

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

aim should not be mere argument and defeating one's opponent, or love of prevailing in argument. Rather the aim should be to explain the truth and guide people.

However, in the case of those among the People of the Book who transgress, if it becomes apparent from the individual's aim and situation that he has no desire to find out about the truth, and he is only arguing for the sake of causing trouble and trying to win the argument, then there is no benefit in disputing with him, because there is no purpose to be served thereby.

﴿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﴾ that is, let your argument with the People of the Book be based on belief in what was sent down to you and what was sent down to them, and on belief in your Messenger and their Messenger, and on the fact that God is One. Do not frame your argument with them in such a way that it leads to you criticising any of the divinely-revealed Books or any of the Messengers, as the ignorant do when arguing, criticising everything that they have, whether it is right or wrong. This is unfair and is drifting away from the proper manners and etiquette of debate. What one should do is reject what one's opponent has of falsehood and accept what he has of truth, and not reject the truth just because he said it, even if he is a disbeliever.

Moreover, basing the debate with the People of the Book on these guidelines will compel them to accept the Qur'an and the Messenger (ﷺ) who brought it, because if he speaks of the religious fundamentals on which all the Prophets and Books are agreed, which are established in the minds of both sides, and they both agree on them and believe in them as established facts, and the previous Books and Messengers – including the Qur'an and Muhammad (ﷺ) – explained them, preached them and told the people about them, then this will compel them to believe in all the Books and all the Messengers. This is something that is unique to Islam.

As for the idea that we believe in what it says in one particular Book, but not another Book, when the other Book confirms what is mentioned in the previous Book, this is unfair and wrong, and it results in rejecting all of them, because if a person rejects the Qur'an, which speaks of the same fundamentals and confirms what came before it of the Torah, then he will be rejecting what he claims to believe in.

Moreover, no matter what argument is given to prove the prophethood of any Prophet, a similar or stronger argument would also prove the prophethood of Muhammad (ﷺ), and no matter what specious argument is offered to cast aspersions upon the prophethood of Muhammad (ﷺ), a similar or stronger argument would cast aspersions on the prophethood of others. If an argument is proven to be flawed in the case of anyone else, then it is more so in the case of our Prophet (ﷺ).

﴿and to Him we submit [as Muslims]﴾ that is, We submit and yield to His command. Whoever believes in Him, takes Him as his god, believes in His Books and Messengers, submits to Allah and follows His Messengers, is the one who is blessed, and whoever goes astray from this path is the one who is doomed.



﴿وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ ۗ فَالَّذِينَ ءَانَيْنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ ۗ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۗ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الّٰلُكٰفِرُونَ ﴿٤٧﴾ وَمَا كُنْتَ تَسْمَعُ مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ۗ إِذَا أَنْزَلْنَا الّٰلْمُطَلُوبَ ﴿٤٨﴾﴾ (سورة العنكبوت:

(٤٨-٤٧)

29:47. In like manner We have sent down the Book to you. Those to whom We gave the scripture believe in it, and some of these people [the People of the Book] also believe in it. And no one denies Our revelations except the disbelievers.

29:48. You were not able to read any book before this [Qur'an], nor were you able to write anything with your right hand. In that case the followers of falsehood would indeed have had cause to doubt.

«In like manner We have sent down the Book to you», O Muhammad (ﷺ), namely this noble Book that foretells every great event, calls to all good characteristics and attitudes, enjoins everything that is perfect, confirms the previous Books, and was foretold by the earlier Prophets.

«Those to whom We gave the scripture» and they acknowledge it as it should be acknowledged, and are not affected by jealousy or whims and desires

«believe in it» because they are certain that it is true, because of what they see of it being in harmony with what they have of prophecies and what they are distinguished by of knowledge of what is good and bad, true and false.

«and some of these people [the People of the Book]» at the time of the Messenger of Allah (ﷺ)

«also believe in it» with faith based on insight.

«And no one denies Our revelations except the disbelievers» who persistently deny the truth and stubbornly reject it. This states that only the disbelievers reject His revelation, because rejection cannot come from one whose aim is to follow the truth. Otherwise, anyone with good intentions will inevitably believe in it, because of what it contains of clear proofs for anyone who has sound reason or who pays heed.

One of the indications that it is sound is the fact that it was brought by this trustworthy Prophet (ﷺ), who was known among his people for his sincerity and honesty, and they were aware of all his comings and goings and all his circumstances. They knew that he was unlettered and could not read or write. The fact that he brought it against this

background is one of the clearest of proofs which leaves no room for any doubt that it is from Allah, the Almighty, the Most Praiseworthy. Hence He says:

«You were not able to read any book before this [Qur'an], nor were you able to write anything with your right hand». If that had been the case, «the followers of falsehood would indeed have had cause to doubt» for they would have said that he had learned it from the previous scriptures or had copied it from them.

But a noble Book was revealed to you, with which you challenged the eloquent and bitter enemies to produce something like it, or even a soorah like it, yet they failed utterly and in fact never even thought of meeting the challenge, because they knew how eloquent it was, and that the words of any human could never match it or be in the same style. Therefore Allah says:



﴿بَلْ هِيَ آيَاتٌ يَبَيِّنُ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ﴾ (سورة العنكبوت: ٤٩)

29:49. Rather it [the Qur'an] is clear verses preserved in the hearts of those who have been given knowledge. And no one denies Our revelations except the wrongdoers.

«Rather it [the Qur'an] is clear», not ambiguous «verses preserved in the hearts of those who have been given knowledge» – they are the leaders of people, and the foremost in rational thinking, people of sound reasoning and the perfect ones among them.

Because it is clear verses preserved in the hearts of people such as these, it is proof against others, and the rejection of others does not matter and cannot be anything but wrongdoing. Hence Allah says:

﴿And no one denies Our revelations except the wrongdoers﴾, because no one denies it except one who is ignorant and speaks without knowledge, and does not follow in the footsteps of the people of knowledge or those who are well-versed in it and know its real nature, or he is acting in an ignorant manner, stubbornly rejecting it and going against it even though he knows it is true.



﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ آيَاتُ فِي ذَٰلِكَ لَرْحَمَةٌ وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٥٢﴾﴾ (سورة العنكبوت: ٥٠-٥٢)

- 29:50. They say: Why have no signs been sent down to him from his Lord? Say [O Muhammad]: Signs are in the power of Allah alone. I am but a clear warner.
- 29:51. Is it not enough for them that We have sent down to you the Book [Qur'an] which is recited to them? Verily in that is mercy and a reminder for people who believe.
- 29:52. Say: Allah is sufficient between me and you as a witness. He knows all that is in the heavens and on earth. Those who believe in falsehood and disbelieve in Allah, it is they who are the losers.

These wrongdoers, who disbelieved in the Messenger (ﷺ) and what he brought, objected and demanded that specific signs be sent down to him. This is like when they said:

﴿...We will never believe in you until you cause a spring to gush forth from the earth for us.﴾ (al-Isrā' 17: 90)

The choice of specific signs is not up to them or the Messenger (ﷺ); such a demand is trying to interfere with that which is for Allah alone to decide. As that is the case, no one has any say in the matter. Hence Allah says:

﴿Say [O Muhammad]: Signs are in the power of Allah alone﴾ – and He sends them down or withholds them according to His will ﴿I am but a clear warner﴾ and I have no status greater than that.

If the aim is to differentiate between truth and falsehood, then once this aim has been achieved – by any method – demanding specific signs, after it has been achieved by other means, constitutes wrongdoing, transgression and arrogance towards Allah and towards the truth.

Even if it so happened that these signs were to be sent down, and they had the intention in their hearts that they would not believe in the truth except on the basis of those signs, that would not be true faith. Rather it would be something that coincided with their whims and desires, and therefore they believed. They would not have believed because it was the truth; rather it would have been because of those signs. So what benefit could be achieved by sending these signs, assuming that they could have been sent?

Because the aim was to highlight the truth, Allah (ﷻ) tells us of the way that leads to it:

﴿Is it not enough for them﴾, in order to know that you speak the truth and that what you bring is true ﴿that We have sent down to you the Book [Qur'an] which is recited to them?﴾ These are concise words in which there are many signs and proofs. As we mentioned above, for the Prophet (ﷺ) to bring this Book on its own, when he was unlettered, was one of the greatest signs of his sincerity and truthfulness.

Then their failure to produce something to match it, and the challenge to them in the Qur'an, is another sign. Moreover, the Qur'an appeared and was presented openly to them and was recited to them,

and they were told that it came from Allah; the Messenger (ﷺ) presented it to them openly, at a time when he had few supporters and his opponents and enemies were many, yet he did not conceal it. That did not weaken his resolve; rather he presented it openly before all people and called all people to it, city-dwellers and desert-dwellers alike, saying: This is the word of my Lord.

Is anyone able to present something to match it, or utter words more beautiful than it? Then Allah tells us about the stories of earlier nations and stories of the past, and foretells matters of the future, and everything He said is exactly what happens. Moreover, it takes precedence over previous Books, confirming what is correct and rejecting distortions and alterations that have been introduced. It guides people to the straight path in what it commands and forbids, so it never enjoins anything of which reason might say: Would that it did not enjoin that, and it does not forbid anything of which reason might say: Would that it did not forbid that. Rather it is in accordance with what is just and proper, and is in accordance with the wisdom of those who have deep insight and understanding. Moreover its guidance and rulings are proven to be the best for every situation and every time, to the extent that people's affairs cannot be in a good state except on the basis of it.

All of that offers sufficient evidence for anyone who really wants to believe in what is true and strives to seek truth. May he never be content, the one who is not content with the Qur'an, and may he never be healed, the one who is not healed by the Qur'an. Whoever is guided by it and is content with it, it is good for him. Hence Allah says:

﴿Verily in that is mercy and a reminder for people who believe﴾, because of what they find in it of abundant knowledge, much good, purification of hearts and souls, correction of belief, that which may perfect good manners and attitudes, and ways of understanding inspired by the divine.



﴿Say: Allah is sufficient between me and you as a witness﴾ – so I call upon Him to bear witness, and if I am lying, may He send upon me a punishment that will become a lesson for you. But if it is the case that He is supporting me, helping me and making things easy for me, then let this great divine testimony suffice you. But if you think in your hearts that His testimony – even though you did not see or hear Him – is not sufficient, then you should realise that ﴿He knows all that is in the heavens and on earth﴾, and part of what He knows is my situation and yours, and what I am telling you. If I am attributing lies to Him – despite the fact that He knows that and is able to punish me – that would be undermining His knowledge, power and wisdom. This is like the verse in which Allah (ﷻ) says:

﴿If he [Muhammad] had falsely attributed something to Us, We would surely have seized him by the right hand, then We would surely have severed his aorta.﴾ (al-Hâqqah 69: 44-46)

﴿Those who believe in falsehood and disbelieve in Allah, it is they who are the losers﴾ as they have lost out on belief in Allah, His angels, His Books, His Messengers and the Last Day, and they will miss out on eternal bliss, and what they believe in – instead of truth that is sound and correct – is everything false and abhorrent, and instead of bliss they will suffer every painful punishment. Thus they will lose themselves and their families on the Day of Resurrection.



﴿وَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَفْشَاهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾﴾

(سورة العنكبوت: ٥٣-٥٥)

- 29:53. They ask you to hasten on the punishment. Had there not been an appointed time for it, the punishment would already have come upon them. It will surely come upon them suddenly, when they least expect it.
- 29:54. They ask you to hasten on the punishment, but verily hell will encompass the disbelievers,
- 29:55. on the day when the punishment will overwhelm them from above them and from beneath their feet, and it will be said: Taste [the punishment] for what you used to do!

Here Allah (ﷻ) tells us about the ignorance of those who disbelieve in the Messenger (ﷺ) and the message he brought. They said, seeking to hasten the punishment and emphasising their disbelief:

﴿...When will this promise come to pass, if you speak the truth?﴾  
(*Yoonus 10: 48*)

﴿Had there not been an appointed time for it﴾ that is, a time decreed for the punishment, that had not yet come  
﴿the punishment would already have come upon them﴾ because of their attitude and attempts to outwit Us, and their rejection of the truth. If We were to bring them to account for their ignorance, then what they said would have hastened the punishment. But – despite that – they should not think that it is slow in coming, for it will surely come to them ﴿suddenly, when they least expect it﴾.

And it came to pass as Allah (ﷻ) foretold. When they came to Badr, insolently boasting and thinking that they were able to achieve their goal, Allah humiliated them, killing their senior figures and most of their evil ones. He did not leave any household among them but that calamity struck them. Thus the punishment came upon them from where they did not expect, and it befell them when they did not realise.

Moreover, even if no worldly punishment befell them, there lies ahead of them punishment in the hereafter, from which none of them

will be saved, whether punishment was hastened for them in this world or not.

﴿but verily hell will encompass the disbelievers﴾ and there is no way they can escape it or avert it. It will encompass them on all sides, just as their sins, evil deeds and disbelief encompass them. That will be the most severe punishment.

﴿on the day when the punishment will overwhelm them from above them and from beneath their feet, and it will be said: Taste [the punishment] for what you used to do!﴾ The punishment is the consequence of your deeds, and the punishment will envelop you as disbelief and sins enveloped you.



﴿يَعْبَادِي الَّذِينَ ءَامَنُوا إِنِّي أَرْضِي بِكُمْ وَأَرْضِي بِكُمْ فَأَعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴿٥٧﴾ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٨﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٩﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦٠﴾﴾ (سورة العنكبوت: ٥٦-٥٩)

- 29:56. O My slaves who believe, verily My earth is spacious, so worship Me alone.
- 29:57. Every soul will taste death, then to Us you will be brought back.
- 29:58. As for those who believe and do righteous deeds, We will surely lodge them in lofty dwellings in paradise, through which rivers flow, to abide therein forever. How excellent a reward for those who work [and strive]!
- 29:59. [They are those] who patiently persevere and put their trust in their Lord.

﴿O My slaves who believe﴾ in Me and My Messenger (ﷺ)

﴿verily My earth is spacious, so worship Me alone﴾. If you are unable to worship your Lord in one land, then leave it and travel to another land where worship is for Allah alone, for places where one may worship Allah are vast and spacious. The Lord is One, and death will inevitably befall you, then you will be brought back to your Lord and He will requite those who worshipped Him properly and combined faith with righteous deeds, by causing them to dwell in lofty abodes that contain all that their hearts could desire and all that could delight the eyes, and you will abide therein forever.

﴿How excellent﴾ those dwellings will be, in gardens of bliss, ﴿reward for those who work [and strive]﴾ for the sake of Allah.

﴿[They are those] who patiently persevere﴾ in their striving. Patience in worshipping Allah requires doing one's utmost, putting all one's energy into that and intensely fighting the Shayṭān who calls them not to put the required effort into that.

Their trust in Him requires them to rely on Allah and think positively of Him, trusting Him to fulfil what they have resolved to do of good deeds. Allah mentions trust in Him, even though it is part of patience, because it is needed in every deed and in the resolve to refrain from all that one is enjoined to refrain from, and patience is not complete without it.



﴿وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

(سورة العنكبوت: ٦٠)

29:60. How many are the creatures that do not carry [or store] their own provision. It is Allah Who provides for them and for you, and He is All-Hearing, All-Knowing.

That is, the Creator has guaranteed the provision of all creatures, both the strong and the incapable. How many are ﴿the creatures﴾ on earth that are physically weak and lacking in intelligence ﴿that do not carry [or store] their own provision﴾; they do not carry anything and do not keep any provision with them, yet Allah keeps sending them provision at appropriate times.

﴿It is Allah Who provides for them and for you﴾ therefore all of you are dependent upon Allah, Who is in charge of your provision, as He created you and is in control of you.

﴿and He is All-Hearing, All-Knowing﴾ so nothing is hidden from Him and no creature dies for lack of provision because it is hidden from Him. This is like the verse in which Allah (ﷻ) says:

﴿There is no creature that lives on the earth but its sustenance is guaranteed by Allah. He knows its dwelling place and its resting place; all is [inscribed] in a clear record.﴾ (Hood 11: 6)



﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٦١﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ يَكُلُّ شَيْءٍ عَلَيْهِ ﴿٦٢﴾ وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾﴾ (سورة العنكبوت: ٦١-٦٣)

(٦٣)

29:61. If you ask them who created the heavens and the earth, and made the sun and moon to be of service, they will surely say: Allah. Then how could they have gone so far astray?

29:62. Allah grants abundant provision to whomever He wills among His slaves, or gives it in scant measure. Verily Allah has knowledge of all things.

29:63. And if you ask them who sends down water from the sky and gives life thereby to the earth after its death, they will surely say: Allah. Say: Praise be to Allah. But most of them do not understand.

These verses establish proof against the polytheists who associate others with Allah in worship, so as to make them adhere to the implications of what they already affirm of the unity of divine Lordship. If you ask them who created the heavens and the earth, and who sends down rain from the sky with which the earth is revived after its death, and in Whose Hand is the control of all things, «they will surely say: Allah» alone, and they will acknowledge that the idols and those whom they worship besides Allah are incapable of doing any of those things.

So their lies and fabrications are very strange indeed, as is the fact that they turn to those who they admitted are helpless and are not fit to control anything. You may conclude that they have no reason and that they are foolish and weak minded. Can you find anyone more lacking in reason and insight than one who comes to a rock or a grave and the like, knowing that it has no power to bring benefit, cause harm, create anything or grant provision, then he shows the utmost devotion to it, directing his worship to it and associating it with the Lord, the Creator and Provider, Who alone grants benefit or causes harm?

Say: praise be to Allah Who has made guidance distinct from misguidance, and has explained the falseness of the path of the polytheists, so that those who are guided may beware of it.

Say: praise be to Allah Who has created the upper and lower realms, and He controls them, grants provision to them and bestows abundance upon whomever He will and gives in scant measure to whomever He will, in accordance with His wisdom and knowledge of what is appropriate for His slaves.



﴿وَمَا هَذِهِ الْحَيَوةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوانُ لَوْ  
 كَانُوا يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا  
 بَجَّسْتَهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَسْتَحْسِبُوا  
 يَسْعَى اللَّهُ إِلَيْهِمْ سَعْياً شَتِياً وَيَكْفُرُوا ۗ أُولَئِكَ هُمُ الرَّاكِبُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُخَاطَفُ النَّاسُ مِنْ حَوْلِهِمْ  
 أَفِيالْبَطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا  
 أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا  
 فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾ (سورة العنكبوت: ٦٤-٦٩)

- 29:64. The life of this world is nothing but a distraction and play. Verily the life of the hereafter is the only true life, if only they knew.
- 29:65. When they board a ship, they call upon Allah, with sincere devotion to Him alone, but when He has delivered them safely to the shore, they ascribe partners to Him,
- 29:66. showing their ingratitude for what We have given them. Let them take their pleasure now, but they will soon know the consequences.
- 29:67. Do they not see that We have made [Makkah] a secure sanctuary, while people are being snatched away<sup>37</sup> from all around them? Will they then believe in falsehood and show ingratitude for the blessings of Allah?
- 29:68. Who does greater wrong than he who fabricates lies against Allah, or denies the truth when it comes to him? Is there not in hell an abode for the disbelievers?
- 29:69. As for those who strive hard in Our cause, We will surely guide them to Our paths, for verily Allah is with the doers of good.

<sup>37</sup> This refers to being killed or captured in the constant raids that Arab tribes made on one another during the pre-Islamic period; Makkah, however, remained untouched by such violence.

Here Allah (ﷻ) speaks of this world and the hereafter in a manner which implies that one should lose interest in this world and long for the hereafter.

«The life of this world is» in reality, «nothing but a distraction and play» which distracts people's hearts and minds, because of what Allah has created in it of adornment, pleasures and desires that attract those whose hearts have turned away from the truth and that look attractive to the eyes of the negligent and give joy to souls whose main pursuit is falsehood. But it quickly passes and comes to an end, and the one who is in love with it will get nothing but sorrow, loss and regret.

The hereafter, on the other hand, is the abode of «life», that is, the perfect life, one of the characteristics of which is that people there will be physically strong, because their bodies and strength will be created for life, and everything will be available there that makes life perfect and brings pleasure and joy and fulfilment of physical desires, by way of food, drink, spouses and so on, such as no eye has seen, no ear has heard, nor has it entered the mind of man.

«if only they knew», they would not give precedence to this world over the hereafter, and if only they understood, they would not have lost interest in the abode of the only true life or been distracted by this abode of distraction and play. This indicates that those who have such knowledge must inevitably give precedence to the hereafter over this world, because of what they know about the nature of the two realms.

Then Allah (ﷻ) proves the polytheists to be wrong on the basis that they show sincerity to Allah (ﷻ) alone at times of distress when travelling by sea, when they are tossed about by the waves and fear death. At that time they forsake the rivals and call sincerely upon Allah alone, with no partner or associate. But when the hardship is over and the One on Whom they called sincerely has delivered them safely to the shore, they associate with Him those who could not save them or grant them relief at the time of difficulty. Why do they not



show sincerity to Allah at times of both ease and hardship, so that they might truly be believers in Him, deserving of His reward and warding off His punishment?

But this ascription of partners to Allah, after We bestowed blessings upon them by saving them from the sea, reflects the consequences of their ingratitude for what We gave them, for they responded to that blessing with a bad attitude. So let them carry on enjoying this world in the manner of cattle, for they only care about food and fulfilment of their physical desires.

﴿but they will soon know the consequences﴾ when they depart this world for the hereafter, where they will feel deep regret and suffer the painful punishment.

Then Allah reminds them of His secure sanctuary, telling them that they are its people, enjoying its security and abundant provision, whilst the people all around them are being snatched away, filled with fear. Will they not worship the One Who has provided them with food lest they go hungry and saved them from fear?

﴿Will they then believe in falsehood﴾ which is what they follow of ascribing partners to Allah, and false words and deeds ﴿and show ingratitude for the blessings of Allah﴾. What is the matter with them? Have they lost their minds? For they prefer misguidance to guidance, falsehood to truth, doom to bliss, and they are the most misguided of people.

﴿Who does greater wrong than he who fabricates lies against Allah﴾, thus attributing what he follows of misguidance and falsehood to Him, ﴿or denies the truth when it comes to him﴾ at the hands of Allah's Messenger, Muhammad (ﷺ).

But ahead of this stubborn wrongdoer, there lies hell: ﴿Is there not in hell an abode for the disbelievers?﴾ where the score will be

settled with them and they will be disgraced; it will be their eternal abode, from which they will never depart.

﴿As for those who strive hard in Our cause﴾ – this refers to those who migrated in Allah's cause, strove in jihad against their enemies and did their utmost to follow the path that would earn His pleasure ﴿We will surely guide them to Our paths﴾ that is, that paths that lead to Us, because they are doers of good.

﴿for verily Allah is with the doers of good﴾; He gives them help, support and guidance. This indicates that the most likely of people to be in accordance with what is right are the people of jihad, and that whoever does well in doing what he is commanded to do, Allah will help him and make means of guidance available to him; whoever strives hard to seek Islamic knowledge, will attain guidance and divine help to achieve his goals to an extent that goes beyond his efforts. Learning will be made easy for him, because seeking Islamic knowledge comes under the heading of jihad in the cause of Allah; in fact it is one of the two types of jihad, that is not undertaken by any but the elite of humankind, namely verbal jihad against the disbelievers and hypocrites, and jihad in the sense of teaching people about religion and refuting the arguments of those who drift away from the truth, even if they are Muslims.

This is the end of the commentary on Soorat al-'Ankaboot.

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.



30.

## Soorat ar-Room



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الْعَمَّ﴾ ١ ﴿عَلَيْتِ الرُّومِ﴾ ٢ ﴿فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ﴾  
﴿فِي بَضْعِ سِنِينَ﴾ ٣ ﴿لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ﴾  
﴿الْمُؤْمِنُونَ﴾ ٤ ﴿يَنْصُرِ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ ٥  
﴿وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ ٦ ﴿يَعْلَمُونَ ظَهْرًا مِنَ﴾  
﴿الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ﴾ ٧ ﴿ (سورة الروم: ١-٧)

30:1. Alif. Lâ. Meem.<sup>38</sup>

30:2. The Romans [Byzantines] have been defeated,

30:3. in a nearby land. But they, after their defeat, will be victorious

<sup>38</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.

- 30:4. within a few years. The power of decree belongs to Allah both before and after [that victory]. On that day, the believers will rejoice
- 30:5. at the victory granted by Allah. He grants victory to whomever He wills, and He is the Almighty, Most Merciful.
- 30:6. [This is] the promise of Allah. Allah does not break His promise, but most people do not realise.
- 30:7. They only know the superficial realities of the life of this world, but they are oblivious to the hereafter.

At that time, the Persians and the Romans (Byzantines) were among the strongest nations on earth, and there were wars and conflicts between them, such as occur between states with equal powers. The Persians were polytheists who worshipped fire, whereas the Romans were People of the Book who claimed to follow the Torah and Gospel, and they were closer to the Muslims than the Persians. So the believers liked for the Romans to prevail and defeat the Persians, whilst the polytheists – who had in common with the Persians polytheistic beliefs – liked for the Persians to defeat the Romans.

The Persians prevailed over the Romans and defeated them, but did not take over their lands except the areas closest to their borders. And the polytheists of Makkah rejoiced at that, whilst the Muslims were saddened by it. But Allah told them and promised them that the Romans would defeat the Persians,

﴿within a few years﴾ that is, eight or nine years, or thereabouts, but no more than ten and no less than three. The Persian defeat of the Romans, then the Roman defeat of the Persians, all happened in accordance with the will and decree of Allah. Hence He said: ﴿The power of decree belongs to Allah both before and after [that victory]﴾. Victory does not occur just because of worldly means; rather it must also be according to the divine will and decree.

﴿On that day﴾ that is, on the day when the Romans prevail over the Persians and defeat them,

﴿On that day, the believers will rejoice at the victory granted by Allah. He grants victory to whomever He wills﴾ that is, they will rejoice at the Romans' victory over the Persians, for even though they are all disbelievers, some evils are less than others, and on that day the polytheists will grieve.

﴿and He is the Almighty﴾ Who is possessed of might that subdues all creation; He grants power to whomever He wills and takes away power from whomever He wills; He honours whomever He wills and He humiliates whomever He wills

﴿Most Merciful﴾ towards His believing slaves, for He has made available to them means by which they may attain bliss and victories such as never cross their minds.

﴿[This is] the promise of Allah. Allah does not break His promise﴾ – so be certain of that and be sure of it, and know that it will inevitably come to pass.

When these verses which contained this promise were revealed, the Muslims believed in them and the polytheists disbelieved in them, to such an extent that some Muslims and some polytheists placed bets on the exact number of years involved. When the time decreed by Allah came, the Romans defeated the Persians and drove them out of their lands that they had taken over, and the promise of Allah was fulfilled.

This is one of the matters of the unseen which Allah foretold before it happened, and it came to pass at the time stated by Allah, and was witnessed by both Muslims and polytheists.

﴿but most people do not realise﴾ that what Allah promises is true. Hence there are some who disbelieve in the promise of Allah and reject His signs, and these are the ones who do not realise – that is, they do not see things in depth or understand the consequences thereof. Rather ﴿They only know the superficial realities of the life of this

world». So they look at the causes and are certain that some evils happen because the causes thereof are present, and they are certain that some things are not going to happen if they do not see the causes thereof happening. They focus only on the causes, without thinking of the One Who makes these causes available and is in control of them.

«but they are oblivious to the hereafter», for their hearts and their whims and desires are focused on this world and its worthless splendours, so they strive for that and focus all their efforts on it. And they neglect the hereafter, so they do not long for paradise or fear hell, and they do not fear standing before Allah, and the meeting with Him does not cause them any concern. This is a sign of doom and of being oblivious to the hereafter.

It is strange indeed that many of this type of people have a stunningly high level of smartness and intelligence with regard to superficial worldly matters. They have achieved amazing things in the fields of energy, electricity and means of transportation on land and sea and in the air. In that regard they have surpassed others, to the extent that they are filled with self-admiration for their own intelligence, and they regard others as incapable of achieving that which Allah has enabled them to achieve; therefore they look upon them with scorn and contempt. Yet despite that, they are the most unintelligent of people with regard to spiritual well-being, and they are more negligent than others with regard to the hereafter, and have the least knowledge of the ultimate consequences of matters. People with deep insight see them and realise how they are wandering blindly in their ignorance, misguidance and falsehood, for they have forgotten Allah, so He caused them to forget themselves. These are the evildoers.

Moreover, people of insight look at what Allah has granted to these disbelievers and has given them the ability to develop subtle ideas that have to do with this world and its superficialities, but they are deprived of sublime reasoning. Thus they (the people of insight) realise that all matters are in the Hand of Allah and it is He Who decrees concerning

His slaves; it is He Who grants help and guidance, or causes some to fail. So they fear their Lord and ask Him to perfect for them what He has granted them of the light of reason and faith, so that they may reach Him and draw close to Him. As for these achievements (of the disbelievers), if their achievements had been coupled with faith and based on faith, that would have led to sublime refinement and a good life, but because much of it was based on atheism, it only resulted in a decline in ethics and morality, and development of the means of total destruction and annihilation of the planet.



﴿ أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَنَقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۗ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾ ثُمَّ كَانَ عَنَقِبَةُ الَّذِينَ أُسْتُورُوا السُّورَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾ ﴾ (سورة الروم: ٨-١٠)

- 30:8. Have they not reflected within themselves: Allah has not created the heavens and the earth, and all that is between them, except for a true purpose and for an appointed term? But indeed many people deny the meeting with their Lord.
- 30:9. Have they not travelled in the land and seen what was the fate of those who came before them? They were more powerful than them; they dug the earth<sup>39</sup> and built upon it more than these [people of Makkah] have built. Their Messengers came to them with clear signs. It was not Allah Who wronged them, but it was they who wronged themselves.

<sup>39</sup> This may refer to agriculture or to digging wells and mining, and so on.

30:10. And utterly evil will be the fate of those who did evil, for they rejected the signs of Allah and used to ridicule them.

That is, have these people who reject the Messengers of Allah and denied the meeting with Him ﴿not reflected within themselves﴾, for in their own selves there are signs by which they may know that the One Who created them from nothing will recreate them after that, and that it is not appropriate that the One Who caused them to develop in stages – from a sperm drop, to a clinging clot, to a chewed lump of flesh, to a human being into whom the soul was breathed, to a child, to a young man, to an old man, to a senile man – should leave them aimless and neglected, not given any commands or prohibitions, and not rewarded or punished.

﴿Allah has not created the heavens and the earth, and all that is between them, except for a true purpose﴾ which is to test you and show who among you is best in deed

﴿and for an appointed term﴾ that is, a period that will last until a certain point at which this world will come to an end, then will come the resurrection, when the earth will be changed to another earth and so will the heavens (*cf. 14: 48*).

﴿But indeed many people deny the meeting with their Lord﴾, therefore they have not prepared to meet Him and they did not believe His Messengers who told them of that. There is no evidence for this disbelief; rather the definitive evidence indicates that the resurrection and requital of deeds will take place. Hence Allah tells them to travel through the land and see the fate of those who rejected their Messengers and disobeyed their commands, among nations who were more powerful than them and who left more traces on the earth, such as huge fortresses and great works, and who planted trees, grew crops and dug channels for irrigation. Their strength and works did not avail them at all when they rejected their Messengers who came to them with clear signs that pointed to the truth and the soundness of



the message they brought. When they look at what those nations left behind, they will not find anything but nations that vanished, people who were destroyed, dwellings that were left desolate and bad things that were said about them throughout the generations. This is the first stage of punishment, a foretaste of the punishment in the hereafter, and the beginning thereof.

Allah did not wrong any of these doomed nations by destroying them; rather they wronged themselves and brought about their own destruction.

﴿And utterly evil will be the fate﴾ that is, the terrible situation ﴿of those who did evil, for they rejected the signs of Allah and used to ridicule them﴾. This is the punishment for their bad deeds and sins.

Moreover, their ridicule and rejection are the cause of the greatest punishment and ultimate vengeance.



﴿اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ  
الْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُن لَّهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ  
كٰفِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّٰلِحٰتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا  
بِنَايِنِنَا وَلِقَايِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾﴾ (سورة الروم: ١١-١٦)

30:11. Allah originates creation then repeats it, then to Him you will be brought back.

30:12. On the day when the Hour begins, the evildoers will be speechless with despair.

30:13. They will have no intercessors among their [so-called] partners [whom they associated with Allah], and they will deny those partners.

- 30:14. On the day when the Hour begins, on that day they will be divided.
- 30:15. As for those who believed and did righteous deeds, they will be honoured and made happy in a garden.
- 30:16. And as for those who disbelieved, and rejected Our signs and denied the meeting in the hereafter, they will be delivered up for punishment.

Here Allah (ﷻ) tells us that He alone originates the creation of all creatures, then He will repeat it, then to Him they will be returned after their recreation, so that He may requite them for their deeds. Hence He mentions the requital of the evildoers, then the requital of those who did good:

﴿On the day when the Hour begins﴾ that is, when the people are resurrected to stand before the Lord of the worlds, and they see the Day of Resurrection with their own eyes. On that day, ﴿the evildoers will be speechless with despair﴾ that is, they will despair of all good, because they did not send ahead for that day anything but evil deeds, namely their sins of disbelief, ascription of partners to Allah and acts of disobedience.

Because they sent ahead that which incurs punishment, and they did not mix with it anything of that which brings reward, they will be filled with despair, speechless and helpless, and the (false gods) of their own invention – namely the so-called partners which they claimed would intercede for them – will be lost from them.

Hence Allah says: ﴿They will have no intercessors among their [so-called] partners﴾ whom they worshipped alongside Allah, ﴿and they will deny those partners﴾ that is, these polytheists will disavow those whom they associated with Allah, and those whom they worship will disavow them and will say:

﴿... We disavow them before You; it was not us they worshipped.﴾  
(*al-Qaṣaṣ* 28: 63)

They will trade curses and shun one another, and on that day the people of good and the people of evil will be divided and be separate, just as their deeds were separate in this world.

﴿As for those who believed and did righteous deeds﴾ that is, they believed in their hearts and confirmed that belief by doing righteous deeds

﴿they will be honoured and made happy in a garden﴾ in which there are all kinds of plants and desirable things. They will be happy, enjoying delicious food and drink, beautiful companions, servants, melodious voices, delightful sounds, wonderful views, gentle breezes, joy, delight and pleasure, such as cannot be described.

﴿And as for those who disbelieved﴾ and denied Allah's blessings, responding to them with ingratitude

﴿and rejected Our signs﴾ which were brought to them by Our Messengers

﴿and denied the meeting in the hereafter, they will be delivered up for punishment﴾ and hell will encompass them on all sides; their faces will be scalded with hot water which will pierce their bowels. What a great difference there will be between the two groups, so how can those who will enjoy bliss and those who will be punished be equal?



﴿فَسَبِّحْنَا اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ  
وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ  
وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾﴾ (سورة الروم: ١٧-١٩)

30:17. So glorify Allah in the evening and the morning –

30:18. To Him be all praise in the heavens and on earth – [and glorify Him] in the afternoon and when the sun begins to decline.

30:19. He brings forth the living from the dead, and brings forth the dead from the living. He gives life to the earth after its death, and in like manner you will be brought forth [from your graves].

Here Allah tells us that He is above all bad qualities and shortcomings, and He is above any of His creation being like unto Him. He commands His slaves to glorify Him in the evening and in the morning, in the afternoon and in the middle of the day.

These five times are the times of the five daily prayers. Allah commands His slaves to glorify and praise Him at these times, which includes that which is obligatory, such as the five daily prayers that are required at these times, and that which is recommended or encouraged, such as the *adhkâr* that are to be recited morning and afternoon, and following the obligatory prayers, as well as supererogatory prayers that accompany the obligatory prayers. That is because these times that Allah has chosen for the obligatory prayers are better than other times.

Therefore glorifying and praising Allah, and worshipping Him, at those times is better than at other times. In fact worship, even if it does not include the phrase “*Subhân Allâh* (glory be to Allah)”, is in fact – if it is done with sincerity – a kind of glorifying Allah in one’s actions, and declaring Him to be above having any partner and denying that any creature is deserving of what He deserves of sincere devotion.

﴿He brings forth the living from the dead﴾ as He brings forth the plant from the dead earth, the corn from the seed, the tree from the seed, the chick from the egg, the believer from the disbeliever, and so on.

﴿and brings forth the dead from the living﴾ as in the opposite of the cases mentioned above.

﴿He gives life to the earth after its death﴾. So He sends down rain at the time when the earth is dead and lifeless, then when He sends down rain upon it, it stirs and swells, and brings forth beautiful plants of every kind (cf. 22: 5).

﴿and in like manner you will be brought forth [from your graves]﴾. This offers definitive evidence and clear proof that the One Who gives life to the earth after its death will give life to the dead.

There is no difference, from a rational point of view, between the two matters, and there is no reason to regard one as unlikely when we can see the other.



﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾﴾ (سورة الروم: ٢٠-٢١)

- 30:20. Among His signs is this: He created you from dust, then – behold! – you became human beings ranging far and wide.
- 30:21. Among His signs is this: He created for you from among yourselves spouses, so that you might find comfort in them, and He has instilled love and compassion between you. Verily in that there are signs for people who reflect.

This is the beginning of a list of Allah's signs that point to His oneness, His perfect greatness, His will that is always done, His mighty power, the beauty of His creation, and the vastness of His mercy and kindness.

﴿Among His signs is this: He created you from dust﴾ this refers to the creation of the origin of humankind, namely Adam (ﷺ). ﴿then – behold! – you became human beings ranging far and wide﴾ that is, the One Who created you from a single origin and one substance scattered you far and wide throughout the earth. In that there are signs that the One Who created you from this origin and scattered you throughout the earth is the Lord Who is deserving of worship, the

Sovereign Who is deserving of praise, the Most Merciful and Most Loving, Who will bring you back by resurrecting you after death.

﴿Among His signs﴾ that point to His mercy and care for His slaves, and His great wisdom and all-encompassing knowledge

﴿is this: He created for you from among yourselves spouses﴾ who feel in harmony with you and you feel in harmony with them, and you are compatible with one another.

﴿so that you might find comfort in them, and He has instilled love and compassion between you﴾ because of what results from marriage of love and compassion.

Thus a man will find physical pleasure in his wife, and the benefit of having and raising children, and he will find comfort in his spouse. Usually you will not find between any two people what you find between spouses of love and mercy.

﴿Verily in that there are signs for people who reflect﴾ and use their minds to reflect upon the signs of Allah, and in one thing they find an indication of another.



﴿وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَافَ اللَّسَانِكُمْ وَالْوَنُكُرِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾﴾ (سورة الروم: ٢٢)

30:22. Among His signs is the creation of the heavens and the earth, and the diversity of your languages and colours. Verily in that there are signs for those who have knowledge.

Those who have knowledge are people who understand and learn lessons, and who reflect upon the signs. There are many such signs, one of which is the creation of the heavens and the earth and all that is in them. That is indicative of the greatness of Allah's authority and the perfect nature of His might, for He brought into being these mighty

creations. It is also indicative of His perfect wisdom, because of what they contain of precision; and of the vastness of His knowledge, because the Creator must inevitably know what He has created.

﴿How could He Who created not know His own creation?...﴾ (*al-Mulk 67: 14*)

It also points to the vastness of His mercy and grace, because of what His creation contains of great benefits, and it indicates that He is the One Who chooses whatever He wills, because of what it contains of variations and distinguishing features. And it highlights the fact that He alone deserves to be worshipped and His oneness affirmed, for He alone creates, so He alone must be worshipped.

Allah draws our attention to all of this rational evidence and instructs us to reflect upon it and learn lessons from it.

﴿and﴾ likewise there is a sign in ﴿the diversity of your languages and colours﴾, of which there is such a great variety, despite having a single origin, and despite the fact that the sounds made by human voices come from the same place. Even though that is the case, you will not find two voices that are similar in all ways, or two colours that are similar in all ways. Rather you will find differences between them so that you can tell them apart. This is indicative of the perfect nature of His might and shows us that His will is always done.

One aspect of His care and mercy towards His slaves is that He has decreed these differences lest things resemble one another too closely, which would lead to confusion and would be detrimental to people's interests.



﴿وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ﴾ (سورة الروم: ٢٣)

30:23. Among His signs is your sleep at night and in the daytime, and your seeking of His bounty. Verily in that there are signs for people who listen [attentively].

That is, they listen attentively by way of reflecting upon the meanings and reflecting upon the signs.

This is indicative of Allah's mercy, as He says elsewhere:

﴿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.﴾

(*al-Qaṣaṣ* 28: 73)

It is also indicative of His perfect wisdom, for His wisdom dictates that people should rest sometimes and go about their business sometimes, taking care of their religious and worldly interests. That can only be achieved with the alternation of night and day for them, and the only One Who does that is the only One Who is deserving of worship.



﴿وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾ (سورة الروم: ٢٤)

30:24. Among His signs, He shows you the lightning, giving rise to both fear and hope, and He sends down water from the sky whereby He gives life to the earth after its death. Verily in that there are signs for people of understanding.

That is, one of His signs is that He sends down to you the rain by means of which the land and the people are revived. Before the rain comes, He shows them its precursors, namely the thunder and lightning which give rise to both fear and hope.



﴿Verily in that there are signs﴾ of the all-encompassing nature of His kindness, the vastness of His knowledge, the perfect nature of His precision, and the greatness of His wisdom. It indicates that He will give life to the dead, just as He gives life to the earth after its death. ﴿for people of understanding﴾ that is, those who have minds with which to understand what they hear, see and remember, and are able to understand what the signs point to.



﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۗ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾ وَلَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ ﴿٢٦﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۗ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾﴾ (سورة الروم: ٢٥-٢٧)

- 30:25. Among His signs is this: the heaven and the earth are maintained by His command, then when with one call He summons you to come forth from the earth, you will immediately come forth.
- 30:26. To Him belong all those who are in the heavens and on earth; all are subservient unto Him.
- 30:27. It is He Who originates creation then repeats it, and that is [even] easier for Him. To Him belong the most sublime attributes [as confirmed by all those who are] in the heavens and on earth, and He is the Almighty, the Most Wise.

That is, one of the greatest of His signs is the fact that the heavens and earth are maintained and remain stable and steady by His command. Therefore they do not shake, and the sky does not fall upon the earth. His great might, by means of which He sustains the heavens and the earth lest they decline, is also the means by which, when He summons them to come forth from the earth, they will immediately emerge.

«Indeed, the creation of the heavens and the earth is a greater matter than the creation [or recreation] of humankind...» (*Ghâfir* 40: 57)

«To Him belong all those who are in the heavens and on earth» all are His creation and slaves, and He controls them without anyone else to dispute with Him, help Him or oppose Him. They are all subservient to His majesty, submitting to His perfection.

«It is He Who originates creation then repeats it» that is, repeating creation after they die will be «[even] easier for Him» than their original creation. This is as far as human minds are concerned. So just as you affirm that He is able to originate creation, it is more appropriate that you should affirm that He is able to repeat it, which is easier.

Having mentioned these great signs from which those who are willing may learn lessons, the believers may be exhorted and those who are guided may increase in insight, Allah now mentions an important issue:

«To Him belong the most sublime attributes [as confirmed by all those who are] in the heavens and on earth». This refers to all attributes of perfection, for His is the most perfect degree of every attribute, and with regard to His slaves, the most perfect love and the most perfect subservience to Him is in the hearts of His sincere slaves, and the highest level of veneration is when they remember and worship Him.

Hence when the scholars speak of the divine attributes, they use the analogy of what is most appropriate. So they say: whatever perfect attribute may be found in created beings, the Creator of that attribute is more deserving of possessing it in a manner that no one shares with Him; whatever shortcomings may be found in created beings, it is more appropriate to declare the Creator to be far above them.

«and He is the Almighty, the Most Wise» that is, to Him belong the perfect might and great wisdom. By His might He created all things and issued His commands, and by His wisdom He perfected all that He created and He issued the best laws and decrees.



﴿ صَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾ بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ﴿٢٩﴾ ﴾ (سورة الروم: ٢٨-٢٩)

- 30:28. He makes this comparison, drawn from your own lives: do you have partners among those slaves whom you own, who share as equals in the wealth We have bestowed on you, so that you fear them<sup>40</sup> as you fear one another? Thus We explain the revelations in detail for people of understanding.
- 30:29. Nay, the wrongdoers follow their own desires, without any knowledge. But who can guide those whom Allah has caused to go astray? And they will have no helpers.

This is a likeness that Allah gives of the abhorrent nature of polytheism. It is a likeness that is drawn from their own lives, which does not require much effort to understand.

﴿do you have partners among those slaves whom you own, who share as equals in the wealth We have bestowed on you﴾ that is, do any of your slaves share your provision with you in such a way that you think that you and they have equal rights concerning it?

﴿so that you fear them as you fear one another﴾ that is, like free men who are partners in reality, who dread dividing the wealth, and each one takes his own share? That is not the case; none of your slaves is a partner in the wealth that Allah (ﷻ) has bestowed upon you.

<sup>40</sup> What is meant by fearing one another is when two free men have equal shares of some wealth, and one fears that the other may take more than his due share, thus depriving him of his portion of that wealth.

Moreover, you are not the ones who created those slaves or granted them provision, and they are slaves to Allah like you, so how can you accept to ascribe a partner to Allah from among His creation whom you regard as equal to Him and equally worthy of worship, when you do not accept for your slaves to become equal to you?

This is something that is most strange and is most indicative of the foolishness of those who ascribe partners to Allah, and it indicates that what he takes as a god is false and will diminish; it is not equal to Allah and it has no right to be worshipped.

﴿Thus We explain the revelations in detail﴾ by means of comparisons ﴿for people of understanding﴾ who understand and recognise the realities of things. As for those who do not understand, even if the revelations are explained to them and proof is presented to them, they have no rational minds with which to understand what is presented to them. It is people of reason and understanding who should be addressed.

Once it is established, from this comparison, that the one who regards others as partners with Allah whom he worships and puts his trust in is utterly wrong, then it becomes clear that the foundation on which he based this notion is wrong. Rather what led him to adopt this false notion is following his whims and desires. Hence Allah says:

﴿Nay, the wrongdoers follow their own desires, without any knowledge﴾. Those who are lacking in rational thinking went along with their whims and desires, and they adopted an idea that is clearly flawed and contrary to rational thinking and will be rejected by sound human nature, without any knowledge or any proof that led to that idea.

﴿But who can guide those whom Allah has caused to go astray?﴾ That is, do not be surprised by the fact that they are not guided, for Allah (ﷻ) has caused them to go astray because of their wrongdoing, and there is no way to guide those whom Allah has caused to go astray,

because no one can oppose Allah or dispute with Him concerning His dominion.

﴿And they will have no helpers﴾ to help them when the decree of punishment comes to pass and their connections with others are severed.



﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ ﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾﴾ (سورة

الروم: ٣٠-٣٢)

- 30:30. Adhere exclusively and sincerely to the true faith of monotheism, the natural disposition that Allah instilled in humankind. There can be no change in what Allah has created. This is the right religion, but most people do not realise.
- 30:31. Turn to Him and fear Him; establish prayer, and do not be among those who ascribe partners to Allah,
- 30:32. those who differed concerning their religion and divided into sects, each group rejoicing in what it has.

Here Allah (ﷻ) enjoins sincere devotion to Him alone in all situations and exclusive adherence to His religion.

﴿Adhere exclusively and sincerely to the true faith of monotheism﴾ that is, turn to and focus on the true religion, which is Islam, *eemân* (faith) and *ihsân*,<sup>41</sup> by focusing with all your heart and devoting all

<sup>41</sup> *Ihsân* is referred to in the well-known hadith in which it was narrated that 'Umar said:

your efforts to establishing the outward commands of the faith, such as prayer, zakâh, fasting, Hajj and so on, and its inward commands such as loving Allah, fearing Him, putting one's hopes in Him, and turning to Him, and striving to perfect everything you do, both outwardly and inwardly, with regard to religion, and worshipping Allah as if you can see Him, for if you do not see Him, verily He sees you.

This that We have enjoined upon you is «the natural disposition that Allah instilled in humankind» and has instilled in their minds the inclination to find it beautiful and to find anything else ugly. Allah has instilled in the hearts of all people an inclination towards all the rulings of Islam, both outward and inward, so they are naturally inclined to love truth and give precedence to it. This is the true nature of man.

If anyone does not conform to this principle, it is because of something that happened to his natural disposition and caused it to be changed, as the Prophet (ﷺ) said:

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

«Every child is born in a state of *fitrah* (the natural state of man, that is, Islam), then his parents make him into a Jew or a Christian or a Magian.» (Bukhari)

«There can be no change in what Allah has created» that is, no one can change the creation of Allah and alter the nature of any created being and make it something other than what Allah created.

«This» that We have enjoined upon man

«is the right religion» that is, the straight path that leads to Allah and to His paradise. Whoever adheres exclusively and sincerely to the true faith of monotheism is following the straight path in all its prescriptions and details

«but most people do not realise» so they do not recognise the right religion, and if they do recognise it, they do not follow it.

«Turn to Him and fear Him» this is an explanation of what is meant by adhering exclusively and sincerely to the true faith of monotheism. What is meant is turning in the heart and developing emotions that prompt one to do that which pleases Allah (ﷻ), for that will lead to carrying out physically what is in the heart. This includes acts of worship both outward and inward. That cannot be perfected except by refraining from acts of disobedience, both outward and inward. Hence Allah says «and fear Him», which includes doing that which is enjoined and refraining from that which is prohibited.

Among the deeds that are enjoined, Allah singles out prayer, because it calls one to turn to Him and fear Him, as Allah (ﷻ) says elsewhere:

«...and establish prayer, for verily prayer keeps [one] away from obscenity and wickedness...» (*al-'Ankaboot* 29: 45)

This helps one to attain piety or fear of Allah. Then Allah says:

«...And indeed your remembering Allah [in prayer] is of greater merit [than other acts of worship]...» (*al-'Ankaboot* 29: 45)

This is encouraging us to turn to Him.

And Allah mentions specifically the essential element of that which is prohibited, with which no good deed is acceptable, namely the ascription of partners to Him: ﴿and do not be among those who ascribe partners to Allah﴾, because ascription of partners to Allah is contrary to the idea of turning to Allah, the essence of which is sincerity to Him alone in all aspects.

Then He describes the nature of those who ascribe partners to Him, criticising and condemning them, as He says: ﴿those who differed concerning their religion﴾ even though the religion is one, and its foundation is devotion of worship to Allah alone. But these polytheists differed concerning it; some of them worship idols and images, some of them worship the sun and moon, some of them worship saints and righteous people; some of them are Jews and some of them are Christians.

Hence Allah says: ﴿and divided into sects﴾ that is, each group came together, bonded and united on the basis of their efforts to support what they have of falsehood, and opposing and fighting others.

﴿each group rejoicing in what it has﴾ of beliefs and ideas that are contrary to what the Messengers taught. They rejoice in it and deem what they have to be the truth and what others have to be false. This is a warning to the Muslims against becoming divided and splitting into groups, each group blindly supporting what it has of truth and falsehood, lest they become like the polytheists in their division. Rather the religion is one, the Messenger (ﷺ) is one and the God is one.

With regard to most matters of religion there is consensus among the scholars and imams, and Allah has created the ties of brotherhood and made them strong among the believers. So why is all of that overlooked or cancelled out, and why is there division and dissent among the Muslims caused by subtle and very minor differences because of which they regard one another as misguided and they become distinct from one another?



Is this anything but the result of the Shaytān's efforts to achieve one of his greatest aims, by means of which he is scheming against the Muslims? Is the effort to unite the Muslims and overcome the divisions among them that are based on those false principles anything but the best jihad in Allah's cause and the best of deeds that bring one closer to Allah?

As Allah (ﷻ) commanded the believers to turn to Him – and the manner of turning to Him that is enjoined is that which is done voluntarily and should be done in times of both hardship and ease, times of plenty and of constraint – He now goes on to refer to the kind of turning to Him that occurs when one has no choice but to do so, which only happens when people are faced with calamity and distress, then once the calamity is over, they forget all about turning to Him. And that is not good:



﴿وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾﴾ (سورة الروم: ٣٣-٣٥)

- 30:33. When misfortune befalls people, they call upon their Lord [alone], turning to Him in repentance. Then when He grants them relief by His mercy, some of them ascribe partners to their Lord,
- 30:34. showing their ingratitude for what We have given them. Take your pleasure now, but you will soon know the consequences.
- 30:35. Or have We sent down to them any authority which speaks in support of their ascription of partners to Allah?

«When misfortune befalls people» such as sickness, fear of death, and the like

«they call upon their Lord [alone], turning to Him in repentance» and at that moment they forget all that they ascribed as partners to Him, because they know that none can grant relief from misfortune except Allah.

«Then when He grants them relief by His mercy» and heals them from their sickness and delivers them from that which they feared «some of them ascribe partners to their Lord» that is, they cancel out that repentance, and they ascribe as partners to Him those who did not protect them or avail them anything, and cannot make them poor or rich. All of that is ingratitude for what Allah gave them and the blessings that He bestowed upon them, when He saved them and delivered them from hardship, and relieved them of difficulty. Should they not have responded to this immense blessing by giving thanks and remaining devoted to Him alone in all situations?

«Or have We sent down to them any authority» that is, clear proof «which speaks in support of their ascription of partners to Allah» and tells them: be steadfast in your ascription of partners to Him and persist in your doubts, for what you are following is the truth and what the Messengers call you to is falsehood?

Do they have that authority, so that they should adhere strongly to their ascription of partners to Allah? Or is it not the case that the rational and textual evidence, the divinely revealed Books, the noble Messengers and the most prominent of people have emphatically forbidden that and warned against following the path that leads to that, and they ruled that the one who does that is corrupt in his thinking and in his beliefs?

The ascription of partners to Allah by these people, without any proof or evidence, is based only on their own whims and desires and the promptings of the Shayṭān.



﴿ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْتَضُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾ ﴾ (سورة الروم: ٣٦-٣٧)

- 30:36. If We bestow upon the people mercy [prosperity], they rejoice in it; but when misfortune befalls them because of the deeds which their own hands have wrought, they fall into despair.
- 30:37. Do they not see that Allah grants abundant provision to whomever He wills, or gives it in scant measure? Verily in that there are signs for people who believe.

Here Allah (ﷻ) tells us about the nature of most people at times of both ease and hardship: if Allah gives them a taste of mercy in the form of good health, wealth, victory and the like, they rejoice inordinately in that, but it is not the rejoicing of gratitude and appreciation for the blessings of Allah.

﴿but when misfortune befalls them﴾ that is, anything that saddens them, which is  
 ﴿because of the deeds which their own hands have wrought﴾ namely acts of disobedience and sin  
 ﴿they fall into despair﴾ and think that poverty, sickness and so on will never end. This is reflective of ignorance on their part and a lack of knowledge.

﴿Do they not see that Allah grants abundant provision to whomever He wills, or gives it in scant measure?﴾ Despairing after knowing that both good and bad come from Allah and provision, whether abundant or otherwise, comes by His decree, is inappropriate. So the wise person does not look only at the causes; rather he looks at the One Who created the causes. Hence Allah says: ﴿Verily in that there are signs for people who believe﴾, for they see Allah's

purpose in giving abundantly or withholding for whomever He will, and in that they see the wisdom, mercy and generosity of Allah and how He wants people to turn to Him and ask Him for all kinds of provision.



﴿ فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾ وَمَا آتَيْتُم مِّن رَّبِّالْبَرِّبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرِبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾ ﴾ (سورة

الروم: ٣٨-٣٩)

- 30:38. Give kinsfolk their due, and those in need, and wayfarers. That is best for those who seek the pleasure of their Lord. It is they who will be successful.
- 30:39. And that which you give of your surplus wealth [as gifts to others], in order that it may increase [your wealth, by expecting to get better gifts in return] from other people's wealth, will bring no increase [in reward] with Allah. But that which you give as charity, seeking the pleasure of Allah [will increase in reward]. It is those [who seek Allah's pleasure in this manner] who will have multiple reward.

That is, give relatives their due – according to how closely they are related, and according to their need – as enjoined or encouraged by the Lawgiver, such as spending on obligatory maintenance, giving charity, giving gifts, showing kindness, greeting with *salâm*, honouring, overlooking mistakes and overlooking offensive words and deeds. It also includes giving to the one who is in need, who is subdued by his poverty and want, that which will meet his needs for food, water and clothing.

﴿and wayfarers﴾ – the wayfarer is the stranger who is cut off in a foreign land and is most likely to be in a desperate situation because he has no wealth with him and cannot earn anything, unlike the one who is in his own land who, even if he has no wealth, will usually be able to practice his profession, trade or craft and earn enough to meet his needs. Hence Allah has allocated a share of zakāh to those who are in need and to wayfarers.

﴿That﴾ namely giving kinsfolk, the needy and wayfarers their due ﴿is best for those who seek﴾ thereby ﴿the pleasure of their Lord﴾ that is, it will bring about a great deal of good and much reward, because it is one of the best of righteous deeds and an act of charity that benefits others when it is done in the right time and place, and accompanied by sincerity.

If it is not done to seek the pleasure of Allah, then it is not good for the giver, even though it is good and beneficial for the recipient. As Allah (ﷻ) says elsewhere:

﴿There is no good in much of their private conversations, except for one who enjoins charity and good deeds, or seeks to bring about reconciliation between people...﴾ (*an-Nisā' 4: 114*)

What this means is that the particular deeds mentioned here are good because they bring some benefit to others, but whoever does that seeking the pleasure of Allah, We will bestow upon them a great reward.

﴿It is they﴾ namely those who do these deeds and others for the sake of Allah ﴿who will be successful﴾, for they will attain the reward of Allah and be saved from His punishment.

Having mentioned the deeds – namely types of spending – that are done in pursuit of His pleasure, Allah now mentions those deeds that are done for the sake of worldly gain:

﴿And that which you give of your surplus wealth [as gifts to others], in order that it may increase [your wealth, by expecting to get

better gifts in return] from other people's wealth﴾ that is, whatever you give of your wealth that is surplus to your needs, with the aim of increasing your wealth thereby, in the sense that you give it to those who you hope will recompense you by giving you more, such actions do not lead to reward with Allah, because they do not fulfil the necessary condition, which is sincerity. Such deeds, that are done with the intention of increasing status and showing off to people, bring no reward with Allah.

﴿But that which you give as charity [zakâh]﴾ that is, charity that purifies you from bad manners and attitudes, and purifies your wealth of stinginess, and helps to meet the needs of the recipient ﴿seeking﴾ thereby ﴿the pleasure of Allah [will increase in reward]. It is those [who seek Allah's pleasure in this manner] who will have multiple reward﴾ that is, the reward will be multiplied for them, for what they spend brings reward with Allah and He will multiply the reward for them until it becomes great indeed.

﴿But that which you give as charity [zakâh]﴾ – if charity is given when the giver has dependents who are in desperate need, or he has a debt that he has not yet paid off, but he gives precedence instead to giving charity, that charity is not zakâh (in the sense of charity that purifies the individual and his wealth, as the word zakâh comes from a root meaning purification) for which he may be rewarded, and charity in such cases is invalid according to Islamic teachings and does not fulfil the purpose of self-purification as mentioned elsewhere in the verse in which Allah says, praising such charitable giving:

﴿Who gives his wealth seeking generous reward [with his Lord].﴾  
(*al-Layl* 92: 18)

Merely giving money is not something good in and of itself, unless it is given in that manner, which is giving it for the purpose of self-purification.



﴿ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ شَيْئًا سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴾ (سورة الروم: ٤٠)

30:40. It is Allah Who created you, then He gave you provision, then He will cause you to die, then He will bring you back to life. Is there any among your [so-called] partners who can do any one of these things? Glorified and exalted be Allah far above the partners they ascribe to Him!

Here Allah (ﷻ) tells us that He alone created you and provides for you; He causes you to die and gives you life, and none of the so-called partners upon whom the polytheists call have any share with Allah in any of these matters. So how can they associate with the One Who alone does all of these things, others who have no control over them at all? May He be glorified and sanctified, and exalted far above their so-called partners. That does not harm Him; rather the bad consequences thereof will come to them.



﴿ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴾ (سورة الروم: ٤١)

30:41. Corruption and disorder have appeared on land and sea<sup>42</sup> because of what people's hands have earned. Thus Allah causes them to

<sup>42</sup> This refers to the widespread occurrence of troubles such as drought, fires and floods, poor yield of crops, decline of fish stocks, market stagnation and difficulty in earning a living. That is because of people's sins, including neglect and abuse of the natural environment.

taste the consequences of some of what they have done, so that they may turn in repentance.

That is, corruption has appeared on land and sea, meaning that their livelihood has declined, with blight damaging the crops, sicknesses and epidemics sweeping over the people, and so on. That is because of what their hands have wrought of corrupt deeds that spread corruption far and wide.

The things mentioned have occurred so that Allah might cause them ﴿to taste the consequences of some of what they have done﴾ that is, so that they might realise that He is the One Who requites people for their deeds, so He gives a foretaste of the requital for their deeds in this world,

﴿so that they may turn in repentance﴾ from their evil deeds, which have resulted in so much corruption and harm, and they may set their affairs straight.

Glory be to the One Who brings about blessings through His trials and tests, and Who bestows grace through His punishment. Otherwise, if He caused them to taste the consequences of all that they have earned, He would not leave any living creature on the face of the earth.



﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ

مُشْرِكِينَ﴾ (سورة الروم: ٤٢)

30:42. Say: Travel through the land and see what was the fate of those who came before you; most of them ascribed partners to Him.

The command to travel through the land includes both physical travel and mental or intellectual travel in the sense of pondering the fate of earlier nations.



﴿most of them ascribed partners to Him﴾, and you will find that their fate was the worst of all, namely a punishment that eradicated them all, and criticism and curses from the people who followed them, as well as ongoing disgrace. So beware of doing what they did, lest you meet the same fate, for the justice and wisdom of Allah are applicable in all times and places.



﴿فَأَقْرِبْ وَجْهَكَ لِلدِّينِ الْقَائِمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ يَوْمَئِذٍ يَصَّدَعُونَ ﴿٤٣﴾ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُمْ بِمَهْدُونَ ﴿٤٤﴾ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾﴾ (سورة الروم: ٤٣-٤٥)

- 30:43. Adhere exclusively and sincerely to the right religion, before there comes from Allah a day which no one can avert. On that day, they [humankind] will be separated.<sup>43</sup>
- 30:44. Whoever disbelieves will suffer the consequences of his disbelief, and whoever does righteous deeds, then it is for themselves that they are preparing [a place in paradise],
- 30:45. so that He may reward those who believe and do righteous deeds, by His grace. Verily He does not love the disbelievers.

That is, focus with your heart, turn with your face and strive with your efforts in order to establish the true religion; comply with its commands and prohibitions with utmost seriousness, carry out its duties both inwardly and outwardly, and hasten to make the most of your time, your life and your youth, ﴿before there comes from Allah a day which no one can avert﴾ namely the Day of Resurrection, for when it comes it cannot be averted and

<sup>43</sup> They will be separated into two groups: one will be admitted to paradise and the other to hell.

people will not be given any extra time to start doing good deeds. Rather the time for deeds will be over, and there will be nothing left but requital of deeds.

﴿On that day, they [humankind] will be separated﴾ that is, they will go in different directions on that day and will be separated into different groups, to be shown their deeds.

﴿Whoever﴾ among them ﴿disbelieves will suffer the consequences of his disbelief﴾ and will be punished himself, for no bearer of burdens will bear the burden of another.

﴿and whoever does righteous deeds﴾, which includes duties towards Allah and towards other people, both obligatory and recommended deeds

﴿then it is for themselves﴾ and no one else ﴿that they are preparing [a place in paradise]﴾. They are preparing their dwelling place in the hereafter and are preparing to attain high status and lofty abodes. Nevertheless, the reward will not be limited to the size of their deeds; rather Allah will bestow upon them reward by His unlimited grace and generosity, such that could not be attained by their deeds alone. That is because He loves them, and when Allah loves a person, He bestows upon him precious gifts in abundance and grants him many blessings, both visible and hidden.

This is in contrast to the disbelievers; because Allah despises them and is angry with them, He will punish them, but He will not give them any more than they deserve, in contrast with the reward of the believers. Hence He says: ﴿Verily He does not love the disbelievers﴾.



﴿وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفَلَاحُ بِأَمْرِهِ  
وَلِتَبْتَغُوا مِنْ فَضْلِهِ. وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾﴾ (سورة الروم: ٤٦)

30:46. Among His signs is this: He sends forth the winds as harbingers, so that He may let you taste of His mercy, the ships may sail by His command, and you may seek His bounty, in order that you may give thanks.

That is, one of the signs that point to His mercy and the fact that He will resurrect the dead and that He is the only God Who is deserving of worship, the Sovereign Who is worthy of all praise, is that «He sends forth the winds» ahead of the rain, «as harbingers» as the wind stirs up the clouds then gathers them together, so people are cheered before the coming of the rain.

«so that He may let you taste of His mercy» for by His mercy He sends the rain to you, so as to revive the land and people, and give them a foretaste of His mercy so that they may know that it is His mercy that may save people and grant them provision, thus you may be motivated to do a lot of righteous deeds, by means of which the treasure of His mercy may be opened up for you.

«the ships may sail» on the sea «by His command» and decree, «and you may seek His bounty» by going about seeking your livelihood and taking care of your interests «in order that you may give thanks» to the One Who has caused the means to be available to you and has made things easy for you. This is the purpose of blessings, so that you may respond by giving thanks to Allah, so that Allah (ﷻ) may give you more and continue to bestow His blessings upon you.

As for responding to blessings with ingratitude and disobedience, this is the attitude of those who repay Allah's blessings with ingratitude (*cf. 14: 28*). His blessing is a test, and ingratitude increases the likelihood of the blessing being taken away and bestowed elsewhere.



﴿ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا  
وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ﴾ (سورة الروم: ٤٧)

30:47. Indeed We sent Messengers before you [O Muhammad] to their own peoples and they came to them with clear signs. Then We exacted retribution upon the evildoers, for it was incumbent upon Us to help the believers.

﴿Indeed We sent Messengers before you [O Muhammad]﴾ to the previous nations, Messengers who were sent ﴿to their own peoples﴾ when they denied the oneness of Allah and rejected the truth. So their Messengers came to them, calling them to affirm the oneness of Allah and devote their worship to Him alone, and to accept the truth and reject that which they were following of disbelief and misguidance. They brought clear proof and evidence to that effect, but the people did not believe and they did not give up their misguidance and arrogance.

﴿Then We exacted retribution upon the evildoers﴾ and We granted victory to the believers, the followers of the Messengers ﴿for it was incumbent upon Us to help the believers﴾ that is, that was necessary, and We made it one of their due rights which We promised to them, so it inevitably came to pass.

If you, O disbelievers in Muhammad (ﷺ), continue to disbelieve, the punishment will befall you and We will grant victory (to the believers) over you.



﴿ اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُحْمَلُ بِهِ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ فَإِذَا أَصَابَ بِهِ ۖ مِنْ يَسَاءٍ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

﴿٤٨﴾ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾ فَأَنْظِرْ إِلَى آثَرِهِ  
 رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُعْجَى الْمَوْقِنِّ وَهُوَ عَلَى كُلِّ شَيْءٍ  
 قَدِيرٌ ﴿٥٠﴾ (سورة الروم: ٤٨-٥٠)

- 30:48. It is Allah Who sends forth the winds to stir up clouds, then He spreads them in the sky as He wills, or He causes them to break up. Then you see the rain coming forth from their midst, and when He makes it fall upon whomever He wills of His slaves, they rejoice,
- 30:49. even though before it was sent down to them, before that [sending of the wind and stirring up of the cloud], they had lost all hope.
- 30:50. Look then at the effects of Allah's mercy, how He gives life to the earth after its death; verily it is He [the Giver of life to the dead earth] Who will give life to the dead, for He has power over all things.

Here Allah (ﷻ) tells us of His perfect might and complete blessings, for He «sends forth the winds to stir up clouds» from the earth «then He spreads them in the sky as He wills» that is, in whatever manner He wants, «or He causes them to break up» that is, He causes the vast cloud to break up into thick clouds, piled on top of one another.

«Then you see the rain coming forth from their midst» in small scattered drops, not all coming in one go, because that would lead to destruction of crops.

«and when He makes it» namely that rain «fall upon whomever He wills of His slaves, they rejoice» giving one another the glad tidings of its arrival, because of their great need for it. Hence Allah says:

«Even though before it was sent down to them, before that [sending of the wind and stirring up of the cloud], they had lost all hope» that

is, they had despaired utterly, because of the delay in the arrival of the rain. In other words, when rain comes in such circumstances, it has a great impact upon them and they rejoice more.

﴿Look then at the effects of Allah's mercy, how He gives life to the earth after its death﴾ and it stirs and swells, and brings forth beautiful plants of every kind (cf. 22: 5).

﴿verily it is He [the Giver of life to the dead earth] Who will give life to the dead, for He has power over all things﴾ for nothing is beyond His power, even though it is beyond the power of people and is beyond their comprehension and understanding.



﴿وَلَيْنَ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًا لَّظَلُّوا مِنْ بَعْدِهِ. يَكْفُرُونَ ﴿٥١﴾ فَإِنَّكَ لَا تَسْمَعُ  
الْمَوْتَى وَلَا تَسْمَعُ الضَّمَّةَ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾ وَمَا أَنْتَ بِهَادٍ الْعُمَى عَنْ ضَلَالَتِهِمْ  
إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾﴾ (سورة الروم: ٥١-٥٣)

- 30:51. But if We send a [damaging] wind and they see [their crops] turn yellow, they become ungrateful thereafter.
- 30:52. 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.
- 30:53. 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].

Here Allah (ﷻ) tells us how people are: despite these blessings that are bestowed upon them, with the revival of the earth after its death, and Allah's bestowing mercy upon them, if We sent upon these plants that grew after the rain, and upon their crops, a damaging wind that destroyed all of them or some of them,

﴿and they see [their crops] turn yellow﴾, having been spoiled and ruined,  
 ﴿they become ungrateful thereafter﴾, and they forget the past blessings and quickly become ungrateful.

No exhortation or rebuke could benefit them, for ﴿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﴾. All impediments are present in their case that prevent them from listening in a way that could benefit them, just as all these impediments mentioned here prevent them from hearing the physical sound.

﴿Nor can you guide the blind out of their error﴾ because it is not possible for them to see, so they have no aptitude for seeing things. ﴿You cannot make anyone hear you except those who believe in Our revelations, for they are ready to submit [to the truth]﴾. These are the ones who will benefit from hearing right guidance and are the ones who will truly believe in Our revelations, comply with Our commands and submit to Us, because they have a strong motive to accept advice and exhortation and are ready to believe in every revelation from Allah and to do whatever they are able to do of complying with the commands and prohibitions of Allah.



﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾ (سورة الروم: ٥٤)

30:54. It is Allah Who created you in a state of weakness, then after weakness He gave you strength, then after strength, weakness and grey hair. He creates as He wills, and He is the All-Knowing, Omnipotent.

Here Allah (ﷻ) tells us of the vastness of His knowledge, the greatness of His might and the perfect nature of His wisdom, and the beginning of the creation of human beings in a state of weakness. This refers to the first stage of their creation, from a sperm drop to a clinging clot, to a chewed lump of flesh, until they become living beings in the wombs, then the human being is born as an infant, very weak, with no strength or ability. Then Allah increases his strength little by little, until he reaches the pinnacle of his physical strength and all his faculties, hidden and apparent, reached their peak. Then he moves on from this stage, and returns to weakness, grey hair and old age.

﴿He creates as He wills﴾ according to His wisdom. By His wisdom, he shows man his weakness and that his strength is preceded by weakness and followed by weakness, and weakness is inherent in him. Were it not for the help of Allah, he could not have reached any level of power or ability, and if his strength continued to increase, he would transgress, overstep the limits and become arrogant.

People should understand the perfect might of Allah which is constant and ongoing, by means of which He creates things and controls them, and He never grows weary or weak, and never falls short in any way.



﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لِيُثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا يُنْفَعُ الَّذِينَ ظَلَمُوا مُعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾﴾ (سورة الروم: ٥٥-٥٧)

30:55. On the day when the Hour begins, the evildoers will swear that they had not remained [in this world] for longer than an hour. Thus they were ever diverted [from the truth]!



- 30:56. Those who were given knowledge and faith will say: You remained, according to the decree of Allah, until the Day of Resurrection, and this is the Day of Resurrection, but you did not know.
- 30:57. On that day, no excuse will benefit those who did wrong, nor will they be allowed to make amends.

Here Allah (ﷻ) tells us about the Day of Resurrection and how quickly it will come. When the Hour begins, ﴿the evildoers will swear﴾ by Allah ﴿that they had not remained [in this world] for longer than an hour﴾. This is the excuse they will give in the hope that it will benefit them, because they feel that the duration of this world was very short.

Because their words are false and have no real meaning to them, Allah (ﷻ) says: ﴿Thus they were ever diverted [from the truth]﴾ that is, in this world they were constantly diverted from the truth and always told lies. In this world they rejected the truth that was brought by the Messengers and in the hereafter they will deny something tangible, which is their lengthy stay in this world. This reflects their bad attitude, for each person will be resurrected as he died.

﴿Those who were given knowledge and faith﴾ that is, those whom Allah blessed with these favours, which became part of their nature, namely knowledge of the truth and faith that leads to giving precedence to the truth. As they had knowledge of the truth and gave precedence to it, what must result from that is that their words must match reality.

Hence they will say what is correct: ﴿You remained, according to the decree of Allah﴾ that is, according to the decree that Allah ordained for you, subject to His rulings: ﴿until the Day of Resurrection﴾ that is, you lived long enough for anyone to pay heed to the reminder, reflect upon it and learn lessons

from it, until the Resurrection came and you found yourself in this situation.

﴿and this is the Day of Resurrection, but you did not know﴾, therefore you deviated in the previous world and denied the true length of your stay, and you denied that you lived long enough to have been able to repent. So you remained in a state of ignorance, disbelief and loss.

﴿On that day, no excuse will benefit those who did wrong﴾ for if they tell lies and claim that no proof was established against them, or that they did not have the chance to believe, their lies will be exposed by the testimony of the people of knowledge and faith, and by the testimony of their own skin, hands and feet. If they seek to be excused and be given another chance, saying that they will never go back to what they were told not to do, they will not be given that opportunity, because the time for excuses has ended and their excuses will not be accepted,

﴿nor will they be allowed to make amends﴾.



﴿وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ  
الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا  
يَعْلَمُونَ ﴿٥٩﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا يُوقِنُونَ

﴿٦٠﴾ (سورة الروم: ٥٨-٦٠)

30:58. Verily We have presented to humankind, in this Qur'an, every kind of example. But if you [O Muhammad] were to come to them with a sign, those who disbelieve would surely say [to the believers]: You follow nothing but falsehood.

30:59. Thus does Allah seal the hearts of those who have no knowledge.

30:60. So be patient, for verily the promise of Allah is true; do not let those who lack certainty of faith discourage you.

«Verily We have presented» because We care, We are merciful and kind, and We educate in the best way «to humankind, in this Qur'an, every kind of example» in order to clarify realities and so that things will be known and proof will be established. This is general in meaning and applies to all the examples that Allah gives, so that ideas may be clarified by means of tangible examples, and by telling that which will come to pass and explaining its true nature as if it has already happened. An example of that is seen here, where Allah (ﷻ) tells us what will happen on the Day of Resurrection, what the situation of the sinners will be on that day, how regretful they will be, and how no excuse will be accepted from them, nor will they be able to make amends.

But the wrongdoers and disbelievers insist on opposing the clear truth, hence Allah says:

«But if you [O Muhammad] were to come to them with a sign» that is, with any sign that points to the truth of the message you have brought, «those who disbelieve would surely say [to the believers]: You follow nothing but falsehood» that is, they will say that the truth is false.

This stems from their disbelief and audacity, and is because Allah has placed a seal on their hearts, and because of their extreme ignorance. Hence Allah says:

«Thus does Allah seal the hearts of those who have no knowledge», so nothing good enters their hearts and they do not understand things as they really are; rather they see truth as falsehood and falsehood as truth.

«So be patient» in adhering to what is enjoined upon you and in calling them to Allah, and even if you see them turning away, that should not make you give up.

«for verily the promise of Allah is true» that is, there is no doubt concerning it. This is something that should help one to be patient, for if he knows that his effort will not be wasted and he will in fact

find it rewarded in full, what he encounters of hardship will become insignificant, and it will become easier for him to bear every difficulty. ﴿do not let those who lack certainty of faith discourage you﴾ that is, their faith is weak and their certainty is lacking, therefore they are lacking in reason and patience. So beware lest they discourage you, for if you are not cautious and do not take precautions, they will discourage you and cause you to not be steadfast in adhering to the commands and prohibitions, and your own inclinations may help them in that, because one may be inclined to be like them and be in agreement with them. This indicates that if a believer has certain faith and a mature outlook, it will be easy for him to remain steadfast, but whoever is lacking in certainty will have an immature outlook.

This is the end of the commentary on Soorat ar-Room.

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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## 31. Soorat Luqmân



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الْع ١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾ الَّذِينَ  
يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّن  
رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ (سورة لقمان: ١-٥)

31:1. Alif. Lām. Meem.<sup>44</sup>

31:2. These are the verses of the Book of wisdom,

31:3. guidance and mercy for those who do good,

31:4. those who establish prayer and give zakâh, and who believe  
with certainty in the hereafter.

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<sup>44</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.

31:5. It is they who are following guidance from their Lord and it is they who will prosper.

Here Allah (ﷻ) refers to respect and veneration for (the verses of the Book of wisdom), for its verses are precise and come from One Who is Most Wise, All-Aware. One aspect of its being wise and precise is that the wording of its verses is most sublime, eloquent, clear, precise in meaning and beautiful. Another aspect of its being wise and precise is that it is protected from changes, alterations, additions, omission and distortion. Moreover, everything in it of stories of the past and future, and matters of the unseen, are all in accordance with reality, and reality is in accordance with it. None of the divinely revealed Books differs with it and no Prophet differed concerning it. There has never been and never will be any knowledge based on the science of sound reasoning that will contradict any of these verses.

Another aspect of it being wise and precise is that it never enjoins anything but that thing serves a clear interest, and it never forbids anything but it is bad and harmful. It often connects a command to the wisdom behind it and the benefits it brings, and it connects a prohibition to the reason behind it, mentioning the harm it causes.

It combines encouragement, warning and clear exhortation, by means of which people with good inclinations will be guided and will follow that exhortation and apply it, which will strengthen their resolve to implement it.

You will find that the meanings of its verses are repeated, such as the stories and rulings that it contains. All of it is in harmony and in agreement, and there are no contradictions or discrepancies in it. The more the one with understanding reflects upon it and ponders it, the more amazed he will be at the level of harmony and agreement, and he will become certain, beyond any doubt, that it is a revelation from One Who is Most Wise, Most Praiseworthy.

But, although it is wise and precise, and it calls to every noble characteristic and forbids every ignoble characteristic, most people are deprived of being guided by it, and they turn away from believing in it and acting upon it, except those whom Allah (ﷻ) guides and protects from misguidance. They are the ones who do good by worshipping their Lord and showing kindness to others.

Indeed it is ﴿guidance﴾ for them; it guides them to the straight path and warns them against the paths that lead to hell. ﴿and mercy﴾ for them, by means of which they may attain happiness in this world and the hereafter, much good, great reward and joy; and misguidance and misery may be warded off from them.

Then Allah describes those who do good as being people of sound knowledge, which is certain faith that requires one to strive and fear the punishment of Allah, so they refrain from disobeying Him. And He describes them as people who take action, singling out two good deeds for mention: prayer which involves devotion, conversing with Allah (ﷻ) and other actions of the heart, words and physical movements, and which helps them to do all kinds of good deeds; and zakâh which purifies the giver of bad characteristics, benefits his Muslim brethren and meets his needs, and by means of it a person demonstrates clearly that he gives precedence to love of Allah over love of wealth, and that he gives away what he loves of wealth for the sake of that which is dearer to him, which is attaining the pleasure of Allah.

﴿It is they﴾ namely those who do good, combining proper knowledge with action ﴿who are following guidance﴾ the word translated here as ﴿guidance﴾ appears in the indefinite form, which indicates that it is great. This guidance comes to them ﴿from their Lord﴾ Who always cares for them, bestows different kinds of blessings on them and wards off harm from them.

This guidance that was sent to them is part of Allah's special care for His close friends, and it is the highest level of care.

﴿and it is they who will prosper﴾ – for it is they who will attain the pleasure of their Lord and His reward in this world and the hereafter, and they will be safe from His wrath and punishment, because they follow the path of success, to which there is no other path.

Having mentioned those who are guided by the Qur'an and are focused on it, Allah (ﷻ) now mentions those who turn away from it and pay no attention to it, stating that they will be punished for that, because by focusing on all kinds of frivolous talk, they have shunned the most sublime of words and the best of speech, replacing it with the lowest and ugliest of speech. Therefore Allah says:



﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِعِيرٍ عَلِيمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذَا نُتِلَّ عَلَيْهِ ءَايَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنِهِ وَقْرًا فَنَسَخْنَاهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾ خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾﴾ (سورة لقمان: ٦-٩)

31:6. But among people are some who resort to frivolous talk<sup>45</sup> in order to mislead others from the path of Allah without knowledge and to make a mockery of it. For such there will be a humiliating punishment.

<sup>45</sup> This verse was revealed concerning an-Nadr ibn al-Hārith, who acquired books of tales from the Persians. He would narrate these stories to Quraysh and say: If Muhammad is telling you the stories of 'Ād and Thamood, I am telling you the stories of Rostam, Esfandiyar and Chosroes. Frivolous talk refers to spending one's time listening to baseless tales and stories, jokes and idle talk; it may also include singing and music, according to many commentators.



- 31:7. When Our verses are recited to such a person, he turns away arrogantly, as if he did not hear them, as if there were deafness in his ears. So give him the tidings of a painful punishment.
- 31:8. But for those who believe and do righteous deeds, there will be gardens of delight,
- 31:9. to abide therein forever. [This is] a true promise from Allah, and He is the Almighty, Most Wise.

«But among people are some» who are deprived and left to their own devices. They «resort to» that is, they choose and prefer «frivolous talk» that is, talk that distracts people's minds and prevents them from attaining sublime goals. This includes all kinds of prohibited speech and all kinds of idle talk, falsehood and nonsense that encourages disbelief, evildoing and sin; as well as the talk of those who oppose the truth and argue on the basis of falsehood in order to undermine the truth; backbiting, malicious gossip, lying, reviling, insulting, singing and musical instruments of the Shayṭān, and foolish talk in which there is no benefit in either religious or worldly terms.

This type of people choose idle talk over guidance «in order to mislead others from the path of Allah without knowledge» that is, after going astray by their actions, they lead others astray, because misguidance of others stems from being misguided themselves.

This frivolous talk misguides others by distracting them from beneficial talk, beneficial deeds, clear truth and the straight path.

Such a person cannot achieve that unless he criticises guidance and truth, makes a mockery of the verses of Allah, and ridicules them and the one who brought them. If he combines praise and promotion of falsehood with casting aspersions upon the truth and ridiculing it and its followers, he will lead astray those who have no knowledge and are deceived by what he tells them of arguments and statements in which that misguided person can see no flaws and does not know what he is really talking about.

﴿For such there will be a humiliating punishment﴾ for going astray, leading others astray, ridiculing the revelations of Allah and rejecting the clear truth.

﴿When Our verses are recited to such a person﴾ so that he may believe in them and submit to them

﴿he turns away arrogantly﴾ that is, he turns away, rejecting them, because he is too arrogant to believe in them; they do not enter his heart or have any impact on it. Rather he turns away ﴿as if he did not hear them﴾ and indeed ﴿as if there were deafness in his ears﴾, such that no sound could reach his ears. There is no way that such a person can be guided.

﴿So give him the tidings﴾ that is, tidings that will fill his heart with grief and distress, and will reflect on his appearance, making him look gloomy and dusty

﴿of a painful punishment﴾, which will cause both psychological and physical pain, and no one can estimate how painful or how great it will be. These are the tidings to be given to the evildoers, and what bad tidings they are.

As for the tidings that will be given to those who do good, Allah says:

﴿But for those who believe and do righteous deeds﴾ thus combining inward worship in the sense of faith and outward worship in the sense of complying with Islamic teachings in their conduct, and doing righteous deeds,

﴿there will be gardens of delight﴾. This is glad tidings to them for their righteous deeds.

﴿to abide therein forever﴾ in gardens that will be filled with delights psychological, spiritual and physical.

﴿[This is] a true promise from Allah﴾ that cannot be broken, changed or altered

﴿and He is the Almighty, Most Wise﴾ – He is perfect in might and perfect in wisdom. By His might and wisdom He guides some and

forsakes others, according to what His knowledge and wisdom dictate.



﴿ خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضَ رَواسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾ ﴾ (سورة لقمان: ١٠-١١)

- 31:10. He created the heavens without any pillars that you can see; He set on the earth mountains standing firm, lest it shake with you; and He scattered throughout [the earth] creatures of all kinds. We send down rain from the sky and cause to grow therein all kinds of beneficial plants.
- 31:11. This is Allah's creation; so show Me what others [whom you worship] besides Him have created. Nay, the wrongdoers are clearly misguided.

Here Allah (ﷻ) highlights to His slaves some of the signs of His might and some of the wonders of His precise creation and blessings, which are signs of His mercy.

﴿He created the heavens﴾ that is, the seven heavens, in all their greatness, vastness, profundity and great height  
 ﴿without any pillars that you can see﴾ that is, they have no pillars, for if they did have pillars they would be visible. Rather they only remain firm and stable by the might of Allah (ﷻ).

﴿He set on the earth mountains standing firm﴾ that is, great mountains which He has set in various regions and parts of the earth,

﴿lest it shake with you﴾. Were it not for the mountains standing firm, the earth would shake and it would not be stable for its inhabitants to settle on it.

﴿and He scattered throughout [the earth] creatures of all kinds﴾ that is, He scattered throughout the vast earth all kinds of creatures that are made to be of service to the sons of Adam, to serve their interests and benefit them. As He scattered them throughout the earth, He knew that there should be provision to sustain these creatures so He sends down from the sky blessed water,

﴿and cause[s] to grow therein all kinds of beneficial plants﴾ that are beautiful to behold and are beneficial and blessed. So the creatures that are scattered throughout the earth graze on them and animals turn to them for food and shelter.

﴿This﴾ namely the creation of the upper and lower realms, inanimate objects and animate beings, and the provision of sustenance to them

﴿is Allah's creation﴾ that is, created by Him alone, with no partner; everyone acknowledges that, even you, O polytheists.

﴿so show Me what others [whom you worship] besides Him have created﴾ that is, those whom you describe as partners of Allah, and you call upon them and worship them, which would imply that they should have a creation like His and grant provision like His. If they have any of that, then show it to me in order to prove your claim that they deserve to be worshipped.

But it is well known that they are not able to show him anything that these so-called "partners" have created, because they acknowledge that all the things mentioned here were created by Allah alone, and there is nothing else known other than what is mentioned here. Thus it is established that they are unable to prove anything that their gods created, for which they would deserve to be worshipped.

In fact they worship them without knowledge or understanding; rather it is based on ignorance and misguidance. Hence Allah says: ﴿Nay, the wrongdoers are clearly misguided﴾ that is, they are obviously misguided, because they worshipped that which has no power to bring benefit or cause harm, or to cause death, give life or

resurrect, and they failed to show sincere devotion to the Creator, the Provider, the Sovereign of all things.



﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٣﴾ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَبْنَىٰ لِأَنْتَ شَرِكٌ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٤﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ ۖ وَهَنَا عَلَىٰ وَهْنٍ وَفَصَلَّهُ ۖ فِي عَمَرَيْنِ ۖ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿١٥﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۖ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾ يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۖ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٧﴾ يَبْنَىٰ أَقْرَبَ الصَّلَاةِ وَأَمْرًا بِالْمَعْرُوفِ ۖ وَأَنَّهُ عَنِ الْمُتَكَبِّرِ ۖ وَأَصْبَرَ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ ۖ وَلَا تَمْشِ فِي الْأَرْضِ مَرْحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٩﴾ وَأَقْصِدْ فِي مَشْيِكَ ۖ وَأَغْضُضْ مِنْ صَوْتِكَ ۖ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٢٠﴾﴾ (سورة

لقمان: ١٢-١٩)

- 31:12. Indeed We granted wisdom to Luqmân, [saying]: Be grateful to Allah. Whoever is grateful, his gratitude is to his own benefit, and whoever is ungrateful, then surely Allah is Self-Sufficient, Worthy of all praise.
- 31:13. And [remember] when Luqmân said to his son as he was advising him: O my son, do not associate anything in worship with Allah, for associating others in worship with Him is indeed grievous wrongdoing.
- 31:14. We have enjoined upon man kindness to his parents. In travail upon travail his mother bears him, and his weaning takes place

within two years. Be grateful to Me and to your parents. Unto Me is the return [of all].

- 31:15. But if they endeavour to make you ascribe partners to Me of which you have no knowledge, then do not obey them. But keep company with them in this world kindly, and follow the way of those who turn to Me. Then to Me you will all return, and I will inform you about what you used to do.
- 31:16. [Luqman said:] O my son, even if [a deed] is the weight of a grain of mustard seed, and it is hidden in a rock, or in the heavens, or in the earth, Allah will bring it forth. Verily Allah is the Knower of subtleties, the All-Aware.
- 31:17. O my son, establish prayer, enjoin what is right and forbid what is wrong; be patient and steadfast in the face of whatever befalls you; that is something that must be adhered to, [as it is enjoined by Allah].
- 31:18. Do not turn your face away from people [in contempt], and do not walk on the earth with insolence. Verily Allah does not love anyone who is conceited and boastful.
- 31:19. Be moderate in your gait and lower your voice; verily the most hideous of sounds is the voice [braying] of the donkey.

Here Allah (ﷻ) tells us of the blessing of wisdom that He bestowed upon His virtuous slave Luqman, which refers to attaining proper knowledge concerning the truth and understanding the wisdom behind different issues of knowledge. That is knowledge of rulings and learning the subtle reasons behind them and how precise and proper they are. A man may be knowledgeable without being wise. Wisdom is based on knowledge and also on actions. Hence wisdom is described as being beneficial knowledge and righteous deeds.

Having bestowed this great blessing upon him, Allah instructed him to give thanks for what He had given him, so that He might bless it for him and increase him in virtue. He told him that the benefit of

gratitude comes back to the grateful, but if a person is ungrateful and does not give thanks to Allah, the negative consequences of that will come back to him. Allah has no need of such a person, and He is praiseworthy in all that He decrees and ordains for the one who goes against His command. Among His essential attributes, He has no need of anyone and He is praiseworthy for all His perfect attributes and praiseworthy for all His beautiful actions. Each of these two attributes is an attribute of perfection, and adding one of them to the other is perfection upon perfection.

The commentators differed as to whether Luqmān was a Prophet or a righteous slave. Allah (ﷻ) only tells us that He gave him wisdom and told us something about his exhortation of his son which is indicative of his wisdom, namely the foundations and main pillars of wisdom.

﴿And [remember] when Luqmān said to his son as he was advising him﴾, or he said some words to him, exhorting him with commands and prohibitions, encouragement and warnings. He instructed him to show sincere devotion to Allah alone, and forbade him to ascribe partners to Him, explaining to him the reason for that by saying: ﴿for associating others in worship with Him is indeed grievous wrongdoing﴾. The reason why it is grievous is that there is nothing more horrendous or abhorrent than one who regards that which was created from dust as equal to the Sovereign of all things, and he regards the one who has no control over anything as equal to the One Who has control over all things, and he regards one who is lacking in all ways as equal to the perfect Lord Who is self-sufficient in all respects, and he regards the one who does not bestow even an atom's weight of blessings as equal to the One Who bestows every single blessing that is bestowed upon humankind in terms of their spiritual and worldly affairs, and Who wards off evil from them. Can there be any wrongdoing more grievous than this?

Is there any wrongdoing greater than that of one whom Allah created to worship Him and affirm His oneness, yet he decides to

degrade his noble soul and bring it down to the lowest of ranks by making it a worshipper of that which has no value, thus wronging himself greatly?

Having enjoined fulfilment of His rights by refraining from ascribing partners to Him, which means adhering to affirmation of His oneness, Allah (ﷻ) then enjoined fulfilment of the rights of parents:

﴿We have enjoined upon man kindness to his parents﴾ that is, We have commanded him and given him instructions to that effect, and We will question him as to how he did that and whether he complied or not. We said to him:

﴿Be grateful to Me﴾ by worshipping Me, fulfilling My rights and not using My blessings to disobey Me

﴿and to your parents﴾ by showing kindness to them, speaking gently to them, behaving nicely with them, being humble towards them, honouring them, respecting them, taking care of them, and avoiding mistreating them in any way, in word or deed.

We gave him this advice and We told him that ﴿Unto Me is the return [of all]﴾ that is, you – O humankind – will all return to the One Who instructed you and enjoined these duties upon you, and He will ask you: did you fulfil them, so that He might reward you immensely? Or did you neglect them, so that He might punish you severely?

Then He tells us the reason why parents are to be honoured, which has to do with the mother:

﴿In travail upon travail his mother bears him﴾ that is, in hardship upon hardship; she continues to go through hardship, from the time when he is a sperm drop, faced with cravings, sickness, weakness, heaviness and changing moods, which is followed by the severe pain of childbirth.

Then ﴿his weaning takes place within two years﴾ and throughout these two years he enjoys the care of his mother. Is it not appropriate that in the case of the one who bears all this hardship because of her



child, yet loves him dearly, the child is emphatically enjoined and instructed to show the highest level of kindness to that person?

«But if they» namely your parents «endeavour to make you ascribe partners to Me of which you have no knowledge, then do not obey them» and do not think that this comes under the heading of kind treatment of them, because the rights of Allah take precedence over the rights of anyone else, and:

«There is no obedience to any created being if it involves disobedience towards the Creator.» (Recorded by at-Tabrayzi; al-Albâni graded it as sound)

Allah did not say “But if they endeavour to make you ascribe partners to Me of which you have no knowledge, then treat them badly or be defiant towards them.” Rather He said «then do not obey them» that is, by ascribing partners to Allah. As for honouring them and treating them kindly, one should persist in that. Hence Allah says: «But keep company with them in this world kindly» that is, keep them company in a kind way. As for following them, when they are in a state of disbelief and disobedience, do not follow them. «and follow the way of those who turn to Me» namely those who believe in Allah, His angels, His Books and His Messengers, those who submit to their Lord and turn to Him.

Following their path means behaving like them in turning to Allah, meaning that all one's emotions and will are focused on Allah, which is then followed by physically taking action to do that which pleases Allah and brings one closer to him.

«Then to Me you will all return» both those who obey Allah and those who disobey Him, those who turn to Him and those who do not «and I will inform you about what you used to do» for nothing is hidden from Allah of their deeds.

«[Luqmân said:] O my son, even if [a deed] is the weight of a grain of mustard seed» which is the smallest and most insignificant of things

﴿and it is hidden in a rock﴾ that is, in the middle of it  
 ﴿or in the heavens, or in the earth﴾ in any direction whatsoever,  
 ﴿Allah will bring it forth﴾ because of His vast knowledge, perfect  
 awareness and perfect might. Hence He says:

﴿Verily Allah is the Knower of subtleties, the All-Aware﴾ that is, He  
 is subtle in His knowledge and awareness, to the extent that He is  
 aware of all that is hidden and secret, and all that is hidden on land  
 and in the sea.

The point of mentioning this is to urge people to remember that  
 Allah is always watching and to do acts of obedience as much as  
 possible; and to warn against doing evil deeds, small or great.

﴿O my son, establish prayer﴾ prayer is encouraged and singled  
 out for mention because it is the greatest of physical acts of worship  
 ﴿enjoin what is right and forbid what is wrong﴾ – this requires one to  
 have knowledge of what is right, so that he may enjoin it, and to have  
 knowledge of what is wrong, so that he may forbid it. That without  
 which one cannot enjoin what is right and forbid what is wrong is  
 also enjoined, such as kindness and patience. That is stated clearly in  
 the words: ﴿be patient and steadfast in the face of whatever befalls  
 you﴾ (31: 17). He should do what he enjoins others to do and refrain  
 from what he forbids them to do. Thus he will be striving to perfect  
 himself by doing good and refraining from evil, and will be striving to  
 perfect others by enjoining what is right and forbidding what is wrong.

Because Allah knew that man would inevitably be faced with  
 troubles if he enjoins what is right and forbids what is wrong, and  
 that doing this is difficult for people, He enjoined them to be patient  
 and steadfast in doing it:

﴿be patient and steadfast in the face of whatever befalls you; that﴾  
 which Luqmān advised his son to do ﴿is something that must be  
 adhered to, [as it is enjoined by Allah]﴾ that is, it is one of the things  
 that must be adhered to and paid attention to, and no one is able to  
 attain that except people of strong resolve.

«Do not turn your face away from people [in contempt]» that is, do not frown at people out of arrogance towards them, looking down on them.

«and do not walk on the earth with insolence» that is, with arrogance, feeling proud because of the blessings that have been bestowed upon you whilst forgetting the Bestower, and being filled with self-admiration.

«Verily Allah does not love anyone who is conceited» in the way he thinks of himself and carries himself «and boastful» in his speech.

«Be moderate in your gait» that is, walk humbly and modestly, not in the manner of one who is insolent and arrogant, or in the manner of one who is weak and exhausted.

«and lower your voice» out of good manners towards people and towards Allah

«verily the most hideous of sounds» that is, the ugliest and most abhorrent

«is the voice [braying] of the donkey». If there was any benefit in raising the voice, the donkey – which is known for being ignoble and stupid – would not have been singled out for mention.

This advice which Luqmān gave to his son represents the main points of wisdom and implies those that were not mentioned. Each piece of advice is mentioned with a reason that motivates one to comply with it.

This supports what we have mentioned about the meaning of wisdom, which is that it means knowing the rulings, understanding the reasons behind them, and knowing when and how to implement them.

Luqmān enjoined on his son the foundation of religion, namely the affirmation of the oneness of Allah; he forbade him to ascribe partners to Allah and explained why he should avoid doing that. He instructed him to honour his parents, and explained the reason for

doing so. He instructed him to give thanks to Allah and to his parents, then he highlighted that the injunction to honour them and comply with their instructions is only applicable so long as they do not enjoin sin, yet he should still not mistreat them or turn against them if they do tell him to commit sin. Rather he should treat them kindly even if he does not obey them when they endeavour to make him ascribe partners to Allah. He instructed him to remember that Allah is always watching, and reminded him to fear the time when he will stand before Him, for Allah will not leave any deed, small or great, good or bad, but He will bring it.

He forbade him to be arrogant and instructed him to be humble; He forbade him to be insolent, boastful or conceited; He instructed him to show humility in the way he moves and talks, and forbade him to do the opposite of that.

He instructed him to enjoin what is right and forbid what is wrong, to establish prayer and to be steadfast and patient, for by means of prayer and patience, everything is made easy, as Allah (ﷻ) says. So it is no wonder that the one who gave these instructions must be a man who was blessed with wisdom and was well known for that. Hence one of the blessings that Allah bestows upon him and upon all His slaves is that He told them the story of his wisdom, so that he might be a good example to them.



﴿الَّذِينَ تَرَوُا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَهُ  
وَبٰطِنُهُ وَمِنَ النَّاسِ مَن يُجٰدِلُ فِيْ اَللّٰهِ بِغَيْرِ عِلْمٍ وَلَا هُدٰى وَلَا كِتٰبٍ مُّنبِئٍ ﴿٢٠﴾ وَاِذَا  
قِيْلَ لَهُمْ اَتَّبِعُوْا مَا اَنْزَلَ اَللّٰهُ قَالُوْا بَلْ نُنَبِّئُ مَا وَجَدْنَا عَلَيْهِ اٰبَاؤُنَا اُولُوْكَ اَلشَّيْطٰنِ  
يَدْعُوْهُمْ اِلَى عَذَابٍ اَلْسَعِيْرِ ﴿٢١﴾﴾ (سورة لقمان: ٢٠-٢١)

31:20. Do you not see that Allah has made all that is in the heavens and on earth to be of service to you, and He has showered you with His blessings, both apparent and hidden? Yet among people there are some who dispute about Allah without knowledge, without guidance and without any clear revealed text.

31:21. When it is said to them: Follow what Allah has revealed, they say: Nay, we will follow the ways of our forefathers. [Would they do that] even if Shayṭān is calling them to the punishment of the raging fire?

Here Allah (ﷻ) reminds His slaves of his blessings and calls upon them to give thanks for it and acknowledge it, and not to be heedless about it.

﴿Do you not see﴾ that is, do you not witness and see with your own eyes, and think of it in your hearts

﴿that Allah has made all that is in the heavens﴾ of the sun, moon, and stars, which He has made to be of service and benefit to people ﴿and on earth﴾ of animals, trees, crops, rivers, metals and the like – as Allah (ﷻ) says elsewhere:

﴿It is He Who has created for you all things that are on earth...﴾  
(*al-Baqarah 2: 29*)

﴿to be of service to you, and He has showered you with His blessings﴾ that is, He has bestowed His blessings upon you in abundance

﴿His blessings﴾ both visible and hidden, those of which we are aware and those which are hidden from us, worldly blessings and spiritual blessings, granting good things and warding off harm. So your job is to give thanks for these blessings by loving the Bestower, submitting to Him and using them to help you obey Him, not using any of them to disobey Him.

﴿Yet﴾ even though these blessings keep coming, one after another,

«among people there are some» who do not give thanks for them; rather they are ungrateful for them and they disbelieve in the One Who bestows them; they deny the truth that He revealed in His Books and with which He sent His Messengers. So they «dispute about Allah» that is, they dispute on the basis of falsehood, trying to undermine the truth, and on that basis they reject what the Messenger (ﷺ) brought of the command to worship Allah alone. The one who argues in this manner has no understanding, so his argument is not based on knowledge, such that he might be left to carry on and his words might be tolerated

«without guidance» that people could follow «and without any clear revealed text» that explains the truth, so that his argument is not based on any rational foundation or religious texts, and it is not based on following those who are guided. Rather his argument about Allah is based on imitating forefathers who were not guided and who in fact misguided others.

Hence Allah says:

«When it is said to them: Follow what Allah has revealed» at the hands of His Messengers, for it is the truth, and clear proof is presented to them,

«they say», objecting to that:

«Nay, we will follow the ways of our forefathers» and we will not give up what we found our forefathers following for the words of anyone, no matter who he is.

Allah (ﷻ) said, refuting them and their forefathers: «[Would they do that] even if Shayṭān is calling them to the punishment of the raging fire?» And their forefathers responded to the Shayṭān, following him and becoming his students, and thus they became confused.

Does that dictate that they should follow them and walk their path? Rather that should make them too scared to follow their path, and highlight their misguidance and the misguidance of those who followed them.

The call of the Shayṭān to their forefathers and to them was not based on love or friendship towards them; rather it was based on enmity towards them and on deceiving them. In fact, his followers are among his enemies over whom he was able to gain control, and he was very satisfied when the punishment of the raging fire became inevitable for them as a result of their accepting his call.



﴿ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزَنكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾ نُمْنِعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ ﴾ (سورة لقمان: ٢٢-٢٤)

- 31:22. Whoever submits himself [completely] to Allah and is a doer of good has grasped the most trustworthy hand-hold. Allah decides the outcome of all matters.
- 31:23. Whoever disbelieves, do not let his disbelief sadden you. To Us they will return, and We will inform them about what they used to do. Verily Allah knows well what is in [their] hearts.
- 31:24. We will allow them to enjoy life for a little while, then We will drive them to a harsh punishment.

﴿Whoever submits himself [completely] to Allah﴾ that is, he humbles himself before Him and submits to Him by doing what is prescribed by Islamic teaching, with sincere devotion to Him alone ﴿and is a doer of good﴾ in that submission, in the sense that his good deeds are in accordance with Islam, following the Messenger (ﷺ). Or it may be that what is meant is: whoever submits himself (completely) to Allah by doing all acts of worship, and he does them well so that he worships Allah as if he sees Him, and if he does not see Him, Allah sees him;

or: whoever submits himself (completely) to Allah by fulfilling his duties towards Him, and does good in the sense that he is kind towards the slaves of Allah and fulfils his duties towards them.

These meanings are all interconnected and there is no real difference between them, for they all point towards carrying out all the duties enjoined by Islam and doing all Islamic duties in an acceptable and perfect manner. Whoever does that has surrendered to Allah and ﴿has grasped the most trustworthy hand-hold﴾ that is, the hand-hold by which, whoever grasps it will attain certainty and be saved and delivered from doom, and will attain all good.

Whoever does not submit himself (completely) to Allah and do good has not grasped the most trustworthy hand-hold, and if he has not grasped the most trustworthy hand-hold, there can be nothing but doom and destruction.

﴿Allah decides the outcome of all matters﴾ that is, all matters will return to Him in the end, then He will pass judgement among His slaves and will requite them in accordance with their deeds and where those deeds led them to. So let them prepare for that.

﴿Whoever disbelieves, do not let his disbelief sadden you﴾, because you (O Muhammad ﷺ) have done what you were obliged to do of calling them and conveying the message. If they are not guided, your reward is still due from Allah and there is no point in grieving for anyone's not being guided, for if there had been any good in him, Allah would have guided him.

Do not grieve also for their showing enmity towards you, opposing you and persisting in their misguidance and disbelief.

For verily ﴿To Us they will return, and We will inform them about what they used to do﴾ of disbelief, enmity and striving to extinguish the light of Allah and harm His Messengers.

﴿Verily Allah knows well what is in [their] hearts﴾ which is not spoken of, so how about that which is said openly and seen by people?



﴿We will allow them to enjoy life for a little while﴾ in this world, so that they may increase in sin and their punishment may become greater

﴿then We will drive them to a harsh punishment﴾ that is, a punishment that will reach the highest degree of grievousness and will be terrifying, immense, severe and painful.



﴿وَلَيَنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَا خَلَقَكُمْ وَلَا يَعْسُكُمْ إِلَّا كَنَفْسٍ وَوَحْدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾﴾ (سورة لقمان: ٢٥-٢٨)

- 31:25. If you ask them who created the heavens and the earth, they will surely say: Allah. Say: Praise be to Allah. But most of them do not understand.
- 31:26. To Allah belongs all that is in the heavens and on earth. Verily Allah is Self-Sufficient, Worthy of all praise.
- 31:27. If all the trees on earth were pens, and the sea [was ink], replenished by seven more seas, the words of Allah would still not be exhausted. Verily Allah is Almighty, Most Wise.
- 31:28. The creation and resurrection of all of you are [for Allah, as easy] as [the creation and the resurrection of] a single soul. Verily Allah is All-Hearing, All-Seeing.

That is, if you ask these polytheists who reject the truth ﴿who created the heavens and the earth﴾, they will realise that the idols never created any of that, and they will hasten to say that it is Allah alone Who created them.

So ﴿Say﴾ to them, making them follow through with that idea, and presenting an argument based on what they accepted (that Allah is the Creator of all things) to prove that they were wrong with regard to what they denied (namely the oneness of Allah and His being the only One Who is deserving of worship):

﴿Praise be to Allah﴾ Who has made the light shine clearly and has shown evidence against you from your own selves. For if they understood, they would affirm that the One Who is the only Creator and Controller is the only One Who deserves to be worshipped and to be acknowledged as the only God. But ﴿most of them do not understand﴾; therefore they ascribed others as partners to Him and were content with the contradictions in their beliefs, in a manner that reflects confusion and doubt, not in a manner that reflects understanding.

Then Allah mentions in these two verses examples of how all-encompassing His attributes are, so as to call His slaves to know Him, love Him and devote their worship to Him alone.

Allah tells us that His dominion includes everything, and all that is in the heavens and on earth – which includes both the upper and lower realms – belongs to Him and He controls all of that in accordance with His divine will and decree, and in accordance with His religious commands and prohibitions, and in accordance with His rulings on reward and punishment.

All of them are slaves under His control, and they have no share in dominion. He possesses all things and He does not need what any of His creatures need.

﴿I seek no provision from them, nor do I want them to feed Me.﴾

(*adh-Dhāriyāt* 51: 57)

The deeds of the Prophets, the strong and true in faith, the martyrs and the righteous do not benefit Allah in the slightest; rather they only benefit the doers, and Allah has no need of them or their deeds. Part

of His possessing everything is that He gives them what they need in this world and the hereafter.

Then Allah (ﷻ) tells us that He is worthy of all praise, and that praiseworthiness is one of His essential attributes; He cannot be but praiseworthy in all ways, thus He is praiseworthy in His essence, and He is praiseworthy in His attributes. For each of His attributes, He deserves the most perfect praise, because they are attributes of greatness and perfection. He is to be praised for everything that He does and creates, and for everything that He enjoins and forbids. He is to be praised for everything that He has decreed for people and for every judgement that He passes between people, in this world and the hereafter.

Then He tells us of the vastness and greatness of His words, in a manner that deeply penetrates the heart, dazzles the mind, and instils wonder, and makes people of reason and understanding contemplate the depths of its meanings:

«If all the trees on earth were pens» with which to write «and the sea [was ink], replenished by seven more seas» of ink, as an additional supply, those pens would break and that ink would run out, yet «the words of Allah» (ﷻ) would not be exhausted.

This is not an exaggeration that has no basis in reality; rather because Allah (ﷻ) knows that human minds are unable to fully comprehend some of His attributes, and He knows that for His slaves, knowing Him is the greatest blessing that He may bestow upon them and the best virtue they could attain, but it is not possible for them to fully understand the divine attributes as they really are – although that which cannot be attained in full should not be forsaken altogether – He pointed out to them this example so as to illuminate their hearts, put their minds at ease and enable them to grasp an idea by means of which they may gain some understanding of what they cannot grasp in full. Hence they may say what the best of them, the one who had the greatest knowledge of his Lord, said:

«We cannot praise You enough; You are as You have praised Yourself.»  
(Muslim)

Otherwise the matter is much greater than that.

This likeness is by way of simplifying the concept so that people may have some understanding of it, although it cannot be fully grasped. Otherwise even if the trees and seas were many times more than what is mentioned, it can be imagined that they would run out and be exhausted, because they are created things. But when it comes to the words of Allah (ﷻ), it cannot be imagined that they would run out; rather rational and textual evidence indicates that they will never run out and never cease, for everything has an end except the Creator and His attributes.

If one tries to imagine the facts about Allah (ﷻ) that state that He is the First and the Last, whatever one can imagine of times of the past, no matter how far into the past he may go in his imagination, Allah (ﷻ) existed before that, from eternity. And no matter how far into the future he may go in his imagination, Allah (ﷻ) will exist after that, unto eternity, without end.

At all times – past, present and future – Allah has been, is and always will be speaking, saying and doing whatever He wills. When He wills something, nothing can stand in the way of His words and actions. If the mind can understand the above, we will understand that the likeness that Allah gives of His words here is only to give people an idea about them; otherwise, the matter is far greater than that.

Then Allah mentions the majestic nature of His might and the perfect nature of His wisdom:

﴿Verily Allah is Almighty, Most Wise﴾ that is, all might belongs to Him, and whatever power exists in the upper and lower realms comes from Him, and He gave it to His creation. There is no power and no strength except with Him. By His might He subjugated all of creation, and He controls them. By His wisdom, He created all things

and He initiated creation on the basis of wisdom, making the ultimate aims and goals behind creation based on wisdom. His commands and prohibitions are also based on wisdom, and His ultimate aim and goal is wisdom. Hence He is the Most Wise in all that He creates and commands.

Then He tells us of the greatness and perfect nature of His power, and that no mind can imagine it:

﴿The creation and resurrection of all of you are [for Allah, as easy] as [the creation and the resurrection of] a single soul﴾. This is something that astounds people, that the creation of all of humankind – with their great numbers, and their resurrection after death in a single moment, after they had been scattered – is like the creation of a single soul. So there is no reason to think that the resurrection and requital for deeds is unlikely to happen, except for ignorance of the greatness and immense power of Allah.

Then He tells us how He hears all sounds and sees all things: ﴿Verily Allah is All-Hearing, All-Seeing﴾.



﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾﴾ (سورة لقمان: ٢٩-٣٠)

- 31:29. Do you not see that Allah causes the night to encroach upon the day, and the day to encroach upon the night; that He has made the sun and moon to be of service, each running its course for an appointed time; and that Allah is well aware of all that you do?
- 31:30. That is because Allah is the Truth, and those they call upon besides Him are sheer falsehood. Verily Allah is the Most High, the Most Great.

This also points to the fact that Allah alone is in control and managing the affairs of creation, and by means of the vastness of His control He causes the night to encroach upon the day, and the day to encroach upon the night, meaning that one of them infringes upon the other, so when one of them comes, the other one departs.

He has made the sun and moon to be of service, both of them running the course set for them, according to a system that has not faltered since they were created, so that there may be a great deal of benefit for people, and their interests may be served in their religious and worldly affairs, because of which they may contemplate and pay heed.

﴿each﴾ of them (the sun and moon)  
 ﴿running its course for an appointed time﴾ – when that time ends, they will stop running and will lose their positions. That will be on the Day of Resurrection, when the sun will be folded up and the moon will become dark, the world will end and the hereafter will begin.

﴿and that Allah is well aware of all that you do﴾ of good and evil, for nothing is hidden from Him, and He will requite you for those deeds, rewarding those who were obedient and punishing those who were disobedient.

﴿That﴾ which has been explained to you of His greatness and attributes

﴿is because Allah is the Truth﴾ in His essence and His attributes. His religion is true, His Messengers are true, His promise is true, His warning is true, and worship of Him alone is true.

﴿and those they call upon besides Him are sheer falsehood﴾ in their essence and attributes. If Allah had not created them, they would not exist, and if He had not sustained them they would not have survived. If it is false, then worship of it is even more false.

﴿Verily Allah is the Most High﴾ in His essence, above all of His creation. His attributes are so sublime that they cannot be compared

with the attributes of any of His creation; He is above His creation, so He subdued them

«the Most Great» to Whom belongs all greatness in His essence and attributes, and He is held in the highest esteem by the inhabitants of both heaven and earth.



﴿الرَّ تَرَانِ الْفَلَكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَةِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ مَوَاجٌ كَالظُّلُمِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾﴾

(سورة لقمان: ٣١-٣٢)

- 31:31. Do you not see that the ships sail on the sea by the grace of Allah, so that He may show you some of His signs? Surely in that there are signs for every steadfastly patient and deeply thankful person.
- 31:32. When waves loom over them like the canopy [of clouds], they call upon Allah, with sincere devotion to Him alone, but when He has delivered them safely to the shore, some of them become lukewarm. But no one rejects Our signs except the perfidious and the ungrateful.

That is, do you not see that one of the signs of His power, mercy and care for His slaves is that He has made the sea to be of service to them, and the ships sail on it by His command and decree, and by His kindness and favour?

«so that He may show you some of His signs» because in His signs there is a great deal of benefit and much to contemplate.

«Surely in that there are signs for every steadfastly patient and deeply thankful person» for they are the ones who benefit from the

signs; they are steadfastly patient in bearing hardship and deeply thankful at times of ease. They are steadfastly patient in obeying Allah and refraining from disobedience, and in accepting His decree; and they are deeply thankful to Allah for all blessings, both spiritual and worldly.

Allah (ﷻ) mentions the situation of people when they travel by sea, when waves loom over them like the canopy (of clouds), and how they call upon Allah, with sincere devotion to Him alone.

﴿but when He has delivered them safely to the shore﴾, people are divided into two groups:

One group becomes lukewarm – that is, they do not give proper thanks to Allah; rather they commit sin and wrong themselves.

Another group is ungrateful for the blessing of Allah and denies that blessing. Hence Allah says: ﴿But no one rejects Our signs except the perfidious﴾ that is, betrayers. Part of their betrayal is that they promised their Lord: If You save us from the sea and its hardship, we will be among the grateful. But they betrayed that promise and did not fulfil it

﴿and the ungrateful﴾ who do not give thanks for the blessings of Allah. Is it befitting for those whom Allah saved from this hardship to do anything but give proper thanks for the blessings of Allah?



﴿يَتَأْتِيهَا النَّاسُ آتِفُقُوا رَبِّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ  
عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم  
بِاللَّهِ الضُّرُورُ﴾ (سورة لقمان: ٣٣)

31:33. O humankind, fear your Lord and dread a day when no father will avail his child and no child will avail his father at all. Verily the promise of Allah is true, so do not let the life of this world deceive you, or let any deceiver deceive you concerning Allah.



Here Allah (ﷻ) instructs people to fear Him, which means complying with His commands and refraining from what He forbids. He also reminds them to fear the Day of Resurrection, that difficult day when no one will care for anyone except himself, and ﴿no father will avail his child and no child will avail his father at all﴾. No one will be able to increase his good deeds or decrease his bad deeds; everyone's deeds will have been decided and the requital for those deeds will become due.

Allah draws our attention to this momentous day so as to give the individual strength and make it easier for him to fear Allah and comply with His commands. By His mercy towards His slaves, Allah instructs them to fear Him, which will lead to bliss, and He promises reward for that; and He warns of the punishment, motivating them through exhortation and admonition. To You be all praise, O Lord of the worlds.

﴿Verily the promise of Allah is true﴾ so do not doubt it and do not act like one who does not believe. Hence Allah says: ﴿so do not let the life of this world deceive you﴾ with its adornments and attractions, and what it contains of temptations and trials. ﴿or let any deceiver deceive you concerning Allah﴾ – this refers to the Shayṭān, who keeps trying to deceive man and never slackens in his efforts at any time. Allah has rights over His slaves, and He has set an appointed time for them when He will requite them for their deeds, whether they fulfilled their duty towards Him or fell short.

This is a matter to which one must pay attention, and keep it in mind at all times, basing all his affairs on that.

One of the greatest obstacles and hindrances that he faces is this tempting world, and the Shayṭān who whispers to him and tries to mislead him. Allah has forbidden His slaves to be deceived by this world or to be deceived by the deceivers concerning Allah.

«[Shayṭân] makes promises to them and fills them with false hopes; but Shayṭân makes promises to them only in order to deceive them.»  
(*an-Nisâ* 4: 120)



﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ  
مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

(سورة لقمان: ٣٤)

31:34. 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.

It is established that the knowledge of Allah (ﷻ) encompasses both the unseen and the seen, the visible and the hidden. Allah (ﷻ) may inform His slaves about many unseen matters, but these five things are things of which knowledge is withheld from all creatures, and they are not known to any Prophet who was sent or any angel who is close to Allah, let alone other creatures.

«Verily Allah alone has knowledge of the Hour» that is, He alone knows when it will begin, as He says elsewhere:

«They ask you about the Hour: when will it come to pass? Say: The knowledge thereof is with my Lord [alone]. None but He can disclose when its time will come. It will weigh heavily on the heavens and the earth; it will not come upon you but suddenly...» (*al-A'raf* 7: 187)

«(it is He Who sends down rain)» that is, He is the only One Who sends it down, and knows the time when it will come down.

«(and He knows what every womb contains)» for He is the One Who created what is in the womb; He knows what it is, and whether it is

male or female. Hence the angel who is appointed over the womb asks his Lord: Is it male or female? And Allah decrees whatever He wills.

﴿No soul knows what it will do on the morrow﴾ in either spiritual or worldly terms.

﴿and no soul knows in what land it will die﴾; rather it is Allah alone Who has knowledge of all these things.

Having singled out these things for mention, Allah (ﷻ) then highlights the fact that He knows all things, as He says:

﴿Verily Allah is All-Knowing, All-Aware﴾ and His knowledge encompasses all things, visible and hidden, subtle matters and what is in people's hearts. By His perfect wisdom, He has withheld knowledge of these five things from His slaves, because that serves some interests, as is clear to anyone who reflects and ponders the matter.

This is the end of the commentary on Soorat Luqmān.

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.



32.

## Soorat as-Sajdah



(Al-Makki)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الر ۱﴾ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿۲﴾ أَمْ يَقُولُونَ  
أَفْتَرَنَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ  
يَهْتَدُونَ ﴿۳﴾ (سورة السجدة: ۱-۳)

32:1. Alif. Lãm. Meem.<sup>46</sup>

32:2. The revelation of the Book, concerning which there is no doubt, is from the Lord of the worlds.

32:3. Or do they say: He has fabricated it? Nay, it is the truth from your Lord, so that you may warn people to whom no warner was sent before you, in order that they may be guided.

<sup>46</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 that this noble Book has been sent down from the Lord of the worlds, Who cares for them and showers them with His blessings.

One of the greatest means through which Allah educated, cared for and guided people is this Book, in which is all that could put their affairs straight and perfect their manners. It is the Book concerning which there are no doubts, ambiguity or confusion. Yet despite that, the disbelievers said of the Messenger (ﷺ), wrongfully: Muhammad has fabricated it and made it up by himself. This is the greatest audacity in rejecting the words of Allah and accusing Muhammad (ﷺ) of the greatest of lies, assuming that a human is able to produce words like the words of the Creator. Each one of these things is a major offence.

Allah says – refuting those who claimed that he had fabricated it: ﴿Nay, it is the truth﴾ which falsehood cannot reach from before it or behind it – it is a revelation from One Who is Most Wise, Praiseworthy (*cf.* 41: 42).

﴿from your Lord﴾ Who sent it down as a mercy to His slaves ﴿so that you may warn people to whom no warner was sent before you﴾ that is, they are in a state of need for the sending of the Messenger (ﷺ) and the revelation of the Book, because there has been no warner before; rather they were wandering blindly in their ignorance and misguidance. So We have sent down the Book to you, ﴿in order that they may be guided﴾ away from their misguidance, and they may come to know the truth and give it precedence.

All the things that Allah mentions here are contrary to their lies about the Qur'an, and require them to have strong faith in it and believe that it is indeed ﴿from the Lord of the worlds﴾ and that it is ﴿the truth﴾, for the truth is to be accepted in all cases, and that ﴿there is no doubt﴾ concerning it in any way whatsoever. There is nothing in it to make one doubt, no story that does not speak of exactly what happened, and nothing of which the meaning is unclear and confusing. They are in need of the message, and in the Qur'an there is guidance to all that is good.



﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ  
 مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾ يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى  
 الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٥﴾ ذَلِكَ عَلِيمٌ  
 الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ  
 الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾ ثُمَّ جَعَلْ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ﴿٨﴾ ثُمَّ رَسَوْنَهُ وَنَفَخَ  
 فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

(سورة السجدة: ٤-٩)

- 32:4. It is Allah Who created the heavens and the earth, and all that is between them, in six days, and then rose over the Throne [in a manner that befits His Majesty]. You have no protector or intercessor to deliver you from His [punishment]. Will you not then pay heed?
- 32:5. He governs all things from heaven to earth, then everything will ascend to Him<sup>47</sup> on a day the length of which is one thousand years by your reckoning.
- 32:6. Such is the Knower of the unseen and the seen, the Almighty, the Most Merciful,
- 32:7. Who created all things well and initiated the creation of man from clay,
- 32:8. Then He made his offspring from the extract of an insignificant fluid.
- 32:9. Then He fashioned him and breathed into him the soul which He created for him. He gave you hearing, sight and intellect; little it is that you give thanks.

<sup>47</sup> That is, all things will return to Allah on the Day of Resurrection and He will judge between people. (Ibn 'Ashoor, *at-Tahreer wat-Tanweer*).

Here Allah (ﷻ) tells us of the perfect nature of His might by referring to the fact that He created ﴿the heavens and the earth, and all that is between them, in six days﴾, the first of which was Sunday and the last was Friday, even though He was able to create them in an instant, but He is Most Kind, Most Wise.

﴿and then rose over the Throne﴾ which is the roof of creation; He rose over it in a manner that befits His Majesty.

﴿You have no protector﴾ who can protect you and care for you  
 ﴿or intercessor﴾ who can intercede for you, if He decides to punish you

﴿to deliver you from His [punishment]﴾.

﴿Will you not then pay heed﴾ and realise that the Creator of the earth and the heavens, Who rose over the mighty Throne, the only One Who is controlling you and in charge of you, and to whom all intercession belongs, is the only one who deserves all kinds of worship?

﴿He governs all things﴾ and decrees what is to happen and what is permissible, for He is the only One Who controls all things; all these decrees come down from the omnipotent Sovereign,

﴿from heaven to earth﴾, and by means of them He will bless some and doom others, make some rich and others poor, honour some and humiliate others, raise some in status and lower others, and send down provision.

﴿then everything will ascend to Him on a day the length of which is one thousand years by your reckoning﴾.

﴿Such﴾ – namely the One Who created all these mighty things, Who rose over the mighty Throne and Who alone is in control of His dominion,

﴿is the Knower of the unseen and the seen, the Almighty, the Most Merciful﴾. By virtue of his vast knowledge, the perfect nature of His might and His all-encompassing mercy, He created it and instilled in it all kinds of benefits, and He never wearies of controlling it and running its affairs.

«Who created all things well» that is, everything that Allah has created, He has created it well, giving it a specific shape and form that befits it and is in harmony with the purpose of its creation. This is general in meaning and applies to all creation.

Then He singles out the human being, because of his honour and virtue, and says: «and initiated the creation of man from clay» – this refers to the creation of Adam (ﷺ), the father of humanity.

«Then He made his offspring» namely the progeny of Adam; He caused them to originate from «the extract of an insignificant fluid» namely the sperm drop, which is regarded as dirty and insignificant.

«Then He fashioned him» with his flesh, bones, sinews and veins; He created him well and placed every faculty and body part in the best and most appropriate place, and no other place could be better «and breathed into him the soul which He created for him» by sending to him the angel who breathed the soul into him, and by Allah's leave he became animate after having been inanimate.

«He gave you hearing [and] sight» that is, He kept giving you benefits and all that you need, gradually, until He gave you hearing and sight «and intellect; little it is that you give thanks» to the One Who created you and fashioned you.



﴿ وَقَالُوا آءِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَفِرُونَ ﴿١٠﴾  
 قُلْ يَتُوفَّنَاكَ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ (سورة السجدة:

(١١-١٠)

32:10. They say: What! When we have been [buried and] lost in the earth, will we then be created anew? In fact, they deny the meeting with their Lord.



32:11. Say [O Muhammad]: The Angel of Death, who has been given charge of you, will take your souls [in death], then to your Lord you will be brought back.

That is, those who disbelieve in the resurrection say, by way of finding it far-fetched:

«What! When we have been [buried and] lost in the earth» that is, when we have disintegrated and our remains have scattered and dispersed to places unknown,

«will we then be created anew?» That is, will we be resurrected anew? They claimed that this was a most far-fetched notion, and that was because they compared the power of the Creator with their own power.

These words of theirs do not reflect an attitude of seeking the truth; rather it is the result of wrongdoing, stubbornness, disbelief in the meeting with their Lord, and denial. Hence Allah says:

«In fact, they deny the meeting with their Lord» so it is quite clear what the basis and aim of the statement are. Otherwise, if their aim had been to find out the truth, the Qur'an could have given them definitive proof of the resurrection that would make the issue as clear as the light of day.

It is sufficient for them that they know that they were created from nothing, so repeating their creation is easier than originating it. Another proof is the dead earth: Allah sends down rain to it and revives it after its death, and brings forth plants from scattered seeds.

«Say [O Muhammad]: The Angel of Death, who has been given charge of you» that is, Allah has appointed him to take people's souls, and he has helpers, «will take your souls [in death], then to your Lord you will be brought back», then He will requite you for your deeds. But you denied the resurrection, so wait and see what Allah will do to you.



﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىهَا وَلَكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾﴾ (سورة السجدة: ١٢-١٤)

- 32:12. If only you could see when the evildoers hang their heads before their Lord, [and say]: Our Lord, We have seen and we have heard. Send us back [to the world]; we will do righteous deeds, for now we believe with certainty.
- 32:13. If We had so willed, We could have given every soul its guidance, but My decree will be fulfilled: I will certainly fill hell with jinn and men, all together.
- 32:14. So taste the consequences of your forgetting the meeting of this day of yours. We, too, will forget you, so taste the eternal punishment for what you used to do.

Having mentioned how they will be brought back to Him on the Day of Resurrection, and how they will be when they stand before Him, Allah (ﷻ) says:

﴿If only you could see when the evildoers﴾ who persisted in grave sins; that is, you would see something terrible and alarming: people who are losers, who will ask but receive no response, because the time for respite is over.

﴿hang their heads before their Lord﴾ humbled and humiliated, acknowledging their wrongdoing, and asking to go back, saying:

﴿Our Lord, We have seen and we have heard﴾ that is, the matter has become clear to us, for we have seen with our own eyes and we have become certain.

﴿Send us back [to the world]; we will do righteous deeds, for now we believe with certainty﴾ that is, now we are certain of that in which we used to disbelieve.

All of this happens by the will and decree of Allah, as He did not protect them from disbelief and sin. Hence He says: ﴿If We had so willed, We could have given every soul its guidance﴾ that is, We would have guided all people, and We would have united them in following true guidance, for Our will is able to do that. But wisdom dictated that they should not all be guided. Hence Allah says:

﴿but My decree will be fulfilled﴾ that is, it is inevitable and confirmed, and cannot be changed.

﴿I will certainly fill hell with jinn and men, all together﴾. This is a promise that will inevitably come to pass and cannot be avoided, so the means and causes that lead to that – namely disbelief and sin – must be decreed.

﴿So taste the consequences of your forgetting the meeting of this day of yours﴾ that is, this will be said to the evildoers who are overwhelmed by humiliation and will ask to go back to this world so that they might make up for what they failed to do. But the time for going back will be over, and there will be nothing left but the punishment. So taste the painful punishment for your forgetting the meeting of this day of yours. This forgetting was the result of heedlessness; in other words, because you turned away and failed to strive for that day, it is as if you would never come to it or encounter it.

﴿We, too, will forget you﴾ that is, We will leave you to suffer the punishment, a requital that matches your deeds. Just as you forgot, you will be forgotten.

﴿so taste the eternal punishment﴾ that is, the never-ending punishment, for if the punishment had an end and a set term, that would give some hope of relief. But the punishment of hell – may Allah protect us from it – has no respite and no end.

﴿for what you used to do﴾ of disbelief, evildoing and sin.



﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴾ ﴿١٥﴾ نَتَجَافَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ (سورة السجدة: ١٥-١٧)

- 32:15. Only those believe in Our revelations who, when they are reminded of them, fall down in prostration, and glorify and praise their Lord, and they are not arrogant;
- 32:16. who forsake their beds,<sup>48</sup> calling upon their Lord with fear and hope, and spend out of what We have provided for them.
- 32:17. No soul knows what is kept hidden in store for them of delight as a reward for what they used to do.

Having mentioned those who rejected His revelations and what He has prepared for them of punishment, Allah (ﷻ) now mentions those who believe in them and describes them and what He has prepared for them of reward:

﴿Only those believe in Our revelations﴾ that is, belief in a true sense, on the part of those who show signs of faith.

They are those who, ﴿when they are reminded of﴾ the revelations of their Lord, and the verses of the Qur'an were recited to them, and advice came to them on the lips of the Messengers of Allah, and they were called to pay heed, they would hear the message, accept it and submit to it, and they would ﴿fall down in prostration﴾ that is, they would submit and have the joy of knowing Allah.

﴿and glorify and praise their Lord, and they are not arrogant﴾; they are not arrogant either in their hearts or in their actions. Therefore they do not refrain from submitting and acting in a humble manner towards

<sup>48</sup> This refers to staying awake to offer voluntary prayers during the night.

the revelations, for they accept them and submit to them, they feel at ease with them and surrender to them, thereby attaining the pleasure of the Most Merciful Lord, and being guided to the straight path.

﴿who forsake their beds﴾ that is, they leave their beds and keep away from the comfort thereof for the sake of something that is more enjoyable and dearer to them, namely prayer at night, conversing with Allah (ﷻ).

Hence Allah says: ﴿calling upon their Lord﴾ that is, in order to attain that which will benefit them in spiritual and worldly terms, and to ward off that which will harm them

﴿with fear and hope﴾ that is, combining these two qualities, namely fear of their good deeds being rejected and hope that those deeds will be accepted; fearing the punishment of Allah and hoping for His reward.

﴿and spend out of what We have provided for them﴾ of sustenance, whether it be small or great. Allah does not mention how much they spend, or who the recipients are, so as to indicate that this is general in application. It includes both obligatory spending, such as zakâh, expiations, and spending on wives and relatives; spending that is encouraged, such as spending on various charitable causes; and spending money in order to be kind to others in general, whether one is showing kindness to rich or poor, relatives or strangers. But the reward varies according to the extent of the benefit. This refers to their deeds.

As for the requital for their deeds, Allah says: ﴿No soul knows﴾ – this includes all souls and indicates that no soul at all knows ﴿what is kept hidden in store for them of delight﴾ namely much good, abundant blessings, joy, happiness and pleasure, as Allah has told us on the lips of His Messenger (ﷺ):

«I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of any man.»  
(Bukhari and Muslim)

Just as they pray at night and call upon Him, and conceal their good deeds, Allah will reward them in a manner that matches their deeds; therefore He has concealed their reward. Hence He says: «as a reward for what they used to do».



﴿ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوِيهِمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِء تَكْذِبُونَ ﴿٢٠﴾ ﴾ (سورة السجدة: ١٨-٢٠)

- 32:18. Is one who is a believer like one who is an evildoer? They are not equal.
- 32:19. As for those who believe and do righteous deeds, for them there will be gardens to dwell in, as a recompense for what they used to do.
- 32:20. As for those who rebel and disobey, their abode will be the fire; every time they want to escape from it, they will be driven back into it and it will be said to them: Taste the punishment of the fire which you used to deny!

Here Allah (ﷻ) draws our attention to the established principle that two different things cannot be equal, and that His wisdom dictates that they should not be equal.

«Is one who is a believer» whose heart is filled with faith and he has complied fully with Allah's laws, and his faith has left an impact on his behaviour and attitude, such as refraining from that which incurs the wrath of Allah and deeds that are detrimental to faith, «like one who is an evildoer» whose heart is ruined and devoid of faith, so he has no religious deterrent and therefore he hastens to

commit all kinds of sins as a result of ignorance and wrongdoing, and he turns away from obedience to Allah because of his evil-doing. Can these two people be equal?

﴿They are not equal﴾ from either a rational or Islamic point of view, just as night and day, light and darkness, cannot be equal. Thus their recompense in the hereafter will not be the same.

﴿As for those who believe and do righteous deeds﴾, both obligatory and supererogatory,

﴿for them there will be gardens to dwell in﴾ that is, gardens in which they will find all kinds of joy and pleasure; they will find happiness, bliss, delight, pleasure, eternal life and the sublime joy of being close to the Sovereign and gazing upon His Countenance and hearing His words.

﴿as a recompense for what they used to do﴾ – for their good deeds, by virtue of what Allah bestowed upon them of His grace, is what enabled them to reach those lofty places that cannot be attained by means of money or by means of troops, servants and children, or even by means of sacrificing lives. Rather they cannot be approached by means of anything at all except faith and righteous deeds.

﴿As for those who rebel and disobey, their abode will be the fire﴾ that is, their eternal abode will be the fire in which are combined all kinds of punishment and wretchedness that will never cease or give them respite for even a moment.

﴿every time they want to escape from it, they will be driven back into it﴾ that is, every time they want to emerge from it, because the pain has reached such a high degree, they will be driven back into it. Hence they will lose any hope of relief and will become extremely distressed.

﴿and it will be said to them: Taste the punishment of the fire which you used to deny!﴾ This is the punishment of the fire, which will be their abode. As for the punishment that comes before that, it is a precursor to it; this is the punishment of *al-barzakh* (the period

between death and resurrection), which is mentioned in the following verse:



﴿وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ﴾  
 ﴿سورة السجدة: ٢١﴾

32:21. We will surely cause them to taste something of the lesser punishment before the greater punishment, so that they may turn in repentance.

That is, We will cause the evildoers and disbelievers to taste some of the lesser punishment, which is the punishment of al-barzakh. We will cause them to taste a little of it before they die, either by killing and the like, as happened to the polytheists who were slain at Badr, or at the time of death, as mentioned in the verse in which Allah (ﷻ) says:

﴿...If you [O Muhammad] could but see the evildoers when they are in the throes of death and the angels are stretching out their hands [saying]: Give up your souls! Today you will be recompensed with a humiliating punishment...﴾ (al-An'ām 6: 93)

Then the lesser punishment will continue in al-barzakh.

This verse is among the evidence which proves and clearly indicates that there will be punishment in the grave, because Allah says: ﴿We will surely cause them to taste something of the lesser punishment﴾ that is, some of it and part of it. This indicates that there is a lesser punishment before the greater punishment, which is the punishment of hell.

As this taste in this world of the lesser punishment may not be immediately followed by death, Allah tells (ﷻ) them that He will



cause them to taste it in the hope that they might turn back and repent from their sins, as He says elsewhere:

﴿Corruption and disorder have appeared on land and sea<sup>49</sup> because of what people's hands have earned. Thus Allah causes them to taste the consequences of some of what they have done, so that they may turn in repentance.﴾ (ar-Room 30: 41)



﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ﴾

(سورة السجدة: ٢٢) ﴿٢٢﴾

32:22. And who does greater wrong than one who is reminded of the revelations of his Lord, but turns away from them? Verily We will exact retribution upon the evildoers.

That is, no one does greater wrong or commits a worse transgression than one who is reminded of the revelations of his Lord, which his Lord caused to reach him and wants to teach him and perfect His blessings to him at the hands of His Messengers, so that these revelations may instruct him, remind him of what is in his best interests, both spiritual and worldly, and forbid him to do that which is detrimental to his interests both spiritual and worldly, to which he should respond by believing, submitting and giving thanks, – but this wrongdoer responded with the opposite of what he should have done, so he did not believe in them and follow them; rather he turned away from them and ignored them. This is one of the worst of evildoers

<sup>49</sup> This refers to the widespread occurrence of troubles such as drought, fires and floods, poor yield of crops, decline of fish stocks, market stagnation and difficulty in earning a living. That is because of people's sins, including neglect and abuse of the natural environment.

who deserves the most severe retribution. Hence Allah says: «Verily We will exact retribution upon the evildoers».



﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ آيَمَةً يَهْدُونَ يَا مَعْرُوفُ لِمَا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾﴾ (سورة السجدة: ٢٣-٢٥)

- 32:23. We gave Moosâ the Book, so do not be in doubt concerning the receiving of it; and We made it a guide for the Children of Israel.
- 32:24. We made some of them leaders, guiding people by Our command, because they were patient and steadfast, and they believed with certainty in Our revelations.
- 32:25. Verily it is your Lord Who will judge between them on the Day of Resurrection concerning that wherein they differed.

Having mentioned His revelation by means of which He reminded His slaves – namely the Qur'an which He sent down to Muhammad (ﷺ) – Allah (ﷻ) states that it is nothing new among the divinely-revealed scriptures, and the one who brought it is nothing extraordinary among the Messengers.

For Allah gave to Moosâ the Book – namely the Torah – which confirms the Qur'an. Thus it is proven that they are both true, and the proof of both is established,

«so do not be in doubt concerning the receiving of it» because there is abundant proof and evidence concerning it, and therefore there is no room for doubt.

«and We made it» namely the Book that We gave to Moosâ

«a guide for the Children of Israel» by means of which they were guided with regard to the fundamental and minor issues of their religion, and the laws that were appropriate to the Children of Israel at that time.

With regard to this noble Qur'an, Allah has made it a guide for all people, because it is guidance for humankind with regard to their religious and worldly affairs until the Day of Resurrection, because of its perfect and sublime nature:

«And verily it [this Qur'an] is in the Mother of the Book [al-Lawḥ al-Maḥfooḏh], with Us, sublime and full of wisdom.» (az-Zukhruf 43: 4)

«We made some of them» that is, some of the Children of Israel «leaders, guiding people by Our command» that is, scholars of the law, teaching the path of guidance; they were themselves guided and they guided others by means of that guidance. The Book which was revealed to them was guidance, and those among them who believed in it fell into two categories: leaders who guided by Allah's command and followers who were guided by them.

The first category was of the highest status after that of the Prophets and Messengers; theirs was the status of the strong and true in faith (ṣiddeeq). They only attained that status by being patient in learning, teaching and calling people to Allah, and putting up with persecution in the course thereof, and by refraining from indulging in sin and giving free rein to whims and desires.

«and they believed with certainty in Our revelations» that is, their belief in the revelations of Allah reached the level of certainty, which is perfect knowledge that leads to action. They only attained the level of certainty because they acquired knowledge in the proper manner and based their understanding of various issues on strong evidence.

They continued to learn about different issues of religion, basing that knowledge on a great deal of evidence, until they reached that level of certainty. Positions of leadership in religion may be attained by means of patience and certainty.

There are some issues concerning which the Children of Israel differed; some of them reached the right conclusion and some of them got it wrong, deliberately or otherwise. Allah (ﷻ) ﴿will judge between them on the Day of Resurrection concerning that wherein they differed﴾. Moreover, this Qur'an tells the Children of Israel about some of the matters concerning which they differed. With regard to the differences of opinion that arose among them, if the Qur'an confirmed one of the two views concerning a matter, that view is the truth and anything contrary to it is false.



﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾﴾  
 ﴿أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ  
 فَخُجِرُ بِهِ زُرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾﴾ (سورة السجدة:

(٢٧-٢٦)

- 32:26. Has it not become clear to them how many nations We destroyed before them, in whose dwelling places they now walk about? Surely in that there are signs; will they not then listen?
- 32:27. Do they not see that We send water to barren land and We bring forth thereby crops of which their livestock and they themselves eat? Will they not then see?

That is, is it not clear to those who reject the Messenger (ﷺ) who guides them to the truth ﴿how many nations We destroyed before them﴾ who followed the same path as them, ﴿in whose dwelling places they now walk about﴾ and they see them with their own eyes, such as the people of Hood and Şâliḥ, and the people of Looṭ?

﴿Surely in that there are signs﴾ from which it may be concluded that the Messengers who came to them were true, and that the path

that they followed of polytheism and evil was false, and that whoever does the same as they did will meet the same fate as others of their ilk, and that Allah (ﷻ) will requite His slaves and will resurrect them on the Day of Judgement?

﴿will they not then listen﴾ to the revelations of Allah, and understand them and benefit from them? If they listened properly and understood properly, they would not persist on the path that will surely lead them to doom.

﴿Do they not see﴾ with their own eyes Our blessings and perfect wisdom? For ﴿We send water to barren land﴾ in which there is no vegetation, then Allah sends water which was not there before, either from the clouds or from rivers,

﴿and We bring forth thereby crops﴾ that is, plants of various kinds ﴿of which their livestock and they themselves eat﴾ so food is provided for both animals and humans.

﴿Will they not then see﴾ that blessing by means of which Allah revives the land and the people, so that they might contemplate and be guided by that insight to the straight path.

But they are mostly blind and heedless, so they do not see and understand as they should, rather they look at it in a heedless manner and regard it as something unremarkable, and thus they are not guided to goodness.



﴿وَيَقُولُونَ مَتَىٰ هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ﴾ (٣٨) قَدْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ  
الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٣٩﴾ فَأَعْرَضَ عَنْهُمْ وَأَنْظَرَ إِلَيْهِمْ  
مُنْتَظَرُونَ ﴿٤٠﴾ (سورة السجدة: ٢٨-٣٠)

32:28. They say: When will this judgement come, if you are telling the truth?

32:29. Say [O Muhammad]: On the Day of Judgement, no good will it do to the disbelievers to believe then, nor will they be given any respite.

32:30. So turn away from them and wait; verily they too are waiting.

That is, the evildoers seek to hasten the punishment which they are promised, by way of disbelief, out of ignorance and stubbornness on their part.

﴿They say: When will this judgement﴾ that will decide between us and you, by punishing us, according to your claim ﴿come, if you﴾ – O Messenger – ﴿are telling the truth﴾ in your claim?

﴿Say [O Muhammad]: On the Day of Judgement﴾, on which your punishment will come, nothing will avail you at all. If it was the case that when that day comes, you could be given respite so that you might rectify your situation once you have certain faith, then there could be a point in asking when that day will happen. But when the Day of Judgement comes, the matter will have been settled and there will be no room for tests.

So ﴿no good will it do to the disbelievers to believe then﴾ because that would be faith by compulsion.

﴿nor will they be given any respite﴾ that is, there will be no postponement or delay so that they might rectify the situation.

﴿So turn away from them﴾, because their words reflect such a level of ignorance, and their seeking to hasten the punishment has reached such a degree

﴿and wait﴾ and see what is going to befall them, for it is inevitable, but it has an appointed time which, when it comes, cannot be brought forward or put back.

﴿verily they too are waiting﴾ for some misfortune to befall you, but the best end is for those who fear Allah.

This is the end of the commentary on Soorat as-Sajdah.

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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.



33.

## Soorat al-Aḥzâb

(Medans)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا  
حَكِيمًا ﴿١﴾ وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا  
﴿٢﴾ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾ (سورة الأحزاب: ١-٣)

- 33:1. O Prophet, fear Allah and do not yield to the disbelievers and hypocrites. Verily Allah is All-Knowing, Most Wise.
- 33:2. Follow that which is revealed to you from your Lord. Verily Allah is well aware of all that you do.
- 33:3. Put your trust in Allah, for sufficient is Allah as a disposer of affairs.

That is, O you whom Allah has blessed with prophethood, chosen to receive His revelation and favoured above all creation, give thanks for the blessing that your Lord has bestowed upon you by fearing Him, which is more appropriate for you to do than others, for what is expected of you is that you should attain more than anyone else. So



comply with His commands and prohibitions, convey His message, deliver His revelation to His slaves and be sincere towards all people.

Nothing should prevent you from doing that and nothing should deter you from it. So do not yield to any disbeliever who shows enmity towards Allah and His Messenger (ﷺ), or to any hypocrite who is concealing his rejection and disbelief, and making a show of the opposite.

These are the real enemies, so do not obey them in some matters that undermine piety and are contrary to it, and do not follow their whims and desires lest they lead you astray from the right path.

Rather ﴿Follow that which is revealed to you from your Lord﴾ for it is guidance and mercy, and hope by doing so for the reward of your Lord, for He is well aware of what they are doing and He will requite them according to what he knows of them, whether good or evil.

If it occurs to you that if you do not yield to their misguided whims and desires, you will suffer some harm from them, or that your efforts to guide people may be undermined, then ward off that notion from your mind and resort to that which will avert such thoughts, namely putting your trust in Allah, by relying on your Lord in the manner of one who has no power to cause harm or benefit himself, or to cause death, give life or resurrect, trusting Him to protect you from their evil and to establish the religion that has been enjoined upon you, and trusting Him to bring that about no matter what the case.

﴿for sufficient is Allah as a disposer of affairs﴾ – therefore matters are to be referred to Him and left to Him, so He will direct them in a way that is in the best interests of the individual, because He knows what is in the best interests of His slave, whereas the individual may not know, and He is able to bring it about in a way that the individual cannot. Allah is more merciful towards His slave than he himself or his parents are, and He is more kind than anyone else, especially in the case of the chosen ones among His slaves, who He has constantly been taking care of and bestowing blessings upon them, both visible

and hidden, especially when He has commanded him to leave his affairs to Him and promised to take care of him.

When a person has put his trust in Allah in that manner, then do not ask about how every endeavour becomes easy, every difficult task becomes smooth, every calamity becomes bearable, every stressful situation is alleviated, all needs are met, blessings come down, trouble is warded off and evils are averted. Then you will see how the weak slave who delegated all his affairs to his master will be able to achieve many things that a group of people could not achieve, for Allah will make easy for him that which is too difficult for the toughest and strongest of men to do. And it is Allah Whose help we seek.



﴿ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ الَّتِي تَنْظُرُهُنَّ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلِكُمْ بِأَفْوَاهِكُمْ ۗ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤٤﴾ أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوا ءَابَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ ۚ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٤٥﴾ ﴾ (سورة الأحزاب: ٤-٥)

33:4. Allah has not made for any man two hearts inside him;<sup>50</sup> nor has He made your wives whom you divorce by *dhihār*<sup>51</sup> your

<sup>50</sup> What is meant is that there cannot coexist in a person's heart faith and disbelief, guidance and misguidance, repentance and persistence in sin, nor does anyone possess two hearts, one for faith and one for disbelief. (al-Qurṭubī) The verse then goes on to state that, likewise, the wife divorced by *dhihār* does not become a mother to her husband, for no man can have two mothers, and no man can be the son of two men, his natural father and his adoptive father. (ash-Shawkānī)

<sup>51</sup> *Dhihār* is the unlawful act of saying to one's spouse by way of divorce: "You are as impermissible for me [to enjoy intimately] as my mother" – and similar statements.

mothers; nor has He made your adopted sons your sons [in reality]. These are mere words that you utter. But Allah speaks the truth and He guides to the [right] path.

- 33:5. Call them [adopted sons] after their [real] fathers; that is more appropriate before Allah. If you do not know who their fathers are, then they are your brothers in faith and your allies. There is no sin on you if you make a mistake in that regard, but [you are accountable] for what your hearts deliberately intend. And Allah is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) rebukes His slaves for saying things that have no basis in reality, for He did not decree them to be as they describe them, and such words are lies and fabrications that may lead to evil consequences. This is a general principle that is applicable to all kinds of speech and speaking of things that are not real.

But He singles out the things mentioned because they happen and there is a great need for discussion and explanation of them. Hence He says:

﴿Allah has not made for any man two hearts inside him﴾. This does not happen, so beware of saying of anyone that he has two hearts inside him, for then you would be telling lies about what Allah has created.

﴿nor has He made your wives whom you divorce by *dhihâr*﴾ that is, by saying to one's wife, "You are to me like my mother's back (*dhahr ummi*)" or "like my mother". Allah has not made them ﴿your mothers﴾, for your mother is the one who gave birth to you, and is the woman who has the most sanctity in relation to you and is the most prohibited for you in marriage, whereas your wife is the most permissible of women for you. So how can you liken something to its opposite?

This is not permissible, as Allah (ﷻ) says elsewhere:

﴿As for those among you who divorce their wives by likening them to their mothers, they are not their mothers; none can be their mothers

except those who gave them birth. Verily, they utter words that are abhorrent and false...» (*al-Mujādilah* 58: 2)

«nor has He made your adopted sons your sons [in reality]». The adopted son is someone whom a man named after himself when he was not his real son, or who was named after a man because he had adopted him, as was the practice during the pre-Islamic period and the beginning of Islam.

But Allah (ﷻ) wanted to put a stop to this practice and abolish it, but before doing so He highlighted its abhorrent nature, because it is invalid and is a lie, and anything that is invalid and a lie is not to be found in the laws of Allah and His slaves should not do such things.

So Allah (ﷻ) tells us: Allah has not made adopted sons whom you claim as your own or who are attributed to you your real sons, for your real sons are those whom you fathered and who come from you. As for these adopted sons, they were fathered by others, and Allah has not made the one like the other.

«These» namely the things that you say about the adopted son, describing him as the son of the one who claimed him as his son, or saying that his father is So-and-so (the man who adopted him), «are mere words that you utter» that is, words that have no basis in reality and are of no significance.

«But Allah speaks the truth» that is, that which is certain and true. Therefore He instructs you to follow Him in His word and His law, for His word is true and His law is true, and false words and deeds cannot be attributed to Him in any way whatsoever, for they are not part of His guidance, as He only guides to the straight path and the ways of truth.

Although that occurred by His will, His will includes everything that happens, both good and bad.

Then He clearly states that they must give up this false practice, which includes false words: and He says

﴿Call them [adopted sons] after their [real] fathers﴾ who fathered them in a real sense.

﴿that is more appropriate﴾ that is, more just, more fair and more proper ﴿before Allah﴾.

﴿If you do not know who their fathers are﴾ that is, who their real fathers are

﴿then they are your brothers in faith and your allies﴾ that is, they are your brothers in the religion of Allah, and your allies in that regard, so call them true brothers and allies in faith; it is essential to stop attributing them to their adoptive fathers, for doing so is wrong.

As for calling them after their real fathers, if their fathers are known then they must be called after them, but if they are not known, then we should limit it to calling them according to what is known about them, which is that they are brothers in faith and allies. So do not think that if you do not know who their fathers are, that it is an excuse to call them after those who adopted them, because that is not appropriate and the problem cannot be resolved in that manner.

﴿There is no sin on you if you make a mistake in that regard﴾ that is, there is to be no blame if, by a slip of the tongue, someone calls a man after the one who adopted him, if it was widely believed that a particular man was his father so they called him after that man, when in reality he was not his father. There is no blame on you for doing that, if it is a mistake.

﴿but [you are accountable] for what your hearts deliberately intend﴾ of saying things that are not permissible.

﴿And Allah is Oft-Forgiving, Most Merciful﴾ – for He forgave you and showed mercy towards you, as He did not punish you for what is in the past, and He overlooks your mistakes in that regard and has mercy on you, as He has explained to you the rulings that are appropriate with regard to your religious and worldly affairs. To Him be praise.



﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾﴾ (سورة

الأحزاب: ٦)

- 33:6. The Prophet has a greater claim over the believers [and is closer to them] than their own selves,<sup>52</sup> and his wives are their mothers. And kindred by blood are nearer to one another [regarding inheritance], according to the decree ordained by Allah, than fellow believers and emigrants,<sup>53</sup> except that you may show kindness [by making bequests] to close friends or allies. That is written in the Book [of our decrees].<sup>54</sup>

Here Allah (ﷻ) tells the believers something by which they may recognise the true status of the Messenger (ﷺ) and interact with him accordingly.

﴿The Prophet has a greater claim over the believers [and is closer to them] than their own selves﴾. The closest of things to any person is his own self, but the Messenger (ﷺ) is closer to him than his own self, because he showed them sincerity, compassion and kindness that proved him to be the most merciful and kindest of all people. Thus they owe the Messenger of Allah (ﷺ) more than they owe anyone

<sup>52</sup> That is, the believers should give precedence to what the Prophet (ﷺ) decrees over what anyone else decrees and whatever they themselves desire, and they should love him more than they love themselves.

<sup>53</sup> In the earliest days, Muslims would inherit from one another on the basis of Hijrah (migration) and faith, not on the basis of blood ties, then revelation came to abrogate that ruling and restrict inheritance to those related by blood.

<sup>54</sup> That is, al-Lawḥ al-Maḥfūdh.

else, for not the slightest good reached them and not the slightest harm was ward off from them but it was because of him.

Therefore it became a must on them, in the event of a conflict between what they or any of the people want and what the Messenger (ﷺ) wants, that precedence must be given to what the Messenger (ﷺ) wants, and the word of the Messenger (ﷺ) should not be contradicted by the view of anyone, no matter who he is. They should be ready to sacrifice themselves, their wealth and their children to protect him, and give precedence to loving him over loving others; they should not speak until he speaks or put themselves forward before him.

The Prophet (ﷺ) is a father to the believers, as is understood from the recitation of some of his Companions; he takes care of them as a father takes care of his children.

One of the consequences of his being a father to them is that his wives are their mothers; that is, in terms of sanctity, respect and honour, not in terms of it being permissible to be alone with them or regarding them as *mahrams*. It is as if this was an introduction to what follows of the story of Zayd ibn Hārithah (*radiya Allāhu 'anhu* – may Allah be pleased with him), who was previously known as Zayd ibn Muhammad, until Allah revealed the words:

﴿Muhammad is not the father of any man among you...﴾ (*al-Aḥzāb* 33: 40)

Thus He severed the father-son connection between them.

In this verse, Allah tells us that all the believers are the children of the Messenger (ﷺ), so there is no superiority of any of them over another. Even if the claim of adoption is ended, the bond of faith is not severed, so there is no need to grieve or be sad.

The fact that the wives of the Messengers are mothers of the believers means that it is not permissible for anyone to marry them after he dies, as Allah clearly states:

«...It is not proper for you to cause annoyance to the Messenger of Allah or to ever marry his wives after he is gone...» (*al-Ahzāb* 33: 53)

«And kindred by blood» that is, relatives, whether close or distant «are nearer to one another [regarding inheritance], according to the decree ordained by Allah» that is, according to His ruling. So they inherit from one another and should honour one another, for they are more entitled to alliance and support. Adopted sons used to inherit on the basis of adoption instead of blood relatives, but Allah put an end to that, and ordained that inheritance should be for blood relatives, out of kindness and on the basis of wisdom. If the matter had continued as it was, it would have led to a great deal of corruption, evil and trickery to deprive blood relatives of inheritance.

«than fellow believers and emigrants» – whether the relatives are believers who migrated or did not migrate, blood relatives take precedence with regard to inheritance.

This verse offers proof that relatives may be in charge of and have authority over the affairs of their relatives, as in the case of marriage, property and other matters.

«except that you may show kindness [by making bequests] to close friends or allies» that is, they have no allocated share of inheritance; rather this is the matter of choice: if you wish you may give them something and show them kindness on your part.

«That» namely the rulings mentioned above «is written in the Book [of our decrees]» that is, it has been written, ordained and decreed by Allah, so it must be implemented.



﴿وَأِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾﴾ (سورة الأحزاب: ٧-٨)



33:7. And [remember] when We took their covenant from the Prophets, and from you [O Muhammad], from Nooh, Ibrâheem, Moosâ and 'Eesâ ibn Maryam; We took from them a solemn covenant.

33:8. For Allah will question the truthful about their sincerity; and He has prepared for the disbelievers a painful punishment.

Here Allah (ﷻ) tells us that He took a covenant from the Prophets in general, and from the Messengers of strong will – who are the five mentioned here – in particular. That was a solemn covenant and a binding pledge to support the religion of Allah and strive in His cause. This is the path that was followed by the earlier Prophets, until the series of Prophets ended with the leader and the best of them, namely Muhammad (ﷺ). And Allah commands people to follow their example.

Allah will question the Prophets and their followers about this solemn covenant: did they fulfil it and were they true to it, so that He might reward them with paradise, or did they disbelieve, in which case He will inflict upon them the painful punishment? Allah (ﷻ) says:

﴿Among the believers are men who have been true to their covenant with Allah...﴾ (al-Ahzâb 33: 23)

❁ ❁

﴿يَتَّيِبُهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَ تَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾﴾ (سورة الأحزاب:

- 33:9. O you who believe, remember the favour that Allah bestowed upon you, when [enemy] troops came against you, but We sent against them a strong wind and forces that you could not see. And Allah sees well all that you do.
- 33:10. That was when they came upon you from above you and from below you, your eyes stared fixedly with horror, and your hearts came up into your throats [out of fear], and you began to entertain various thoughts about Allah.
- 33:11. In that situation the believers were tested and severely shaken.

Here Allah reminds His believing slaves of His blessings to them, and urges them to give thanks for it, for the troops of the people of Makkah and the Hejaz came to them from above them, and the people of Najd came to them from beneath them, and they resolved to eradicate the Messenger (ﷺ) and his Companions. That was during the Battle of al-Khandaq (the Trench), when the disbelievers were supported by the groups of Jews who lived around Madinah; they came with huge numbers of troops.

The Messenger of Allah (ﷺ) dug a trench around Madinah, and the pressure on the Muslims grew intense, to the point that until their hearts were in their mouths and some of them began to entertain all sorts of negative thoughts, because of what they saw of the measures being taken against them and the calamities intensifying. The siege of Madinah went on for a long time, and the situation was as Allah describes:

﴿your eyes stared fixedly with horror, and your hearts came up into your throats [out of fear], and you began to entertain various thoughts about Allah﴾ that is, you thought negative thoughts, that Allah would not grant victory to His religion or perfect His word.

﴿In that situation the believers were tested﴾ by this great turmoil ﴿and severely shaken﴾ by fear, anxiety and hunger, so as to highlight the level of faith and increase their certainty. Thus – praise be to Allah

– the high level of their faith and certainty became apparent, by means of which they surpassed the earlier and later nations.

When the turmoil intensified and hardship grew worse, their faith became certain. ﴿When the believers saw the confederates, they said: This is what Allah and his Messenger had promised us, and the promise of Allah and His Messenger is true. And it only increased them in faith and submission﴾ (33: 22).

The hypocrisy of the hypocrites, which they had been concealing, also became apparent:



﴿وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾ (سورة الأحزاب: ١٢)

(سورة الأحزاب: ١٢)

33:12. And [remember] when the hypocrites and those in whose hearts is a disease said: Allah and His Messenger made promises to us only in order to deceive us!

This is the usual way of the hypocrite at times of hardship and trials. His faith is not steadfast, and he looks at passing events and reaches the wrong conclusion in an immature manner.



﴿وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا﴾ (سورة الأحزاب: ١٣)

33:13. And [remember] when a group among them said: O people of Yathrib, you cannot withstand [the enemy onslaught], so go back. Another group asked the Prophet's permission to leave,

saying: Our houses are exposed, although they were not exposed; they only wanted to flee.

«And [remember] when a group among them» namely the hypocrites, after they panicked and grew impatient, and tried to discourage others too. They were not steadfast themselves, and they did not spare other people from their evil. This group said:

«O people of Yathrib», meaning, O people of Madinah. They only used the old name of the city, which may indicate that religious commitment and bonds of faith had no value in their hearts, and what made them do that was the fear they felt in their hearts.

«O people of Yathrib, you cannot withstand [the enemy onslaught]» that is, you had better leave the positions to which you came outside Madinah. They had camped near the trench, outside the city.

«so go back» to Madinah. This group tried to discourage people from engaging in jihad and told them that they had no strength to fight the enemy, and that they should refrain from fighting. This was the worst of the groups and was the group that caused the most harm.

There was another group which was less evil than them; they acted in a cowardly manner and panicked, and they withdrew from the ranks, giving false excuses. They are the ones of whom Allah said:

«Another group asked the Prophet's permission to leave, saying: Our houses are exposed» that is, they are in danger and we fear that the enemy may attack them whilst we are away, so give us permission to go back to them and guard them. But they were lying when they said that.

«although they were not exposed» that is, their only aim was «to flee» but they used these words as a means and as an excuse. These people were lacking in faith and were unable to be steadfast at times of turmoil and calamity.



﴿وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَآتَوْنَهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا بَسِيرًا﴾  
 ﴿سورة الأحزاب: ١٤﴾

33:14. If the city had been stormed from all directions and they had been incited [by the enemy] to apostatise and rebel, they would have done so with very little hesitation.

That is, if the disbelievers had entered the city from all directions and taken control of it – Allah forbid – then these people were asked «to apostatise and rebel», that is, to turn away from their religion and go back to the religion of the invaders, «they would have done so with very little hesitation» that is, they would have hastened to do so.

In other words, they did not have any strong or solid commitment to religion; rather as soon as the enemy gained the upper hand and gave them what they wanted, they would go along with them in their disbelief. This is how they were.



﴿وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلُّونَ الْأَدْبُرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا﴾  
 ﴿سورة الأحزاب: ١٥﴾

33:15. Yet before that they had made a covenant with Allah that they would not turn and flee, and a covenant with Allah will [surely] be asked about.

Yet that was at a time when «they had made a covenant with Allah that they would not turn and flee, and a covenant with Allah will [surely] be asked about». He will ask them about that covenant,

and He will find that they broke it, so how do they think their Lord will deal with them?



﴿قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْنَعُونَ إِلَّا قَلِيلًا﴾  
(سورة الأحزاب: ١٦) ﴿١٦﴾

33:16. Say [O Muhammad]: Fleeing will not benefit you. If you manage to escape death or slaughter, you will only be left to enjoy life for a little while.

﴿Say [O Muhammad]﴾ to them, criticising their flight and telling them that it will not avail them in any way:

﴿Fleeing will not benefit you. If you manage to escape death or slaughter﴾, even if you remain in your homes, those for whom death is decreed will go forth to the place of their death.

Taking proper measures of protection may benefit a person, if that is not contrary to the divine will and decree, but when the divine will and decree come to pass, then any measures will be to no avail, and every means one thinks could save him will not do so.

﴿If﴾ when you flee, you manage to save yourself from death and slaughter, and enjoy life, ﴿you will only be left to enjoy life for a little while﴾ – this is a temporary type of pleasure that is not worth fleeing for and abandoning the command of Allah, thus missing out on eternal bliss in an abode of eternal delight.



﴿قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ (سورة الأحزاب: ١٧) ﴿١٧﴾

33:17. Say: Who is there that can protect you from Allah if it be His will to harm you or if it be His will to show you mercy? And they will not find for themselves, besides Allah, any protector or helper.

Then Allah confirms that means and measures will not avail a person at all, if Allah intends ill for him:

﴿Say: Who is there that can protect you from Allah if it be His will to harm you or if it be His will to show you mercy?﴾ For He is the One Who gives and withholds, causes harm or grants benefit; no one brings good except He and no one wards off evil except He.

﴿And they will not find for themselves, besides Allah, any protector﴾ to protect them and bring them benefit

﴿or helper﴾ to help them and ward off harm from them.

So they should comply with the commands of the One in Whose Hand alone is control of all their affairs, Whose will is always done and Whose decree is always carried out, for no ally or helper can benefit a person if he abandons his alliance with Allah and is deprived of His support.



﴿ قَدْ يَعْلَمُ اللَّهُ الْمَعْرُوفِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴾ (١٨) أَشْحَةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ جَدَادٍ أَشْحَةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾ (سورة الأحزاب:

- 33:18. Verily Allah knows those among you who discourage others and those who say to their brothers: Come and join us,<sup>55</sup> and they do not take part in the fighting except a little,
- 33:19. begrudging you any help. Then when danger threatens, you see them looking to you, their eyes rolling like one who is overshadowed by death. Yet when the danger has passed, they lash out at you with sharp tongues, begrudging you all that is good. Such people have not truly believed, so Allah will cause their deeds to come to nothing. That is easy for Allah.

Then Allah (ﷻ) warns those who discourage others and try to weaken their resolve, as He says:

﴿Verily Allah knows those among you who discourage others﴾ from going out, among those who have not yet gone out ﴿and those who say to their brothers﴾ who have gone out: ﴿Come and join us﴾ that is, come back; this is like what they said previously: ﴿O people of Yathrib, you cannot withstand [the enemy onslaught], so go back﴾ (33: 13).

In addition to their discouragement and attempts to weaken the people's resolve, ﴿they do not take part in the fighting﴾ that is, they do not take part in the jihad themselves, ﴿except a little﴾. They are the keenest of people to stay behind, because they have no motive to fight, such as faith and patience, and because they have reasons to be cowardly, namely hypocrisy and lack of faith.

﴿begrudging you any help﴾ whether that is physical help, by joining the fight, or financial help, by spending on the cause. So they do not engage in jihad with their wealth or with their own selves.

<sup>55</sup> This refers to when the hypocrites sought to discourage others from joining the Prophet (ﷺ) in the defence of Madinah when Quraysh wanted to attack the city. They were leaving the defensive positions and calling on others to join them in doing so.



«Then when danger threatens, you see them looking to you» like one who is overshadowed by death, because of their extreme cowardice which has shaken them to the core and the anxiety which has stunned them and their fear that they may be forced to do that which they dislike, namely fighting.

«Yet when the danger has passed» and they have become safe and secure,

«they lash out at you with sharp tongues» that is, they address you, speaking harshly to you, and start making claims that are not true, and when you hear them you think that they are courageous and daring «begrudging you all that is good» and reluctant to do anything good that is expected of them. This is the worst thing a person can do, to be reluctant to do as he is instructed and to be stingy with his wealth and not spend it in the proper manner, stingy in terms of physical effort and refusing to engage with the enemies of Allah or call people to the path of Allah, and stingy by refusing to benefit others by means of their position, knowledge, advice or opinion.

«Such people have not truly believed» – and because of their lack of faith, Allah causes their deeds to come to nothing. «That is easy for Allah».

As for the true believers, Allah protects them from this stingy attitude and enables them to do as they are commanded, by offering their physical effort in fighting in His cause, to make His word supreme, and by offering their wealth in good causes, and by using their status and knowledge to benefit others.



﴿يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾﴾

(سورة الأحزاب: ٢٠)

33:20. They think that the confederates have not yet withdrawn; if the confederates did come again, they would wish that they were in the desert with the Bedouin, asking for news of you [from a safe distance], and if they remained among you, they would fight but little.

«They think that the confederates have not yet withdrawn» that is, the hypocrites think that these confederates who came together to fight the Messenger of Allah (ﷺ) and his Companions will not leave until they eradicate the Muslims. But they were disappointed and their calculations proved to be wrong.

«if the confederates did come again, they would wish that they were in the desert with the Bedouin, asking for news of you [from a safe distance]» that is, if the confederates came back a second time, like the first time, these hypocrites would wish that they were not in Madinah or anywhere near it, and that they were with the Bedouin in the desert, seeking news of you and asking about you, trying to find out what happened to you.

Away with them, let them perish! For they are not people who one should care whether they are present or not.

«and if they remained among you, they would fight but little». So do not pay any attention to them and do not feel sorry to lose them.



﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كَثِيرًا﴾ (سورة الأحزاب: ٢١)

33:21. Verily in the Messenger of Allah you have a good example for those who look with hope to Allah and the Last Day, and remember Allah much.

﴿Verily in the Messenger of Allah you have a good example﴾ for he himself was present in the battlefield, and he himself took up a position, ready to fight, for he was the perfect leader and courageous hero. So how can you be so reluctant to join the fight when the Messenger of Allah (ﷺ) himself was involved in it? Therefore you must follow his example in this matter and others.

The scholars of *uṣool* quote this verse to prove that the Messenger's deeds constitute evidence for shar'i rulings and that in principle his Ummah is subject to the same rulings as him, unless there is clear evidence to prove that some rulings are applicable to him alone.

Examples are of two types: good examples and bad examples.

The good example is to be found in the Messenger (ﷺ), because the one who follows his example will be on the path that leads to the blessings of Allah, which is the straight path.

As for following the example of others in matters that are contrary to his teachings, that is following bad examples, such as the words of the disbelievers when the Messengers called them to follow their example and they said:

﴿...We found our forefathers following a certain path, and we are following in their footsteps.﴾ (az-Zukhruf 43: 22)

This good example is only followed by those who are guided and enabled to follow it, those who look with hope to Allah and the Last Day, because what they have of faith, fear of Allah, hope for His reward and fear of His punishment motivates them to follow the example of the Messenger (ﷺ).



﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ.﴾  
 وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَسَلِيمًا ﴿٢٢﴾ (سورة الأحزاب: ٢٢)

33:22. When the believers saw the confederates, they said: This is what Allah and his Messenger had promised us, and the promise of Allah and His Messenger is true. And it only increased them in faith and submission.

Having mentioned the attitude of the hypocrites at times of fear, Allah (ﷻ) now mentions the attitude of the believers, as He says:

«When the believers saw the confederates» who had come together and taken up their positions (outside Madinah), and fear was at its peak,  
 «they said: This is what Allah and his Messenger had promised us» when He said:

«Or do you think that you will enter paradise without such [trials] as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and the believers who were with him said: When will the help of Allah come? Verily, the help of Allah is [always] near.»  
 (al-Baqarah 2: 214)

«and the promise of Allah and His Messenger is true» for we have seen what He foretold.

«And it» namely this matter «only increased them in faith» in their hearts «and submission» in terms of their physical actions and surrender to the command of Allah.



«مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَجْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا» (سورة الأحزاب: ٢٣)

33:23. Among the believers are men who have been true to their covenant with Allah. Some of them have fulfilled their pledge

and others are still waiting, and they have never wavered in the least.

Having mentioned that the hypocrites gave their promise to Allah not to turn and flee, but they broke that promise, Allah now tells us how the believers fulfilled it:

﴿Among the believers are men who have been true to their covenant with Allah﴾ that is, they fulfilled their covenant perfectly and completely, offering their souls in pursuit of His pleasure and in obedience to Him.

﴿Some of them have fulfilled their pledge﴾ that is, their wish and goal, by carrying out their duty, and they were killed in Allah's cause, or they died having fulfilled their duties without falling short in any way, ﴿and others are still waiting﴾ to carry out their duties in full, for they are already engaged in carrying out their duties and fulfilling their covenant, but they have not yet completed it. These people are hoping to complete it and striving hard to attain that.

﴿and they have never wavered in the least﴾ as others did; rather they are still adhering to the pledge and have never faltered or changed. These are real men, and others only appear outwardly to be men, as they have fallen short in terms of manly characteristics.



﴿لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ  
إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا﴾ (سورة الأحزاب: ٢٤)

33:24. [Such trials are ordained] so that Allah may reward those who are sincere for their sincerity and punish the hypocrites, if He so wills, or turn to them in mercy [and guide them to repentance]. Verily Allah is Oft-Forgiving, Most Merciful.

«[Such trials are ordained] so that Allah may reward those who are sincere for their sincerity» that is, because of their sincerity in word and deed, and their doing things for the sake of Allah, and being the same both outwardly and inwardly. Allah (ﷻ) tells us elsewhere that He will say:

«...This is the day when the truthful will benefit from their truthfulness; theirs will be gardens through which rivers flow, to abide therein forever. Allah is pleased with them and they are pleased with Him. And that is the supreme triumph.» (*al-Mâ'idah* 5: 119)

In other words: We ordained these turmoils, trials and calamities in order to differentiate the sincere from the insincere. Then Allah will reward the sincere for their sincerity, and He will «punish the hypocrites» who changed their attitude and their actions at times of turmoil, and did not fulfil the pledge that they had made to Allah.

«if He so will» that is, if it is His will to punish them, because it was not His will to guide them. Rather he knew that there was nothing good in them, therefore He did not guide them

«or turn to them in mercy» by guiding them to repent and turn back to Him. This is more likely to be the case, because Allah is the Most Generous. Hence the verse ends with two divine names that are indicative of forgiveness, grace and kindness, as He says: «Verily Allah is Oft-Forgiving, Most Merciful» – He forgives the sins of those who transgressed against themselves, even if they commit many sins, if they turn to Him in repentance, and He is «Most Merciful» to them, as He enables them to repent, then He accepts that repentance from them and conceals the sins they committed.



﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمَنَّا لَوْ أَحَبُّوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ

فَوِيَّاعًا رَازِمًا ﴿٢٥﴾ (سورة الأحزاب: ٢٥)

33:25. Allah turned back the disbelievers in their fury, without any gain; thus Allah spared the believers from fighting. Allah is Strong, Almighty.

«Allah turned back the disbelievers in their fury, without any gain» that is, He turned them back empty-handed, and they were not able to achieve their goal (of defeating the Muslims) despite all their rage and fury, even though they had the capability to do that and were certain that they would have the upper hand. They were deceived by their large numbers and were very proud of the confederacy that they had put together; they exulted in their numbers and equipment.

But Allah sent against them a mighty wind, which was the east wind, and it shook their camp, brought down their tents, overturned their cooking pots, caused a great deal of disturbance and struck fear into their hearts. So they left disappointed. This was the help that Allah granted to His believing slaves.

«thus Allah spared the believers from fighting» by means of what He made available to them of ordinary measures and extraordinary divine help.

«Allah is Strong, Almighty», and no one opposes Him but he is defeated; no one seeks His help but he becomes victorious. Nothing is beyond Him if He wills it, and power and might are of no avail to those who possess them if Allah does not help them by His power and might.



﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ  
الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾﴾ (سورة الأحزاب: ٢٦)

33:26. He brought down from their fortresses those among the People of the Book<sup>56</sup> who had supported them, and cast terror into their hearts, so that some of them you killed and others you took captive.

«He brought down from their fortresses those among the People of the Book» namely the Jews  
 «who had supported them» that is, helped them. They were defeated and were subject to the rule of Islam.  
 «and cast terror into their hearts» so that they had no strength to fight; rather they surrendered and submitted, and were humiliated  
 «so that some of them you killed» namely the men of fighting age  
 «and others you took captive» this refers to the rest of them, women and children.



﴿ وَأَوْثَقْتُمْ أَرْضَهُمْ وِدْيَنَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَّئُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴾

(سورة الأحزاب: ٢٧)

33:27. He caused you to inherit their land, their houses and their possessions, and a land on which you had not yet set foot. And Allah has power over all things.

«He caused you to inherit» that is, He granted to you as booty  
 «their land, their houses and their possessions, and a land on which you had not yet set foot» that is, land which, because it was so dear to its owners, you had not yet set foot, then Allah made you victorious and caused them to be defeated, and He granted you their wealth as booty, and you killed some of them and took others captive.

<sup>56</sup> This refers to the tribe of Banu Quraydhah who switched sides when the confederates besieged Madinah, breaking their covenant with the Muslims and supporting their enemies against them.



﴿And Allah has power over all things﴾ – nothing is beyond Him and by His might He decrees for you what He decrees.

This group of the People of the Book was the Jewish tribe of Banu Quraydhah, who lived in a town not far from Madinah. When the Prophet (ﷺ) migrated to Madinah, he made a treaty with them, that he would not fight them and they would not fight him, and they would continue to follow their religion, and nothing would change for them.

But when, on the Day of al-Khandaq, they saw the confederates who had united against the Messenger of Allah (ﷺ), and how numerous they were in comparison to the small numbers of the Muslims, they thought that they would eradicate the Messenger (ﷺ) and the believers. This idea was reinforced by the lies of some of their leaders, so they broke the treaty that they had with the Messenger of Allah (ﷺ), and took the side of the polytheists in the fight against him.

When Allah defeated the polytheists, the Messenger of Allah (ﷺ) focused on fighting these Jews. So he besieged them in their fortresses until they agreed to accept the verdict of Sa'd ibn Mu'adh (رضي الله عنه). His verdict was that their fighting men were to be killed, their women and children were to be taken captive, and their wealth was to be seized as booty.

Thus Allah completed His favour upon His Messenger (ﷺ) and the believers, and showered them with abundant blessings, and gave them the joy of seeing their enemies humiliated, with some of them killed and others taken captive. For Allah is constantly kind to His believing slaves.



﴿يَتَأْتِيهَا النَّوِيُّ قُلُوبًا لَّازِئِينَكَ إِن كُنتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْتُمْ  
 أَمْتَعْتُمْ وَأَسْرَحْتُمْ سِرَاعًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْأَرْضَ  
 الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾ (سورة الأحزاب: ٢٨-٢٩)

- 33:28. O Prophet, say to your wives: If you seek the life of this world and its splendour, then come, I will give you a gift [as compensation] and let you go in an amicable manner.
- 33:29. But if you seek Allah and His Messenger, and the final abode, then verily Allah has prepared for those among you who do good an immense reward.

When the wives of the Messenger of Allah (ﷺ) began to make demands on him with regard to maintenance and clothing, they asked for something that he was not able to do all the time, but they all persisted in their demands, which caused him some distress, to the extent that he kept away from them for a month.

Allah wanted to make things easier for His Messenger (ﷺ) and to raise his wives in status, and remove from them anything that could detract from their reward. Therefore He instructed His Messenger (ﷺ) to give them the choice, as He said:

«O Prophet, say to your wives: If you seek the life of this world and its splendour» that is, if you have no desire other than that and your happiness is connected to having its splendour, and your anger is connected to that not being available, then I have no need of you if you are like that.

«then come, I will give you a gift [as compensation]» that is, I will give you something of what I possess of worldly goods

«and let you go in an amicable manner» that is, I will separate from you without argument or trading insults; rather I will do so in an easy manner and willingly, before the problem escalates to an inappropriate level.

«But if you seek Allah and His Messenger, and the final abode» that is, if these are your goal and ultimate aim, and if you prefer Allah and His Messenger (ﷺ) and paradise, and you do not worry about whether you have plenty or little in this world, or if you have ease or hardship, and you are content with whatever the Messenger of Allah

(ﷺ) can give you, and you do not make demands on him and put pressure on him,

«then verily Allah has prepared for those among you who do good an immense reward» – the reward is connected to their being among those who do good, because the promise of reward is connected to doing good, not to being the wives of the Messenger (ﷺ). Simply being his wives is not enough; rather nothing is to any avail without doing good. So the Messenger of Allah (ﷺ) gave them the choice, and they all chose Allah and His Messenger (ﷺ), and the final abode, and not one of them differed. May Allah be pleased with them all.

From the giving of this choice to his wives, we learn the following:

- Allah cared for His Messenger (ﷺ) and came to his aid, because Allah did not want him to be in this difficult situation with a lot of worldly demands from his wives.
- Allah wanted to keep him away from any wife who preferred this world to Allah, His Messenger (ﷺ) and the final abode, and to prevent him from staying with such a wife.
- Allah wanted to save his wives from sin and from being exposed to the wrath of Allah and His Messenger (ﷺ). Therefore He protected them, by giving them this choice, from expressing discontent towards the Messenger (ﷺ), which would lead to him becoming displeased, for that would incur the wrath of Allah, and that would in turn lead to His punishment.
- This was a demonstration of their high status and high ambition, because Allah, His Messenger (ﷺ) and the final abode were their goal, not this world and its transient gains.
- Offering this choice prepared them to attain the most sublime levels in paradise, and to be his wives both in this world and the hereafter.
- It demonstrated that there was compatibility between him and them, because he was the most perfect of people, and Allah wanted his wives to be perfect, good and obedient.

﴿...good women are for good men and good men are for good women...﴾ (an-Noor 24: 26)

- This choice would bring about contentment, by means of which one would feel at ease and comfortable, and it would take away stinginess and discontent that would lead to anxiety, grief and worry.
- This choice of theirs was a means of increasing and multiplying their reward, and enabling them to reach a status that no other women could attain. Hence Allah said:



﴿يُنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾ (سورة الأحزاب: ٣٠)

33:30. O wives of the Prophet, if any of you were to be guilty of manifestly immoral conduct, the punishment would be doubled for her, and that is easy for Allah.

When they chose Allah, His Messenger (ﷺ) and the final abode, Allah mentioned that they would have a multiple reward, and that their burden of sin would be multiplied if they were to commit sin, so as to make them more cautious and more grateful to Allah (ﷻ). Therefore He ordained that if any of them were to be guilty of manifestly immoral conduct, she would receive a double punishment.



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## Glossary of Islamic Terms\*

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<i>abu</i> (or <i>abi</i> )	أبو، أبي	father (of)
<i>adhkār</i>		See: <i>dhikr Allāh</i>
angel	ملاك	A being made of light who is totally obedient to Allah and has no free will. Allah has assigned some angels specific tasks, like those who record our good and bad deeds, the Angel of Death, the guardians of hell, etc.
<i>banu</i> (or <i>bani</i> )	بنو، بني	<i>lit.</i> ‘children (of)’; <i>usu.</i> referring to a tribe that claims a common ancestor
<i>barzakh</i>	برزخ	An intermediate state between death and the Day of Resurrection; it is also said to be a ‘place’ where the souls of the deceased will remain until the blowing of the trumpet
<i>basmalah</i>	الْبِسْمَلَةَ	the Arabic noun that refers to the entire phrase <i>bismillāh ir-raḥmān ir-raḥeem</i> (in the name of Allah, the Compassionate, the Merciful)

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\* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (that is, is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

<i>dhikr Allāh</i>	ذِكْرُ اللَّهِ	remembrance of Allah; specifically, remembering Allah through praising and supplicating to Him
<i>eemān</i>	إِيمَانٌ	faith; belief in all the six pillars of the creed of Islam
<i>fiṭrah</i>	فِطْرَةٌ	the natural inclination (of humans) instilled by Allah
Hadith ( <i>hadeeth</i> )	حَدِيثٌ	the collected statements and actions of Prophet Muhammad (ﷺ) that with the Qur'an form the basis of Islamic law
hadith ( <i>hadeeth</i> )	حَدِيثٌ	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
Hajj ( <i>Hajj</i> )	حَجٌّ	the major pilgrimage to the Sacred Mosque, site of the Kaaba in Makkah, to be undertaken by every able Muslim once in his or her lifetime
Hejaz ( <i>Hijāz</i> )	حِجَازٌ	the Western region of the Arabian Peninsula, which includes Makkah and Madinah
Hijrah	هِجْرَةٌ	migration, <i>esp.</i> the migration from Makkah to Madinah by Prophet Muhammad (ﷺ) and his Companions, which marks the start of the Islamic calendar
Iblees	إِبْلِيسُ	another name for Satan (Shayṭān) in Arabic
<i>iḥsān</i>	إِحْسَانٌ	goodness, perfection, excellence; to worship Allah as if you see Him knowing that even if you do not see Him, He sees you
Jibreel	جِبْرِيلُ	the Arabic name for Gabriel (جِبْرِيلُ), the archangel who transmitted the verses of the Qur'an and other communications from Allah (ﷻ) to Prophet Muhammad (ﷺ)

jihad ( <i>jihād</i> )	جِهَاد	struggle or striving (in Allah's cause)
<i>jinn</i> (plural of <i>jinni</i> )	جِنّ	non-human, rational beings created by Allah from fire, often referred to as 'demons' or 'devils'. They have free will like humans: some are Muslims, others disbelievers; some are obedient to Allah, others disobedient. Satan is a jinni. Some disobedient jinn mislead people into thinking that they can foretell the future, near or distant, or provide people with riches or some sort of power.
<i>juz'</i> (pl. <i>ajzā'</i> )	جُزء	a section of the Qur'an equal to one-thirtieth of the text
Kaaba ( <i>Ka'bah</i> )	الكعبة	the House of Allah in Makkah, originally built by Prophets Ibrâheem and Ismâ'eel, which Muslims face when they pray
<i>al-Lawḥ al-Maḥ-foodh</i>	اللَّوْحُ المحفوظ	the Preserved Tablet in Heaven on which Allah's words and decrees are written
<i>maḥram</i>	مَحْرَم	a degree of consanguinity precluding marriage; a man whom a woman may not marry due to the close blood or marriage relationship, e.g., her father, brother, son, uncle, or father-in-law
<i>nafs</i>	نَفْس	inner soul or self
<i>qadr</i>	الْقَدْر	divine predestination; destiny; power; exact measure
<i>qiyām al-layl</i>	قيام الليل	<i>lit.</i> 'standing the night'; praying supererogatory prayers during the late night and early morning before fajr; see <i>tahajjud</i>

Quraysh	قُرَيْشٌ	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
Ramadan ( <i>Ramaḍân</i> )	رمضان	the ninth month in the Islamic calendar; the month of obligatory fasting and the month in which the first verses of the Qur'an were revealed
<i>salâm</i>	السَّلَام	<i>lit.</i> 'peace'; the Islamic greeting of peace
ash-Shâm	الشَّام	the area that includes the current states of Syria, Lebanon, Jordan and Palestine
<i>shar'î</i>	شَرْعِي	of or pertaining to Sharia; Islamic
Sharia ( <i>sharee'ah</i> )	شَرِيعَة	Islamic law derived from the Qur'an and the Sunnah
Shayṭân	شَيْطَان	Satan
<i>ṣiddeeqoon</i>	الصَّادِقُونَ	<i>sing. ṣiddeeq</i> ; those who are strong and true in faith
<i>soorah</i> or <i>soorat</i>	سُورَة	chapter of the Qur'an
<i>subhân</i> <i>Allâh</i>	سُبْحَانَ اللَّهِ	glory be to Allah
Sunnah	سُنَّة	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law
<i>tafseer</i>	تَفْسِير	exegesis: commentary, or explanation of the meanings ( <i>usu.</i> of Qur'anic verses)
<i>tahajjud</i>	تَهَجُّد	voluntary night prayer offered between 'ishâ' and <i>fajr</i>



<i>tawheed</i>	التوحيد	the oneness of Allah: the knowledge that He alone deserves to be worshipped and that He has no partners
Ummah	أُمَّة	community or nation: <i>usu.</i> used to refer to the entire global community of Muslims
unseen	خفي	a term used to denote phenomena or aspects that cannot be known using ordinary human faculties
<i>uṣool al-fiqh</i>	أُصُول الْفِقْه	principles of Islamic jurisprudence
Yathrib	يَثْرِب	pre-Islamic name of the town that became known as Madinah, where the Islamic state was established after the Hijrah
<i>zakât</i> (or <i>zakâh</i> )	زكاة	obligatory charity: an 'alms tax' on wealth that is paid by Muslims and be distributed to others who qualify as recipients



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