

27:54. And [remember] when Loot said to his people: Do you commit this shameful deed, knowing [that it is shameful]?

27:55. Do you approach men with lust instead of women? Verily you are ignorant people!

«And [remember] when Loot said to his people: Do you commit this shameful deed, knowing [that it is shameful]?» That is, remember Our slave and Messenger Loot and the story of his virtue, when he said to his people, calling them to Allah and advising them:

«Do you commit this shameful deed» that is, this repulsive deed that is abhorrent to sound minds and sound human nature, and it is regarded as abhorrent according to the teachings of all religions «knowing [that it is shameful]», yet you stubbornly persist in that, wrongfully on your part and out of audacity towards Allah.

Then he explained what this shameful deed was: «Do you approach men with lust instead of women?» That is, how has it come to this, that your desire is for men and their rear ends which are places of excrement and dirt, and you forsake that which Allah has created for you of wives and the proper place for intimacy, for which people are created with a natural inclination. But you have turned things upside down, and you think of evil as good and good as evil.

«Verily you are ignorant people» who overstep the limits set by Allah and dare to transgress His sacred limits.



﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَنْطَهُرُونَ ﴿٥٦﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا أُمَّرَأَتَهُ قَدَرْنَا مِنْ الْغَافِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءً مَطَرُ الْمُنذِرِينَ ﴿٥٨﴾﴾ (سورة النمل: ٥٦-٥٨)

- 27:56. But the only response his people gave was to say: Drive the family of Loot out of your city, for they are indeed people who want to keep themselves clean and pure!
- 27:57. So We saved him and his family, except his wife; We decreed that she should be one of those who stayed behind.
- 27:58. And We let loose upon them a shower [of stones]. And evil was the shower that fell upon those who had been warned [but did not pay heed].

﴿But the only response his people gave﴾ – their reaction was not acceptance and they were not deterred, nor did they pay heed; rather their response was to oppose him, go against him and threaten their Prophet and Messenger, who was sincere and honest, with banishment from his homeland and expulsion from his city. The only response his people gave ﴿was to say: Drive the family of Loot out of your city﴾.

It is as if it was said: Why are you angry with them, and what is their fault which dictates that they should be driven out? And they said: ﴿for they are indeed people who want to keep themselves clean and pure!﴾. That is, they want to keep away from homosexuality and sodomy. May Allah curse them, for they regarded the best of good deeds as being the same as the worst and most abhorrent of evil deeds, and they did not stop at disobeying their Prophet when he exhorted them; rather they went as far as deciding to expel him and banish him. The punishment is implied in their last statement, for they are the people who said:

﴿...Drive them out of your city, for they are indeed people who want to keep themselves clean and pure!﴾ (al-A'râf 7: 82)

What this implies is: “You are immersing yourselves in evil and filth, which dictates that the punishment will befall your city, and that those who leave it will be saved.”

Hence Allah says: ﴿So We saved him and his family, except his wife; We decreed that she should be one of those who stayed behind﴾. That was when the angels came to him in the form of human guests, and his people heard about them, so they came to him, intending ill towards them, and he shut the door so that they could not get in, and he was very distressed. Then the angels told him what was really happening, and that they had come to save him and bring him out from their midst; they intended to destroy them, and the appointed time for their destruction was dawn. They instructed Loot to leave by night with his family, except his wife, for she would suffer the same fate as the people. So he left with his family at night, and they were saved. The punishment came upon the people at dawn; Allah turned their houses upside down on them, and sent upon them a shower of stones of baked clay, one after another, specifically marked, and kept with your Lord (cf. 11: 82-83).

Hence Allah says here: ﴿And We let loose upon them a shower [of stones]. And evil was the shower that fell upon those who had been warned [but did not pay heed]﴾ that is, evil was the shower that rained down upon them, and how terrible was the punishment, because they had been warned but they were not deterred. Therefore Allah sent upon them this severe punishment.



﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ ءَآلَهُ خَيْرٌ ۖ ءَمَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَّنْ  
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ وَأَنْبَتَ  
بِهَجْرَةٍ مَا كَانَتْ لَكُمْ أَنْ تَنْبِتُوا شَجَرَهَا ۗ ءَآلَهُ مَعَ اللَّهِ ۗ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾  
أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ  
الْبَحْرَيْنِ حَاجِزًا ۗ ءَآلَهُ مَعَ اللَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ

إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَوَلَمْ مَعَ اللَّهِ قَلِيلًا مَّا  
 تَذَكَّرُونَ ﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيَّحَ  
 بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَوَلَمْ مَعَ اللَّهِ تَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾ أَمَّنْ يَبْدَأُ  
 الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَوَلَمْ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ  
 كُنْتُمْ صَادِقِينَ ﴿٦٤﴾ (سورة النمل: ٥٩-٦٤)

- 27:59. Say: Praise be to Allah and peace be upon His slaves whom He has chosen.<sup>27</sup> Is Allah better, or those they ascribe as partners to Him?
- 27:60. Is not He [better] Who created the heavens and the earth, and sends down for you water from the sky, with which We cause to grow gardens of delightful beauty? It is not in your power to cause the trees thereof to grow. Can there be another god besides Allah? But they are people who ascribe equals [to Him].
- 27:61. Is not He [better] Who has made the earth a stable place to live in, caused rivers to flow through it, placed therein mountains standing firm, and placed a barrier between two flowing bodies of water? Can there be another god besides Allah? But most of them have no knowledge.
- 27:62. Is not He [better] Who responds to the desperate one when he calls on Him and relieves his suffering, and Who has made you successive generations on earth? Can there be another god besides Allah? Little is it that you pay heed!
- 27:63. Is not He [better] Who guides you through the depths of darkness on land and sea, and Who sends forth the winds as harbingers of His mercy? Can there be another god besides Allah? Exalted be Allah far above the partners they ascribe to Him.
- 27:64. Is not He [better] Who originates creation then repeats it, and Who provides for you from the heaven and the earth? Can there

<sup>27</sup> This refers to the Prophets and their followers.

be another god besides Allah? Say: Produce your evidence if you are telling the truth.

﴿Say: Praise be to Allah﴾ Who is deserving of perfect praise because of the perfect nature of His attributes and the beautiful nature of His favours, gifts, justice and wisdom in punishing the disbelievers and wrongdoers. And send salutations of peace upon His slaves whom He chose and selected above the worlds, namely the Prophets and Messengers, those whom Allah has chosen from among all people. That is so as to raise their renown and highlight their high status and their being free of evil and abominations, and because what they said concerning their Lord was free of shortcomings and faults.

﴿Is Allah better, or those they ascribe as partners to Him?﴾ This is a question, the answer to which is already established and well known. In other words, is Allah, the Almighty Lord Who is perfect in His attributes and bountiful towards all of His creation, better – or the idols and images that they worship alongside Him, which are imperfect in all aspects, cannot bring benefit or ward off harm, and cannot do the slightest good for their own selves or for those who worship them? Verily Allah is better than those they ascribe as partners to Him.

Then Allah tells us the details through which it may be known and become clear that He is the only God Who is deserving of worship, and that worship of Him is the truth whereas worship of anything else other than Him is falsehood:

﴿Is not He [better] Who created the heavens and the earth, and sends down for you water from the sky, with which We cause to grow gardens of delightful beauty? It is not in your power to cause the trees thereof to grow. Can there be another god besides Allah? But they are people who ascribe equals [to Him]﴾ that is, Who created the heavens and all that is in them of the sun, moon, stars, and angels? Who created the earth and all that is in it of mountains, seas, rivers, trees and so on?

﴿and sends down for you﴾ that is, for your sake  
 ﴿water from the sky, with which We cause to grow gardens of  
 delightful beauty﴾ that is, they are beautiful to look at, with their  
 many and varied trees, and they bear beautiful fruit.

﴿It is not in your power to cause the trees thereof to grow﴾ that is,  
 were it not for the blessing that Allah bestows upon you by sending  
 down the rain.

﴿Can there be another god besides Allah﴾ who does these things, such  
 that he should be worshipped alongside Him and associated with Him?

﴿But they are people who ascribe equals [to Him]﴾ that is, they  
 regard others as equal to Him even though they know that He alone  
 is the Creator of the upper and lower realms, and is the One Who  
 sends down provision.

﴿Is not He [better] Who has made the earth a stable place to live  
 in, caused rivers to flow through it, placed therein mountains standing  
 firm, and placed a barrier between two flowing bodies of water?  
 Can there be another god besides Allah? But most of them have no  
 knowledge﴾. That is, are the idols and images that are lacking in all  
 aspects, that do not do anything or grant provision or anything good,  
 better – or Allah Who ﴿has made the earth a stable place to live in﴾  
 so that people are able to settle and live on it, cultivate it and build  
 on it, and come and go freely

﴿caused rivers to flow through it﴾ that is, He has caused rivers to flow  
 throughout the earth, from which people benefit in their agriculture,  
 growing trees, drinking their water and giving it to their flocks

﴿placed therein mountains standing firm﴾ that is, mountains that  
 make the earth steady, so that it does not shake, and they act as pegs  
 for it so that it does not become unstable

﴿and placed a barrier between two flowing bodies of water﴾ the salty  
 water and the fresh water; He has placed a barrier between them to  
 prevent the two types of water mixing, which would cause the benefits  
 of each to be lost. Rather He has created a barrier of earth between

them, and has created channels for the rivers through the earth, far away from the seas. Thus they yield their benefits.

«Can there be another god besides Allah» who does these things, such that he should be worshipped alongside Him and associated with Him? «But most of them have no knowledge», so they ascribe partners to Allah in imitation of their leaders. Otherwise, if they had true knowledge, they would not associate anything with Him.

«Is not He [better] Who responds to the desperate one when he calls on Him and relieves his suffering, and Who has made you successive generations on earth? Can there be another god besides Allah? Little is it that you pay heed!»

That is, does anyone answer the desperate one who is beset by distress, faces difficulty in attaining what he seeks and is desperate to be saved from what he is going through, except Allah alone? Who can relieve calamity, trouble and suffering except Allah alone? Who makes you successive generations in the earth, enables you to make use of the earth, grants you provision and bestows blessings upon you, so that you succeed those who came before you, as He will cause you to die and will bring other people after you? Can there be any god besides Allah who does these things?

No one does any of that alongside Allah, even by your admission, O polytheists. Hence, when harm befell them, they would call upon Allah, professing sincere devotion to Him alone, because they know that He alone is able to ward off that harm and remove it.

«Little is it that you pay heed» that is, little is it that you remember and reflect upon matters by which, if you reflected on them and paid heed to them, you would be guided. But heedlessness has overwhelmed you and you turn away, therefore you never refrained from evil and you were not guided.

«Is not He [better] Who guides you through the depths of darkness on land and sea, and Who sends forth the winds as harbingers of His mercy? Can there be another god besides Allah? Exalted be Allah far

above the partners they ascribe to Him» that is, Who is it that guides you when you are in the depths of darkness on land or sea, when there is no guide, no visible landmark and no means of deliverance except His guiding you, making the route easy for you and making available to you the means by which you are guided?

«and Who sends forth the winds as harbingers of His mercy» that is, He sends the winds ahead of the rain; He sends the winds to stir up the clouds, then put them together, then collect them, then fecundate them, then the rain comes down. So the people feel cheered by the wind before the rain comes down.

«Can there be another god besides Allah» who did that? Or is it He alone Who does that? Why do you ascribe others as partners to Him, and worship them instead of Him?

«Exalted be Allah far above the partners they ascribe to Him» for He is far greater, far holier and far above their ascription of partners to Him and their regarding others as equal to Him.

«Is not He [better] Who originates creation then repeats it, and Who provides for you from the heaven and the earth? Can there be another god besides Allah? Say: Produce your evidence if you are telling the truth» that is, Who is it that initiates and originates creation, and will repeat creation on the Day of Resurrection? Who provides for you from the heavens and the earth by means of rain and vegetation?

«Can there be another god besides Allah» who does that or is able to do that?

«Say: Produce your evidence» that is, your proof for what you say «if you are telling the truth», otherwise, assuming that you say that the idols have a share in all of that, this is a mere claim, so bring evidence to confirm it; if you cannot, then you should realise that you are people of falsehood, with no evidence or proof. So you should accept the certain proof and definite evidence which indicates that Allah is the only One Who does all of these things, and He is the only One Who deserves that all types of worship should be devoted to Him alone.





﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ  
 أَدْرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ الَّذِينَ  
 كَفَرُوا إِذْ آتَيْنَاهُمُ الْبُرْجَانَ وَمَا بَاقُونَ أَنَا لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ  
 قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾﴾ (سورة النمل: ٦٥-٦٨)

- 27:65. Say: No one in the heavens or on earth knows the unseen except Allah, and they do not know when they will be resurrected.
- 27:66. Rather their knowledge of the hereafter is confused; nay, they are in doubt about it; nay, they are blind to it.
- 27:67. Those who disbelieve say: What! When we have become dust, we and our forefathers, will we be brought forth [alive, from our graves]?
- 27:68. We and our forefathers have been promised this before; it is nothing but tales of the ancients.

Here Allah (ﷻ) tells us that He alone knows the unseen in the heavens and on earth. This is like the verses in which He says:

﴿With Him are the keys of the unseen; no one knows them but He. He knows all that is in the land and in the sea. Not a leaf falls but He knows it; there is no grain in the darkest bowels of the earth, nor anything fresh or dry, but it is [inscribed] in a clear record.﴾ (al-An'ām 6: 59)

– and:

﴿Verily, Allah alone has knowledge of the Hour; it is He Who sends down rain and He knows what every womb contains. No soul knows what it will do on the morrow, and no soul knows in what land it will die. Verily, Allah is All-Knowing, All-Aware.﴾ (Luqmān 31: 34)

These matters of the unseen and the like are known only to Allah; no angel who is near to Allah and no Prophet who was sent has any

knowledge of them. As He is the only One Who has knowledge of that, and Whose knowledge encompasses all that is in people's hearts and all that is hidden and subtle, so He is the only One Who should be worshipped.

Then Allah (ﷻ) tells us about the lack of knowledge of those who denied the hereafter, moving from one thing to something that is more unknown than it.

﴿and they do not know when they will be resurrected﴾ that is, when they will be raised up and brought forth from their graves, therefore they have not prepared for it.

﴿Rather their knowledge of the hereafter is confused﴾ that is, their knowledge is weak and little, never certain, for they have no knowledge that is clear in their minds. This is the lowest level of knowledge, when it is weak and vague. Indeed they have no knowledge, either strong or weak; rather ﴿they are in doubt about it﴾ – namely the hereafter. It never occurs to them that it may happen, for it is not even a possibility in their minds; rather they deny it and think it unlikely. Hence Allah says:

﴿Those who disbelieve say: What! When we have become dust, we and our forefathers, will we be brought forth [alive, from our graves]?﴾ That is, this is far-fetched and impossible. They compared the power of the One Who is perfect in might with their own weak power.

﴿We and our forefathers have been promised this﴾ that is, the hereafter ﴿before﴾, and it did not come to us, and we never saw anything of it.

﴿it is nothing but tales of the ancients﴾ that is, stories that they told to pass the time, but which have no basis and are not true.

Here Allah tells us about the situation of these disbelievers by telling us that they do not know when the hereafter will come, then He moves on to telling us that their knowledge of the hereafter is

weak, then He tells us that they are in doubt concerning it, then He tells us that they are blind to it, then He tells us that they deny it and think it unlikely to happen. Because of these doubts, fear of the hereafter left their hearts; as a result, they had the audacity to disobey Allah and it became easy for them to deny the truth and believe in falsehood, so they indulged in their physical desires and kept away from worshipping Allah. Thus they lost out both in this world and the hereafter.

Then Allah points out the truthfulness of the warning brought by the Messengers:



﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ﴾ (٦٩) وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٧٠﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾ قُلْ عَسَى أَنْ يَكُونَ رَدِفٌ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾ (سورة النمل: ٦٩-٧٢)

27:69. Say: Travel through the land and see what was the fate of the evildoers.

27:70. Do not grieve over them, and do not be distressed because of their plots.

27:71. They say: When will this promise come to pass, if you speak the truth?

27:72. Say: It may be that some of that which you seek to hasten is close at your heels.

﴿Say: Travel through the land and see what was the fate of the evildoers﴾ for you will not find any evildoer who persisted in his evildoing but his fate was the worst of fates, for Allah sent upon him the punishment that matched his evil deeds.

﴿Do not grieve over them, and do not be distressed because of their plots﴾ that is, do not grieve, O Muhammad (ﷺ), for these disbelievers and their lack of faith, for if you knew what is in them of evil, and that they are not fit for anything good, you would not despair or grieve, and you would not feel distressed or worry about their plots, for their plots will backfire on them.

﴿... They plot and plan, and Allah also plans; but Allah is the best of planners.﴾ (al-Anfāl 8: 30)

Those who disbelieve in the resurrection and in the truth that the Messenger (ﷺ) brought say, seeking to hasten the punishment: ﴿When will this promise come to pass, if you speak the truth?﴾ They say this out of foolishness and ignorance, because the time when it will happen is something that Allah has already ordained and decreed.

Nevertheless, Allah (ﷻ) says, warning them of that which they sought to hasten: ﴿Say: It may be that some of that which you seek to hasten﴾ of the punishment ﴿is close at your heels﴾ and will soon befall you.



﴿وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٧٥﴾﴾

(سورة النمل: ٧٣-٧٥) ﴿٧٥﴾

- 27:73. Verily your Lord is most gracious to humankind, but most of them are ungrateful.
- 27:74. Verily your Lord knows what their hearts conceal and what they disclose.
- 27:75. There is nothing hidden in heaven or on earth, but it is [inscribed] in a clear record.

Here Allah highlights His vast generosity and abundant bounty, and urges them to give thanks to Him. Yet despite that, most people turn away and fail to give thanks; they are distracted by the blessings from the Bestower of those blessings.

﴿Verily your Lord knows what their hearts conceal﴾ that is, what is hidden in their hearts  
 ﴿and what they disclose﴾, so let them beware of the Knower of all that is hidden and all that is disclosed, and let them remember that He is always watching them.

﴿There is nothing hidden in heaven or on earth﴾ that is, there is nothing concealed or secret in either the upper or lower realm, ﴿but it is [inscribed] in a clear record﴾; that record encompasses all that has happened and will happen until the onset of the Hour. Every incident that occurs, whether it is manifest or hidden, happens in accordance with what is written in al-Lawḥ al-Maḥfoodh.



﴿إِنَّ هَذَا الْقُرْآنَ يَفْصَحُ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ۗ وَإِنَّهُ هُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ (سورة النمل: ٧٦-٧٧)

27:76. Verily this Qur'an explains to the Children of Israel most of that wherein they differ.

27:77. And verily it is a guidance and mercy for the believers.

Here Allah tells us how the Qur'an confirms and supersedes the previous scriptures, and it explains and clarifies that which was ambiguous and unclear therein, and that concerning which the Children of Israel differed. The Qur'an speaks about that in such a way as to remove any confusion and explain the correct view concerning the matters in which they differed. As it is of such a majestic nature

and very clear, and it dispels all differences and clarifies everything that is unclear, it is the greatest blessing that Allah has bestowed upon His slaves, but not everyone responds to the blessing with gratitude.

Hence Allah tells us that its benefit, light and guidance are only for the believers:

﴿And verily it is a guidance﴾ that saves one from misguidance and confusion

﴿and mercy﴾ that gives comfort and puts straight their religious and worldly affairs

﴿for the believers﴾ that is, those who believe in it and accept it, reflect on it, and ponder its meanings. They will attain through it guidance to the straight path and mercy that leads to happiness, triumph and success.



﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۚ وَهُوَ الْعَزِيزُ الْعَلِيمُ﴾ (سورة النمل: ٧٨)

27:78. Verily your Lord will judge between them by His justice, for He is the Almighty, All-Knowing.

That is, Allah (ﷻ) will judge between the disputants and those who differ, with justice and fairness. Even though there are matters concerning which the two disputing parties may be confused, because the evidence is subtle and not clear, or for some other reason, Allah will explain the truth that reflects reality concerning these issues, when He judges concerning them.

﴿for He is the Almighty﴾ Who subjugates all creatures, so they submit to Him

﴿All-Knowing﴾ for He knows all views and what they are based on, and the aims and motives behind them, so He will requite each individual according to what He knows of him.



﴿ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴾ (٧٩) إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الضَّمَمَ الدُّعَاءَ  
 إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾ وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ  
 بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾ (سورة النمل: ٧٩-٨١)

- 27:79. So put your trust in Allah, for you are on the path of clear truth.  
 27:80. Verily you cannot make the dead hear you, nor can you make the deaf hear your call, [especially] if they turn their backs and walk away;  
 27:81. Nor can you guide the blind out of their error. You cannot make anyone hear you except those who believe in Our revelations, for they are ready to submit [to the truth].

That is, put your trust in your Lord to attain that which will benefit you and ward off that which may harm you, to convey the message, establish the religion and strive in jihad against your enemies.

﴿for you are on the path of clear truth﴾ and for the one who is on the path of clear truth – calling people to it and supporting it – it is more appropriate that he should put his trust in Allah. For he is striving concerning a matter that is definitely sound and is known to be true, concerning which there is no doubt or confusion. Moreover, it is the truth that is very clear and manifest, with no ambiguity or uncertainty concerning it. If you do what you are charged with and you put your trust in Allah when doing so, you will not be harmed by the fact that some go astray, and you are not responsible for guiding them. Hence Allah says:

﴿Verily you cannot make the dead hear you, nor can you make the deaf hear your call﴾ when you call them, especially ﴿if they turn their backs and walk away﴾, for in that case it is more unlikely that you can make them hear.

﴿Nor can you guide the blind out of their error﴾. This is like the verse in which Allah (ﷻ) says:

﴿Verily, you [O Muhammad] cannot guide whomever you like, but Allah guides whomever He wills, and He knows best who is rightly guided.﴾ (al-Qasas 28: 56)

﴿You cannot make anyone hear you except those who believe in Our revelations, for they are ready to submit [to the truth]﴾ that is, it is they who will submit to you and will believe in the revelations of Allah, put the teachings into practice and surrender. This is like the verse in which Allah (ﷻ) says:

﴿Only those who hear will respond; as for the dead, Allah will resurrect them, then to Him they will be brought back.﴾ (al-An'am 6: 36)



﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾ (سورة النمل: ٨٢)

27:82. When the time for the fulfilment of the warning<sup>28</sup> comes, We will bring forth to them out of the earth a Beast that will tell them that humankind did not believe in Our signs.

That is, when the time for the fulfilment of the warning comes, which Allah has made inevitable and has ordained its time, ﴿We will bring forth to them out of the earth a Beast﴾ or one of the beasts of the earth, not of the heavens. This Beast ﴿will tell them﴾ that is, it will speak to the people and tell them that the people did not have certain faith in Our signs, the reason being that the people's knowledge and faith in the signs of Allah is becoming weak. Therefore

<sup>28</sup> The warning refers to the punishment of the Day of Resurrection; this verse speaks of one of the portents of that day.



Allah will cause this Beast to emerge as one of His wondrous signs to prove to the people what they were doubting.

This Beast is the famous Beast that will emerge at the end of time, and will be one of the portents of the Hour, as is mentioned in many hadiths. There is no sound evidence to describe it or say what kind of animal it will be; this verse only indicates that Allah will bring it forth to the people and that its speaking will be something extraordinary and will be one of the proofs of the truth of what Allah said in His Book. And Allah knows best.



﴿ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾ حَتَّىٰ إِذَا جَاءُو  
قَالَ أَكْذَبْتُمْ بَيِّنَاتِي وَلَمْ تُخِطُوا بِهَا عِلْمًا أَمْ آذًا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا  
ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾ ﴾ (سورة النمل: ٨٣-٨٥)

- 27:83. And [remember] the day when We will gather from every nation a multitude of those who rejected Our signs, and they will be assembled [then driven],
- 27:84. Until, when they come [before their Lord at the place of reckoning], He will say: Did you reject My signs even though you did not comprehend them fully? Or what is it that you were doing?
- 27:85. The warning [of punishment] will inevitably be fulfilled concerning them because of their wrongdoing, and they will be unable to speak.<sup>29</sup>

Here Allah (ﷻ) tells us of the situation of the disbelievers on the Day of Resurrection; He will gather them, and will gather from every

<sup>29</sup> That is, because they have no excuse to give that may save them from the punishment.

nation a multitude and a group {of those who rejected Our signs, and they will be assembled [then driven]}. They will be gathered, the first of them and the last of them, so that they may all be questioned, blamed and rebuked.

«Until, when they come [before their Lord at the place of reckoning], He will say» to them, rebuking them:

«Did you reject My signs even though you did not comprehend them fully?» That is, what you should have done was not to take a stance until the truth had become clear to you, and you should not have spoken except on the basis of knowledge, so how come you rejected something before you had full knowledge of it?

«Or what is it that you were doing?» That is, He will ask them about their knowledge and their deeds, and He will find that their knowledge was rejection of the truth and their deeds were not done for the sake of Allah and were not in accordance with the Sunnah of their Messenger (ﷺ).

«The warning [of punishment] will inevitably be fulfilled concerning them because of their wrongdoing» that is, the punishment will become due for them because of their wrongdoing in which they persisted and because of the proof that is established against them «and they will be unable to speak» because they will have no argument.



﴿الْقَرِيرُوا أَنَا جَعَلْنَا اللَّيْلَ لِنَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ

يُؤْمِنُونَ ﴿٨٦﴾ (سورة النمل: ٨٦)

27:86. Do they not see that We made the night for you to rest in, and the day for you to see? Verily in that there are signs for people who believe.

That is, have they not seen this great sign and immense blessing, which is that Allah has made the night and the day to be of service to them: the night with its darkness, so that they may settle down and rest therein from their labours and prepare to work again, and the day with its light, so that they may go about earning their living and running errands.

﴿Verily in that there are signs for people who believe﴾ that is, signs of the oneness of Allah and His great blessings.



﴿وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَنْوَةٍ دَاخِرِينَ ﴿٨٧﴾ وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُغِعَ اللَّهُ لَذِي الْأَنْفِ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ لِمَا تَفْعَلُونَ ﴿٨٨﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعِ يَوْمِئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾﴾ (سورة النمل: ٨٧-٩٠)

- 27:87. And [remember] the day when the Trumpet will be blown, and all who are in the heavens and on earth will be struck with terror, except whomever Allah wills, and all will come to Him, utterly humbled.
- 27:88. You will see the mountains and think them firmly fixed, but they will be moving like clouds.<sup>30</sup> Such is the work of Allah, Who has perfected all things. Verily He is well aware of all that you do.
- 27:89. Whoever comes [on the Day of Resurrection] having done good will be rewarded with something better than it, and will be safe from the terror of that day.

<sup>30</sup> The commentators are of the view that this verse describes what will happen to the mountains during the cataclysmic events of the Day of Resurrection.

27:90. And whoever comes having done evil will be flung down on their faces in the fire. [It will be said to them:] Will you be requited for anything other than what you used to do?

Here Allah (ﷻ) alerts His slaves to what lies ahead of them on the Day of Resurrection, with all its trials and distress, which cause alarm.

﴿And [remember] the day when the Trumpet will be blown﴾, because of which ﴿all who are in the heavens and on earth will be struck with terror﴾ and filled with alarm, and they will surge like waves against one another (*cf. 18: 99*), out of fear of what awaits them, ﴿except whomever Allah wills﴾ of those whom He will honour, make steadfast and protect from terror

﴿and all﴾ creatures, when the Trumpet is blown, ﴿will come to Him, utterly humbled﴾. This is like the verse in which Allah says:

﴿There is no one in the heavens or on earth but he will come to the Most Gracious as a slave.﴾ (*Maryam 19: 93*)

On that day, leaders and followers will be equal in submission and humility before the Sovereign of all dominion.

Because of the terror of that awful day, ﴿You will see the mountains and think them firmly fixed﴾, as if nothing is missing from them and they are still as they always were, but they will have gone through such hardship and terror that they will be crushed and will vanish, becoming like scattered dust. Hence Allah says: ﴿but they will be moving like clouds﴾ because they will be so light, and as the result of that intense fear. That is ﴿the work of Allah, Who has perfected all things. Verily He is well aware of all that you do﴾ and He will requite you in accordance with your deeds.

Then He explains how He will requite them:

﴿Whoever comes [on the Day of Resurrection] having done good﴾ – this includes every good deed, word or belief in the heart

﴿will be rewarded with something better than it, and will be safe from the terror of that day﴾ that is, they will be safe from that which terrified other people (namely hell), even if they were terrified along with them.

﴿And whoever comes having done evil﴾ of any kind ﴿will be flung down on their faces in the fire﴾ that is, they will be thrown face-first into hell and it will be said to them: ﴿Will you be requited for anything other than what you used to do?﴾



﴿إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ  
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوَ الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ  
فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ وَأَيْتُهُ فَتَعَرَّفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ  
عَمَّا تَعْمَلُونَ ﴿٩٣﴾﴾ (سورة النمل: ٩١-٩٣)

27:91. [Say, O Muhammad:] I am commanded only to worship the Lord of this city Who has made it sacred and to Whom all things belong. And I am commanded to be one of those who submit to Allah [in Islam].

27:92. And [I am commanded] to recite the Qur'an. Then whoever is guided, is only guided for [the good of] his own soul; if anyone goes astray, then say: I am only a warner.

27:93. And say: Praise be to Allah. He will show you His signs, then you will acknowledge them. And your Lord is not unaware of what you do.

﴿[Say, O Muhammad:] I am commanded only to worship the Lord of this city﴾ namely Makkah al-Mukarramah, which He made sacred and blessed its people, so they should respond to that with gratitude and acceptance.

﴿and to Whom all things belong﴾ in both the upper and lower realms. Allah mentions that lest anyone think that He is Lord of the Kaaba only.

﴿And I am commanded to be one of those who submit to Allah [in Islam]﴾ that is, one of those who hasten to submit. And the Prophet (ﷺ) did that; he was the first of this Ummah to submit and was foremost in surrendering to Allah.

﴿And [I am commanded] to recite the Qur'an﴾ to you, so that you may be guided by it, follow its teachings, and learn its words and meanings. This is my duty and I have fulfilled it.

﴿Then whoever is guided, is only guided for [the good of] his own soul﴾ that is, it is to his own benefit and he will reap the fruits thereof. ﴿if anyone goes astray, then say: I am only a warner﴾ and I have no control over guidance.

﴿And say: Praise be to Allah﴾ to Whom be all praise in this world and the hereafter, from all of creation, especially the chosen elite, because they are the ones who are more expected to praise and extol their Lord than others, because of their high status and closeness to Him, and because of His great blessings to them.

﴿He will show you His signs, then you will acknowledge them﴾ in such a way that will show you what is true and what is false. So He will inevitably show you His signs, which will give you light in the depths of darkness,

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

﴿And your Lord is not unaware of what you do﴾; rather He knows your deeds and circumstances, and He knows the extent of reward for those deeds. He will judge between you with a judgement for

which you will praise Him, so you will have no argument against Him whatsoever.

This is the end of the commentary on Soorat an-Naml.

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.



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## 28. Soorat al-Qaṣaṣ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿طسّر﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٣﴾ نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ  
بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ (سورة القصص: ١-٣)

28:1. Ṭā'. Seen. Meem.<sup>31</sup>

28:2. These are verses of the clear Book.

28:3. We recount to you some of the story of Moosâ and Pharaoh in truth, for people who believe.

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﴿These﴾ verses that deserve to be venerated and respected  
﴿are verses of the clear Book﴾ which explain everything that people  
need to know about their Lord, His rights, His close friends, and His

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<sup>31</sup> 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.



enemies, and the punishment that He sent against the disbelievers, the reward for deeds and the requital of the doers. This Qur'an explains all that in a very clear manner.

Among the things that it explains is the story of Moosâ and Pharaoh, which is repeated in several places, including this soorah.

﴿We recount to you some of the story of Moosâ and Pharaoh in truth﴾ for their story is indeed amazing and wonderful ﴿for people who believe﴾. It is addressed to them, for they have the faith to focus and reflect on it, which would prompt them to accept it and learn from it, so that they will learn from it and be guided, and it will increase them in faith and certainty, adding goodness to their goodness.

As for others, they will not benefit from it except in the sense that proof will be established against them. Allah has protected the Qur'an from them and created a barrier between them and it, so that they will not understand it.



﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدِيحُ  
أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ﴾ (سورة القصص: ٤)

28:4. Verily Pharaoh behaved arrogantly in the land; he divided its people into factions and oppressed one group among them, slaughtering their sons and letting their womenfolk live. Verily he was one of the mischief-makers.

The beginning of the story is that ﴿Pharaoh behaved arrogantly in the land﴾ because of what he possessed of dominion, authority, troops and might. So he became one of the arrogant, not one of the people of virtue in the land.

«he divided its people into factions» that is, he divided them into various groups, controlling them on the basis of his whims and desires, subjugating them as he wanted by means of his power.

«and oppressed one group among them» namely the Children of Israel, whom Allah had favoured over all others; he should have honoured them and respected them, but he regarded them as insignificant, because he saw that they had no power to protect themselves from what he wanted to do to them. Therefore he did not care about them, and he went so far as to slaughter their sons and let their womenfolk live, for fear that they might increase in numbers and overwhelm him in his own country, and thus gain power.

«Verily he was one of the mischief-makers» those who have no intention of taking care of religious or worldly interests; this was part of his mischief-making in the land.



﴿وَرِيدٌ أَنْ تَمَنَّ عَلَى الَّذِينَ اسْتَضِحُّوا فِي الْأَرْضِ وَتَجْعَلَهُمْ أَيْمَةً وَتَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾ وَتُمْكِنَ لَهُمْ فِي الْأَرْضِ وَتُرَى فِرْعَوْنَ وَهَمْلَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾﴾ (سورة القصص: ٥-٦)

28:5. But it was Our will to bestow favour upon those who were oppressed in the land, to make them leaders and cause them to inherit [the land],

28:6. And to establish them in the land, and through them to show Pharaoh, Hāmān and their troops, the very thing they feared.

«But it was Our will to bestow favour upon those who were oppressed in the land» by taking away from them the factors that made them weak, and destroying those who were resisting them, causing to fail anyone who opposed them.

﴿to make them leaders﴾ in religion, which could not happen when they were oppressed and weak; rather it was essential to first give them power in the land.

﴿and cause them to inherit [the land]﴾ and thus grant them victory and a good end in this world, before the hereafter

﴿And to establish them in the land﴾. It was Allah's will that all of these things should happen.

Likewise He also wanted ﴿through them﴾, namely this oppressed group, ﴿to show Pharaoh, Hāmān﴾, his adviser, ﴿and their troops﴾, by means of whom they had gained power and control, and they behaved arrogantly and transgressed all bounds

﴿the very thing they feared﴾ which was their expulsion from their land. Hence they strove hard to suppress the Israelites, break their will and kill their children who had the potential to achieve that. Allah willed that all of this should happen, and when He wills a thing, He makes the means thereof available and paves the way for it. This matter was like that: He decreed it and created the means that would lead to it – of which neither His close friends nor His enemies were aware.



﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي  
وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾ ۖ فَالْتَقَطَهُ آءَالُ فِرْعَوْنَ  
لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ

(سورة القصص: ٧-٨)

- 28:7. We inspired the mother of Moosā, saying: Breastfeed him, but when you fear for him, throw him into the river, and do not be afraid or grieve, for We will surely bring him back to you, and We will make him one of Our Messengers.

28:8. The family of Pharaoh picked him up only for him to become an enemy to them and a source of grief. Verily Pharaoh and Hâmân and their troops were wrongdoers.

The beginning of this process was when Allah safeguarded His Messenger Moosâ so that the Israelites would be delivered at his hands and because of him. At that time of great fear, when the Egyptians were slaughtering their sons, Allah inspired his mother to breastfeed him and keep him with her.

﴿but when you fear for him﴾ that is, when you sense that there is someone who may take him to them, ﴿throw him into the river﴾ namely the Nile, in a closed box. ﴿and do not be afraid or grieve, for We will surely bring him back to you, and We will make him one of Our Messengers﴾. Thus Allah gave her the glad tidings that He would return him to her, and he would grow up and be safe from their plot, and Allah would make him a Messenger.

This was the greatest of glad tidings, which were given to the mother of Moosâ so as to reassure her and calm her fears, for she was afraid for him. She did as she was instructed; she threw him into the river, and Allah caused him to drift until the family of Pharaoh picked him up and were the ones who found him,

﴿only for him to become an enemy to them and a source of grief﴾ that is, so that ultimately, and as a result of them picking him up, he would become an enemy to them and a source of grief, because precautions cannot ward off the divine decree. What they feared from the Israelites was their becoming united and undermining their authority, and Allah ensured that the leader of the Israelites would be raised by them, under their supervision and sponsorship.

Upon reflection, you will find that what happened as a result of that was in the interests of the Children of Israel, and it warded off many serious troubles from them and prevented many transgressions

before Moosâ's mission began, because he rose to a senior position in the kingdom.

Naturally he would inevitably stand up for the rights of his own people, because of what he was, namely a man of high ambition who was protective towards his own people. Hence some of these oppressed people, who had reached such a low point of humiliation – some of which Allah has told us about – developed the courage to challenge the oppressors who were acting arrogantly in the land, as we shall see below, because Moosâ was shielding them.

This was the starting point. Allah's way dictates that things should develop gradually, little by little, and not happen all at once.

﴿Verily Pharaoh and Hâmân and their troops were wrongdoers﴾ that is, it was Our will to punish them for their wrongdoing and to plan against them in requital for their plotting and scheming.



﴿وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ﴾ (سورة القصص: ٩)

28:9. Pharaoh's wife said: He may bring joy to you and me. Do not kill him, for perhaps he will be of benefit to us, or we may adopt him as a son. They had no inkling [of what was to happen].

When the family of Pharaoh picked him up, Allah caused Pharaoh's wife to feel compassion towards him. She was the great and virtuous believing woman, Âsiyah bint Muzâhim.

﴿She said﴾: This child ﴿may bring joy to you and me. Do not kill him﴾ that is, let him live, so that he may bring joy to us and be a source of happiness for us.

﴿for perhaps he will be of benefit to us, or we may adopt him as a son﴾ that is, either he will be a servant who will strive to benefit us, or we will give him a higher status than that, by taking him as a son and loving and honouring him.

Allah (ﷻ) decreed that he should be a source of benefit to the wife of Pharaoh who said these words, for when he became a source of joy to her and she loved him dearly, he continued to be like a loving son towards her, until he grew up and Allah appointed him as a Prophet and Messenger. Then she hastened to submit and believe in him. May Allah be pleased with her and make her pleased.

Allah (ﷻ) tells us that in this discussion about Moosâ, ﴿They had no inkling [of what was to happen]﴾ that is, they were unaware of what had been decreed and decided of how events would unfold. This was by the kindness of Allah (ﷻ), for if they had been aware of that, they would have treated him differently.



﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَدَرِيًّا ۚ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ ۚ كُن تَفَرَّقَ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَتَعَلَّمَ آتَ وَعَدَّ اللَّهُ حَقًّا ۗ وَلَكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٣﴾﴾

(سورة القصص: ١٠-١٣)

- 28:10. Moosâ's mother felt an aching void in her heart. She would have disclosed who he was, had We not strengthened her heart so that she might maintain her faith [in the promise of Allah].
- 28:11. She said to [Moosâ's] sister: Go and find him. And she caught sight of him from a distance, while they did not notice.

- 28:12. We had already ordained that he would refuse all wet-nurses. Then she [his sister] said: Shall I direct you to a household who will bring him up for you and take good care of him?
- 28:13. Thus We restored him to his mother, so that she might be comforted and not grieve, and so that she might know that the promise of Allah is true. Yet most of them do not know.

When Moosâ's mother began to miss him and was very sad, she felt an aching void in her heart because of the anxiety she experienced – as is human nature – even though Allah (ﷻ) had told her not to grieve or be afraid, and He had promised to return him to her.

«She would have disclosed who he was, had We not strengthened her heart» and made her steadfast so that she would not disclose who he was.

«so that» by means of this patience and steadfastness «she might maintain her faith [in the promise of Allah]». If, when calamity befalls a person, he remains patient and steadfast, his faith increases thereby. This indicates that continuing to panic is a sign of weakness of faith.

«She» namely the mother of Moosâ «said to [Moosâ's] sister: Go and find him» that is, go and look for your brother, without letting anyone see you and realise what you are up to. So she went and looked for him,

«And she caught sight of him from a distance, while they did not notice» that is, she spotted him from a distance, as if she was simply passing by without wanting anything to do with him.

This was due to her resolve and caution. If she had seen him and come to them deliberately, they would think that it was she who had thrown him into the river, in which case they might have decided to slaughter him, as a punishment to his family.

By Allah's kindness towards Moosâ and his mother, He prevented him from accepting the breast of any woman. They took him out to the marketplace, out of compassion towards him, because perhaps

someone was looking for him. His sister came at that point, and said: ﴿Shall I direct you to a household who will bring him up for you and take good care of him?﴾

That was all they wanted, for they loved him dearly, but Allah had caused him to refuse all wet-nurses, and they were afraid that he would die. When his sister said those words to them, highlighting how this household would take good care of him, they hastened to accept and she directed them to that household.

﴿Thus We restored him to his mother﴾ as We had promised her ﴿so that she might be comforted and not grieve﴾, and so that he would grow up with her and she would be reassured and would rejoice in him, and would be paid handsomely for that.

﴿and so that she might know that the promise of Allah is true﴾ for We showed her some of what We had promised her and she saw it with her own eyes, so that she might be reassured and increase in faith, and so that she might know that Allah's promise to protect him and appoint him as a Messenger would be fulfilled.

﴿Yet most of them do not know﴾, so if they go through some difficulties, that undermines their faith, because they do not have complete knowledge that Allah (ﷻ) sends trials and difficulties and creates obstacles on the way to high aims and goals.

So Moosâ (ﷺ) stayed with the family of Pharaoh and was raised as one of the ruling family, using the same means of transportation and wearing the same clothes as them, and his mother was reassured thereby, for it was established that she was his mother through breastfeeding, so there would be no objection to her being close to him or showing compassion towards him.

Think about this divine kindness and how Allah protected His Prophet Moosâ from telling lies in his daily speech (for he could still call her his mother), and how He made things easy for him so that the bond between him and her, which to other people appeared to be based on breastfeeding, was the reason why he could call her



his mother. Thus any talk about them as being mother and son was entirely true and appropriate.



﴿وَلَمَّا بَلَغَ أَشُدَّهُ ۖ وَأَسْتَوَىٰ ۖ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾﴾

(سورة القصص: ١٤)

28:14. When he reached his prime and became fully mature, We gave him wisdom and knowledge. Thus do We reward those who do good.

That is, when he reached full strength and became mature and wise, which is typically around the age of forty years, ﴿and became fully mature﴾ that is, when he reached the level of perfection in physical strength, maturity and wisdom ﴿We gave him wisdom and knowledge﴾ that is, wisdom by means of which he could know the rulings of Sharia and judge between people, and a great deal of knowledge. ﴿Thus do We reward those who do good﴾ by worshipping Allah, and treating Allah's creation with kindness. We give them knowledge and wisdom according to their good deeds, and this is indicative of Moosâ's high level of perfection in doing good.



﴿وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَةِ ۖ وَهَٰذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغْنَتْهُ ٱلَّذِي مِّنْ شِيعَتِهِ ۖ عَلَى ٱلَّذِي مِّنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُّضِلٌ مُّبِينٌ ﴿١٥﴾﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾﴾ (سورة القصص: ١٥-١٦)

- 28:15. He entered the city at a time when he would not be noticed by its people, and found two men fighting, one from among his own people and the other from among his enemies. The man from among his own people called him to help him against his enemy, so Moosâ struck him with his fist and killed him. Moosâ said: This is of Shayṭân's doing; verily he is an avowed enemy who seeks to lead man astray.
- 28:16. He said: My Lord, I have wronged myself, so forgive me. Then He forgave Him, for He is indeed the Oft-Forgiving, Most Merciful.

«He entered the city at a time when he would not be noticed by its people» either because it was the time of the siesta or some other time when people do not go out and about.

«and found two men fighting» that is, disputing and exchanging blows «one from among his own people» namely an Israelite «and the other from among his enemies», the Egyptians.

«The man from among his own people called him to help him against his enemy» because he was well known, and the people were aware that he was an Israelite. The fact that he asked Moosâ for help indicates that Moosâ (ﷺ) had reached a high level of influence in the royal family and was someone who could be feared or in whom hope could be placed.

«so Moosâ struck him with his fist» that is, he punched his enemy in response to the Israelite's request for help «and killed him» with that blow, because he was so strong and powerful.

Moosâ (ﷺ) regretted what he had done, and said: «This is of Shayṭân's doing» that is, it is the result of his making it fair-seeming and of his whispers «verily he is an avowed enemy who seeks to lead man astray». And this is why this happened, because of his clear enmity and his eagerness to lead people astray.

Then he prayed to his Lord for forgiveness, and said: «My Lord, I have wronged myself, so forgive me. Then He forgave Him, for He is indeed the Oft-Forgiving, Most Merciful» especially towards those who are humble and hasten to turn to Him and repent, as Moosâ (ﷺ) did.



﴿ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾ فَاصْبِرْ فِي الْمَدِينَةِ خَافِيًا يَتَرَقَّبُ فَإِذَا الَّذِي آسْتَنْصَرْتَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَمْوَسَىٰ أَرِيدُ أَنْ نَبْتَلِيكَ كَمَا فَنَنْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾ وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمْوَسَىٰ إِنَّكَ أَلَمَلَا يَا تَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَافِيًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾ ﴾ (سورة القصص: ١٧-٢١)

- 28:17. He said: My Lord, because of the blessings that You have bestowed upon me, I shall never lend support to the evildoers.
- 28:18. Morning found him in the city, apprehensive and vigilant, when suddenly the man who had sought his help the previous day called out again to him for help. Moosâ said to him: You are clearly a troublemaker.
- 28:19. Then when he was about to strike the one who was an enemy to them both, he said: O Moosâ, do you intend to kill me as you killed a man yesterday? Your aim is only to become a tyrant in the land; you do not intend to be one of those who put things right!
- 28:20. A man came rushing from the farthest part of the city, and said: O Moosâ, the chiefs are talking about killing you, so leave [immediately]. I am giving you sincere advice.

28:21. So he left [the city], apprehensive and vigilant. He said: O my Lord, save me from the people who are given to wrongdoing.

«He» namely Moosâ (ﷺ) «said: My Lord, because of the blessings that You have bestowed upon me» by enabling me to repent and forgiving me, and many other blessings «I shall never lend support» or help or aid «to the evildoers» that is, I shall never help anyone in sin.

This was a promise from Moosâ (ﷺ) because of the blessings that Allah had bestowed upon him, never to help any evildoer, as he had done when he killed the Egyptian. This indicates that blessings require a person to do good and refrain from doing evil.

After he had killed the man who was his enemy, «Morning found him in the city, apprehensive and vigilant»: were the family of Pharaoh aware of him or not? He was only afraid because it was known that no Israelite would dare to do such a thing except Moosâ.

Whilst he was in that state, «suddenly the man who had sought his help» against his enemy «the previous day called out again to him for help» against another Egyptian.

«Moosâ said to him», rebuking him for his behaviour, «You are clearly a troublemaker».

«Then when he» namely Moosâ «was about to strike the one who was an enemy to them both» that is, an enemy to him and to the one who was arguing and shouting for help. The argument between the Egyptian and the Israelite, who called Moosâ to help him, continued until Moosâ wanted to strike the Egyptian. Then the Egyptian said to him, seeking to prevent him killing him: «O Moosâ, do you intend to kill me as you killed a man yesterday? Your aim is only to become a tyrant in the land», because one of the main attributes of those who become tyrants in the land is that they kill people unlawfully.

«you do not intend to be one of those who put things right!» Otherwise, if you wanted to put things right, you would have stood between me

and him, without killing anyone. So Moosâ refrained from killing him and he restrained himself because of the admonition and rebuke of the Egyptian.

News of what Moosâ had done in these two incidents spread until it led to Pharaoh and his chiefs discussing the idea of killing Moosâ. So Allah inspired that sincere man who hastened to tell Moosâ of what the chiefs had agreed to do before it was too late.

«A man came rushing from the farthest part of the city» that is, he came running, out of sincerity towards Moosâ and out of fear that they might attack him before he realised.

«and said: O Moosâ, the chiefs are talking about killing you, so leave» the city «[immediately]. I am giving you sincere advice».

So Moosâ followed his advice and «left [the city], apprehensive and vigilant» lest he be killed. He called upon Allah and said: «O my Lord, save me from the people who are given to wrongdoing» for he had repented from his sin and what he had done in anger, without intending to kill. Therefore their threat to kill him was wrongdoing on their part and overstepping the bounds.



﴿وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾﴾

(سورة القصص: ٢٢-٢٤)

- 28:22. As he headed towards Madyan, he said: I hope my Lord will show me the right way [on my journey].
- 28:23. When he arrived at the well of Madyan, he found there a group of men watering [their flocks], and, further away, he found two

women who were holding back [their flock]. He said: What is the matter with you? They said: We cannot water [our flock] until the shepherds move on. And our father is a very old man.

28:24. So he watered [their flock] for them, then he withdrew into the shade and said: O my Lord, I am in need of whatever good You may bestow upon me.

﴿As he headed towards Madyan﴾ which was south of Palestine, where Pharaoh had no authority

﴿he said: I hope my Lord will show me the right way [on my journey]﴾ that is, the straightforward way to reach it, with ease and with no trouble or difficulty. So Allah showed him the right way, and he arrived in Madyan.

﴿When he arrived at the well of Madyan, he found there a group of men watering [their flocks]﴾ – they were people who had a lot of livestock

﴿and, further away﴾ that is, further than that group of men  
 ﴿he found two women who were holding back [their flock]﴾ from the water troughs, because they could not reach it due to the crowd of men, and the men were too mean and ill-mannered to water their flocks for them.

Moosâ said to them: ﴿What is the matter with you?﴾ that is, why are you in this situation?

﴿They said: We cannot water [our flock] until the shepherds move on﴾ that is, usually we cannot water our flocks until the shepherds move on with their flocks, then when there is no one there, we water our flocks

﴿And our father is a very old man﴾ that is, he has no strength to water the flocks, and we have no physical strength ourselves to do it, and we have no menfolk who could push past the shepherds.

Moosâ (ﷺ) felt sorry for them and felt compassion towards them, ﴿So he watered [their flock] for them﴾ without asking for any

payment in return; he had no intention except seeking the pleasure of Allah (ﷻ). After he had watered the flocks for them, at a time of intense heat in the middle of the day, as is indicated by the phrase «then he withdrew into the shade», he sat down to rest in the shade after having exerted himself.

«and said» in that situation, seeking provision from his Lord: «O my Lord, I am in need of whatever good You may bestow upon me» that is, I am in need of whatever good You may send to me and make easy for me. Making this implicit request is more eloquent than asking explicitly. And in this situation he continued to call upon his Lord and beseech Him.



﴿فَجَاءَهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ، وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَبَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَتَّابِتْ اسْتَجِرَهُ إِنَّ خَيْرَ مَنْ اسْتَجَرْتَ، الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَي هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حِجَجًا فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَسْأَلَكَ سِتْرًا فَإِنَّ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾﴾ (سورة القصص: ٢٥-٢٨)

- 28:25. Then one of the two women came to him, walking modestly, and said: My father is asking you to come so that he may reward you for watering [our flock] for us. When he came to him and told him his story, he said: Fear not, for [now] you are safe from the wicked people.
- 28:26. One of the two women said: O father, hire him, for the best person whom you can hire is one who is strong and trustworthy.

- 28:27. He said [to Moosâ]: I intend to give you one of these two daughters of mine in marriage, on condition that you work for me for eight years, and if you make it ten, that will be of your own accord. I do not intend to make things difficult for you. You will find me, if Allah so wills, an upright man.
- 28:28. Moosâ said: Let that be the agreement between me and you. Whichever term I fulfil, I will be free from further obligation. And Allah is witness to what we say.

The two women went to their father and told him what had happened, then their father sent one of them to Moosâ. She came, ﴿walking modestly﴾, which is indicative of her noble character and good attitude, for modesty is a virtuous characteristic, especially in women.

This indicates that Moosâ (ﷺ), in what he did for them, was not like a hired worker or servant, in front of whom one would not usually feel shy or behave modestly. Rather he was a man of dignity, and from his good manners and sublime attitude, she saw that which made her behave modestly towards him. She said to him:

﴿My father is asking you to come so that he may reward you for watering [our flock] for us﴾ not by way of trying to show generosity, for it was you who took the initiative in showing kindness to us; rather he wants to return the favour. So Moosâ accepted the invitation.

﴿When he came to him and told him his story﴾ and the reason why he had fled, until he reached this land, the older man said to him, so as to reassure him and comfort him, ﴿Fear not, for [now] you are safe from the wicked people﴾ that is, let your fear be gone, for Allah has saved you from them and enabled you to reach this place where they have no authority.

﴿One of the two women﴾ that is, one of his two daughters ﴿said: O father, hire him﴾ that is, make him your employee so that he may take care of the sheep and water them,



﴿for the best person whom you can hire is one who is strong and trustworthy﴾ that is, Moosâ is the best one you could hire because he combines physical strength and honesty, and the best one to hire is the one who combines physical strength and the ability to do what he was hired to do, with honesty so that he will not betray his master. These two characteristics should be taken into account when hiring anyone to do work, because problems only arise when one or both of these characteristics is lacking. But if they are combined, then the work will be done properly. She only said that because she had seen Moosâ's physical strength and energy when he watered the flocks for them and she had seen his trustworthiness and religious commitment, and how he had shown compassion towards them in a situation in which there was no hope of him benefitting from that; rather his only aim in helping them had been to seek the pleasure of Allah (ﷻ).

﴿He﴾ namely the man of Madyan

﴿said [to Moosâ]: I intend to give you one of these two daughters of mine in marriage, on condition that you work for me for eight years, and if you make it ten, that will be of your own accord﴾ that is, a voluntary action on your part, but it is not obligatory for you ﴿I do not intend to make things difficult for you﴾ by imposing ten years on you, and by hiring you I do not wish to impose hard labour on you; rather I am hiring you for easy work in which there is no hardship.

﴿You will find me, if Allah so wills, an upright man﴾. He encouraged him by stating that the work would be easy and that he would treat him well. This indicates that the righteous man should have a good attitude as much as he can, and that what is expected of him with regard to having a good attitude is greater than what is expected of others.

﴿Moosâ said﴾ responding to this request:

﴿Let that be the agreement between me and you﴾ that is, I agree to this condition that you have mentioned, and so it is agreed between me and you.

﴿Whichever term I fulfil, I will be free from further obligation﴾, whether I fulfil the eight obligatory years or I voluntarily do more than that.

﴿And Allah is witness to what we say﴾, for He is watching over us and He knows what we have agreed to.

This man, the father of the two women, who dwelt in Madyan, was not Shu'ayb, the well-known Prophet, as is widely believed. There is no evidence for that view. At most it may be said that Shu'ayb (ﷺ) lived in Madyan and this story also took place in Madyan, but what is the connection between the two matters?

Moreover, it is not established that Moosâ lived at the time of Shu'ayb, so how could he have met him personally? If that man was Shu'ayb, then Allah (ﷻ) would have said so and the two women would have mentioned him by name. Furthermore, Allah (ﷻ) destroyed the people of Shu'ayb (ﷺ) for their rejection of him, and there was no one left except those who believed in him. Allah had protected the believers from having that ignorant attitude towards the daughters of their Prophet and keeping them away from the well, barring the way to their flocks, until a stranger came along and showed kindness towards them by watering their flocks. Shu'ayb would not have accepted for Moosâ to tend his sheep and be a servant to him when he was superior to him and of higher status (unless one says that that was before Moosâ's prophethood began, in which case that may be a valid argument. Whatever the case, we cannot accept that this man was Shu'ayb the Prophet, without a sound report from our Prophet [ﷺ] to that effect, and Allah knows best.)



﴿فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ

تَضْطَلُّونَ ﴿٢٩﴾ (سورة القصص: ٢٩)

28:29. When Moosâ had fulfilled the term and was travelling with his family, he saw a fire in the direction of the mountain. He said to his family: Wait here, for I can see a fire. Perhaps I can bring you some news from there, or I will bring you a burning ember so that you may warm yourselves.

﴿When Moosâ had fulfilled the term﴾. It may be that he fulfilled the obligatory term, or that he voluntarily completed the longer term, as would be expected of Moosâ, because of his sincerity. At that point, he longed to go and see his family, his mother, his tribe and his homeland. Since such a long time had passed, he thought that the Egyptians would have forgotten what he had done.

﴿and was travelling with his family﴾, heading towards Egypt  
 ﴿he saw a fire in the direction of the mountain. He said to his family: Wait here, for I can see a fire. Perhaps I can bring you some news from there, or I will bring you a burning ember so that you may warm yourselves﴾ for it was very cold, and they had lost their way.



﴿ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوِسَّ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمْوِسَّ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأُمِينِ ﴿٣١﴾ أَسْأَلُكَ بِدَعْوَى رَبِّكَ إِذَا تُدْعَى إِلَيْهِ فَيَكْذِبُ أُولَئِكَ الَّذِينَ كَفَرُوا وَهُمْ قَوْمٌ أَتَمُّوا قَوْلَهُمْ بِالَّذِي نُنَادُوا بِهِ فَيَنْسُوا قَوْلَهُمْ ﴿٣٢﴾﴾

(سورة القصص: ٣٠-٣٢)

28:30. But when he came to it, he was called from the right-hand side of the valley, from the bush in the blessed spot, saying: O Moosâ, verily I am Allah, the Lord of the worlds.

- 28:31. Throw down your staff. But when he saw it moving as if it was a snake, he turned and fled without a backward glance. [It was said:] O Moosâ, come back, and do not be afraid, for you are quite safe.
- 28:32. Insert your hand into your garment; it will come forth shining white, without harm. And put your hand under your arm when you feel afraid [so as to still your fear and compose yourself]. These are two proofs from your Lord to Pharaoh and his chiefs, for they are indeed a rebellious and wicked people.

When he came to it, he was called: ﴿O Moosâ, verily I am Allah, the Lord of the worlds﴾. Thus He informed him of His divinity and Lordship, which must have been followed by the command to worship Him alone and devote himself to Him alone, as is clearly mentioned elsewhere:

﴿Verily, I am Allah; there is no God but Me. So worship Me [alone] and establish prayer to remember Me.﴾ (Tâ Hâ 20: 14)

﴿Throw down your staff﴾ so he threw it down  
 ﴿But when he saw it moving﴾ rapidly, presenting a terrifying image  
 ﴿as if it was a snake﴾ the word translated here as ﴿snake﴾ refers to a large male snake

﴿he turned and fled without a backward glance﴾ that is, he was overwhelmed with fear. But Allah said to him:

﴿O Moosâ, come back, and do not be afraid, for you are quite safe﴾. This wording is the most eloquent and most effective in offering reassurance and dispelling fear.

﴿come back﴾ – this phrase is an order to come back, so he had no choice but to comply. But the terrifying thing could still be there, so Allah said: ﴿and do not be afraid﴾. Thus He instructed him to do two things: to come back, and not to be afraid. But there was another possibility, which was that he could come back and not be afraid, but then he might not be protected or safe from harm. Hence Allah

said: ﴿for you are quite safe﴾. Thus he was completely protected in all ways. So Moosâ (ﷺ) came back, without fear; rather he was reassured and trusted what his Lord had told him, having increased in faith and certainty. This was a sign that Allah showed him before he went to Pharaoh, so that he might have complete certainty and more courage, and so that he might be stronger and more resilient.

Then He showed him another sign, as He said:

﴿Insert your hand into your garment; it will come forth shining white, without harm﴾. So he inserted his hand into his garment and then brought it forth, as Allah (ﷻ) had instructed him.

﴿And put your hand under your arm when you feel afraid﴾ and press your upper arm to your side, in order to dispel your fear.

﴿These﴾ namely the staff turning into a snake and the hand coming forth shining white, without harm, were two definitive signs from Allah

﴿to Pharaoh and his chiefs, for they are indeed a rebellious and wicked people﴾ for it is not sufficient for the Messenger merely to warn them and give them instructions; rather there should be some clear signs, in the hope that this might benefit them.



﴿ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾ وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنُنْذِرُ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِأَيِّتِنَا ۗ أَنْتُمْ وَمَنِ اتَّبَعَكُمْ ۙ الْغٰلِيُونَ ﴿٣٥﴾ ﴾ (سورة القصص: ٣٣-٣٥)

28:33. Moosâ said: My Lord, I killed one of their men, and I fear that they will kill me.

28:34. My brother Hâroon is clearer in speech than I, so send him with me as a helper, to reiterate my words, for I fear that they will reject me.

28:35. Allah said: We will strengthen you through your brother, and give you both power, so that they will not be able to harm you. By virtue of Our signs, you two and those who follow you will be triumphant.

﴿Moosâ said﴾, apologising to his Lord and asking Him for help with the task that He had given him, and mentioning the impediment that hindered him, so that his Lord might help him to overcome what he feared:

﴿My Lord, I killed one of their men, and I fear that they will kill me. My brother Hâroon is clearer in speech than I, so send him with me as a helper, to reiterate my words﴾ for that will help to make the truth clearer

﴿for I fear that they will reject me﴾.

Allah answered his request and said: ﴿We will strengthen you through your brother﴾ that is, We will help you by means of him.

Then Allah dispelled his fear of being killed, as He said:

﴿and give you both power﴾ that is, We will give you authority and power, so that your call will be based on proof and divine support, and you will be protected from your enemies

﴿so that they will not be able to harm you﴾. That is because of Our signs and what they point to of truth and the way in which they impact anyone who sees them and examines them. By means of them, you will attain authority and be protected from the harm of your enemies; that will be more effective for you than troops who are great in number and well equipped.

﴿By virtue of Our signs, you two and those who follow you will be triumphant﴾. This was a promise to Moosâ at that time, when he was alone and had returned to his homeland after having been expelled. Matters continued to develop and unfold until Allah fulfilled his promise and gave him power over the people and the land, and he and his followers prevailed.



﴿فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا كُنَّا بِهِدَايَٰٓءِ آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَىٰ رَبِّيَ أَعْلَمُ بِمَنِ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ ۖ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾﴾ (سورة القصص: ٣٦-٣٧)

28:36. When Moosâ came to them with Our clear signs, they said: This is nothing but invented magic; we have never heard of such a thing from our forefathers.

28:37. Moosâ said: My Lord knows best who comes with guidance from Him, and whose end will be [best] in the hereafter. Verily the wrongdoers will never prosper.

So Moosâ went with the message of his Lord.

﴿When Moosâ came to them with Our clear signs﴾ which clearly supported what he said to them, with no shortcomings or ambiguity, ﴿they said﴾, wrongfully, arrogantly and stubbornly:

﴿This is nothing but invented magic﴾, as Pharaoh said in that situation in which truth became apparent and prevailed over falsehood, and falsehood diminished, and the leaders who understood the reality of things, submitted to Moosâ:

﴿...He must be your master, who taught you magic!...﴾ (*ash-Shu'arâ'* 26: 49)

Pharaoh, who was intelligent but was not good at heart, sank to such a level of cunning and treachery, as Allah tells us. This man knew

﴿...that none but the Lord of the heavens and the earth has sent down these [signs] as clear evidence...﴾ (*al-Isrâ' 17: 102*)

– but he was overtaken by his fate.

﴿we have never heard of such a thing from our forefathers﴾. But they were lying when they said that, because Yoosuf (ﷺ) was sent before Moosâ (ﷺ), as Allah (ﷻ) says elsewhere:

﴿Yoosuf came to you before with clear signs, but you never ceased to doubt the message he brought you. Then when he died, you said: Allah will never send [another] Messenger after him. Thus Allah leaves to stray those who transgress and are given to much doubting.﴾  
(Ghâfir 40: 34)

﴿Moosâ said﴾ when they claimed that what he brought was magic and misguidance, and that what they were following was true guidance: ﴿My Lord knows best who comes with guidance from Him, and whose end will be [best] in the hereafter﴾ that is, if my meeting with you and my presenting clear signs is of no benefit, and you insist on getting carried away in your misguidance and in your disbelief, then Allah (ﷻ) knows best who is guided and who is not, and whose end will be best in the hereafter, us or you.

﴿Verily the wrongdoers will never prosper﴾ for the best end in the hereafter is for Moosâ and his followers, and these people (the wrongdoers) will be faced with loss, a bad end and doom.



﴿وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكٰذِبِينَ ﴿٧٨﴾ وَأَسْتَكْبِرُ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِكَيْدِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلٰهًا لَا يَرْجِعُونَ ﴿٧٩﴾ فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاُنظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ﴿٨٠﴾ وَجَعَلْنَاهُمْ آيَةً يُدْعَوْنَ إِلَى الْنَكَارِ وَيَوْمَ الْفَيْصَمَةِ لَا يُنصَرُونَ ﴿٨١﴾ وَأَتَّبَعْنَاهُمْ فِي هٰذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْفَيْصَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٨٢﴾﴾ (سورة القصص: ٣٨-٤٢)

28:38. Pharaoh said: O chiefs, I do not know of any god for you except myself. So, O Hâmân, light me a fire [to bake bricks] of clay,



- and build me a tower, so that I may climb up and have a look at the God of Moosâ, for verily I think he is a liar.
- 28:39. He and his troops behaved arrogantly in the land without justification, and thought that they would not be brought back to Us.
- 28:40. So We seized him and his troops and flung them into the sea. So see what was the fate of the wrongdoers.
- 28:41. We made them leaders who call people to the fire, and on the Day of Resurrection they will not be helped.
- 28:42. We caused a curse to overtake them in this world, and on the Day of Resurrection they will be among those who are spurned.

﴿Pharaoh said﴾, audaciously challenging his Lord and deceiving his foolish people who were lacking in reason:

﴿O chiefs, I do not know of any god for you except myself﴾ that is, I alone am your god and deserving of your worship; if there was any god other than me, I would have known him. Look at how Pharaoh presented his claim in a very cautious way: he did not say “you have no other god but me”; rather he spoke in a cautious manner and said: ﴿I do not know of any god for you except myself﴾. That is because in their eyes he was the virtuous one who possessed great knowledge; whatever he said was true and whatever he commanded them to do they would obey.

When he said these words, which could be interpreted as meaning that there could possibly be another god besides him, what he wanted was to rule out that possibility. So he said to Hâmân: ﴿light me a fire [to bake bricks] of clay, and build me a tower﴾ that is, a structure, ﴿so that I may climb up and have a look at the God of Moosâ, for verily I think he is a liar﴾, but we will examine this matter and prove what I think, and we will show you that Moosâ is a liar. Look at this great audacity towards Allah, such as no other human ever reached. He disbelieved in Moosâ and claimed to be divine, he denied any

knowledge of the true God, and he took measures to reach the God of Moosâ, and all of that was aimed at deceiving the people. But what is amazing about these chiefs who claimed to be senior figures in the kingdom and running its affairs is the way in which this man toyed with their minds and belittled their intelligence. This was because of their evildoing that was deeply entrenched in their character.

Hence their religious concepts became corrupt, which was followed by corruption of their way of thinking. We ask You, O Allah, to make us steadfast in faith and not to let our hearts deviate now after You have guided us, and bestow upon us mercy from Yourself; for You are the Bestower (*cf. 3: 8*).

﴿He and his troops behaved arrogantly in the land without justification﴾. They were arrogant towards the slaves of Allah and mistreated them harshly, and they were arrogant towards the Messengers of Allah and what they brought of signs. So they rejected the signs and claimed that what they were following was more sublime and better.

﴿and thought that they would not be brought back to Us﴾. Hence they were audacious. Otherwise, if they had known or thought that they would be brought back to Allah, they would not have done what they did.

﴿So We seized him and his troops﴾ when they persisted in stubbornness and transgression

﴿and flung them into the sea. So see what was the fate of the wrongdoers﴾. This was the worst of punishments and they were the greatest losers, for it was a worldly punishment that was ongoing and was connected to the punishment of the hereafter.

﴿We made them leaders who call people to the fire﴾ that is, We made Pharaoh and his chiefs leaders who may be followed to the abode of loss and doom.

﴿and on the Day of Resurrection they will not be helped﴾ against the punishment of Allah, for they will be too weak to ward it off

from themselves, and they will have no protector or helper against Allah.

﴿We caused a curse to overtake them in this world﴾ that is, in addition to their punishment and disgrace in this world, We have also caused a curse to overtake them, so they are spoken ill of, resented and criticised. This is something that is obvious, for they are the leaders of those who are cursed in this world, and foremost among them.

﴿and on the Day of Resurrection they will be among those who are spurned﴾, cast far away, for their deeds are abhorrent. Thus there is combined against them the resentment of Allah, the resentment of His creation and the resentment of their own selves.



﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ  
لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾ وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا  
إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾﴾ (سورة القصص: ٤٣-٤٤)

28:43. We gave Moosâ the Book after We had destroyed the previous nations, as enlightenment for humankind, and as guidance and mercy, so that they might pay heed.

28:44. You were not there on the western side [of the mountain] when We decreed for Moosâ the commission, nor did you witness that event.

﴿We gave Moosâ the Book﴾ namely the Torah  
﴿after We had destroyed the previous nations﴾ – the last of those nations who were destroyed *en masse* were Pharaoh and his troops. This indicates that after the revelation of the Torah, wholesale destruction of nations ceased, and jihad against the disbelievers with the sword was prescribed.

﴿as enlightenment for humankind﴾ that is, the Book of Allah, that He sent down to Moosâ, contains enlightenment for humankind. In other words it contains matters through which they may see what benefits them and what harms them. Thus proof is established against the sinner, but the believer benefits from it, because in his case it is mercy and guidance for him to the straight path. Hence Allah says: ﴿and as guidance and mercy, so that they might pay heed﴾.

When Allah told His Messenger (ﷺ) the story of the unseen past, He pointed out that this news came from a purely divine source; the Messenger (ﷺ) had no way of knowing about it except through revelation. Hence He said:

﴿You were not there on the western side [of the mountain]﴾ at the time when We decreed for Moosâ the commission, ﴿nor did you witness that event﴾, so that it might be said that you came to know this information in that manner.



﴿وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَابِتًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾﴾ (سورة القصص: ٤٥-٤٦)

28:45. But We brought forth many nations [after Moosâ], and a long time has gone by since then. And you [O Muhammad] did not dwell among the people of Madyan, learning from them [the story mentioned in] Our revelation; rather it is We Who have sent you as a Messenger [and revealed to you their stories].

28:46. You were not on the side of the mountain when We called [to Moosâ]. But [the revelation is sent to you] as a mercy from your Lord, so that you may warn people to whom no warner was sent before you, in order that they may pay heed.

﴿But We brought forth many nations [after Moosâ], and a long time has gone by since then﴾; knowledge vanished, and Allah's revelations were forgotten. Then We sent you at a time when there was a great need for you and for that which We have taught you and revealed to you.

﴿And you [O Muhammad] did not dwell among the people of Madyan, learning from them [the story mentioned in] Our revelation﴾ teaching them and learning from them, so that you came to know the story of Moosâ in Madyan.

﴿rather it is We Who have sent you as a Messenger [and revealed to you their stories]﴾ that is, the story of Moosâ that you brought is one of the results of Our sending you, and it is revelation that you had no way of knowing without Us sending you and revealing it to you.

﴿You were not on the side of the mountain when We called [to Moosâ]﴾ and commanded him to go to the wrongdoing people and convey to them Our message, showing them Our signs and wonders that We have related to you. The point is that with regard to the events that happened to Moosâ (ﷺ) in these places and that you have narrated as they happened, without adding or subtracting anything, one of two things must be the case:

The first explanation is that you (O Muhammad ﷺ) were present and witnessed them, or you went to the places where they happened, and learned about them from the people there, which does not prove that you are the Messenger of Allah, because matters that one may narrate to others after witnessing them or finding out about them, are commonplace and that is not something that is exclusively for the Prophets. But it is known with certainty that this did not happen, for your friends and enemies alike know that this is not the case.

So the other explanation must be correct, which is that this has come to you from Allah, and is His revelation and message. Thus the truth of your message is proven by means of definitive evidence, and it is known that Allah has sent you as a mercy to His slaves. Hence

Allah says: «But [the revelation is sent to you] as a mercy from your Lord, so that you may warn people to whom no warner was sent before you» namely the Arabs and Quraysh. For the divine message was unknown to them, both at the time when the Messenger (ﷺ) was sent and for a long time before that.

«in order that they may pay heed» by learning what is good and doing it, and learning what is bad and refraining from it. If this is what you are, then what they must do is hasten to believe in you and be grateful for this blessing, the worth of which cannot be rightly estimated and for which sufficient thanks can never be given.

The fact that he warned the Arabs does not contradict the fact that he was also sent to others. For he was an Arab, the Qur'an that was sent down to him was Arabic, and the first people he called were the Arabs. So the message was addressed first of all to them, and to others after that. This is like the verses in which Allah says:

«Does it seem strange to people that We have sent revelation to a man from among themselves [saying]: Warn the people...?» (Yoonus 10: 2) – and:

«Say [O Muhammad]: O people, verily I am the Messenger of Allah to you all...» (al-A'raf 7: 158)

﴿وَلَوْلَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أَوْفَىٰ مِنْ مَّا أَوْفَىٰ مُوسَىٰ أَوْ لَمْ يَكْفُرُوا بِمَا أَوْفَىٰ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرٍ ﴿٤٨﴾ قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ﴾

أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ﴿٥٠﴾ (سورة القصص: ٤٧-٥٠)

- 28:47. [We have sent you as a Messenger] lest they say, when a calamity befalls them because of the deeds which their own hands have wrought: Our Lord, why did You not send to us a Messenger so that we might follow Your revelations and be among those who believe?
- 28:48. But when the truth came to them from Us, they said: Why has he not been given the like of that which was given to Moosâ? Did they not reject that which was given to Moosâ before? They say: [These – the Torah and the Qur'an – are] two types of magic, each supporting the other! And they say: We reject both of them.
- 28:49. Say: Then bring a book from Allah that is a better guide than these two so that I may follow it, if you are telling the truth.
- 28:50. But if they do not respond to you, then know that they only follow their own desires, and who is more astray than one who follows his own desires, without any guidance from Allah? Verily Allah does not guide people who are given to wrongdoing.

«[We have sent you as a Messenger] lest they say, when a calamity befalls them because of the deeds which their own hands have wrought» of disbelief and sins

«Our Lord, why did You not send to us a Messenger so that we might follow Your revelations and be among those who believe?» That is, so We have sent you, O Muhammad (ﷺ), so as to leave them with no excuse.

«[But when the truth came to them from Us]» concerning which there is no doubt, namely the Qur'an which We revealed to you, «they said», rejecting it and objecting to it on the basis of their flawed argument:

﴿Why has he not been given the like of that which was given to Moosâ?﴾ A Book was sent down to him from heaven in one go. In other words, so long as it comes down piecemeal, it cannot be from Allah. What kind of specious argument is this? How can this prove that it is not from Allah because it was sent down piecemeal?

Rather it is indicative of the perfect nature of this Qur'an, and the perfect care of Allah for the one to whom He sent it down, that it was sent down piecemeal, so that Allah might strengthen the heart of His Messenger (ﷺ) thereby, and increase the believers in faith.

﴿Whenever they come to you [O Muhammad] with an argument, We reveal to you the truth and the best explanation.﴾ (*al-Furqân* 25: 33)

Moreover, their comparison of the Qur'an with the Book of Moosâ was a comparison with something that they did not believe in, so how could they compare it to a book that they rejected and did not believe in? Hence Allah says:

﴿Did they not reject that which was given to Moosâ before? They say: [These – the Torah and the Qur'an – are] two types of magic, each supporting the other!﴾ That is, each supporting the other in their magic and misleading the people

﴿And they say: We reject both of them﴾. Thus it is proven that the people wanted to refute the truth without any proof, they tried to undermine it with a flawed argument and made contradictory statements. This is how every disbeliever is. Hence Allah clearly tells us that they disbelieved in both Books and both Messengers. But did they disbelieve by way of seeking the truth and following something that they had that was better than these two Books, or were they merely following whims and desires?

Then Allah (ﷻ) says, highlighting their flawed argument and challenging them to produce a third book that was more guided:

﴿Say: Then bring a book from Allah that is a better guide than these two﴾ namely the Torah and the Qur'an,



﴿so that I may follow it, if you are telling the truth﴾. But there was no way that they or anyone else could produce something like these two Books, for the world had never received, since the time Allah created it, any book like these two in terms of knowledge, guidance, clarity and mercy for humankind.

It would be perfectly fair for the caller to say: My aim is truth and guidance, and I have brought you this Book which contains that and is in harmony with the Book of Moosâ, so we must all submit to these Books and follow them, because they are guidance and truth, but if you bring me a book from Allah that is more guided than them, I will follow it, otherwise I will not give up guidance and truth of which I am certain for something other than guidance and truth.

﴿But if they do not respond to you﴾ and do not bring a book that is a better guide than these two,

﴿then know that they only follow their own desires﴾ that is, then know that their refusal to follow you is not because they are going to follow some truth that they know or choose some other guidance; rather it is because of merely following their whims and desires.

﴿and who is more astray than one who follows his own desires, without any guidance from Allah?﴾ Such a one is the most misguided of people, because he was offered guidance and the straight path that leads to Allah and to His paradise, but he did not pay any attention to it or accept it; his desire pushed him to follow the paths that lead to doom and misery, so he followed those paths and ignored true guidance.

Can there be anyone who is more misguided than one who is like this? But his wrongdoing, enmity and lack of love for the truth is what dictated that he should persist in his misguidance and not be guided by Allah. Hence Allah says:

﴿Verily Allah does not guide people who are given to wrongdoing﴾ that is, those for whom wrongdoing and stubbornness have become second nature. Guidance came to them but they rejected it, but when whims and desires were offered to them, they followed them, thus

closing the gates of guidance to themselves, and opening the gates of misguidance. Hence they are wandering blindly in their misguidance and wrongdoing, and in their misery and doom.

The words ﴿But if they do not respond to you, then know that they only follow their own desires﴾ indicate that anyone who does not respond to the Messenger (ﷺ) and who follows a view contrary to that of the Messenger (ﷺ) is not following true guidance; rather he is following whims and desires.



﴿وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ (سورة القصص: ٥١)

28:51. Now We have caused Our word to reach them in stages, so that they may pay heed.

﴿Now We have caused Our word to reach them in stages﴾ that is, We have caused it to reach them piecemeal and We have sent it down little by little, out of mercy and kindness towards them ﴿so that they may pay heed﴾ when the revelations come to them repeatedly, and explanations are sent down when they are needed. Thus it is revealed in stages, as a mercy towards them, so why are they objecting to what is in their best interests?

### Some lessons that we learn from this wondrous story

- The signs and lessons of Allah (ﷻ), and the stories He tells us of the previous nations, only benefit and enlighten the believers. What the individual learns from these stories will be commensurate with his level of faith. Allah (ﷻ) only tells the stories for the believers' sake; as for others, Allah does not care about them and they will receive no light or guidance from these stories.

- When Allah (ﷻ) wills something, he prepares the means that lead to it and brings it about stage by stage, gradually, not all in one go.
- No matter how weak an oppressed nation becomes, it should not give in to laziness and give up pursuing its rights, or despair of regaining power and reaching a high level, especially if it is oppressed. Allah saved the Children of Israel, who were a weak nation, from the captivity of Pharaoh and his chiefs, and He gave them power and control over their land.
- So long as a nation is subjugated and humiliated, and cannot stand up for its rights or speak for itself, it will not be able to take care of its religious or worldly affairs, and will not be able to play a leading role.
- Allah showed kindness to the mother of Moosâ, and alleviated the calamity for her by giving her glad tidings that Allah would return her son to her and make him one of the Messengers.
- Allah may decree some hardship for His slave, so as to make him attain greater happiness, or to ward off some greater harm, as He decreed that intense grief and worry for the mother of Moosâ, that were the means of bringing her son back to her, reassuring her, comforting her and increasing her joy and happiness.
- Natural fear of people is not contrary to faith and does not diminish it, as we see in the case of the mother of Moosâ and Moosâ himself.
- Faith may increase and decrease, but one of the greatest means of increasing faith and perfecting certainty is having patience in the face of trouble and feeling confident of the help of Allah when calamity strikes, as Allah tells us about the mother of Moosâ: ﴿She would have disclosed who he was, had We not strengthened her heart so that she might maintain her faith [in the promise of Allah]﴾ (28: 10) that is, so that her faith would increase and she would be reassured.

- One of the greatest of Allah's blessings to His slave and one of the greatest ways in which He helps His slave in his affairs is His making him steadfast and strengthening his resolve at the time of fear and overwhelming calamity, thus enabling him to say and do the right thing. This is in contrast to the one who is overwhelmed by worries, fear and panic; he does not think straight and he loses his focus, so he is not able to help himself in that situation.
- Even if a person knows that the divine will and decree and the promise of Allah will inevitably come to pass, he should not neglect to take proper measures as Allah has instructed, and that is not contrary to faith in the promise of Allah. Allah promised the mother of Moosâ that He would return her son to her, yet she took measures to bring him back, and she sent his sister to track him down and find out where he was.
- It is permissible for a woman to go out and attend to her own needs, and to speak to men provided that there is no reason for caution, as the sister of Moosâ and the two daughters of the man of Madyan did.
- It is permissible to receive payment for raising and breastfeeding a child, and to help someone to find a woman who will do that.
- By His mercy towards His weak slave whom He wants to honour, Allah may show him some of His signs and proof, so as to increase him in faith, as Allah returned Moosâ to his mother, so that she would know that the promise of Allah is true.
- Killing a disbeliever who has a covenant with the Muslims or who is regarded as being under a covenant with them on the basis of custom is not permissible. Moosâ regarded his killing of the Egyptian disbeliever as a sin, and he asked Allah to forgive him for it.
- The one who kills people unlawfully is regarded as one of the tyrants who spread mischief in the land.

- The one who kills people unlawfully and claims that he only wants to put things right in the land and deter evildoers is a liar and is spreading mischief, as Allah tells us that the Egyptian said: ﴿...do you intend to kill me as you killed a man yesterday? Your aim is only to become a tyrant in the land; you do not intend to be one of those who put things right!﴾ (28: 19). Allah said this by way of approving of these words, not saying that they were incorrect.
- Telling someone what is being said about him, by way of warning him of some evil that may befall him, is not regarded as spreading malicious gossip. In fact it may be obligatory, as that man came and told Moosâ by way of offering sincere advice and warning him (28: 20).
- If a person fears that he may be killed or harmed if he stays where he is, he should not allow himself to be destroyed or surrender to that. Rather he should leave, as Moosâ did.
- If there are two choices that will lead to harm, but an individual has no alternative but to choose one of them, he should choose the one that leads to lesser harm, as Moosâ did when he had the choice of either remaining in Egypt, but he would be killed, or going to some distant land to which he did not know the route and he had no guide to show him the way except his Lord, but this was more likely to lead to safety than the first option, so Moosâ chose it.
- With regard to one who is researching an issue of knowledge and needs to give a verdict, if he cannot be certain that one of the two views is correct, he should seek the guidance of his Lord and ask Him to guide him to the correct view, after sincerely searching for the truth, for Allah will not disappoint one who is like that. This is what Moosâ did when he set out for Madyan: ﴿As he headed towards Madyan, he said: I hope my Lord will show me the right way [on my journey]﴾ (28: 22).

- Showing mercy to people and being kind to them, whether you know them or not, is one of the characteristics of the Prophets. That kindness includes watering livestock and helping those who are unable to help themselves.
- It is recommended to offer supplication, explaining one's situation and what one needs, even though Allah knows it well, because He loves for His slave to beseech Him and express his humility and need for Him, as Moosâ said: ﴿O my Lord, I am in need of whatever good You may bestow upon me﴾ (28: 24).
- Modesty and shyness, especially in people of dignity and noble character, are praiseworthy characteristics.
- Offering recompense for favours and kindness is an attitude that has existed since the time of the earlier generations.
- If a person does something for the sake of Allah (ﷻ), then receives recompense without having had that in mind from the outset, he is not to be blamed for that. Moosâ accepted recompense for his act of kindness from the man of Madyan, although he had not sought it and had never thought of receiving any recompense.
- It is permissible to hire someone to tend sheep and do similar tasks that may not be well defined and may be worked out on the basis of custom. It is permissible to hire someone in return for benefit, even if that benefit is in the form of marriage.
- A man may offer his daughter in marriage to another man whom he has chosen for her, and there is nothing wrong with that.
- The best worker whom a man may employ is the one who is strong and honest.
- One of the best of good attitudes and manners is to show kindness towards workers and servants, and not impose too much work on them, because Allah tells us that the man of Madyan said: ﴿I do not intend to make things difficult for you. You will find me, if Allah so wills, an upright man﴾ (28: 27).

- It is permissible to make contracts for work and other matters without witnesses, because Moosâ said: ﴿And Allah is witness to what we say﴾ (28: 28).
- Allah caused clear signs and miracles to occur at the hand of Moosâ, such as the snake, his hand turning white without harm, and the protection that Allah granted to Moosâ and Hâroon against Pharaoh and against drowning.
- One of the greatest punishments that may befall a man is to become a leader in evil, and that will be commensurate with the level of his opposition to the revelations and signs of Allah. By the same token, one of the greatest blessings that Allah may bestow upon His slave is to make him a leader in good, so that he is guided and guides others.
- This story offers proof for the message of Muhammad (ﷺ), as this story is narrated in detail, in accordance with what really happened, and in a way that confirms the message of the Messengers and supports the clear truth, without him having been present at any of these events or having visited any of these places. He never read or studied anything about any of these matters, or discussed them with any of the people of knowledge. It is nothing but the message of the Most Gracious, Most Merciful, and revelation that was sent down to him by the Most Generous, the Bestower of blessings, so that he might warn thereby people who were ignorant and who had never been warned before or received any message.

Blessings and peace of Allah be upon the one whose very words indicated that he was the Messenger of Allah (ﷺ), and whose instructions and prohibitions signalled to wise people that this message was from Allah. How could it be otherwise, when there was so much evidence to prove the soundness of the message he brought, namely: the earlier and later scriptures; the law he brought; the character of the Prophet (ﷺ) which was based on the best attitude and manners,

such as can only be suited to one who is the best of people; and the clear victory granted to his religion and nation, to the extent that his religion reached as far as night and day, and his nation conquered most of the world with the sword and spear, and hearts were won over with knowledge and faith?

But stubborn nations and disbelieving rulers who are standing together against the Ummah are uniting against Islam and plotting against it, scheming to extinguish its light, destroy it and erase it from the face of the earth. But Islam has defeated them and prevailed over them, and is still growing; its signs and proofs become ever more manifest in every age, and new signs emerge which offer lessons to all people, guidance to those who have knowledge, and enlightenment to those who pay heed. Praise be to Allah alone.



﴿ الَّذِينَ آتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا نُنزِلُ عَلَيْهِمْ قَالُوا ءَأَمْنًا بِهِ ءَأَنَّهُ  
 الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا  
 وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾ وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا  
 عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْغِي الْجَاهِلِينَ ﴿٥٥﴾ ﴾ (سورة

الفصص: ٥٢-٥٥)

- 28:52. Those to whom We gave the scripture before are the ones who believe in it [the Qur'an].
- 28:53. When it is recited to them, they say: We believe in it, for it is indeed the truth from our Lord. Verily we had already submitted [to Allah, in Islam] before that.
- 28:54. Such people will be given a twofold reward for their patience and steadfastness; they repel evil with good, and spend out of that which We have provided for them.



28:55. When they hear idle [or offensive] talk, they turn away from it and say: To us our deeds, and to you yours. We wish you peace. We have no desire [to be involved] with the ignorant.

Here Allah (ﷻ) mentions the greatness and truth of the Qur'an and tells us that people who have knowledge of the truth recognise it, believe in it and affirm that it is true.

﴿Those to whom We gave the scripture before﴾ namely the people of the Torah and the Gospel, whose hearts are open to the truth ﴿are the ones who believe in it [the Qur'an]﴾ that is, they believe in the Qur'an and in the one who brought it.

﴿When it is recited to them﴾ they listen and submit, and ﴿they say: We believe in it, for it is indeed the truth from our Lord﴾ because it is in accordance with what the Messengers brought, and is in harmony with what is mentioned in the previous scriptures; it includes true stories (of previous nations), and commands and prohibitions that are in accordance with the utmost wisdom.

These are the people whose testimony is of significance and whose words may be of benefit, for they only say these words on the basis of knowledge and understanding, as they are people of books and scriptures. The rejection and opposition of others to the truth is flawed and they have no sound argument, because they are ignorant or they are acting ignorantly and stubbornly rejecting the truth.

Allah (ﷻ) says elsewhere:

﴿Say: Believe in it, or do not believe. Verily, those who were given knowledge before it,<sup>32</sup> when it is recited to them, fall down on their faces in prostration.﴾ (*al-Isrā' 17: 107*)

﴿Verily we had already submitted [to Allah, in Islam] before that﴾ – that is why Allah kept us steadfast in that with which He had blessed

<sup>32</sup> Namely the People of the Book (Jews and Christians).

us of faith, so we believed in this Qur'an; we believed in the first Book and the last Book, whereas others contradicted their belief in the previous Book by rejecting this Book.

﴿Such people﴾ who believe in both Books  
 ﴿will be given a twofold reward﴾ – a reward for believing the first time and a reward for believing the second time  
 ﴿for their patience and steadfastness﴾ in faith, and their steadfastness in deeds, for their faith was not shaken by doubt and no love of leadership or desire turned them away from faith. Moreover, because of their noble characteristics which result from their sound faith, they ﴿repel evil with good﴾. In other words, their way is to treat everyone kindly, even those who mistreat them in word and deed; they respond with gentle words and kind treatment, because they are aware of the virtue of this noble attitude and they know that no one is guided to that except one who has great good fortune.

﴿When they hear idle [or offensive] talk﴾ from an ignorant person who addresses them in that manner  
 ﴿they turn away from it and say﴾, in the manner of the slaves of the Most Gracious who possess wisdom:  
 ﴿To us our deeds, and to you yours﴾ that is, each will be requited only for the deeds he did, and he will not bear the burden of other people's sins. This implies that they disavow and keep away from the way of the ignorant, and avoid idle talk, falsehood and any talk in which there is no benefit.

﴿We wish you peace﴾ that is, you will not hear anything from us except that which is good, for we will not address you in a manner that matches your ignorance. Even if you accept for yourselves to sink to that level, we put ourselves above that and we protect ourselves from becoming involved in it.

﴿We have no desire [to be involved] with the ignorant﴾ in any way whatsoever.



﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

﴿٥٦﴾ (سورة القصص: ٥٦)

28:56. Verily, you [O Muhammad] cannot guide whomever you like, but Allah guides whomever He wills, and He knows best who is rightly guided.

Here Allah (ﷻ) is saying: You, O Muhammad (ﷺ) – and others even more so – cannot guide anyone, even if he is among the dearest of people to you. This is something that is beyond the ability of all people, to guide in the sense of making them believe and creating faith in their hearts. Rather that is in the Hand of Allah and He guides whomever He wills, and He knows best who is fit to be guided, so He guides him, and who is not fit to be guided, so He leaves him to go astray.

With regard to the verse in which it is affirmed that the Messenger (ﷺ) guides people –

﴿... Verily, you are indeed calling people to a straight path.﴾ (*ash-Shoorā* 42: 52)

– that is guidance in the sense of explaining and teaching. The Messenger (ﷺ) explains the straight path and urges people to follow it, and he does his utmost to persuade people to follow it. As for instilling faith in their hearts and enabling them to do righteous deeds, there is no way that he can do that.

Therefore if he had been able to do that, he would have guided the one who had been kind to him, supported him and protected him from his people, namely his paternal uncle Abu Ṭâlib. But he was more kind to his uncle as he called him to Islam and was very sincere towards him, which was greater than what his uncle had done for him, but guidance is in the Hand of Allah (ﷻ).



﴿ وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَنَا نُنْخَظِفْ مِنْ أَرْضِنَا أَوْ لَمْ نُمَكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجِئُ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَبَلَكَ مَسْكِنُهُمْ لَمَّا تَشْكَنُ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾ ﴾

(سورة القصص: ٥٧-٥٩)

- 28:57. They say: If we were to follow this guidance with you, we would be driven out of our land. Have We not established for them a secure sanctuary, to which fruits of all kinds are brought, as provision from Us? But most of them do not know.
- 28:58. How many a city did We destroy [for their sins] that was unappreciative of its life of ease. There lie their dwellings, which have scarcely been inhabited since their demise. It was We Who were their [sole] inheritors.
- 28:59. Your Lord would never destroy the cities until He had sent to their main city a Messenger who would recite Our revelations to them; nor would We destroy the cities unless their people were evildoers.

Here Allah (ﷻ) tells us that the disbelievers among Quraysh and the people of Makkah said to the Messenger (ﷺ): ﴿If we were to follow this guidance with you, we would be driven out of our land﴾ by means of killing, taking prisoners and plundering, for the people are opposing you and going against you, so if we follow you, we will be exposed to the enmity of all the people, and we have no ability to withstand them.

These words of theirs indicate that they thought negatively of Allah (ﷻ) and thought that He would not support His religion or

make His words supreme; rather He would give others power over the followers of His religion, so they would persecute them harshly. They thought that falsehood would prevail over truth.

But Allah said, highlighting to them a blessing that they were enjoying to the exclusion of all others, and pointing out that He had singled them out for this blessing: ﴿Have We not established for them a secure sanctuary, to which fruits of all kinds are brought, as provision from Us?﴾ That is, have We not established that in a secure sanctuary that is frequented and visited by many people, venerated by near and far, so that its people are not disturbed and no one does anything to undermine it?

That was at a time when all the places around them were beset by fear from all directions, and the people of the surrounding areas were not safe and did not feel secure. So they should praise their Lord for this perfect security that no one else enjoyed, and for the abundant provision that came to them from all places, namely fruits, food and other goods, by means of which they were able to earn a living and enjoy a life of ease.

And they should follow this noble Messenger, so that they might enjoy a life of security and ease, and they should beware of rejecting him and becoming insolent as the result of the blessings that have been bestowed upon them, lest their security be turned to fear, and they be faced with humiliation after being in a position of honour, and become poor after having been independent of means. Hence Allah warned them by telling them of what happened to the nations who came before them:

﴿How many a city did We destroy [for their sins] that was unappreciative of its life of ease﴾ that is, those nations were too proud of that life and were distracted by it from believing in the Messengers. Therefore Allah destroyed them, took away the blessing and sent upon them the punishment.

«There lie their dwellings, which have scarcely been inhabited since their demise» because destruction and punishment came upon them many times, and their dwellings were left desolate after they were gone.

«It was We Who were their [sole] inheritors». We caused them to die, then all that they enjoyed of blessings will come back to Us, then We will bring them back to Us and will requite them for their deeds.

But by His wisdom and mercy, He did not punish those nations for their mere disbelief, before establishing proof against them by sending the Messengers to them. Hence He says:

«Your Lord would never destroy the cities» for their disbelief and wrongdoing

«until He had sent to their main city» that is, the chief city to which they had ties and always visited and frequented, and to which all the surrounding cities were connected so that news of the main city was not hidden from them

«a Messenger who would recite Our revelations to them» that pointed to the truth that he brought, and confirmed the message to which he called them, so that near and far would convey his words. This is unlike the situation if the Messengers were sent to distant cities and remote regions, in which case it is very likely that news of such a Prophet would remain hidden and unknown, whereas anything that happens in the main cities is likely to become well known among all people. Moreover, the people in the main cities are less hard-hearted than those who live elsewhere.

«nor would We destroy the cities unless their people were evildoers» who disbelieved and committed sin, and therefore deserved punishment. The point is that Allah does not punish anyone unless it is because of his wrongdoing and after the establishment of proof against him.



﴿وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَوةَ الدُّنْيَا وَزَيَّنَّهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَنَقِيهَ كَمَنْ مَنَعْنَاهُ مَتَاعَ الْحَيَوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾﴾ (سورة القصص: ٦٠-٦١)

- 28:60. Whatever you have been given is but the enjoyment of the life of this world and its splendour; but that which is with Allah is better and more lasting. Will you not then understand?
- 28:61. Is one to whom We have given a goodly promise, and he will see it fulfilled, like one to whom We have granted enjoyment of the life of this world, then on the Day of Resurrection he will be among those brought up [for punishment]?

Here Allah urges His slaves to have little interest in this world and not to be deceived by it; rather they should focus on the hereafter and make that their main aim and goal. He tells them that all that people are given of gold, silver, animals, belongings, wives, sons, food, drink and pleasure is but the enjoyment of the life of this world and its splendour. In other words, these things are enjoyed only for a short while and bring brief pleasure, but that enjoyment will be interrupted by a great deal of trouble and strife.

A person may enjoy these adornments for a short time, which gives him a reason for pride and showing off, but they will quickly disappear and all come to an end, and he will not gain anything from that except loss, regret, disappointment and deprivation.

﴿but that which is with Allah﴾ of eternal bliss and sound living ﴿is better and more lasting﴾ that is, it is better in terms of both quality and quantity, and it is eternal and everlasting. ﴿Will you not then understand?﴾ That is, do you not have minds with which to reflect and decide what should be given precedence and which of the two realms is more deserving of being striven for?

This indicates that the more rational a person is, the more he will give precedence to the hereafter over this world, and no one gives precedence to this world unless there is a deficiency in his reasoning. Hence Allah points out the importance of weighing up the fate of the one who gives precedence to this world and the fate of the one who gives precedence to the hereafter:

«Is one to whom We have given a goodly promise, and he will see it fulfilled» that is, is the believer – who strives for the hereafter as he should, for he strives hard, hoping for the goodly reward that his Lord has promised him, namely paradise and all that it contains of immense delights, for he will undoubtedly find what he was promised, because it is a promise from One Who is most generous and is faithful to His promise and does not break His promise to the one who does that which pleases Him and avoids that which angers Him –

«like one to whom We have granted enjoyment of the life of this world» so he is fully engaged in its affairs, eating, drinking and enjoying it in the manner of animals? Such a one has been distracted by his worldly pleasures from the hereafter, and he does not pay attention to the guidance of Allah or follow the Messengers; rather he carries on like that and gains nothing from this world except loss and doom.

«then on the Day of Resurrection he will be among those brought up [for punishment]» that is, he will be brought up for the reckoning, but he will already know that he did not send ahead anything that was good for himself; rather he sent ahead all that will harm him, and now he has been brought to the realm where he will be requited for his deeds. What do you think his end will be? What do you think will happen to him? Let the wise man choose for himself that which is best and is more deserving of being given precedence.





﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ  
الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِنَاءً يَعْبُدُونَ  
﴿٦٣﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَاسْتَجَابُوا لَهُمْ وَرَأُوا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ  
﴿٦٤﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ  
فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾ ﴾ (سورة القصص: ٦٢-٦٦)

- 28:62. On the day when Allah will call to them, saying: Where are My [so-called] partners, as you claimed?,
- 28:63. those against whom the word will be fulfilled<sup>33</sup> will say: Our Lord, these are the ones whom we led astray; we led them astray as we ourselves were led astray.<sup>34</sup> We disavow them before You; it was not us they worshipped.
- 28:64. It will be said [to them]: Call on your [so-called] partners. They will call on them, but they will not respond to them. They will see the punishment [and will wish] that they had been rightly guided.
- 28:65. On that day, Allah will call to them, saying: What was your response to the Messengers?
- 28:66. They will not be able to think of any reply, and they will not even be able to ask one another.

<sup>33</sup> This refers to the promoters and leaders of disbelief and misguidance. The word that will be fulfilled against them is the promise of Allah (ﷻ): ﴿...I will certainly fill hell with jinn and men, all together.﴾ (Hood 11: 119; as-Sajdah 32: 13)

<sup>34</sup> That is, they were not led astray by force; rather it was merely by means of whispers and making falsehood fair-seeming to them, and they went astray willingly.

Here Allah (ﷻ) tells us what He will ask people about on the Day of Resurrection: He will ask them about the most fundamental matters, about their worship of Allah and their response to His Messengers.

﴿On the day when Allah will call to them﴾ that is, He will call to those who ascribed partners to Him, whom they worshipped and hoped that they would benefit them and ward off harm from them. He will call them in order to show them their helplessness and misguidance. ﴿saying: Where are My [so-called] partners﴾ – for Allah has no partners; rather that was according to their claims and fabrications. Hence He says:

﴿as you claimed?﴾; Where are they themselves, and where are their benefits and protection?

It is well known that at that point it will become clear to them that that which they worshipped and on which they pinned their hopes is false and is of a diminishing nature; all their hopes will come to naught and they will acknowledge that they were misguided and wrong. Hence ﴿those against whom the word will be fulfilled﴾, namely the leaders of disbelief and evil, will admit that they were misled and they misled others. They will say: ﴿Our Lord, these﴾ followers ﴿are the ones whom we led astray; we led them astray as we ourselves were led astray﴾ that is, we are all the same in misguidance and we are all equally deserving of punishment.

﴿We disavow them before You﴾ that is, we disavow their worship and declare ourselves innocent of them and their actions.

﴿it was not us they worshipped﴾; rather they worshipped the devils.

﴿It will be said [to them]: Call on your [so-called] partners﴾, as you hoped that they would benefit you. So they will be instructed to call upon them at that critical time, when every worshipper will call upon that which he worshipped.

﴿They will call on them﴾ and ask them to help them or ward off the punishment of Allah from them in any way

﴿but they will not respond to them﴾. Then those who disbelieved will realise that they were lying and are deserving of punishment.

﴿They will see﴾ with their own eyes ﴿the punishment﴾ that will befall them after they had denied it and did not believe in it.

﴿[and will wish] that they had been rightly guided﴾ that is, then they would not be suffering as they are suffering now, and they would have been guided to the path that leads to paradise. But they were not guided to the straight path in this world, so they will not be guided to the path that leads to paradise in the hereafter.

﴿On that day, Allah will call to them, saying: What was your response to the Messengers?﴾ Did you believe them and follow them, or did you reject them and go against them?

﴿They will not be able to think of any reply, and they will not even be able to ask one another﴾ that is, they will not know how to answer this question and they will not be guided to the right answer.

It is well known that the only answer that could save them is the correct answer, if it were true in their case, which would be to say that they responded to them, believed in them and followed them. But because they know that they rejected them and opposed what they called them to, they will not say anything. Moreover, it will not be possible for them to ask one another and discuss amongst themselves what answer they may give, even if it is a lie.



﴿ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَغَسَّوْا أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴾ (سورة القصص: ٦٧)

(القصص: ٦٧)

28:67. But as for those who repented and believed, and did righteous deeds, they may well be among the successful.

Having mentioned the questioning of people regarding their objects of worship and their response to the Messengers, Allah (ﷻ) now mentions the way in which a person may be saved from His punishment, and that there is no salvation except for the one who repented from ascribing partners to Allah and from sin, and who believed in Allah and worshipped Him, believed in His Messengers, and did righteous deeds, following the Messengers in doing so.

«they» namely those who combine these characteristics «may well be among the successful» who attain the goal and are saved from what they fear. There is no way of attaining success without these things.



﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾﴾ (سورة

القصص: ٦٨-٧٠)

- 28:68. Your Lord creates whatever He wills and chooses [whomever He wills]; they have no choice in the matter. Glorified and exalted be Allah far above the partners they ascribe to Him!
- 28:69. Your Lord knows what their hearts conceal and what they disclose.
- 28:70. And He is Allah; there is no god but He. To Him be all praise in this world and the hereafter. His is the judgement and to Him you will be brought back.

In these verses it is stated that Allah is the Creator of all creation, all creatures are subject to His will, and He alone chooses whomever and whatever He will of people, commands, times and places; no one has any control or choice in the matter; He is far above all that they

ascribe to Him of partners, helpers, supporters, children, spouses and so on, that the polytheists ascribe to Him; and He knows what their hearts conceal and what they disclose.

He alone is deserving of worship and praise in this world and the hereafter, for what He possesses of the attributes of majesty and beauty, and for what He bestows upon His creation of kindness and grace. He is the One Who issues decrees in both realms, in this world by means of His universal decree, that impacts all that He creates, and by means of His religious decree which impacts all laws, commands and prohibitions.

In the hereafter, He will issue decrees of requital. Hence He says: ﴿and to Him you will be brought back﴾ and He will requite each one of you for his deeds, good or bad.



﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾﴾ (سورة القصص: ٧١-٧٣)

- 28:71. Say: What do you think, if Allah were to make the night everlasting for you until the Day of Resurrection, what god other than Allah could bring you light? Will you not then listen?
- 28:72. Say: What do you think, if Allah were to make the day everlasting for you until the Day of Resurrection, what god other than Allah could bring you night in which to rest? Will you not then see?
- 28:73. 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.

This is a reminder from Allah to His slaves of His favour, calling upon them to give thanks to Him and be true slaves to Him, for by His mercy He has given them the day in which to seek of Allah's bounty and go about seeking their provision and livelihood in its light; and He has given them the night in which to calm down and rest, so that their bodies and souls may recover from their toil during the day. This is by His grace and mercy towards His slaves. Can anyone else do any of that? If He were to make ﴿the night everlasting for you until the Day of Resurrection, what god other than Allah could bring you light? Will you not then listen?﴾ Why do you not listen to His exhortation and revelations in such a way that you would understand, accept and follow? And if He were to ﴿make the day everlasting for you until the Day of Resurrection, what god other than Allah could bring you night in which to rest? Will you not then see?﴾ Why do you not see and understand the lesson and understand the verses in such a way that you would become enlightened and follow the straight path?

Allah says with regard to the night, ﴿Will you not then listen?﴾ and with regard to the day ﴿Will you not then see?﴾ because hearing is more effective at night than seeing, and it is the other way round during the day.

In these verses, Allah points out that the individual should reflect on the blessings that Allah has bestowed upon him, try to understand them and compare what he has with what his situation would be if he did not have those blessings. If he compares his situation when he has these blessings and what it would be if he did not have them, he will become more aware of the great blessings that he has, unlike the one who thinks of them as nothing out of the ordinary and thinks that he will always have them, and thus is no longer appreciative of the blessings of Allah, and does not realise his need for these blessings at all times. Such a person will never be grateful or pay heed to the blessings that he is enjoying.



﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾﴾ (سورة القصص: ٧٤-٧٥)

- 28:74. On the day when Allah will call to them, saying: Where are My [so-called] partners, as you claimed?,
- 28:75. and We bring forth from every nation a witness, and We say [to the nations]: Bring your proof, then they will know that truth [divinity] belongs to Allah alone, and the [false gods] of their own invention will be lost from them.

That is, on the day when Allah will call to those who ascribed partners to Him, who regarded others as equal to Him, who claimed that He had partners who were deserving of worship and who could bring benefit or cause harm. That will be on the Day of Resurrection, when Allah wants to show how audacious they were and how they lied in their claim, and to prove that they were wrong. So He ﴿will call to them, saying: Where are My [so-called] partners, as you claimed?﴾ That was according to their claim, not as it really was. This is like the verse in which He says:

﴿...Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.﴾ (Yoonus 10: 66)

When they and their gods are brought, Allah will select a witness ﴿from every nation﴾ that disbelieved, to testify concerning what happened in this world of their ascription of partners to Him and other beliefs. These witnesses will be selected or chosen.

In other words: We will select from among the leaders of the liars those who will stand up and argue their case, pleading on behalf

of their brothers and those who followed the same path as them. When they are brought forth to be questioned, We will say to them ﴿Bring your proof﴾ that is, your evidence for the soundness of your ascription of partners to Allah; did We instruct you to do that? Did My Messengers command you to do that? Did you find that in any of My scriptures? Is there anyone among them who deserves to be called divine? Can they benefit you, or ward off from you the punishment of Allah, or avail you anything? Let them do that if they are qualified to do so, and let them show you if they have any power.

﴿then﴾ at that point they will realise the falseness and wrongness of what they said, and ﴿they will know that truth [divinity] belongs to Allah alone﴾. The argument will be proven against them and they will have no proof to offer, for the proof of Allah will have utterly refuted them.

﴿and the [false gods] of their own invention will be lost from them﴾ that is, their lies and fabrications will diminish and disappear, and they will realise that Allah has been just towards them, for He does not punish anyone except one who deserves it.



﴿ إِنَّ قُرُونًا كَانَتْ مِنْ قَوْمِ مُوسَىٰ فَبَعَثْنَا عَلَيْهِمْ وَعَائِنَهُ مِنَ الْكُفُورِ مَا إِنْ مَفَاحِحُهُ لَنَسُوا بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾ وَاتَّبَعَ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَمِغْ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْئَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لِنِيتٍ لَنَا مِثْلَ مَا أُوتِيَ قُرُونًا إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ



ءَامِنٌ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٦﴾ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ  
 فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ ﴿٨٧﴾ وَأَصْبَحَ  
 الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَفِّرُ اللَّهُ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ  
 عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيُكَفِّرُ اللَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٨﴾ (سورة

القصص: ٧٦-٨٢)

- 28:76. Qâroon was one of the people of Moosâ, but he behaved arrogantly towards them. We had given him such treasures that their very keys would have weighed down a band of strong men. His people said to him: Do not exult, for Allah does not love those who exult [in their riches].
- 28:77. Seek, by means of that which Allah has bestowed on you, the final abode, without forgetting your rightful share in this world. Be good to others, as Allah has been good to you, and do not seek to spread mischief in the land, for verily Allah does not love those who spread mischief.
- 28:78. He said: This has been given to me only because of knowledge that I possess. Did he not know that from among the nations who came before him, Allah had destroyed men who were superior to him in terms of might and accumulation of wealth? The wicked will not be questioned about their sins.
- 28:79. He came out before his people in all his finery. Those who cared only for the life of this world said: Would that we had the like of what Qâroon has been given! He is indeed a man of great good fortune.
- 28:80. But those who were given knowledge said: Woe to you! Allah's reward is better for those who believe and do righteous deeds, but none will attain it except those who are steadfast.
- 28:81. Then We caused the earth to swallow him and his house. He had none to support him against [the punishment of] Allah, nor was he able to save himself.

28:82. Those who had previously wished to be in his place began to say: Indeed it is Allah Who grants abundant provision to whomever He wills among His slaves, or gives it in scant measure. Were it not for Allah's grace towards us, He could have caused the earth to swallow us too. Indeed the disbelievers will never prosper.

Here Allah (ﷻ) tells us the story of Qâroon, what he did and what happened to him, and the advice and exhortation he received.

«Qâroon was one of the people of Moosâ» that is, he was one of the Children of Israel who were favoured above all other nations, and were superior to them at that time. Allah blessed them greatly and their well-being was in accordance with their adherence to the right path, but this Qâroon transgressed and went astray, because of what he was given of immense wealth that made him arrogant.

«We had given him such treasures» that is, abundant wealth «that their very keys would have weighed down a band of strong men» – the word translated here as «band» refers to a group of between seven and ten men, or thereabouts. Even the keys to the storehouses of his wealth would be too heavy for a strong group to carry, and if this is how the keys were, then what do you think of the treasures themselves?

«His people said to him», advising him and warning him against arrogance and transgression:

«Do not exult, for Allah does not love those who exult [in their riches]» that is, do not exult in these great worldly gains or boast about them, and do not let that distract you from the hereafter, for Allah does not love those who exult in it and whose focus is only on loving it.

«Seek, by means of that which Allah has bestowed on you, the final abode» that is, you have been granted means of helping yourself advance in the hereafter that had not been granted to other people, namely your wealth, so seek therewith that which is with Allah; give

in charity and do not spend it only on fulfilling your own desires and physical pleasures.

﴿without forgetting your rightful share in this world﴾ that is, We are not telling you to give all your wealth in charity and become destitute; rather you should spend for your hereafter and enjoy your share of this world in a manner that does not undermine your religious commitment or harm your well-being in the hereafter.

﴿Be good to others, as Allah has been good to you﴾ by bestowing this wealth upon you

﴿and do not seek to spread mischief in the land﴾ by means of arrogance, disobeying Allah and being distracted by the blessings from the Bestower of those blessings

﴿for verily Allah does not love those who spread mischief﴾; rather He will punish them severely for that.

But Qâroon said – rejecting their advice and showing ingratitude for the blessings of his Lord: ﴿This has been given to me only because of knowledge that I possess﴾ that is, I have only acquired this wealth because of my own efforts and knowledge of ways of making money, and because of my smartness; the phrase in question may also be interpreted as meaning: Allah knows my situation and He knows that I deserve this. So why are you advising me regarding that which Allah (ﷻ) has given to me?

But Allah (ﷻ) says, explaining that His giving is not necessarily indicative of the good condition of the recipient: ﴿Did he not know that from among the nations who came before him, Allah had destroyed men who were superior to him in terms of might and accumulation of wealth?﴾ What was there to prevent the destruction of Qâroon, when it was Our way to destroy others who were like him or greater in terms of wealth, if they did that which incurs destruction?

﴿The wicked will not be questioned about their sins﴾; rather Allah will punish them on the basis of what He knows about them. Even though they try to prove that they are in a good situation and say that

they will be saved, their words will not be accepted and that will not ward off the punishment from them, because their sins are not hidden. Therefore their denial is pointless. But Qâroon persisted in his stubbornness and transgression, and in rejecting the advice of his people, exulting in his wealth and filled with self-admiration. He was deceived by what he had been given of wealth.

One day Qâroon ﴿came out before his people in all his finery﴾ that is, looking his best in terms of worldly adornment, as he had a great deal of wealth and he had prepared himself and beautified himself to the greatest extent, and adornment is usually tremendous in the case of such people, as it is a combination of worldly adornment and splendour. All eyes were on him at that moment and his clothing and adornment dazzled the people, who fell into two categories, each according to their aspirations and the focus of their desires.

﴿Those who cared only for the life of this world﴾ that is, those whose ambitions were focused only on this world, which represented their ultimate aim, and they had no desire for anything else ﴿said: Would that we had the like of what Qâroon has been given﴾ of worldly gains, conveniences and adornment ﴿He is indeed a man of great good fortune﴾.

These words could have been true if all that existed was what they aspired to and there was no hereafter beyond this world, for what he had been given was the ultimate in worldly joy, and he was able to get all that he wanted by means of what he had been given. So this was great good fortune, according to their aspirations. But the aspiration of one who has made that (namely great good fortune in worldly terms) his ultimate aim is indeed the lowest and most base ambition, and the one who thinks in that way has no lofty ambition or sublime goal.

﴿But those who were given knowledge﴾, who understood the reality of things and looked at the true nature of this world, whereas the first group only looked at it in a superficial manner,

﴿said: Woe to you﴾, feeling sorry for the first group because of their wishing for themselves what Qâroon had been given, and finding their words odd and objectionable

﴿Allah's reward﴾ in this world, in the pleasure of worshipping Him, loving Him and turning to Him, and in the hereafter, in paradise and what it contains of all that one could desire and all that may bring delight

﴿is better﴾ than what you wish for and desire. This is the reality of the matter, but not everyone who knows that would give precedence to what is sublime over what is base. No one will attain that or be enabled to have this attitude ﴿except those who are steadfast﴾ and devote themselves to obeying Allah, refrain from disobeying Him, and accept His decree even when it is painful, so they are patient in resisting the attractions and temptations of this world, lest they distract them from their Lord and prevent them from fulfilling the purpose for which they were created. These are the ones who give precedence to Allah's reward over fleeting worldly gains.

When Qâroon's parade ended, in which he had shown arrogance and pride, displayed the adornment he possessed, and made a show of his self-admiration, the punishment came upon him suddenly.

﴿Then We caused the earth to swallow him and his house﴾ as a requital that matched his deed, for he had put himself above the slaves of Allah, so Allah brought him to the lowest of the low, him and the things by which he had been deceived, namely his house, furnishings and other possessions.

﴿He had none﴾ that is, he had no group, clan, servants or troops ﴿to support him against [the punishment of] Allah, nor was he able to save himself﴾ that is, the punishment came upon him and he was not helped nor was he able to help himself.

﴿Those who had previously wished to be in his place﴾ that is, those who had wanted worldly gain and had said: ﴿Would that we

had the like of what Qâroon has been given» (28: 79) now began to say, feeling sorry, having learned their lesson, and fearing that the punishment might befall them:

«Indeed it is Allah Who grants abundant provision to whomever He wills among His slaves, or gives it in scant measure» that is, He restricts provision for whomever He wills. Now we know that the abundant provision that was granted to Qâroon was not indicative of any good in him, and we were mistaken when we said: «He is indeed a man of great good fortune».

«Were it not for Allah's grace towards us», and His not punishing us for what we said; were it not for His grace and kindness, «He could have caused the earth to swallow us too». So the destruction of Qâroon was a punishment for him and a lesson and admonition for others. Even those who had envied him regretted it and changed their way of thinking.

«Indeed the disbelievers will never prosper» either in this world or in the hereafter.



﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ

لِلْمُتَّقِينَ ﴾ (سورة القصص: ٨٣)

28:83. That abode of the hereafter We will give to those who do not seek to exalt themselves in the land or spread mischief; and the best outcome is for those who fear Allah.

Having mentioned Qâroon and what he was given of worldly gain, and what happened to him in the end, and that the people of knowledge said: «Allah's reward is better for those who believe and do righteous deeds» (28: 80), Allah (ﷻ) now urges us to seek the hereafter and tells us of the means by which we may attain it:

«That abode of the hereafter» of which Allah told us in His scriptures and of which His Messengers spoke, which contains all delights and from which is ward off all that may spoil it of stress and trouble

«We will give» as an abode and dwelling place

«to those who do not seek to exalt themselves in the land or spread mischief» that is, they have no desire – let alone take any action – to exalt themselves in the land above the slaves of Allah or to act in an arrogant manner towards people or towards the truth

«or spread mischief» – this includes all kinds of sins.

As they have no desire to exalt themselves in the land or spread mischief, this implies that all their thinking and devotion is directed towards Allah alone, and their aim is the abode of the hereafter; their attitude is one of humility towards the slaves of Allah, submission to the truth, and doing righteous deeds.

These people are the pious who fear Allah, and who will have a good end. Hence Allah says: «and the best outcome» that is, prosperity and success that will be steady and ongoing, for those who fear Allah (﴿﴾). As for others, even if they attain some conveniences and pleasures of this world, that will not last for long and it will soon disappear. As this verse tells us that the best outcome is only for those who fear Allah, it is known that those who seek to exalt themselves in the land and spread mischief will have no share in the hereafter.



﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ

إِلَّا مَا كَانُوا يَعْمَلُونَ﴾ (سورة القصص: ٨٤)

28:84. Whoever comes [on the Day of Resurrection] having done good will be rewarded with something better than it, and whoever

comes having done evil, those who did evil will be requited only according to their deeds.

Here Allah (ﷻ) tells us about the multiplication of His bounty and the perfect nature of His justice:

﴿Whoever comes [on the Day of Resurrection] having done good﴾ – provided that what he has done is not spoiled by something that could render it invalid, in which case it will not be counted.

The word translated here as ﴿good﴾ is a general term which refers to everything that Allah (ﷻ) and His Messenger have enjoined of words and deeds, visible and hidden, having to do with the rights of Allah and the rights of His slaves.

﴿will be rewarded with something better than it﴾ that is, greater than it. Elsewhere Allah says:

﴿Whoever comes [on the Day of Resurrection] with a good deed will be repaid tenfold...﴾ (al-An'âm 6: 160)

This multiplication of the reward for good deeds is inevitable, and there may be reasons for it to be increased, as Allah (ﷻ) says:

﴿...Allah gives manifold increase to whomever He wills. And Allah is All-Encompassing, All-Knowing.﴾ (al-Baqarah 2: 261)

That multiplication will be according to the status of the doer and his deed, how much benefit it brings, and the context and place in which it occurs.

﴿and whoever comes having done evil﴾ which is everything forbidden and prohibited by the Lawgiver

﴿those who did evil will be requited only according to their deeds﴾. This is like the verse in which Allah (ﷻ) says:

﴿Whoever comes [on the Day of Resurrection] with a good deed will be repaid tenfold, but whoever comes with an evil deed will be recompensed only with the like thereof; and no one will be wronged.﴾ (al-An'âm 6: 160)





﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ  
وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً  
مِّنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾ وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ  
أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللَّهِ  
إِلَهَاءَ آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾﴾

(سورة القصص: ٨٥-٨٨)

- 28:85. Verily He Who revealed the Qur'an to you [O Muhammad] will surely bring you back to the place of return. Say: My Lord knows best who has brought true guidance and who is clearly misguided.
- 28:86. You [O Muhammad] were not expecting this Book to be conferred on you; but [it is] a mercy from your Lord. So do not be a helper to the disbelievers.
- 28:87. Do not let them turn you [O Muhammad] away from the revelations of Allah after they have been sent down to you; call people to your Lord, and do not be one of those who ascribe partners to Allah.
- 28:88. Do not call upon any other god alongside Allah; there is no god but He. All will perish but He. His is the judgement and to Him you will be brought back.

﴿Verily He Who revealed the Qur'an to you﴾ that is, with regard to the One Who sent it down, enjoined rulings in it, explained in it what is lawful and what is prohibited, and instructed you to convey it to humankind, and explain all the rulings having to do with those who are accountable, it does not befit His wisdom that life should be no more than the life of this world, without any reward or punishment for people. Rather He will inevitably bring you to the place of return,

where He will requite the doers of good for their good deeds and the doers of evil for their disobedience.

You (O Muhammad ﷺ) have already explained guidance to them and shown them the way. If they follow you, then they are fortunate and blessed, but if they insist on disobeying you, criticising the guidance that you have brought, and giving precedence to what they have of falsehood over the truth, then there is no longer any room for argument and there is nothing left but requital for deeds by the Knower of the unseen and the seen, Who will requite the follower of truth and the follower of falsehood. Hence Allah says:

﴿Say: My Lord knows best who has brought true guidance and who is clearly misguided﴾; He knows that His Messenger (ﷺ) is the one who is guided and guides others, and that his enemies are the ones who have gone astray and are leading others astray.

﴿You [O Muhammad] were not expecting this Book to be conferred on you﴾ that is, you were not seeking or hoping for this Book to be sent down to you; you were not prepared for that and you were not looking for it

﴿but [it is] a mercy from your Lord﴾ to you and to other people. He sent you with this Book by means of which He bestowed mercy upon humankind, taught them that which they did not know, purified them and taught them the Book and wisdom, even though before that they had clearly been misguided.

If you know that He sent it down to you as a mercy from Him, you will know that everything that He enjoins and forbids is also mercy and grace from Allah. So your heart should not be troubled by it, and you should not think that what is contrary to it may be more appropriate or more beneficial.

﴿So do not be a helper to the disbelievers﴾ that is, do not help them in that which is part of their disbelief. One aspect of helping them is to say that any part of the book is contrary to wisdom, what is in people's best interests or what is beneficial.

﴿Do not let them turn you [O Muhammad] away from the revelations of Allah after they have been sent down to you﴾; rather you should convey them and put them into practice, and do not pay any attention to their scheming or be diverted from its verses, and do not follow their whims and desires.

﴿call people to your Lord﴾ that is, make calling people to your Lord your ultimate goal, and whatever is contrary to that should be rejected, whether it is showing off, seeking reputation, or going along with the aims of the followers of falsehood, for that will lead to being with them and helping them in their aims. Hence Allah says: ﴿and do not be one of those who ascribe partners to Allah﴾ that is, do not be one of them either in terms of their ascription of partners to Allah or in any of the minor issues thereof, which refers to all kinds of sin.

﴿Do not call upon any other god alongside Allah﴾; rather devote your worship to Allah alone, for ﴿there is no god but He﴾. Therefore no one is deserving of your devotion, love and worship except Allah, the Most Perfect, the Eternal, for ﴿All will perish but He﴾. If everything except Him will perish and vanish, then worship of that which will perish and is false is itself false, because its aim is false and corrupt. ﴿His is the judgement﴾ in this world and the hereafter ﴿and to Him﴾ and no one else ﴿you will be brought back﴾. Because everything other than Allah is false and will perish, and it is Allah alone Who will remain, besides Whom there is no other god, His is the judgement in this world and the hereafter, and to Him all creatures will return, and He will requite them for their deeds. Therefore anyone who has any understanding must worship Allah alone, with no partner or associate, and must strive to do that which will bring him closer to Him, and he must beware of His wrath and punishment, lest he come to his Lord without having repented or given up his sins.

This is the end of the commentary on Soorat al-Qaṣaṣ.

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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.



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29.  
Soorat al-'Ankaboot



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿۱﴾ أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿۲﴾ وَلَقَدْ فَتَنَّا  
الَّذِينَ مِنْ قَبْلِهِمْ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكٰذِبِينَ ﴿۳﴾ (سورة العنكبوت:

(۳-۱)

29:1. Alif. Lâm. Meem.<sup>35</sup>

29:2. Do people think that once they say: We believe, they will be left alone and not be tested?

29:3. Indeed We tested those who came before them. For Allah will surely make known those who are sincere and will surely make known those who are liars.

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<sup>35</sup> 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.

Here Allah (ﷻ) tells us of the perfect nature of His wisdom, and that His wisdom does not dictate that anyone who says that he is a believer and claims to have faith will be safe from trials and tests, and will not be exposed to that which may cause confusion with regard to their faith and related issues. If that were the case, there would be nothing to distinguish one who is sincere from one who is lying, or the follower of truth from the follower of falsehood. Rather His way with the earlier nations and with this Ummah is to test them by means of ease and hardship, times when one feels energised and times when one feels reluctant, wealth and poverty, causing their enemies to have the upper hand over them at times, and causing them to strive against the enemy in word and deed, and other kinds of tests, all of which may lead to confusion that is indicative of doubts and overwhelming desires on his part.

When faced with doubts, whoever does not waver in his faith and wards off those doubts by means of the truth in which he believes, and when faced with desires that would call him to sin or error, or distract him from that which Allah and His Messenger (ﷺ) have enjoined, he still persists in doing as faith dictates, striving against his desires, this is proof of the sincerity and soundness of his faith.

But when faced with specious arguments that impact his heart by stirring up doubts and confusion, and when faced with desires that lead him to commit sin or that distract him from doing obligatory deeds, if a person yields to those pressures, this indicates that his faith is not sound or sincere.

People are of varying degrees in this regard, and only Allah knows the level at which anyone is. We ask Allah (ﷻ) to make us steadfast with the word that stands firm in this world and in the hereafter, and to make our hearts steadfast in adhering to His religion, for tests and trials are like the bellows that eliminate dross and make hearts good.



﴿أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْفُتُونَا سَاءَ مَا يَحْكُمُونَ﴾ (سورة

العنكبوت: ٤)

29:4. Do those who do evil deeds think that they can outwit Us? How ill they judge.

That is, do those whose main concern is doing evil deeds and committing sins think that their deeds will be ignored, and that Allah will not pay any attention to them, or that they can outwit Him, and that is why they did those deeds and it was easy for them to do so?

﴿How ill they judge﴾ that is, how badly they think, and how unjust is their verdict, because it is an implicit denial of the power and wisdom of Allah, and suggests that they have the power to protect themselves from the punishment of Allah, when in fact they are the weakest and most incapable of all.



﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ (سورة العنكبوت: ٥-٦)

29:5. Whoever hopes to meet his Lord, the time appointed by Allah [for that meeting] is surely coming, and He is All-Hearing, All-Knowing.

29:6. Whoever strives only strives for his own benefit. Verily Allah has no need of the worlds.

That is, O you who love your Lord and long to be near Him and meet Him, and hasten to seek His pleasure, receive the glad tidings that your meeting with the Beloved is at hand and will soon come, for

everything that is coming is near at hand. So prepare to meet Him and start your journey towards Him with your heart full of hope, hoping to reach Him. But not everyone who makes a claim will be accepted as having a sound claim, and not everyone who wishes for something will be given what he wishes for. For Allah hears all voices and knows all intentions. Whoever is sincere in that will attain what he hopes for, but whoever is insincere, his claim will not benefit him. Allah knows best who is deserving of His love and who is not.

﴿Whoever strives﴾ against his own self (*nafs*), against his devil and against his disbelieving enemy ﴿only strives for his own benefit﴾ because the benefit of that will come back to him. Allah has no need of people, and He did not ordain commands to them in order to benefit Himself, or ordain prohibitions for them out of miserliness towards them.

It is known that commands and prohibitions require the accountable person to strive and make an effort, because his *nafs* (self) is reluctant to do good by nature, his devil tells him not to comply, and his disbelieving enemy tries to prevent him from practising his religion as he should. All of these are obstacles that one must strive hard to overcome.



﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾﴾ (سورة العنكبوت: ٧)

29:7. As for those who believe and do righteous deeds, We will surely expiate their bad deeds and We will surely grant them their reward according to the best of their deeds.

That is, with regard to those whom Allah blesses with faith and righteous deeds, He will expiate their bad deeds, because good deeds erase bad deeds.



﴿and We will surely grant them their reward according to the best of their deeds﴾ namely their good deeds, both obligatory and encouraged. They are the best of a person's deeds, because he also does permissible deeds and others.



﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾﴾ (سورة العنكبوت: ٨)

29:8. We have enjoined upon man kindness to his parents, but if they endeavour to make you ascribe partners to Me of which you have no knowledge, then do not obey them. To Me you will all return, then I will inform you about what you used to do.

That is, We have enjoined and instructed man to show kindness to his parents, by honouring them and treating them kindly in word and deed, which he must do constantly, and not disobey them or mistreat them in word or deed.

﴿but if they endeavour to make you ascribe partners to Me of which you have no knowledge﴾ – for there is no evidence of the validity of ascribing partners to Allah. This is indicative of the gravity and serious nature of polytheism

﴿then do not obey them. To Me you will all return, then I will inform you about what you used to do﴾ and I will requite you for your deeds. So honour your parents and give precedence to obeying them, but do not give it precedence over obedience to Allah and His Messenger (ﷺ), for that takes precedence over all things.



﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾﴾ (سورة العنكبوت: ٩)

29:9. As for those who believe and do righteous deeds, We will surely include them among the righteous.

That is, whoever believes in Allah and does righteous deeds, Allah has promised him that He will admit him to paradise among His righteous slaves, namely the Prophets, those who are strong and true in faith, the martyrs and the righteous, each one according to his level and status before Allah. Sound faith and righteous deeds indicate that a person is blessed and that he is one of the people of the Most Gracious, the righteous slaves of Allah (ﷺ).



﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْلَىٰ ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾﴾ (سورة العنكبوت: ١٠-١١)

29:10. There are some people who say: We believe in Allah, but when they are made to suffer in Allah's cause, they equate the persecution of people with the punishment of Allah. But if victory comes from your Lord, they say: We have always been with you! Does not Allah know best all that is in people's hearts?

29:11. Allah will surely make known those who believe and He will surely make known those who are hypocrites.

Having stated that He will inevitably test those who claim to believe, in order to distinguish the sincere from the insincere, Allah (ﷺ) now explains that some people have no patience in bearing such tests, and they are not steadfast in the face of some calamities:

﴿There are some people who say: We believe in Allah, but when they are made to suffer in Allah's cause﴾ by being beaten, or having their

wealth taken away, or being subjected to shaming, in order to make them recant their religion and go back to falsehood,

﴿they equate the persecution of people with the punishment of Allah﴾ that is, they make that a deterrent to faith and steadfastness, as suffering will deter a person from the cause thereof.

﴿But if victory comes from your Lord, they say: We have always been with you!﴾ because that is in accordance with their whims and desires. These types of people are among those of whom Allah says:

﴿Among people there are some who worship Allah on the edge [of faith]. If something good comes to them, they are content with it, but if a trial befalls them, they make an about-face, thus forfeiting both this world and the hereafter. That is indeed manifest loss.﴾ (al-Hajj 22: 11)

﴿Does not Allah know best all that is in people's hearts?﴾ for He has told you about this type of people who are as He has described to you, so that you may come to know thereby of His perfect knowledge and vast wisdom.

﴿Allah will surely make known those who believe and He will surely make known those who are hypocrites﴾ therefore He has decreed tests and trials, so that what He already knows about them may be made manifest, then He will requite them for the deeds that they manifest, not simply on the basis of His knowledge alone, because in that case they might argue with Him, saying that if they had been tested, they would have been steadfast.



﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلنَحْمِلَ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾ وَلِيَحْمِلُوا أَنْفَالَهُمْ وَأَنْفَالًا مَعَ أَنْفَالِهِمْ ۗ وَلَيَسْتَلْنَ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَقْرَأُونَ ﴿١٣﴾﴾ (سورة

- 29:12. The disbelievers say to the believers: Follow our path, and we will bear the burden of your sins. But they will never bear any of their sins. They are surely lying.
- 29:13. They will surely bear their own burdens, and other burdens along with their own, and on the Day of Resurrection they will surely be questioned about the lies they fabricated.

Here Allah (ﷻ) tells us about the fabrication of lies by the disbelievers and how they call the believers to follow their religion. This is an implicit warning to the believers against being deceived by them and falling into their trap.

﴿The disbelievers say to the believers: Follow our path﴾ and give up your religion, or part of it, and follow us in our religion, and we will give you our guarantee

﴿and we will bear the burden of your sins﴾. But this is something that is not in their power to do. Hence Allah says:

﴿But they will never bear any of their sins﴾, whether few or many. This is impossible, even if the individual agrees to it, so it will not avail anything. Rather that has to do with the dues of Allah, and Allah (ﷻ) has not given power to anyone to decide about any shortfall in what is due to Him. The matter can only be dealt with in accordance with His command, rulings and wisdom, and His ruling is that:

﴿...no bearer of burdens can bear the burden of another...﴾ (*al-An'âm* 6: 164)

As Allah says: ﴿But they will never bear any of their sins﴾, it may be misunderstood that the disbelievers who promote their disbelief – and others of their ilk who call to falsehood – will not have to carry any burden of sin except their own, excluding the sins that others did, even if they were the cause of that. Hence Allah says, addressing this misunderstanding:

﴿They will surely bear their own burdens﴾ that is, the burden of the sins that they committed

﴿and other burdens along with their own﴾ – this refers to the sins that were committed because of them. For each sin committed by the follower, both the follower and the one whom he followed will have a share of it, the follower because he himself did it and the one whom he followed because he was the cause of his doing it and he called him to do it. By the same token, if the follower does a good deed, he will have the reward for doing it himself, and the one who called him to it will have a reward for being the cause of it.

﴿and on the Day of Resurrection they will surely be questioned about the lies they fabricated﴾ of evil, which they made fair-seeming, and their claim when they said: ﴿and we will bear the burden of your sins﴾ (29: 12).



﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ الْكَافِرَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٥﴾﴾ (سورة العنكبوت: ١٤-١٥)

29:14. We sent Nooh to his people and he remained among them for a thousand years less fifty. Then the Flood overtook them in the midst of their evildoing.

29:15. But We saved him and those who were on board the ark, and We made it [the ark] a sign for all people.

Here Allah (ﷻ) tells us of His ruling and wisdom in punishing the disbelieving nations. Allah sent His slave and Messenger Nooh (ﷺ) to his people, to call them to affirm His oneness and worship Allah alone, and to forbid them to worship the rivals and idols.

﴿and he remained among them﴾ as a Prophet, calling them to Allah ﴿for a thousand years less fifty﴾ during which he never spared any effort in calling them, and he never tired of advising them and calling

them by night and by day, in private and in public. But they did not pay heed and they did not follow guidance; rather they persisted in their disbelief and transgression, until their Prophet Nooh (ﷺ) prayed against them, even though he was so patient, forbearing and steadfast, and he said:

﴿...My Lord, do not leave on earth a single living soul from among the disbelievers.﴾ (Nooh 71: 26)

﴿Then the Flood﴾ that is, the water that was sent down from the sky in abundance, and gushed forth from the earth ﴿overtook them in the midst of their evildoing﴾ when they were deserving of punishment.

﴿But We saved him and those who were on board the ark﴾ that is, those who had embarked with him, namely his family and those who believed with him

﴿and We made it [the ark]﴾ or the story of Nooh ﴿a sign for all people﴾ so that they may learn a lesson from it, that whoever rejects the Messengers will ultimately be doomed, but Allah will grant the believers relief from all distress and a way out from all hardship.

Allah also made ships in general a sign for all people, from which they may learn of the mercy of their Lord, Who has granted them the means to make ships and benefit from them, and He has made them to carry them and their goods from one place to another, and from one country to another.



﴿وَأَرْسَلْنَا إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٧١﴾ إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ

وَأَشْكُرُوا لَهُٓ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِنْ تَكَذَّبُوا فَقَدْ كَذَّبَ أُمْرٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَّغُ الْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ بَدَأَ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُٗ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا اللَّهُ وَلِقَابِهِٗ أَوْلَتْيَا يَسُوءُ مَن رَّحِمِي وَأَوْلِيَايَا هُمُ عَذَابُ الْبَئِثِ ﴿٢٣﴾ ﴿سورة

العنكبوت: ١٦-٢٣﴾

- 29:16. And [remember] Ibrâheem, when he said to his people: Worship Allah [alone] and fear Him; that is better for you, if only you knew.
- 29:17. Those that you worship besides Allah are mere idols, and you fabricate lies. Verily those whom you worship besides Allah have no power to grant you provision. So seek provision from Allah, worship Him [alone] and be grateful to Him; for to Him you will be brought back.
- 29:18. If you reject [the message], other nations before you did likewise. The duty of the Messenger is only to convey the message in the clearest way.
- 29:19. Do they not see how Allah originates creation? Then He will repeat it.<sup>36</sup> Verily that is easy for Allah.
- 29:20. Say: Travel through the land and see how Allah originated creation. Then Allah will repeat that a second time. Verily Allah has power over all things.
- 29:21. He punishes whomever He will and shows mercy to whomever He will, and to Him you will be returned.

<sup>36</sup> This refers to the Day of Resurrection.

- 29:22. You can never escape [Allah's punishment] on earth or in heaven, and besides Him you have neither protector nor helper.
- 29:23. Those who deny the signs of Allah and the meeting with Him [in the hereafter] – it is they who will have no hope of My mercy and for them there will be a painful punishment.

Here Allah (ﷻ) tells us that He sent His close friend Ibrâheem (عليه السلام) to his people, to call them to Allah, so he said to them: ﴿Worship Allah [alone]﴾ that is, affirm His oneness, devote your worship to Him alone, and obey whatever He commands you to do ﴿and fear Him﴾ lest He become angry with you and punish you; that means refraining from acts of disobedience that incur His wrath ﴿that﴾ namely worshipping Allah and fearing Him ﴿is better for you﴾ than not doing so.

There is nothing good whatsoever in failing to worship Allah and fear Him; rather fearing Allah and worshipping Him is best for people, because there is no way to attain His reward in this world and the hereafter except by doing that. All goodness that exists in this world and the hereafter is the outcome of worshipping Allah and fearing Him.

﴿if only you knew﴾ that, so you should understand the reality of things and realise what is more deserving of being given precedence.

Having instructed them to worship Allah and fear Him, Ibrâheem then forbade them to worship idols, and explained to them that the idols were imperfect and were not deserving of worship: ﴿Those that you worship besides Allah are mere idols, and you fabricate lies﴾, for you carve them and make them with your own hands, and you make up names of gods for them and fabricate lies by enjoining worship of them and adhering to that

﴿Verily those whom you worship besides Allah﴾ because they are imperfect and there is nothing to justify worshipping them, ﴿have no



power to grant you provision». It is as if it was said: It has become clear to us that these idols are created and imperfect, and they have no power to bring benefit or cause harm, or to cause death, give life or resurrect, and one who is like that does not deserve even the tiniest speck of worship and devotion. Hearts have a strong inclination to seek an object of worship to be devoted to and ask of it whatever they need. So Ibrâheem said, urging them to turn to the One Who is truly deserving of worship: «(So seek provision from Allah)» for He is the One Who provides it and decrees it, and He is the One Who answers the call of the one who calls upon Him with regard to his religious and worldly affairs.

«(worship Him [alone])», with no partner or associate, because He is the Most Perfect, Who brings benefit and causes harm, the only One Who has control over all things

«(and be grateful to Him)» alone, because everything that reached and still reaches people of blessings is from Him, and everything that was warded off and is still warded off from them of harm is only warded off by Him.

«(for to Him you will be brought back)» and He will requite you for your deeds and tell you of all that you concealed or disclosed. So beware lest you come to Him when you are ascribing partners to Him, and focus on that which will bring you closer to Him, and He will reward you for that when you come to Him.

«(Do they not see how Allah originates creation? Then He will repeat it)» on the Day of Resurrection. «(Verily that is easy for Allah)». This is like the verse in which Allah (ﷻ) says:

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

«(Say)» to them, if they have any doubts about the origination of creation:

«(Travel through the land)» physically, and reflect in your hearts

﴿and see how Allah originated creation﴾ for you will find communities of humans and animals still coming into being gradually; you will find plants and trees, and how they come into being time after time; you will find the clouds and the winds continually being renewed. In fact creation is always beginning and being repeated.

Look at them at the time of their lesser death – that is, sleep – when the night covers them with its darkness and their movements become still and their voices become silent, and in their beds and dens they become like the dead. Then they remain like that all night long, until dawn breaks and they wake up from their sleep and are raised from their lesser death, whereupon they say: “Praise be to Allah Who has brought us back to life after causing us to die, and to Him we will be resurrected.” Hence Allah says:

﴿Then﴾ after repeating that, ﴿Allah will repeat that a second time﴾ – that will be the resurrection after which they will no longer be susceptible to death or sleep; rather it will be eternal life in either paradise or hell.

﴿Verily Allah has power over all things﴾ and nothing is beyond His power. As He was able, by means of His power, to initiate creation, it is more appropriate to say that He has the power to repeat it.

﴿He punishes whomever He will and shows mercy to whomever He will﴾ that is, He alone requites for deeds, rewarding and showing mercy to those who obey Him, and punishing and wreaking vengeance upon those who disobey Him.

﴿and to Him you will be returned﴾ that is, you will be returned to that realm where you will be subjected to punishment or mercy, so seek in this realm that which will be the cause of His mercy, by doing acts of obedience, and keep away from that which will be the cause of His wrath, namely acts of disobedience.

﴿You can never escape [Allah’s punishment] on earth or in heaven﴾ that is, O disbelievers who dare to disobey Allah, do not

think that you are overlooked or that you can escape Allah on earth or in heaven, and do not be deceived by your power or that which your own souls make fair-seeming to you and deceive you thereby, by suggesting that you will be saved from the punishment of Allah. For you cannot escape Allah in any part of the universe.

﴿and besides Him you have neither protector﴾ to protect you and take care of you so that you attain what is in your religious and worldly interests

﴿nor helper﴾ to help you and ward off harm from you.

﴿Those who deny the signs of Allah and the meeting with Him [in the hereafter] – it is they who will have no hope of My mercy and for them there will be a painful punishment﴾. Here Allah (ﷻ) tells us who are the people who will attain nothing good and will encounter what is bad. They are the ones who disbelieved in Him and His Messengers, and the message that they brought, and they denied the meeting with Allah. They will have nothing but this world, therefore they did what they did of ascribing partners to Allah and committing sin, because there is nothing in their hearts to make them fear the consequences of that. Hence Allah (ﷻ) says:

﴿it is they who will have no hope of My mercy﴾, therefore they did not take a single measure to attain mercy. Otherwise, if they had hoped for mercy, they would have striven to attain it. Despairing of the mercy of Allah is one of the gravest of errors, and it is of two types:

- The despair of the disbelievers, who failed to take any measures to approach it
- The despair of the sinners because of their many transgressions; that makes them feel alienated from Allah and overwhelms their hearts, which causes them to lose hope of His mercy.

﴿and for them there will be a painful punishment﴾ that is, an agonising punishment. It is as if these verses are inserted between the words of Ibrâheem (ﷺ) to his people, and their response to him. And Allah knows best about that.



﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ  
 أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ  
 وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٢٥﴾﴾ (سورة

العنكبوت: ٢٤-٢٥)

- 29:24. But the only response his [Ibrâheem's] people gave was to say: Kill him or burn him. But Allah saved him from the fire. Verily in that are signs for people who believe.
- 29:25. Ibrâheem said: You have only taken idols [for worship] instead of Allah to cement the bonds among you in the life of this world, but on the Day of Resurrection you will disavow one another and curse one another. Your abode will be the fire, and you will have no helpers.

That is, the response of Ibrâheem's people to him, when he called them to his Lord, was not acceptance of his call, following his advice or recognising the blessing that Allah had bestowed upon them by sending him to them. Rather their response to him was the worst of responses.

﴿But the only response his [Ibrâheem's] people gave was to say: Kill him or burn him﴾, which is the worst kind of killing. They were people who had the power to carry out that threat, because they had authority. So they threw him into the fire, ﴿But Allah saved him﴾ from it.

﴿Verily in that are signs for people who believe﴾ and know that what the Messengers brought is true, and they know how kind and sincere the Messengers were, and how false were the words of those who opposed them and went against them. It is as if those who

opposed the Messengers had all agreed and enjoined one another to disbelieve and reject the Messengers (because they all responded in the same manner).

﴿Ibrâheem said﴾ to them, among other advice that he gave:  
 ﴿You have only taken idols [for worship] instead of Allah to cement the bonds among you in the life of this world﴾ that is, all that you achieved by that is some worldly bonds that will be severed and will vanish

﴿but on the Day of Resurrection you will disavow one another and curse one another﴾ that is, both the worshippers and their objects of worship will disavow one another.

﴿When humankind are gathered [on the Day of Resurrection], they will become their enemies and will reject their worship of them.﴾

(*al-Ahqâf* 46: 6)

So how can you be attached to that which you know will disavow and curse its worshippers?

﴿Your abode﴾ that is, the abode of all, both worshippers and objects of worship

﴿will be the fire﴾ and no one will protect them from the punishment of Allah, or ward it off from them.



﴿ فَمَنْ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَأَتَيْنَاهُ آجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾ ﴾ (سورة العنكبوت: ٢٦-٢٧)

29:26. Loot believed in him. Ibrâheem said: I shall migrate [where I have been commanded to] by my Lord. Verily He is the Almighty, Most Wise.

29:27. We bestowed upon him Is-hâq and Ya'qoob, and conferred upon his descendants prophethood and the scriptures. We granted him his reward in this world, and in the hereafter he will be among the righteous.

That is, Ibrâheem (ﷺ) kept calling his people, and they persisted in their stubbornness, but Loot believed in him, whom Allah appointed as a Prophet and sent him to his people, as we shall see below.

﴿Ibrâheem said﴾ when he saw that his call to his people was of no avail,

﴿I shall migrate [where I have been commanded to] by my Lord﴾ that is, I shall leave the land of evil and migrate to the blessed land, namely ash-Shâm (Greater Syria).

﴿Verily He is the Almighty﴾ that is, the One Who has all power and is able to guide you, but He is ﴿Most Wise﴾, and His wisdom did not dictate that. Ibrâheem left them when they were the same as ever, but Allah does not tell us that He destroyed them with any punishment; rather He tells us that Ibrâheem left them and migrated elsewhere.

With regard to what is mentioned in the Isrâ'eeliyât (stories narrated from Jewish sources), that Allah sent punishment upon his people in the form of mosquitoes which drank their blood and ate their flesh, and destroyed them to the last man, certainty about that would depend on *shar'i* evidence, of which there is none. If Allah had eradicated them all by means of the punishment, He would have mentioned that as He mentioned the destruction of other disbelieving nations.

Perhaps the reason why they were not destroyed is that Ibrâheem (ﷺ), who was one of the most compassionate, virtuous, forbearing and noble of all people, did not pray against his people as others did, and therefore there was no wholesale divine punishment because of him.

One of the matters which may indicate that is the fact that he disputed and argued with the angels concerning the destruction of Loot's people, and tried to defend them, although they were not his people. And Allah knows best what really happened.

﴿We bestowed upon him Is-hâq and Ya'qoob﴾ that is, after he migrated to ash-Shâm  
 ﴿and conferred upon his descendants prophethood and the scriptures﴾. No Prophet came after him but he was descended from him, and no scripture was revealed to anyone but his descendants, until prophethood ended with Muhammad (ﷺ).

This is one of Ibrâheem's greatest virtues, that guidance, mercy, blessing and prosperity were bestowed upon his descendants, and at their hands people would be guided, believe and become righteous. ﴿We granted him his reward in this world﴾, such as a wife who was extremely beautiful, abundant provision, and children who were a source of joy to him; and knowing, loving and turning to Allah. ﴿and in the hereafter he will be among the righteous﴾. Indeed he and Muhammad (ﷺ) will be among the best of the righteous, and the highest in status. Thus Allah granted him happiness both in this world and in the hereafter.



﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتُونَ الْفِتْحَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾ أَيْكُمْ لَأَتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾ قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا قَالُوا

تَحَبُّبِ أَعْلَمُ مِنْ فِيهَا لِنَجِيصَتِهِ وَأَهْلِهِ إِلَّا أَمْرَاتُهُ كَانَتْ مِنَ الْغَيْرِينَ ﴿٣٣﴾  
 وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِوَىٰ بِهِمْ وَضَافِكُمْ بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفْ  
 وَلَا تَحْزَنْ إِنَّا مُنْجِيُوكَ وَأَهْلَكَ إِلَّا أَمْرَاتِكَ كَانَتْ مِنَ الْغَيْرِينَ ﴿٣٤﴾ إِنَّا  
 مُنْزِلُوكَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْرًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٥﴾  
 وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ ﴿٣٦﴾ (سورة العنكبوت: ٢٨-٣٥)

- 29:28. And [remember] Loot, when he said to his people: Verily you commit this shameful deed that no one in the world has ever committed before you.
- 29:29. Do you approach men with lust, waylay travellers on the road, and commit shameful acts in your meeting places? But the only response his people gave was to say: Bring us the punishment of Allah, if you are telling the truth.
- 29:30. He said: O my Lord, help me against those who spread mischief.
- 29:31. When Our messengers [angels] came to Ibrâheem with glad tidings, they said: We are going to destroy the people of this city, for they have indeed been persisting in wickedness.
- 29:32. He said: But Loot is there! They said: We know full well who is there. We will surely save him and his family, except his wife; she is one of those who will stay behind.
- 29:33. When Our messengers came to Loot, he was perturbed by their coming and felt troubled on their account. They said: Fear not nor grieve, for we will surely save you and your family, except your wife; she is one of those who will stay behind.
- 29:34. We are going to bring down on the people of this city a punishment from heaven, because of their defiant disobedience.
- 29:35. Surely the ruins We left of that city are a clear sign for people of understanding.

We have seen above that Loot (ﷺ) believed in Ibrâheem and was one of those who were guided by him. Some say that he was not one



of the descendants of Ibrâheem; rather he was his nephew (the son of his brother). If the words ﴿and conferred upon his descendants prophethood and the scriptures﴾ (29: 27) are general in meaning, that does not contradict the fact that Loot was a Prophet and Messenger, even though he was not one of the progeny of Ibrâheem, because the context of the verse is one of praising Ibrâheem. Allah tells us that Loot was guided at the hands of Ibrâheem, and the one who was guided at his hands is of higher standing than those of his progeny who were guided, when taking into consideration the virtue of the guide. And Allah knows best.

Allah sent Loot to his people, who alongside their ascription of partners to Allah had combined immoral deeds with males, banditry and committing shameful acts in their gatherings. Loot advised them to give up these things and explained to them that they were abhorrent in and of themselves and because of what they lead to of severe punishment. But they were not deterred and did not pay heed: ﴿But the only response his people gave was to say: Bring us the punishment of Allah, if you are telling the truth﴾.

So their Prophet despaired of them and realised that they were deserving of punishment; he was very annoyed at their total rejection and prayed against them: ﴿He said: O my Lord, help me against those who spread mischief﴾. Allah responded to his supplication: He sent the angels to destroy them, and they passed by Ibrâheem before that and gave him the glad tidings of Is-hâq and, after Is-hâq, Ya'qoob.

Then Ibrâheem asked them: Where are you going? And they told him that they were going to destroy the people of Loot. Ibrâheem began to argue with them, saying: ﴿But Loot is there!﴾ They said to him: ﴿We know full well who is there. We will surely save him and his family, except his wife; she is one of those who will stay behind﴾. Then they went on their way, and when they came to Loot, he was perturbed by their coming and felt troubled on their account, because he did not know who they were; he thought that they were wayfarers

and guests, so he feared that they might be harmed by his people. But they said to him: «Fear not nor grieve», and they told him that they were messengers from Allah: «for we will surely save you and your family, except your wife; she is one of those who will stay behind. We are going to bring down on the people of this city a punishment from heaven, because of their defiant disobedience». They instructed him to leave at night, with his family, then when morning came Allah turned their houses upside down on them and sent upon them a shower of stones of baked clay, one after another, until they destroyed them and they became a tale to be told at night and a lesson.

«Surely the ruins We left of that city are a clear sign for people of understanding» that is, We left a clear trace of the dwellings of the people of Loot for people of understanding to learn lessons from them and benefit thereby. This is like the verses in which Allah (ﷻ) says: «Surely you pass by their ruins by day and by night. Will you not then understand?» (as-Saffat 37: 137-138)



﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمًا ﴿٣٧﴾﴾ (سورة العنكبوت: ٣٦-٣٧)

29:36. To Madyan We sent their brother Shu'ayb. He said: O my people, worship Allah and expect the Last Day, and do not strive to spread mischief in the land.

29:37. But they rejected him. So an earthquake overtook them, and morning found them lying lifeless in their homes.

That is, and We also sent to Madyan, the well-known tribe, «Shu'ayb», to command them to worship Allah alone, with no partner

or associate, and to believe in the resurrection, hope for it and strive for it; and to forbid them to spread mischief in the land, cheat in weights and measures, or to strive in banditry. But they rejected him, so the punishment of Allah overtook them, ﴿and morning found them lying lifeless in their homes﴾.



﴿وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكَانِهِمْ وَرَزَقَ لَهُمُ  
الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾ وَقُرُوبًا  
وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ  
وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾ فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا  
وَمِنْهُمْ مَن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن  
أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾﴾

(سورة العنكبوت: ٣٨-٤٠)

- 29:38. And [We also punished] 'Ād and Thamood, as is clear to you from the ruins of their dwellings. The Shayṭān made their deeds fair-seeming to them and barred them from the right path, even though they were intelligent people.
- 29:39. And [We also punished] Qāroon, Pharaoh and Hāmān. Moosā came to them with clear signs, but they showed arrogance in the land. They could not outwit [Us].
- 29:40. Each of them We punished for their sin: against some of them We sent a violent squall of pebbles, some were overtaken by the blast, some We caused the earth to swallow, and some We drowned. It was not Allah Who wronged them, but it was they who wronged themselves.

That is, We did likewise to 'Ād and Thamood. You know their stories, and that is clear to you from some of what you see with your own eyes of their dwellings and ruins that they left behind. Their Messengers came to them with clear signs for those who would pay heed, but they rejected them and argued with them.

﴿The Shayṭān made their deeds fair-seeming to them﴾ so that they thought that they were better than the Messengers who came to them, as did Qāroon, Pharaoh and Hāmān, when Allah sent Moosā ibn 'Imrān to them with clear signs and definitive proof, but they did not submit; they behaved arrogantly in the land towards the slaves of Allah and humiliated them, and towards the truth, which they rejected. But they could not save themselves when the punishment came upon them, and ﴿They could not outwit﴾ Allah. They could not escape; rather they surrendered and submitted to the punishment.

﴿Each of them﴾ that is, these disbelieving nations  
 ﴿We punished for their sin﴾ that is, We sent upon them a punishment that was appropriate to their sin.

﴿against some of them We sent a violent squall of pebbles﴾ that is, a strong wind that carried the pebbles, as in the case of the people of 'Ād, when Allah sent against them the devastating wind:

﴿Which He unleashed against them for seven nights and eight days in succession, so that you would have seen the people lying lifeless as if they were the trunks of fallen palm trees.﴾ (*al-Hāqqah* 69: 7)

﴿some were overtaken by the blast﴾ like the people of Ṣāliḥ  
 ﴿some We caused the earth to swallow﴾, like Qāroon  
 ﴿and some We drowned﴾ like Pharaoh and Hāmān and their troops.

﴿It was not Allah Who wronged them﴾ that is, it is not appropriate or befitting for Him to wrong them, because of His perfect justice and because He has no need whatsoever of any of His creation.

﴿but it was they who wronged themselves﴾ by depriving their souls of their rights that they were seeking, for they were created to worship Allah alone, but these people directed their souls in a

different direction and distracted them with whims and desires and sins. Thus they did their souls serious harm when they thought that they were doing good.



﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ  
بَيْتًا وَإِنَّ أَوْهَرَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ إِنَّ  
اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ  
الْأَمْثَلُ نُضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾﴾ (سورة العنكبوت:

(٤٣-٤١)

- 29:41. The likeness of those who take protectors other than Allah is that of the spider that makes itself a house. Verily the flimsiest of houses is that of the spider, if only they knew.
- 29:42. Verily Allah knows what things they call upon besides Him, and He is the Almighty, Most Wise.
- 29:43. Such are the comparisons We set forth for humankind, but none understand them except those who have knowledge.

This is a likeness that Allah gives of those who worship others alongside Him, seeking thereby honour, strength and benefit, in order to explain that the outcome will be contrary to that which they seek to achieve. The likeness of such a person is that of the spider which makes a house to protect itself from heat, cold and dangers, but «Verily the flimsiest» that is, the weakest «of houses is that of the spider». The spider is one of the weakest of creatures, and its house is among the weakest of houses, and it only becomes weaker by building it. This is how those people are who take others besides Allah as allies: they are weak and incapable in all ways, and when they take these allies besides Allah, for the purpose of seeking honour and help from

them, that only adds to their weakness, because they put their trust in them to achieve many of the goals that they seek to achieve, and they leave it to those allies; they stop striving to achieve it for themselves on the basis that those allies will take care of the matter for them, but the allies let them down, so they do not achieve any result through them and they do not get any help from them.

If they truly understood their situation and that of those whom they take as allies, they would not take them as allies; they would disavow them and take as their protector and ally the Powerful, Most Merciful Lord Who, if His slave takes Him as his protector and puts his trust in Him, He will suffice him and take care of all his needs, both spiritual and worldly, and He will increase him in strength, spiritually and physically.

Having explained how weak the gods of the polytheists were, Allah then went further than that, describing them in a more effective and eloquent manner, by suggesting that they were nothing; rather they were mere names that people fabricated, and ideas that they believed in. All that it takes is for the wise man to think about that and realise that they are false and non-existent. Hence Allah says:

﴿Verily Allah knows what things they call upon besides Him﴾ that is, He knows – for He is the knower of the unseen and the seen – that they are not calling, besides Him, upon anything that exists or upon any real god. This is like the verses in which He says:

﴿They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority...﴾ (*an-Najm* 53: 23)

– and:

﴿...Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.﴾ (*Yoonus* 10: 66)

﴿and He is the Almighty, Most Wise﴾ to Whom belongs all power, by which He has subjugated all creatures

﴿Most Wise﴾, Who does what is appropriate, Who created all things well and Who does all things with precision.

﴿Such are the comparisons We set forth for humankind﴾ that is, for their sake and for their benefit, and to teach them, because they are ways of explaining knowledge; they make abstract ideas become clear by comparing them to something tangible, thus the intended meaning becomes clear because of this comparison. Hence it serves the interests of all people.

﴿but none understand them﴾ in the sense of comprehending them, reflecting upon them and understanding the point of this comparison, ﴿except those who have knowledge﴾ that is, the people of true knowledge, whose knowledge has indeed reached their hearts and who understand what they have learned.

This is praise for the comparisons that He gives, urging people to reflect upon them and understand them. It is also praise for those who understand the comparisons, and it is evidence that such people are indeed people of knowledge. Thus it is known that those who do not understand them do not have knowledge.

The reason for that is that the comparisons that Allah gives in the Qur'an have to do with important issues, sublime goals and noble ideas. Therefore the people of knowledge understand that they are more important than others, because Allah mentions them and urges His slaves to reflect on them and ponder their meanings, and do their utmost to understand them.

As for those who do not understand them, despite their importance, that indicates that they are not people of knowledge, because if they do not understand important issues, it is more likely that they will not understand other matters. Hence most of the likenesses that Allah gives have to do with the fundamentals of religion and other important matters.



﴿ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴾ (سورة العنكبوت: ٤٤)

(سورة العنكبوت: ٤٤)

29:44. Allah created the heavens and the earth for a true purpose. Surely in that there is a sign for the believers.

That is, Allah (ﷻ) is the only One Who created the heavens, despite their great height, vastness and beauty, and all that they contain of the sun, moon, stars and angels; and He created the earth and all that it contains of mountains, seas, wilderness, deserts, trees and so on. He created that for a true purpose; in other words, He did not create it in vain or with no purpose and for no benefit. Rather He created that so that His command and law would be established, and so that His blessings upon His slaves would be perfected, so that they may see of His wisdom, might and control that which will show them that He alone is deserving of their worship, love and devotion.

﴿Surely in that there is a sign for the believers﴾ that points to many issues of faith by which, if the believer reflects upon that, he will increase in faith and certainty.



﴿ أَنْتَلِّمَ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴾ (سورة العنكبوت: ٤٥)

(سورة العنكبوت: ٤٥)

29:45. Recite what has been revealed to you [O Muhammad] of the Book, and establish prayer, for verily prayer keeps [one] away from obscenity and wickedness. And indeed your remembering



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Allah is of greater merit [than other acts of worship]. And Allah knows all that you do.

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Here Allah (ﷻ) instructs us to recite His revelation, which is this great Book. What is meant by reciting it is following it, complying with what it enjoins, avoiding what it prohibits, following its guidance, believing its stories, pondering its meanings, and reciting its phrases. Reciting its words is just part of what is meant.

As this is what is meant by reciting the Book, it is known that establishing the entire religion is included in recitation of the Book. The words «and establish prayer» come under the heading of mentioning a specific part of the whole, because of the virtue and importance of the prayer, and the good effect of the prayer, for «verily prayer keeps [one] away from obscenity and wickedness». Obscenity is that which is regarded as grave and offensive of sins that one may desire and have the inclination to do. Wickedness refers to everything that is regarded as abhorrent and wrong on the basis of rational thinking and sound human nature.

The reason why prayer keeps one away from obscenity and wickedness is that if a person establishes prayer, fulfilling its essential parts and conditions, and focusing with proper humility, it will illuminate and purify his heart, increase him in faith, strengthen his desire to do good, and reduce or eliminate his desire to do evil. So praying regularly and persisting in praying in that manner will inevitably keep one away from obscenity and wickedness. This is one of the great aims and outcomes of prayer.

There is also another goal of prayer that is greater and more important than that, which is what the prayer involves of remembering Allah in one's heart as well as verbally and physically. Allah (ﷻ) only created humankind to worship Him, and the best act of worship that people may perform is prayer, because in it all his faculties manifest servitude to Him, which is not the case with other acts of worship.

Hence Allah says: ﴿And indeed your remembering Allah is of greater merit [than other acts of worship]﴾.

It may be that when Allah enjoined and praised prayer, He said that remembrance of Him outside of prayer is of greater merit than prayer, as is the view of the majority of commentators. But the first view is more likely to be correct, because prayer is better than remembrance of Allah outside of prayer, and because it – as mentioned above – in and of itself is one of the greatest forms of remembrance of Allah.

﴿And Allah knows all that you do﴾ of good and evil, and He will requite you for that in full.



﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَوَحْدٌ لَّهُ، مُسْلِمُونَ﴾ (سورة العنكبوت: ٤٦)

29:46. Do not dispute with the People of the Book except in the most courteous manner, unless it be with those of them who transgress [against you]. And say: We believe in that which has been sent down to us, and in that which was sent down to you, for our God and your God is One, and to Him we submit [as Muslims].

Here Allah forbids disputing with the People of the Book if it is not based on proper knowledge of the people with whom one is arguing, or it is not based on some reasonable guidelines, and He instructs us not to dispute with them except in the most courteous manner, with a good attitude, kind and gentle speech, calling them to the truth and presenting it in the best manner, refuting falsehood and presenting it in a bad light, in the most straightforward manner. The