

both, the statement that those who worship (false gods) are misguided, and open declaration of his faith, even though he was very afraid that they could kill him. Hence he said:

﴿Verily I believe in your Lord, so hear me﴾. But they killed him when they heard what he said to them.

﴿It was said [to him]﴾ straight away
﴿Enter paradise﴾. He said something that was indicative of the level of honour he attained for his affirmation of the oneness of Allah, his devotion, and his sincerity towards his people after his death, as he had been sincere towards them when he was still alive:

﴿Would that my people knew how my Lord has forgiven me﴾ and has saved me from all kinds of punishment

﴿and placed me among the honoured ones﴾, with all kinds of reward and pleasures. In other words, if knowledge of that reached their hearts, they would not persist in their ascription of partners to Allah.



﴿ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴾ (٢٨) إِنَّ
كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ ﴿٢٩﴾ يَحْسِرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن
رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾ (سورة يس: ٢٨-٣٠)

36:28. After his death,³⁶ We did not send down any troops from heaven against his people, nor did We need to do so;

36:29. It was but a single blast, and immediately they were extinguished.

36:30. Alas for humanity! No Messenger came to them but they ridiculed him.

³⁶ The person referred to here is the believing man mentioned in Yâ Seen (36: 20) who came rushing from the farthest part of the city to urge his people to respond to the call of the Messengers, but they killed him.

Allah says concerning the punishment of his people: ﴿After his death, We did not send down any troops from heaven against his people﴾ that is, We did not need to go to the trouble of punishing them by sending down troops from heaven to destroy them ﴿nor did We need to do so﴾. Because of the great might of Allah (ﷻ) and the extreme weakness of human beings, the slightest touch of divine punishment that befalls them is sufficient.

﴿It﴾ that is, their punishment ﴿was but a single blast﴾ that is, one sound that was spoken by some of the angels of Allah, ﴿and immediately they were extinguished﴾. Their hearts were cut off and dropped inside them, and they were disturbed by that blast and became lifeless, with no sound, no movement and no life after all their stubbornness and arrogance, and their responding to the noblest of people with such abhorrent words and mistreatment.

Allah says, lamenting the condition of people: ﴿Alas for humanity! No Messenger came to them but they ridiculed him﴾ that is, how wretched they are, how long their suffering will be, and how ignorant they are, because this is their wretched condition which is the cause of all misery, suffering and punishment!



﴿الَّذِينَ كَفَرُوا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾﴾ (سورة يس: ٣١-٣٢)

36:31. Do they not see how many nations We destroyed before them who will never return to them?

36:32. But all of them, without exception, will be brought before Us.

Here Allah (ﷻ) says: Have these people not seen and learned a lesson from those who came before them of disbelieving nations,

whom Allah (ﷻ) destroyed and sent His punishment upon them? For all of them have been destroyed and have perished; they never came back to this world and will never come back to it.

Allah will recreate them all and will resurrect them after their death, and they will appear before Him, so that He may judge between them with justice; He does not wrong anyone by as much as the weight of a speck of dust,

﴿...And if there is a good deed Allah will multiply it, and give an immense reward of His own.﴾ (an-Nisā` 4: 40)



﴿وَأَيُّ لَّهُمُ الْأَرْضُ الَّتِي تُمِيتُهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَعِنْدَهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنِ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾﴾ (سورة

يس: ٣٣-٣٦)

- 36:33. There is a sign for them in the dead earth: We give it life and bring forth from it grain, from which they eat.
- 36:34. And We place therein gardens of date palms and vines, and We cause springs to gush forth therein,
- 36:35. so that they may eat the fruits thereof, although it was not their hands that made it. Will they not then be grateful?
- 36:36. Glory be to Him Who created all types of things that the earth produces, and of themselves [different types], and of [other] things of which they have no knowledge.

﴿There is a sign for them﴾ of the resurrection and the standing before Allah (ﷻ) for the requital of their deeds. That sign is ﴿the dead earth﴾: Allah sends the rain down to it and revives it after its death,

﴿and bring forth from it grain, from which they eat﴾, all sorts of crops and all sorts of plants that the livestock eat.

﴿And We place therein﴾ that is, in that dead earth ﴿gardens﴾ in which there are many trees, especially date palms and grapevines, which are the noblest of trees ﴿and We cause springs to gush forth therein﴾ that is, in the earth.

We place those plants, date palms and grapevines in the earth, ﴿so that they may eat the fruits thereof﴾, both staple foods and fruits, to give nourishment and pleasure

﴿although﴾ the fact of the matter is that ﴿it was not their hands that made﴾ those fruits, and they put no effort or work into it; rather that is the creation of the best of creators and the best of providers. Moreover, their hands did not cook them or prepare them; rather Allah created those fruits with no need for cooking or any other preparation, as they may be taken from the trees and eaten immediately.

﴿Will they not then be grateful﴾ to the One Who bestowed these blessings upon them in abundance by His generosity and kindness, to ensure the soundness of their religious and worldly affairs?

Is not the One Who gave life to the earth after its death – causing crops and trees to grow therein and bear these delicious fruits, which emerge from their branches, and causing springs to gush forth from the dry earth – able to give life to the dead? Indeed, He has power over all things.

﴿Glory be to Him Who created all types﴾ and kinds ﴿of things that the earth produces﴾, so He created a variety of types that is too great to list them all

﴿and of themselves [different types]﴾ that is, He created them of different types, male and female, and made their physical shapes, psychological make-up, and outward and inward characteristics different

﴿and of [other] things of which they have no knowledge﴾ that is, other created things of which we have no knowledge, and things that He has not yet created.

Glory be to Him and exalted be He above having any partner, helper, supporter, adviser, spouse, child, equal or anyone like unto Him in His perfect and majestic attributes, and exalted be He above anything He wants being beyond Him.



﴿وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾ (سورة يس: ٣٧-٤٠)

- 36:37. There is a sign for them in the night: We strip the daylight from it, and they are left in darkness.
- 36:38. The sun is rapidly moving towards its destination. That is the decree of the Almighty, All-Knowing.
- 36:39. And for the moon We have ordained phases, until it becomes again like an old date-stalk, dried-up and curved.
- 36:40. The sun cannot catch up with the moon, nor can the night outstrip the day.³⁷ Each floats in its own orbit.

«There is a sign for them» that Allah's will is always done, of the perfect nature of His might, and that He will give life to the dead after their death,

«in the night: We strip the daylight from it» that is, We take away the great light that covered the land and replace it with darkness

«and they are left in darkness».

³⁷ The sun cannot catch up with the moon so that it does away with it, resulting in perpetual day with no night, and the night cannot outstrip the day so that it takes away its light, resulting in perpetual night with no day. (at-Ṭabari)

Similarly, We take away this darkness that covered and enfolded them, hence the sun rises and shines everywhere, and people go about earning their livelihood and taking care of their interests. Hence Allah says: ﴿The sun is rapidly moving towards its destination﴾ that is, it is always moving towards the destination that Allah has ordained for it, and it never goes beyond that or falls short of it; it has no control over itself and it does not resist the decree of Allah (۞).

﴿That is the decree of the Almighty﴾ Who by His might controls these great creations in the most perfect manner, according to the best system

﴿the All-Knowing﴾ Who by His knowledge made them serve people's interests and benefit them in their worldly and spiritual affairs.

﴿And for the moon We have ordained phases﴾ through which it passes; each night it moves to the next phase, step-by-step

﴿until﴾ it becomes very small and goes back to being ﴿like an old date-stalk, dried-up and curved﴾ because it is so old that it shrank, became smaller and bent. Then after that, little by little, it keeps increasing gradually until its light is complete and it shines brightly.

﴿Each﴾ namely the sun and the moon, and the night and the day – for each of them Allah has decreed a limit beyond which it cannot go; each of them has a time when it prevails and the other disappears. Hence Allah says: ﴿The sun cannot catch up with the moon﴾ that is, at the time when it prevails, which is the night; so there can be no sun at night.

﴿nor can the night outstrip the day﴾ and encroach upon it before its time is over

﴿Each﴾ both the sun and the moon,

﴿floats in its own orbit﴾ that is, it constantly runs in its own course. All of this offers clear evidence and proof for the greatness of the Creator and the sublime nature of His attributes, especially His might, wisdom and knowledge in this context.



﴿وَأَيُّ لَهِمَّ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَسْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَاءُ نَغْرِقْهُمْ فَلَا يَصْرِحْ لَهُمْ وَلَا هُمْ يَنْقُدُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمُ أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُكَ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾﴾ (سورة يس: ٤١-٥٠)

- 36:41. And it is a sign for them that We cause their children and womenfolk [and themselves]³⁸ to be carried in fully-laden ships,
- 36:42. and We have created for them similar [means of transportation on land] on which they ride.
- 36:43. If We so willed, We could drown them, then there would be no one to help them, nor could they be saved,
- 36:44. unless it be a mercy from Us, leaving them to enjoy life for a while.
- 36:45. When it is said to them: Beware of that which is before you [punishment in this world] and that which lies ahead of you [punishment in the hereafter], so that you may be shown mercy, [they pay no heed].
- 36:46. No sign ever comes to them from their Lord but they turn away from it.

³⁸ This sign is a blessing for all people, but children and women are highlighted here because it is a particular blessing for them, as travelling in ships is easier for them than riding camels and horses, or walking, which at the time of revelation were the main means of transportation. (al-Qurtubi)

- 36:47. When it is said to them: Spend of that, which Allah has provided for you, those who disbelieve say to those who believe: Should we feed those whom, if Allah had so willed, He would have fed? You are clearly misguided!
- 36:48. They say: When will this promise come to pass, if you speak the truth?
- 36:49. All they are waiting for is a single blast [of the Trumpet]³⁹ that will overtake them while they are still disputing.
- 36:50. Then they will not be able to leave any final instructions [concerning their affairs], nor will they be able to return to their families.

That is, there is a sign and proof for them that Allah alone is deserving of worship, because it is He Who bestows blessings and wards off calamities. One of His blessings is that ﴿We cause their children and womenfolk [and themselves] to be carried in fully-laden ships﴾, ﴿and We have created for them similar [means of transportation on land] on which they ride﴾.

Thus Allah causes them to be carried and saves them from drowning by means of what He taught them. Hence He draws their attention to the blessing that He bestowed upon them, as He saved them when He was able to drown them, as He says:

﴿If We so willed, We could drown them, then there would be no one to help them﴾ that is, there would be no one who could come and help them in their distress or relieve them of difficulty ﴿nor could they be saved﴾ from their predicament.

﴿unless it be a mercy from Us, leaving them to enjoy life for a while﴾, as We did not drown them, out of kindness towards them,

³⁹ This will be the first Trumpet blast of the Day of Resurrection, whereupon all those who are alive at that time will die.

and We left them to enjoy life for a while, perhaps they might turn back to Allah or make up for what they had failed to do.

﴿When it is said to them: Beware of that which is before you [punishment in this world] and that which lies ahead of you [punishment in the hereafter]﴾ that is, punishment in this world or in *al-barzakh*⁴⁰ and on the Day of Resurrection, ﴿so that you may be shown mercy﴾, they turned away from that and did not pay any attention to it, and they would not do so even if every sign came to them. Hence Allah says:

﴿No sign ever comes to them from their Lord but they turn away from it﴾. The fact that the signs are attributed to their Lord indicates that they were perfect and clear, because there is no sign clearer than the signs of Allah.

One of the ways in which Allah guides His slaves is causing the signs to reach them by means of which they may learn that which will benefit them in both their religious and worldly affairs.

﴿When it is said to them: Spend of that, which Allah has provided for you﴾ that is, spend of the provision which Allah has bestowed upon you and which, if He so willed, He could take away from you, ﴿those who disbelieve say to those who believe﴾ by way of opposing the truth, basing their argument on the concept of the divine will: ﴿Should we feed those whom, if Allah had so willed, He would have fed? You﴾, O believers, ﴿are clearly misguided﴾ when you enjoin us to do that.

This is indicative of their great ignorance, which is abhorrent and wilful ignorance, because the sinner cannot use the divine will as an argument to justify his sin. Although whatever Allah wills happens and what He does not will does not happen, He has given people the

⁴⁰ An intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the Trumpet.

ability and strength by means of which they are able to do what He commands and avoid what He forbids, so if they failed to do as they are commanded, that is their choice, and no one compels or forces them to do it.

«They say» by way of disbelieving and seeking to hasten the Day of Resurrection:

«When will this promise come to pass, if you speak the truth?»

Allah (ﷻ) says: Do not think that it is far-off, for it is near. «All they are waiting for is a single blast [of the Trumpet] that will overtake them» that is, befall them

«while they are still disputing» that is, whilst they are distracted from it, and it never crosses their minds whilst they are disputing and arguing with one another, which usually happens when they are heedless.

If the punishment befalls them at a moment of heedlessness, they will not be given any respite, «Then they will not be able to leave any final instructions [concerning their affairs]», great or small, «nor will they be able to return to their families».



﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا يَا نَبِيَّانَا مَنْ بِعَظْمِنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ قَالُوا لَوْ لَا نُظَلِّمُ نَفْسَ شَيْئًا وَلَا نُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾﴾ (سورة يس: ٥١-٥٤)

36:51. The Trumpet will be blown [again], and at once from their graves they will rush forth to their Lord.

36:52. They will say: Woe to us! Who has roused us from our resting-place? [It will be said to them:] This is what the Most Gracious promised, and the Messengers spoke the truth.

36:53. It will be but a single blast [of the Trumpet], then immediately they will all be brought before Us.

36:54. This day, no soul will be wronged in the least, and you will not be required for anything other than what you used to do.

The first blast of the Trumpet will be a blast of panic and death, and the blast mentioned here is the blast of Resurrection. When the Trumpet is blown, they will emerge from their tombs and graves and rush forth to their Lord, hastening to stand before Him, and they will not be able to be slow or stay behind.

In that situation, the disbelievers will be filled with sorrow and will express their loss and regret, saying:

﴿Woe to us! Who has roused us from our resting-place?﴾ that is, who has woken us from our graves? It is narrated in some hadiths that the occupants of the graves will have a brief respite from torment just before the Trumpet is blown.

The response will come and it will be said to them: ﴿This is what the Most Gracious promised, and the Messengers spoke the truth﴾ that is, this is what Allah promised you and what the Messengers promised you, and what they said has turned out to be true, as you can see with your own eyes.

Do not think that mention of the divine name the Most Gracious in this context is merely because it is speaking of His promise. Rather that highlights the fact that on that momentous day, they will see of His mercy that which never crossed their minds and no one expected. This is like the verses in which Allah says:

﴿On that day true dominion will belong to the Most Gracious...﴾
(*al-Furqân* 25: 26)

– and:

﴿...All voices will be stilled before the Most Gracious...﴾ (*Tâ Hâ*
20: 108)

– and other similar verses, in which the divine name «the Most Gracious» is mentioned in this context.

«It» namely the resurrection from the graves «will be but a single blast» that Isrâfeel will blow on the Trumpet, and all bodies will be restored to life.

«then immediately they will all be brought before Us», the first and the last, human and jinn, to be brought to account for their deeds.

«This day, no soul will be wronged in the least»; nothing will be detracted from its good deeds and nothing will be added to its bad deeds.

«and you will not be required for anything other than what you used to do» of good or evil. Whoever finds good, let him praise Allah for that, and whoever finds anything other than that, let him not blame anyone but himself.



﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمِ فِي شُغْلٍ فَكَهُونٍ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَّكِفُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدْعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَجِيمٍ ﴿٥٨﴾﴾

(سورة يس: ٥٥-٥٨)

- 36:55. Verily the inhabitants of paradise will, on that day, be busy in their rejoicing,
 36:56. they and their spouses reclining on couches in the shade.
 36:57. There they will have fruit and all that they ask for.
 36:58. Peace! – a word [of salutation] from a Lord Most Merciful.

Having stated that each person will be required only for what he did, Allah (ﷻ) now refers to the requital of both groups, starting with the reward of the people of paradise. He tells us that on that day, they will be «be busy in their rejoicing» that is, their souls will be

rejoicing, having all that one may desire, that may delight the eye, and all that anyone could wish for. That will include the joy of being with beautiful spouses, as Allah says: ﴿and their spouses﴾ of the *hoor al-'een*, ﴿on couches in the shade﴾ that is, they will be reclining on beautiful adorned couches, wearing beautiful adorned garments, in complete comfort, relaxed and secure, enjoying perfect pleasure.

﴿There they will have fruit﴾ in abundance, all types of delicious fruits, grapes, figs, pomegranates and others ﴿and all that they ask for﴾ that is, whatever they request and wish for, they will get.

They will also have ﴿Peace! – a word [of salutation]﴾ coming to them ﴿from a Lord Most Merciful﴾. This refers to the Lord addressing the people of paradise and greeting them. If the Most Merciful Lord gives them a salutation of peace, they will attain perfect peace and well-being in all aspects, and they will receive this salutation, which is such that no salutation is more sublime than it and there is no blessing like it. So what do you think of a salutation from the King of Kings, the Almighty Lord, the Most Kind, the Most Merciful, to the people of His paradise, who have attained His pleasure and He will never be angry with them?

Were it not that Allah (ﷻ) has decreed that they will never die, their hearts might be displaced out of joy, pleasure and happiness. We hope that our Lord will not deprive us of that bliss, and that He will grant us the joy of gazing upon His noble Countenance.



﴿وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ نَعْهَدْ إِلَيْكُمْ يٰبَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ﴾

۱۳ أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٤﴾ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا
 أَيْدِيَهُمْ وَنَشْهَدُ أَرْجُلَهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ
 فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿١٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ
 فَمَا اسْتَبَقُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿١٧﴾ ﴿سورة يس: ٥٩-٦٧﴾

- 36:59. Stand apart [from the believers] this day, O evildoers!
- 36:60. Did I not instruct you, O children of Adam, that you should not worship the Shayṭān, for he is to you an avowed enemy,
- 36:61. and that you should worship Me, for that is a straight path?
- 36:62. He led great numbers of you astray. Could you not then understand?
- 36:63. This is hell, that you were promised.
- 36:64. Burn therein this day for having disbelieved.
- 36:65. Today We will seal up their mouths, and their hands will speak to Us, and their feet will testify to their misdeeds.
- 36:66. If We so willed, we could blind their eyes; then if they were to rush to find their way, how would they be able to see?
- 36:67. If We so willed, We could paralyse them in their places; then they would not be able to go forward or turn back.

Having mentioned the reward of those who feared Him, Allah (ﷻ) now tells us of the requital of the evildoers. It will be said to them on the Day of Resurrection:

«Stand apart [from the believers] this day, O evildoers» that is, be distinct from the believers and be on your own, so that He may rebuke them before the witnesses before they enter hell. He will say to them:

«Did I not instruct you» that is, command you and enjoin you, on the lips of My Messengers, and say to you:

«O children of Adam, that you should not worship the Shayṭān» that is, you should not obey him? This rebuke is a rebuke for all kinds of

disbelief and sin, because all of it is obedience to the Shayṭān and worship of him.

﴿for he is to you an avowed enemy﴾, so I warned you against him in the most emphatic terms, told you not to obey him, and informed you of that to which he calls you

﴿and﴾ I instructed you ﴿that you should worship Me﴾, by obeying My commands and refraining from what I forbade.

﴿for that﴾ namely worshipping and obeying Me and disobeying the Shayṭān ﴿is a straight path﴾. Knowledge of the straight path and acting accordingly is based on these two matters.

In other words: you did not pay attention to My instructions, and you did not follow My commands, and you took your enemy as a friend, so he ﴿led great numbers of you astray. Could you not then understand?﴾ that is, you did not have sound rational thinking that would tell you to take your Lord as an ally, Who is your true ally, and would prevent you from taking your worst enemy as an ally. If you had had sound rational thinking, you would not have done that.

As you obeyed the Shayṭān and took the Most Gracious as an enemy, and you disbelieved in the meeting with Him, and now you have come to the abode of requital, and the decree of punishment has become inevitable for you,

﴿This is hell, that you were promised﴾ but you disbelieved in it. So now look at it with your own eyes. At that point they will be filled with alarm and will stare fixedly in horror, and there will be great panic.

That will be completed by the order to take them to the fire, and it will be said to them: ﴿Burn therein this day for having disbelieved﴾ that is, enter it in such a way that you will be burned and overwhelmed by its heat, which will envelop you completely, because of your disbelief in the revelations of Allah and your rejection of the Messengers of Allah.

Then Allah says: describing the terrible fate that will befall them in the abode of wretchedness:

«Today We will seal up their mouths» by rendering them unable to speak, so they will not be able to deny what they did of disbelief and rejection of the message.

«and their hands will speak to Us, and their feet will testify to their misdeeds» that is, their limbs will testify against them, with regard to what they did, and they will be caused to speak by the One Who causes everything to speak (that is able to speak) (cf. 41: 21).

«If We so willed, we could blind their eyes» and make them unable to see, just as We will make them unable to speak

«then if they were to rush to find their way» that is, if they were to hasten to find the way to paradise

«how would they be able to see» after their vision has been taken away?

«If We so willed, We could paralyse them in their places» and take away their ability to move

«then they would not be able to go forward or turn back» in order to get away from the fire. What is meant is that the decree of punishment will become inevitable for these disbelievers, and they will have no means of escape from that punishment.

In that situation, there will be nothing but the fire, which will have been brought forth, and no one will be able to be saved except by crossing the *ṣirâṭ* (a bridge that will be set up over hell), and no one will be able to do that except the believers, who will walk in the light. As for these (disbelievers), they have no promise from Allah of salvation from the fire.

If Allah willed, He could blind their eyes and leave them able to move, so they would not be able to find their way to the *ṣirâṭ*, even if they rush and hasten to do so. So they will not be able to move forward or backwards. What is meant is that they will not cross it, therefore they will not attain salvation.



﴿وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ﴾ (سورة يس: ٦٨)

36:68. Whomever We cause to live long, We also cause his strength to decline [as he grows old]. Will they not then understand?

﴿Whomever We cause to live long﴾ among the sons of Adam, ﴿We also cause his strength to decline﴾ that is, he goes back to the state in which he began, which is a state of weakness in both mental and physical terms.

﴿Will they not then understand﴾ that the human being is lacking in all ways, so that they may make the most of their physical strength and mental ability before it is too late, and use it in obedience to their Lord?



﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ﴾ (سورة يس: ٦٩) ﴿حَيًّا وَيَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾ (سورة يس: ٧٠-٦٩)

36:69. We have not taught him [the Prophet] poetry, nor could he ever have been a poet. Verily it is but a reminder and a clear Qur'an,

36:70. so that he may warn those who are truly alive, and so that the decree [of punishment] may become inevitable for the disbelievers.

Here Allah (ﷻ) declares His Prophet Muhammad (ﷺ) to be above what the polytheists accused him of, that he was a poet and that what he brought was poetry.

﴿We have not taught him [the Prophet] poetry, nor could he ever have been a poet﴾ that is, it is not appropriate for him to be a poet. This is impossible, because he is wise and rightly guided, whereas

poets are misguided, and are followed by the misguided, and because Allah (ﷻ) refuted all the specious arguments that the misguided use against His Messenger (ﷺ).

Thus He refuted the argument that he was able to read and write, and stated that He did not teach him poetry and that that was not appropriate for him.

«Verily it is but a reminder and a clear Qur'an» that is, what he has brought is nothing but a reminder by which people of understanding may be reminded of all religious teachings, which this Book mentions in a comprehensive manner that reminds people of what Allah has instilled in their natural disposition of enjoining everything that is good and forbidding everything that is evil.

«and a clear Qur'an» that is, it explains everything that needs to be explained. Hence what is explained is not specified, so as to indicate that it explains and clarifies all that is true, with evidence both detailed and general, and it clarifies all that is false, with the evidence for it being false.

Allah revealed it thus to His Messenger (ﷺ), «so that he may warn those who are truly alive» that is, spiritually alive and alert. They are the ones who will be purified by this Qur'an and will increase in knowledge and action. For the hearts of such people, the Qur'an is like rain that falls on good, fertile land.

«and so that the decree [of punishment] may become inevitable for the disbelievers» because the proof of Allah is established against them, their arguments are refuted, and no excuse is left for them.



﴿أَوْلَتْ يَرَوْا أَنَا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمَّا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَهُمْ فِيهَا مَتَّعِمْ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾﴾

(سورة يس: ٧١-٧٣)

- 36:71. Do they not see that We have created for them – among the things that Our Hands have wrought – livestock animals, of which they are masters,
- 36:72. and that We have brought them under their control, so that some of them they have for riding and some they eat,
- 36:73. and they have other benefits from them, and [milk] to drink? Will they not then be grateful?

Here Allah (ﷻ) enjoins people to look at that which He has made to be of service to them, namely livestock animals, of which they are masters, and which are obedient to them in everything that they want of them. He has created many benefits for them, as they carry them and their loads, goods and luggage from one place to another; some of the livestock they eat, and from others they keep warm, as from their wool, fur and hair (He has given them) furnishings and other goods (to serve them) for a time (*cf. 16: 80*). In them there is adornment and beauty, and other visible benefits.

«Will they not then be grateful» to Allah (ﷻ), Who has bestowed these blessings, and devote their worship to Him alone, and not just enjoy these benefits without reflecting and pondering?



﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُنْحَصَرُونَ ﴿٧٥﴾﴾ (سورة يس: ٧٤-٧٥)

- 36:74. Yet they have taken other gods besides Allah, in the hope that they may be helped.
- 36:75. They cannot help them; rather their worshippers stand like warriors ready to defend them.

This explains the falseness of those that the polytheists took as gods besides Allah (ﷻ), hoping for their help and intercession.

They are utterly incapable: ﴿They cannot help them﴾ and cannot help themselves. If they are not able to help them, then there is no way the people can receive help from them. There are two essential conditions for help: being able to do it and wanting to do it. If (an idol) is able to help, does it want to help its worshipper or not? If it cannot help, then both matters are ruled out.

﴿rather their worshippers stand like warriors ready to defend them﴾.



﴿فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ﴾ (سورة يس: ٧٦)

36:76. Do not let their words grieve you. Verily We know what they conceal and what they disclose.

That is, do not let the words of these disbelievers grieve you, O Messenger (ﷺ). What is meant by their words is what is indicated by the context, which is everything they said in which they cast aspersions on the Messenger (ﷺ) or the message he brought.

In other words: do not be distracted by grieving for them, for ﴿Verily We know what they conceal and what they disclose﴾ and We will requite them according to what we know of them, and their words will not harm you in the slightest.



﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ﴾ (٧٧) وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ، قَالَ مَنْ يُحْيِ الْعِظْمَ وَهِيَ رَمِيمٌ (٧٨) قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا

أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٦﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا
فَإِذَا أُنْتَمِتُ مِنْهُ نُفُودٌ ﴿٧٧﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن
يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٧٨﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ
فَيَكُونُ ﴿٧٩﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٠﴾ (سورة

يس: ٧٧-٨٣)

- 36:77. Does man not see that We created him from a drop of semen?
Yet he becomes argumentative, able to express himself,
- 36:78. producing arguments against Us and forgetting his own creation.
He says: Who can give life to bones that have crumbled to dust?
- 36:79. Say: He Who created them in the first place will give life to
them, for He has full knowledge of every act of creation.
- 36:80. It is He Who produces fire for you out of the green trees, with
which you kindle your fires.
- 36:81. Is not He Who created the heavens and the earth able to create
the like of them?⁴¹ Yes indeed, for He is the Creator of all, the
All-Knowing.
- 36:82. His way, when He decrees a matter, is merely to say to it, 'Be!'
and it is.
- 36:83. So glory be to the One in Whose Hand is the dominion over all
things, and to Him you will be brought back.

These verses mention the specious argument of those who denied the resurrection, and the most perfect response to it in the best and clearest manner. Allah (ﷻ) says: ﴿Does man not see﴾ that is, does man, who denies the resurrection and doubts it, not see something that will give him complete certainty that the resurrection will indeed happen, namely the beginning of his own creation

⁴¹ That is, He is able to recreate them (on the Day of Resurrection) exactly as they were in the first creation. (as-Sa'di)

«from a drop of semen» after which he passes through stages, one after another, until he becomes a young man, and he becomes mature in thinking and reaches his peak.

«Yet he becomes argumentative, able to express himself» after his beginning as a drop of semen. So let him see the difference between the two states, what he was and what he became, and let him realise that the One Who created him from nothing is more able to recreate him after he has disintegrated and been scattered.

«producing arguments against Us» that no one should produce, because it is based on comparing the might and power of the Creator with the power of the created being, saying that what is impossible for the created being is also impossible for the Creator.

Then Allah explains this argument further:

«He» namely that (argumentative) man «says: Who can give life to bones that have crumbled to dust?» that is, will anyone revive them? This is a question by way of denial; in other words, no one will revive them after they have disintegrated and vanished.

This specious argument, which says that this is very unlikely because it is something that is beyond human capabilities, was produced by this person because of his heedlessness and because he forgot how his own creation began. Had he thought about how he was created, after he had been nothing worth mentioning, then he came into existence, he would not have come up with such an argument.

In response to this view that the resurrection is unlikely, Allah (ﷻ) gave a perfect answer that settles the matter once and for all, as He said: «He Who created them in the first place will give life to them» – as soon as a person thinks of it, he will realise with certainty, beyond any shadow of a doubt, that the One Who created them in the first place is able to create them a second time, and that is easier for His power, if one just thinks about it.

«for He has full knowledge of every act of creation» this is a second proof, which is connected to one of the attributes of Allah (ﷻ), for

His knowledge encompasses all created beings, in all circumstances, at all times. He knows what the earth consumes of the bodies of the dead, and what remains, and He knows the unseen and the seen. If a person affirms this great divine knowledge, he will realise that it is easy for the One Who possesses this great knowledge to give life to the dead and bring them forth from their graves.

Then Allah mentions a third proof: ﴿It is He Who produces fire for you out of the green trees, with which you kindle your fires﴾. If He produces fire, which is dry, from the green trees, which are very damp and moist, even though their characteristics are diametrically opposed, then His bringing forth of the dead from their graves is akin to that.

Then He mentions a fourth proof: ﴿Is not He Who created the heavens and the earth﴾ despite their immense vastness ﴿able to create the like of them﴾ that is, is He not able to recreate them?

﴿Yes indeed﴾, He is able to do that, for the creation of the heavens and the earth is greater than the creation of people.

﴿for He is the Creator of all, the All-Knowing﴾. This is the fifth proof. He is the Creator of all, and all created things – earlier and later, small and great – are indicative of His creation and might; it is never too difficult for Him to create anything that He wants to create.

His recreation of the dead is one of the aspects of His being the Creator, hence He says:

﴿His way, when He decrees a matter, is merely to say to it, 'Be!' and it is﴾ that is, immediately, with no impediment.

﴿So glory be to the One in Whose Hand is the dominion over all things﴾ – this is a sixth point of evidence: the Sovereign Who controls all things – and everything that dwells in the upper and lower realms belongs to Him, and all are slaves who are subject to His control – is running their affairs according to His divine decree and the decrees of His Sharia.

Hence recreating them after their death, in order to requite them, is part of His perfect control. Hence He says: ﴿and to Him you will be brought back﴾, without a doubt, because of the abundant and definitive proof and evidence to that effect. So blessed be the One in Whose word there is guidance, healing and light.

This is the end of the commentary on Soorat Yâ Seen.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



37.

Soorat aş-Şaffât



(Masnun)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿وَالصَّافَّاتِ صَفًّا ﴿١﴾ فَالزَّجْرَاتِ زَجْرًا ﴿٢﴾ فَالتَّالِيَاتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ﴿٥﴾ إِنَّا زَيْنًا السَّمَاءِ الدُّنْيَا بِرِيْنِهِ الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ﴿٧﴾ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَهُمْ عَذَابٌ وَأَصِْبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَائِفَتُهُمْ مِنْ طِينٍ لَأَرْبِ ﴿١١﴾﴾

(سورة الصافات: ١-١١)

- 37:1. By those [angels] lined up in rows,
37:2. And by those [angels] who drive [the clouds],
37:3. And by those [angels] who recite Allah's words,
37:4. Verily your God is indeed One,
37:5. Lord of the heavens and the earth and all that is between them,
and Lord of every point of sunrise.⁴²

⁴² The point of sunrise varies throughout the year.

- 37:6. Verily We have adorned the lowest heaven with the beauty of the stars,
 37:7. which also serve as a protection against every rebellious devil,
 37:8. so that they cannot eavesdrop on those on high, for they are pelted from all sides
 37:9. to repulse them. And theirs will be a perpetual punishment.
 37:10. But if any of them snatches some words,⁴³ he will be pursued by a shooting star.
 37:11. So ask them [O Muhammad]: Is it more difficult to create them [again, on the Day of Resurrection] than all the other things We have created? Verily We created them from sticky clay.

This soorah begins with an oath in which Allah (ﷻ) swears by the noble angels, when they worship Him and dispose of people's affairs by His leave, affirming His divinity and Lordship.

﴿By those [angels] lined up in rows﴾ that is, in rows serving their Lord.

﴿And by those [angels] who drive [the clouds]﴾ this also refers to the angels, who drive the clouds by Allah's leave.

﴿And by those [angels] who recite Allah's words﴾.

As they are devoted to their Lord, worshipping and serving Him, and not disobeying Him even for an instant, Allah swears by them, affirming His divinity, as He says:

﴿Verily your God is indeed One﴾ – He has no partner in divinity, so devote your love, fear, hope, and all kinds of worship solely to Him.

﴿Lord of the heavens and the earth and all that is between them, and Lord of every point of sunrise﴾ that is, He is the Creator of these things, Who provides for them and controls them; just as He has no partner in His Lordship over them, so too He has no partner in

⁴³ This refers to the words of the angels, as they discuss what is going to happen on earth, based on the divine decree.

His divinity. Allah (ﷻ) often affirms the oneness of His divinity by affirming the oneness of His Lordship, because it is indicative of it, and the polytheists themselves also affirmed it, so He proves to them the soundness of what they denied on the basis of what they affirm.

Allah singles out for mention the points of sunrise, because that also implies the points of sunset. The word translated here as ‘points of sunrise’ may also refer to the points of rising of the stars that are mentioned in the following verses, hence He says: ﴿Verily We have adorned the lowest heaven with the beauty of the stars, which also serve as a protection against every rebellious devil, so that they cannot eavesdrop on those on high﴾. Here Allah mentions two important benefits of the stars:

- 1- They are adornment for the heaven. Were it not for the stars, the heaven would be a dark place with no light. But He has adorned it in order to illuminate it throughout and make it beautiful, and so that people may navigate by the stars in darkness on land and sea, and there are also other benefits from them.
- 2- They serve to protect the heaven from every rebellious devil, preventing them from reaching the heaven in order to eavesdrop on those on high, namely the angels. When they try to listen, they are pelted with shooting stars ﴿from all sides﴾, so as to repulse them and drive them away so that they cannot listen to what is said by those on high.

﴿And theirs will be a perpetual﴾ that is, ongoing ﴿punishment﴾; it has been prepared for them, because they rebelled and failed to obey their Lord.

Were it not that Allah (ﷻ) makes an exception here, this would indicate that they never hear anything at all, but He says ﴿But if any of them snatches some words﴾ that is, except the one among the rebellious devils who snatches a single word by stealth, ﴿he will be pursued by a shooting star﴾. Sometimes it hits him before he is able to convey that word to his familiars, so the news of heaven

is cut off; and sometimes he passes it on before he is hit, but they also tell one hundred lies with that word, that they propagate because of the word that was heard from heaven.

Having described these great creations, Allah says:

﴿So ask them [O Muhammad]﴾ that is, ask those who deny their recreation after death

﴿Is it more difficult to create them [again, on the Day of Resurrection]﴾ that is, is recreating them after their death more difficult,

﴿than all the other things We have created?﴾ They will inevitably affirm that the creation of the heavens and the earth is more difficult than the creation of humankind.

So they have no choice but to affirm and believe in the resurrection. Indeed, if they look at their own selves and reflect upon them, they will realise that their initial creation from sticky clay is more difficult, when they think about it, than their recreation after death. Hence Allah says: ﴿Verily We created them from sticky clay﴾. This is like the verse in which Allah (ﷻ) says:

﴿Indeed, We created man from dry clay, made from black mud moulded into shape.﴾ (al-Hijr 15: 26)



﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِرُوا لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾ وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾ أَيُّهَا مِنَّا وَكُنَّا نُرَابًا وَعِظْمًا أَيُّهَا لَتَبِعُوثُونَ ﴿١٦﴾ أَوَّابًا وَأَنَا الْآوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾ وَقَالُوا نَوَيْلْنَا هَذَا يَوْمَ الدِّينِ ﴿٢٠﴾ هَذَا يَوْمَ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾﴾ (سورة الصافات: ١٢-٢١)

37:12. Rather you wonder [at their disbelief in the resurrection] whilst they ridicule it,

- 37:13. and when they are reminded, they do not pay heed,
 37:14. and when they see a sign, they resort to ridicule,
 37:15. and they say: This is obviously nothing but magic!
 37:16. What! When we have died and have turned into dust and bones,
 will we really be raised up,
 37:17. and our forefathers, too?
 37:18. Say: Yes, and you will be humiliated.
 37:19. It will be but a single blast [of the Trumpet], and immediately
 they will be [alive and] looking around.
 37:20. They will say: Woe to us! This is the Day of Judgement!
 37:21. [It will be said:] This is the Day of Decision that you used to
 deny.

«Rather you wonder» O Messenger – or, O man – at the disbelief of those who disbelieve in the resurrection, after you showed them great signs and clear evidence. It is indeed something astonishing and strange (that there are people who deny the resurrection), because it is something that cannot be denied

«whilst» even stranger than their denial is the fact that they «ridicule» the one who is telling them about the resurrection. They were not content merely to deny it; rather they went further and ridiculed the word of truth.

«and» also strange is the fact that «when they are reminded» of what they know on the basis of their natural inclination and rational thinking, and what is instilled in them and what they see around them, «they do not pay heed» to that. If they do not pay heed because of ignorance, this indicates that they are extremely unintelligent, because they were reminded of something that is instilled in them and is well known on the basis of rational thinking, and there can be no doubt about it. And if that is because of wilful ignorance and stubbornness, that is even stranger.

Also strange is the fact that when proof is established for them and they are reminded of the signs to which the smartest people and those who are most mature in thinking would submit, they ridicule them and find them odd.

Also strange is the fact that they said of the truth when it came to them: ﴿This is obviously nothing but magic!﴾. They regarded the most sublime of things, namely the truth, as being like the most base and ignoble of things.

Also strange is the fact that they compared the power of the Lord of earth and heaven with the power of human beings who are lacking in all aspects, and they said, thinking it unlikely and denying it: ﴿What! When we have died and have turned into dust and bones, will we really be raised up, and our forefathers, too?﴾

Because this was all they had to offer, Allah commanded His Messenger (ﷺ) to respond in a way to alarm them, so He said: ﴿Say: Yes﴾ you will be resurrected, you and your forefathers ﴿and you will be humiliated﴾ that is, brought low; it is not beyond Allah's power to resurrect you.

﴿It will be but a single blast﴾ that Isrâfeel will blow on the Trumpet ﴿and immediately they﴾ will be resurrected from their graves and ﴿will be [alive and] looking around﴾. As they were initially created, they will be resurrected: whole in body, barefoot, naked and uncircumcised. In that state they will show their regret, disgrace and loss, and they will call out (wishing) for death (cf. 25: 13).

﴿They will say: Woe to us! This is the Day of Judgement!﴾ They will affirm that which they used to ridicule in this world.

But it will be said to them: ﴿This is the Day of Decision﴾ among people, and between them and their Lord, regarding that concerning which they differed among themselves of rights and duties, and between them and other people.



﴿أَخْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ
الْحَنِيمِ ﴿٢٣﴾ وَقَفُوهُمْ إِتْمَ مَسْئُولُونَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنصَرُونَ ﴿٢٥﴾ بَلْ هُمْ الْيَوْمَ مُسْتَسْمِعُونَ
﴿٢٦﴾﴾ (سورة الصافات: ٢٢-٢٦)

- 37:22. [Allah will command:] Gather together those who did wrong, and others of their ilk, as well as whatever they used to worship
- 37:23. besides Allah, and direct them to the path of hell.
- 37:24. But detain them, for they are to be questioned.
- 37:25. [Allah will say to them:] What is the matter with you, that you do not help one another?
- 37:26. Rather on that day they will submit completely.

That is, when they are brought on the Day of Resurrection, and they see with their own eyes that which they disbelieved in and used to ridicule, the command will be issued to take them to the fire, which they used to disbelieve in, and it will be said:

﴿Gather together those who did wrong﴾ that is, they wronged themselves by disbelieving, ascribing partners to Allah and committing sins

﴿and others of their ilk﴾ who did similar deeds. Each person will be joined to others who were like him in misdeeds.

﴿as well as whatever they used to worship besides Allah﴾ such as the idols and rivals that they claimed; gather them all together, ﴿and direct them to the path of hell﴾ that is, drive them violently to hell.

﴿But﴾ after it has become clear to them that their fate is hell and they know that they are among the people who are destined for the realm of doom, it will be said:

﴿detain them﴾ before you take them to hell

﴿for they are to be questioned﴾ about what they used to fabricate in this world, so that their lies and fabrications will be made clear before the witnesses.

Then it will be said to them: ﴿What is the matter with you, that you do not help one another?﴾ That is, what has happened to you today? What has befallen you, so that you do not help one another or support one another, after you used to claim in the previous world that your gods would ward off the punishment from you and help you, and they would intercede for you with Allah? It is as if they will not answer this question, because they will be overcome with humiliation and shame; they will submit to the punishment of the fire and will surrender, having lost all hope, so they will not speak. Hence Allah says: ﴿Rather on that day they will submit completely﴾.



﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٧٧﴾ قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٧٨﴾ قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٧٩﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِيَةً ﴿٨٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰئِقُونَ ﴿٨١﴾ فَأَعْوَبْتُمْكُمْ إِنَّا كُنَّا غٰوِبِينَ ﴿٨٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٨٣﴾ إِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٨٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٨٥﴾ وَيَقُولُونَ إِنَّا لَا نَارِكُوا ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٨٦﴾ بَلْ جَاءَهُ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٨٧﴾ إِنَّكُمْ لَذَٰئِقُوا الْعَذَابِ الْأَلِيمِ ﴿٨٨﴾ وَمَا تُحْزَنُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٨٩﴾﴾ (سورة

الصافات: ٢٧-٣٩)

- 37:27. They will turn upon one another,⁴⁴ reproaching one another.
 37:28. They [the followers] will say [to the leaders]: You used to prevent us from doing what is right [and good].
 37:29. [The leaders] will say [to the followers]: Rather it was you who would not believe,

⁴⁴ The misguided disbelievers will turn to their leaders and reproach them

- 37:30. and we had no power over you. Rather it was you who were a people given to transgression.
- 37:31. Now the punishment of our Lord has become inevitable for us; we will surely taste it.
- 37:32. We led you astray, for we ourselves had gone astray.
- 37:33. Verily on that day they will all share in the punishment.
- 37:34. Indeed that is how We will deal with the evildoers,
- 37:35. for when it was said to them: There is no god but Allah they would turn away in arrogance
- 37:36. and say: Are we to abandon our gods for the sake of a mad poet?
- 37:37. Rather he has brought the truth and confirmed the [message of the earlier] Messengers.
- 37:38. You [O disbelievers] will surely taste the painful punishment,
- 37:39. but you will not be requited for anything other than what you used to do.

When they are gathered together with others of their ilk and their gods, and taken to the path of hell, and they are detained and questioned but do not answer, they will then turn upon one another, blaming one another for having gone astray and led them astray. The followers will say to the leaders:

«You used to prevent us from doing what is right [and good]» that is, you used to prevent us by force and power, so you led us astray. Were it not for you, we would have been believers.

«[The leaders] will say» to them:

«Rather it was you who would not believe» that is, you continued to ascribe partners to Allah as we did, so what makes you better than us? What right do you have to blame us?

«and» in fact «we had no power over you» that is, we did not force you to choose disbelief;

«Rather it was you who were a people given to transgression» and you overstepped the mark.

«Now the punishment of our Lord has become inevitable for us» that is, for us and for you; «we will surely taste it» that is, the punishment, and this is the will and decree of our Lord, that we and you should taste the punishment and share the suffering.

Therefore, «We led you astray, for we ourselves had gone astray» that is, we called you to the path that we were following, which was the path of misguidance, and you responded to our call, so do not blame us; rather blame yourselves.

«Verily on that day» namely the Day of Resurrection, «they will all share in the punishment», even though the severity of the punishment will vary according to the extent of their sins. Just as they shared disbelief in this world, they will share the consequences thereof in the hereafter. Hence Allah says: «Indeed that is how We will deal with the evildoers».

Then Allah states that their evil-doing was extreme and went beyond all bounds:

«for when it was said to them: There is no god but Allah» and they were called to this message and were instructed to abandon all other gods, «they would turn away in arrogance» from the message and from the one who brought it.

«and say» objecting to it: «Are we to abandon our gods» whom we and our forefathers have continued to worship, «for the sake of» and the words of «a mad poet?» They were referring thereby to Muhammad (ﷺ). And they did not stop at turning away from him or simply rejecting him; rather they judged him in the most unfair manner and deemed him to be a mad poet, when they were well aware that he knew nothing of poetry or poets, and his character was not that of a poet; rather he was the most wise of Allah's creation and the most mature in thinking.

Hence Allah (ﷻ) said, refuting their accusation: «Rather he» namely Muhammad (ﷺ) «has brought the truth» that is, his coming is true, and what he has brought of teachings and the Qur'an is true «and confirmed the [message of the earlier] Messengers» that is, his coming confirms what the Messengers foretold concerning him. Were it not for his coming and his message, the Messengers would not have been telling the truth. Therefore he is a sign and a miracle of every Messenger who came before him, because they spoke of him and foretold his coming, and Allah took from them their covenant and pledge that if he came to them, they would surely believe in him and support him, and they took the same promise from their nations. So when he came, the truthfulness of the Messengers who came before him became apparent, and the falsehood of those who disagreed with them became clear. If it had so happened that he did not come, when they had foretold his coming, that would have shed doubts on their truthfulness.

The truthfulness of the Messengers was also confirmed by the fact that he brought that which they brought and called to that to which they called, and he believed in them and confirmed the soundness of their message, their prophethood and their laws.

Because they said earlier (in 37: 31) «we will surely taste it», which may or may not be true, Allah (ﷻ) tells us in decisive terms, that cannot be but true and certain, because it is He Who says it: «You [O disbelievers] will surely taste the painful punishment, but you will not be requited», by being made to taste the painful punishment, «for anything other than what you used to do» – We did not wrong you; rather We have been just towards you.

Because the wording used here is general, and what is meant here is the polytheists, Allah (ﷻ) excluded the believers from that, and said:



﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ﴾ ﴿٤٠﴾ أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَكَرَهُ اللَّهُ مَكْرَمُونَ ﴿٤٢﴾ فِي
 جَنَّاتٍ النَّعِيمِ ﴿٤٣﴾ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ﴿٤٥﴾ بِيضَاءَ لَذَّةٍ
 لِلشَّرِيبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْفَوْنَ ﴿٤٧﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾
 كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٤٩﴾ (سورة الصافات: ٤٠-٤٩)

- 37:40. However, for the chosen [and sincere] slaves of Allah
 37:41. there will be provisions that are known [for their beauty and
 delicious taste],
 37:42. fruits of various kinds; and they will be honoured
 37:43. in gardens of delight,
 37:44. seated on couches facing one another.
 37:45. A cup will be passed around among them with wine from a
 flowing spring,
 37:46. white and delicious to those who drink it.
 37:47. It will not cause any harm, nor will they be intoxicated by it.
 37:48. And with them will be chaste women with big beautiful eyes
 who restrain their glances,⁴⁵
 37:49. as if they are eggs⁴⁶ carefully guarded.

﴿However, for the chosen [and sincere] slaves of Allah﴾ they will not taste the painful punishment, because they were sincere to Allah in their deeds. Therefore He chose them and singled them out for His mercy, and showered them with His grace.

﴿there will be provisions that are known﴾ that is, they are not unknown; rather it is an immense provision, the type and quality of which is not unknown, and no one could know its nature.

⁴⁵ They are the ḥoor al-'een, who will be content with their husbands and will not look at other men.

⁴⁶ This refers to their colour, as they are fair and unblemished.

Then Allah explains that by saying: «fruits of various kinds» that is, all types of fruits that one would enjoy because of its delicious colour and taste

«and they will be honoured» that is, they will not be despised or looked down upon; rather they will be respected, appreciated and dignified.

They will honour one another and the angels will honour them, entering upon them from every gate and congratulating them for having attained this great honour. And they will be honoured by the Most Generous of those who show generosity, Who will bestow upon them all kinds of blessings that will bring joy to their hearts and souls.

«in gardens of delight» that is, in gardens that are filled with joy and happiness because of what they contain of all sorts of bliss, such as no eye has seen, no ear has heard, nor has it crossed the mind of man, and they are free of all that could spoil their delights, of any kinds of stresses and troubles.

One of the ways in which they will be honoured by their Lord and will honour one another is that they will be «seated on couches» which are raised seats adorned with all kinds of fine and beautiful cloth. They will be reclining on these couches in a way that reflects comfort, serenity and joy,

«facing one another» and their hearts will be free of rancour, their love will not be tainted with any element of hate, and they will be delighted to be together, facing one another in a manner that is indicative of the harmony between their hearts. They will show proper etiquette to one another, not turning their backs on one another; rather the fact that they are described as facing one another is indicative of their perfect joy and perfect etiquette towards one another.

«A cup will be passed around among them with wine from a flowing spring» that is, boys who are ready to serve them will go around with delicious drinks, in beautiful cups, filled with nectar scented with musk; these will be cups of wine, but that wine will

be different from the wine of this world in all aspects. In colour it is ﴿white﴾ which is one of the best of colours, and in taste it will be ﴿delicious to those who drink it﴾; the one who drinks it will enjoy it whilst drinking it and afterwards.

It will be free of anything that may harm the mind or cause the drinker to lose his mind; he will not become intoxicated by it and it will not lead to any headache or hangover.

Having told us of the food, drink and gatherings of the people of paradise, and the delights, in general terms and in detail, that are included in the phrase ﴿gardens of delight﴾, so that people may know what is there, and thus they will long for it, Allah now speaks of their spouses, saying:

﴿And with them will be chaste women with big beautiful eyes who restrain their glances﴾ that is, with the people of paradise, with big beautiful eyes, reaching the pinnacle of beauty and restraining their glances.

What is meant is either that this beautiful and chaste woman restrains her glance and looks only at her husband, because of her chastity, and she does not look beyond him to anyone else, and because of the perfection and beauty of her husband, which is such that she does not want anyone else in paradise but him; or it may be the phrase translated as ﴿restrain their glances﴾ means that they are so beautiful that the husband looks only at his spouse, and restrains his glance which indicates that his thoughts and love are only for her. Both meanings are possible and both are sound.

All of this is indicative of the beauty of both men and women in paradise and their love for one another, which is such that no one would look at anyone else and they will all be extremely chaste; there will be no envy or resentment or grudges, because of the absence of the causes thereof.

﴿with big beautiful eyes﴾ this refers to the beauty of the eye and its lovely shape

«as if they» namely the ḥoor al-‘een «are eggs carefully guarded» that is, covered. That is because of their beauty and purity, and indicates that their colours are the most beautiful of colours and the most delightful to behold, with no blemishes or dark patches.



﴿ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ
 أَوَلَمْ نَكْ لِمَن الْمَصْدُوقِينَ ﴿٥٢﴾ أَوْ دَا مِنَّا وَكُنَّا تَرَابًا وَعِظْلَمًا أَوْ نَا لَعْدِيُونَ ﴿٥٣﴾ قَالَ هَلْ أَنشَد
 مُّطْلِعُونَ ﴿٥٤﴾ فَأَطَّلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا
 نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَبْتَلِينَ ﴿٥٨﴾ إِلَّا مَوَلَّتْنَا الْأُولَىٰ وَمَا نَحْنُ
 بِمُعَذِّبِينَ ﴿٥٩﴾ إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾ لِيَسْئَلِ هَذَا فَمَا لَيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾ ﴾ (سورة

الصفات: ٥٠-٦١)

- 37:50. They will turn to one another with questions.
 37:51. One of them will say: I had a friend [on earth],
 37:52. who used to say: Are you one of those who believe
 37:53. that when we have died and become dust and bones, we will be brought to account?
 37:54. He will say: Shall we look for him [in the fire]?
 37:55. So he will look down and see him in the middle of the blazing fire.
 37:56. He will say: By Allah, you almost brought about my ruin!
 37:57. Were it not for the grace of my Lord, I too would have been there [in hell].
 37:58. Is it then that we are not going to die,
 37:59. except our first death, and that we will not be punished?
 37:60. Surely this is the supreme triumph!
 37:61. For the like of this let all strive, who wish to strive.

Having described their bliss and perfect happiness, with food and drink, beautiful spouses and splendid places to sit, Allah now describes how they will converse with one another and speak of matters of the past, and they will continue talking and asking one another questions, until the conversation leads to one of them saying:

«I had a friend» in the former world who denied the resurrection and criticised me for believing in it, and he «used to say» to me: «Are you one of those who believe that when we have died and become dust and bones, we will be brought to account» that is, requited for our deeds?

In other words (this disbelieving friend asked): How can you believe such a far-fetched notion which is very strange, that when we have disintegrated and become dust and bones, we will be resurrected and brought back to life, then we will be brought to account and requited for our deeds?

The one who is in paradise will say to his brethren: this is my story and this is what happened between me and my friend; I was and remained a true believer, whilst he did not believe in the resurrection and persisted in denying it until we died, then we were resurrected, and I attained what you see of bliss, which the Messengers told us about, and he has undoubtedly ended up in pain and suffering.

«Shall we look for him [in the fire]» and see what happened to him, for it will increase our joy and happiness with what we are enjoying, when we see that with our own eyes?

What appears to be the case, with regard to what the people of paradise have of joy in being together and in harmony with one another, is that they will respond to what he says and will go with him to look at his friend.

«So he will look down» and will see his friend «in the middle of the blazing fire» that is, in the midst of torment, overwhelmed and surrounded by punishment.

﴿He will say﴾, blaming him for his predicament and expressing gratitude to Allah for His blessing in saving him from his friend's attempt to mislead him:

﴿By Allah, you almost brought about my ruin!﴾ That is, you almost destroyed me because of what you tried to confuse me with of your specious arguments.

﴿Were it not for the grace of my Lord﴾ and His making me steadfast in Islam

﴿I too would have been there [in hell]﴾, suffering the punishment with you.

﴿Is it then that we are not going to die, except our first death, and that we will not be punished?﴾ That is, the believer will say this, overjoyed with the blessing that Allah will bestow upon the people of paradise, of remaining there for ever and being safe from punishment. It is a question in the sense of an affirmation. In other words, he will say to his friend who is now being punished: Do you still claim that we will not die, except our first death, and that there will be no resurrection or punishment after that?

In the phrase ﴿They will turn to one another with questions﴾ (37: 50), the object of the question is not mentioned, but the context is one of joy and happiness, which indicates that they will ask one another about whatever matters will bring them joy, and they will discuss issues concerning which there were disputes and confusion.

It is well known that people of knowledge find joy in raising questions about issues and researching matters, and that joy is greater than the pleasure that other people find in discussing worldly matters. So they will have an abundant share of this kind of joy, and they will attain discovery of some facts in paradise that cannot be expressed.

Having mentioned the bliss of paradise and described it in these beautiful terms, Allah (ﷻ) praises it and makes those who are striving long for it, and He encourages them to strive even harder:

«Surely this is the supreme triumph» by virtue of which they attain all that is good and all that their hearts desire, and everything that concerns them or harms them is warded off thereby. Could there be any greater triumph to be sought, or is this the ultimate, as they have attained the pleasure of the Lord of the earth and the heavens, and have found the joy of being near to Him and knowing Him, seeing Him and listening to His words?

«For the like of this let all strive, who wish to strive» for it is the most deserving of spending that which is most precious, and it is the first thing for which smart and knowledgeable people should strive, and it is the source of the greatest regret if the diligent person lets any time pass without doing righteous deeds that will bring him closer to paradise, so how about if he does deeds that bring him closer to the fire?



﴿أَذَلِكْ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا فَمَا لَوْ مِنَهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوَابًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلْفَوْا آيَاءَ هُمْرَضَالَيْنِ ﴿٦٩﴾ فَهُمْ عَلَىٰ آثَرِهِمْ يُهْرَعُونَ ﴿٧٠﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنذِرِينَ ﴿٧٢﴾ فَأَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾﴾

(سورة الصافات: ٦٢-٧٤)

37:62. Is that the better dwelling place, or the tree of *Zaqqoom*?⁴⁷

⁴⁷ The contrast here is between paradise and all that it contains of pleasure, joy, delicious food and drink, and so on, and hell with the bitter fruit borne by the infernal tree of *Zaqqoom*.

- 37:63. Verily We have made it a torment for the wrongdoers.
 37:64. It is a tree that grows from the depths of hell;
 37:65. Its fruits are like the heads of devils.
 37:66. They will surely eat thereof, filling their bellies.
 37:67. Then on top of that they will be given a mixture of filthy,
 scalding water to drink,
 37:68. Then to hell will they return.⁴⁸
 37:69. For they found their fathers going astray
 37:70. and they hastened to follow in their footsteps.
 37:71. Indeed before them many of the earlier peoples went astray
 37:72. even though We sent Messengers to them to warn them.
 37:73. So see what was the fate of those who had been forewarned [but
 did not pay heed],
 37:74. except the chosen [and sincere] slaves of Allah.

«Is that the better dwelling place» that is, is that bliss of the people of paradise, that We have described, better – or the punishment in hell that will involve all kinds of torment? And which of the two foods is better – that which We have described in paradise, or the food of the people of hell? It is «the tree of Zaqqoom. Verily We have made it a torment» that is, a punishment «for the wrongdoers» who wronged themselves by disbelieving and committing sins.

«It is a tree that grows from the depths of hell» that is, from the middle of hell. That is where it emerges, and the substance of which it is made is the worst of substances. The vileness of the place where it grows is indicative of how vile and foul this plant is. Hence Allah draws our attention to its vile nature by mentioning where it grows

⁴⁸ The place where they will drink this filthy, scalding water will be outside hell; they will be taken there to drink it, then they will be brought back into hell.

and the way in which He describes its fruits, for they are ﴿like the heads of devils﴾. After that, do not ask about its taste, or what it will do to their insides and their bellies; they will have no other food and they will have no choice but to eat it.

Hence Allah says: ﴿They will surely eat thereof, filling their bellies﴾. This is the food of the people of hell, and how awful their food will be.

Then Allah mentions their drink: ﴿Then on top of that﴾ that is, after that food, ﴿they will be given a mixture of filthy, scalding water to drink﴾ that is, water that is extremely hot. This is like the verses in which Allah (ﷻ) says:

﴿...If they cry for help, they will be given water like [boiling] dregs of oil that will scald their faces. What a dreadful drink, and what a miserable resting-place!﴾ (*al-Kahf* 18: 29)

– and:

﴿...and be given scalding water to drink that will tear their intestines﴾ (*Muhammad* 47: 15)

﴿Then to hell will they return﴾ their abode to which they will return will be hell, so that they may taste its severe punishment and extreme heat. There is nothing more wretched than that.

It is as if it was asked: what brought them to this abode? So Allah says: ﴿For they found their fathers going astray and they hastened to follow in their footsteps﴾ that is, they hastened to follow them in misguidance, and they did not pay any attention to that to which the Messengers called them, or of that of which the Books warned them, or the words of those who offered sincere advice; rather they opposed them by saying:

﴿...We found our forefathers following a certain path, and we are following in their footsteps.﴾ (*az-Zukhruf* 43: 23)

«Indeed before them many of the earlier peoples went astray» before those who are addressed here, and few of them believed and were guided.

«even though We sent Messengers to them to warn them» against that misguidance.

«So see what was the fate of those who had been forewarned». Their fate was doom, disgrace and shame. So let these people beware of persisting in their misguidance, lest they meet the same fate.

Because those who were warned did not all go astray – rather some of them believed and were sincerely devoted to Allah – Allah states that they were exempted from doom, as He says: «except the chosen [and sincere] slaves of Allah» that is, those whom Allah chose and singled out for His mercy because of their sincerity; their end was good.

Then Allah mentions examples of the fate of disbelieving nations:



﴿وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُوْنَ ﴿٧٥﴾ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيْمِ ﴿٧٦﴾
 وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِيْنَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِيْنَ ﴿٧٨﴾ سَلَّمَ عَلٰى نُوْحٍ فِي الْعَالَمِيْنَ ﴿٧٩﴾
 اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٨٠﴾ اِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿٨١﴾ ثُمَّ اَعْرَفْنَا الْآخِرِيْنَ
 ﴿٨٢﴾﴾ (سورة الصافات: ٧٥-٨٢)

37:75. Indeed Nooh called upon Us, and how excellent was Our response!

37:76. We saved him and his family from great distress

37:77. and We made his offspring the only survivors.

37:78. We left for him [a favourable mention] among subsequent generations:

37:79. Peace be upon Nooh among all nations.

37:80. Thus do We reward those who do good.

37:81. Verily he was one of Our believing slaves.

37:82. Then We drowned the others.

Here Allah tells us about His slave and Messenger Nooh (ﷺ), the first of the Messengers. When he called his people to Allah for that lengthy period and his call only increased them in aversion, he called upon his Lord and said:

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

– and:

﴿...O my Lord, help me against those who spread mischief.﴾ (al-'Ankaboot 29: 30)

Allah answered his prayer and praised Himself, saying: ﴿and how excellent was Our response﴾.

Allah responded in a way that was exactly what Nooh asked for: He saved him and his family from great distress, drowned all the disbelievers and left his offspring to produce future generations. So all people are descended from Nooh (ﷺ). And Allah granted him a favourable mention that would endure until the time of later generations, because he did well in worshipping the Creator and showed kindness to His creation. This is Allah's way with those who do good: He causes them to be mentioned favourably, commensurate with their good deeds.

The words ﴿Verily he was one of Our believing slaves﴾ indicate that faith is the highest status anyone can attain, and that it includes all teachings of religion, both fundamental and minor issues, because Allah praised the elite of His creation for having faith.



﴿ وَاتَّ مِنْ شَيْعَتِهِ لِإِبْرَاهِيمَ ﴿٨٣﴾ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ
 وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَفَبِكُلِّ عِبَادَةِ دُونِ اللَّهِ تُرِيدُونَ ﴿٨٦﴾ فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾
 فَظَنَرْنَا نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ
 إِلَىٰ آلِهِمُ فَقَالَ أَلَا تَأْتُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ صَرْبًا بِالْيَمِينِ ﴿٩٣﴾
 فَأَقْبَلُوا إِلَيْهِ يَرْفُوفُونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾
 قَالُوا اتَّبَعْنَا لِهَيْبَتِهِ فَالْقُوَّةَ فِي الضُّعْفِ ﴿٩٧﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾
 وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ
 بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَمَا بَلَغَ مَعَهُ السَّعَىٰ فَكَانَ يَبْتُنِي إِذْ أَرَىٰ فِي الْمَنَامِ آتِيًا ذُبَابًا ﴿١٠٢﴾
 فَأَنْظُرْ مَاذَا تَرَىٰ ﴿١٠٣﴾ قَالَ يَتَّبِعْتِ أَفْعَلُ مَا تُؤْمَرُ ﴿١٠٤﴾ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿١٠٥﴾
 فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٦﴾ وَتَدَبَّرْنَاهُ أَنْ يَتَّخِذَهُمْ إِبْرَاهِيمُ ﴿١٠٧﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ
 نَجْزِي الْمُحْسِنِينَ ﴿١٠٨﴾ إِنَّ هَذَا لَمَوْ أَلْبَتُوا الْمِينُ ﴿١٠٩﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١١٠﴾
 وَتَرَكَآ عَلَيْهِ فِي الْآخِرِينَ ﴿١١١﴾ سَلَّمَ عَلَيْنَا مِنْ إِبْرَاهِيمَ ﴿١١٢﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٣﴾ إِنَّهُ
 مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٤﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿١١٥﴾ ﴿سورة الصافات:﴾

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37:83. Verily among those who followed his way was Ibrâheem,

37:84. for he came to his Lord with a pure heart.

37:85. He said to his father and his people: What are these that you worship?

37:86. Is it falsehood – gods other than Allah – that you seek?

37:87. What, then, do you think of the Lord of the worlds?⁴⁹

⁴⁹ That is, what shortcomings do you think He has, so that you worship gods other than Him?

- 37:88. Then he cast a glance at the stars⁵⁰
- 37:89. and said: Indeed I am sick.⁵¹
- 37:90. So his people turned away from him and left.
- 37:91. Then he turned upon their gods and said: Will you not eat?
- 37:92. What is the matter with you that you do not speak?
- 37:93. Then he turned upon them, striking them with his right hand,⁵²
- 37:94. and his people came rushing towards him.
- 37:95. He said: Do you worship that which you yourselves carve,
- 37:96. when it is Allah Who has created you and everything you make?
- 37:97. They said: Build a pyre for him and throw him into the blazing fire.
- 37:98. They planned to harm him, but We brought them low.
- 37:99. He said: I am going to [a land where I may freely worship] my Lord; He will guide me.
- 37:100. My Lord, grant me a righteous son.
- 37:101. So We gave the glad tidings of a forbearing son.
- 37:102. Then when [the son] reached the age where he could help him in his endeavours, Ibrâheem said: O my son, I see in my dream that I must sacrifice you. What do you think? [The son] said: O my father, do as you are commanded. You will find me, if Allah so wills, among the steadfast.
- 37:103. So when they had both submitted to the command of Allah, and Ibrâheem had laid his son face down on the ground,

⁵⁰ That is, he looked up, thinking of an excuse so that he could avoid going out with the people for their festival.

⁵¹ This could refer to physical sickness, or being sick of his people's disbelief and worship of idols. This was a double-entendre by means of which he avoided lying, whilst his people might understand something other than what was actually the case.

⁵² What is meant is that he struck them with force, because the right hand is usually stronger than the left.

- 37:104. We called out to him: O Ibrâheem,
 37:105. you have already fulfilled the dream. Thus do We reward those who do good,
 37:106. for this was clearly the most difficult of tests.
 37:107. And We ransomed him with a tremendous sacrifice.
 37:108. We left for him [a favourable mention] among subsequent generations:
 37:109. Peace be upon Ibrâheem.
 37:110. Thus do We reward those who do good.
 37:111. Verily he was one of Our believing slaves.
 37:112. We gave him the glad tidings of Is-hâq, a Prophet, one of the righteous.

That is, among the party of Nooh (ﷺ) and those who followed his path of prophethood and conveying the message, calling people to Allah and answering that call, was Ibrâheem al-Khaleel (ﷺ).

﴿for he came to his Lord with a pure heart﴾ that was free of doubt and desires that prevent one from understanding the truth and acting upon it. If a person's heart is pure, he will be safe from all evil and will attain all good.

As a result of being pure, Ibrâheem was free of ill feelings and envy towards people, and other bad attitudes. Hence he sincerely advised others about Allah, starting with his father and his own people: ﴿He said to his father and his people: What are these that you worship?﴾ This was a question by way of denunciation and establishing binding proof.

﴿Is it falsehood – gods other than Allah – that you seek?﴾ That is, do you worship – besides Him – false gods that are not gods at all and are not fit to be worshipped? What do you think the Lord of the worlds will do to you, when you worship others besides Him? This was warning them of the requital for persisting in their ascription of partners to Allah.

(It was as if he was saying): what do you think the Lord of the worlds has of shortcomings, so that you ascribed rivals and partners to Him?

Ibrâheem (ﷺ) wanted to break the idols and find a way to do so. He took the opportunity of their heedlessness when they went to celebrate one of their festivals. He went out with them, «Then he cast a glance at the stars and said: Indeed I am sick». According to the *ṣaḥeeḥ* hadith:

«Ibrâheem only lied on three occasions: when he said «Indeed I am sick», when he said:

«...Nay, it was this one, the biggest of them, who did it...» (*al-Anbiyâ' 21: 63*)

– and when he said of his wife: She is my sister.» (A sound hadith recorded by at-Tirmidhi)

The aim of his staying behind and not going out with them was so that he could carry out his plan concerning their gods.

«So his people turned away from him and left». When he found the opportunity,

«Then he turned upon their gods» that is, he rushed to them, stealthily, «and said» to them, by way of ridiculing them:

«Will you not eat? What is the matter with you that you do not speak?»

That is, how can it be appropriate for them to be worshipped when they are more helpless than animals which eat and make sounds? For these are inanimate things that do not eat or speak.

«Then he turned upon them, striking them with his right hand» that is, he began to strike them with force, until he broke them to pieces, except the largest one of them, so that the people would come back to it.

«and his people came rushing» that is, running «towards him», wanting to attack him, after having investigated the matter. They said:

﴿...Who has done this to our gods? He must surely be one of the wrongdoers!﴾ (al-Anbiya' 21: 59)

It was said to them:

﴿...We heard a young man speaking ill of them; he is called Ibrâheem.﴾ (al-Anbiyâ' 21: 60)

He said:

﴿And, by Allah, I have a plan for your idols, after you leave.﴾ (al-Anbiyâ' 21: 57)

So they rebuked him and criticised him, but he said:

﴿...Nay, it was this one, the biggest of them, who did it. So ask them, if they can speak! So they started thinking and said to one another: Surely it is you who are doing wrong. But then they relapsed into their former obstinacy [and said]: You know full well that these [idols] cannot speak. Ibrâheem said: Do you then worship, besides Allah, that which cannot benefit or harm you in any way? Fie on you and on all that you worship besides Allah! Have you then no sense?﴾ (al-Anbiyâ' 21: 63-67)

﴿He said﴾ here: ﴿Do you worship that which you yourselves carve﴾ that is, you make it with your own hands and manufacture it yourselves? How can you worship them, when it is you who make them, and fail to show devotion to Allah alone, when it is He ﴿Who has created you and everything you make? They said: Build a pyre﴾ that is, a tall structure, and light a fire in it, ﴿and throw him into the blazing fire﴾ as a punishment for what he had done of breaking their gods.

﴿They planned to harm him﴾ that is, to kill him in the worst manner

﴿but We brought them low﴾. Allah caused their plan to backfire on them, and He made the fire cool and safe for Ibrâheem.

Because they did this to him, and he established proof against them and left them no excuse, ﴿He said: I am going to [a land where I may

freely worship] my Lord» that is, I am migrating for His sake, heading towards the blessed land, the land of ash-Shâm (Greater Syria).

«He will guide me» that is, He will show me what is best for me in both my spiritual and worldly affairs. Elsewhere Allah tells us that Ibrâheem said:

«I will keep away from [and disavow] you and those on whom you call besides Allah, and I will call upon my Lord; perhaps my supplication to my Lord will not remain unanswered.» (*Maryam 19: 48*)

«My Lord, grant me a righteous son» that was when he despaired of his people and did not see anything good in them; he asked Allah to grant him a righteous son, by means of whom Allah would benefit him during his lifetime and after his death.

Allah answered his prayer, as He says: «So We gave the glad tidings of a forbearing son». This was undoubtedly Ismâ'eel (ﷺ), because when Allah mentioned the glad tidings of Is-hâq, He mentioned his son Ya'qoob after him:

«... Then We gave her the glad tidings of Is-hâq and, after Is-hâq, of Ya'qoob.» (*Hood 11: 71*)

This indicates that Is-hâq was not the one who was to be sacrificed.

Allah described Ismâ'eel (ﷺ) as forbearing, which implies that he was patient, had a good attitude, was big-hearted and was forgiving towards anyone who caused offence.

«Then when [the son] reached the age where he could help him in his endeavours» that is, he reached an age where he was the dearest he could be to his father, for there was no longer any trouble in looking after him and he could now be of benefit to him, Ibrâheem (ﷺ) said to him:

«I see in my dream that I must sacrifice you» that is, I have seen in my dream that Allah is commanding me to sacrifice you. The dreams of the Prophets are revelation from Allah.

«What do you think?» For the command of Allah (ﷻ) must be fulfilled.

Ismâ'eel said, showing patience, seeking reward with Allah, and showing obedience to his father: «O my father, do as you are commanded» that is, go ahead and do what Allah has commanded you to do.

«You will find me, if Allah so wills, among the steadfast». Ismâ'eel told his father that he had resolved to be patient, and he mentioned the will of Allah (ﷻ) alongside that, because nothing happens except by Allah's will.

«So when they had both submitted to the command of Allah» that is, Ibrâheem and his son Ismâ'eel, when Ibrâheem resolved to kill his son, the apple of his eye, in obedience to the command of his Lord, and for fear of His punishment, and Ismâ'eel resolved to be patient, and regarded this ordeal as nothing, so as to obey his Lord and please his father.

«and Ibrâheem had laid his son face down on the ground» so that he could slaughter him. He made him lie with his face towards the ground, so that he would not have to look at his face at the moment of slaughter.

«We called out to him» at that tense moment, when he was about to do that astounding deed

«O Ibrâheem, you have already fulfilled the dream» that is, you have done what you were instructed to do, and you resolved to do it and took all the measures that were required, and now there is nothing left but to pass the knife over his throat.

«Thus do We reward those who do good» in worshipping Us, giving precedence to seeking Our pleasure over their own whims and desires.

«for this» with which We tested Ibrâheem (ﷻ) «was clearly the most difficult of tests» that is, through which the purity of Ibrâheem (ﷻ), his love for his Lord and the fact that he was indeed the close friend of Allah, were made manifest and became

clear. When Allah bestowed Ismâ'eel (ﷺ) upon Ibrâheem (ﷺ), he loved him dearly, but he was also the close friend of the Most Gracious (*Khaleel ar-Rahmân*), and close friendship is the highest level of love; it is a level of love in which there is no room to love anything else, a level which dictates that one be attached to one's beloved with all of one's heart.

As part of Ibrâheem's heart became attached to his son Ismâ'eel, Allah (ﷻ) wanted to make his entire heart attached to Him and to test how sincere and strong the bond of close friendship was. So He commanded him to slaughter the one whose love had competed with the love of his Lord.

But when Ibrâheem gave precedence to love of Allah over his own desires, and resolved to slaughter his son, all attachment to competitors was removed from his heart, whereupon there was no longer any benefit in slaughtering him. Hence Allah says:

﴿for this was clearly the most difficult of tests. And We ransomed him with a tremendous sacrifice﴾ that is, he was replaced with a great ram, which Ibrâheem slaughtered. It was great in terms of it being the ransom for Ismâ'eel, and in terms of it being one of the sublime acts of worship, and in terms of it being a means of drawing closer to Allah and a precedent to be followed until the Day of Resurrection.

﴿We left for him [a favourable mention] among subsequent generations: Peace be upon Ibrâheem﴾ that is, We left for him a favourable mention among the later generations, as was the case among earlier generations. In every subsequent era, Ibrâheem (ﷺ) was and is inevitably loved, venerated and praised.

﴿Peace be upon Ibrâheem﴾ this is a salutation to him, as in the verse in which Allah says:

﴿Say: Praise be to Allah and peace be upon His slaves whom He has chosen...﴾ (*an-Naml* 27: 59)

«Thus do We reward those who do good» in worshipping Allah and in dealing with people; We grant them a way out from hardship and grant them a good end and honourable mention.

«Verily he was one of Our believing slaves» who believed in what Allah enjoined them to believe in, and whose faith reached the level of certainty, as Allah (ﷻ) says elsewhere:

«Thus We gave Ibrâheem an insight into [Allah's] mighty dominion over the heavens and the earth, so that he might be one of those who have certain faith.» (*al-An'âm 6: 75*)

«We gave him the glad tidings of Is-hâq, a Prophet, one of the righteous» – this was the second glad tidings of Is-hâq, after whom came Ya'qoob. Allah gave the glad tidings that he would be born and would survive, and his offspring would survive, and that he would be a Prophet, one of the righteous. This was multiple glad tidings.



﴿وَبَدَّرْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ﴾

(سورة الصافات: ١١٣)

37:113. We blessed him and Is-hâq, but among their descendants are some who do good and some who clearly wrong themselves.

«We blessed him and Is-hâq» that is, We sent down upon them blessings. The implicit meaning of the word *barakah* (blessing) is growth and increase in knowledge, good deeds and offspring. From their offspring, Allah brought forth three great nations: the nation of the Arabs, from the offspring of Ismâ'eel; the nation of the Israelites; and the nation of the Romans (and Byzantines) from the offspring of Is-hâq.

﴿but among their descendants are some who do good and some who clearly wrong themselves﴾, that is, there are some who are righteous and some who are evildoers, some who are just and some wrongdoers whose wrongdoing became evident as a result of their disbelief and ascription of partners to Allah. Perhaps these words are aimed at warding off wrong impressions, because the words ﴿We blessed him and Is-hâq﴾ may give the impression that all their offspring are included in that blessing, and that part of the blessing is that all of their offspring should be doers of good. Therefore Allah (ﷻ) tells us that some of them are doers of good and some of them are wrongdoers. And Allah knows best.



﴿وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَجَعَلْنَاهُمَا قَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾ وَءَاتَيْنَاهُمَا الْكِتَابَ الْمُنِيرَ ﴿١١٧﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ ﴿١١٩﴾ سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾﴾ (سورة الصافات: ١١٤-١٢٢)

- 37:114. Indeed We bestowed Our favour upon Moosâ and Hâroon,
 37:115. and We saved them and their people from great distress,
 37:116. And We helped them, so that they became the victors.
 37:117. We gave them [Moosâ and Hâroon] the clear scripture
 37:118. and guided them to the straight path;
 37:119. And We left for them [a favourable mention] among subsequent generations:
 37:120. Peace be upon Moosâ and Hâroon.
 37:121. Thus do We reward those who do good.
 37:122. Verily they were among Our believing slaves.

Here Allah mentions His favour to two of His slaves and Messengers, namely Moosâ and Hâroon, the two sons of 'Imrân, upon whom He bestowed prophethood and made them His Messengers who called people to Allah (ﷺ); He saved them and their people from their enemy, Pharaoh, and helped them against him, until Allah drowned him whilst they were looking on; and Allah sent down to them the clear scripture, namely the Torah which contained rulings, exhortations and explanation of all things. Allah guided them to the straight path by prescribing to them a religion with sound rulings and teachings that lead people to Allah, and He blessed them by enabling them to follow it.

«And We left for them [a favourable mention] among subsequent generations: Peace be upon Moosâ and Hâroon» that is, Allah caused them to be highly spoken of and praised among subsequent generations, so it is more apt that this should have been the case among earlier generations. «Thus do We reward those who do good. Verily they were among Our believing slaves».



﴿ وَإِنَّ إِيَّاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِ أَأَلَا تَتَّقُونَ ﴿١٢٤﴾ أَدْعُونَ بَعْلًا
وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ
فَأْتَهُمْ مَحْضُرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ
عَلَىٰ إِبْرَاهِيمَ ﴿١٣٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ ﴾

(سورة الصافات: ١٢٣-١٣٢)

37:123. Verily Ilyâs was one of the Messengers.

37:124. He said to his people: Will you not fear Allah?

37:125. Do you call upon [the idol] Ba'l and forsake [the worship of] the Best of creators,

- 37:126. Allah, your Lord and the Lord of your forefathers?
 37:127. But they rejected him, so they will surely be brought up [for punishment],
 37:128. except the chosen [and sincere] slaves of Allah.
 37:129. And We left for him [a favourable mention] among subsequent generations:
 37:130. Peace be upon Ilyās.
 37:131. Thus do We reward those who do good.
 37:132. Verily he was one of Our believing slaves.

Here Allah (ﷻ) praises His slave and Messenger Ilyās (عليه السلام) for being a Prophet and Messenger, and for calling people to Allah, and tells us that he instructed his people to fear Allah and worship Allah alone, and he forbade them to worship an idol of theirs that was called Ba'al (Baal), and told them not to forsake the worship of Allah Who created humankind and created them well, cared for them in the best manner and bestowed upon them blessings both visible and invisible.

How could you forsake the worship of Allah, Who did all this, for the sake of worshipping an idol that can neither cause harm nor bring benefit, and can neither create nor grant provision; in fact it does not even eat or speak? Can this be anything but the worst misguidance, foolishness and error?

﴿But they rejected him﴾ and what he called them to, and they did not follow him. Allah said, warning them: ﴿so they will surely be brought up [for punishment]﴾ that is, on the Day of Resurrection. But He did not mention any worldly punishment in their case.

﴿except the chosen [and sincere] slaves of Allah﴾ that is, those whom Allah chose and blessed them by enabling them to follow their Prophet, so they will not be brought up for punishment; rather they will have a great reward from Allah.

﴿And We left for him﴾ namely Ilyās

«[a favourable mention] among subsequent generations», as he was highly spoken of.

«Peace be upon Ilyâs» that is, salutation «Allah and from His slaves to him.

«Thus do We reward those who do good. Verily he was one of Our believing slaves». Allah praised him as He praised his fellow Prophets. May the blessings and peace of Allah be upon them all.



﴿ وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ بَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَإِنَّا لَنُرَوِّنُهُمْ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾ وَبِالْأَيْتِ الْأَفَلَاةِ ﴿١٣٨﴾ نَعْقُلُونَ ﴿١٣٨﴾ (سورة الصافات: ١٣٣-١٣٨)

37:133. Verily Loot was one of the Messengers.

37:134. We saved him and all his family,

37:135. except an old woman who stayed behind.

37:136. Then We destroyed the others.

37:137. Surely you pass by their ruins by day

37:138. and by night. Will you not then understand?

This is praise from Allah for His slave and Messenger Loot, because he was a Prophet and Messenger who called his people to Allah and forbade them to ascribe partners to Allah and commit shameful acts. But when they did not stop, Allah saved him and his entire family, so they left by night and were saved, «except an old woman who stayed behind». That is, she was among those who stayed behind and were punished. She was the wife of Loot who did not follow his religion.

«Then We destroyed the others» by turning their houses upside down,

﴿And We turned [their city] upside down and let loose upon them a shower of stones of baked clay.﴾ (al-Hijr 15: 74)

– until they became lifeless and still.

﴿Surely you pass by their ruins﴾ that is, the ruined dwellings of the people of Loot ﴿by day and by night﴾ that is, at those times; you frequently pass by them, so there is no room for doubt.

﴿Will you not then understand﴾ the signs and lessons, and refrain from that which leads to doom?



﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفَالِكِ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْقَمَمَةُ الْخَوْثُ وَهُوَ مَلِيمٌ ﴿١٤٢﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ فَبَدَّنَهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَبَلْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَى مَاقَةٍ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَتَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾﴾ (سورة الصافات: ١٣٩-١٤٨)

37:139. Verily Yoonus was one of the Messengers.

37:140. He ran away to the fully-laden ship,

37:141. then he drew lots with them⁵³ and he was one of those who lost.

37:142. Then the fish swallowed him. He had done an act worthy of blame.

37:143. Were it not for the fact that he was one of those who glorified Allah a great deal,

37:144. he would have remained in its belly until the Day of Resurrection.

37:145. But We caused him to be cast up, sick, on the barren shore,

⁵³ When the sea grew rough and the ship was tossed about by the waves, the crew of the ship feared that they would be drowned, so they decided to lighten the load in order to save themselves. They drew lots to determine who should be thrown overboard, and Yoonus lost the draw.

37:146. and We caused a gourd vine to grow for him.

37:147. We sent him as a Messenger to a hundred thousand people or more,

37:148. and they believed, so We allowed them to enjoy life for a while.

This is praise from Allah (ﷻ) for His slave and Messenger Yoonus ibn Mattâ, as He praised his fellow Messengers for being Prophets who conveyed the message and called people to Allah.

Allah (ﷻ) tells us that He punished him in this world then saved him from that punishment, because of his faith and righteous deeds.

«He ran away» that is, he ran away from his Lord in anger, thinking that We would not punish him (*cf.* 21: 87) or detain him in the belly of the fish. Allah does not mention the cause of his anger or the sin that he committed, because there is no benefit for us in mentioning that. Rather what benefits us is to tell us that he committed a sin and Allah punished him for it, despite the fact that he was one of the noble Messengers, and that He saved him after that and absolved him of blame, and made available to him the means of well-being.

When he ran away and fled «to the fully-laden ship» that was laden with passengers and goods, and he embarked along with others, the fully-laden ship became too heavy, so they needed to throw some of the passengers overboard. It was as if no one stood out to them, so they cast lots in order to determine who should be thrown into the sea, which was indicative of fairness on the part of the ship's crew. When Allah decrees something, He creates the means to bring it about.

When they drew lots, it was Yoonus who was chosen by this means, «and he was one of those who lost», so he was thrown into the sea. «Then the fish swallowed him». At the time when the fish swallowed him, he «had done an act worthy of blame», which was his inappropriate anger.

«Were it not for the fact that he was one of those who glorified Allah a great deal» that is, he had previously done a great deal of worship, glorifying and praising his Lord, which he continued to do in the belly of the fish, as he said:

«...There is no god but You. Glory be to You; I have indeed done wrong.» (*al-Anbiyā' 21: 87*)

«he would have remained in its belly until the Day of Resurrection» that is, it would have been his grave. But because of his glorification and worship of Allah, Allah (ﷻ) saved him. Thus does Allah save the believers when hardship befalls them.

«But We caused him to be cast up, sick, on the barren shore» that is, the fish cast him out of its belly onto the barren shore, which was land that was empty and devoid of people, in addition to being devoid of trees and shade.

«sick» that is, he was ill because of his stay in the belly of the fish, to the extent that he was white like a newly hatched chick.

«and We caused a gourd vine to grow for him» to give him shade, because it is cool and gives cool shade, and no flies land on it. This was the effect of divine kindness towards him.

Then Allah bestowed further kindness upon him and granted a great blessing to him, by sending him «as a Messenger to a hundred thousand people or more». What is meant is that they were no more and no less than that. So he called them to Allah (ﷻ).

«and they believed», and that was included in his good deeds, because he was the one who called them.

«so We allowed them to enjoy life for a while» as Allah averted the punishment from them, even though all the reasons for it to befall them had been present.

Allah (ﷻ) says elsewhere:

«There was no city that believed [after seeing the punishment] and benefitted from its faith except the people of Yoonus. When they

believed, We removed from them the punishment of disgrace in this world, and allowed them to enjoy life for a while.﴾ (Yoonus 10: 98)



﴿ فَاسْتَفْتِهِمَ الرِّبَّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا
وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ
﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ
سُلْطٰنٌ مُّبِينٌ ﴿١٥٦﴾ فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صٰدِقِينَ ﴿١٥٧﴾ ﴾ (سورة الصافات: ١٤٩-١٥٧)

37:149. So ask them: Does your Lord have daughters while they have sons?⁵⁴

37:150. Or did We create the angels as females, whilst they were present and watching?

37:151. Nay, it is one of their fabrications when they say:

37:152. Allah has begotten [offspring]; verily they are lying.

37:153. Would He [really] choose daughters rather than sons?

37:154. What is the matter with you, that you judge as you do?

37:155. Will you not then pay heed?

37:156. Or do you have clear proof?

37:157. Then bring your scripture, if you are telling the truth.

﴿So ask them﴾ that is, ask those who ascribe others with Allah, who worship angels, and claim that they are the daughters of Allah. Thus they combined ascription of partners to Allah with describing Him in a manner that did not befit His Majesty.

﴿Does your Lord have daughters while they have sons?﴾ That is, this is an unfair division, ascribing offspring to Allah, and attributing to

⁵⁴ The pagans of Quraysh regarded the angels as daughters of Allah and worshipped them. (at-Ṭabari)

Him what they regarded as the inferior of the two, namely daughters which they did not want for themselves. This is like the verse in which Allah says:

﴿And they ascribe daughters to Allah – glory be to Him! – but for themselves they choose what they desire [sons].﴾ (an-Nahl 16: 57)

Moreover, they described the angels as daughters of Allah and were certain of that. But Allah (ﷻ) says, confirming that they were lying: ﴿Or did We create the angels as females, whilst they were present and watching﴾ their creation? In other words, that is not the case; they did not witness their creation.

This indicates that they said these words without knowledge; rather this was a fabrication against Allah. Hence He says:

﴿Nay, it is one of their fabrications﴾ that is, it is one of their blatant lies ﴿when they say: Allah has begotten [offspring]; verily they are lying﴾.

﴿Would He [really] choose daughters rather than sons? What is the matter with you, that you judge as you do﴾ in this unfair manner?

﴿Will you not then pay heed﴾ and realise that this is a false and unfair view? If you paid heed, you would not say such a thing.

﴿Or do you have clear proof﴾ to support what you say, from scripture or a Messenger?

All of that is not true, hence Allah says: ﴿Then bring your scripture, if you are telling the truth﴾. Whoever says something, but does not produce sound evidence for it, is deliberately lying, or is speaking about Allah without knowledge.



﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا ۗ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللَّهِ عَمَّا

يَصِفُونَ ﴿١٥٩﴾ ۝ الْأَعْبَادَ لِلَّهِ الْمُخْلِصِينَ ﴿١٦٠﴾ (سورة الصافات: ١٥٨-١٦٠)

- 37:158. They claim that there is kinship between Allah and the jinn, but the jinn know that they [those who make this claim] will be brought up for punishment.
- 37:159. Glory be to Allah and [exalted be He] far above what they ascribe [to Him],
- 37:160. except [what] the chosen [and sincere] slaves of Allah [ascribe to Him of perfect attributes].

That is, these polytheists claimed that there was kinship between Allah and the jinn, just as they claimed that the angels were the daughters of Allah and their mothers were from among the jinn. But the jinn knew that they would be brought before Allah, so that He might requite them as humiliated slaves. If there was any kinship between them and Him, they would not be like that.

«Glory be to Allah» the Almighty Sovereign, the Most Perfect and Forbearing, and exalted be He far above what the polytheists ascribe to him of any attribute that stems from their disbelief and ascription of partners to Him.

«except [what] the chosen [and sincere] slaves of Allah [ascribe to Him of perfect attributes]». He did not declare Himself to be far above what His sincere slaves attribute to Him, because they only attribute to Him that which is befitting to His majesty. That is why they are described as sincere.



﴿فَاتَّكُرُ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنْتُمْ عَلَيْهِ بِفَعْلِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾﴾ (سورة

الصفات: ١٦١-١٦٣)

37:161. Verily neither you nor those whom you worship

37:162. can entice anyone away from Allah,

37:163. except those who are destined to burn in hell.

That is, you – O polytheists – and those whom you worship besides Allah cannot entice or mislead anyone except one whom Allah has decreed is one of the people of hell, so the divine decree will inevitably come to pass. What is meant here is a declaration that they and their gods are incapable of misguiding anyone. This highlights the perfect power of Allah (ﷻ). In other words: do not hope to mislead the sincere slaves of Allah.



﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾﴾

(سورة الصافات: ١٦٤-١٦٦)

37:164. [The angels say:] There is not one of us but he has an assigned place;

37:165. verily we are those who stand lined up in rows

37:166. and verily we are those who glorify Allah.

This highlights that the angels (peace be upon them) are innocent of what the polytheists attributed to them, and that they are slaves of Allah who do not disobey Him even for an instant. There is not one of them who does not have his assigned place and task that Allah has instructed him to do, and he does not go beyond it. The angels have no control over the matter at all.

﴿verily we are those who stand lined up in rows﴾ in obedience and in service to Allah.

﴿and verily we are those who glorify Allah﴾ and declare Him to be above anything that is not befitting to Him. So how – when this is the case – could they be fit to be partners of Allah? Exalted be Allah far above that.



﴿وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾ لَوَ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٩﴾
 فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ
 الْمَنْصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ فَنُؤَلِّهِمْ هَوَاجِرًا جَمِيعًا ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ
 يُبْصِرُونَ ﴿١٧٥﴾ أَفِعْدَابِنَا يُسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحِبِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾
 وَتَوَلَّى عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا
 يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾ ﴿سورة﴾

(الصافات: ١٦٧-١٨٢)

- 37:167. Indeed they [the disbelievers] used to say:
- 37:168. If only we had a scripture like the previous nations,
- 37:169. we would surely have been devoted [and sincere] slaves of Allah.
- 37:170. But [now that the Qur'an has come to them] they reject it; so they will come to know [the consequences of their action].
- 37:171. Our word has already been given to Our slaves, the Messengers,
- 37:172. that it is surely they who will help [against their enemies]
- 37:173. And it is surely Our troops who will be the victors.
- 37:174. So turn away from them [the disbelievers] for a while.
- 37:175. Wait and see [what happens to them]; they too will see.
- 37:176. Do they really seek to hasten Our punishment?
- 37:177. When it strikes in their midst, evil will be the morning for those who were warned [but did not pay heed].
- 37:178. Turn away from them [the disbelievers] for a while.
- 37:179. Wait and see [what happens to them]; they too will see.
- 37:180. Glory be to your Lord, the Lord of Might and Power, and [exalted be He] far above what they ascribe [to Him].
- 37:181. Peace be upon the Messengers,
- 37:182. and praise be to Allah, the Lord of the worlds.

Here Allah tells us that these polytheists expressed their wishes and said: If only scriptures had come to us as they came to the earlier nations, we would have devoted our worship to Allah alone, and we would have been devoted and sincere to the truth.

But they were lying when they said that, for the best of scriptures came to them, but they disbelieved in it. Thus it is known that they defiantly rejected the truth.

﴿so they will come to know [the consequences of their action]﴾, namely the punishment when it befalls them. They should not think that they will have the upper hand in this world either; rather the decree of Allah cannot be put back and cannot be contradicted, for He has already decreed that His Messengers and righteous troops will prevail over others and will be granted a mighty victory from their Lord, and will be able to establish their religion. This is glad tidings to anyone who earns the description of being one of the troops of Allah, by being of sound character and fighting those whom he is instructed to fight, that he will prevail and be victorious.

Then Allah instructs His Messenger (ﷺ) to turn away from those who are stubborn and do not accept the truth, for there is nothing left except to wait for the punishment to strike them. Hence He says: ﴿Wait and see [what happens to them]; they too will see﴾ whom the punishment will strike, for it will befall them.

﴿When it strikes in their midst﴾ that is, when it strikes them and strikes near them, ﴿evil will be the morning for those who were warned [but did not pay heed]﴾, because it will be a morning of evil, punishment and eradication. Then Allah repeats the command to turn away from them, and warns them of the coming of the punishment.

Having mentioned in this chapter many of the vile things that they said and attributed to Him, Allah now declares Himself to be far above all that, as He says:

«Glory be to your Lord» and exalted be He «the Lord of Might and Power» that is, Who possesses might and has subdued all things, and exalted be He far above anything bad that they attribute to Him.

«Peace be upon the Messengers» because they are free of sin and flaws, and are sound in what they attribute to the Originator of the earth and the heavens.

«and praise be to Allah, the Lord of the worlds». The word translated here as «praise» appears with the definite article in the original Arabic, to indicate that it includes all kinds of praise that are due to Him because of His great and perfect attributes, the deeds by which He takes care of the worlds and bestows all kinds of blessings, and by which He averts from them all ills, and controls them in all their movements and in all circumstances. All praise is due to Allah (ﷻ), for He is holy and far above all shortcomings. He is praised, loved and venerated for all the perfect attributes that He possesses, and His Messengers are sound and saluted with peace; those who follow them in that will have peace in this world and the hereafter, whereas their enemies are subject to doom and destruction in this world and the hereafter.

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

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



38.

Soorat Şâd

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿ص﴾ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾ كَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٣﴾ وَقَدْ جَاءَهُمْ بُرْهَانٌ مِنَّا فَكَفَرُوا لَوْلَا فَتْنَانَا وَآيَاتِنَا لَكُنَّا عَنْ الْكَافِرِينَ هَٰذَا سَدْحًا كَذَّابًا ﴿٤﴾ أَجْعَلُ الْآيَةَ إِلَٰهًا وَّجِدًا إِنَّ هَٰذَا لَشَيْءٌ عَجَابٌ ﴿٥﴾ وَأَنْطَلِقُ الْمَلَائِكَةُ مِنْهُم بِأَنَّ أَمْشُوا وَأَصْبِرُوا عَلَىٰ ءِالِهَتِكُمْ إِنَّ هَٰذَا لَشَيْءٌ يُرَادُ ﴿٦﴾ مَا سَمِعْنَا بِهَٰذَا فِي الْآخِرَةِ إِن هَٰذَا إِلَّا أَنْخِلِقُ ﴿٧﴾ أَمْ نَزَّلَ عَلَيْهِ الذِّكْرَ مِن بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِّن ذِكْرِي بَلْ لَمَّا يَدْعُونَ عَذَابٍ ﴿٨﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾ أَمْ لَهُمْ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾ جُنْدٌ مَّا هُنَّآلِكَ مَهْرُومٌ مِّنَ الْأَحْرَابِ

﴿١١﴾ (سورة ص: ١-١١)

38:1. Şâd. By the Qur'an full of reminders,

38:2. yet the disbelievers are steeped in arrogance and stubborn defiance.

38:3. How many nations We destroyed before them; they cried out [for mercy] when it was too late for deliverance.

- 38:4. They deem it strange that a warner has come to them from among themselves, and the disbelievers say: This man is a magician and a liar!
- 38:5. What! Has he made all the gods into one God? This is indeed most strange!
- 38:6. The leaders among them left, saying: Carry on as you are, and hold fast to your gods. There is surely some motive behind it.⁵⁵
- 38:7. We have never heard [the like] of this in the religion we learned from our forefathers. It is nothing but a fabrication.
- 38:8. What! Has the Reminder [the Qur'an] been sent down to him alone, out of all of us? Nay, they are in doubt about My Reminder, for they have not yet tasted My punishment.
- 38:9. Or do they possess the treasuries of the bounty of your Lord, the Almighty, the Bestower?
- 38:10. Or is theirs the dominion of the heavens and the earth and all that is between them? Then let them ascend [to heaven] by any means.⁵⁶
- 38:11. They are nothing but troops [of disbelievers] who have gathered against [the Prophet], but they will soon be defeated.⁵⁷

⁵⁵ This verse refers to an incident in which the leaders of Quraysh walked out of a discussion with the Prophet (ﷺ) in the house of his paternal uncle Abu Tâlib. They claimed that the Prophet (ﷺ) had ulterior motives in calling them to Islam and wanted to gain power over them, and they were determined not to yield to him.

⁵⁶ Because the disbelievers did not think that Muhammad (ﷺ) deserved to receive revelation, Allah challenged them to ascend to heaven, take control of the universe and stop the revelation coming down, or decide who was most deserving of receiving it – if they could. (al-Qurṭubi; *al-Kash-shâf*; ar-Râzi; an-Nasafî)

⁵⁷ Here Allah (ﷻ) is reassuring the Prophet (ﷺ) and giving him the glad tidings that the disbelievers will be defeated, which happened to them at the Battle of Badr. (al-Qurṭubi; an-Nasafî; ash-Shawkâni; *al-Kash-shâf*; *Tafseer Abus-Su'ood*)

This is an explanation from Allah (ﷻ), describing the Qur'an and the attitude of those who reject it towards Him and towards the one who brought it.

«Şād. By the Qur'an full of reminders» that is, it reminds people of everything that they need to know about the names, attributes and deeds of Allah, and about religious rulings and what will happen with regard to the resurrection and requital. Thus it reminds them of the basic principles and minor issues of their religion.

There is no need here to mention what is confirmed by this oath, because in fact what is referred to in this oath and what is sworn by in it are one and the same, which is this Qur'an that is described in these sublime terms. If the Qur'an is like this, then people's need for it surpasses all other needs, and what they must do is accept it and believe in it, and try to find in it that which will be a reminder to them.

Allah guides whomever He wills to do that; as for those who disbelieve in it and in the One Who sent it down, their attitude towards it is «arrogance and stubborn defiance» that is, arrogance, refusal to believe in it and pride. What is meant by stubborn defiance is defiance in rejecting it and trying to refute it and criticise the one who brought it.

Hence Allah warned them by reminding them of the destruction of previous nations who disbelieved in the Messengers: when doom came upon them, they cried out and sought help to avert the punishment from themselves, but by then «it was too late for deliverance» that is, that was not the time for them to be saved from what they had fallen into, and there was no escape from that which had befallen them. So let these people beware lest, if they persist in their arrogance and stubborn defiance, the same fate befall them as befell those earlier nations.

«They deem it strange that a warner has come to them from among themselves» that is, these disbelievers find strange something that

is not strange at all, which is that a warner has come to them from among themselves, so that they would be able to learn from him and so that they would know his character very well, because he is one of them, so they would not be deterred from following him by tribal feelings. This is something for which they should be grateful and they should follow him.

But they reacted in the opposite manner to that which was expected of them, and they expressed amazement by way of rejection. Because of their disbelief and wrongdoing, they said: «This man is a magician and a liar!»

What he did wrong – according to their view – was that «he made all the gods into one God». In other words, how could he forbid them to take the so-called partners and rivals as gods, and enjoin them to devote their worship to Allah alone?

«This», namely the message he brought, «is indeed most strange» that is, it is extremely strange because it is false and corrupt (according to their view).

«The leaders among them left» that is, those whose word was followed, left, urging their people to adhere to what they believed in of ascribing partners to Allah

«saying: Carry on as you are, and hold fast to your gods» that is, continue in that way, and strive hard to remain steadfast; persist in worshipping your gods, and do not let anyone deter you or prevent you from doing that.

«There is surely some motive behind it» that is, what Muhammad (ﷺ) has brought of the prohibition on worshipping them; it is deliberate and he has an ulterior motive and bad intentions. This was a specious argument that could only be accepted by foolish people, for when a person calls others to something, whether it is true or not, his view is not to be rejected by casting aspersions on his intentions, because his intentions and deeds will affect him only. Rather it is to be refuted by

presenting something to counter his arguments and invalidate them by means of proof and evidence. What they meant was: Muhammad (ﷺ) is only calling you to that in order to become a leader among you, and to be respected and followed.

«We have never heard [the like] of this» namely what he is saying «in the religion we learned from our forefathers» that is, we did not see our fathers doing or saying that, and our fathers never saw their fathers doing or saying that; so carry on with the religion that your forefathers followed, for it is true, and this to which Muhammad (ﷺ) is calling you is nothing but fabrications and lies that he has made up.

This is another specious argument, in addition to the first one, as they rejected the truth on the basis of something that does not constitute proof for rejecting any idea at all, namely the argument that what he brought was contrary to that which their misguided forefathers followed. Where do we find (in their argument) any proof to refute the message brought by the Prophet (ﷺ)?

«What! Has the Reminder [the Qur'an] been sent down to him alone, out of all of us?» That is, what makes him better than us, so that the Qur'an was sent down to him and not us, and Allah singled him out for that?

This is yet another specious argument. Where is the proof of that to refute what he said? Were not all the Messengers like this? Allah blessed them with the message and instructed them to call people to Allah.

Because none of these arguments that they produced was fit to refute what the Messenger (ﷺ) brought, Allah tells us where they came from, and that the people were «in doubt about My Reminder». They had no knowledge or clear proof, so they fell into doubt and were content with it, and when the clear truth came to them and they had already decided to persist in their doubt, they produced these arguments to ward off the truth, not as a result of any thorough

examination of the issue, but because they had decided to turn away. It is well known that if anyone who has such an attitude and speaks on the basis of doubt and stubbornness, his words are not acceptable and he is not able to undermine the truth in the least, because he has no strong argument. He is the one who is to be blamed and criticised as soon as he starts talking. Therefore Allah warned them of the punishment and said:

﴿for they have not yet tasted My punishment﴾ that is, they have the audacity to say these words because they were enjoying a life of ease in this world, and nothing of the punishment of Allah had struck them. If they had tasted His punishment, they would not have had the audacity to say that.

﴿Or do they possess the treasuries of the bounty of your Lord, the Almighty, the Bestower?﴾ So that they can give to whomever they wish and withhold from whomever they wish, because they said, ﴿What! Has the Reminder [the Qur'an] been sent down to him alone, out of all of us?﴾ In other words, the bounty and mercy of Allah (ﷻ) are not under their control, such that they could deny the blessings and gifts of Allah to anyone.

﴿Or is theirs the dominion of the heavens and the earth and all that is between them﴾ so that they are able to do whatever they want? ﴿Then let them ascend [to heaven] by any means﴾ that would enable them to reach the heaven, then cut off and prevent divine mercy from reaching the Messenger of Allah (ﷺ). How can they say such things when they are the most helpless and weakest of Allah's creation? Or is their aim to gang up and amass troops to cooperate in support of falsehood and seek to undermine the truth? For that is the reality of what they really want to do.

But they will not be able to achieve this aim; rather their efforts will be wasted and their troops will be defeated. Hence Allah says: ﴿They are nothing but troops [of disbelievers] who have gathered against [the Prophet], but they will soon be defeated﴾.



﴿كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْنَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ
 أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾ إِنَّ كُلًّا إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنْظُرُ
 هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهُمِنْ فَوْاقِ ﴿١٥﴾﴾ (سورة ص: ١٢-١٥)

- 38:12. Before them the people of Nooh rejected [their Prophet], as did 'Ād and the mighty Pharaoh,
- 38:13. and Thamood and the people of Loot, and the dwellers of the Wood – such were the parties [who gathered against their Prophets].
- 38:14. Each of them rejected the Messengers, therefore My punishment became inevitable.
- 38:15. They are only waiting for a single blast [of the Trumpet, on the Day of Resurrection], after which there will be no turning back.

Here Allah (ﷻ) warns them that He will do to them what He did to the nations that came before them, who were stronger than them and gathered more troops to support falsehood.

﴿Before them the people of Nooh rejected [their Prophet], as did 'Ād﴾, the people of Hood ﴿and the mighty Pharaoh﴾ who commanded great troops and immense power.

﴿and Thamood﴾ the people of Ṣāliḥ, ﴿and the people of Loot, and the dwellers of the Wood﴾ – the word translated here as the ﴿Wood﴾ refers to a place that is crowded with different types of trees and plants. They were the people of Shu'ayb. ﴿such were the parties [who gathered against their Prophets]﴾ – they gathered together all that they had of power, people and weapons in order to refute the truth, but that did not avail them in the slightest.

«Each of them rejected the Messengers, therefore My punishment became inevitable» for them. So what makes these people (Quraysh) better than others and more pure of heart, so that they will not meet the same fate as others?

So let them await «a single blast [of the Trumpet, on the Day of Resurrection], after which there will be no turning back» that is, there will be no way for them to return or go back; it will destroy them and eradicate them, if they persist in what they are doing.



﴿ وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعُشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَأَيَّنَّا لَهُ الْحِكْمَةَ وَفَضَّلْنَا الْخِطَابَ ﴿٢٠﴾ (سورة ص: ١٦-٢٠) ﴾

- 38:16. They say: Our Lord, hasten for us our share [of the punishment] before the Day of Reckoning.⁵⁸
- 38:17. Bear with patience whatever they say, and remember Our slave Dâwood, the man of endurance [in worship] who constantly turned [to Us].
- 38:18. Verily We compelled the mountains to glorify Allah with him in the afternoon and in the morning,
- 38:19. and the birds, too, who flocked to him; they all would echo his [glorification].
- 38:20. We strengthened him in his kingdom, and granted him wisdom, and sound judgement [and clarity in speech].

⁵⁸ They said this by way of ridiculing the Prophet (ﷺ).

«They say: Our Lord, hasten for us our share [of the punishment] before the Day of Reckoning» that is, these disbelievers say, in their ignorance and stubbornness, seeking to hasten the punishment:

«Our Lord, hasten for us our share [of the punishment]» that is, what has been allocated to us of punishment, in this world,

«before the Day of Reckoning». They persisted in this demand, and they claimed: If you, O Muhammad (ﷺ), were speaking the truth, the sign of your truthfulness would be that you would bring the punishment upon us.

Hence Allah said to His Messenger (ﷺ): «Bear with patience whatever they say», as the Messengers before you were also patient and steadfast, for their words will not harm the truth at all and they will not harm you at all; rather they only harm themselves

Having instructed His Messenger (ﷺ) to bear with patience whatever his people said, Allah now instructs him to seek help in being patient by worshipping Allah alone and remembering how true worshippers worshipped Allah, as He says elsewhere:

«So bear patiently what they say, and glorify and praise your Lord before the rising of the sun and before its setting...» (Tā Hâ 20: 130)

One of the greatest worshippers was the Prophet of Allah Dâwood (ﷺ), «the man of endurance [in worship]» that is, he had great stamina in worshipping Allah (ﷻ), in both physical and spiritual terms.

«who constantly turned [to Us]» that is, he turned to Allah in all his affairs, by repenting to Him, loving Him, showing devotion to Him, fearing Him, putting his hope in Him, often beseeching Him and calling upon Him, turning to Him whenever he committed an error, giving it up and repenting sincerely.

Because of his constantly turning to his Lord and worshipping Him, Allah subjugated the mountains to him, so that they would glorify and praise their Lord with him,

﴿in the afternoon and in the morning﴾ that is, at the beginning and end of the day.

﴿and﴾ Allah subjugated ﴿the birds, too, who flocked to him﴾ and gathered with him.

﴿they all﴾ – the mountains and the birds ﴿would echo his [glorification]﴾ in obedience to the words of Allah:

﴿...O mountains, echo his [glorification of Allah], and you too, O birds!...﴾ (Saba' 34: 10)

This is a blessing that Allah bestowed upon him because of his worship.

Then Allah tells us how He blessed him with great dominion:

﴿We strengthened him in his kingdom﴾ that is, We strengthened him with what we gave him of means, and large numbers of troops and equipment, by means of which Allah strengthened him in his kingdom.

Then Allah tells us how He blessed him with knowledge:

﴿and granted him wisdom﴾ that is, prophethood and great knowledge ﴿and sound judgement [and clarity in speech]﴾ that is, when judging disputes among people.



﴿وَهَلْ أُنْتَكِ نَبُؤَ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿١٦﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَحْفَ حَصَمَانِ بَعَى بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿١٧﴾ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجْعَةً وَلِي نَجْعَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿١٨﴾ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجْمِكَ إِنِّي نَجَّاجُهُ وَإِنَّ كَثِيرًا مِنَ الْفُلُطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَحَرَّ رَاكِعًا وَأَنَابَ ﴿١٩﴾ فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَنَآبٍ ﴿٢٠﴾ يٰدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا

تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَمَّا
 نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾ (سورة ص: ٢٦-٢١)

- 38:21. Has the story of the disputing parties reached you, when they climbed the wall into his chamber?
- 38:22. When they entered his chamber, Dâwood was startled by them. They said: Do not be afraid; we are two disputants, one of whom has wronged the other. Judge between us in truth and do not be unjust; guide us to the right path.
- 38:23. [One of them said:] This is my brother; he has ninety-nine ewes and I have only one. He said: Let me take care of her, and he has been overbearing towards me in his speech.
- 38:24. Dâwood said: He has certainly wronged you by demanding that your ewe be added to his flock. Indeed many associates [or partners] wrong one another, except those who believe and do righteous deeds – and how few they are. Then Dâwood realised that We were only testing him, so he asked his Lord for forgiveness, fell down in prostration and turned to Allah in repentance.
- 38:25. So We forgave him for that. Verily nearness to Us awaits him [in the hereafter], and a blissful journey's end.
- 38:26. ﴿We said:﴾ O Dâwood, verily We have made you a ruler in the land, so judge between the people in truth, and do not follow your desires, lest they lead you astray from the path of Allah. Verily those who go astray from the path of Allah will have a severe punishment because they forgot the Day of Reckoning.

Having told us that He gave His Prophet Dâwood sound judgement when judging disputes among people, for which he was well known, and people would seek him out for that reason, Allah (ﷻ) now tells us the story of two disputants who came to him concerning an issue that Allah made a test for Dâwood and a lesson, because of a mistake that he made. But Allah had mercy on him and forgave him, and

He caused this case to be referred to him. Allah says to His Prophet Muhammad (ﷺ):

«Has the story of the disputing parties reached you», for it is a wondrous story.

«when they climbed the wall into his chamber», when Dâwood was there. It was a space in which Dâwood would worship Allah, and the two men entered it without permission and without asking permission, and they did not enter through the door.

Therefore, when they entered upon him in this manner, he was startled and was afraid of them. They said to him: «we are two disputants», so do not be afraid.

«one of us «has wronged the other. Judge between us in truth» that is, justly, and do not side with one of us

«and do not be unjust; guide us to the right path».

The point here is that it became clear to him that the two disputants were seeking a fair and just verdict, and as that was the case, they would tell him their story truthfully. So the Prophet of Allah Dâwood was not offended by their exhortation to be fair, and he did not tell them off for that.

One of them said: «This is my brother» – he stated that he was his brother, either by faith or by blood or by friendship, because in that case there should be no wrongdoing, and wrongdoing on his part would be worse than wrongdoing on the part of anyone else.

«he has ninety-nine ewes», which is a great deal of good, and he should be content with what Allah has given him

«and I have only one», but he covets it

«He said: Let me take care of her» that is, give it to me and let me be in charge of it

«and he has been overbearing towards me in his speech» that is, he has overpowered me with his words, because he kept bothering me until he got the ewe, or almost got it.

When he heard his words – and it is known from the context that this is what really happened, so there is no reason for anyone to object

and say: Why did Dâwood pass judgement before listening to what the other party had to say? – Dâwood said:

﴿He has certainly wronged you by demanding that your ewe be added to his flock﴾ and this is the usual way with many associates and close friends.

Then he said: ﴿Indeed many associates [or partners] wrong one another﴾ because wrongdoing is something that is ingrained in people ﴿except those who believe and do righteous deeds﴾ because what they have of faith and righteous deeds prevents them from wronging others ﴿and how few they are﴾. This is like the verse in which Allah (ﷻ) says:

﴿...But few of My slaves are grateful.﴾ (*Saba' 34: 13*)

﴿Then Dâwood realised﴾, when he had passed judgement between them,

﴿that We were only testing him﴾ that is, We tested him by causing this case to be referred to him, so as to alert him to something.

﴿so he asked his Lord for forgiveness﴾ for what he had done

﴿fell down in prostration and turned to Allah in repentance﴾, repenting sincerely and worshipping Allah.

﴿So We forgave him for that﴾ that is, for what he had done, and Allah bestowed all kinds of honours upon him and said:

﴿Verily nearness to Us﴾ that is, high status and closeness to Us

﴿awaits him [in the hereafter], and a blissful journey's end﴾ that is, destination.

With regard to the mistake that Dâwood (ﷺ) made (and for which he sought forgiveness), Allah does not tell us what it was, because there is no need to do so. Therefore trying to find out what it was is unnecessary. Rather what matters in the story that Allah tells us here is His kindness towards him, and that he repented and turned to Him and was raised in status thereby, so that after repenting he was better than he was before.

«[We said:] O Dâwood, verily We have made you a ruler in the land» when you rule concerning their religious and worldly affairs «so judge between the people in truth» that is, with justice, and that is not possible except with the necessary knowledge, knowledge of real-life situations and the ability to carry out just rulings.

«and do not follow your desires» and be biased towards one party because of blood ties or friendship, or love or hatred for the other party «lest they» namely your desires «lead you astray from the path of Allah» and take you beyond the bounds of the straight path.

«Verily those who go astray from the path of Allah», especially those who do so deliberately

«will have a severe punishment because they forgot the Day of Reckoning». If they had remembered it, fear would have been instilled in their hearts, and they would not have gone along with tempting desires.



﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ كَذَّبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا ءَايَاتِهِ ۖ وَلِسَتَدْكُرُوا الْآلَتِ﴾

﴿٢٨﴾ (سورة ص: ٢٧-٢٩)

38:27. We have not created the heavens and the earth, and all that is between them, in vain. That is what the disbelievers think. So woe to the disbelievers from the fire!

38:28. Should We equate those who believe and do righteous deeds with those who spread mischief in the land? Or should We equate those who fear Allah with the wicked?⁵⁹

⁵⁹ This verse refutes the view of those who did not believe in the hereafter, and thus believed that the end of the believers and the disbelievers would =

38:29. This is a blessed Book that We have sent down to you, so that they may ponder its verses, and so that people of understanding may pay heed.

Here Allah tells us of His perfect wisdom in creating the heavens and the earth, and that He did not create them in vain, for no purpose and to serve no interest.

﴿That is what the disbelievers think﴾ of their Lord, as they harbour notions about Allah that are not befitting to His majesty.

﴿So woe to the disbelievers from the fire﴾ for it is what will settle the score with them, and it will overwhelm them completely.

Rather Allah's creation of the heavens and the earth is based on truth and is for the sake of truth. He created them so that people may know the perfect nature of His knowledge, might and all-encompassing authority, and that He alone is deserving of worship, and not those that did not create even an atom in the heavens or on earth; and that the resurrection is true, and Allah will judge between the people of good and the people of evil.

So the one who is ignorant of divine wisdom should not think that Allah will treat them all equally when He judges them. Hence He says: ﴿Should We equate those who believe and do righteous deeds with those who spread mischief in the land? Or should We equate those who fear Allah with the wicked?﴾ This is not befitting to divine wisdom and judgement.

﴿This is a blessed Book that We have sent down to you﴾, in which there is much goodness and abundant knowledge, guidance away from error, healing from disease, light to illuminate the darkness, and every ruling that accountable people may need. It contains definitive

= be the same (namely death, and nothing beyond that). Here Allah confirms that their ultimate end will not be the same, for the believers will enter paradise whilst the disbelievers will enter hell.

evidence for every issue, by means of which it becomes the most majestic book to appear in this world since Allah created it.

«so that they may ponder its verses» that is, this is the wisdom behind sending it down, so that people may ponder its verses, and thus find knowledge in it and reflect upon its subtle meanings and wisdom, for by pondering and reflecting upon its meanings, thinking about it time after time, its blessings and good may be attained. This indicates that it is encouraged to reflect upon the Qur'an and that doing so is one of the best of deeds, and that recitation which includes reflection is better than rapid recitation that does not achieve this purpose.

«and so that people of understanding may pay heed» that is, so that people of sound mind may learn through reflecting upon all issues of knowledge. This indicates that learning and benefitting from this Book will be commensurate with a person's maturity and understanding.



﴿وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ ۗ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ
الْفَصْفَانِ مِنَ الْجِبَادِ ﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ
بِالْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَيَّ فطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ
وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَبْغِي لِأَحَدٍ
مِنْ بَدْوِي ۗ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُحَاءً حَيْثُ أَصَابَ ﴿٣٦﴾
وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾ وَآخَرِينَ مَقْرِنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾ هَذَا عَطَاؤُنَا فَامْنُنْ
أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّآبٍ ﴿٤٠﴾﴾ (سورة ص: ٣٠-٤٠)

38:30. We bestowed upon Dāwūd Sulaymān, a good and faithful slave who constantly turned [to Us]

38:31. One afternoon, noble swift-footed steeds were presented before him.

- 38:32. And he kept saying: I love to love these good things [these horses] because of the command of my Lord,⁶⁰ until [the galloping horses] disappeared from sight.
- 38:33. [Then he said:] Bring them back to me, and he began to pass his hands over their legs and necks.
- 38:34. Indeed We tested Sulaymân, and placed on his throne a body, then he turned to Us [in repentance].
- 38:35. He said: My Lord, forgive me and grant me a dominion, the like of which will never be granted to anyone after me, for indeed You are the Bestower.
- 38:36. And We made the wind subject to him; it blew gently at his command, wherever he directed it.
- 38:37. And [We made subject to him] the devils, every kind of builder and diver,
- 38:38. and other [devils], bound together in shackles.
- 38:39. [We said:] This is Our gift, so give freely or withhold, without [having to render] account.
- 38:40. Verily nearness to Us awaits him [in the hereafter], and a blissful journey's end.

Having praised Dâwood and mentioned what happened to him and what he did, Allah (ﷻ) now praises his son Sulaymân (ﷺ), as He says:

﴿We bestowed upon Dâwood Sulaymân﴾ that is, We blessed him with him, and made him to be a source of comfort and joy to him.

﴿a good and faithful slave﴾ – this refers to Sulaymân (ﷺ), who possessed characteristics that deserved praise, for he ﴿constantly turned [to Us]﴾ that is, he constantly turned to Allah in all situations,

⁶⁰ He loved the horses because they were kept and trained for the purpose of fighting in Allah's cause, and they were referred to in the Torah as they are referred to in the Qur'an.

with devotion and love, remembering Him, calling upon Him, humbling himself and striving hard to earn the pleasure of Allah, giving precedence to that over all things.

«One afternoon, noble swift-footed steeds were presented before him» the words translated here as «noble swift-footed steeds» refer to fine horses, one of the characteristics of which is that they stand on three feet, with one foot raised, and they are very beautiful and pleasant to look at, especially for those who need them, such as kings. These horses continued to be presented to him until the sunset, and they distracted him from the afternoon prayer and remembrance of Allah.

So he said – regretting what he had done and seeking to draw close to Allah, because they had distracted him, and so as to give precedence to love for Allah over love for anything else: «I love to love these good things [these horses]». The word translated here as «love» also includes the meaning of giving precedence to. In other words, he said: I gave precedence to love of these good things, which refers to wealth in general. In this case what is referred to is the horses. «because of the command of my Lord, until [the galloping horses] disappeared from sight».

«[Then he said:] Bring them back to me», so they were brought back

«and he began to pass his hands over their legs and necks» that is, he started to cut their legs and necks with his sword.⁶¹

⁶¹ This is the interpretation favoured by as-Sa'di. At-Ṭabari and others held a different opinion, namely that this could not be right because it would be both cruel and a waste of wealth, neither of which would be appropriate on the part of a Prophet; they suggested that what is meant is either stroking or patting the horses by way of affection, or examining them, as Sulaymân was a skilled horseman. At-Ṭabari narrated this view from Ibn 'Abbâs and regarded it as the correct interpretation of this verse. Here, we have reflected as-Sa'di's view. (Translator)

«Indeed We tested Sulaymân» that is, we tested him and tried him by taking away his dominion and separating him from it, because mistakes are due to human nature, «and placed on his throne a body» – this was a devil which Allah willed and decreed should sit on his throne and have control over Sulaymân's dominion for the duration of this test. Then Sulaymân turned to Allah in repentance.

«He said: My Lord, forgive me and grant me a dominion, the like of which will never be granted to anyone after me, for indeed You are the Bestower». And Allah answered his prayer and forgave him, and restored his dominion to him, and added to it something that was never granted to anyone after him, namely the subjugation of the devils to him, so that they built whatever he wanted and dived for him in the sea, bringing forth pearls and jewels; whoever among them disobeyed him, he chained him with shackles and tied him up.

«[We said:] This is Our gift» so enjoy it and «give freely» to whomever you wish «or withhold» from whomever you wish «without [having to render] account» that is, with no blame on you and no reckoning, because Allah (ﷻ) knew of his perfect justice and good judgement.

You should not think that this was for Sulaymân in this world only, and not in the hereafter; rather he will have much good in the hereafter too. Hence Allah says: «Verily nearness to Us awaits him [in the hereafter], and a blissful journey's end» that is, he is one of those who will be brought close to Allah, and will be honoured in various ways by Him.

Lessons we learn from the story of Dâwood and Sulaymân (peace be upon them both)

- Allah (ﷻ) told his Prophet Muhammad (ﷺ) stories of those who came before him, so as to make him steadfast and reassure him; He told him about their worship, great patience and turning

to Allah, so that he would long to compete with them and draw close to Allah as they did, and to be patient in bearing the harm of his people. Hence – here – when Allah mentions the harm that his people tried to do to him and what they said about him and his message, He instructed him to be patient and to remember His slave Dāwood, so that he might find comfort in that.

- Allah praises and loves a person to have energy when doing acts of obedience and worship, and to be strong in both physical and mental terms, because if a person is strong, it will result in him doing those acts of obedience properly and doing a great deal of them, which does not happen when a person is weak and has no resolve. The individual should seek means of developing strength and energy, and not become lazy and slow, as that will lead to loss of energy that will weaken one's resolve.
- Turning to Allah in all circumstances is one of the characteristics of the Prophets of Allah and the elite of His creation, as Allah praised Dāwood and Sulaymān for that. So people should follow their example and their guidance.

«Those [Prophets] are the ones whom Allah guided; let their guidance be an example to follow...» (*al-An'ām* 6: 90)

- Allah honoured His slave Dāwood (ﷺ) with a beautiful voice, by means of which Allah caused the mountains, that do not hear, and the birds, which cannot understand, to echo him when he raised his voice in praise of Allah, and to glorify Allah with him in the afternoon and in the morning.
- One of the greatest blessings that Allah can bestow upon His slave is to bless him with beneficial knowledge, so that he knows how to judge between people, as Allah blessed His slave Dāwood (ﷺ) with such knowledge.
- Allah demonstrates His care for His Prophets and chosen ones, if they make some mistake, by putting them through tests and trials so that troubles will be dispelled from them and they will

become better than they were originally, as happened to Dâwood and Sulaymân (peace be upon them).

- The Prophets (peace be upon them) are protected from error in that which they convey from Allah (ﷻ), because the purpose of their mission cannot be achieved otherwise. However, they may commit some sins, which is something inherent in human nature, but Allah soon causes them to repent, by His kindness.
- Dâwood (ﷺ) usually stayed in his chamber to worship his Lord, hence the two disputants climbed the wall of his chamber, because he was alone in his chamber and no one else could come to him in that place. He did not devote all his time to the people, even though many cases were referred to him for judgement. Rather he allocated some time to be alone with his Lord, and to find comfort in worshipping Him, which helped him to be sincere in all his affairs.
- Etiquette should be followed when entering upon rulers and others, because when the two disputants entered upon Dâwood in an unusual manner, not from the usual door, he was startled by them and was very upset by that, and he did not think that it was appropriate at all.
- The judge should not refuse to issue a verdict on the basis of truth because of bad manners or inappropriate conduct on the part of the disputant.
- Dâwood (ﷺ) was a man of perfect forbearance, as he did not get angry with the two disputants when they came to him without asking permission, even though he was the king; he did not scold them or tell them off.
- It is permissible for one who has been wronged to say to the one who wronged him: “You have wronged me” or “O wrongdoer” or “You transgressed against me”, and the like, because they said: ﴿we are two disputants, one of whom has wronged the other﴾ (38: 22).

- The one who is being exhorted and advised, even if he is of high status and very knowledgeable, should not get angry or upset if someone advises or exhorts him. Rather he should hasten to accept the advice and be grateful. The two disputants advised Dâwood and he did not get upset or angry, and that did not deter him from giving a fair verdict; rather he passed a judgement that was completely fair.
- Mixing with relatives and friends, and having a lot of financial worldly dealings with them, may lead to ill feeling among them, and some of them may transgress against others. There is no way to prevent that except by fearing Allah and being patient in all situations, by means of having faith and doing righteous deeds. This is something that is very uncommon among people.
- Seeking forgiveness and doing acts of worship, especially prayer, are among the means of absolving sins, because Allah connected the forgiveness of Dâwood's sin to his prayer for forgiveness and his prostration.
- Allah honoured His slaves Dâwood and Sulaymân by bringing them close to him and granting them a goodly reward, so no one should think that what happened to them undermines their status before Allah (ﷻ). This is how Allah shows kindness to His sincere and devoted slaves: when He forgives them, He removes the traces of their sins and all consequences that result from it. That even includes what people think, because, if they know of some of their sins, they will lose some of the respect they have for them. So Allah removes these effects, and that is not difficult for the Most Generous, Oft-Forgiving.
- Ruling between people is a religious honour that was undertaken by the Messengers of Allah and the elite of His creation. The job of the one who undertakes it is to judge on the basis of truth and avoid the influence of whims and desires. Judging on the basis of truth requires knowledge of *shar'î* matters, understanding of

the issue that is referred for judgement, and knowing how to apply the shar'ī rulings to it. The one who is ignorant of either of these matters is not fit to judge, and it is not permissible for him to undertake this task.

- The judge should beware of whims and desires and always be cautious about this matter, because no one is free of it; rather he should strive hard to make the truth his aim and, at the time of judgement, set aside any feelings of love or hate towards any of the disputants.
- Sulaymān (ﷺ) was one of the virtues of Dāwūd, and one of the blessings that Allah bestowed upon him, for one of the greatest blessings that Allah may bestow upon His slave is to grant him a righteous son, and if he is also a scholar, that is light upon light.
- Allah (ﷻ) praised Sulaymān by describing him as: ﴿a good and faithful slave who constantly turned [to Us]﴾ (38: 30).
- Allah bestows abundant blessings and kindnesses upon His slaves; He blesses them by enabling them to do righteous deeds and attain good manners, then He praises them for that, when it is He Who bestowed it upon them by His generosity and kindness.
- Sulaymān gave precedence to love of Allah (ﷻ) over love of all else.
- Everything that distracts a person from Allah is bad and blameworthy, so he should keep away from it and focus on that which is more beneficial.
- We also learn the famous principle: “Whoever gives up something for the sake of Allah, Allah will compensate him with something better than it.” Sulaymān hamstringed the noble swift-footed steeds that are so dear to people, giving precedence to love of Allah, so Allah compensated him with something better than that, by subjugating the soft and gentle wind to him,

that blew on his command, and would cover the distance of a month's journey in the morning and a month's journey in the evening (cf. 34: 12); and He subjugated the devils to him who were able to do things that humans could not.

- The subjugation of the devils was not granted to anyone after Sulaymân (ﷺ).
- Sulaymân (ﷺ) was a Prophet-king who did what he wanted, but he did not want anything except what was just. This is in contrast to the Prophet-slave whose will is subject to the command of Allah, so he does not do anything or refrain from anything except by divine command, as in the case of our Prophet Muhammad (ﷺ), and that is more perfect.



﴿وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِأُولَى الْأَلْبَابِ ﴿٤٣﴾ وَخَذْنَا بِيَدِكَ ضَعْفًا فَأَضْرِبْ بِهٖ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهٗ أَوَّابٌ ﴿٤٤﴾﴾ (سورة ص: ٤١-٤٤)

- 38:41. Remember Our slave Ayyoob, when he called upon his Lord: Verily the Shaytân has afflicted me with hardship and pain.
- 38:42. [We said to him:] Strike [the ground] with your foot. Here is cool water for you to wash in and drink.
- 38:43. And We restored his family to him and doubled their number, as a mercy from Us and as a reminder to people of understanding.
- 38:44. [We said to him:] And take a bundle of rushes in your hand and strike [your wife, once] with it, and do not break your oath. Truly We found him to be patient and steadfast, a good and faithful slave who constantly turned [to Us].

«Remember» in this Book full of reminders
 «Our slave Ayyoob» and mention him in the best terms, speaking highly of him, when harm befell him, but he bore it with patience and did not complain to anyone except his Lord, turning only to Him. «when he called upon his Lord» in supplication, complaining to Him and none other. He said: My Lord, «Verily the Shaytân has afflicted me with hardship and pain» that is, something very hard, tough and painful. The Shaytân had been given the power to harm him physically, so he blew on his skin until it was filled with sores, which then ruptured, making matters even worse; similarly, his family died and his wealth was destroyed.

It was said to him: «Strike [the ground] with your foot» that is, strike the ground with your foot so that there will flow from it a spring of water with which you may wash yourself and from which you may drink, and it will take away the harm and pain from you. He did that, and the harm left him, and Allah (ﷻ) healed him.

«And We restored his family to him» – it was said that Allah brought them back to life for him
 «and doubled their number» in this world, and Allah made him rich and bestowed upon him a great deal of wealth
 «as a mercy from Us» to Our slave Ayyoob, as he was patient and steadfast, so We granted him reward by Our mercy in this world and the hereafter.
 «and as a reminder to people of understanding» that is, so that people of understanding might remember the story of Ayyoob and learn a lesson from it, and realise that whoever bears harm with patience, Allah (ﷻ) will reward him in this world and the hereafter, and will answer his supplication when he calls upon Him.

«[We said to him:] And take a bundle of rushes in your hand and strike [your wife, once] with it, and do not break your oath». The commentators said: When he was sick, he got angry with his wife for some reason, and swore that if Allah healed him, he would strike her

one hundred times. But his wife was a righteous woman who treated him kindly, so when Allah healed him, He showed mercy to her and to him; therefore He told him to strike her once with a bundle of one hundred reeds, thus enabling him to fulfil his oath (without harming her or being unjust towards her).

«Truly We found him» namely Ayyoob «to be patient and steadfast» that is, We tested him with great harm, and he bore it with patience for the sake of Allah ﴿٤٤﴾

«a good and faithful slave» who reached the highest levels of servitude to Allah, at times of both ease and hardship

«who constantly turned [to Us]» that is, he often turned to Allah to help him reach his spiritual and worldly goals, and constantly remembered his Lord, called upon Him, loved Him and showed devotion to Him.



﴿٤٥﴾ وَأَذْكُرْ عِنْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٦﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٧﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ ﴿٤٨﴾ (سورة ص)

(٤٧-٤٥)

38:45. Remember Our slaves Ibrâheem, Is-hâq and Ya‘qoob, men of endurance [in worship] and deep insight.

38:46. Verily We chose them by granting them a distinct quality: constantly remembering the hereafter.

38:47. And indeed before Us they are among the chosen and the truly good.

«Remember Our slaves» who were sincere to Us in worship, and speak highly of them.

«Ibrâheem» al-Khaleel (the close friend of Allah), his son «Is-hâq», and his grandson «Ya‘qoob».

﴿men of endurance [in worship]﴾ that is, they had great stamina in worshipping Allah (ﷻ)
 ﴿and deep insight﴾ that is, they had deep insight into the religion of Allah, so He described them as possessing beneficial knowledge and doing a great deal of righteous deeds.

﴿Verily We chose them by granting them a distinct quality﴾ that is, a significant and very special quality, which was:
 ﴿constantly remembering the hereafter﴾. We instilled constant remembering of the hereafter in their hearts and caused them to strive for it at all times. Sincerity towards Allah and remembering that He is always watching was something inherent in them, and We caused them to be a reminder of the hereafter, so that by seeing them, people were reminded of it and learned from them, and they are remembered in the best terms.

﴿And indeed before Us they are among the chosen﴾ whom Allah selected from among the best of His creation
 ﴿and the truly good﴾ who possess all noble characteristics and do all righteous deeds.



﴿وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ﴾ (سورة ص: ٤٨)

38:48. And remember Ismâ'eel and Alyasa' and Dhul-Kifl; each of them was among the truly good.

That is, remember these Prophets in the best of terms and speak highly of them, for each of them was among the elite whom Allah chose from among humankind, and He chose for them and helped them to attain the best of attitudes, deeds, manners, attributes and characteristics.



﴿ هَذَا ذِكْرٌ وَإِن لِلْمُتَّقِينَ لِحُسْنِ مَتَابٍ ﴿٤٩﴾ جَنَّتٍ عَدْنٍ مَّفْنَحَةٌ لَهُمُ الْأَبْوَابُ ﴿٥٠﴾ مُتَكِبِينَ ﴿٥١﴾ فِيهَا يَدْعُونَ فِيهَا بِفَنَكِهِمْ كَثِيرًا وَشَرَابٍ ﴿٥٢﴾ وَعِنْدَهُمْ قَصِيرَاتُ الْإِطْرَابِ ﴿٥٣﴾ هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٤﴾ إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٥﴾ ﴾ (سورة

ص: ٤٩-٥٤)

- 38:49. This is a reminder. Verily the pious will have a blissful journey's end,
- 38:50. Gardens of perpetual abode, whose gates will be opened to them.
- 38:51. Reclining therein on couches, they will call for abundant fruit and drink,
- 38:52. And with them will be chaste women who restrain their glances,⁶² of equal age.
- 38:53. This is what you are promised for the Day of Reckoning.
- 38:54. Indeed this is Our provision, which will never cease.

﴿This﴾ namely the mention of these elite Prophets and their characteristics

﴿is a reminder﴾ in this Qur'an full of reminders; by remembering their attitude and manners, one may be reminded of, and love to follow, their beautiful attributes, and one may become eager to find out about what Allah blessed them with of sublime characteristics and how Allah caused them to be remembered in the highest terms among people.

One of the types of reminder is mentioning good people; another type is mentioning the requital of both good people and evil people. Hence Allah says:

⁶² They are the ḥoor al-'een, who will be content with their husbands and will not look at other men.

﴿Verily the pious﴾ that is, those who fear their Lord by complying with His commands and heeding His prohibitions, both believing men and believing women
 ﴿will have a blissful journey's end﴾ that is, a good end and place to return to.

Then Allah explains that further: ﴿Gardens of perpetual abode﴾ whose inhabitants would not wish for anything other than that, because they are so perfect and their bliss is so complete. They will never leave them or be expelled from them.

﴿whose gates will be opened to them﴾ that is, the gates of their dwellings and abodes will be opened for them. They will not need to open them themselves; rather they will be served and looked after. This is also indicative of perfect security, for in the gardens of perpetual abode there is nothing that would require closing and locking of gates (or doors).

﴿Reclining therein﴾ on adorned couches and seats
 ﴿they will call for﴾ that is, they will instruct their servants to bring
 ﴿abundant fruit and drink﴾, whatever their hearts may desire and may delight their eyes. This is indicative of perfect bliss, perfect ease and reassurance, and perfect pleasure.

﴿And with them﴾ will be their wives from al-ḥoor al-'een
 ﴿chaste women who restrain their glances﴾ and look only at their husbands, and their husbands will look only at them, because of the beauty that all will possess, and the love that each will have for the other; they will have no desire for any other companion and will not think of any replacement
 ﴿of equal age﴾ that is, of the same age, the best age of youth, and the most beautiful and pleasurable.

﴿This is what you are promised﴾, O pious ones who fear Allah
 ﴿for the Day of Reckoning﴾ as a reward for your righteous deeds.

﴿Indeed this is Our provision﴾ that We will bestow upon the people of paradise

﴿which will never cease﴾ that is, it will never stop; rather it is eternal and ongoing, and will constantly increase.

That is not difficult for the Most Generous Lord, the Most Kind, Most Merciful, Most Munificent, Self-Sufficient, Most Praiseworthy, Knower of subtleties, the Most Gracious, the Sovereign, the Judge, the Majestic, the Beautiful, the Bestower of blessings and immense favours, Whose generosity knows no end and Whose blessings cannot be counted, and no one can comprehend some of His kindness.



﴿ هَذَا وَإِلَٰكِ اللَّطِيفِينَ لَشَرِّ مَثَابٍ ﴿٥٥﴾ جَهَنَّمَ بَصَلْتُونَهَا فَيَنسِفُهَا إِلَىٰ يَمِينِهِمْ ﴿٥٦﴾ هَذَا أَفَلَا تَذُقُونَهُ ﴿٥٧﴾ حَمِيمٌ وَعَسَاقُ ﴿٥٧﴾ وَءَاخِرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾ هَذَا فَوْجٌ مُّقْتَدِمٌ مَّعَكُمْ لَا مَرْجَا يَوْمَ يُؤْتِيهِمْ صَالُوا النَّارِ ﴿٥٩﴾ قَالُوا بَلْ أَنْتُمْ لَمْ تَكُونُوا مَرْجَبًا يَكْفُرُ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَيَنسِفُ الْقَرَارُ ﴿٦٠﴾ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾ وَقَالُوا مَا لَنَا لَا نَرَىٰ رَجُلًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾ اتَّخَذْتَهُمْ سَخِرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾ ﴾ (سورة ص: ٥٥-٦٤)

- 38:55. Thus it will be. But verily the transgressors will have a wretched journey's end:
- 38:56. Hell, which they will enter; what a wretched resting-place!
- 38:57. This [is the punishment], so let them taste it: scalding water and pus.
- 38:58. and other similar [punishments], of various kinds.
- 38:59. [Their leaders will say to one another:] Here is a group of people rushing headlong to join you. There is no welcome for them; they will surely enter the fire.
- 38:60. [The followers will say to the leaders:] Nay, rather it is you for whom there is no welcome! It is you who brought this upon us. Indeed this is an evil place to settle in!

- 38:61. They will say: Our Lord, whoever brought this upon us, give them a double punishment in the fire.
- 38:62. And they will say: Why do we not see men whom we used to count among the wicked
- 38:63. and whom we used to ridicule? Have our eyes missed them?
- 38:64. All this will surely come to pass: the inhabitants of the fire will dispute among themselves.

«Thus it will be» that is, the reward of the pious will be as We have described it.

«But verily the transgressors» that is, those who overstep the mark in disbelief and sin

«will have a wretched journey's end» that is, the worst place of return.

Then Allah explains that further, as He says: «Hell» in which all torments are combined, and its heat and cold are severe

«which they will enter» that is, they will be subjected therein to a punishment which will encompass them on all sides, with layers of fire above them and beneath them.

«what a wretched resting-place» that is prepared for them as a place to dwell and settle.

«This» resting-place, severe punishment, disgrace, shame and torment, will form the punishment

«so let them taste it: scalding water» that is extremely hot; they will drink it and it will cut their intestines

«and pus» which is the worst possible drink, composed of pus; its taste is bitter and its smell is foul.

«and other similar [punishments], of various kinds» that is, several types of punishment with which they will be punished and humiliated.

When they come to the fire, they will revile one another and say to one another:

«Here is a group of people rushing headlong to join you» in the fire.

«There is no welcome for them; they will surely enter the fire».

The group that is rushing headlong will say: «Nay, rather it is you for whom there is no welcome! It is you who brought this» namely the punishment

«upon us» by calling us to it and by tempting and misguiding us; you are the cause of all this.

«Indeed this is an evil place to settle in» that is, a place to settle in for all of them, an utterly evil place.

Then they will pray against those who led them astray, saying: «Our Lord, whoever brought this upon us, give them a double punishment in the fire». Elsewhere Allah tells us:

«...He will say: [It will be] doubled for all, but you do not know.»
(*al-A'raf* 7: 38)

«And they will say» when they are in the fire:

«Why do we not see men whom we used to count among the wicked» that is, we used to claim that they were among the wicked who deserved the punishment of the fire. But in fact they were the believers. The inhabitants of the fire will notice that they are missing and will wonder why they do not see them in the fire.

«and whom we used to ridicule? Have our eyes missed them?»
That is, the fact that we do not see them must be due to one of two reasons:

Either we were mistaken when we regarded them as being among the wicked, and in fact they are among the good; we only said what we said about them by way of mockery and ridicule. This is true, as Allah (ﷻ) tells us elsewhere that He will say to the inhabitants of hell:

«Among My slaves there were some who said: Our Lord, we believe, so forgive us and have mercy upon us, for You are the Most Merciful of those who show mercy. But you treated them with ridicule, so much so that [ridicule of them] made you forget all remembrance of Me, and you used to laugh at them.» (*al-Mu'minoon* 23: 109-110)

Or perhaps they are with us in the fire, but we cannot see them. It may be that this is what they still believe in their hearts, so the belief that they held in this world and often repeated – that the believers would be in hell – was so well entrenched in their hearts that it became second nature to them, so they entered hell like this and said what they said.

Or it may be that they will say this by way of deceit, as they practised deceit in this world, so they will persist in that deceitful attitude even in hell. Therefore the people of the heights (*al-a'râf*) will say to the people of hell:

﴿Are these the ones concerning whom you swore that Allah would never bestow His mercy upon them? [Now] enter paradise; you will have no fear nor will you grieve.﴾ (*al-A'râf* 7: 49)

Allah says, confirming what He has told us, and He is the most truthful in speech: ﴿All this﴾ that We have told you about ﴿will surely come to pass﴾ and there is no doubt about it whatsoever. ﴿the inhabitants of the fire will dispute among themselves﴾.



﴿قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٧٥﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٧٦﴾ قُلْ هُوَ نَبِيُّ عَظِيمٌ ﴿٧٧﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٧٨﴾ مَا كَانَ لِي مِن عِلْمٍ
بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٧٩﴾ إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٨٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ
إِنِّي خَلَقْتُ بَشَرًا مِّن طِينٍ ﴿٨١﴾ فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ، سَاجِدِينَ ﴿٨٢﴾
فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٨٣﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٨٤﴾
قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ ﴿٨٥﴾ قَالَ
أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٨٦﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَاجِعٌ وَإِن
عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٨٧﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٨٨﴾ قَالَ فَإِنَّكَ مِنَ

الْمُنْظَرِينَ ﴿٨٦﴾ إِلَيَّ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨٧﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٨﴾
 إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٩﴾ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٩٠﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ
 وَمِمَّنْ يَتَّبِعُكَ مِنْهُمْ أَجْمَعِينَ ﴿٩١﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٩٢﴾ إِنَّ هُوَ
 إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٣﴾ وَلَنَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٩٤﴾ (سورة ص: ٦٥-٨٨)

- 38:65. Say [O Muhammad]: I am but a warner, and there is no god but Allah, the One, the Subjugator,
- 38:66. Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving.
- 38:67. Say: This is a message of great importance
- 38:68. from which you are turning away.
- 38:69. I had no knowledge⁶³ of those on high when they disputed [concerning the creation of Adam].
- 38:70. I have only received revelation in order to give you clear warning.
- 38:71. [Remember] when your Lord said to the angels: Verily I am going to create a human being from clay.
- 38:72. So when I have fashioned him and breathed into him the soul which I created for him, fall down in prostration before him.
- 38:73. Thereupon, the angels all fell down in prostration,
- 38:74. except Iblees; he was arrogant and was one of the disbelievers.
- 38:75. Allah said: O Iblees, what prevented you from prostrating to what I created with My own two Hands? Are you too proud, or do you deem yourself superior?
- 38:76. He said: I am better than he; You created me from fire and You created him from clay.
- 38:77. Allah said: Then get out of here, for you are accursed,
- 38:78. And verily My curse will be upon you until the Day of Judgement.

⁶³ Were it not for the revelation, the Prophet (ﷺ) would have known nothing about the dispute among those on high (namely the angels).

- 38:79. Iblees said: O my Lord, grant me respite until the day they are resurrected.
- 38:80. Allah said: You are among those who are granted respite,
- 38:81. Until the day of the time appointed.
- 38:82. Iblees said: By Your might, I will certainly mislead them all,
- 38:83. except Your chosen [and sincere] slaves among them.
- 38:84. Allah said: The truth is, and I speak nothing but the truth:
- 38:85. I will surely fill hell with you and those who follow you, all together.
- 38:86. Say [O Muhammad]: I do not ask you for any recompense for this, nor do I pretend to be what I am not.
- 38:87. It [the Qur'an] is but a reminder to the worlds.
- 38:88. And you will surely come to know its truth after a while.

«Say», O Messenger (ﷺ), to the disbelievers, if they demand from you that which is not under your control:

«I am but a warner» and that is all I am. As for control, it belongs to Allah (ﷻ). But I convey to you commands and prohibitions; I urge you to do good and I warn you against evil. Whoever is guided, it is to his own benefit, and whoever goes astray, it is to his own detriment.

«and there is no god but Allah» that is, there is no one who is deserving of devotion or worship except Allah, «the One, the Subjugator».

This is an affirmation of His divinity, on the basis of definitive proof, namely His oneness and His subjugation of all things. Subjugation is indicative of oneness, because there cannot be two subjugators who are equal in their subjugation. The One Who subjugates all things is the One Who has no equal, and He is the One Who alone deserves to be worshipped, just as He alone is the Subjugator.

He also affirms that on the basis of the oneness of His Lordship, as He says:

«Lord of the heavens and the earth and all that is between them» that is, their Creator Who cares for them and controls them in all ways «the Almighty» to Whom belongs all power, by which He created mighty things «the Oft-Forgiving» Who forgives all sins, minor and major, for those who repent to Him and give up sin.

Such is the One Who alone is deserving of worship, to the exclusion of those who do not create or provide anything, and have no power to cause harm or bring benefit, and have no control over anything and no ability to do anything, and have no power to forgive sins.

«Say» to them, to alert and warn, and to motivate them: «This is a message of great importance» that is, what I am telling you about the resurrection and requital of deeds is a message of great importance; a great deal of attention must be paid to it, and it should not be overlooked.

But «you are turning away» from it as if there is no reckoning or punishment or reward ahead of you.

If you doubt what I say and you are suspicious about what I have told you, then you should note that I am telling you about things of which I have no knowledge and that I have never read about in any book; the fact that I am telling you about it exactly as it is, without any addition or omission, is the greatest testimony to my truthfulness and the clearest evidence of the truth of what I have brought to you. Hence Allah instructed him to say:

«I had no knowledge of those on high» namely the angels «when they disputed [concerning the creation of Adam]», were it not for Allah informing me and revealing it to me. Hence he (was instructed to) say:

«I have only received revelation in order to give you clear warning» – there was no warner who was clearer in his warning than the Prophet (ﷺ).

Then Allah mentions the dispute of those on high:

«[Remember] when your Lord said to the angels» by way of informing them:

«Verily I am going to create a human being from clay» that is, his essential substance will be clay

«So when I have fashioned him» that is, when I have fashioned his body and it is complete,

«and breathed into him the soul which I created for him, fall down in prostration before him». So the noble angels prepared themselves to do that, when his creation was completed and the soul had been breathed into him, in obedience to their Lord and by way of honouring Adam (ﷺ). So when his creation was completed, in body and soul, and Allah tested Adam and the angels with regard to knowledge, and his superiority over them became apparent, Allah instructed them to prostrate to him.

So they all prostrated to him, «except Iblees», who did not prostrate.

«he was arrogant» that is, he was too arrogant to obey his Lord and showed arrogance towards Adam

«and was one of the disbelievers» in the knowledge of Allah (ﷻ).

«Allah said», rebuking Iblees

«O Iblees, what prevented you from prostrating to what I created with My own two Hands?» That is, I honoured him and blessed him, and singled him out for this virtue, to the exclusion of the rest of creation, which dictated that no one should be arrogant towards him.

«Are you too proud» in your refusal

«or do you deem yourself superior?»

Iblees said, expressing opposition to his Lord and going against His commands:

«I am better than he; You created me from fire and You created him from clay» and according to his claim, the element of fire was superior to the element of clay. But this was a false analogy, for the element

of fire is the substance of evil, mischief, arrogance, foolishness and indecency, whereas the element of clay is the substance of dignity and humility, it is the source that brings forth all kinds of trees and plants, and it overwhelms and extinguishes fire. Fire requires a substance in order to exist, whereas clay exists by itself. This is the analogy of the leader of the evil people, on the basis of which he opposed the verbal command of Allah. It is obviously false and invalid, so what do you think of the analogy of the students of this leader, on the basis of which they oppose the truth? All of that is even more false and more invalid.

«Allah said» to him:

«Then get out of here» that is, get out of heaven, the place of honour
«for you are accursed» that is, disgraced and outcast (7: 18)

«verily My curse will be upon you» that is, you will continue to be disgraced and outcast

«until the Day of Judgement» that is, always and for ever.

«Iblees said: O my Lord, grant me respite until the day they are resurrected». This was because of his extreme enmity towards Adam and his progeny; he wanted to be able to lead astray whomever Allah decreed that he should lead astray.

«Allah said» in response to his request, and in accordance with the dictates of His wisdom:

«You are among those who are granted respite, until the day of the time appointed».

When Iblees was certain that he had been given respite, he showed his Lord the extent of his evil and his extreme enmity towards his Lord and towards Adam and his progeny. Therefore he said:

«By Your might» that is, by Your greatness and majesty, «I will certainly mislead them all». This was an oath sworn by the might of Allah, that he would mislead them all.

«except Your chosen [and sincere] slaves among them». He knew that Allah would protect them from his schemes.

Or it may be that what is meant is that, instead of swearing an oath, when he realised that he was helpless in all ways and could not mislead anyone except by Allah's leave, he sought divine help, by mentioning Allah's might, so that he could lead the progeny of Adam astray, even though he was truly the enemy of Allah.

So here we are, O our Lord, helpless and falling short, acknowledging all the blessings that You bestow, the descendants of the one whom You honoured and blessed. We seek Your help, by Your great might, power and mercy that encompass all creatures, and Your mercy by means of which You granted what You granted of blessings both religious and worldly, and You averted from us what You averted of harm. We ask You to help us to stand up to him and fight him, and to keep us safe from his evil and his traps. We have great hope that You will respond to our supplication, and we believe in Your promise as You said to us:

﴿Your Lord says: Call upon Me; I will answer your prayer...﴾ (Ghāfir 40: 60)

We call upon You as You have commanded us, so answer us as You have promised us,

﴿...for You never break Your promise.﴾ (Āl 'Imrān 3: 194)

﴿Allah said: The truth is, and I speak nothing but the truth﴾ that is, truth is what I am and truth is what I say:

﴿I will surely fill hell with you and those who follow you, all together﴾.

When the Messenger (ﷺ) had presented proof to the people and highlighted the path of guidance, Allah said to him:

﴿Say [O Muhammad]: I do not ask you for any recompense for this﴾ that is, for my calling you

﴿nor do I pretend to be what I am not﴾ nor do I say things of which I have no knowledge; I only follow what is revealed to me.

﴿It [the Qur'an] is but a reminder to the worlds﴾, by means of which they will be reminded of all that will benefit them and serve

their interests, both religious and worldly. So it will be an honour to those who act upon it, and will raise them in status, and it will establish proof to those who stubbornly reject it.

This mighty soorah contains a wise reminder and a message of great importance, and it establishes proof and evidence against those who disbelieve in the Qur'an and oppose it, and who reject the one who brought it. It tells us about the sincere and chosen slaves of Allah, and the requital of both the pious and the transgressors. Therefore at the beginning, it contains an oath that it is full of reminders, and at the end it describes it as a reminder to the worlds.

The idea of reminding (and remembering) is mentioned frequently throughout, such as when Allah says: ﴿remember Our slave﴾ (38: 17, 41); ﴿Remember Our slaves﴾ (38: 45); ﴿as a mercy from Us and as a reminder to people of understanding﴾ (38: 43); and ﴿This is a reminder﴾ (38: 49).

O Allah, teach us of the Qur'an that which we do not know, and remind us of what we have forgotten, whether that forgetting is the result of heedlessness or not implementing it.

﴿And you will surely come to know its truth﴾ that is, the truth of what it foretells
 ﴿after a while﴾, when the punishment befalls them and they have no source of help.

This is the end of the commentary on Soorat Şād.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



39.

Soorat az-Zumar

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ
فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ
أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ
يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾﴾ (سورة الزمزم: ١-٣)

- 39:1. The revelation of the Book is from Allah, the Almighty, the Most Wise.
- 39:2. Verily We have sent down to you [O Muhammad] the Book with the truth, so worship Allah, with sincere devotion to Him alone.
- 39:3. Verily, sincere devotion is due to Allah alone. As for those who take others besides Him as protectors, [they say]: We only worship them so that they may bring us nearer to Allah. Allah will surely judge between them concerning that wherein they differ. Verily Allah does not guide anyone who persists in lies and disbelief.

Here Allah (ﷻ) tells us of the greatness of the Qur'an and the majesty of the One Who spoke it and from Whom it came down. For it came down from Allah, the Almighty, the Most Wise, the One Who is the object of worship and love for humankind. That is because of His greatness and perfection, and His might by which He subjugates all creatures, and everything surrenders to Him; all wisdom is in His creation and His command.

So the Qur'an has come down from One Who is like this; speech is an attribute of the speaker, and the attribute is connected to the one who possesses that attribute. Therefore just as Allah is perfect in all aspects, and there is none like unto Him, so too His word is perfect in all aspects, and there is nothing like it. This alone is sufficient to describe the Qur'an and highlight its sublime nature.

But – moreover – in order to highlight the level of perfection of the Qur'an, Allah mentions the one to whom it was revealed, namely Muhammad (ﷺ), who is the noblest of creation. Thus it is known that it is the noblest of books, and what it contains is the truth. It was sent down with the truth, concerning which there is no doubt, to bring humankind forth from the depths of darkness to the light. It was sent down containing the truth with regard to what it tells of the stories of the past and the future, and what it prescribes of just rulings. Everything it mentions is the greatest type of truth in all respects, and there is nothing beyond the truth except misguidance.

As the Qur'an was sent down from the true God, containing truth to guide humankind, to the best of humankind, the blessing of its sending is immense, and thanks must be given for that. That is to be done by devoting worship to Allah alone. Therefore He says: ﴿so worship Allah, with sincere devotion to Him alone﴾ that is, devote to Allah (ﷻ) alone all your worship, complying outwardly and inwardly with His commands. This refers to Islam, faith and ihsân,⁶⁴ which

⁶⁴ Ihsân is referred to in the well-known hadith in which it was narrated that 'Umar said: =

means focusing one's devotion on Allah alone, seeking thereby His pleasure and not focusing on anything else.

«Verily, sincere devotion is due to Allah alone». The command to focus devotion on Him alone is reiterated, so as to highlight the fact that just as all perfection belongs to Him alone, and all favours and blessings come from Him, for He is kind to His slaves in all aspects, so all worship should be devoted to Him alone, with pure intentions, free from any other motives. That is the devotion that Allah will accept from people and that He expects from the best of His creation and that He enjoined upon them, because it means that one's love, fear and hope are entirely focused on Him, and one is totally focused on Him, so that one may attain what one wants.

This level of devotion is what guarantees the well-being of people's hearts, and purifies and cleanses them, not associating anything else with Him in worship. Allah does not accept any deeds that are contaminated with the ascription of partners to Him, for He has no

= «We were sitting with the Prophet (ﷺ) when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us knew him. He sat down facing the Prophet (ﷺ), with his knees touching his, and he put his hands on his thighs, and said: O Muhammad, what is Islam? He said: To testify that there is no god except Allah, and that I am the Messenger of Allah; to establish regular prayer; to pay zakāh; 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 ihsān (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 Mājah; the hadith was also narrated by Bukhari, Muslim and others.

need of any partner whatsoever. Ascription of partners to Him corrupts hearts and souls, and is detrimental to one's well-being in this world and the hereafter, for it leads to doom and misery in the worst manner.

Therefore, when Allah commanded people to affirm His oneness and devote their worship sincerely to Him alone, He forbade them to ascribe partners to Him, and condemned those who do so. Hence He said:

﴿As for those who take others besides Him as protectors﴾ that is, by directing their worship and supplication to them, they seek to justify their actions by saying:

﴿We only worship them so that they may bring us nearer to Allah﴾ that is, so that they may take up our needs to Allah and intercede for us with Him; otherwise we know that they do not create or provide anything, and they do not have any control over anything.

In other words, these people turned away from that which Allah had enjoined of devoting worship only to Him, and they committed the greatest of transgressions, namely the ascription of partners to Allah; they compared the One Who has no comparison, the Almighty Sovereign, to human kings, and they claimed – on the basis of their corrupt thinking – that just as human kings cannot be reached except through prominent people, intercessors and advisers, who take the needs of their subjects to them, seek clemency for them and help people to get what they want, then Allah (ﷻ) can only be reached in the same way.

This analogy is one of the most corrupt analogies, for it implicitly regards the Creator and the created being as equal, even though it is established – on the basis of rational thinking, textual evidence and common sense – that there is a vast difference between them. Human kings only need intermediaries between them and their subjects because they do not know the situation of their subjects, so they need people who can tell them about their situation. Moreover, there may be no compassion in their hearts towards those who are in

need, which necessitates the presence of people who will plead for clemency for them and ask them to show kindness to them. Kings need intercessors and advisers, but they also fear them, so they meet the needs of those on whose behalf the advisers intercede, out of consideration towards the advisers and to show kindness to them. They are also in need because they may withhold help for fear of losing their wealth.

As for the Lord (ﷻ), Whose knowledge encompasses all things, both visible and hidden, and He does not need anyone to tell him about the situation of His subjects and slaves, He is the Most Merciful of those who show mercy, the Most Generous of those who show generosity; He does not need anyone among His creation to make Him show mercy to His slaves. Rather He is more merciful towards them than their own selves and their parents. It is He Who urges them and calls them to that by means of which they may attain His mercy, and He is keen to care for them in ways that they may not want for themselves.

He is free of need and completely self-sufficient; if all of creation, from the first to the last, were to come together in a single plain and ask of Him, and He were to give each one of them what he asked for and wished for, that would not diminish what He owns in the slightest, and it would not detract from what He possesses, except the likeness of what is detracted from the sea when a needle is dipped in it. All the intercessors fear Him, and not one of them can intercede except by His leave, for all intercession belongs to Him.

On the basis of these differences, one may realise how ignorant and foolish are those who ascribe partners to Him, and how audacious they are in transgressing against Him. One may also realise the reason why Allah (ﷻ) does not forgive the ascription of partners to Him, for it is an implicit criticism of Allah (ﷻ). Hence He says – judging between the two parties, those who worship Him alone and those who ascribe partners to Him – and in these words there is an implicit threat to those who ascribe partners to Him:

«Allah will surely judge between them concerning that wherein they differ».

It is known that His judgement is that the sincere believers who worship Him alone will be in the gardens of bliss, but for the one who ascribed partners to Allah, Allah has forbidden paradise to him, and his abode will be the fire.

«Verily Allah does not guide anyone who persists in lies and disbelief» that is, one whose main quality is lies or disbelief, in the sense that exhortations and signs come to him, yet this entrenched quality does not depart from him; Allah shows him the signs, but he denies them, disbelieves them and rejects them.

How can such a one be guided when he has barred the door to himself? His punishment is that Allah places a seal on his heart, so he will not believe.



﴿لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحٰنَهُ ۚ هُوَ اللَّهُ
الْوٰحِدُ الْقَهَّارُ ﴿٤﴾﴾ (سورة الزمر: ٤)

39:4. If Allah had wanted to take for Himself a son, He could have chosen whomever He wished from among what He has created. Glory be to Him! He is Allah, the One, the Subjugator.

«If Allah had wanted to take for Himself a son» as is claimed by foolish people

«He could have chosen whomever He wished from among what He has created» that is, He could have chosen whomever He wanted from among His creation, and made him like a son, and He would have had no need to take a wife.

«Glory be to Him!» And exalted be He far above what the disbelievers think of Him and what the heretics ascribe to Him.

«He is Allah, the One, the Subjugator» that is, He is One (and unique) in His essence, in His names, in His attributes and in His deeds. Nothing is comparable to Him. If He had a son, that would imply that the son would be like Him in oneness, because he would be part of Him. And He is the Subjugator of all realms, both upper and lower. If He had a son, he would not be subjugated, and he would have some influence on his father and would be similar to his father.

The divine attributes of oneness and subjugation are interconnected; if He is One, He cannot but be the Subjugator, and the Subjugator cannot be but One. This rules out any kind of partnership whatsoever.



﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٥﴾ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَانزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِينَ ۗ أَرْوَاحٌ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۗ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمَلِكُ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ فَآفَىٰ تُصْرَفُونَ ﴿٦﴾ إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۗ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

﴿٧﴾ (سورة الزمر: ٥-٧)

- 39:5. He created the heavens and the earth for a true purpose. He wraps the night over the day and wraps the day over the night. He has made the sun and moon to be of service, each running its course for an appointed time. Verily He is the Almighty, the Oft-Forgiving.
- 39:6. He created you from a single soul, and created from it its mate, and He bestowed upon you livestock, eight in [four] pairs. He

creates you in your mothers' wombs, one stage after another, in three layers of darkness. Such is Allah your Lord. His is the dominion; there is no god but He. So how could you be turned away [from the truth]?

- 39:7. If you disbelieve, verily Allah has no need of you, but He does not approve of disbelief for His slaves. If you give thanks, He approves of that for you. No bearer of burdens can bear the burden of another. Then to your Lord you will [all] return, then He will inform you about what you used to do. Verily He knows well what is in [people's] hearts.

Here Allah (ﷻ) tells us that He ﴿created the heavens and the earth for a true purpose﴾ that is, for a wise reason and aim, and in order to issue commands and prohibitions to His slaves, and to reward and punish them.

﴿He wraps the night over the day and wraps the day over the night﴾ that is, He causes each to encroach upon the other and take its place, so they do not come together; rather when one of them comes, the other withdraws.

﴿He has made the sun and moon to be of service﴾ so that they follow a specific system ﴿each﴾ – both the sun and the moon – ﴿running its course for an appointed time﴾ that is, until this world comes to an end and is destroyed. Allah will destroy its means of life, its sun and moon, and He will create people anew so that they may settle in their eternal abode, either paradise or hell.

﴿Verily He is the Almighty﴾ and nothing can stand up to Him; He is the subjugator of all things and nothing is beyond Him; by His might, He brought into being these mighty creations, and subjugated them to run their course by His command.

﴿the Oft-Forgiving﴾ Who forgives the sins of His believing, repentant slaves, as He says elsewhere:

﴿Verily, I am Oft-Forgiving to those who repent and believe, and do righteous deeds, then remain steadfast.﴾ (Tā Hā 20: 82)

He forgives the one who ascribes partners to Him, after he sees His great signs, then repents.

By His might, ﴿He created you from a single soul﴾ even though you are so many and widely spread throughout the earth ﴿and created from it its mate﴾ so that he might find comfort in her and she might find comfort in him; thus the blessing will be perfected. ﴿and He bestowed upon you livestock﴾ as a mercy to you ﴿eight in [four] pairs﴾ – they are mentioned in Soorat al-An'ām: ﴿...eight in [four] pairs: a pair of sheep and a pair of goats... [And likewise] a pair of camels and a pair of cattle...﴾ (al-An'ām 6: 143-144)

Allah singled these out for mention, even though He also bestowed other animals upon His slaves to serve their interests, because of their many benefits, for man meets many of his needs through them, and also because of their honour, as they were singled out for certain purposes and no other animals can serve in their place – such as the *udhiyah*, *hady* and *'aqeeqah*; the fact that it is obligatory to give zakāh on them; and because they may be given as *diyah* (blood money).

Having mentioned the creation of our father and mother, Allah now mentions the beginning of creation:

﴿He creates you in your mothers' wombs, one stage after another﴾ when you are at a stage where no human hand has touched you and no eye has seen you, it is He Who cares for you in that tight space ﴿in three layers of darkness﴾ namely the darkness of the abdomen, then the darkness of the uterus, then the darkness of the placenta. ﴿Such﴾ that is, the One Who created the heavens and the earth, and made the sun and moon to be of service, and created you and created the livestock animals for you, ﴿is Allah your Lord﴾ that is, the only One Who is deserving of devotion and worship, Who cares for you and disposes of your affairs.

Just as He is the only One Who created you and cares for you, and has no partner in that, He is the only One Who deserves to be worshipped, with no partner or associate.

Hence He says: ﴿His is the dominion; there is no god but He. So how could you be turned away [from the truth]?﴾ After this statement – the statement that He alone is deserving of devotion – how can you turn to worshipping idols that do not control anything at all?

﴿If you disbelieve, verily Allah has no need of you﴾ and He will not be harmed by your disbelief just as He does not benefit from your obedience; rather His commands and prohibitions are purely a favour and kindness towards you

﴿but He does not approve of disbelief for His slaves﴾ because of His perfect kindness towards them and His knowledge that disbelief will lead them to doom and misery, after which they will never know any bliss; moreover, He created them to worship Him, so this is the purpose for which He created them. Therefore He does not approve of them forsaking the purpose for which He created them.

﴿If you give thanks﴾ to Allah (ﷻ), by affirming His oneness and devoting worship to Him alone,

﴿He approves of that for you﴾ because of His mercy towards you and because He loves to be kind to you, and He loves for you to do that for which He created you.

Just as He is not harmed by your ascription of partners to Him and does not benefit from your good deeds and affirmation of His oneness, so too each one of you has his own deeds, good and evil (and is not affected by the deeds of others): ﴿No bearer of burdens can bear the burden of another﴾.

﴿Then to your Lord you will [all] return﴾ on the Day of Resurrection,

﴿then He will inform you about what you used to do﴾ as He has full knowledge thereof, and it was already decreed and written by His pen, and recorded against you by the noble angels, and witnessed

by your own faculties which will testify against you. Then He will requite each of you as he deserves.

﴿Verily He knows well what is in [people's] hearts﴾ and their qualities of righteousness or evil. What is meant here is to highlight the fact that the requital will be based on perfect justice.



﴿ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴾ (سورة الزمر: ٨)

- 39:8. When misfortune befalls a person, he calls upon his Lord [alone], turning to Him in repentance. Then when He bestows a favour upon him from Himself, he forgets the One on Whom he was calling before, and sets up rivals to Allah, to lead people astray from His path. Say [O Muhammad]: Take pleasure in your disbelief for a little while; verily you will be among the inhabitants of the fire.

Here Allah (ﷻ) tells us of His generosity, kindness and care towards His slave, and the lack of gratitude on the part of the slave. When misfortune – such as sickness, poverty, distress on the sea, and the like – befalls a person, he knows that no one can save him from this predicament except Allah, so he calls upon Him, beseeching Him, turning to Him and asking Him for help to relieve him from what has befallen him, and he persists in that supplication.

﴿Then when He﴾ namely Allah (ﷻ) ﴿bestows a favour upon him from Himself﴾ by relieving him from what he is suffering of harm and distress,

﴿he forgets the One on Whom he was calling before﴾ and he forgets the harm because of which he called upon Allah, and he carries on

as if no harm befell him, and persists in his ascription of partners to Allah.

﴿and sets up rivals to Allah, to lead people astray from His path﴾ that is, to mislead himself and mislead others, because leading others astray is based on going astray oneself. This verse refers to what results from being misled in order to refer to the fact that he himself is misled.

﴿Say﴾ to this transgressor, who has repaid Allah's blessings with ingratitude (14: 28):

﴿Take pleasure in your disbelief for a little while; verily you will be among the inhabitants of the fire﴾. Then what you enjoyed will be of no help to you, if your final destination is hell.

﴿But consider this: if We grant them a life of ease for years, then there comes to them that which they are warned of, all the life of ease that they were granted will be of no avail to them.﴾ (ash-Shu'arā' 26: 205-207)



﴿أَمْ مَنْ هُوَ قَنِيْتُ ءَأَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾ (سورة الزُّمَر: ٩)

39:9. [Can such a disbeliever, who is destined for hell, be better than] one who is constant in worship, spending the night prostrating and standing [in prayer], fearful of the hereafter and hoping for the mercy of his Lord? Say: Are they equal, those who know and those who do not know? It is only people of understanding who will pay heed.

This is a contrast between the one who strives in worship of Allah and one who does not, between one who has knowledge and one who is ignorant. This is something that is well established in people's minds, and it is known for certain that they are different. The one who turns away from obeying his Lord and follows his own whims

and desires is not like one who is constant in worship and obeys Allah by doing the best act of worship, namely prayer, at the best of times, which is during the night. Allah describes him as doing a great deal of the best of deeds, then He describes him as having fear and hope. The reason for his fear is punishment in the hereafter for what he did of sins, and the reason for his hope is the mercy of Allah. Thus Allah describes him in terms of both inward and outward acts of obedience.

«Say: Are they equal, those who know» their Lord and know what He has prescribed of religious duties, what He has prescribed of requital, and what He has of reasons and wisdom behind what He prescribes

«and those who do not know» any of that? The two groups are not equal, just as night and day, light and darkness, water and fire are not equal.

«It is only people of understanding» that is, people of clear and smart minds «who will pay heed» when they are reminded, for they are the ones who give precedence to that which is superior over that which is inferior. Therefore they give precedence to knowledge over ignorance, obedience to Allah over disobedience towards Him, because they have minds with which they can see the consequences of their actions. This is in contrast to those who have no understanding or reason, and therefore take their whims and desires as their god.



﴿ قُلْ يٰعِبَادِ الَّذِيْنَ ءَامَنُوْا اتَّقُوْا رَبَّكُمْ لِّلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ وَّاَرْضُ
 اللّٰهِ وَّاسِعَةٌ اِنَّمَا يُوْفَى الصّٰبِرُوْنَ اَجْرُهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾ (سورة الزمر: ١٠)

39:10. Say: O My slaves who believe, fear your Lord. For those who do good in this world, there will be good [reward]. Allah's earth is spacious. Verily those who are patient and steadfast will be rewarded abundantly, without measure.

That is, call upon the noblest of humankind, namely the believers, giving them the best of instructions, which is the command to fear Allah, reminding them of the reason why they should fear Him, which is because Allah is their Lord, Who bestows blessings upon them, which requires that they should fear Him. Moreover, part of the blessings that Allah has bestowed upon them is faith, which requires them to fear Him. This is like saying: O generous one, give charity, or: O brave one, fight.

Allah tells them of the reward so as to motivate them (to strive hard) in this world:

«For those who do good in this world» by worshipping their Lord, «there will be good [reward]» and abundant provision, peace of mind and joy in the heart, as Allah (ﷻ) tells us elsewhere:

«Whoever does righteous deeds, male or female, and is a believer, We will surely grant him a good life...» (*an-Nahl* 16: 97)

«Allah's earth is spacious» so if you are prevented from worshipping Him in one land, then migrate to another land where you can worship your Lord and you will be able to establish your religion.

When Allah says «For those who do good in this world, there will be good [reward]», some people may have reason to think, based on this verse, that the text is general in meaning, and that anyone who does good will have good in this world – so what about those who believe in some land and are persecuted and are humiliated, and they do not get that good in this world? Therefore this notion is warded off by the words: «Allah's earth is spacious». In this regard there are glad tidings, as stated by the Prophet (ﷺ) when he said:

«A group of my Ummah will continue to adhere to the truth, prevailing and not harmed by those who forsake them or differ with them, until the decree of Allah comes to pass when they are like that.» (Muslim)

This verse refers to that and is close in meaning to it, for Allah (ﷻ) has told us that His earth is spacious, so whenever you are prevented from worshipping Him in one place, then migrate to somewhere else. This is general in meaning, and is applicable at all times and in all places. Anyone who migrates will inevitably find some Muslim community to whom he may turn and a place where he can practise his religion.

﴿Verily those who are patient and steadfast will be rewarded abundantly, without measure﴾ this is general in meaning and applies to all types of patience: patience in accepting the decree of Allah, even if it is painful, so they do not complain about it; patience in refraining from sin and not committing it; and patience in obeying Allah, so that they do it. Allah has promised those who are patient their reward without measure, that is, without limit or counting. That is only because of the virtue and high status of patience before Allah, for it helps in all things.



﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ قُلْ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾ فَأَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخَسِرَانُ الْعَمِيْنُ ﴿١٥﴾ لَهُمْ مِنْ قَوْفِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ، يَتَّبِعُونَ ﴿١٦﴾﴾ (سورة الزُّمَر: ١١-١٦)

- 39:11. Say [O Muhammad]: Verily I have been commanded to worship Allah, with sincere devotion to Him alone,
 39:12. and I have been commanded to be the first of those who submit to Allah [in Islam].
 39:13. Say: I fear, if I were to disobey my Lord, the punishment of a momentous day.

- 39:14. Say: It is Allah I worship, with sincere devotion to Him alone;
 39:15. so worship whatever you wish besides Him. Say: Indeed the real losers will be those who lose their own souls and their families on the Day of Resurrection. That is indeed manifest loss.
 39:16. They will have layers of fire above them and beneath them. Thus Allah instils fear in His slaves: O My slaves, then fear Me!

«Say», O Messenger (ﷺ), to the people:
 «Verily I have been commanded to worship Allah, with sincere devotion to Him alone». This was at the beginning of the soorah, where Allah (ﷻ) says: «so worship Allah, with sincere devotion to Him alone» (39: 2).

«and I have been commanded to be the first of those who submit to Allah [in Islam]» because I am the one who calls and guides people to their Lord, which dictates that I should be the first one to comply with what I enjoin, and the first one to submit to Allah in Islam. This should be the case on the part of Muhammad (ﷺ) and on the part of those who claim to be his followers: it is essential that they comply visibly and outwardly with the teachings of Islam, and that they be sincere to Allah alone in all their deeds, both visible and hidden.

«Say: I fear, if I were to disobey my Lord» with regard to what He has enjoined upon me of sincerity and submission
 «the punishment of a momentous day» in which those who ascribe partners to Him will abide for ever, and those who disobey Him will be punished.

«Say: It is Allah I worship, with sincere devotion to Him alone; so worship whatever you wish besides Him». This is like the soorah in which Allah (ﷻ) says:

«Say: O disbelievers, I do not worship what you worship, nor do you worship what I worship; I will not worship what you worship, nor

will you worship what I worship. To you be your religion, and to me my religion.» (*al-Kāfiroon 109: 1-6*)

«Say: Indeed the real losers will be those who lose their own souls» as they will have deprived them of reward and incurred the worst punishment

«and their families on the Day of Resurrection» that is, they will be separated from them, and they will grieve for them and feel the pain of heavy loss.

«That is indeed manifest loss» and there is no other loss like it, for it is ongoing loss after which there is no gain, and not even sound well-being.

Then Allah tells us of the severity of what they will go through of misery and hardship:

«They will have layers of fire above them» that is, pieces of fire like huge clouds

«and beneath them».

«Thus» that is, by means of this description that Allah gives of the punishment of the people of hell, which is a means by which Allah pushes His slaves towards His mercy,

«Allah instils fear in His slaves: O My slaves, then fear Me!» That is, He uses what He has prepared of punishment for those who are doomed as a means of calling His slaves to fear Him, and as a means of deterring them from that which incurs the punishment. Glory be to the One Who shows mercy to His slaves in all things, and has made easy for them the paths that lead to Him, which He urges them to follow and encourages them with everything that souls may desire and with which hearts may feel at ease, and He emphatically warns them against striving for the sake of anything other than Him, and mentions that which may deter them from doing so.



﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ ۖ وَأُولَٰئِكَ هُمُ الْأُولَاءُ ﴿١٨﴾﴾ (سورة الزُّمَر: ١٧-١٨)

- 39:17. Those who shun false gods and do not worship them, and turn to Allah [alone], for them are glad tidings – so [O Muhammad] give glad tidings to My slaves,
- 39:18. who listen to what is said, then follow the best of it. They are the ones whom Allah has guided and they are the people of understanding.

Having mentioned the situation of the evildoers, Allah now mentions the situation and reward of those who turn to Him:

﴿Those who shun false gods and do not worship them﴾ what is meant by false gods here is worshipping anything other than Allah, so they shun the worship of them.

﴿and turn to Allah [alone]﴾ by worshipping Him and focusing their devotion only on Him. Thus they drifted away from the worship of idols to the worship of the All-Knowing Sovereign, from ascription of partners to Allah and sin, to affirmation of His oneness and obedience to Him.

﴿for them are glad tidings﴾ the greatness and description of which no one can know except those whom Allah honours with them. This includes glad tidings in the life of this world, in the form of lofty renown, good dreams and divine care, through which they see that He wants to honour them in this world and in the hereafter. And they will have glad tidings in the hereafter, at the time of death, in the grave, and on the Day of Resurrection. And the ultimate glad tidings will be when the Most Generous Lord gives them the glad tidings of

His eternal pleasure, care and generosity, and granting them safety and security in paradise.

Having stated that they will have glad tidings, Allah now instructs (His Prophet [ﷺ]) to give them glad tidings, and He mentions the characteristics for which they deserve those glad tidings:

﴿so [O Muhammad] give glad tidings to My slaves, who listen to what is said﴾. This refers to all that is said. They listen to all types of speech that they hear, in order to distinguish between that which should be given precedence and that which should be avoided. It is a sign of their prudence and maturity in thinking that they follow the best of speech. The best of all speech is the words of Allah and the words of His Messenger (ﷺ), as Allah tells us later in this soorah: ﴿Allah has sent down the best of messages: a Book that is consistent within itself...﴾ (39: 23).

In this verse there is a subtle point: having said of these people whom He praised that they listen to what is said then follow the best of it, it is as if it were said: Is there any way to know what is the best of it, so that we may acquire the characteristics of the people of understanding and so that we may know that the one who gives precedence to it is one of the people of understanding? So it was said in response: Yes, the best of it is what Allah mentions here: ﴿Allah has sent down the best of messages: a Book that is consistent within itself...﴾ (39: 23).

﴿who listen to what is said, then follow the best of it. They are the ones whom Allah has guided﴾ to the best of attitudes and deeds ﴿and they are the people of understanding﴾ that is, people with smart minds. Part of their understanding and prudence is that they know what is good and what is not, and they give precedence to that to which precedence should be given over all else. This is a sign of rational thinking; in fact there is no other sign of rational thinking apart from that. The one who does not distinguish between good words and bad words is not one of the people of sound reasoning. As for the one who

distinguishes between them, but his whims and desires overwhelm his rational thinking, his rational thinking is subject to his whims and desires, so he does not give precedence to that which is best and therefore he is a man of no understanding.



﴿أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتُ تُنقِذُ مَنْ فِي النَّارِ ﴿٣٩﴾ لَكِنَّ الَّذِينَ أَنْقَرُوا رُءُوسَهُمْ لَهُمْ عُرُفٌ مِّنْ فَوْقِهَا عُرُفٌ مَّبْنِيَةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٤٠﴾﴾ (سورة الزمر: ١٩-٢٠)

39:19. Can you save one for whom punishment is inevitable, one who is in the fire?

39:20. But for those who fear their Lord there will be lofty dwellings, one above another, built high, beneath which rivers flow. [This is] the promise of Allah; Allah does not break His promise.

That is, can you save one for whom punishment has become inevitable because he persisted in his stubborn misguidance and disbelief? There is no way that you can guide him and you cannot save him from the fire. Rather the ultimate gain and ultimate triumph is for those who fear Allah, for whom He has prepared honour and all kinds of delights, and no one can estimate how great they are.

﴿But for those who fear their Lord there will be lofty dwellings﴾ that is, high and adorned abodes; because of their beauty, splendour and purity, their outside will be visible from the inside, and their inside will be visible from the outside. Because they are so high, they can be seen from afar, like a bright star on the western horizon. Hence Allah says:

﴿one above another, built high﴾, made of gold and silver, and their mortar will be musk.

﴿beneath which rivers flow﴾ to irrigate the verdant gardens and beautiful trees, which will produce delicious crops and ripe fruits.

﴿[This is] the promise of Allah; Allah does not break His promise﴾. He has promised this reward to those who fear him, so He will inevitably fulfil His promise. Therefore let them acquire the characteristics and qualities of those who fear Allah, so that He may reward them in full.



﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهْبِطُ فَتَذَرُوهُ كُفًّا ثُمَّ يُجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾﴾ (سورة الزمر: ٢١)

39:21. Do you not see that Allah sends down water from the sky, and lets it trickle through the earth to emerge as springs? Then He brings forth by means of it crops of various kinds; then they wither, and you see them turn yellow; then He causes them to crumble. Verily in that is a sign for people of understanding.

Here Allah (ﷻ) reminds the people of understanding of what He sends down from the sky of water, and lets it trickle through the earth to emerge as springs. In other words, He deposits the water so that it will emerge easily as springs.

﴿Then He brings forth by means of it crops of various kinds﴾ such as wheat, corn, barley, rice and other things

﴿then they wither﴾ after they reach their peak, or when they are affected by blight

﴿and you see them turn yellow; then He causes them to crumble﴾ and break up.

﴿Verily in that is a sign for people of understanding﴾ by which they remember the care of their Lord and His mercy towards His slaves, for He makes available to them this water and the stores of the earth, according to what serves their interests.

And they are reminded thereby of His perfect might, and that He will bring the dead back to life just as He brings the earth back to life after its death, and they are reminded that the One Who does that is the only one Who is deserving of worship.

O Allah, make us among the people of understanding whom You raise in status and guide by means of what You have given them of sound reason, and to whom You have shown the subtle meanings of Your Book and the beauty of Your verses, that no one before them understood on such a level, for You are the Bestower.



﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ، لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۗ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۗ أُولَٰئِكَ فِي صَلَالٍ مُّبِينٍ ﴿٢٢﴾﴾ (سورة الزُّمَر: ٢٢)

39:22. Is one whose heart Allah has opened to Islam, so that he follows light from his Lord [like one who is hard-hearted]? Woe to those whose hearts harden upon hearing the reminder of Allah [the Qur'an]. Such people are clearly misguided.

That is, are they equal, the one whose heart Allah has opened to Islam, so he feels at ease with the commands of Allah and he accepts them and acts upon them happily and joyfully, on the basis of understanding – who is the one referred to in the words ﴿so that he follows light from his Lord﴾ – and the one who is not like that? That is based on the fact that Allah says: ﴿Woe to those whose hearts harden upon hearing the reminder of Allah [the Qur'an]﴾ that is, their hearts do not soften upon hearing His Book, they do not pay heed to

its verses, and they do not find rest in remembrance of Him; rather their hearts turn away from their Lord and focus on something other than Him. These are the ones to whom the stern warning and severe punishment are directed.

«Such people are clearly misguided» and what misguidance could be worse than the misguidance of one who turns away from his Lord, when all happiness is in turning to Him, and whose heart has grown too hard to remember Him, and instead he focuses on everything that could harm him?



﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا نَفْسَعِرُ مِنْهُ جُلُودَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۖ مَنْ يَشَاءُ ۖ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾ (سورة الزمر: ٢٣)

39:23. Allah has sent down the best of messages: a Book that is consistent within itself, wherein is reiteration. The skins of those who fear their Lord tremble with awe thereat [when they hear it], then their skins relax and their hearts soften towards the reminder of Allah [the Qur'an]. Such is the guidance of Allah, with which He guides whomever He will, but whomever Allah has caused to go astray, no one can guide.

Here Allah speaks of His Book that He sent down, telling us that it is «the best of messages» that is, the best of all messages. The best of speech is the word of Allah, and the best of the divinely revealed Books is this Qur'an. As it is the best, thus it is known that its wordings are the most eloquent and clear, and its meanings are the most sublime, because it is the best of messages in its wording and meaning; it is consistent and harmonious in its beauty and is not contradictory in any way whatsoever, to the point that the more a person reflects on

it and ponders it, he will see of its harmonious nature – even in some of its ambiguous verses – that which would dazzle those who reflect, and he will be certain that it can only have come from One Who is Most Wise, All-Knowing.

﴿wherein is reiteration﴾ that is, its stories and rulings, and the descriptions of good people and evil people, are repeated, and the names and attributes of Allah are repeated in it. This is a manifestation of its majestic and beautiful nature, for Allah knows how much people need its meanings and ideas to purify their hearts and perfect their character. These meanings and ideas are, for people’s hearts, like water for trees; the less frequently trees are watered, the more they are damaged and they may even be destroyed, but the more frequently they are watered, the better they are and the more beneficial fruit they may bear. In like manner, the heart constantly needs to be reminded of the meanings and ideas in the word of Allah (ﷻ), but if a certain concept were to be mentioned only one time in the entire Qur’an, it would not have a strong impact and would not lead to any results.

Hence in this commentary I have followed the same methodology, emulating the example of that on which it is a commentary. You will not find instructions to go back and check something that has already been discussed; rather every time a concept is mentioned, you will find it explained in full detail, without taking into account previous discussions of similar concepts, even though in some places the idea may be discussed in greater detail than others, pointing to more benefits. Similarly, the reader of the Qur’an should reflect on its meanings and should not omit to reflect on the meanings of all verses, (even if the meaning is repeated), because that is a means of attaining much good and many benefits.

Because the Qur’an is of such a majestic and great nature, it had an impact on the hearts of people of understanding who were guided, as Allah (ﷻ) says:

﴿The skins of those who fear their Lord tremble with awe thereat﴾ because of what it contains of verses that instil fear and awe in their hearts

﴿then their skins relax and their hearts soften towards the reminder of Allah﴾ that is, when there is mention of hope and glad tidings for the righteous. Sometimes it encourages them to do good, and sometimes it warns against doing evil.

﴿Such﴾ namely what Allah has mentioned of the impact that the Qur'an has on them

﴿is the guidance of Allah﴾ that is, it is guidance from Him to His slave, and is part of His grace and kindness towards them

﴿with which He guides﴾ by means of that

﴿whomever He will﴾ of His slaves.

It may be that what is meant by the word ﴿Such﴾ is the Qur'an which We have described to you

﴿is the guidance of Allah﴾ and there is no way to reach Allah except through it

﴿with which He guides whomever He will﴾ of His slaves who have good intentions. This is like the verse in which Allah (ﷻ) says:

﴿With which Allah guides all who seek His good pleasure to ways of peace and safety...﴾ (*al-Mâ'idah 5: 16*)

﴿but whomever Allah has caused to go astray, no one can guide﴾ because there is no path that leads to guidance except by the help of Allah and by His making a person turn to His Book. If that does not happen, there is no way to be guided; otherwise there is nothing but obvious misguidance and doom.



﴿ أَفَمَنْ يَتَّقِي بِوَجْهِهِ سَوَاءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ
تَكْسِبُونَ ﴿١٤﴾ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿١٥﴾

فَإِذَا قَامَهُمُ اللَّهُ الْحِزْبَ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿سورة
الزُّمَرُ: ٢٤-٢٦﴾

- 39:24. Is one who has nothing except his face to shield him from the terrible punishment on the Day of Resurrection [like one who is saved from that]? And it will be said to the wrongdoers: Taste [the punishment for] what you used to earn.
- 39:25. Those who came before them also disbelieved, so the punishment came upon them from a direction they did not expect.
- 39:26. Thus Allah gave them a taste of disgrace in this world, but the punishment of the hereafter is greater, if only they knew.

That is, are they equal, this one whom Allah has guided and enabled him to follow the path that leads to paradise, and the one who will persist in his misguidance and stubbornness until the Day of Resurrection? On that day, he will be faced with the immense punishment and he will try to shield himself with his face, which is the noblest part of the body, and the least of punishment may have an impact on it. He will try to shield himself with it from the terrible punishment, because his hands and feet will be tied up.

﴿And it will be said to the wrongdoers﴾ who wronged themselves by disbelieving and sinning, by way of rebuking and chastising them: ﴿Taste [the punishment for] what you used to earn﴾.

﴿Those who came before them﴾ of the earlier nations ﴿also disbelieved﴾ as these people disbelieved ﴿so the punishment came upon them from a direction they did not expect﴾. It came upon them at a time of heedlessness, at the beginning of the day, or when they were napping.

﴿Thus﴾ by means of that punishment ﴿Allah gave them a taste of disgrace in this world﴾ and they were exposed to shame and disgrace before Allah and before people.

﴿but the punishment of the hereafter is greater, if only they knew﴾.
So let these people beware of persisting in disbelief, lest there befall them the same punishment that befell the earlier people.



﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ قُرْآنًا
عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ
وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْزَمُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾ إِنَّكَ
مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾﴾ (سورة
الزمر: ٢٧-٣١)

- 39:27. Verily We have presented to humankind, in this Qur'an, every kind of example, so that they may pay heed.
- 39:28. [It is] an Arabic Qur'an, free of flaws and contradictions, so that they may guard against disbelief.
- 39:29. Allah makes this comparison: a slave belonging to several partners who are at odds with one another, and a slave belonging entirely to one master; Are they equal when compared?⁶⁵ Praise be to Allah. But most of them do not understand.
- 39:30. You [O Muhammad] will surely die, and they too will die;
- 39:31. then on the Day of Resurrection, you will all dispute before your Lord.

Allah (ﷻ) gives all kinds of example in the Qur'an: examples of good people and evil people, and examples to explain affirmation of His oneness and of the association of others with Him. Each example highlights and clarifies the reality and nature of things. The wisdom

⁶⁵ This is a comparison between the polytheist who believes in many gods and the Muslim who believes in one God, Allah, the Creator.

behind that is ﴿so that they may pay heed﴾ when We explain the truth, and thus they may learn and act accordingly.

﴿[It is] an Arabic Qur'an﴾ that is, We have made it an Arabic Qur'an, with clear wording, easy to understand, especially for the Arabs

﴿free of flaws and contradictions﴾ that is, it contains no flaws or shortcomings whatsoever, whether in its wording or in its meanings and ideas. This implies that it is perfectly balanced and straightforward, as Allah (ﷻ) says elsewhere:

﴿Praise be to Allah Who has sent down the Book to His slave, and has not allowed any crookedness therein, a Book of unerring soundness...﴾ (*al-Kahf* 18: 1-2)

﴿so that they may guard against disbelief﴾ and fear Allah (ﷻ), as He has made easy for them the path of piety based on sound belief and practices, by means of this straightforward Arabic Qur'an in which Allah gives all kinds of examples.

Then He gives an example or comparison of the association of others with Him and the affirmation of His oneness:

﴿Allah makes this comparison: a slave belonging to several partners who are at odds with one another﴾ that is, his owners are many and do not agree on anything at all, so he cannot find any rest; rather they are at odds and arguing over him, and each one has demands that he wants the slave to do for him, but the others want something else. So what do you think of the situation of this slave whose owners are at odds with one another?

﴿and a slave belonging entirely to one master﴾ that is, he belongs only to him, and he knows what his master wants, so he is in a comfortable position.

﴿Are they﴾ that is, these two slaves ﴿equal when compared?﴾ They are not equal.

Such is the polytheist, who serves several partners who are at odds with one another. He calls upon one, then he calls upon another, and you see that he does not feel settled or at ease, and his heart does not feel any comfort in any situation. In contrast, Allah has saved the monotheist, who is sincere to his Lord alone, from associating anyone with Him, so he is completely at ease and is in a very comfortable situation.

«Are they equal when compared? Praise be to Allah» for showing truth as distinct from falsehood and for guiding the ignorant.

«But most of them do not understand».

«You [O Muhammad] will surely die, and they too will die» that is, you will all inevitably die.

«We did not grant everlasting life to any human being before you [O Muhammad]. So if you die, will they [the disbelievers] live forever?»

(*al-Anbiyā' 21: 34*)

«then on the Day of Resurrection, you will all dispute before your Lord» with regard to that concerning which you disputed (in this world), and He will judge justly between you and will requite each of you for his deeds;

«...Allah has kept account of it whilst they have forgotten it...»

(*al-Mujādilah 58: 6*)



﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾ وَالَّذِي جَاءَ بِالْحَقِّ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾ لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾﴾ (سورة الزُّمَر: ٣٢-٣٥)