever He wills, yet they dispute about Allah, Who is inexorable in His power.

«He is the One Who shows you the lightning, giving rise to both fear and hope» that is, fear of the thunderbolts and destruction, and other kinds of harm to crops and the like, and hope for its goodness and benefits.

«and gathers up the heavy clouds» loaded with abundant rain, which brings benefits to people and the land.

«The thunder glorifies and praises Him». Thunder is the sound that is heard from the clouds, which alarms people. It is subjugated to the control of its Lord and it glorifies and praises Him «as do the angels, in awe of Him» that is, they also glorify and praise their Lord, out of fear of Him, for they fear His power and might. «He sends thunderbolts» namely the fire (lightning) that emerges from the cloud «and strikes therewith whomever He wills» among His slaves, according to His will «...Allah, Who is inexorable in His power» that is, He is mighty in power and strength. He does not will anything but He does it; nothing can be too difficult for Him and no one can escape Him.

As He alone is the One Who drives the rain and the clouds for people, in which is the substance of their provision, and as He is the One Who controls all things, and to Him are subjugated the mighty creations that people fear and are disturbed by, and as Allah is mighty in power, then He is the only One Who deserves to be worshipped, with no partner or associate. Hence He says:



﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِيَلْبِغُهُ وَمَادَعَاهُ الْكُفْرِينَ إِلَّا فِي ضَلَالٍ﴾ (سورة الرعد: ١٤)

13:14. To Him alone should all supplication be addressed, for those to whom they offer supplication besides Him will never respond in any way. They are like a man who stretches out his hands towards water, [hoping] that it will come to his mouth; but it will never reach it. The supplication of those who disbelieve is all in vain.

That is, to Allah alone «should all supplication be addressed»; this refers to worshipping Him alone with no partner or associate,

and sincerely devoting supplication to Him, asking only of Him. In other words, He is the only One to Whom all supplication should be addressed and on Whom all fear, hope, love and repentance should be focused, because His divinity is true, and the so-called divinity of all others is false.

«for those to whom they offer supplication besides Him» of the idols and rivals that they regard as partners of Allah

«will never respond in any way» that is, they will never respond to those who call upon them and worship them in any way, small or great, whether with regard to matters of this world or of the hereafter.

«They are like a man who stretches out his hands towards water» that his hands cannot reach because it is far away

«[hoping] that it will come to his mouth» by means of his stretching out his hands towards it, because he is thirsty, so the severity of his thirst makes him stretch out his hands towards the water that is far away and that he cannot reach.

This is the state of the disbelievers who call upon other gods besides Him that will never answer them at all and will bring them no benefit at the time of greatest need, because they themselves are lacking and those upon whom they call are also lacking; they do not possess an atom's weight of anything on earth or in heaven, and they have no share of anything on earth or in heaven; the one who calls upon them will never receive any help from them.

«The supplication of those who disbelieve is all in vain» because of the falseness of those on whom they call besides Allah. Thus their worship and supplication is invalid because the means become invalid if the end is invalid. As Allah (ﷻ) is the only true Sovereign, worship of Him is valid and the benefit thereof will continue in this world and the hereafter.

This likening of their calling upon anything other than Allah to the one who stretches out his hand towards water, hoping that it will come to his mouth, is one of the best likenesses, because it likens it

to something impossible. Just as this is impossible, what is likened to it is also impossible. Making something conditional upon something that is impossible is the most eloquent way of denying that it will ever happen. This is like the verse in which Allah (ﷻ) says:

﴿But as for those who reject Our revelations and turn away from them with arrogance, the gates of heaven will not be opened for them, nor will they enter paradise, until a camel can pass through the eye of a needle...﴾ (al-A'raf 7: 40)



﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ﴾
(سورة الرعد: ١٥)

13:15. To Allah prostrate all those who are in the heavens and on earth, willingly or unwillingly, as do their shadows, in the morning and in the afternoon.

That is, everything that the heavens and earth contain is subjugated to their Lord and they all prostrate to Him

﴿willingly or unwillingly﴾. The former refers to those who prostrate and submit voluntarily and by choice, such as the believers; the latter refers to those who are too arrogant to worship their Lord, but their natural state belies that, because their shadows prostrate ﴿in the morning and in the afternoon﴾ that is, the shadows of all created things prostrate at the beginning and end of the day, and everything prostrates according to its situation, as Allah (ﷻ) says elsewhere:

﴿... There is not a thing that does not glorify Him with praise, but you do not understand their glorification...﴾ (al-Isrâ' 17: 44)

As all creatures prostrate to their Lord, willingly or unwillingly, He is the true God Who deserves to be worshipped, and the divinity

of all others is false. Hence Allah states that they are false and gives proof for that, as He says:



﴿ قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهْرُ ﴿١٦﴾ ﴾

(سورة الرعد: ١٦)

13:16. Say [O Muhammad]: Who is the Lord of the heavens and the earth? Say: [It is] Allah. Say: Have you then taken as protectors, besides Him, those that have no power either to benefit or harm themselves? Say: Is the blind man equal to one who can see? Or are the depths of darkness equal to the light? Or do they ascribe to Allah partners who have created [anything] as He has created, so that both creations appear to them alike? Say: Allah is the Creator of all things, and He is the One, the Subjugator.

That is, say to these polytheists who ascribe idols as partners to Allah and love them as they should love Him, and do all kinds of acts of worship and devotion for them: have you lost your minds to the extent that you have taken something other than Him as protectors to which you offer worship when they are not deserving of that, for they ﴿have no power either to benefit or harm themselves﴾, but you turn away from seeking the protection of the One Who is possessed of the most perfect names and attributes, the One Who is in control of the living and the dead, in Whose Hand is the power of creation and control, the power to bring benefit or cause harm? Worship of Allah alone and the worship of those who ascribe partners to Him are not equal, just as the one who is blind and the one who can see are not equal, and just as darkness and light are not equal.

If they have any doubt, and they ascribe partners to Him, claiming that these partners can create as He does and do what He does, then remove this doubt and confusion from their minds on the basis of proof that Allah alone is the true God, and say to them: ﴿Allah is the Creator of all things﴾ so it is impossible that anything can be created by itself.

It is also impossible that anything could come to be without a creator. Thus it is inevitable that it must have a God Who created it, with no partner or associate in His creation, because He is the One, the Subjugator, and oneness and subjugation belong only to Allah alone. As for created beings, each created being has another created being above it that subjugates it, and above that one there must be another subjugator, and so on all the way up to the subjugation of the One, the Subjugator. So divine subjugation and oneness are interconnected, belonging to Allah alone. Therefore on the basis of purely rational thinking, whatever is called upon besides Allah has no share in creation and thus worship thereof is invalid.



﴿ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُۥ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾ ﴾

(سورة الرعد: ١٧)

- 13:17. He sends down water from the sky and the watercourses flow, each according to its measure, and the torrent carries with it a rising foam. And from that [ore] which they heat in the fire to make ornaments and utensils rises a similar foam. Thus Allah depicts truth and falsehood: the foam is cast away as a worthless

thing, while that which is of benefit to people remains in the earth. Thus does Allah set forth comparisons.

Here Allah (ﷻ) likens the guidance that He sent down to His Messenger (ﷺ) for the well-being of hearts and souls to the water that He sent down for physical benefits, and He likens the abundant common benefit of that guidance, that is essential for all people, to the abundant and essential common benefit that rain brings. He likens the hearts that carry guidance of varying levels to the valleys through which water flows. The large valley that can take a lot of water is like the heart that can take a great deal of knowledge, and the small valley that takes little water is like the heart that only takes a little knowledge, and so on.

And He likens the doubts and whims and desires that there may be in people's hearts, when truth reaches them, to the foam that floats on top of the water, or that rises to the top of the ore that they heat with fire in order to purify it and cast it into shape when they want to make adornments from it. That foam continues to float on top of the water, making it dirty and impure, until it disappears, leaving behind that which benefits people of pure water and pure adornments.

In like manner, the heart continues to dislike and resist doubts and desires by means of sound proof and strong resolve, until they vanish and the heart is left pure and clean, containing nothing but that which benefits people, namely knowledge that is based on truth and gives precedence to it, and desires truth, for falsehood disappears and is erased by truth.

﴿...Falsehood is always bound to perish.﴾ (al-Isrā' 17: 81)

And Allah says here: ﴿Thus does Allah set forth comparisons﴾ in order to make truth distinct from falsehood and guidance distinct from misguidance.



﴿لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحَسَنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي
الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ هُمُ السُّوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ

وَيَسَّ السَّهَادُ ﴿١٨﴾ (سورة الرعد: ١٨)

13:18. For those who respond to their Lord, there will be the best reward, while for those who do not respond to Him, if they had all that is on earth and as much again, they would offer it as a ransom. But theirs will be a terrible reckoning; their abode will be hell, what a wretched resting-place.

When Allah (ﷻ) made truth distinct from falsehood, He stated that people are of two types: those who respond to their Lord, and He mentioned their reward, and those who do not respond, and He mentioned their punishment.

«For those who respond to their Lord» that is, whose hearts submit to knowledge and faith, and they comply physically with the commands and prohibitions, thus becoming in harmony with what their Lord wants from them. For them there will be «the best reward» that is, they will be in the best state and will have a great reward.

For they have the best attributes and traits, and they will have of reward in this world and the hereafter that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

«while for those who do not respond to Him» after He set forth these comparisons and likenesses for them, and explained the truth for them, they will not be in a good state. Hence «if they had all that is on earth» of gold, silver and other wealth, «and as much again, they would offer it as a ransom» to escape the punishment of the Day of Resurrection, but it will not be accepted from them, and how could it be accepted?

«But theirs will be a terrible reckoning», for it will be a reckoning that will include all that they did before of evil deeds, and all that they neglected of duties towards Allah and towards other people. All of that has been written down and recorded against them, and 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 after this terrible reckoning, «their abode will be hell» which will combine all kinds of torment, such as severe hunger, painful thirst, blazing fire, the fruit of Zaqqoom (a horrible tree in hell), bitter cold, *daree'* (dry, bitter and thorny fruit) and all the different kinds of torment that Allah has mentioned.

«what a wretched resting-place» that is, the place in which they will settle and abide forever.



﴿أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذِرُ الَّذِينَ لَا أَلْبَابَ ﴿١٩﴾ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثُ ﴿٢٠﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلُوا وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَمْ يُعْطِيهِمُ اللَّهُ الدَّارَ ﴿٢٢﴾ جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾﴾ (سورة

الرعد: ١٩-٢٤)

13:19. Is then the one who knows that what has been sent down to you from your Lord is the truth like one who is blind? It is only people of understanding who will pay heed,

13:20. Those who fulfil Allah's covenant and do not break their solemn pledge,

- 13:21. Those who uphold the bonds that Allah has commanded to be upheld, and fear their Lord, and dread a terrible reckoning,
- 13:22. Those who patiently persevere, seeking the Countenance of their Lord, and establish prayer, and spend from that which We have provided for them, secretly and openly, and repel evil with good; for them the end will be [best] in the hereafter,
- 13:23. Gardens of perpetual abode, which they will enter together with the righteous among their fathers, their spouses, and their offspring. Angels will enter unto them from every gate [saying]:
- 13:24. Peace be upon you because you patiently persevered. How excellent is the ultimate end!

Here Allah (ﷻ) highlights the difference between the people of knowledge and action, and the opposite:

«Is then the one who knows that what has been sent down to you from your Lord is the truth» and understands it and acts upon it «like one who is blind» and does not recognise the truth or act upon it? The difference between them is like the difference between heaven and earth. Hence it is the individual's duty to think and reflect as to which of the two groups is better off and will have the better outcome, and then to give precedence to that group and follow their path. But not everybody thinks about what will benefit him or harm him.

«It is only people of understanding who will pay heed» that is, people of sound reasoning and mature thinking, who are the elite of people and the chosen ones among the sons of Adam. If you ask about their description, you will not find any better than the description that Allah gives of them here:

«Those who fulfil Allah's covenant» that He made with them and enjoined upon them, of carrying out their duties towards Him in the most perfect manner, which means fulfilling it completely and with sincerity

«and» part of fulfilling the covenant perfectly is that they «do not break their solemn pledge» that is, the covenant that they made to Allah and by which they are bound. That includes all the covenants, promises, vows and oaths that people make. No person can be regarded as one of the people of understanding who will have that great reward unless he fulfils his covenants completely and perfectly, without undermining them or undoing them.

«Those who uphold the bonds that Allah has commanded to be upheld» – this is general and applies to every bond that Allah has commanded people to uphold, which includes believing in Him and His Messenger (ﷺ), loving Him and His Messenger (ﷺ), submitting in full servitude to Him alone, with no partner or associate, obeying His Messenger (ﷺ), upholding ties with their fathers and mothers, honouring them in word and deed and not disobeying them, upholding ties with relatives and kin by treating them kindly in word and deed, and paying attention to spouses, friends and servants by giving them their rights in full, whether religious or worldly.

The reason that makes a person uphold the bonds that Allah has instructed him to uphold is fear of Allah and fear of the Day of Reckoning. Hence Allah says: «and fear their Lord» that is, their fear of Him and of meeting Him on the Day of Reckoning prevents them from daring to disobey Allah or to fall short in anything that Allah has enjoined, for fear of punishment and in hope of reward.

«Those who patiently persevere» in complying with the commands and heeding the prohibitions by staying away from what is forbidden, and in accepting the decree of Allah that may be painful, without complaining about it.

But that is on condition that this patience be based on «seeking the Countenance of their Lord» and not on any other, corrupt, purpose or aim. This beneficial patience by means of which a person restrains himself, seeking thereby the pleasure of his Lord and hoping to draw closer to Him and attain His reward, is the patience which is unique

to the believers. As for the ordinary type of patience that is common among people, that is no more than showing how calm and tough one may be, which may lead to pride and showing off. This may be attained by both righteous and immoral people, believers and disbelievers; this is not the type of patience that is truly praiseworthy.

﴿and establish prayer﴾ with all its essential parts and optional extras, fulfilling all its conditions, both outwardly and inwardly ﴿and spend from that which We have provided for them, secretly and openly﴾ – that includes obligatory spending, such as *zakāh* and expiation, as well as that spending which is recommended; they spend as needed, secretly and openly ﴿and repel evil with good﴾ that is, if someone mistreats them in word or deed, they do not respond in kind; rather they respond with kindness.

So they give to those who withhold from them, they forgive those who wrong them, they uphold ties with those who cut them off, and they treat kindly those who mistreat them. If they respond with kindness to the one who mistreats them, then how do you think they would respond to one who does not mistreat them?

﴿for them﴾ that is, those who have these noble characteristics and good traits ﴿the end will be [best] in the hereafter﴾. This is explained in the following verse: ﴿Gardens of perpetual abode﴾ that is, where they will abide forever and never leave or want to leave, because they will not see anything better than it, because of what it contains of delight and joy that is all that one could ever want.

Part of that perfect delight and joy is that they will enter it ﴿together with the righteous among their fathers﴾ that is, their parents, both male and female ﴿their spouses﴾ that is, husbands or wives; the word translated here as ﴿spouses﴾ may also refer to peers, counterparts, friends and loved ones

«Angels will enter unto them from every gate» congratulating them on being safe and greeting them, as an honour from Allah to them. They will say:

«Peace be upon you» that is, you are now safe, and this is a greeting from Allah to you, which means that you are now safe and kept away from anything that is disliked, and you have attained all that you like.

«because you patiently persevered» that is, your patience is what brought you to this blessed state and these beautiful gardens
«How excellent is the ultimate end!»

It is worthwhile for one who cares about his soul and appreciates its value to strive hard in the hope that he will adopt some of the qualities of the people of understanding, so that perhaps he may attain this abode which is the wish of all hearts, where all pleasures and joy are to be found. For such as this let people strive and compete.



﴿وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾﴾ (سورة الرعد: ٢٥)

13:25. But those who break Allah's covenant after it has been made binding, and sever the bonds that Allah has commanded to be upheld, and spread mischief in the land – upon them is the curse and for them is a wretched end.

Having mentioned the situation of the people of paradise, Allah tells us that the people of hell will be in the opposite situation:

«But those who break Allah's covenant after it has been made binding» that is, after Allah made it binding through His Messengers and confirmed it, they did not respond by submitting; rather they responded by turning away and breaking the covenant

﴿and sever the bonds that Allah has commanded to be upheld﴾ so they did not uphold the ties between them and their Lord by believing and doing righteous deeds, and they did not uphold the ties of kinship or do the duties that were required of them; rather they spread mischief on earth by disbelieving, committing sin, barring people from the path of Allah and making it seem crooked.

﴿upon them is the curse﴾ that is, they are cast far away and condemned by Allah, His angels and His believing slaves

﴿and for them is a wretched end﴾ namely hell, with all that it contains of painful punishments.



﴿اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾ (سورة الرعد: ٢٦)

- 13:26. Allah grants abundant provision to whomever He wills, or gives it in scant measure. [The disbelievers] rejoice in the life of this world, but the life of this world, compared to the hereafter, is nothing but a fleeting pleasure.

That is, Allah alone grants abundant provision and gives freely of His bounty to whomever He will, and He restricts it and gives it in small measure to whomever He will.

﴿[The disbelievers] rejoice in the life of this world﴾, which makes them feel content with it to the extent that they neglect the hereafter, and that is due to their lack of reason.

﴿but the life of this world, compared to the hereafter, is nothing but a fleeting pleasure﴾ that is, it is something insignificant that a person enjoys for a brief while, but then he will leave his family and friends behind, and it will be followed by lengthy suffering.



﴿ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ﴿٢٧﴾ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ مَا أَجْرُ الْمُؤْمِنِينَ ﴾ (سورة الرعد: ٢٧-٢٩)

- 13:27. Those who disbelieve say: Why has no sign been sent down to him from his Lord? Say: Verily Allah leaves to stray whomever He wills and guides unto Himself whoever turns to Him,
- 13:28. those who believe and whose hearts find comfort in the remembrance of Allah, for verily in the remembrance of Allah hearts find comfort.
- 13:29. Those who believe and do righteous deeds, joy will be theirs, and a blissful journey's end.

Here Allah (ﷻ) tells us about those who disbelieve in the revelations of Allah and behave stubbornly towards the Messenger of Allah (ﷺ), demanding things from him and saying, «Why has no sign been sent down to him from his Lord?», and claiming that if a sign came, they would believe. Allah responded to them by saying:

«Say: Verily Allah leaves to stray whomever He wills and guides unto Himself whoever turns to Him» that is, seeks His pleasure. For guidance and misguidance are not under their control, so that they can make that dependent upon signs. Moreover, they are lying:

«Even if We did send angels down to them, and the dead spoke to them, and We gathered together all things before them [to testify to the truth], they still would not believe, unless Allah willed it. But most of them are ignorant [of this fact].» (an-An'âm 6: 111)

The Messenger (ﷺ) is not obliged to bring the specific sign that they demand; rather if he brings them a sign that is enough to prove

that the message he brings is true, that is sufficient and the goal has been achieved. In fact that will be more beneficial to them than their demand for the signs that they specify, because if the sign came to them in accordance with their demand and they did not believe in it, that would result in the punishment being hastened for them.

Then Allah (ﷻ) describes the sign of the believers: ﴿those who believe and whose hearts find comfort in the remembrance of Allah﴾ that is, their anxiety and worries are dispelled and replaced with joy and pleasure.

﴿for verily in the remembrance of Allah hearts find comfort﴾ that is, this is their nature and it is to be expected that they would not find comfort in anything except remembrance of Allah, for nothing brings greater pleasure to the heart and nothing is more desirable or sweeter than loving the Creator, feeling close to Him and knowing Him. According to how much the heart knows and loves Allah, it will remember Him to that degree. This is based on the assumption that what is meant by remembrance of Allah is when a person remembers his Lord (*dhikr*) by glorifying Him, proclaiming His oneness, magnifying Him and so on.

It was also suggested that what is meant by the remembrance of Allah is His Book that He sent down as a reminder to the believers. Based on that, what is meant by hearts finding comfort in the remembrance of Allah is that when the heart comes to know the meanings and rulings of the Qur'an, it feels reassured by them, for they point to clear truth that is supported by evidence and proof. Thus the hearts are reassured, for they cannot find reassurance except by means of certainty and knowledge, which is found in the Book of Allah that is certainly complete and perfect. As for other books that are not based on it, the heart does not feel at ease with them; rather the heart will remain troubled because of the contradictory nature of their evidence and rulings.

«...If it [the Qur'an] had been from anyone other than Allah, they would surely have found therein many contradictions.» (*an-Nisā' 4: 82*)

This is only known to those who are well-versed in the Book of Allah and who study it and other branches of knowledge, for they find a huge difference between them and it.

«Those who believe and do righteous deeds» that is, they believe with all their hearts in Allah, His angels, His Books, His Messengers and the Last Day, and they confirm this faith by doing righteous deeds which includes deeds of the heart, by loving Allah, fearing Him and putting their hope in Him, as well as physical deeds such as prayer and the like.

«joy will be theirs, and a blissful journey's end» that is, they will be in a good state and have a good return on the Day of Resurrection, because of what they attain of the pleasure of Allah and His honour in this world and the hereafter. They will attain complete rest and perfect reassurance. The word *toobā*, translated here as «joy», may also refer to the tree of *Toobā* in paradise, in the shade of which a person may travel for one hundred years without covering the entire distance, as is mentioned in the *ṣaheeh* hadiths.



﴿كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِنَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ ﴿٣٠﴾﴾

(سورة الرعد: ٣٠)

- 13:30. Thus We have sent you to a nation before whom other nations have passed away, so that you may recite to them that which We have revealed to you, yet they disbelieve in the Most Gracious. Say: He is my Lord, there is no god but He; in Him I put my trust and to Him I turn.

Here Allah says to His Prophet Muhammad (ﷺ): «Thus We have sent you» to your people, to call them to true guidance «to a nation before whom other nations have passed away» to whom We sent Our Messengers. You are not the first of the Messengers, such that they should find your message strange, and you are not speaking of your own accord; rather you recite to them the revelations of Allah that Allah reveals to you, which purify hearts and souls.

But in fact your people disbelieve in the Most Gracious, so they did not respond to His mercy and kindness – the greatest aspect of which is that We have sent you to them as a Messenger and We have sent down to you a Book – by accepting it with gratitude and thanks; rather they responded by rejecting and denying. Why do they not learn a lesson from those who came before them of nations who rejected their Messengers, and how Allah punished them for their sins?

«Say: He is my Lord, there is no god but He»; this includes both types of *tawhīd* (oneness of Allah): the oneness of divinity and the oneness of Lordship.

He is my Lord Who has cared for me by sending His blessings upon me since He created me, and He is my God in Whom «I put my trust» in all my affairs «and to Him I turn» that is, and devote all my acts of worship to Him and I turn to Him for my needs.



﴿وَلَوْ أَنَّ قُرْءَانَ اسْتَرَّتْ بِهِ الْجِبَالُ أَوْ قَطَعَتْ بِهِ الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَىٰ بَل لَّيْلَهُ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِنِيسَ الَّذِينَ ءَامَنُوا أَنَّ لَوْ يَشَاءُ اللَّهُ لَهْدَىٰ النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْعِيعَادَ ﴿٣١﴾﴾ (سورة الرعد: ٣١)

13:31. If there were a Qur'an with which the mountains could be moved, the earth could be cleft and the dead could be made to

speak [they still would not believe]. But surely all things are subject to Allah's will. Do those who believe not know that if Allah had so willed, He could have guided all humanity? Calamities will continue to befall those who disbelieve, for their deeds, or to strike close to their homes, until the promise of Allah comes to pass, for Allah does not break His promise.

Here Allah highlights the superiority of the Holy Qur'an over all other revealed Books:

«If there were a Qur'an with which the mountains could be moved» from their places «the earth could be cleft and the dead could be made to speak [they still would not believe]. But surely all things are subject to Allah's will» and He brings forth the signs that are in accordance with His wisdom. So what is wrong with the disbelievers and what makes them demand specific signs as they do? Do they or anyone else have any control over the matter?

«Do those who believe not know that if Allah had so willed, He could have guided all humanity?» So let them realise that Allah is able to guide them all, but it was not His will to do so. Rather He guides whomever He will and He leaves astray whomever He will. «Calamities will continue to befall those who disbelieve» for their disbelief, but they will not learn any lesson or pay heed. Allah (ﷻ) will keep sending calamities upon them, one after another, which will strike them in their homes or nearby, yet they persist in their disbelief. «until the promise of Allah comes to pass», of sending down an ongoing punishment for which there can be no relief «for Allah does not break His promise». This is a threat and a warning to them that what Allah promised them because of their disbelief, stubbornness and wrongdoing will surely come to them.



﴿وَلَقَدْ آسَأْتُمْزِي بِرُسُلِي مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ﴾ (سورة الرعد: ٣٢)

13:32. Indeed Messengers before you [O Muhammad] were ridiculed, but I granted respite to those who disbelieved, then I punished them, and how [terrible] was My retribution!

Here Allah says to His Messenger (ﷺ), to reassure and console him: ﴿Indeed Messengers before you [O Muhammad] were ridiculed﴾; you were not the first one to be disbelieved and persecuted ﴿but I granted respite to those who disbelieved﴾ in their Messengers; that is, I granted them respite until they thought that they would not be punished ﴿then I punished them﴾ with all types of punishment ﴿and how [terrible] was My retribution!﴾ It was a severe punishment and painful torment. So these people who disbelieve in you and ridicule you should not be deceived because of Our respite, for they have an example in the nations who came before them. So let them beware lest the same fate befall them as befell those people



﴿أَفَمَن هُوَ قَابِئُ عَنَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُل سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَظْهَرُ مِنَ الْقَوْلِ بَلْ زَيْنٌ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٣٣﴾ لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابٌ الْآخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَّاقٍ﴾ (سورة الرعد: ٣٣-٣٤).

13:33. Is He Who watches over every soul and what it earns [like any other]? And yet they ascribe partners to Allah. Say: Name

them; or do you presume to tell Allah of something that He does not know on earth, or is it [just] a show of words? But their contrivance is made fair-seeming to those who disbelieve and they are barred from the path. For those whom Allah has caused to go astray, no one can guide.

13:34. For them is punishment in the life of this world, but indeed the punishment of the hereafter will be harder still. And they will have no defender against Allah.

«Is He Who watches over every soul and what it earns», and requites it in this world and the hereafter on the basis of justice and fairness – this refers to Allah (ﷻ); can He be like one who is not like that?

Hence Allah says: «And yet they ascribe partners to Allah» when He is Allah, the One, the Self-Sustaining, Who has no partner, no equal and no peer.

«Say» to them, if they are speaking the truth

«Name them» so that it will be known what they are

«or do you presume to tell Allah of something that He does not know on earth» for if He is the Knower of the unseen and the seen, and He does not know that He has a partner, it will thus be known that this claim of His having a partner is false, and that you are like one who is informing Allah that He has a partner at the time when He does not know that, but this is the falsest of falsehood. Hence Allah says: «or is it [just] a show of words?» That is, the most that can be said of such a claim is that it is no more than words that you utter.

In reality there is no god but Allah, and no one among creation deserves to be worshipped in any way whatsoever.

«But their contrivance is made fair-seeming to those who disbelieve» that is, what they devised, namely their disbelief, ascription of partners to Allah, and disbelief in His revelations

﴿and they are barred from the path﴾ that is, from the straight path that leads to Allah and to His paradise
 ﴿For those whom Allah has caused to go astray, no one can guide﴾ because no one has any control over the matter.

﴿For them is punishment in the life of this world, but indeed the punishment of the hereafter will be harder still﴾ than the punishment of this world, because it is so severe and everlasting.

﴿And they will have no defender against Allah﴾ to protect them from the punishment of Allah, for when He sends His punishment upon them, no one can ward it off.



﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ﴾ (سورة الرعد: ٣٥)

13:35. The likeness of paradise, which the pious are promised, [is that of a garden] through which rivers flow; its food is perpetual, and so is its shade. Such will be the end for those who fear Allah, and the end for the disbelievers will be the fire.

﴿The likeness of paradise, which the pious﴾ that is, those who refrain from that which Allah has forbidden to them and do not fall short in that which He has enjoined upon them

﴿[is that of a garden] through which rivers flow﴾ that is, rivers of honey, rivers of wine, rivers of milk and rivers of water that flow without ditches and irrigate those gardens and trees, which bear all kinds of fruit.

﴿its food is perpetual, and so is its shade. Such will be the end for those who fear Allah﴾ that is, it will be their ultimate destination

﴿and the end for the disbelievers will be the fire﴾ and how obvious is the difference between them.



﴿وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَخْزَابِ مَنْ يُنْكِرُ بَعْضَهُ ۗ
 قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَتَابِ ﴿٣٦﴾ (سورة

الرعد: ٣٦)

13:36. Those to whom We gave the scripture rejoice in that which is revealed to you, but there are some groups who reject parts of it. Say: I am commanded to worship Allah, and not to ascribe partners to Him. To Him I call and to Him is my return.

﴿Those to whom We gave the scripture﴾ that is, those whom We blessed with it and with knowledge thereof

﴿rejoice in that which is revealed to you﴾ so they believe in it and they rejoice in the harmony between the Books and how they confirm one another. This refers to those among the people of the two Books who believed.

﴿but there are some groups who reject parts of it﴾ that is, among the disbelieving groups who deviated from the truth there are those who reject part of this Qur'an and do not believe in it.

﴿...Whoever is guided, it is for his own benefit, and whoever goes astray, it is to his own detriment...﴾ (az-Zumar 39: 41)

You are but a warner, calling people to Allah.

﴿Say: I am commanded to worship Allah, and not to ascribe partners to Him﴾ that is, to devote worship solely to Allah alone

﴿To Him I call and to Him is my return﴾ that is, to Him I will go back, and He will reward me for what I did of calling people to His religion and striving to do what I was commanded to do.



﴿وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ﴾ (سورة الرعد: ٣٧)

13:37. Thus have We revealed it, a precise Book in Arabic. If you were to follow their whims and desires, after the knowledge that has come to you, you would have neither protector nor defender against Allah.

That is, We have sent down this Qur'an, a precise Book in Arabic; that is, well-composed in Arabic, in the clearest and most eloquent of languages, so that there will be no doubt or confusion concerning it, and so that it alone will be followed without compromise, and that which opposes it and contradicts it of the whims and desires of those who have no knowledge will not be followed.

Hence Allah warned His Messenger (ﷺ) – even though he was infallible and protected from error, which was a great blessing from Allah – so that his Ummah would be subject to the same set of rulings: ﴿If you were to follow their whims and desires, after the knowledge that has come to you﴾ that is, the clear knowledge which forbids you to follow their whims and desires ﴿you would have neither protector﴾ to protect you so that you could attain what you want ﴿nor defender against Allah﴾ to defend you from harm.



﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ﴾ (سورة الرعد: ٣٨-٣٩)

13:38. We sent Messengers before you [O Muhammad], and gave them wives and children. It was not given to any Messenger to bring a sign except by Allah's leave. For everything there is a time ordained.

13:39. Allah erases and confirms whatever He wills, and with Him is the Mother of the Book [*al-Lawḥ al-Maḥfoodh*].⁶

That is, you are not the first Messenger to be sent to people, such that they could find your message strange.

«We sent Messengers before you [O Muhammad], and gave them wives and children» so do not let your enemies criticise you for having wives and children, as your fellow Messengers did. Why should they criticise you for that, when they know that the Messengers before you did likewise, unless it is for their own corrupt ulterior motives?

If they ask you for a specific sign, you have no control over the matter. «It was not given to any Messenger to bring a sign except by Allah's leave» and Allah does not give permission for such things except at the exact time that He has decreed for it.

«For everything there is a time ordained» and it cannot be brought forward or put back from that time. The fact that they are seeking to hasten the signs or the punishment does not mean that Allah has to bring forward something that He has decreed should happen later, even though He can do whatever He wills.

«Allah erases and confirms whatever» decrees «He wills», and this erasing and alteration applies to matters other than what Allah has already decreed by His knowledge and written with His

⁶ *Al-Lawḥ al-Maḥfoodh*: the Preserved Tablet, the place where the decrees of Allah are kept. According to the hadith:

«The first thing that Allah created was the Pen, and He said to it: Write! It said: What shall I write? He said: Write the decrees of all things until the Hour begins.» (Recorded by Abu Dâwood; al-Albâni graded it as reliable) That was written in *al-Lawḥ al-Maḥfoodh*.

pen, for the latter is not subject to any alteration or change, for it is impossible for there to be any shortcoming in the knowledge of Allah. Hence He says: ﴿and with Him is the Mother of the Book﴾, namely al-Lawḥ al-Maḥfoodh, which is the reference point of all things, because it is the basis thereof, and everything else branches from it.

Rather changes and alterations may occur in minor issues, such as people's actions during the day and night that are recorded by the angels, and Allah creates causes for the confirmation or erasure thereof that do not go beyond what is written in al-Lawḥ al-Maḥfoodh. For example, Allah has ordained that righteousness, upholding ties and doing good deeds should be causes for being granted a long life and abundant provision; He has ordained that sins should be causes for loss of blessing in provision and lifespan; He has ordained the taking of measures for protecting oneself against fatal accidents and injury as a means of safety; and He has ordained that exposing oneself to risks is a cause of damage and injury. It is He Who controls all things according to His will and decree, and whatever He controls does not take a course contrary to that which He already knew and wrote in al-Lawḥ al-Maḥfoodh.



﴿وَإِن مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَّغُ وَعَلَيْنَا الْحِسَابُ
 ﴿٤٠﴾ أَوْلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ
 وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾﴾ (سورة الرعد: ٤٠-٤١)

13:40. Whether We show you [O Muhammad] some of that with which We have threatened them or We cause you to die [before that], your duty is only to convey the message, and the Reckoning is for Us.

13:41. Do they not see that We gradually reduce the land [in their control] from its outlying borders? When Allah decrees [a thing], none can reverse His decree, and He is swift in reckoning.

Here Allah (ﷻ) tells His Prophet Muhammad (ﷺ): do not hasten the punishment of which they were warned, for if they persist in their transgression and disbelief, it is inevitable that that of which they were warned will befall them.

«Whether We show you» that in this world, so you have the delight of seeing it
«or We cause you to die» before it reaches them, that is not your concern.

«your duty is only to convey the message» to people, and explain it
«and the Reckoning is for Us», so We will bring people to account for what they did of their obligations and what they neglected, and We will reward or punish them accordingly.

Then Allah says, warning the disbelievers: «Do they not see that We gradually reduce the land [in their control] from its outlying borders?» It was said that this refers to destruction of the disbelievers and eradication of the wrongdoers, or that it refers to the conquest of the lands of the polytheists, and reducing them in wealth and numbers. And there were other suggestions concerning the meaning.

However what appears to be the case – and Allah knows best – is that what is meant here is that Allah would cause the lands of these disbelievers to be swept by a wave of conquests, and that calamities would begin to strike the outlying areas as a warning to them before the decline began to take effect and before Allah caused them to be struck by calamities of a type that no one can ward off. Hence He said: «When Allah decrees [a thing], none can reverse His decree». That includes both His *shar'i* rulings and universal laws.

These decrees and rulings that Allah ordains are of the highest level of precision, with no shortcomings. Rather they are based on fairness and justice, so no one can reverse them and there is no way to undermine them. This is in contrast to the rulings of others, which may or may not be in harmony with the truth.

﴿and He is swift in reckoning﴾ that is, so do not seek to hasten the punishment, for everything that is meant to happen is close at hand.



﴿وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ
الْكٰفِرُ لِمَنْ عِندِي الدَّارُ ﴿٤٢﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى
بِاللّٰهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتٰبِ ﴿٤٣﴾﴾ (سورة الرعد: ٤٢-٤٣)

(٤٣)

13:42. Those who came before them [also] plotted and planned, but Allah is master of all planning. He knows what each soul earns, and the disbelievers will come to know for whom the end will be [best] in the hereafter.

13:43. The disbelievers say: You are not a Messenger. Say: Allah is sufficient as a witness between me and you, and [so are] those who have knowledge of the scriptures.

﴿Those who came before them [also] plotted and planned﴾ against their Messengers and against the truth the Messengers brought, but their plots did not avail them in anything and did not achieve any goal, because they were fighting and opposing Allah, and ﴿Allah is master of all planning﴾. No one can plot and plan except by His leave and subject to His will and decree. Hence if they plot against His religion, the plot will backfire and lead to nothing but frustration and regret, for

Allah ﴿knows what each soul earns﴾ that is, He knows its concerns and thoughts, and all that it does, both outwardly and inwardly.

Plots are inevitably part of what the soul earns, so their plots are not hidden from Allah and therefore it is not possible for them to come up with a plot that will harm the truth and its people and benefit themselves in any way.

﴿and the disbelievers will come to know for whom the end will be [best] in the hereafter﴾ that is, for them or for the Messengers. It is well known that the end will be best for those who fear Allah, not for the disbelievers.

﴿The disbelievers say: You are not a Messenger﴾ that is, they disbelieve in you and they disbelieve in the message with which you were sent

﴿Say﴾ to them, when they demand a witness for that: ﴿Allah is sufficient as a witness between me and you﴾ and His witness is on the basis of His words, His actions and His approval. As for His words, they are what Allah has revealed to the most truthful of His creation, by means of which He confirmed his messengerhood.

As for His actions, that is because Allah (ﷻ) supported His Messenger (ﷺ) and granted him victory that was beyond his means and those of his Companions and followers. This was testimony from Allah based on actions and support.

As for His approval, Allah told the Messenger (ﷺ) that he was indeed His Messenger and that people were enjoined to follow him. So whoever follows him attains the pleasure and honour of Allah, and whoever does not follow him is subject to hell and divine wrath. Allah approved of his message; if he had fabricated anything and attributed it falsely to Allah, He would have hastened to punish him.

﴿and [so are] those who have knowledge of the scriptures﴾ – this includes all the scholars of the people of the two Books, for they testify in favour of the Messenger. Those among them who believe

in the Messenger (ﷺ) and follow the truth proclaim this testimony that they were obliged to give, and whoever withholds it, the fact that Allah tells us that he has a testimony that he is withholding carries more weight than if he himself were to disclose it openly. If he did not have any testimony to disclose, he would have responded that he had no testimony on the basis of proof. His silence proves that he has testimony that he is concealing. The only reason why Allah said that the testimony of the People of the Book should be sought is because they are people who have knowledge of this matter, and testimony is only to be sought from people who have more knowledge of the matter than others. This is in contrast to those who have nothing to do with it, such as the illiterate polytheist Arabs and others; there was no benefit in seeking their testimony, because they had no experience or knowledge of the matter. And Allah knows best.

This is the end of the commentary on Soorat ar-Ra'd.

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.



14.

Soorat Ibrâheem

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الرَّ كِتَبٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾﴾ (سورة إبراهيم: ١-٣)

14:1. Alif. Lâm. Râ'.⁷ [This is] a Book that We have revealed to you, so that you may lead the people forth from the depths of darkness into light, by their Lord's leave, to the path of the Almighty, the Praiseworthy,

⁷ Groups of letters (al-ḥuroof 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 they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

- 14:2. [the path of] Allah, to Whom belongs all that is in the heavens and on earth. And woe to the disbelievers from a severe punishment!
- 14:3. Those who prefer the life of this world to the hereafter, who bar [people] from the path of Allah, and seek to make it appear crooked; those are the ones who have gone far astray.

Here Allah (ﷻ) tells us that He sent down His Book to His Messenger Muhammad (ﷺ) to benefit humankind and to bring them forth from the darkness of ignorance, disbelief, bad attitudes and all kinds of sin to the light of knowledge, faith and good attitudes. ﴿by their Lord's leave﴾ that is, they could not do that which Allah wants and loves them to do except by the will and help of Allah. This encourages people to seek the help of their Lord.

Then He explains further the light to which this Book guides them: ﴿to the path of the Almighty, the Praiseworthy﴾ that is, the path that leads to Him and to paradise, which involves knowing the truth and acting upon it. Mentioning ﴿the Almighty, the Praiseworthy﴾ after mentioning the path that leads to Him indicates that the one who follows this path will be honoured and protected by the might of Allah, even if he has no supporters except Him, and he will have a good end in all his affairs.

This indicates that the path of Allah is one of the greatest proofs of what Allah possesses of sublime attributes of perfection, and that the One Who set up the straight path for His slaves is almighty in power and praiseworthy in words, actions and rulings, and that He is to be loved and worshipped with acts of worship that lead one on the straight path. Just as He has dominion of the heavens and the earth, as their Creator, provider and controller, He also has the right to issue religious rulings to His slaves, because they belong to Him and it is not befitting for Him to leave them without guidance.

Having made the proof and evidence clear, Allah then warns those who do not submit to that, as He says: ﴿And woe to the disbelievers

from a severe punishment) for they have not given due recognition to Allah and they have not complied with His commands.

Then He describes them as being «Those who prefer the life of this world to the hereafter», so they are happy and content with it, and they are heedless about the hereafter

«who bar [people] from the path of Allah» that He has set up for His slaves and explained it in His Books and on the lips of His Messengers. But these people have made a declaration of enmity and war against their Lord

And they «seek to make it» that is, the path of Allah «appear crooked» that is, they are keen to make it seem off-putting and ugly, so as to turn people away from it. But Allah insists that His light must be perfected, even though the disbelievers hate it.

«those» who are described here «are the ones who have gone far astray» because they have gone astray themselves and have caused others to go astray, and they opposed and fought Allah and His Messenger (ﷺ). What misguidance could be worse than this? As for the people of faith, they are the opposite of them, for they believe in Allah and His revelations, they prefer the hereafter over this world, and they call people to the path of Allah, making it look as beautiful as they can and highlighting how straight it is (as opposed to being crooked).



﴿ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾ (سورة إبراهيم: ٤)

14:4. We did not send any Messenger but [he spoke] in the language of his own people, in order to make [things] clear to them. Then Allah leaves astray whomever He wills and guides whomever He wills, and He is the Almighty, Most Wise.

By His kindness to His slaves, Allah never sent any Messenger ﴿but [he spoke] in the language of his own people, in order to make [things] clear to them﴾ that they needed to know, so that they might be able to learn what he brought to them, which is different from the situation if he had spoken in a language other than theirs, for then they would have needed to learn that language in which he spoke, then understand what he had said. Then once the Messenger has explained what they are enjoined and forbidden to do, and the proof of Allah has been established against them,

﴿Then Allah leaves astray whomever He will﴾ of those who did not submit to true guidance, and He guides whomever He will among those whom He has chosen for His mercy.

﴿and He is the Almighty, Most Wise﴾. Because He is Almighty, He is the only One Who has the power to guide or leave astray, and to control the hearts and direct them as He will. By His wisdom, he does not ordain guidance or misguidance except as is appropriate.

This verse is quoted as evidence that acquiring branches of knowledge having to do with the Arabic language, that lead to understanding of the words of Allah and of His Messenger (ﷺ), is something that is required and is dear to Allah, because knowledge of what He revealed to His Messenger (ﷺ) cannot be attained otherwise, except in cases where people are in such a situation that they have no need of that, which applies if they become well-versed in Arabic and grow up with it from an early age, and it is second nature to them. In that case, there is no need to put effort into that and they become fit to read the words of Allah and His Messenger (ﷺ) and understand them immediately, as the *Ṣahābah* (رضي الله عنهم) did.



﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

﴿٥﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ
 آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدْحِقُونَ آبَاءَكُمْ وَيَسْتَحْيُونَ
 نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّنَ رَبُّكُمْ
 لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾ وَقَالَ مُوسَىٰ إِنَّ
 تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ (سورة إبراهيم: ٥-٨)

- 14:5. We sent Moosâ with Our signs, [saying]: Bring your people forth from the depths of darkness into light and remind them of the blessings of Allah. Surely in that there are signs for every steadfastly patient and deeply thankful person.
- 14:6. And [remember] when Moosâ said to his people: Remember Allah's blessing upon you, when He delivered you from the people of Pharaoh, who were subjecting you to grievous torment, slaughtering your sons and letting your womenfolk live; in that was a great trial from your Lord.
- 14:7. And [remember] when your Lord proclaimed: If you give thanks, I will surely give you more, but if you are ungrateful, verily My punishment is indeed severe.
- 14:8. And Moosâ said: Even if you are ungrateful, you and all who are on earth together, verily Allah is Self-Sufficient, Praiseworthy.

Here Allah (ﷻ) tells us that He sent Moosâ with great signs that confirmed the truth and validity of the message he brought, and enjoined upon him the same instructions as He enjoined upon His Messenger Muhammad (ﷺ) and, indeed, upon all the Messengers: ﴿Bring your people forth from the depths of darkness into light﴾ that is, from the darkness of ignorance and disbelief of all kinds, to the light of knowledge and faith, and all that is connected to them ﴿and remind them of the blessings of Allah﴾ that He has bestowed upon them, and His kindness towards them.

«Surely in that» that is, in the blessings that Allah bestows upon His slaves

«there are signs for every steadfastly patient and deeply thankful person» that is, the one who is steadfastly patient at times of hardship and difficulty, and deeply thankful for times of ease and blessings.

Allah's blessings are indicative of His perfect power, immense generosity and perfect justice and wisdom. Hence Moosâ (ﷺ) obeyed the command of his Lord and reminded his people of the blessings of Allah, saying:

«Remember Allah's blessing upon you» that is, in your hearts and verbally

«when He delivered you from the people of Pharaoh, who were subjecting you to grievous torment» inflicting the severest persecution. He then explained that by saying:

«slaughtering your sons and letting your womenfolk live» that is, they left the women alive and did not kill them

«in that» namely your deliverance

«was a great trial from your Lord» that is, a great blessing, or it may mean: in that torment from Pharaoh and his chiefs with which you were tested there was a great trial for you from Allah, to see whether you would be patient or not.

Moosâ said to them, urging them to give thanks for the blessings of Allah: «And [remember] when your Lord proclaimed» that is, announced and promised

«If you give thanks, I will surely give you more» of My blessings «but if you are ungrateful, verily My punishment is indeed severe» – that punishment includes taking away from them the blessing that He had bestowed upon them. Gratitude means acknowledging in one's heart the blessings of Allah, praising Allah for them and using them to seek the pleasure of Allah (ﷻ). Ingratitude is the opposite of that.

«And Moosâ said: Even if you are ungrateful, you and all who are on earth together» you will never harm Allah in the slightest

﴿verily Allah is Self-Sufficient, Praiseworthy﴾. Acts of obedience do not add to His dominion and acts of disobedience do not detract from it, for He is perfectly self-sufficient, praiseworthy in His essence, names, attributes and actions. He has no attributes but attributes of the utmost praiseworthiness and perfection, He has no names but the best of names and He does no actions but actions of the utmost goodness.



﴿الذَّبَاتِكُمْ نَبُؤُا الَّذِيْنَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُوْدَ وَالَّذِيْنَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ اِلَّا اللّٰهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوْا اَيْدِيَهُمْ فِيْ اَفْوَاهِهِمْ وَقَالُوْا اِنَّا كَفَرْنَا بِمَا اُرْسِلْتُمْ بِهٖۤ وَاِنَّا لَنَعِيْ شَيْكٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ مُرِيْبٍ ﴿٩﴾ قَالَتْ رُسُلُهُمْ اَفِى اللّٰهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ يَدْعُوْكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُوْخِّرَكُمْ اِلَىٰٓ اَجَلٍ مُّسَمًّى قَالُوْا اِنْ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُوْنَ اَنْ تَصُدُّوْنَا عَمَّا كَانَتْ يَعْبُدُ اٰبَاؤُنَا فَاتُّوْنَا بِسُلْطٰنٍ مُّبِيْنٍ ﴿١٠﴾ قَالَتْ لَهُمْ رُسُلُهُمْ اِنْ نَحْنُ اِلَّا بَشَرٌ مِّثْلُكُمْ وَلٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَن يَشَآءُ مِنْ عِبَادِهٖۤ وَمَا كَاٰتٍ لَّنَا اَنْ نَّاتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١١﴾ وَمَا لَنَا اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَقَدْ هَدٰنَا سَبِيْلُنَا وَلَنْصَبِرَ عَلَىٰ مَا اٰدٰتُمُوْنَا وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿١٢﴾﴾ (سورة ابراهيم: ٩-١٢)

- 14:9. Have the stories not reached you of those who came before you – the people of Nooh, ‘Ad and Thamood, and those who came after them? No one knows them but Allah. Their Messengers came to them with clear signs, but they put their hands to their mouths and said: Indeed we disbelieve in that with which you have been sent, and indeed we are in grave doubt about that to which you are calling us.

- 14:10. Their Messengers said: Can there be any doubt about Allah, the Originator of the heavens and the earth? He calls you so

that He may forgive some of your sins and give you respite for an appointed term. They said: You are but human beings like ourselves! You want to turn us away from that which our forefathers used to worship; then bring us some clear proof.

- 14:11. Their Messengers said to them: Indeed we are but human beings like yourselves, but Allah bestows His favour upon whomever He wills of His slaves. It is not within our power to bring you any proof except by Allah's leave. And in Allah let the believers put their trust.
- 14:12. Why should we not put our trust in Allah when He has guided us in our paths? We will surely be patient and steadfast in bearing whatever harm you cause us. And in Allah let all that trust put their trust.

Here Allah alerts His slaves to the way in which He dealt with the disbelieving nations when the Messengers came to them and they rejected them, so He punished them in this world with the punishment that was seen and heard by people.

«Have the stories not reached you of those who came before you – the people of Nooh, 'Ad and Thamood» – Allah has told their stories in His Book, and explained them.

«and those who came after them? No one knows them but Allah» because there were many of them, but their stories have been lost.

In the case of all of these nations «Their Messengers came to them with clear signs» that is, with evidence that confirmed the truthfulness of the message they brought. Allah did not send any Messenger but He gave him clear signs so that humans could believe in him. But when their Messengers came to them with clear signs, they did not accept them; rather they were too arrogant to believe.

«but they put their hands to their mouths» that is, they did not believe in the message that had come to them and they did not say anything to indicate that they had faith. This is like the verse in which Allah (ﷻ) says:

«...They put their fingers in their ears to keep out the stunning thunderclap, for fear of death...» (*al-Baqarah 2: 19*)

«and said» bluntly to their Messengers

«Indeed we disbelieve in that with which you have been sent, and indeed we are in grave doubt about that to which you are calling us» that is, we find it confusing and unclear. They disbelieved in it and did wrong.

Hence «Their Messengers said» to them:

«Can there be any doubt about Allah» that is, His existence is the clearest and most obvious of all things. Whoever has doubts about Allah, «the Originator of the heavens and the earth», on Whose existence the existence of all things is based, will not have any trust in anything that is known, even tangible things. Hence the Messengers addressed the people on the basis that they did not have any doubts about Allah, because there can be no doubt about Him.

«He calls you» to that which will benefit you and is in your best interests

«so that He may forgive some of your sins and give you respite for an appointed term» that is, so that He may reward you for responding to His call, in this world and in the hereafter. He did not call you so that He might benefit from your worship; rather the benefit will all come back to you.

But they responded to their Messengers in a foolish and ignorant manner, saying to them:

«You are but human beings like ourselves» that is, how can you be favoured above us by means of prophethood and messengership?

«You want to turn us away from that which our forefathers used to worship» so how can we give up the beliefs and way of our forefathers for the sake of your beliefs? How can we obey you, when you are but human beings like ourselves?

«then bring us some clear proof» that is, clear evidence. What they meant was a sign that they themselves specified, otherwise their Messengers had already brought clear signs to them.

«Their Messengers said to them» in response to their demands and objections:

«Indeed we are but human beings like yourselves» that is, it is indeed true that we are human beings like yourselves, «but» there is nothing in that to justify your rejection of what we have brought of truth, for «Allah bestows His favour upon whomever He wills of His slaves». If Allah bestows His revelation and message upon us, that is by His bounty and favour, and no one has the right to prevent or restrict the bounty and favour of Allah. Look at what we have brought you; if it is truth, then accept it, and if it is otherwise, then reject it, but do not make our condition (of being human) a reason for rejecting the message that we have brought to you. You say «then bring us some clear proof», but it is not within our power to do so and we have no control over the matter.

«It is not within our power to bring you any proof except by Allah's leave» for He is the One Who will send it to you, if He will, but if He does not will, He will not send it to you, for He only does that which is dictated by His wisdom and mercy.

«And in Allah» and in nothing else «let the believers put their trust». So they rely on Him to bring that which is in their best interests, and to ward off that which will harm them, because they are fully aware of His complete power, perfect care and all-encompassing generosity, and they trust that He will suffice them. Their trust in Him will be commensurate with the level of their faith.

Thus it is known that putting one's trust in Allah is obligatory, and that it is one of the requirements of faith and one of the major acts of worship that Allah loves and is pleased with, because all other acts of worship are connected to it.

«Why should we not put our trust in Allah when He has guided us in our paths?» That is, what is there to prevent us from putting our trust in Allah, when we are following truth and guidance, and whoever follows truth and guidance, His guidance compels us to strive to attain perfect trust. Moreover, the believer knows that Allah has guaranteed to help and suffice the one who is guided, which inspires him to put his trust in Him. This is in contrast to the one who is not following truth and guidance, for he has no assurance from Allah, so his situation is the opposite of that of one who has put his trust in Allah.

This is like a hint from the Messengers to their people, pointing to a great sign, which is that – in most cases – their people had power and had the upper hand over them, so their Messengers were challenging them by telling them that they were putting their trust in Allah to ward off the plots of their people against them, and that they were certain that Allah would take care of them and suffice them. And Allah did indeed take care of them and suffice them against their evil, even though they were so keen to destroy them and extinguish the truth that they had. This is like what Nooh (ﷺ) said to his people:

«...O my people, if my presence among you and my reminding you of the signs of Allah have become too much for you to bear, then in Allah I have put my trust, so decide on your course of action, you and your [so-called] partners, leaving no room for uncertainty, then carry out your decision concerning me, and give me no respite.» (Yoonus 10: 71)

– and it is like what Hood (ﷺ) said:

«...I call Allah to witness, and you too are my witnesses, that I disavow all those whom you ascribe as partners to Allah. So scheme against me, all of you, and give me no respite.» (Hood 11: 54-55)

«We will surely be patient and steadfast in bearing whatever harm you cause us» that is, and we will persist in calling you, and admonishing you and reminding you, and we will not worry about whatever harm you may cause us, for we will try to bear with patience

whatever harm you cause us, seeking reward with Allah and out of sincerity towards you, in the hope that Allah will guide you if we persist in reminding you.

﴿And in Allah﴾ alone, and in no one else ﴿let all that trust put their trust﴾, for putting one's trust in Him is the key to all goodness.

It should be noted that the Messengers' trust in Allah was for the noblest and most sublime of aims, for they put their trust in Him to establish and support His religion, guide His slaves and save them from misguidance. This is the most perfect kind of trust in Allah.



﴿ وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي
مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَنُسَكِّنَنَّكُمْ
الْأَرْضَ مِنْ
بَعْدِهِمْ ؕ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَأَسْتَفْتِحُوا وَخَابَ كُلُّ
جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ
وَلَا يَكَادُ يُسِيغُهُ، وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ
وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾ ﴾ (سورة إبراهيم: ١٣-١٧)

14:13. The disbelievers said to their Messengers: We will certainly drive you out of our land, unless you return to our religion. But their Lord revealed to them: Indeed We will certainly destroy the evildoers,

14:14. And We will certainly cause you to dwell in the land after they are gone. This is for those who fear standing before Me [on the Day of Resurrection], and who heed My warning.

14:15. [The Messengers] sought victory and help [from Allah], and every obstinate tyrant met with frustration.

14:16. Ahead of him is hell, and he will be given putrid water to drink.

14:17. He will sip it unwillingly, hardly able to swallow it. Death will come at him from all directions, yet he will not die. And ahead of him will be a harsh punishment.

Having mentioned the Messengers' call to their people and their persistence and never giving up, Allah then tells us how matters with their people deteriorated further:

«The disbelievers said to their Messengers», threatening them: «We will certainly drive you out of our land, unless you return to our religion». This was the ultimate rejection, and there was no hope for them after this, because they did not stop at turning away from guidance; rather they threatened the Messengers with expulsion from their land, which they claimed as their own and said that the Messengers had no right to be there. This is the worst kind of injustice, because Allah sent His slaves to inhabit the earth, and He commanded them to worship Him, and He made the earth and everything on it to be of service to them in order to help them to worship Him.

So whoever uses that to help him worship Allah, using it is permissible for him and there is no blame on him. But whoever uses it to help him disbelieve and commit acts of disobedience, it cannot be exclusively for him and it is not permissible for him. Thus it is known that in reality the enemies of the Messengers have no right to the land from which they threatened to expel the Messengers. If we judge the matter on the basis of custom, the Messengers are among the inhabitants of the land, so for what reason can the people deny them a right that is clearly theirs? Is this anything but a complete lack of religious commitment and decency?

Hence when the plot against the Messengers reached that level, there was nothing left but for the decree of Allah to be executed and for Allah to come to the aid of His close friends.

«But their Lord revealed to them: Indeed We will certainly destroy the evildoers» with all kinds of punishments.

«And We will certainly cause you to dwell in the land after they are gone» – this was the good end that Allah granted to the Messengers and their followers, as a reward «for those who fear standing before Me [on the Day of Resurrection]», and remember that Allah is always watching and can see them

«and who heed My warning» that is, what I have threatened to those who disobey Me, which should make them refrain from doing that which Allah dislikes and hasten to do that which Allah loves.

«[The Messengers] sought victory and help [from Allah], and every obstinate tyrant met with frustration» that is, those who opposed Allah and the truth, and opposed the slaves of Allah, behaved with arrogance in the land and stubbornly rejected the Messengers became losers in this world and the hereafter.

«Ahead of him is hell» that is, hell awaits the stubborn tyrant, and he will inevitably enter it and taste the severe punishment

«and he will be given putrid water to drink» that is, it is putrid in its colour, taste and foul stench, and it is extremely hot.

«He will sip it unwillingly» out of severe thirst

«hardly able to swallow it». When it is brought near his face, it will roast it, and when it reaches his stomach, it will destroy whatever it passes through of his innards.

«Death will come at him from all directions, yet he will not die» that is, the severe punishments of all types will come towards him, each one of which will be so severe that he will reach the point of death, but Allah has decreed that they will not die. This is like the verse in which Allah (ﷻ) says:

«...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. There they will cry out loud...» (*Fāṭir* 35: 36-37)

«And ahead of him» that is, the obstinate tyrant
 «will be a harsh punishment» that is, a severe punishment, the nature and severity of which no one knows except Allah (ﷻ).



﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الصَّلْوُ الْبَعِيدُ﴾ (سورة إبراهيم: ١٨)

14:18. The deeds of those who disbelieve in their Lord are like ashes which the wind scatters on a stormy day. No advantage will they gain from their deeds; that is straying far into error.

Here Allah (ﷻ) tells us of the deeds of the disbelievers. What is meant is either the deeds that they intended for Allah, in the way in which they will be lost and invalidated, and the way in which they will be diminished and disappear like ashes, which are formed of the smallest and lightest of particles; when the wind blows them away on a very stormy day, no trace is left of them and no advantage is gained from them, because they diminish and disappear. This is the likeness of the good deeds of the disbelievers: ﴿No advantage will they gain from their deeds﴾, not even an atom's weight, because they are based on disbelief and rejection.

﴿that is straying far into error﴾ because their efforts became invalid and their deeds became worthless.

Or it may be that what is meant is the efforts of the disbelievers in opposing the truth, for they put a great deal of hard work and effort into that, but their plot backfires and they will never harm Allah or His Messengers or their followers, or what they have of the truth, in the slightest.



﴿أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ﴾ (١٩) وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾ وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الصُّعْفَتَانِ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا

لَوْ هَدَدْنَا اللَّهُ لَهْدَيْنَكُم مِّمَّا سَوَّأْنَا عَلَيْكُمْ لَأَجْزَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ ﴿١٩﴾ (سورة إبراهيم: ١٩-٢١)

- 14:19. Do you not see that Allah has created the heavens and the earth for a true purpose? If He so willed, He could destroy you and bring a new creation [in your place].
- 14:20. And that is not difficult for Allah.
- 14:21. They will all appear before Allah, then those who were weak will say to those who were arrogant: We were your followers; can you then protect us at all against Allah's punishment? They will say: If Allah had guided us, we would have guided you. It makes no difference to us [now] whether we panic or show patience, for we have no escape.

Here Allah (ﷻ) points out to His slaves that He (ﷻ) has created the heavens and the earth for a true purpose that is, so that all creatures may worship Him and know Him, and heed His commands and prohibitions; and so that by means of the heavens and the earth and all that they contain, people may conclude what Allah possesses of perfect attributes; and so that they may know that the One Who created the heavens and the earth, with all their greatness and vastness, is able to create them anew so as to requite them for their good deeds and bad deeds. But His power and will are not limited to that. Hence He says: ﴿If He so willed, He could destroy you and bring a new creation [in your place]﴾.

It may be that what is meant is that He could take you away and bring another people in your stead, who would be more obedient to Allah than you. Or it may be that what is meant is that He could cause you to die then bring you back by resurrecting you as a new creation. This interpretation is supported by what is mentioned afterwards about the Day of Resurrection.

«And that is not difficult for Allah» that is, it is not beyond Him; rather it is very easy for Him.

«The creation and resurrection of all of you are [for Allah, as easy] as [the creation and the resurrection of] a single soul...» (*Luqmân 31: 28*)

«It is He Who originates creation then repeats it, and that is [even] easier for Him...» (*ar-Room 30: 27*)

«They» that is, all creatures

«will all appear before Allah» when the Trumpet is blown and they emerge from their graves for the meeting with their Lord. They will stand on land that is a smooth, levelled plain (*cf. 20: 106*), in which you will see no depression or elevation (*cf. 20: 107*). They will appear before Him and nothing of them will be hidden from Him. When they emerge, they will begin to argue, and each will speak in his own defence and try to protect himself as much as he can, but there is no way they will be able to do that.

«then those who were weak» that is, the followers and imitators
«will say to those who were arrogant» namely the leaders of misguidance who were followed

«We were your followers» that is, in the previous world; you told us to go astray, making it fair-seeming to us, and you misled us.

«can you then protect us at all against Allah's punishment?» That is, by even an atom's weight

«They» that is, the leaders who were followed

«will say»: We led you astray as we ourselves were led astray (*cf. 28: 63*).

«If Allah had guided us, we would have guided you». So no one can help anyone else.

«It makes no difference to us [now]» with regard to the punishment
«whether we panic or show patience, for we have no escape» that is, we have no refuge to which we can flee and no way to escape the punishment of Allah.



﴿ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَّ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾ وَأَدْخِلْ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ يُحَيِّيهِمْ فِيهَا سَلَامٌ ﴿٢٤﴾ ﴾ (سورة إبراهيم: ٢٢-٢٣)

14:22. And Shayṭān will say, when the matter is decided: Verily Allah gave you a true promise; I also gave you promises, but I betrayed you. I had no power over you, except that I called you and you responded to me. So do not blame me; blame yourselves. I cannot help you, nor can you help me. I disavow your erstwhile association of me with Allah. Verily for the wrongdoers there will be a painful punishment.

14:23. But those who believe and do righteous deeds will be admitted to gardens through which rivers flow, to abide therein forever by their Lord's leave. Their greeting therein will be: Peace.

﴿And Shayṭān﴾ who is the cause of all the evil that happened and will ever happen in this world

﴿will say﴾, addressing the people of hell and disavowing them

﴿when the matter is decided﴾ and the people of paradise have entered paradise and the people of hell have entered hell

﴿Verily Allah gave you a true promise﴾ on the lips of His Messengers, but you did not obey Him. If you had obeyed Him, you would have attained the supreme triumph.

﴿I also gave you promises﴾ of good things

﴿but I betrayed you﴾ and what I promised you of false wishes did not happen and will never happen.

«I had no power over you» that is, I had no proof to support what I said

«except that I called you and you responded to me». In other words: that is all I had, that I called you to whatever I wanted and I made it fair-seeming to you, then you responded to me, following your whims and desires. As that is the case, «do not blame me; blame yourselves» because you were the cause and it is your fault that the punishment has become inevitable for you.

«I cannot help you» that is, I cannot save you from the distress in which you find yourselves

«nor can you help me»; each of us will have his own share of punishment.

«I disavow your erstwhile association of me with Allah» that is, I disavow your having made me a partner with Allah, for I am not a partner to Allah, and there was no obligation to obey me.

«Verily for the wrongdoers» who wronged themselves by obeying the Shayṭân

«there will be a painful punishment» in which they will abide forever.

By His kindness towards His slaves, Allah warned them against obeying the Shayṭân and told them about the ways in which he tries to tempt man and what his goal is, for his aim is to cause man to enter hell. Here Allah tells us that when the Shayṭân and his followers enter hell, he will disavow them in this manner and reject their association of him with Allah.

«...And none can inform you like [the One Who is] all-aware.» (*Fâṭir* 35: 14)

It should be noted that in this verse, Allah tells us that the Shayṭân has no power, and elsewhere He says:

«He has power only over those who take him as an ally and, under his influence, ascribe partners to Allah.» (*an-Nahl* 16: 100)

The power which Allah tells us the Shayṭân does not possess is the power of proof and evidence. He has no proof at all for that to

which he calls people. All that he has is specious arguments that he presents to make falsehood fair-seeming, so that people will have justification in their minds to commit sin.

As for the power which Allah tells us that the Shayṭān has, it is power by means of temptation to commit sin, in the case of his allies; he strongly incites them to commit sin and they are the ones who gave him this power over themselves, by taking him as an ally and joining his party. Hence he has no power over those who believe and put their trust in their Lord. Having mentioned the punishment of the wrongdoers, Allah then tells us about the reward of those who obey Him:

«But those who believe and do righteous deeds» that is, adhere to the teachings of religion in word, deed and beliefs
 «will be admitted to gardens through which rivers flow» in which they will find all the pleasures that they could desire, such as no eye has seen, no ear has heard, and it has never crossed the mind of man.
 «to abide therein forever by their Lord's leave» that is, not by their own strength and power, but by the strength and power of Allah
 «Their greeting therein will be: Peace» that is, they will greet one another with *salām* and kind words.



﴿الَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ
 وَفُرْعَاهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ
 الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾ وَمِثْلَ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
 اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾﴾ (سورة إبراهيم: ٢٤-٢٦)

14:24. Do you not see how Allah compares a good word to a good tree?
 Its root is firm and its branches reach to the sky.

14:25. It yields its fruit at all times, by its Lord's leave. Allah makes such comparisons for people so that they may pay heed.

14:26. But an evil word is like an evil tree, uprooted from the surface of the earth; it has no stability.

«Do you not see how Allah compares a good word» namely the testimony that there is no god but Allah, and what stems from that «to a good tree» namely the date palm.

«Its root is firm» that is, solidly rooted in the earth «and its branches reach to the sky». This tree constantly offers many benefits, as «It yields its fruit at all times, by its Lord's leave» This is how the tree of faith is: its roots are firmly established in the heart of the believer in terms of knowledge and belief, and its branches include good words, righteous deeds, good attitudes and good manners, which constantly rise to heaven, as the person's good deeds and good words, which are produced by the tree of faith, ascend from the individual to Allah, which brings benefits to the believer and to others.

«Allah makes such comparisons for people so that they may pay heed» to what He has enjoined upon them and forbidden to them, by giving likenesses in order to explain some concepts and liken them to tangible things. Thus the meanings intended by Allah become very clear, and this is by His mercy and kind manner of teaching; to Allah be the most perfect praise. This is a description of the word of tawḥeed (affirmation of the oneness of Allah) and how firmly established it is in the heart of the believer.

Then Allah mentions the opposite of that, which is the word of disbelief and all that stems from it:

«But an evil word is like an evil tree», the fruit of which is unpleasant to eat and has an unpleasant taste. This refers to the colocynth and similar plants.

﴿uprooted from the surface of the earth﴾ that is, it is not firm and it has no roots to hold it steady, and it does not produce any good fruit; rather if there is any fruit, it is foul and evil. This is how the word of disbelief and sin is; it is not rooted in the heart in any beneficial way and it does not bear any fruit but evil words and evil deeds which cause harm to the individual and are of no benefit to him, so no righteous deed ascends from him to Allah and he does not benefit himself or anyone else.



﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ (سورة إبراهيم: ٢٧)

14:27. Allah will make steadfast those who believe, with the word that stands firm, in this world and in the hereafter. But Allah leaves the wrongdoers to go astray; Allah does whatever He wills.

Here Allah (ﷻ) tells us that He will make steadfast His believing slaves, namely those who do what is required of them of having strong faith in the heart which must be manifested in their attitude and behaviour. Allah will make them steadfast in the life of this world, when they are faced with specious arguments and doubts, by guiding them to certainty, and when they are tempted by desires, by bestowing upon them strong resolve whereby they will give precedence to that which Allah loves over their own whims and desires.

And at the end of life, at the moment of death, He will make them steadfast in their Islamic religion and give them a good end; in the grave, when they are questioned by the two angels, He will guide them to the correct answer. When it is said to the deceased: Who is your Lord? What is your religion? Who is your Prophet? He will

guide them to the correct answer, so the believer will say: Allah is my Lord, Islam is my religion and Muhammad (ﷺ) is my Prophet.

«But Allah leaves the wrongdoers to go astray» from the straight path in this world and the hereafter, but Allah does not wrong them; rather they wrong themselves.

This verse offers proof for the trial, punishment and blessing in the grave, which are mentioned in numerous texts from the Prophet (ﷺ) which speak of and describe the trial in the grave, and the blessings and punishment therein.



﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصَلُّونَهَا وَيَنَسُّوا الْقَرَارَ ﴿٢٩﴾ وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾ ﴾ (سورة إبراهيم: ٢٨-٣٠)

14:28. Have you not seen those who have repaid Allah's blessings with ingratitude, and caused their people to dwell in the abode of ruin,

14:29. In hell? They will enter it, an evil place to settle in!

14:30. They set up rivals to Allah, to lead people astray from His path. Say [O Muhammad]: Take your pleasure now, for verily your journey's end will be the fire.

Here Allah (ﷻ) describes the situation of those among the disbelievers of Quraysh who rejected His Messenger (ﷺ), and where they ended up.

«Have you not seen those who have repaid Allah's blessings with ingratitude» – the blessing of Allah is the sending of Muhammad (ﷺ) to them to call them to that which would bring them good in this world and in the hereafter, and to salvation from the ills of this world and the

hereafter. But they responded to this blessing by rejecting it, showing ingratitude for it, turning away from it themselves and turning others away from it, until they «caused their people to dwell in the abode of ruin» namely hell, because they caused them to go astray, thus they were a cause of disaster for their own people when they thought that they were benefitting them. One aspect of that is that they made it fair-seeming to them to go out on the day of Badr to fight Allah and His Messenger (ﷺ), then the events of that day took their course and many of their leaders and prominent figures were killed in the battle.

«In hell? They will enter it» and its heat will surround them in all directions

«an evil place to settle in».

«They set up rivals to Allah» that is, so-called equals and partners «to lead people astray from His path» that is, to lead people astray from the path of Allah because of what they set up of rivals to Allah, and calling people to worship them

«Say [O Muhammad]» to them, as a warning:

«Take your pleasure now» and enjoy your disbelief and misguidance for a little while, but that will not benefit you

«for verily your journey's end will be the fire» that is, your ultimate destination, and what a wretched journey's end.



﴿ قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ ﴾ (سورة إبراهيم: ٣١)

14:31. Tell My slaves who believe that they should establish prayer and spend from that which We have provided for them, in secret and in public, before the day comes when there will be no bargaining and no friendship.

That is, tell My believing slaves, commanding them to do that which is in their best interests, to make the most of the opportunity before it is too late

«that they should establish prayer» both outwardly and inwardly «and spend from that which We have provided for them» that is, from the blessings that We have bestowed upon them, in small or great amounts

«in secret and in public» – this includes obligatory spending, such as zakâh and spending on those on whom one is obliged to spend, as well as recommended spending such as giving in charity and the like.

«before the day comes when there will be no bargaining and no friendship» that is, when nothing will be of any benefit and there will be no way to make up what has been missed, whether by buying and selling, or giving gifts to friends and loved ones, and each person, on that day, will have enough to preoccupy him (cf. 80: 37). So let him think of what he has prepared for the hereafter and let him check his deeds and take stock of himself before the great reckoning.



﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ ﴿٣٣﴾ وَءَاتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنْ الْإِنْسَانُ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾﴾ (سورة إبراهيم: ٣٢-٣٤)

- 14:32. It is Allah Who has created the heavens and the earth, and sent down water from the sky; and brought forth therewith fruits as a provision for you. He has made the ships to be of service to you so that they may sail on the sea by His command, and He has also made the rivers to be of service to you.

- 14:33. And He has made the sun and moon to be of service to you, both constant in their courses, and He has made the night and day to be of service to you.
- 14:34. Of everything you have asked for, He has given you some. But if you [try to] count the blessings of Allah, you cannot count them all. Verily man is highly unjust, exceedingly ungrateful.

Here Allah (ﷻ) tells us that it is He alone ﴿Who has created the heavens and the earth﴾, as vast and great as they are, ﴿and sent down water from the sky﴾ namely the rain that Allah sends down from the clouds ﴿and brought forth therewith﴾ that is, by means of that water ﴿fruits﴾ of various kinds ﴿as a provision for you﴾ and your livestock. ﴿He has made the ships﴾ and other vessels ﴿to be of service to you so that they may sail on the sea by His command﴾. It is He Who has enabled you to build them and given you the power to do so, and He has caused them to float on the water so that they may carry you and your trade goods and luggage to the land to which you are headed.

﴿and He has also made the rivers to be of service to you﴾ so that you may irrigate your crops and trees, and drink from them.

﴿And He has made the sun and moon to be of service to you, both constant in their courses﴾ – they never slow down or cease; rather they continue running in their courses to serve your interests, such as calculating time and managing your affairs in the interests of your physical well-being and that of your animals, crops and fruits.

﴿and He has made the night and day to be of service to you﴾ so that by night you may rest and by day you may see in order to go about seeking of His bounty.

﴿Of everything you have asked for, He has given you some﴾ that is, He has given you some of everything that you hope for or need,

that you ask Him for either implicitly or explicitly, of livestock, tools, other things that may be made by man, and so on.

«But if you [try to] count the blessings of Allah, you cannot count them all» let alone give thanks for them all

«Verily man is highly unjust, exceedingly ungrateful» that is, this is the nature of man with regard to the fact that he is a wrongdoer and sinner, who falls short in his duty towards his Lord and is ungrateful for the blessings of Allah; he does not give thanks for them or acknowledge them, except those whom Allah guides, so they give thanks for His blessings, acknowledge the rights of their Lord and fulfil those rights.

These blessings highlight various types of the many blessings that Allah bestows upon His slaves, some in general terms and some in specific terms, because of which Allah calls His slaves to give thanks to Him and remember Him. He urges them to do so and encourages them to ask of Him and call upon Him during the hours of the night and day, just as His blessings are repeatedly bestowed upon them at all times.



﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾﴾ (سورة إبراهيم: ٣٥)

14:35. And [remember] when Ibrâheem said: My Lord, make this city one of peace and security, and preserve me and my children from worshipping idols.

«And [remember] when Ibrâheem said», offering this beautiful supplication in this beautiful situation:

«My Lord, make this city» namely the Ḥaram of Makkah

«one of peace and security» and Allah answered his supplication by His decree. Allah made it something sacred and ordained measures to

protect its sanctity, as is well known, to the extent that no wrongdoer ever intended evil for it but Allah destroyed him, as He did with the people of the elephant and others.

Having prayed for safety for the city, Ibrâheem then prayed for himself and his children to be protected and guided; he said: ﴿and preserve me and my children from worshipping idols﴾ that is, keep me and them far away from worshipping them or being involved with them.

The reason why he feared for himself and for his children was the fact that there were so many people who were confused and fell into the error of idol worship.



﴿رَبِّ إِنَّهُنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾ (سورة إبراهيم: ٣٦)

14:36. My Lord, they [the idols] have indeed led many people astray. So whoever follows me, then he is indeed of me, and whoever disobeys me – then verily You are Oft-Forgiving, Most Merciful.

﴿My Lord, they [the idols] have indeed led many people astray﴾ that is, many people have gone astray because of them. ﴿So whoever follows me﴾ and the message of divine oneness and devotion solely to Allah, the Lord of the worlds, that I have brought ﴿then he is indeed of me﴾ because there is complete harmony and agreement on that, and whoever loves people and follows them becomes one of them. ﴿and whoever disobeys me – then verily You are Oft-Forgiving, Most Merciful﴾. This is an example of the compassion of Ibrâheem (ﷺ), as he prayed for forgiveness and mercy from Allah for the sinners,

and Allah (ﷻ) is more merciful than him towards His slaves, and He does not punish anyone but those who rebel against Him.



﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ﴾ (سورة إبراهيم: ٣٧)

14:37. Our Lord, I have settled some of my offspring in a valley without cultivation, by Your Sacred House, O our Lord, so that they may establish prayer. So make the hearts of some people incline towards them, and provide them with fruits, so that they may give thanks.

«Our Lord, I have settled some of my offspring in a valley without cultivation, by Your Sacred House» that was when Ibrâheem brought Hâjar, the mother of Ismâ'eel, and her son Ismâ'eel (ﷺ), who was still an infant, from Greater Syria, and left them in Makkah which – at that time – was not inhabited and there was no one there. When he left them there, he offered this supplication to his Lord, beseeching Him and putting his trust in his Lord.

«Our Lord, I have settled some of my offspring» that is, not all of my offspring, for Is-hâq and his other sons were still in Greater Syria. Rather he settled Ismâ'eel and his offspring in Makkah.

«in a valley without cultivation» that is, because the land of Makkah is not fit for cultivation.

«O our Lord, so that they may establish prayer» that is, make them people who affirm Your oneness and establish prayer, for establishing prayer is one of the most important and most virtuous acts of worship; whoever establishes prayer has established his religion.

﴿So make the hearts of some people incline towards them﴾ that is, make them love them and the place in which they are residing.

Allah answered his prayer and, from the descendants of Ismâ'eel, brought forth Muhammad (ﷺ), who called his offspring to the Islamic religion, the path of their father Ibrâheem, and they responded to him and became people who established prayer.

And Allah ordained pilgrimage to this House, where the offspring of Ibrâheem settled, and He created in it something that attracts people's hearts, so that people come on pilgrimage to it and can never have enough of it; the more a person frequents it, the more he longs for it and feels attached to it. That is because Allah has attributed it (the Kaaba) to Himself (by calling it His House).

﴿and provide them with fruits, so that they may give thanks﴾ – and Allah answered this supplication, as a result of which fruits of all kinds are brought to it. Thus you see that fruits are available in Makkah at all times, and provisions come to it from all directions.



﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي

السَّمَاءِ ﴿٣٨﴾ (سورة إبراهيم: ٣٨)

14:38. Our Lord, verily You know what we conceal and what we disclose; from Allah, verily nothing is hidden on earth or in the heavens.

﴿Our Lord, verily You know what we conceal and what we disclose﴾ that is, You know us better than we know ourselves, so we ask You, as You are taking care of us and You are guiding us, to enable us to attain that which is in our best interests, both those of which we are aware and those of which we are unaware, in accordance with Your knowledge and mercy.

«from Allah, verily nothing is hidden on earth or in the heavens» – that includes this supplication by which Ibrâheem (ﷺ) only intended good and to give abundant thanks to Allah, the Lord of the worlds.



﴿الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ﴾

﴿(سورة إبراهيم: ٣٩)﴾

14:39. Praise be to Allah Who, despite my old age, has bestowed upon me Ismâ'eel and Is-ḥâq, for verily my Lord hears all prayers.

For this gift is one of the greatest of blessings, and the fact that they came despite his old age, at a time when one gives up all hope of having children, is another blessing; and the fact that they were righteous Prophets is a further blessing.

«for verily my Lord hears all prayers» that is, He soon answers the one who calls upon Him; I called upon Him and He did not let me down. Then he prayed for himself and his offspring:



﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾ ﴿٤٠﴾ رَبَّنَا

﴿أَغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾ ﴿٤١﴾ (سورة إبراهيم: ٤٠-٤١)

14:40. My Lord, make me one who establishes prayer, and some of my offspring also, our Lord, and accept my supplication.

14:41. Our Lord, forgive me, my parents, and the believers on the day when the Reckoning will take place.

Allah answered all of this supplication, except that his supplication for his father was only because of a promise that he had made to him.

But when it became clear that his father was an enemy of Allah, he disavowed him.



﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِبِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾﴾ (سورة إبراهيم: ٤٢-٤٣)

- 14:42. Never think that Allah is unaware of what the evildoers are doing; He is only giving them respite until a day when the eyes will stare fixedly [in horror].
- 14:43. They will rush headlong, heads raised, eyes unblinking and hearts void.

This is a stern threat to the wrongdoers and consolation to those who are wronged.

﴿Never think that Allah is unaware of what the evildoers are doing﴾ when He gives them respite and grants them ample provision, allowing them to travel in the land safely and with ease. This is not an indication that they are in a good state, for Allah gives respite to the wrongdoer and gives him more time so that he may increase in sin until, when He seizes him, He will not let him go.

﴿Such is the punishment of your Lord, when He punishes the cities that are given to wrongdoing; verily His punishment is painful and severe.﴾ (Hood 11: 102)

Here wrongdoing includes wrongdoing towards one's Lord (that is, sin) and wrongdoing towards the slaves of Allah.

﴿He is only giving them respite until a day when the eyes will stare fixedly [in horror]﴾ that is, the eyes will not blink because of the intensity of the horrors and disturbing turmoil that they see.

﴿They will rush headlong﴾ that is, they will hasten to respond to the caller when he summons them to appear before Allah for the reckoning, and they will have no option to refuse and no escape or refuge

﴿heads raised﴾ that is, their hands will be tied to their chins, and as a result their heads will be raised

﴿eyes unblinking and hearts void﴾ that is, their hearts will have risen to the throats, and they will be overwhelmed with worry, distress, grief and anxiety.



﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ ۖ أَوْلَمْ نَكْفُرُوا بِمَا أَقْسَمْتُمْ مِن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾ وَسَكَنتُمْ فِي مَسْكَانٍ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَبَبَّيْنَكُمْ كَيْفَ فَكَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾﴾ (سورة إبراهيم: ٤٤-٤٦)

- 14:44. Warn the people of the day when the punishment will befall them. Then those who did wrong will say: Our Lord, give us a brief respite, so that we may respond to Your call and follow the Messengers! But did you not swear before that you would never leave [this world for the hereafter]?
- 14:45. You lived in the dwellings of those who had wronged themselves, and it was clear to you how We had dealt with them; We presented to you many examples.
- 14:46. They hatched their plots, but their plots were known to Allah; although their plots were such that they would even move mountains.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): «Warn the people of the day when the punishment will befall them» that is, describe that day to them, and warn them against the deeds that will incur a punishment that, when it comes with all its turmoils and troubles,

«those who did wrong» by disbelieving and committing all kinds of sins

«will say», regretting what they did and asking to go back when it is too late:

«Our Lord, give us a brief respite» that is, send us back to the previous world, for now we understand

«so that we may respond to Your call» for Allah calls to paradise «and follow the Messengers» – but all of this will be so that they might escape the punishment, otherwise they are lying by making this promise:

«...And even if they were sent back, they would surely go back to that which was forbidden to them...» (*al-An'âm* 6: 28)

Therefore they will be rebuked and it will be said to them: «But did you not swear before that you would never leave [this world for the hereafter]?» But now you have clearly broken your oath and the falseness of your oath has become apparent.

Moreover, you were not short of clear signs; rather «You lived in the dwellings of those who had wronged themselves, and it was clear to you how We had dealt with them» by sending all kinds of punishment upon them, and how Allah sent the punishments upon them when they disbelieved in the clear signs. We presented clear likenesses and comparisons that left no room for doubt at all, but these signs were to no avail in your case; rather you turned away and persisted in your falsehood, until matters took the course they did and now this day has come when no apology will be to any avail.

«They hatched their plots» that is, those who disbelieved in the Messengers hatched their plots and managed to do what it was decreed that they should do

﴿but their plots were known to Allah﴾ that is, He encompassed them with His knowledge and power, and their plots backfired on them.

﴿...but the plotting of evil affects none but its authors...﴾ (Fāfir 35: 43)

﴿although their plots were such that they would even move mountains﴾ that is, the plot of the disbelievers against the Messengers who brought the truth was such that, because of its enormity, firmly-rooted mountains could have been moved from their places. In other words:

﴿They have put tremendous effort into plotting and scheming.﴾ (Nooh 71: 22)

– that could not be estimated, but Allah foiled their plot and made it backfire.

This includes every opponent who plotted against the Messengers in order to support falsehood or undermine the truth. The point is that their plots could not avail them anything and could never harm Allah in the slightest; rather they only harmed themselves.



﴿فَلَا تَحْسَبَنَّ اللَّهَ مُخَلَّفَ وَعْدِهِ، رُسُلَهُ، إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾ يَوْمَ تَبَدَّلَ
الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ، وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾ وَتَرَى الْمُجْرِمِينَ
يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ
﴿٥٠﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾ هَذَا بَلَّغٌ
لِّلنَّاسِ وَلِيُنذَرُوا بِهِ، وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾﴾ (سورة

إبراهيم: ٤٧-٥٢)

14:47. Never think that Allah would fail in His promise to His Messengers. Verily, Allah is Almighty, an Avenger.

- 14:48. [His promise will be fulfilled] on the day when the earth will be changed to another earth and so will the heavens, and [all people] will appear before Allah, the One, the Subjugator.
- 14:49. And you will see the evildoers that day bound together in shackles,
- 14:50. Their garments of pitch and fire enveloping their faces,
- 14:51. So that Allah may requite each soul according to what it has earned; verily, Allah is swift in reckoning.
- 14:52. This [Qur'an] is a message for humankind, that they may be warned thereby and that they may know that there is but One God, and that people of understanding may pay heed.

«Never think that Allah would fail in His promise to His Messengers» to save them and to save and bless their followers, and to destroy their enemies, causing them to fail in this world and punishing them in the hereafter. This is inevitable, because His promise is true and was given on the lips of the most truthful of His creation, namely the Messengers, which is the most authentic of statements, especially as it is in accordance with divine wisdom, divine laws and sound reasoning, and nothing is beyond Allah (ﷻ), for «Allah is Almighty, an Avenger» that is, if He wants to wreak vengeance upon someone, that person cannot escape Him or frustrate Him.

«[His promise will be fulfilled] on the day when the earth will be changed to another earth and so will the heavens» that is, the heavens will be changed to other heavens. This refers to a change in attributes, not in essence, for on the Day of Resurrection the earth will become flat and all mountains and landmarks will be removed from its surface. So it will become a smooth, levelled plain, in which you will see no depression or elevation (*cf.* 20: 106-107). The sky will be like molten brass (*cf.* 70: 8) because of the severity of the terrors of that day, then Allah (ﷻ) will roll it up in His Right Hand.

﴿and [all people] will appear﴾ that is, all people will emerge from their graves on the Day of Resurrection and will appear in a place where nothing of them will be hidden from Allah. They will appear ﴿before Allah, the One, the Subjugator﴾ that is, the One Who is unique in His greatness, names, attributes and mighty deeds, and in His subjugation of all creation, as all of them are under His control; none of them move or halt except by His leave.

﴿And you will see the evildoers﴾ those whose characteristic is evil and a great deal of sin, on ﴿that day bound together in shackles﴾ that is, chained together; all those who committed the same kind of evil deeds will be bound together with chains of fire and will be led away to their punishment in the most humiliating, horrible and terrifying manner.

﴿Their garments of pitch﴾ because of the severity of the fire raging in them and its heat and foul stench ﴿and fire enveloping their faces﴾ which are the noblest part of the body. That is, the fire will surround their faces, burning them from all sides, so it is more likely that other parts of their bodies will suffer in like manner. This is not injustice towards them on Allah's part; rather it is the requital for what they earned. Hence Allah (ﷻ) says: ﴿So that Allah may requite each soul according to what it has earned﴾ of good or evil, with justice and fairness in which there is no element of injustice whatsoever.

﴿verily, Allah is swift in reckoning﴾ this is like the verse in which Allah (ﷻ) says:

﴿The Day of Reckoning for humankind has drawn near, and yet they turn away in heedlessness.﴾ (*al-Anbiyâ' 21: 1*)

It may be that what is meant is that He is quick in reckoning, so He will complete the reckoning of all people in an instant, just as He grants them provision and manages their affairs simultaneously, and nothing distracts Him from anything, for that is not difficult for Him.

As He has explained things clearly in this Qur'an, Allah says, praising it: «This [Qur'an] is a message for humankind» that is, it is a message that they need in order to reach the highest levels of honour, because of what it contains of both basic and minor matters, and everything else that people need to know.

«that they may be warned thereby» because of what it contains of warnings against evil deeds, and because of what it tells us about what Allah has prepared of punishment for those who do them.

«and that they may know that there is but One God» as He has presented in it different types of evidence and proof for His divinity and oneness, by means of which this issue reached the level of certainty.

«and that people of understanding» that is, people of perfect reason «may pay heed» to that which will benefit them, so that they may do it, and to that which will harm them, so that they may refrain from it. Thus they became people of understanding and insight, because by means of the Qur'an their knowledge and understanding increased and they attained enlightenment, when they learned it directly from the Prophet (ﷺ), for it only calls to the most sublime characteristics and actions, and could only be based on the strongest and clearest evidence. If the smart person adheres to this principle, he will always be ascending and learning the best qualities. Praise be to Allah, Lord of the worlds.

This is the end of the commentary on Soorat Ibrâheem.

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.

