

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)

- 39:32. Who does greater wrong than he who tells lies against Allah and rejects the truth when it comes to him? Is there not in hell an abode for the disbelievers?
- 39:33. Those who proclaim the truth and believe in it – it is they who are the righteous.
- 39:34. They will have all that they wish for with their Lord. Such is the reward of those who do good.
- 39:35. And Allah will absolve them of the worst of their deeds, and He will surely grant them their reward according to the best of their deeds.

Here Allah (ﷻ) issues a warning, stating that no one does greater or worse wrong

«than he who tells lies against Allah» by attributing to Him that which does not befit His Majesty, or by claiming to be a Prophet, or by saying that Allah said such and such, or issued such and such a ruling, when that is not true. This is included in the verse in which Allah (ﷻ) says:

«Say: My Lord has only forbidden... and saying concerning Allah that of which you have no knowledge.» (*al-A'raf* 7: 33)

– if one is ignorant, otherwise it is even worse and even more abhorrent.

«and rejects the truth when it comes to him» that is, no one does greater wrong than one to whom the truth comes, supported with evidence, but he rejects it. His rejection is great wrongdoing on his part, because he has rejected the truth after it became clear. So if he combines telling lies against Allah with rejecting the truth, then this is wrongdoing upon wrongdoing.

«Is there not in hell an abode for the disbelievers?» where scores will be settled with them and all the dues of Allah will be taken from every wrongdoer and disbeliever.

﴿...for associating others in worship with Him is indeed grievous wrongdoing.﴾ (Luqman 31: 13)

Having mentioned the disbelieving liar, and his sin and punishment, Allah now mentions the truthful believer and his reward:

﴿Those who proclaim the truth﴾ in word and deed. This includes the Prophets and those who follow in their footsteps, those who believe in what the Prophet (ﷺ) said, relating from Allah, and the rulings revealed from Him, and are sincere and truthful in all that they do and say.

﴿and believe in it﴾ that is, in the truth, because a person may proclaim the truth but not believe in it, because of his arrogance, or because he looks down on those who speak the truth and proclaim it. So it is essential to mention these two qualities together, namely proclaiming the truth and believing in it. Proclaiming the truth is indicative of knowledge and fair-mindedness, and believing in it is indicative of humility and the absence of arrogance.

﴿it is they﴾ namely those who are enabled to combine these two qualities

﴿who are the righteous﴾. All the characteristics of piety and righteousness boil down to proclaiming the truth and believing in it.

﴿They will have all that they wish for with their Lord﴾ of reward, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man. Anything that they want and wish for, of all kinds of delights and desirable things, they will attain it and it will be ready and prepared for them.

﴿Such is the reward of those who do good﴾ those who worship Allah as if they see Him, for if they do not see Him, verily He sees them.

﴿those who do good﴾ and treat the slaves of Allah with kindness.

﴿And Allah will absolve them of the worst of their deeds, and He will surely grant them their reward according to the best of their

deeds». People's deeds are one of three things: either bad, or good, or neither bad nor good.

The latter category includes things that are permissible and are not subject to either reward or punishment. The bad category includes all sins, and the good category includes all acts of obedience and worship. On the basis of this explanation we may understand the meaning of this verse, and that the words «And Allah will absolve them of the worst of their deeds» indicate that the worst they did was minor sins, because of their doing of good and their fear of Allah.

«and He will surely grant them their reward according to the best of their deeds» that is, because of all their good deeds.

«Verily, Allah 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)



﴿الَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ، وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ، وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٦) وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ، أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾﴾ (سورة الزُّمَر: ٣٦-٣٧)

39:36. Is not Allah sufficient for His slave? Yet they try to frighten you with those [whom they worship] besides Him. Whomever Allah has caused to go astray, no one can guide,

39:37. and whomever Allah guides, no one can cause to go astray. Is not Allah Almighty, an Avenger?

«Is not Allah sufficient for His slave?» that is, is it not part of His generosity, kindness and care of His slave who is carrying out his duties as a slave of Allah, complying with His commands and heeding His prohibitions – especially the most perfect of humankind

in servitude to his Lord, namely Muhammad (ﷺ) – that Allah will suffice him in all his affairs, both religious and worldly, and will ward off from him anyone who intends ill towards him?

﴿Yet they try to frighten you with those [whom they worship] besides Him﴾ namely the idols and rivals, saying that they will harm you. This stems from their misguidance and error.

﴿Whomever Allah has caused to go astray, no one can guide, and whomever Allah guides, no one can cause to go astray﴾ because it is He in Whose Hand is the power to guide or leave astray; whatever He wills happens and whatever He does not will does not happen.

﴿Is not Allah Almighty﴾ – to Him belongs perfect might by which He subjugates all things. By His might, He suffices His slave and wards off the schemes (of the disbelievers) against him

﴿an Avenger﴾ – whoever disobeys Him, let them beware of incurring His vengeance.



﴿وَلِيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اَللّٰهُ قُلْ اَفَرَأَيْتُمْ مَا تَدْعُوْنَ
مِنْ دُوْنِ اَللّٰهِ اِنْ اَرَادَنِيْ اَللّٰهُ بِضُرٍّ هَلْ هُنَّ كَاشِفٰتُ ضُرِّيْهِ اَوْ اَرَادَنِيْ بِرَحْمَةٍ هَلْ
هُنَّ مُمْسِكٰتُ رَحْمَتِيْهِ ۗ قُلْ حَسْبِيَ اَللّٰهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ﴿۳۸﴾﴾ (سورة

الزُّمَرُ: ۳۸)

- 39:38. If you ask them who created the heavens and the earth, they will surely say: Allah. Say: Tell me about those on whom you call besides Allah: if Allah wills that some adversity should befall me, can they relieve that adversity? Or if He wills that mercy should be bestowed on me, could they withhold His mercy? Say: Allah is sufficient for me; in Him let all that trust put their trust.

That is, if you ask these misguided people who are trying to frighten you with those (whom they worship) besides Him, and you

establish proof against them that is very clear to them, then ask them ﴿who created the heavens and the earth﴾, they will not say that their gods created anything.

﴿they will surely say: Allah﴾ is the One Who created them alone. ﴿Say﴾ to them, affirming the helplessness of their gods, after the power of Allah has become clear:

﴿Tell me about those on whom you call besides Allah: if Allah wills that some adversity﴾ that is, some harm, no matter what it is ﴿should befall me, can they relieve that adversity﴾ by removing it altogether or reducing it somewhat?

﴿Or if He wills that mercy should be bestowed on me﴾ that would bring me some benefit in my religious and worldly affairs

﴿could they withhold His mercy﴾ and prevent it from reaching me? They will say that they cannot relieve adversity or withhold mercy.

So tell them, after definitive proof has become clear, that Allah alone is deserving of worship, and that He alone is the Creator of all creatures, the only One Who can bestow benefit or cause harm, and all others are incapable in all aspects of creating, benefitting or harming. And ask Him to suffice you and to protect you against their harm.

﴿Say: Allah is sufficient for me; in Him let all that trust put their trust﴾ that is, rely on Him to bring that which is in their best interests and ward off that which is harmful to them. The only One Who could take care of me in the fullest sense is sufficient for me and will suffice me with regard to that which concerns me and that which does not concern me.



﴿ قُلْ يَتَقَوَّمُوا أَعْمَلُوا عَلَىٰ مَكَانِكُمْ إِنِّي عَنِئِلَّكُمْ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَنْ
يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ ﴾ (سورة الزُّمَر: ٣٩-٤٠)

- 39:39. Say: O my people, carry on as you are, and so will I. You will come to know
- 39:40. who will receive a punishment that will disgrace him, and upon whom will descend an everlasting punishment.

«Say» to them, O Messenger

«O my people, carry on as you are» that is, carry on in the way you are pleased with for yourselves, of worshipping that which is not deserving of worship at all and has no control over anything.

«and so will I» that is, I will persist on the same path to which I am calling you, the path of devoting worship to Allah (ﷻ) alone.

«You will come to know» who will have the best end, and «who will receive a punishment that will disgrace him» in this world «and upon whom will descend» in the hereafter «an everlasting punishment» that will never leave him and will never cease. This is a serious threat to them, for they know that they are deserving of eternal punishment, but wrongdoing and stubbornness prevented them from believing.



﴿إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ أِهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۗ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ﴾ (سورة الزمر: ٤١)

- 39:41. Verily We have sent down to you [O Muhammad] the Book with the truth for all humankind. Whoever is guided, it is for his own benefit, and whoever goes astray, it is to his own detriment. And you are not their keeper.

Here Allah (ﷻ) tells us that He sent down to His Messenger (ﷺ) the Book that contains the truth in what it tells of the past and future, and in its commands and prohibitions; it contains the essence of

guidance and what one needs in order to reach Allah and His paradise. By means of it proof is established against humankind.

«Whoever is guided» by its light and follows its commands, «it is for his own benefit».

«and whoever goes astray» after guidance has become clear to him «it is to his own detriment» and he will not harm Allah in the slightest.

«And you are not their keeper» to record their deeds and bring them to account for them, or to force them to do what you want; rather your role is only to convey to them what you are instructed to convey.



﴿ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمَا نُفِثَ إِلَيْهَا فَتُؤْتَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأَخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴾ (سورة الزُّمَر: ٤٢)

39:42. Allah takes [people's] souls at the time of their death, and [He takes the souls] of the living when they sleep. He keeps the souls of those for whom He has decreed death, and He sends the others back for an appointed term. Surely in that there are signs for people who reflect.

Here Allah (ﷻ) tells us that it is He alone Who controls people's affairs both when they are awake and when they are asleep, when they are alive and when they die.

«Allah takes [people's] souls at the time of their death» – the fact that He attributes this action to Himself does not contradict the fact that He has appointed the Angel of Death and his helpers to do this task, as He says elsewhere:

«Say [O Muhammad]: The Angel of Death, who has been given charge of you, will take your souls [in death]...» (as-Sajdah 32: 11)

﴿...then when death comes to one of you, Our envoys [angels] take his soul, and they never fail in their duty.﴾ (*al-An'am* 6: 61)

– because He may attribute things to Himself in the sense that He is the Creator and controller thereof, or He may attribute them to their causes, in the sense that it is His way and wisdom to make a cause for everything.

﴿and [He takes the souls] of the living when they sleep﴾. This is the lesser death. He takes the souls of living when they sleep. Then ﴿He keeps﴾ – of the two categories of souls – ﴿the souls of those for whom He has decreed death﴾. This refers to both those who die when they are awake and those for whom it is decreed that they should die in their sleep.

﴿and He sends the others back for an appointed term﴾ that is, until they have received their allotted provision in full and their appointed time comes to an end.

﴿Surely in that there are signs for people who reflect﴾ upon the perfect nature of Allah's might and His ability to bring the dead back to life.

This verse indicates that the *rooh* or *nafs* (the soul) is an independent entity, the essence of which is different from that of the body; it is created and controlled by Allah, when He takes it and either keeps it or sends it back. The souls of the living and the dead meet and converse in *al-barzakh*, then Allah sends back the souls of the living and keeps the souls of the dead.



﴿ أَمْ أَخَذْنَا مِنْ دُونِ اللَّهِ شُفْعَاءَ قُلُوبِ أَوْلَئِكَ أَنْ لَا يَمْلِكُونَ شَيْئًا وَلَا يَقُولُونَ ﴿٤٣﴾ قُلْ لِلَّهِ الشُّفْعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

﴿ (سورة الزمر: ٤٣-٤٤) ﴾

- 39:43. Rather they [the disbelievers] have taken [their false gods] as intercessors without Allah's leave. Say: What, [could they intercede] even though they have no power at all and are devoid of reason?
- 39:44. Say: All intercession belongs to Allah alone [and no one can intercede except by His leave]; to Him belongs the dominion of the heavens and the earth, then to Him you will be brought back.

Here Allah (ﷻ) denounces those who take intercessors besides Him, feel attached to them, and ask of them and worship them.

«Say» to them, highlighting their ignorance and the fact that those intercessors are not deserving of worship at all:

«What, [could they intercede] even though they» namely those whom you take as intercessors

«have no power at all and are devoid of reason?» That is, they do not possess even an atom's weight of power in the heavens or on earth, and no less and no more than that. Rather they do not possess any power of reasoning, such that they might be deserving of praise, because they are inanimate beings, such as rocks, trees, images and the dead. Can it be said that those who take them as intercessors are rational thinkers, or are they the most misguided and ignorant of people, and the worst in wrongdoing?

«Say» to them

«All intercession belongs to Allah alone» because the matter all belongs to Allah, and every intercessor fears Him. No one can intercede with Him except by His leave, so if He wants to bestow mercy upon His slave, he grants permission to an intercessor who is dear to Him, allowing him to intercede out of mercy to both him and the one for whom he intercedes.

Then Allah confirms that all intercession belongs to Him alone:

﴿to Him belongs the dominion of the heavens and the earth﴾ that is, all that is in them, creatures, deeds and attributes, belong to Him. So what is required is to seek intercession from the One Who has control over it, and to devote worship to Him alone.

﴿then to Him you will be brought back﴾ and He will requite the one who was sincere to Him alone with an abundant reward, and He will requite the one who ascribed partners to Him with a severe punishment.



﴿وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾﴾ (سورة الزمر: ٤٥-٤٦)

- 39:45. When Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink with aversion, but when [gods] other than Him are mentioned, they rejoice.
- 39:46. Say: O Allah, Originator of the heavens and the earth, Knower of the unseen and the seen, it is You Who will judge between Your slaves concerning that wherein they differ.

Here Allah (ﷻ) describes the situation of the polytheists and the consequences to which their ascription of partners to Him leads, which is that ﴿When Allah alone is mentioned﴾, with the affirmation of His oneness, and they are commanded to devote their worship to Him alone and to shun all that is worshipped besides Him, their hearts shrink with aversion, and they resent that deeply.

﴿but when [gods] other than Him are mentioned﴾ namely the idols and rivals, and when anyone calls people to worship them and praises them,

﴿they rejoice﴾ at the mention of their objects of worship, because ascription of partners to Allah is in accordance with their whims and desires. This is the worst and most abhorrent of conditions. But their appointed time is the day of requital, when the score will be settled with them, and it will be seen whether their gods upon whom they called besides Allah will benefit them in any way.

Hence Allah says:

﴿Say: O Allah, Originator of the heavens and the earth﴾ that is, the Creator and Controller of them both

﴿Knower of the unseen﴾ that is hidden from our sight and our knowledge

﴿and the seen﴾ that we do see

﴿it is You Who will judge between Your slaves concerning that wherein they differ﴾. One of the greatest differences between them is the difference between those who sincerely affirm the oneness of Allah, who say that what they follow is the truth and that paradise will be theirs in the hereafter, to the exclusion of others, and the polytheists who take the idols and rivals for worship besides Him, regard as equal to Allah that which is not worth anything, show extreme disrespect to Him, rejoice at the mention of their gods whilst their hearts shrink with aversion at mention of Allah, and claim – in addition to all that – that they are following the truth and others are following falsehood, and that paradise will be theirs.

Allah (ﷻ) says:

﴿Verily, those who believe, those who are Jews, the Sabians, the Christians, the Magians and those who ascribe partners to Allah – Allah will judge between them on the Day of Resurrection. Verily, Allah is Witness over all things.﴾ (*al-Hajj 22: 17*)

After that, Allah tells us of the judgement between them:

﴿These are two opposing groups who are disputing about their Lord. As for those who disbelieve, garments of fire will be cut out for them,

and scalding water will be poured over their heads, which will cause their insides and their skins to melt. They will be lashed with rods of iron. ... Verily, Allah will admit those who believe and do righteous deeds to gardens through which rivers flow. They will be adorned therein with bracelets of gold and of pearls, and their garments therein will be of silk. ﴿ (al-Hajj 22: 19-23)

And Allah (ﷻ) says:

﴿It is those who believe and do not mix their faith with wrongdoing who will be truly safe, and it is they who are truly guided.﴾ (al-An'am 6: 82)

﴿... Whoever ascribes partners to Allah, then Allah has forbidden paradise for him, and the fire will be his abode...﴾ (al-Ma'idah 5: 72)

This verse indicates that He is the Creator of all things and has knowledge of all things, and that He will judge between all His slaves; all creation stemmed from His power, and His knowledge encompasses all things. This indicates that He will judge between His slaves, He will resurrect them, and He has knowledge of all their deeds, both good and evil, and the degree to which they will be requited for those deeds. The fact that He is the Creator indicates that He is all knowing.

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



﴿وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ، لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٨﴾﴾ (سورة الزمر: ٤٧-٤٨)

39:47. If the wrongdoers had everything on earth, and as much again with it, they would offer it to ransom themselves from the

terrible punishment on the Day of Resurrection. But Allah will show them [of His wrath and punishment] that which they had never anticipated.

39:48. The evil consequences of what they have earned will become apparent to them, and the very thing [punishment] they used to ridicule will overwhelm them.

After Allah (ﷻ) stated that He will judge between His slaves and mentioned the beliefs of the polytheists and the abhorrent nature thereof, it is as if one would long to know what Allah will do to them on the Day of Resurrection. Therefore Allah tells us that they will have a «terrible punishment» that is, the worst and most awful of punishments, just as they uttered the worst and most awful words of disbelief; and that, hypothetically speaking, if they possessed all that is on earth of gold, silver, pearls, animals, trees, crops and all kinds of vessels and furniture, and as much again with it, and they offered it on the Day of Resurrection to ransom themselves and save themselves from the punishment, it would not be accepted from them and it would not avail them in the slightest before the punishment of Allah. «The day when neither wealth nor sons will be of any avail, but only he who comes to Allah with a pure heart⁶⁶ [will be saved].» (*ash-Shu'arâ*' 26: 88-89)

«But Allah will show them [of His wrath and punishment] that which they had never anticipated» that is, that which they never expected, of great wrath and anger, when they were expecting something different.

«The evil consequences of what they have earned will become apparent to them» that is, they will see things that will distress them, because of their misdeeds

⁶⁶ A pure heart: that is, one that is free from doubt, hypocrisy and association of others with Allah (*shirk*).

﴿and the very thing [punishment] they used to ridicule will overwhelm them﴾ that is, the punishment will overtake them.



﴿فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَٰكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالهَا الَّذِينَ مِن قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِن هَٰؤُلَاءِ سَيِّئَاتِهِمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾﴾ (سورة الزمر: ٤٩-٥٢)

- 39:49. When misfortune befalls a person, he calls upon Us, then when We bestow a favour upon him from Us, he says: This has been given to me only because of knowledge [that I possess]. Rather it is a test, but most of them do not understand.
- 39:50. Those who came before them said the same, but all that they acquired [of wealth] was of no avail to them.
- 39:51. Therefore the evil consequences of what they earned overtook them, and the wrongdoers among these people [Quraysh] will also be overtaken by the evil consequences of what they have earned; they can never escape [Allah's punishment].
- 39:52. Do they not know that Allah grants abundant provision to whomever He wills, or gives it in scant measure? Verily in that there are signs for people who believe.

Here Allah tells us about the nature and psychological make-up of man. When misfortune befalls him, such as sickness, hardship or distress,

﴿he calls upon Us﴾ persistently, asking for relief from what has befallen him

﴿then when We bestow a favour upon him from Us﴾ and relieve him of that misfortune and remove that hardship, he goes back to disbelieving in his Lord and denying His favours, and ﴿he says: This has been given to me only because of knowledge [that I possess]﴾ or because of knowledge that I have of how to acquire wealth.

﴿Rather it is a test﴾ by means of which Allah tests His slaves to see who will give thanks and who will be grateful ﴿but most of them do not understand﴾ and therefore they regard the test as a blessing, and they are confused between something that is definitely good and something that may be a cause of good or a source of trouble.

﴿Those who came before them said the same﴾ as what they say, namely ﴿This has been given to me only because of knowledge [that I possess]﴾ (39: 49). This attitude continued to be passed down among the disbelievers who do not recognise the favours of their Lord and do not think that they owe Him anything. They persisted in this attitude until they were destroyed, ﴿all that they acquired [of wealth] was of no avail to them﴾ when the punishment befell them.

﴿Therefore the evil consequences of what they earned overtook them﴾ what is meant by evil consequences here is the punishment ﴿and the wrongdoers among these people [Quraysh] will also be overtaken by the evil consequences of what they have earned﴾ for they are not better than those earlier evildoers and they have not been absolved by the scripture (54: 43).

Having stated that they were deceived by wealth and that they claimed – in their ignorance – that wealth is indicative of the sound well-being of its owner, Allah (ﷻ) now tells them that His provision is not indicative of that, and that He ﴿grants abundant provision to whomever He wills﴾ of His slaves, whether he is righteous or otherwise

﴿or gives it in scant measure﴾ that is, He restricts provision for whomever He wills, whether he is righteous or otherwise. So His provision may be given to anyone, whereas faith and righteous deeds are only granted to the best of people.

﴿Verily in that there are signs for people who believe﴾ that is, in the bestowing or withholding of provision, because those who believe know that this matter is connected to divine wisdom and mercy, and that Allah knows best the condition of His slaves. He may restrict provision to them out of kindness towards them, because if He granted them abundant provision, they would go beyond the bounds and spread injustice in the land. Hence by doing that, He is taking care of their spiritual interests, which are the essence of their happiness and prosperity. And Allah knows best.



﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
 الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٢﴾ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ
 أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٣﴾ وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن
 رَبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بِغَتَّةٍ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٤﴾ أَن
 تَقُولَ نَفْسٌ بِحَسْرَتِي عَلَىٰ مَا فَرَطْتُ فِي جَنبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٥﴾ أَوْ
 تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٦﴾ أَوْ تَقُولَ حِينَ تَرَىٰ الْعَذَابَ
 لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٧﴾ بَلَىٰ قَدْ جَاءَ تِلْكَ آيَاتِي فَكَذَّبْتَ
 بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٨﴾﴾ (سورة الزمر: ٥٣-٥٩)

39:53. Say [Allah says]: O My slaves who have transgressed against themselves [by sinning greatly], do not despair of the mercy of Allah, for verily Allah forgives all sins. Verily it is He Who is the Oft-Forgiving, Most Merciful.

- 39:54. Turn to your Lord [in repentance] and submit to Him before the punishment comes upon you, for then you will not be helped.
- 39:55. And follow the best of that which has been revealed to you from your Lord [namely the Qur'an], before the punishment comes upon you suddenly, when you least expect it,
- 39:56. lest anyone should say: Alas! I neglected my duty towards Allah and I was among the mockers;
- 39:57. or he should say: If only Allah had guided me, I would have been among the righteous;
- 39:58. or he should say when he sees the punishment: If only I could have another chance, then I would be among the doers of good.
- 39:59. [Allah will say:] But My signs did come to you, yet you disbelieved in them; you were arrogant and were among the disbelievers.

Here Allah (ﷻ) tells His slaves who have transgressed against themselves (by sinning greatly) of His immense generosity, and He urges them to turn to Him before they are not able to do so.

﴿Say﴾ O Messenger, and those who follow him in calling people to the religion of Allah, and tell people that their Lord says:

﴿O My slaves who have transgressed against themselves [by sinning greatly]﴾ by following what their own selves call them to and striving in doing that which angers the Knower of the unseen

﴿do not despair of the mercy of Allah﴾ that is, do not give up hope thereof, lest your actions lead you to doom and you say: Our sins are so many and our faults have accumulated, and we have no way to rid ourselves of them or relieve ourselves of them, then as a result of that you persist in sinning and accumulating sin until it brings upon you the wrath of the Most Gracious. Rather you should recognise your Lord by His names that are indicative of His generosity and kindness, and understand that He ﴿forgives all sins﴾ including the ascription of

partners to Him, murder, fornication, *ribâ* (usury), wrongdoing and other sins, major and minor

«Verily it is He Who is the Oft-Forgiving, Most Merciful» that is, forgiveness and mercy are His attributes, and these two attributes are essential and constant; He is always thus and His mercy is continually manifested throughout the universe. His Hands are constantly bestowing bounties throughout the night and day, and He continually bestows blessings and favours upon His slaves, secretly and openly. Giving is dearer to Him than withholding, and divine mercy takes precedence over divine wrath and prevails over it. But there are means of attaining His forgiveness and mercy, and if a person does not take these prescribed measures, then he will have closed to himself the door of mercy and forgiveness. The greatest of these means – in fact the only means – is turning to Allah (ﷻ) alone in sincere repentance, calling upon Him, beseeching Him, showing devotion to Him and worshipping Him. So strive hard to take this important measure and follow this great path.

Hence Allah (ﷻ) enjoins us to turn to Him and to hasten to do so: «Turn to your Lord» with all your heart «and submit to Him» in your physical actions. When turning to Allah is mentioned on its own, it includes physical actions; when it is mentioned in conjunction with submission, as is the case here, then the meaning is as we have mentioned.

The words «Turn to your Lord [in repentance] and submit to Him» are indicative of sincerity, because without sincerity, deeds – whether outward or inward – are of no benefit whatsoever.

«before the punishment comes upon you» and cannot be warded off «for then you will not be helped».

It is as if it was asked: what does turning to Allah and submitting mean? What does it entail and what deeds are involved? So Allah (ﷻ) answered by saying:

﴿And follow the best of that which has been revealed to you from your Lord﴾ of what He has enjoined upon you of inward deeds, such as loving Allah, fearing Him, putting one's hopes in Him, showing sincerity towards His slaves, loving good for them and shunning the opposite of that; and what He has enjoined upon you of visible deeds such as prayer, zakâh, fasting, Hajj, charity, all types of acts of kindness, and other things that Allah has enjoined. This is the best of that which has come down to us from our Lord. The one who follows the commands of his Lord with regard to these and similar matters is the one who turns to Allah and submits to Him.

﴿before the punishment comes upon you suddenly, when you least expect it﴾ all of this is urging us to hasten to make the most of the available opportunity.

Then Allah warns them:

﴿lest﴾, if they persist in their heedlessness, there will come to them a day when they will regret it, when regret will be of no benefit
 ﴿lest anyone should say: Alas! I neglected my duty towards Allah and I was﴾ in the previous world (*dunyâ*) ﴿among the mockers﴾ who derided the idea of requital, until I saw it with my own eyes.

﴿or he should say: If only Allah had guided me, I would have been among the righteous﴾. "If" in this instance is indicative of wishful thinking. In other words: would that Allah had guided me, then I would have feared Him and been among the righteous, and thus I would have been safe from punishment and would deserve reward. "If" here is not conditional, because if that were the case, the meaning would be that they were using the divine decree as an excuse for their misguidance. But this is a false argument, and on the Day of Resurrection, every false argument will diminish.

﴿or he should say when he sees the punishment﴾ and becomes certain of its inevitability

﴿If only I could have another chance﴾ and could go back to the previous world, ﴿then I would be among the doers of good﴾.

But Allah (ﷻ) says: This is not possible and it is of no use; this is false wishful thinking that has no basis in reality, because even if he were to be sent back, there would be no further warning after the first warning.

«[Allah will say:] But My signs did come to you» that pointed to the truth, beyond any shadow of a doubt,
«yet you disbelieved in them; you were arrogant» and too proud to follow them

«and were among the disbelievers». So asking to go back to the previous world is of no use; it is a kind of foolishness.

«...And even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars.⁶⁷»

(*al-An'âm* 6: 28)



﴿ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ ﴾ (سورة الزُّمَر: ٦٠-٦١)

39:60. On the Day of Resurrection you will see those who fabricated lies against Allah, their faces darkened. Is there not in hell an abode for the arrogant?

39:61. But Allah will deliver those who fear Him, for they have attained salvation; no harm will touch them, nor will they grieve.

Here Allah (ﷻ) tells us of the disgrace of those who fabricate lies against Him: on the Day of Resurrection their faces will be darkened, like the darkest night, and they will be recognised thereby by the

⁶⁷ They will not be serious in their promise to believe; rather they will make this false promise out of fear of punishment, not out of sincere faith.

people who are standing on the Day of Resurrection. Truth is bright and clear as day. Just as they tried to darken the face of the truth with lies, Allah will darken their faces as a requital that fits the nature of their deeds.

They will have darkened faces and they will have a severe punishment in hell. Hence Allah says:

﴿Is there not in hell an abode for the arrogant﴾ who are too proud to accept the truth or to worship their Lord, and who fabricate lies against Him? Indeed, by Allah, in hell there is punishment, disgrace and wrath that will have an immense impact on the arrogant, and scores will be settled with them thereby.

Telling lies against Allah includes the lie that He has taken a partner or son or spouse, or saying of Him that which is not befitting to His majesty, or claiming to be a Prophet, or ascribing to Him that which He did not ordain or prescribe.

Having mentioned the state of the arrogant, Allah (ﷻ) now mentions the condition of those who fear Him:

﴿But Allah will deliver those who fear Him, for they have attained salvation﴾ that is because they have the means of salvation, which is fear of Allah (ﷻ), which is what they have in preparation for every calamity and hardship.

﴿no harm﴾ that is, punishment that causes them distress
 ﴿will touch them, nor will they grieve﴾. Allah tells us that they will not be subjected to the punishment, nor will they fear it. This is the ultimate security.

They will have complete security, which will remain with them until they reach paradise, whereupon they will be safe from all hardship and difficulties, and you will see in their faces the radiance of bliss, and they will say:

﴿...Praise be to Allah Who has taken away all sorrow from us. Verily, our Lord is indeed Oft-Forgiving, Appreciative.﴾ (Fāṭir 35: 34)



﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾﴾ (سورة الزمر: ٦٢-٦٣)

39:62. Allah is the Creator of all things, and He is in charge of all things.

39:63. To Him belong the keys of the heavens and the earth; it is those who reject Allah's signs who are the losers.

Here Allah tells us of His greatness and perfection, which leads to the one who disbelieves in Him becoming a loser:

﴿Allah is the Creator of all things﴾ this and similar phrases, which appear frequently in the Qur'an, indicate that all things – apart from Allah and His names and attributes – are created. This is a refutation of all those who say that some created things existed from eternity, such as the philosophers who say that the earth and the heavens existed from eternity, or those who say that souls existed from eternity, and other views that are based on falsehood and implicitly deny the Creator.

The words of Allah are not created things, because speech is an attribute of the speaker and Allah (ﷻ), with His names and attributes, existed from eternity; there was nothing before Him. The use of this and similar verses by the Mutazilites to support their view that the Qur'an is created, is the greatest ignorance. Allah, with His names and attributes, has always existed, from eternity; none of His attributes came into being later on, and He was never without any of His attributes at any time.

This is supported by the fact that Allah tells us that He is the Creator of all realms, upper and lower, and that He is in charge of all things. Being in charge in the fullest sense requires comprehensive and detailed knowledge of that of which He is in charge; complete

control over that of which He is in charge so that He can direct it; the ability to care for that of which He is in charge; and wisdom and knowledge of all different ways of directing it, so that He can direct and control it in the most appropriate manner. Therefore the one who is in charge cannot do his job in the perfect manner except by means of what is mentioned above, and any shortfall in that will affect his capability to direct that of which he is in charge.

It is well known and well established that Allah is far above having any shortcomings in any of His attributes. Therefore His telling us that He is in charge of all things indicates that His knowledge encompasses all things and that His power to control and direct all things, and His wisdom by means of which He does all that is appropriate, are complete and perfect.

«To Him belong the keys of the heavens and the earth» that is, He has knowledge of what they contain and He is in control of it. Therefore:

«Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds, none can grant it thereafter. And He is the Almighty, the Most Wise.» (*Fāṭir* 35: 2)

Having highlighted His greatness in a manner that should fill our hearts with awe and respect, Allah (ﷻ) now mentions those who do the opposite, and do not give Him due recognition:

«it is those who reject Allah's signs» that point to certain truth and to the straight path

«who are the losers» for they have lost that through which they could attain spiritual well-being and sincere devotion to Allah, through which tongues are rectified by keeping them busy with remembrance of Allah, through which the physical body may be rectified by keeping it busy with acts of obedience to Allah, and they have replaced that with everything that could corrupt their spiritual and physical well-being; they have lost out on the gardens of bliss and have replaced them with the painful punishment.



﴿ قُلْ أَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴾ (٦٤) وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ
 قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهِ فَاغْبُدْ وَكُنْ
 مِنَ الشَّاكِرِينَ ﴿٦٦﴾ (سورة الزمر: ٦٤-٦٦)

- 39:64. Say [O Muhammad]: Is it someone other than Allah that you tell me to worship, O ignorant ones?
- 39:65. It has already been revealed to you, and to those who came before you, that if you ascribe partners to Allah, all your deeds will surely come to nothing and you will certainly be among the losers.
- 39:66. Nay, but worship Allah [alone] and be among those who are grateful [to Him].

﴿Say﴾ O Messenger (ﷺ), to these people who call you to worship gods other than Allah

﴿Is it someone other than Allah that you tell me to worship, O ignorant ones?﴾ That is, this stems from your ignorance, otherwise if you knew that Allah, Who is perfect in all aspects, the Bestower of all blessings, is the only One Who is deserving of worship, and not those who are lacking in all aspects and cannot bring benefit or cause harm, you would not tell me to do that.

That is because ascribing partners to Allah renders good deeds invalid and corrupts well-being. Hence Allah says:

﴿It has already been revealed to you, and to those who came before you﴾ namely all the Prophets

﴿that if you ascribe partners to Allah, all your deeds will surely come to nothing﴾. This includes all deeds.

According to the message of all the Prophets, ascribing partners to Allah renders all good deeds invalid, as Allah says in Soorat al-An'ām, after listing many of His Prophets and Messengers:

«This is the guidance of Allah, with which He guides whomever He will among His slaves. If they had ascribed partners to Him, all their deeds would have come to nothing.» (*al-An'ām* 6: 88)

«and you will certainly be among the losers» in this world and in the hereafter, because ascribing partners to Allah renders good deeds invalid and is deserving of punishment.

Then Allah says: «Nay, but worship Allah [alone]». Having stated that the ignorant were telling the Prophet (ﷺ) to ascribe partners to Allah, and having pointed out how abhorrent that is, Allah instructed him to devote his worship to Him alone: «Nay, but worship Allah [alone]» that is, devote your worship to Him alone, with no partner or associate

«and be among those who are grateful [to Him]» for His guidance. Just as Allah is to be thanked for worldly blessings, such as physical good health and well-being, granting provision, and so on, He is also to be thanked and praised for spiritual blessings, such as enabling one to be sincere and to fear Him. In fact it is spiritual blessings that are real blessings. Pondering and realising that they come from Allah and giving thanks to Him for them will protect one from self-admiration that affects many people who strive hard, because of their ignorance. Otherwise, if a person were to understand the reality of things, he would not develop self-admiration because of the blessing which requires him to give more thanks to Allah.



﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ (سورة الزمّر: ٦٧)

39:67. They have not given due recognition to Allah. On the Day of Resurrection, the entire earth will be in His grip, and the heavens

will be rolled up in His Right Hand. Glorified and exalted be Allah far above the partners they ascribe to Him!

Here Allah tells us that these polytheists have not given due recognition to their Lord, and they have not venerated Him as they should. Rather they have done that which is contrary to that, by ascribing as partners to Him those who are lacking in their attributes and deeds, for their attributes and deeds are imperfect in all aspects; they have no power to bring benefit or cause harm, they cannot give or withhold, and they have no control over anything at all.

Thus they regard these imperfect created beings as equal to the Almighty Lord by Whose dazzling might and supreme power the earth will be seized in the grasp of the Most Gracious on the Day of Resurrection, and the heavens – despite their vastness – will be rolled up in His Right Hand. The one who regards others as equal to Him is not venerating Him as He deserves, and there is no greater wrongdoing than that.

«Glorified and exalted be Allah far above the partners they ascribe to Him» that is, Allah declares Himself to be far greater and far above their ascription of partners to Him.



﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٧٨﴾ وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجَاءَ بِالنَّبِيِّينَ وَالشُّهَدَاءَ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٧٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾﴾ (سورة الزُّمَر: ٦٨-٧٠)

39:68. The Trumpet will be blown and all those who are in the heavens and on earth will swoon, except whomever Allah wills. Then it will be blown again, whereupon they will be standing, looking around.

- 39:69. The earth will shine with the light of its Lord, the record of deeds will be placed [in their hands], and the Prophets and the witnesses will be brought forth. Judgement will be passed between them with equity, and they will not be wronged.
- 39:70. Every soul will be paid in full for what it has done, and He knows best all that they do.

Having instilled fear of His might, Allah now warns them by telling them about what will happen on the Day of Resurrection, urging them (to seek the path that leads to paradise) and warning them (against the path that leads to hell).

«The Trumpet will be blown» – the Trumpet is a great horn, the size of which no one knows except its Creator and those among His creation to whom Allah has given knowledge thereof. It will be blown by Isrâfeel (ﷺ), one of the angels who are close to Allah, one of the bearers of the Throne of the Most Gracious.

«and all those who are in the heavens and on earth will swoon» that is, faint or die, according to different opinions. In other words, when they hear the Trumpet blast, they will all be disturbed by its loudness and intensity, and because of that to which they know it is the precursor

«except whomever Allah wills» of those whom Allah will make steadfast at the time of the Trumpet blast, so that they will not swoon, such as the martyrs – or some of them – and others. This is the first Trumpet blast, the blast that will lead to swooning and will cause alarm and fear.

«Then it will be blown again» – this will be the second Trumpet blast, which will signal the resurrection

«whereupon they will be standing, looking around» that is, they will have risen from their graves, for their resurrection and reckoning, having been recreated complete in body and soul,

«looking around» to see what Allah will do with them.

«The earth will shine with the light of its Lord». From this it is known that the existing lights will have vanished and disappeared on the Day of Resurrection. And this will indeed be the case, for Allah has told us that the sun will be rolled up, the moon will be darkened, the stars will be scattered and the people will be left in darkness. At that point the earth will be illuminated with the light of its Lord, when He manifests Himself and descends to pass judgement among them. On that day, Allah will give people extra strength and will recreate them in such a way that they will be able to withstand His light and it will not burn them. They will also be enabled to see Him, otherwise His light is immense, and if it were to be made manifest, the glory of His Countenance would burn all of His creation, as far as He can see.

«the record of deeds will be placed [in their hands]» so that what it contains of good deeds and evil deeds may be read. This is like the verse in which Allah (ﷻ) says:

«And the record of deeds will be placed [in their hands] and you will see the evildoers filled with dread at what it contains. They will say: Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for? They will find all they did recorded there, and your Lord will not wrong anyone.» (*al-Kahf* 18: 49)

And it will be said to the doer of deeds, by way of perfect justice:

«...Read your own record; sufficient is your own soul as a reckoner against you this day.» (*al-Isrā'* 17: 14)

«and the Prophets and the witnesses will be brought forth» – the Prophets will be brought forth so that they may be questioned about their conveying of the message and about their nations, and they will testify against them. And the witnesses – namely the angels, people's physical faculties, and the earth – will also be brought forth and questioned.

«Judgement will be passed between them with equity» that is, perfect justice and great fairness, because the reckoning comes from One Who

does not wrong anyone in the slightest, One Who encompasses all things and His Book – namely al-Lawḥ al-Maḥfūdh – encompasses all that they did. The noble scribes, who do not disobey their Lord, will have recorded all that they did, and the fairest of witnesses will have testified to that verdict. Therefore the One Who issues that verdict is One Who knows the quality of the deeds and the extent to which they deserve reward or punishment. Thus Allah will issue a verdict of which people will approve, and they will praise Allah and acknowledge His justice. Through that verdict, they will come to know of His greatness, knowledge, wisdom and mercy that which had never crossed their minds and cannot be described. Hence Allah says: ﴿Every soul will be paid in full for what it has done, and He knows best all that they do﴾.



﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۚ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِمَا سَوَى الْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۚ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلِّمُوا عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۗ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾ وَتَرَى الْمَلَائِكَةَ حَافِينَ مِن حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾﴾ (سورة الزمر: ٧١-٧٥)

39:71. The disbelievers will be driven to hell in groups until, when they reach it, its gates will be opened and its keepers will say to them: Did there not come to you Messengers from among you,

reciting the revelations of your Lord to you and warning you of the meeting of this day of yours? They will say: Yes indeed, but the decree of punishment has become inevitable for the disbelievers.

- 39:72. It will be said: Enter the gates of hell, to abide therein forever. Wretched indeed is the abode of the arrogant!
- 39:73. Those who feared their Lord will be ushered to paradise in groups until, when they reach it, they will find its gates wide open, and its keepers will say to them: Peace be upon you; you have done well, so enter it, to abide herein forever.
- 39:74. They will say: Praise be to Allah Who has fulfilled His promise to us and given us this land as our own, so that we may dwell in paradise wherever we wish. How excellent a reward for those who work [and strive]!
- 39:75. And you will see the angels surrounding the Throne, glorifying and praising their Lord. Judgement will have been passed with equity among all, and it will be said: Praise be to Allah, the Lord of the worlds.

Having mentioned His verdict concerning His slaves – who will all have in common the fact that He created them, granted them provision and directed them, and they will all have in common the fact that they lived in the previous world and have been gathered together in the place of standing on the Day of Resurrection – Allah tells us here that they will be separated for the requital, just as they were separated in this world according to whether they were believers or disbelievers, righteous or immoral.

﴿The disbelievers will be driven to hell in groups﴾ that is, they will be driven violently, beaten with painful whips by the harsh and callous keepers of hell, to the worst and most terrifying place of detention, namely hell in which all torments are combined and all miseries are present. All happiness will disappear from them, as Allah (ﷻ) says elsewhere:

﴿On the day when they are shoved forcibly towards the fire of hell.﴾
(at-Toor 52: 13)

– that is, they will be pushed forcefully, because of their refusal to enter it. They will be driven to it ﴿in groups﴾ that is, in separate groups, each group according to their deeds, as the people in each group will be similar in the misdeeds they did. They will curse one another and disavow one another.

﴿when they reach it﴾ that is, when they reach its courtyard
 ﴿its gates will be opened﴾ upon their arrival, to receive them.

﴿and its keepers will say to them﴾, congratulating them for attaining eternal misery and punishment, and rebuking them for the deeds that brought them to this terrifying place:

﴿Did there not come to you Messengers from among you﴾ that is, of your own kind, whom you knew and were aware of their honesty and sincerity, from whom you could have received the message?
 ﴿reciting the revelations of your Lord to you﴾ with which Allah sent them, that pointed to certain truth with the clearest of proof.

﴿and warning you of the meeting of this day of yours﴾ that is, this required you to follow them and protect yourself against the punishment of this day, by following the path of piety, but you followed a different path.

﴿They will say﴾, acknowledging their sin and that the proof of Allah was established against them:

﴿Yes indeed﴾, the Messengers of our Lord did come to us with signs and proof; they explained things to us very clearly and warned us about this day.

﴿but the decree of punishment has become inevitable for the disbelievers﴾ that is, because of their disbelief the decree of punishment has become inevitable for them, which applies to everyone who disbelieves in the signs of Allah and rejects the message brought by the Messengers. Thus they will acknowledge their sins and the establishment of proof against them.

«It will be said» to them, by way of humiliation and shame:
 «Enter the gates of hell». Each group will enter from the gate that is appropriate to their misdeeds
 «to abide therein forever»; they will never leave it, the punishment will never be reduced even for a short while, and they will be given no respite.
 «Wretched indeed is the abode of the arrogant!» That is, wretched is the dwelling place, for hell is the dwelling place, because they were too arrogant to follow the truth. Thus Allah will requite them in a manner that befits their deed, by subjecting them to humiliation, shame and disgrace.

Then Allah speaks of the people of paradise:

«Those who feared their Lord» by affirming His oneness and striving to obey Him
 «will be ushered» by way of honour and respect; they will be gathered in delegations, coming on the best mounts,
 «to paradise in groups», rejoicing and cheerful, each group with other groups who are like them in righteous deeds and similar to them
 «until, when they reach it» that is, when they reach that vast garden with its beautiful dwellings, its fragrant breeze will reach them and its life of eternal bliss will begin.

«they will find its gates wide open» for them, by way of honour for the best of people, who will be honoured therein
 «and its keepers will say to them», congratulating them and welcoming them:

«Peace be upon you» that is, you are safe from all harm and evil
 «you have done well» that is, you did well by knowing Allah, loving Him and fearing Him, and you remembered Him and obeyed Him.
 «so» because you have done well, «enter it, to abide herein forever» because it is the good abode, and no one is fit for it except those who are good.

This passage indicates that both hell and paradise have gates that can be opened and closed, each of them has keepers, and they are two abodes that are allocated for specific people, and no one can enter either of them except those who deserve to do so, unlike other places and dwellings.

«They will say» when they enter it and settle there, praising their Lord for the blessings that He has bestowed upon them and for guiding them:

«Praise be to Allah Who has fulfilled His promise to us» that is, He promised us paradise on the lips of His Messengers, if we believed and did righteous deeds, and now He has fulfilled what He promised us.

«and given us this land» that is, the land of paradise

«as our own, so that we may dwell in paradise wherever we wish» that is, so that we may settle therein in any place we wish, and enjoy any of its pleasures that we want; nothing we want will be withheld from us.

«How excellent a reward for those who work [and strive]» that is, those who strive in obedience to their Lord for a short time, and attain thereby much lasting good.

This is the abode that truly deserves to be praised, in which Allah will honour the elite of His creation and which He is pleased that it should be their reward. He built it in the most sublime and beautiful manner, planted its trees with His own Hand and filled it with His mercy and honour, by means of some of which the heart of one who is grieving may be filled with joy, all feelings of misery and sadness may be removed, and perfect happiness and tranquillity may be attained.

«And you will see the angels» on that momentous day «surrounding the Throne» to serve the Lord, gathered around His Throne, submitting to His majesty, acknowledging His perfection and absorbed in His beauty.

﴿glorifying and praising their Lord﴾ that is, declaring Him to be above everything that is not befitting to His majesty that the polytheists ascribe to Him.

﴿Judgement will have been passed with equity among all﴾ that is, between the first and the last of creation

﴿with equity﴾ in which there is no ambiguity and no one who is guilty could deny that.

﴿and it will be said: Praise be to Allah, the Lord of the worlds﴾.

No mention is made of who will say these words, so as to indicate that all of creation will speak words of praise to their Lord, and will affirm His wisdom in His judgement of the people of paradise and the people of hell, praising His grace and kindness, and praising His judgement and wisdom.

This is the end of the commentary on Soorat az-Zumar.

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.



40. Soorat Ghâfir

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿حَمْدٌ ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ
شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ ﴿٣﴾﴾ (سورة غافر: ١-٣)

40:1. Hâ'. Meem.

40:2. The revelation of the Book is from Allah, the Almighty, the All-Knowing,

40:3. Forgiver of sin, Acceptor of repentance, severe in punishment, limitless in bounty. There is no god but He; unto Him is the return [of all].

Here Allah tells us about His holy Book: it comes from and is sent down by Allah, to Whom all devotion and worship is due, because of His perfect attributes and because nothing is like unto Him in His deeds.

﴿the Almighty﴾ Who, by His might, subjugates all creation
﴿the All-Knowing﴾ Who knows all things.

«Forgiver of sin» Who forgives the sinners
 «Acceptor of repentance» from those who repent
 «severe in punishment» to those who dare to commit sin and do not repent
 «limitless in bounty» that is, He is generous towards people and His favours reach all of them.

Having affirmed His perfection, which dictates that He is the only One Who is to be worshipped and to Whom deeds are to be devoted, Allah says here: «There is no god but He; unto Him is the return [of all]».

The reason for pointing out that the Qur'an was revealed from Allah, Who is described as possessing these attributes, is that these attributes are connected to all the ideas and meanings that are discussed in the Qur'an. The Qur'an either tells of the names, attributes and deeds of Allah, and those that are mentioned here are among His names, attributes and deeds;

or it tells of past and future events, which comes under the heading of the teaching of the All-Knowing of His slaves;

or it tells of His great blessings and favours, and what one should do to attain them, which is indicated by the words «limitless in bounty»;

or it tells of His severe punishment and the sins that incur it and lead to it, which is indicated by the words «severe in punishment»;

or it calls upon sinners to repent, turn to Allah and seek forgiveness, which is indicated by the words «Forgiver of sin, Acceptor of repentance, severe in punishment»;

or it tells us that Allah alone is deserving of devotion and worship, and it establishes rational and textual proof to that effect, urges people to worship Him alone, and forbids them to worship anything other than Allah, establishing rational and textual proof that it is wrong and warning against it, which is indicated by the words «There is no god but He»;

or it tells us of His judgement, the reward for those who do good, and punishment for those who commit sin, which is indicated by the words «unto Him is the return [of all]».

This summarises all the sublime ideas and concepts contained in the Qur'an.



﴿ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُزُكَ تَقَاتِمُهُمْ فِي الْبِلَادِ ۚ
 كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ
 لِيَأْخُذُوهُ وَيَجادلُوهُ بِالْبَطْلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ۗ
 وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۖ ﴾ (سورة

غافر: ٤-٦)

- 40:4. None argue against the signs of Allah except those who disbelieve. So do not be deceived by their [uninhibited] movement throughout the land.
- 40:5. Before them the people of Nooh also rejected [their Prophet], as did the parties [who gathered against their Prophets] after them. Every nation plotted against its Messenger, to seize him, and with false arguments sought to undermine the truth. So I seized them, and how [terrible] was My punishment!
- 40:6. Thus the decree of your Lord has become inevitable against those who disbelieved, that they will be inhabitants of the fire.

Here Allah (ﷻ) tells us that «None argue against the signs of Allah except those who disbelieve». What is meant by arguing here is arguing with the aim of refuting the signs of Allah and opposing them on the basis of falsehood. This is the attitude of the disbelievers. As for the believers, they submit to Allah (ﷻ), Who causes truth to prevail over falsehood.

No one should be deceived by the wealth and status of anyone, and think that the fact that Allah has bestowed upon him worldly gain is a sign that Allah loves him or that he is following the truth. Hence Allah says: ﴿So do not be deceived by their [uninhibited] movement throughout the land﴾ that is, their coming and going, engaging in all kinds of trade and business. Rather what one should do is to evaluate people on the basis of truth, looking at the facts and weighing up people within the framework of Islamic teaching, not weighing up the truth on the basis of what people say, as is done by people who have no knowledge and no power of rational thinking.

Then Allah warns those who argue against the signs of Allah in order to refute them, as was done by previous nations, such as the people of Nooḥ and 'Ād, and ﴿the parties [who gathered against their Prophets] after them﴾, who came together and united against the truth in order to refute it and to support falsehood.

In fact, the matter went so far that ﴿Every nation plotted against its Messenger, to seize him﴾ that is, to kill him, and this is the worst thing that they could ever do to the Messengers, who are the leaders of the people of good and were following pure truth concerning which there could be no doubt or confusion. They wanted to kill them, and can there be any consequences for such transgression, misguidance or wickedness except severe punishment that will have no end?

Hence Allah said concerning their punishment in this world and in the hereafter:

﴿So I seized them﴾ because of their disbelief and their gathering against their Prophets

﴿and how [terrible] was My punishment﴾ for it was the worst and most terrible of punishments; it was but a single blast, or a shower of pebbles that rained down upon them, or a command to the earth to swallow them up, or a command to the sea to drown them, whereupon they became lifeless.

«Thus the decree of your Lord has become inevitable against those who disbelieved» that is, thus the decree of misguidance became inevitable for these people, on the basis of which the decree of punishment was issued. Hence Allah says: «(that they will be inhabitants of the fire)».



﴿الَّذِينَ يَجُلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ، وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ، وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾﴾ (سورة غافر: ٧-٩)

- 40:7. Those [angels] who bear the Throne and those who are around it glorify and praise their Lord; they believe in Him and pray for forgiveness for those who believe, [saying]: Our Lord, You encompass all things in Your mercy and knowledge, so forgive those who repent and follow Your path, and protect them from the punishment of the blazing fire.
- 40:8. Our Lord, and admit them to gardens of perpetual abode which You have promised them, and [admit] the righteous among their forebears, their spouses and their offspring. Verily You are the Almighty, the Most Wise.
- 40:9. And protect them from the evil consequences [of their sins], for whomever You protect from evil consequences on that day, You will indeed have bestowed mercy upon him, and that will be the supreme triumph.

Here Allah (ﷻ) tells us of His perfect kindness towards His believing slaves, and what He has ordained of means that lead to their happiness that have nothing to do with them, such as the prayers for their forgiveness by the angels who are close to Him, and the angels' supplication for their well-being in this world and the hereafter. He also tells us of the honourable status of the bearers of the Throne and those who are around it, and their sincerity towards the slaves of Allah, because they know that Allah will accept that from them. Hence He says:

«Those [angels] who bear the Throne» that is, the Throne of the Most Gracious, which is the roof of creation and the greatest, vastest and most beautiful of created things, the closest to Allah (ﷻ), which encompasses the heavens and the earth and the *Kursi*.⁶⁸ Allah (ﷻ) has appointed these angels to bear His mighty Throne, so undoubtedly they are among the biggest, greatest and strongest angels.

The fact that Allah has chosen them to bear His Throne, and He mentions them first, and has brought them close to Him indicates that they are the best types of angels (peace be upon them). Allah (ﷻ) says elsewhere:

«...and on that day, eight will carry the Throne of your Lord above them.» (*al-Hâqqah* 69: 17)

«and those who are around it» of the angels who are close in status and virtue

⁶⁸ According to some scholars, the *Kursi* is the Footstool of the Most Gracious. However, other scholars are of the view that the *Kursi* is synonymous with the *'Arsh* (Throne). There is also a third view – favoured by at-Ṭabari, who narrated it from Ibn 'Abbâs – which is that what is referred to by the word *Kursi* is the knowledge of Allah. At-Ṭabari supported this view by noting that a page on which knowledge is written is called *kurrâsah* and that the scholars may be referred to as *karâsi* (*pl.* of *kursi*), because they may be relied upon with regard to issues of knowledge. (Translator)

﴿glorify and praise their Lord﴾. This is praise for them, because of their abundant worship of Allah (ﷻ), especially glorification and praise; all other kinds of worship come under the heading of glorifying and praising Allah, because it is all a kind of declaring Allah to be far above any worship or praise being directed to anyone other than Him, and it is praise of Him. Rather praise is for Allah alone. A person's saying "*Subhân Allâh wa bi hamdihi* (Glory and praise be to Allah)" comes under the heading of worship.

﴿and pray for forgiveness for those who believe﴾. This is one of the many benefits and virtues of faith: the angels, who have no sin, pray for forgiveness for the believers. Simply by believing, the believer attains this great blessing.

As forgiveness has prerequisites, without which it cannot be attained, Allah (ﷻ) tells us the opening words of their prayer for forgiveness for the believers, without which it cannot be complete: ﴿Our Lord, You encompass all things in Your mercy and knowledge﴾ and Your knowledge encompasses all things, so nothing is hidden from You and nothing the weight of an atom on earth or in heaven, or anything smaller or greater than that, escapes Your knowledge. And Your mercy encompasses all things, so the upper and lower realms are filled with the mercy of Allah, which encompasses them and reaches as far as His creation went.

﴿so forgive those who repent﴾ from ascribing partners to You and from sin
 ﴿and follow Your path﴾ by following Your Messengers, affirming Your oneness and obeying You
 ﴿and protect them from the punishment of the blazing fire﴾ that is, protect them from the punishment itself and protect them from the causes that lead to the punishment.

﴿Our Lord, and admit them to gardens of perpetual abode which You have promised them﴾ on the lips of Your Messengers
 ﴿and [admit] the righteous﴾ who believed and did righteous deeds

﴿among their forebears, their spouses﴾ – the word translated here as ﴿spouses﴾ includes wives, husbands, companions and friends ﴿and their offspring﴾.

﴿Verily You are the Almighty﴾ Who subjugates all things. By Your might, You forgive their sins, relieve them of hardships and cause them to attain all that is good

﴿the Most Wise﴾ Who does what is appropriate. So we do not ask You, O our Lord, for anything contrary to that which is dictated by Your wisdom; rather part of Your wisdom – as You have told us on the lips of Your Messengers, and as dictated by Your grace – is to forgive the believers.

﴿And protect them from the evil consequences [of their sins]﴾ that is, and protect them from evil deeds and their consequences, because that is upsetting to the one who does it.

﴿for whomever You protect from evil consequences on that day﴾ namely the Day of Resurrection

﴿You will indeed have bestowed mercy upon him﴾ because Your mercy is continuously bestowed upon people, and nothing prevents it except people's sins and bad deeds. So whomever You protect from evil consequences, you will be guiding him towards good deeds and their good consequences

﴿and that will be the supreme triumph﴾ and there will be no triumph like it, and people cannot compete for anything better than that.

This supplication of the angels is indicative of the perfect knowledge of their Lord, and it is an example of seeking to draw close to Allah by virtue of His beautiful names, by virtue of which people should seek to draw close to Him. The supplication is appropriate to that which they are asking of Allah. Because their supplication is for the attainment of mercy and the removal of the negative effects that result from the shortcomings of human beings, of which Allah is aware, and what resulted from these shortcomings of falling into sin, and other matters of which Allah has full knowledge, it is for this

reason that they sought forgiveness by virtue of the divine attributes of mercy and knowledge.

Part of their perfect etiquette towards Allah (ﷻ) is their affirmation of His being their Lord, in both a general and specific sense. They acknowledged that they have no control whatsoever; rather their supplication to their Lord emanates from those who are inherently in need in all respects, and there is nothing whatsoever that they could boast about or be proud of before Him (as they have no power before Him). There is nothing but the grace, generosity and kindness of Allah.

Another aspect of their etiquette is that they are in complete harmony with their Lord, loving what He loves of deeds, which refers to the acts of worship that people did and in which they strove hard, and loving whom He loves of those among the believers who strive hard, whom Allah (ﷻ) loves from among His creation. Because the angels love them, they call upon Allah and seek thereby the sound well-being of the believers, because offering supplication for a person is one of the clearest proofs of one's love for him, for a person only offers supplication for those whom he loves.



﴿إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا رَبَّنَا أَمَتْنَا اثْنَيْنِ وَأَحْيَيْتَنَا اثْنَيْنِ فَأَعْرَفْنَا بِدُعْوَانَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾ ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَمَّنُوا فَاذْكُرْكُمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾﴾ (سورة

غافر: ١٠-١٢)

- 40:10. It will be proclaimed to those who disbelieved: Allah's loathing of you is greater than your loathing for your own selves, for you were called to faith but you disbelieved.

- 40:11. They will say: Our Lord, twice You have caused us to be lifeless⁶⁹ and twice You have brought us to life. Now we acknowledge our sins; is there any way out [of the fire]?
- 40:12. [It will be said to them:] This is because when Allah alone was invoked, you disbelieved, but when partners were ascribed to Him, you believed. Judgement belongs only to Allah, the Most High, the Most Great.

Here Allah (ﷻ) tells us about the shame and disgrace that will befall the disbelievers, and how they will ask to go back to this world and to exit from the fire, but that will be impossible, and they will be rebuked:

﴿It will be proclaimed to those who disbelieved﴾ – they are referred to in general terms (without stating what they disbelieved in) so as to include all kinds of disbelief, such as disbelief in Allah, in His Books, in His Messengers or in the Last Day. When they enter the fire and admit that they deserve it because of what they committed of sins, then they will loathe themselves greatly for that and will be very angry with themselves. At that point they will call out, and it will be said to them:

﴿Allah's loathing of you is greater than your loathing for your own selves, for you were called to faith but you disbelieved﴾ that is, when the Messengers and their followers called you to faith and established clear proof that highlighted the truth, you disbelieved and showed no interest in faith for which Allah created you, and you turned

⁶⁹ The first period of lifelessness is the initial period of development in the womb, which is referred to in Soorat al-Mu'minoon:

﴿Then We made the drop of semen into a clinging clot, then We made the clinging clot into a lump of flesh, then We made the lump of flesh into bones, and clothed the bones with flesh...﴾ (*al-Mu'minoon* 23: 14)
 – until the soul is breathed into the foetus, whereupon it becomes alive. The second period of lifelessness follows death in this world and lasts until the Day of Resurrection. (Ibn 'Ashoor; *at-Tafseer al-Muyassar*)

away from His vast mercy, therefore He loathed you and despised you.

That (His loathing of you) «is greater than your loathing for your own selves» that is, this loathing from Allah towards you persisted, and divine wrath kept coming upon you, until you reached this point. So today you have earned the wrath and punishment of Allah at the time when the believers have attained the pleasure and reward of Allah.

They will wish to go back to this world, and will say: «Our Lord, twice You have caused us to be lifeless» referring to the first death, and the period between the two Trumpet blasts, according to one view. Or it may refer to the period of nonexistence before they were brought into being, then Allah caused them to die, after He brought them into being.

«and twice You have brought us to life» this refers to life in this world and life in the hereafter

«Now we acknowledge our sins; is there any way out [of the fire]?» That is, they will express regret and say that, but it will be to no avail and will not benefit them. They will be rebuked for not taking any measures that could lead to salvation, and it will be said to them:

«This is because when Allah alone was invoked» that is, when the call was made to affirm His oneness and strive for His sake alone, and it was forbidden to ascribe partners to Him,

«you disbelieved» in Him, your hearts shrank with aversion and you found it extremely off-putting

«but when partners were ascribed to Him, you believed». And this is what has led you to this place and has caused you to reside in this abode: it is because you disbelieved in faith and you believed in disbelief; you were pleased with that which was evil and corrupt in the previous world and in the hereafter, and you were displeased with that which was good and sound in the previous world and in the hereafter. You gave precedence to that which leads to doom, humiliation and

divine wrath, and you had no interest in that which is the means of triumph, success and salvation.

﴿...if they see the path of guidance, they will not follow it, but if they see the path of error, they will take it as their way...﴾ (al-A'raf 7: 146)

﴿Judgement belongs only to Allah, the Most High, the Most Great﴾ – He is Most High in every sense, sublime in essence, sublime in esteem, sublime in the subjugation of all others. One aspect of His being Most High in esteem is His perfect justice; He does that which is appropriate and He does not regard as equal the righteous and the evildoers.

﴿the Most Great﴾ to Whom belong pride, greatness and glory in His names, His attributes and His deeds. He is far above all defects, faults and shortcomings. As judgement belongs only to Him, and He has ruled that you are to abide in hell for ever, His verdict cannot be changed or altered.



﴿هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّل لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ يَوْمَ هُمْ بَدْرُورٌ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾ الْيَوْمَ نُحْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظَلَمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾﴾ (سورة غافر:

(17-13)

40:13. It is He Who shows you His signs and sends down provision for you from heaven. But none pay heed except those who turn to Allah.

40:14. So call upon Allah with sincere devotion to Him alone, even though the disbelievers hate it.

- 40:15. [Most] Exalted in rank, Lord of the Throne, He sends down His revelation by His command to whomever among His slaves He wills, to warn [people] of the Day of Meeting,
- 40:16. the day when they will be brought forth, with nothing of them hidden from Allah. [Allah will say:] To whom does dominion belong this day? To Allah, the One, the Subjugator!
- 40:17. Today every soul will be requited according to what it earned; none will be wronged today. Verily, Allah is swift in reckoning.

Here Allah (ﷻ) mentions His greatest blessing to His slaves, which is showing them truth as distinct from falsehood, by means of what He shows his slaves of His signs in their own selves, in the universe and in the Qur'an, which are indicative of every sublime aim and which show guidance as distinct from misguidance, so that the one who ponders the signs and reflects upon them will have no doubt about the truth.

This is one of the greatest blessings that He bestows upon His slaves, for He has not left the truth ambiguous and has not left what is correct unclear; rather He has presented various kinds of evidence and proof, and has explained His signs,

﴿...and so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence...﴾

(*al-Anfāl* 8: 42)

The more important and significant the issue, the more evidence is available and the easier it is to understand.

Look at the issue of divine oneness. Because it is one of the most important issues – in fact it is the most important – the evidence for it, both rational and textual, is abundant and varied. Allah sets forth examples to make it clear and presents many arguments for it. Hence He mentions it here, and highlights some of the evidence for it, then He says: ﴿So call upon Allah with sincere devotion to Him alone﴾.

Having stated that He will show His slaves His signs, He now draws attention to a significant sign: ﴿and sends down provision for you from heaven﴾ that is, rain, by means of which you earn your provision, and you and your animals live. This indicates that all blessings come from Allah.

From Him come the blessings of religion, which are spiritual blessings, different religious teachings, the proof for them and what follows that of acting upon them. All worldly blessings also come from Him, such as the blessings that result from rain, which gives life to the land and people. This offers definitive evidence that He alone deserves to be worshipped and that devotion should be focused on Him alone, just as He alone is the Bestower of blessings.

﴿But none pay heed﴾ to the signs when they are reminded of them ﴿except those who turn to Allah﴾ by loving Him, fearing Him, obeying Him and beseeching Him. Such is the person who benefits from the signs, for whom the signs are a source of mercy and he increases in insight thereby.

As these signs serve as a reminder, and the reminder leads to sincere devotion to Allah, He says here: ﴿So call upon Allah with sincere devotion to Him alone﴾ – this refers to worshipping Him and asking of Him.

Sincere devotion means purifying one's intentions and making one's actions solely for the sake of Allah (ﷻ) in all acts of worship, both obligatory and recommended, and in all matters having to do with the rights of Allah and the rights of His slaves.

In other words, be sincere to Allah (ﷻ) alone in every act of worship and in every deed by which you seek to draw close to Him.

﴿even though the disbelievers hate it﴾, do not pay any attention to them and do not let that deter you from adhering to your religion; do not fear the reproach of any reproacher when you strive for the

sake of Allah. For the disbelievers have the utmost hate for devotion to Allah alone, as Allah (ﷻ) tells us elsewhere:

﴿When Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink with aversion, but when [gods] other than Him are mentioned, they rejoice.﴾ (az-Zumar 39: 45)

Then Allah points out some of His sublime and perfect attributes that compel one to devote worship solely to Him:

﴿[Most] Exalted in rank, Lord of the Throne﴾ that is, the Most High, Most Exalted, Who rose above the Throne, which is exclusively His. His rank is so exalted that He is completely distinct above His creation; His esteem is so high, His attributes are so sublime and His essence is so exalted that no one can draw near to Him except through pure deeds that are based on sincerity, which raise a person in status and bring him nearer to Allah, and put him above others.

Then Allah mentions the blessing that He bestowed by sending His message and revelation:

﴿He sends down His revelation﴾ that is to the heart and soul as the soul is to the body; just as the body without the soul has no life and cannot survive, so hearts and souls without revelation cannot be sound or prosper. Allah (ﷻ) ﴿sends down His revelation by His command﴾ in which there is benefit for people and it is in their best interests

﴿to whomever among His slaves He wills﴾ namely the Messengers, whom Allah favoured and chose to receive His revelation and give the call to His slaves.

The benefit in sending the Messengers is to enable people to attain happiness in their religious and worldly affairs, and in the hereafter, and to protect them from misery and doom in their religious and worldly affairs, and in the hereafter. Hence Allah says:

﴿to warn﴾ that is, so that those to whom the revelation is given can warn ﴿[people] of the Day of Meeting﴾ that is, so that they can alert

people to that, and urge them to prepare for it by means of that which could save them from punishment. It is called the Day of Meeting because on that day the Creator and created beings will meet, and created beings will meet one another, and the doers of deeds will meet their deeds and the requital thereof.

«the day when they will be brought forth» that is, they will emerge from the earth and be gathered together in one plain, in which you will see no depression or elevation (*cf.* 20: 107), in which the caller can make them all hear and they can all be seen.

«with nothing of them hidden from Allah» – nothing of themselves, nothing of their deeds and nothing of the requital for those deeds.

«[Allah will say:] To whom does dominion belong this day?» That is, who is in control of that great day which will bring together the first and the last, the inhabitants of the heavens and the inhabitants of the earth, the day on which no one will own anything or be in control of anything, all connections between people will be severed, and there will be nothing left but deeds, righteous or evil?

Dominion belongs «To Allah, the One, the Subjugator», Who is unique in His essence, His names, His attributes and His deeds. He has no partner who shares in any of that in any way whatsoever.

«the Subjugator» of all creatures, to Whom all creatures submit, humble themselves before Him and are subjugated, especially on that day on which all faces will be humbled before the Ever-Living, the Self-Sustaining and All-Sustaining (*cf.* 20: 111), on which no one will speak except by His leave.

«Today every soul will be requited according to what it earned» in this world, of good or evil, little or much

«none will be wronged today» by having anything added to his bad deeds or anything detracted from his good deeds.

«Verily, Allah is swift in reckoning» that is, do not think of that day as slow in coming, for it is indeed coming, and everything that

is coming is close at hand. He will also be swift in carrying out the reckoning of His slaves on the Day of Resurrection, because of His all-encompassing knowledge and perfect might.



﴿وَأَنْذَرَهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمِينَ ۗ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾ وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا ۗ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾﴾ (سورة غافر: ١٨-٢٠)

- 40:18. Warn them of the imminent day, when their hearts will come up into their throats, filled with distress. The wrongdoers will have no close friend or intercessor whose word may be heeded.
- 40:19. Allah knows the stealth of the eyes and all that the hearts conceal.
- 40:20. Allah will judge with equity, whereas those on whom they call besides Him have no power to judge at all. Verily Allah is the All-Hearing, All-Seeing.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): ﴿Warn them of the imminent day﴾ that is, the Day of Resurrection which is imminent and has drawn nigh, for very soon its terrifying events, troubles and earthquakes will begin

﴿when their hearts will come up into their throats﴾ that is, because of terror and distress their hearts will reach their throats, and they will stare fixedly, ﴿filled with distress﴾. No one will speak except one to whom the Most Gracious gives permission, and he will speak the truth. They will be unable to express what is in their hearts of great terror and fear.

﴿The wrongdoers will have no close friend﴾ the word translated here as ﴿close friend﴾ may refer to a relative or friend

﴿or intercessor whose word may be heeded﴾ because the intercessors will not intercede for one who has wronged himself by ascribing partners to Allah. Even if they did intercede, Allah (ﷻ) would not be pleased with their intercession, so He would not accept it.

﴿Allah knows the stealth of the eyes﴾ this refers to the surreptitious glance which is not noticed by those sitting with a person, when he steals a glance at something.

﴿and all that the hearts conceal﴾ and do not disclose to others. Allah knows that which is hidden; therefore it is more appropriate that He sees and knows other, visible things.

﴿Allah will judge with equity﴾ because His word is true, His religious decree is true, His judicial decree is true, and He encompasses all things with His knowledge, and records all things. He is far above any injustice, shortcomings or faults. It is He Who issues whatever decrees He wills in the universe, for what He wills happens and what He does not will does not happen. It is He Who will judge between His slaves, both believers and disbelievers, in this world, and will decide the matter between them by causing His close friends and loved ones to prevail.

﴿whereas those on whom they call besides Him﴾ – this includes everything that is worshipped besides Allah

﴿have no power to judge at all﴾ because they are helpless and have no will or ability to do good.

﴿Verily Allah is the All-Hearing﴾ Who hears all voices, in different languages, expressing different needs

﴿All-Seeing﴾ Who sees what has happened and what will happen, what we see and what we do not see, what people know and what they do not know.

Allah says at the beginning of these two verses: ﴿Warn them of the imminent day﴾ then He describes it in a manner that dictates that we must prepare for that tremendous day, because this description speaks in ways of motivation and warning.



﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ يُذَوِّبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاكِ ﴿٢١﴾ ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾﴾ (سورة غافر: ٢١-٢٢)

40:21. Have they not travelled in the land and seen what was the fate of those who came before them? They were more powerful than them and made a more impressive mark on the land. But Allah seized them because of their sins, and they had no defender against Allah.

40:22. That was because their Messengers came to them with clear signs, but they rejected them. So Allah seized them; verily He is mighty, severe in punishment.

﴿Have they not travelled in the land﴾ that is, in their thoughts and physically, travelling in order to look and learn, and reflect on the marks left by earlier peoples

﴿and seen what was the fate of those who came before them﴾ of the disbelievers, for they will find that it was the worst of fates, a fate of doom, destruction, disgrace and shame.

﴿They were more powerful than them﴾ in terms of numbers and equipment, and they were bigger in physical stature

﴿and made a more impressive mark on the land﴾ in terms of building structures and planting. Leaving an impressive mark is indicative of the strength of those who made such marks, and it is indicative of their power.

﴿But Allah seized them﴾ with His punishment

﴿because of their sins﴾ when they persisted and continued therein.

﴿verily He is mighty, severe in punishment﴾ (40: 22) so their strength did not avail them in the slightest before the strength of Allah; rather

one of the greatest nations in terms of strength was the people of 'Âd who said:

﴿... Who is more powerful than us?...﴾ (Fuṣṣilat 41: 15)

Allah sent against them a wind that sapped their strength and destroyed them utterly.

Then Allah mentions an example of how the disbelievers treated their Messengers, namely the story of Pharaoh and his troops:



﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَاءَهُم بِالْحَقِّ مِن عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ، وَأَسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾﴾ (سورة غافر: ٢٣-٢٥)

- 40:23. We sent Moosâ with Our clear signs and compelling proofs
 40:24. to Pharaoh, Hâmân and Qâroon, but they said: He is a magician and a liar!
 40:25. But when Moosâ brought the truth to them from Us, they said: Kill the sons of those who believe with him, and let their womenfolk live. The schemes of the disbelievers are always bound to fail.

﴿We sent﴾ to people of the ilk of these disbelievers
 ﴿Moosâ﴾ ibn 'Imrân
 ﴿with Our clear signs﴾ that is, Our great signs that proved definitively the truthfulness of the message with which he was sent and the falseness of the path followed by those to whom he was sent, which was the path of polytheism and what is connected to it

﴿and compelling proofs﴾ that is, clear proofs that compel one to submit, such as the snake, the staff and other clear signs with which Allah supported Moosâ and the truth to which he called people.

Those to whom he was sent were ﴿Pharaoh﴾ and ﴿Hâmân﴾, his advisor,

﴿and Qâroon﴾, who was one of the people of Moosâ, who behaved arrogantly towards his fellow Israelites because of wealth that he possessed. All of them responded in the worst manner and ﴿said: He is a magician and a liar!﴾.

﴿But when Moosâ brought the truth to them from Us﴾ and Allah supported him with dazzling miracles that would compel one to submit completely, they did not respond as they should have. At the same time they were not content merely to ignore him and turn away, or even to denounce his message and challenge it on the basis of what they had of falsehood.

Rather their response was so bad that ﴿they said: Kill the sons of those who believe with him, and let their womenfolk live. The schemes of the disbelievers are always bound to fail﴾. Because they came up with this scheme and claimed that if they killed the sons of the Israelites, they would not become strong and they would remain slaves, subject to their control, their scheme was ﴿bound to fail﴾ as they did not achieve what they aimed for; rather they got the opposite outcome, for Allah destroyed them and wiped them out completely.

Note: Think about this point which is often repeated in the Book of Allah:

If the context is a specific story or a specific matter, and Allah wants to give a ruling concerning that specific matter that is not specific to that matter, He mentions the ruling and connects it to the general reason for that ruling, so as to make it more general in application, which includes the story mentioned in that context too, so as to ward off any mistaken notion that the ruling is limited only

to that specific instance. Hence Allah does not say here “their scheme was bound to fail”; rather He says: ﴿The schemes of the disbelievers are always bound to fail﴾.



﴿وَقَالَ فِرْعَوْنُ ذُرِّيَّتِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ ﴿٢٨﴾ يَقَوْمِ لَكُمْ الْمَلِكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾﴾ (سورة غافر: ٢٦-٢٩)

- 40:26. Pharaoh said: Let me kill Moosâ, and let him call upon his Lord! For I fear that he will change your religion or cause mischief to appear in the land.
- 40:27. Moosâ said: I seek refuge with my Lord and your Lord from every arrogant person who does not believe in the Day of Reckoning.
- 40:28. A believing man from Pharaoh's family who had been concealing his faith said: Would you kill a man merely because he says: My Lord is Allah, even though he has come to you with clear signs from your Lord? If he is lying, he will suffer the consequences of his lie, but if he is telling the truth, some of that [punishment] of which he warns you will befall you. Verily Allah does not guide the lying transgressor.
- 40:29. O my people, you have dominion today and are prevailing in the land, but who will save us from the punishment of Allah,

if it comes upon us? Pharaoh said: I am only telling you what I think is right, and I am only guiding you to the correct path.

«Pharaoh said» arrogantly and insolently, aiming to deceive his foolish people: «Let me kill Moosâ, and let him call upon his Lord» that is, he claimed that were it not that he did not want to upset his people, he would have killed Moosâ, and that he was not preventing him from calling upon his Lord.

Then Pharaoh stated that his motive for killing Moosâ was sincerity towards his own people, and his desire to remove evil from the land. Hence he said:

«For I fear that he will change your religion» that you are following «or cause mischief to appear in the land». This is very strange indeed, that the worst of people would give sincere advice to his people, not follow the best of people. This is a kind of deception that does not fool anyone but the type of people of whom Allah says:

«Thus he made fools of his people and they obeyed him. They were indeed a rebellious and wicked people.» (*az-Zukhruf* 43: 54)

«Moosâ said» when Pharaoh spoke those reprehensible words to which his arrogance led him, and he felt proud of his power and ability, Moosâ said, seeking the help of his Lord:

«I seek refuge with my Lord and your Lord» that is, I seek protection in His Lordship, by which He is in control of all things,

«from every arrogant person who does not believe in the Day of Reckoning» that is, whose arrogance and lack of belief in the Day of Reckoning prompt him to commit evil and spread corruption. That includes Pharaoh and others. By His kindness, Allah (ﷻ) protected Moosâ from all arrogant people who did not believe in the Day of Reckoning, and He made available to him the means by which the evil of Pharaoh and his chiefs was warded off from him.

One of these means was this believing man who was from the family of Pharaoh, a member of the royal household, who must have had some influence, especially since he acted as if he was in agreement with them and he concealed his faith, because they were accustomed to showing respect to him in a manner that they would not do if he openly disagreed with them. Similarly, Allah protected His Messenger Muhammad (ﷺ) from Quraysh by means of his paternal uncle Abu Ṭālib because Abu Ṭālib was held in high esteem by them and he followed the same religion as them; if he had been Muslim, he would not have been able to protect him in that manner.

That wise, prudent, guided believing man said, criticising the actions of his people and highlighting the abhorrent nature of what they had decided to do:

«Would you kill a man merely because he says: My Lord is Allah» that is, how can you regard it as permissible to kill him when all he has done is to say «My Lord is Allah»? and he did not merely say words without presenting proof? Hence he said: «even though he has come to you with clear signs from your Lord», because his proof was well known to them all, young and old alike.

In other words: such a man does not deserve to be killed. So before you do that, why do you not try to prove that what he brought of truth is wrong, and respond to his proof with proof of your own to refute it? Then after that you can see whether he deserves to be killed – after you defeat him in argument – or not. But as his argument is well-founded and his proof is very clear, then there is no way that it could be permissible to kill him.

Then he presented to them a rational argument that could convince any rational person, no matter how you look at it, and he said: «If he is lying, he will suffer the consequences of his lie, but if he is telling the truth, some of that [punishment] of which he warns you will befall you» that is, Moosâ can only be one of two things: either he is lying in his claim, or he is telling the truth. If he is lying, then he is the

only one who will suffer the consequences and he is only harming himself, and you will not be harmed by his lie, because you did not accept his call or believe it. But if he is telling the truth and has come to you with clear signs, and has told you that if you do not respond, Allah will punish you in this world and in the hereafter, then some of that of which he warns you must inevitably befall you, which is punishment in this world.

Because of his mature thinking and his subtle attempts to protect Moosâ, this man came up with this response that would not cause any confusion to the people, and he presented the case of Moosâ as being one of two things, stating that in either case killing him would be foolishness and ignorance on their part.

Then he – may Allah be pleased with him and make him pleased, and may He forgive him and have mercy on him – moved on to a matter that was more sublime, and explained how close Moosâ was to the truth, as he said: «Verily Allah does not guide the lying transgressor» that is, the one who oversteps the mark by shunning the truth and turning to falsehood, who lies by blaming his transgression on Allah and saying that He told him to do it. Allah will not guide such a person to the right path, either in what he is trying to achieve, or in his argument for what he is doing, and he will not be guided to the straight path.

In other words: you have seen what Moosâ calls you to of the truth, and how Allah helped him to call people to the truth and present rational proof and divinely-granted miracles to support it. The one who is guided in this manner cannot be a transgressor or a liar. This is indicative of his knowledge, reason and knowledge of his Lord.

Then he warned and advised his people, alerted them to the punishment of the hereafter, and told them not to be deceived by what they had of power and dominion, as he said:

«O my people, you have dominion today» that is, in this world «and are prevailing in the land» over your subjects, controlling them as you wish.

But assume that you achieve what you want (of killing Moosâ), which is not going to happen, ﴿who will save us from the punishment of Allah, if it comes upon us?﴾ This is indicative of this man's smartness in debating with his people, as he described it as something that he had in common with them, by saying ﴿who will save us... if it comes upon us?﴾ This was in order to make them understand that he was as sincere towards them as he was to himself, and that he wanted for them what he wanted for himself.

﴿Pharaoh said﴾, objecting to that and trying to deceive his people lest they follow Moosâ: ﴿I am only telling you what I think is right, and I am only guiding you to the correct path﴾.

He spoke the truth when he said: ﴿I am only telling you what I think is right﴾ but what was it that he thought was right? He thought that what was right was to think of his people as foolish, and that they should follow him so that he could be their leader, even though he did not think that he was in the right. Rather he thought that Moosâ was in the right, but he denied it even though he was certain that it was the truth.

However, he was lying when he said: ﴿and I am only guiding you to the correct path﴾, because that was the opposite of the truth. If he had only instructed them to follow him in his disbelief and misguidance, his evil would have been less, but he instructed them to follow him, and claimed that by doing so they would be following the truth, and that if they actually followed the truth they would be following misguidance.



﴿وَقَالَ الَّذِي ءَامَنَ يَفْقَهُوا إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَابِ قَوْمِ
نُوحٍ وَعَادٍ وَتَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾﴾ (سورة غافر: ٣٠-٣١)

- 40:30. The man who believed said: O my people, verily I fear for you a fate like that which befell the parties [who gathered against their Prophets] –
- 40:31. like what happened to the people of Nooh, and ‘Âd and Thamood, and those who came after them. And Allah does not intend any injustice to [any of] His slaves.

«The man who believed said», repeating his call to his people, without despairing of their ever being guided – which is the way of those who call people to Allah; they keep on calling people to their Lord and nothing deters them from that, for the arrogance of those whom they called does not deter them from persisting in calling them – so he said to them:

«O my people, verily I fear for you a fate like that which befell the parties [who gathered against their Prophets]» namely the disbelieving nations who gathered against their Prophets and united to oppose them.

Then he mentioned those nations by name: «like what happened to the people of Nooh, and ‘Âd and Thamood, and those who came after them», when they disbelieved, and Allah punished them in this world, before the hereafter.

«And Allah does not intend any injustice to [any of] His slaves» by punishing them without any sin or wrongdoing on their part.



﴿وَيَنْقُومِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ النَّارِ ﴿٣٢﴾ يَوْمَ تُؤَلُّونَ مَدِيرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ﴿٣٣﴾ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾﴾ (سورة غافر: ٣٢-٣٣)

- 40:32. O my people, verily I fear for you the day when people will cry out to one another,

40:33. the day when you will turn to flee, having none to protect you from [the punishment of] Allah. Whomever Allah has caused to go astray, no one can guide.

Having warned them of punishment in this world, this man alerted them to punishment in the hereafter, as he said:

﴿O my people, verily I fear for you the day when people will cry out to one another﴾ that is, the Day of Resurrection, when the people of paradise will call out to the people of hell:

﴿... We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?... The inhabitants of hell will call out to the inhabitants of paradise, [saying]: Send down to us some of the water or other things that Allah has provided for you. They will say: Verily, Allah has forbidden them both to the disbelievers.﴾ (*al-A'raf* 7: 44-50)

When the people of hell call out to Mâlik:

﴿... let your Lord put an end to us! He will say: Verily, you will remain [in the same plight forever].﴾ (*az-Zukhruf* 43: 77)

– and when they call out to their Lord:

﴿Our Lord, deliver us from this. Then if we return [to evil], we will indeed be wrongdoers.﴾ (*al-Mu'minoon* 23: 107)

– He will answer them:

﴿... Away with you! Be humiliated therein and do not speak to Me.﴾ (*al-Mu'minoon* 23: 108)

On that day, it will be said to the polytheists:

﴿... Call on your [so-called] partners. They will call on them, but they will not respond to them...﴾ (*al-Qasas* 28: 64)

He warned them of this terrifying day and expressed his worry for them, if they persisted in their ascription of partners to Allah.

Hence he said:

«the day when you will turn to flee» that is, you will be taken to the fire

«having none to protect you from [the punishment of] Allah» because you will have no power yourselves to ward off the punishment of Allah, and no one will help you against Him.

«On the day when people's inner secrets will be examined. Then man will have no power to help himself nor anyone to help him.»
(at-Tāriq 86: 9-10)

«Whomever Allah has caused to go astray, no one can guide» because guidance is in the Hand of Allah, so if He withholds guidance from His slave because he is not fit to receive it, due to his evil nature, there is no way he can be guided.



﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن نَّبْعَثَ اللَّهَ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَن هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبَّارٍ

(سورة غافر: ٣٤-٣٥) ﴿٣٥﴾

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

40:35. those who argue against the signs of Allah without having any sound proof. [Their disputing] is exceedingly loathsome to Allah and to those who believe. Thus does Allah seal the heart of every proud and arrogant person.

﴿Yoosuf﴾ the son of Ya'qoob (ﷺ) ﴿came to you before﴾ the coming of Moosâ, with clear signs that proved his sincerity and truthfulness, and he enjoined you to worship your Lord alone, with no partner or associate ﴿but you never ceased to doubt the message he brought you﴾ during his lifetime.

﴿Then when he died﴾ it increased you in doubt and polytheism, and ﴿you said: Allah will never send [another] Messenger after him﴾ that is, this was your mistaken thinking, and your estimate that was not appropriate with regard to Allah (ﷻ), for He does not neglect His creation without giving them commands and prohibitions or sending His Messengers to them. Thinking that Allah would not send Messengers is misguided thinking, therefore Allah says: ﴿Thus Allah leaves to stray those who transgress and are given to much doubting﴾. The description which they gave to Moosâ, unjustly and in arrogance, actually fits them, for they are the transgressors who transgressed against the truth and turned away from it, choosing misguidance instead. They were lying when they attributed that to Allah and rejected His Messenger.

Whoever is given to transgression and lying – and is constantly like that – Allah will not guide him or enable him to do good, because he has rejected the truth after it came to him and he recognised it. Therefore his requital is that Allah will punish him by depriving him of guidance, as He says elsewhere:

﴿...So when they chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance]...﴾ (*as-Saff* 61: 5)

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance.﴾ (*al-An'âm* 6: 110)

﴿...And Allah does not guide people who are given to wrongdoing.﴾ (*at-Tawbah* 9: 109)

Then he described the lying transgressors: «those who argue against the signs of Allah without having any sound proof» that makes truth distinct from falsehood so that it becomes as clear as day, but they argue against it even though it is so clear, in an attempt to refute it and prove it false

«without having any sound proof» that is, without evidence. This is always the case with everyone who argues against the signs of Allah. It is impossible that he would argue on the basis of sound proof, because no one could prove the truth to be wrong, for there is no way that it can be refuted on the basis of textual proof or rational evidence.

Their argument that attempts to refute the truth on the basis of falsehood «is exceedingly loathsome to Allah and to those who believe». Allah despises those who do that, because their attempt to undermine the truth implies rejection of truth and belief in falsehood, and describing falsehood as true, and these are things that are exceedingly loathsome to Allah and He hates those who are like that. Similarly, His believing slaves despise that intensely, in agreement with their Lord. These are the elite of Allah's creation, and their hatred is indicative of the reprehensible and abhorrent nature of those whom they despise.

«Thus», just as He sealed the hearts of the family of Pharaoh, so too «does Allah seal the heart of every proud and arrogant person» who is proud of himself for rejecting the truth and for looking down on people, and is filled with arrogance because of his excessive wrongdoing and transgression.



﴿وَقَالَ فِرْعَوْنُ يَنْهَكُنْ أَبْنِي لِي صِرَاحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَذِبًا ۗ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ

عَمَلِهِ. وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٦﴾ (سورة غافر:
 ٣٦-٣٧)

- 40:36. Pharaoh said: O Hâmân, build me a tower, so that I may attain the means of access –
- 40:37. access to the heavens, and have a look at the God of Moosâ, for verily I think he is a liar. Thus Pharaoh's evil deeds were made fair-seeming to him and he was barred from the right path, and Pharaoh's plan ended only in loss.

﴿Pharaoh said﴾ objecting to Moosâ, and rejecting his call to acknowledge the Lord of the worlds, Who rose over His Throne and Who is above His creation:

﴿O Hâmân, build me a tower﴾ that is, a great, high structure, the purpose of which is so that I may climb up ﴿and have a look at the God of Moosâ, for verily I think he is a liar﴾ in his claim that we have a Lord and that He is above the heavens.

But Pharaoh wanted to take precautionary measures and see the matter for himself. Allah (ﷻ) says, explaining what made him say that: ﴿Thus Pharaoh's evil deeds were made fair-seeming to him﴾. His deeds were made fair seeming to him, for the Shaytân kept calling him to do that and making it seem good, until he thought it was good, and he called people to it and argued with others as if he was in the right, when he was one of the worst spreaders of mischief.

﴿and he was barred from the right path﴾, the path of truth, because of the falsehood that had been made fair-seeming to him

﴿and Pharaoh's plan﴾ by means of which he wanted to undermine the truth and make people think that he was in the right and Moosâ was in the wrong

﴿ended only in loss﴾ that is, failure, and it only brought him doom in this world and the hereafter.



﴿ وَقَالَ الَّذِي ءَامَنَ يَنْقَوْمِ اتَّبِعُونِ اٰهْدِيْكُمْ سَبِيْلَ الرَّشَادِ ﴿٣٨﴾ يَنْقَوْمِ
 اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَعٌ وَّ اِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مِّنْ عَمَلٍ
 سَيِّئَةٍ فَلَا يَجْزِيْ اِلَّا مِثْلَهَا وَمَنْ عَمِلَ صٰلِحًا مِّنْ ذَكَرٍ اَوْ اُنْثَىٰ وَهُوَ
 مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ ﴿٤٠﴾ وَنَقَوْمِ مَا
 لِيْ اَدْعُوْكُمْ اِلَى الْتَجْوَةِ وَتَدْعُوْنَى اِلَى النَّارِ ﴿٤١﴾ تَدْعُوْنَى لِاَكْفُرَ بِاللّٰهِ
 وَاُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ وَّ اَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفِيْرِ ﴿٤٢﴾ لَا جَرَمَ اِنَّمَا
 تَدْعُوْنَى اِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِى الدُّنْيَا وَلَا فِى الْاٰخِرَةِ وَاَنْ مَّرَدُّنَا اِلَى اللّٰهِ وَاَنْتَ
 الْمُسْرِفِيْنَ هُمْ اَصْحَابُ النَّارِ ﴿٤٣﴾ فَسَتَذْكُرُوْنَ مَا اَقُوْلُ لَكُمْ وَاُقْرَضُ
 اَمْرِيْ اِلَى اللّٰهِ اِنَّ اللّٰهَ بَصِيْرٌ بِالْعٰبِدِ ﴿٤٤﴾ (سورة غافر: ٣٨-٤٤)

- 40:38. The man who believed said: O my people, follow me; I will guide you to the correct path.
- 40:39. O my people, the life of this world is but a brief enjoyment, whereas it is the hereafter that is the permanent abode.
- 40:40. Whoever does an evil deed will be recompensed only with the like thereof, but whoever does righteous deeds, whether male or female, and is a believer – it is they who will enter paradise, where they will be granted provision without measure.
- 40:41. O my people, how is it that I call you to salvation whilst you call me to the fire?
- 40:42. You call me to disbelieve in Allah and to ascribe partners to Him of which I have no knowledge, whilst I call you to the Almighty, the Oft-Forgiving.
- 40:43. Undoubtedly that to which you call me cannot respond to any supplication, either in this world or in the hereafter. We will all return to Allah, and it is the transgressors who will be the inhabitants of the fire.

40:44. Then you will remember what I am telling you now. I entrust my affairs to Allah; verily Allah is fully aware of His slaves.

«The man who believed said», repeating his advice to his people: «O my people, follow me; I will guide you to the correct path» for it is not as Pharaoh is telling you; he cannot guide you except to the path of transgression and corruption.

«O my people, the life of this world is but a brief enjoyment» that is enjoyed for a brief while, then it comes to an end and vanishes. So do not be deceived or distracted from the purpose for which you were created.

«whereas it is the hereafter that is the permanent abode» which is the place in which to abide for ever, the realm of peace and stability. So you should give it precedence and strive for it by doing deeds because of which Allah will bless you.

«Whoever does an evil deed» such as ascribing partners to Allah, or committing evildoing or sin

«will be recompensed only with the like thereof» that is, he will only be requited with that which will cause him distress and grief, because the requital of sin is that which causes distress.

«but whoever does righteous deeds, whether male or female» including deeds of the heart (beliefs and attitudes), physical deeds and words uttered

«and is a believer – it is they who will enter paradise, where they will be granted provision without measure» that is, they will be given their reward without limit and without counting; rather Allah will give them more than their deeds deserve.

«O my people, how is it that I call you to salvation» through what I am saying to you

«whilst you call me to the fire» by not following the Prophet of Allah Moosâ (ﷺ).

Then he explained that by saying: ﴿You call me to disbelieve in Allah and to ascribe partners to Him of which I have no knowledge﴾ that it deserves to be worshipped instead of Allah. Speaking about Allah without knowledge is one of the gravest and most abhorrent of sins.

﴿whilst I call you to the Almighty﴾ to Whom all might belongs, and others have no control over anything at all

﴿the Oft-Forgiving﴾ Who, even if a person were to transgress beyond all bounds and have the audacity to do that which incurs His wrath, if he were then to repent and turn to Him, He would absolve them of their evil deeds and sins, and ward off that which could result of punishment in this world and the hereafter.

﴿Undoubtedly﴾ that is, certainly
 ﴿that to which you call me cannot respond to any supplication, either in this world or in the hereafter﴾ so it is not worth calling upon it or turning to it, either in this world or in the hereafter, because it is helpless and imperfect, and it has no power to benefit or harm, to cause death, give life or resurrect.

﴿We will all return to Allah﴾ (٤٤), and He will requite each person for his deeds

﴿and it is the transgressors who will be the inhabitants of the fire﴾. It is they who have transgressed against themselves and shown audacity towards their Lord by disobeying Him and disbelieving in Him, so it is they alone who will be inhabitants of the fire.

He advised them and warned them, but they did not pay heed or accept his message, so he said to them: ﴿Then you will remember what I am telling you now﴾ of this advice, and you will see the consequences of not accepting it, when the punishment befalls you and you are deprived of the generous reward.

﴿I entrust my affairs to Allah﴾ that is, I turn to Him and seek His protection, and I delegate all my affairs to Him and put my trust in Him with regard to all that I am trying to attain of good and all that

I am trying to ward off of harm, that may befall me from you or anyone else.

﴿verily Allah is fully aware of His slaves﴾ – He knows their condition and what they deserve. He knows my condition and my weakness, and He will protect me from you and will suffice me against your evil. He knows your condition, so you will not do anything except by His leave and by His will. If He gives you power over me, it is based on divine wisdom and is in accordance with the divine will.



﴿فَوَقَّهٗ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾﴾ (سورة غافر: ٤٥-٤٦)

- 40:45. Then Allah delivered him from the evils which they planned, and a terrible punishment overwhelmed Pharaoh's family:
- 40:46. the fire, which will be shown to them morning and afternoon. And on the day when the Hour begins, [it will be said]: Admit the family of Pharaoh to the severest punishment.

﴿Then Allah delivered him from the evils which they planned﴾ that is, Allah, the Most Strong, the Most Merciful, delivered that guided, believing man from the punishment that Pharaoh and his family had planned for him, for they wanted to destroy him because he had initiated a debate with them that they hated, and he had showed them that he was in complete agreement with Moosâ (ﷺ) and called them to the same message as that to which Moosâ called them. This was something that they could not bear, because they were the ones who were in power at that time, and he had angered them and infuriated them. So they planned to harm him, but Allah protected him from their scheme and plan, and caused it to backfire on them.

﴿and a terrible punishment overwhelmed Pharaoh's family﴾ as Allah (ﷻ) drowned all of them in a single calamity.

And in al-barzakh, the fire ﴿will be shown to them morning and afternoon. And on the day when the Hour begins, [it will be said]: Admit the family of Pharaoh to the severest punishment﴾. This is the terrible punishment which will befall those who disbelieved in the Messengers of Allah and stubbornly refused to obey His commands.



﴿ وَإِذْ يَتَحَاجَّرُونَ فِي النَّارِ فَيَقُولُ الضَّعِيفَتَوُا لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ بَعْثًا فَهَلْ أَنْتُمْ مُغْنَوْنَ عَنَّا نَصِيبًا مِّنَ النَّارِ ﴿٤٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّكَ اللَّهُ قَدْ حَكَّمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوْلَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دَعْتُوا إِلَّا فِي ضَلَالٍ ﴿٥٠﴾ ﴾ (سورة غافر: ٤٧-٥٠)

- 40:47. When they argue with one another in the fire, then those who were weak will say to those who were arrogant: We were your followers; can you then relieve us of some portion of the fire?
- 40:48. Those who were arrogant will say: We are all [suffering] in it. Allah has already passed judgement among His slaves.
- 40:49. Those who are in the fire will say to the keepers of hell: Call upon your Lord to alleviate the punishment for us for one day.
- 40:50. They will say: Did your Messengers not come to you with clear signs? They will say: Yes. They will say: Then call upon Him yourselves! The supplication of those who disbelieve is all in vain.

Here Allah (ﷻ) tells us of the dispute between the people of hell: they will rebuke one another and seek the help of the keepers of hell, but that will be of no benefit to them.

«When they argue with one another in the fire», the followers will argue that the leaders tempted them, but the leaders will disavow the followers.

«then those who were weak», namely the followers, will say to the leaders «who were arrogant» towards the truth, and who called them to that because of which they behaved arrogantly:

«We were your followers» for you tempted us and led us astray, and you made polytheism and evil fair-seeming to us

«can you then relieve us of some portion of the fire» even if it is little?

«Those who were arrogant will say», explaining that they are unable to do that and that the divine ruling will be carried out on all: «We are all [suffering] in it. Allah has already passed judgement among His slaves» and He has given to each his share of punishment, no more and no less. What has been decided by the Most Wise cannot be changed.

«Those who are in the fire» namely the arrogant and weak «will say to the keepers of hell: Call upon your Lord to alleviate the punishment for us for one day» so that we may find some relief.

But «They will say» to them, rebuking them and explaining that their intercession would be of no benefit and their supplication would be of no avail:

«Did your Messengers not come to you with clear signs» on the basis of which the truth and the straight path, and that which would bring you closer to Allah and that which would distance you from Him, became clear?

«They will say: Yes» they did indeed come to us with clear signs, and the definitive proof of Allah was established against us, but we did wrong and we stubbornly rejected the truth after it had become clear.

«They will say» that is, the keepers of hell will say to the people of hell, refusing to offer supplication for them or to intercede for them: «Then call upon Him yourselves», but will this supplication be of any avail or not? Allah tells us: «The supplication of those who disbelieve is all in vain» that is, it is invalid and worthless, because disbelief nullifies all good deeds and prevents any response to supplication.



﴿ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾ ﴾ (سورة غافر: ٥١ -

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- 40:51. We will surely cause Our Messengers and those who believe to prevail in the life of this world and on the day when the witnesses come forward,
- 40:52. the day when no excuse will benefit those who did wrong; upon them will be the curse and for them will be a wretched end.

Having mentioned the punishment of the family of Pharaoh in this world, in al-barzakh and on the Day of Resurrection, and the terrible situation of the people of hell, who opposed and fought His Messengers, Allah (ﷻ) now says:

«We will surely cause Our Messengers and those who believe to prevail in the life of this world» that is, by means of evidence and proof, and victory

«and on the day when the witnesses come forward» that is, in the hereafter, by decreeing reward for them and their followers, and severe punishment for those who fought them.

«the day when no excuse will benefit those who did wrong» when they offer their excuses

﴿upon them will be the curse and for them will be a wretched end﴾ that is, a wretched abode that offers misery to its inhabitants.



﴿وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ ۗ هُدًى
وَذِكْرًا لِّأُولِي الْأَلْبَابِ ۗ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَاسْتَغْفِرْ لِذَنْبِكَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَرِ ۗ﴾ (سورة غافر: ٥٣-٥٥)

- 40:53. We gave Moosâ guidance and caused the Children of Israel to inherit the Book,
40:54. as guidance and as a reminder to people of understanding.
40:55. So be patient, for verily the promise of Allah is true; seek forgiveness for your sin, and glorify and praise your Lord in the afternoon and in the morning.

Having mentioned what happened to Moosâ and Pharaoh, and the fate that befell Pharaoh and his troops, then describing the general principle that applies to Pharaoh and to all the people of hell, Allah now tells us that He gave Moosâ ﴿guidance﴾ that is, the signs and knowledge by means of which people are guided ﴿and caused the Children of Israel to inherit the Book﴾ that is, We caused it to be passed down from one generation to another. This refers to the Torah.

That Book contains guidance, which is knowledge of religious rulings and other matters. It also contains reminders of good and encouragement to do good, and it points out evil and warns against it. But this is not for everyone; rather it is only for ﴿people of understanding﴾.

﴿So be patient﴾ O Messenger, as those who came before you, the Messengers of strong resolve, were patient

«for verily the promise of Allah is true» that is, there is no doubt about it, and there is no suspicion or falseness about it, such that it would be difficult for you to be patient. Rather it is pure truth and pure guidance to which people of patience adhere steadfastly and people of insight strive hard to adhere to it.

The phrase «for verily the promise of Allah is true» is one of the means of motivating oneself to be patient in obeying Allah and in refraining from that which Allah dislikes.

«seek forgiveness for your sin» that is preventing you from attaining your salvation and bliss. Allah instructed him to be patient, because through patience one will attain what one seeks, and by praying for forgiveness one will ward off that which one does not like. And by glorifying and praising Allah, especially «in the afternoon and in the morning», which are the best of times, at which one would do regular acts of worship and remembering Allah, both obligatory and recommended, that will help one in all one's affairs.



﴿إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ لَإِنْ فِي صُدُورِهِمْ
إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾﴾

(سورة غافر: ٥٦)

40:56. Verily those who argue against the signs of Allah without having any sound proof, in their hearts there is nothing but an arrogant desire for greatness that they will never attain. So seek refuge with Allah, for verily He is the All-Hearing, All-Seeing.

Here Allah tells us that if anyone argues against His signs so as to refute them on the basis of false arguments, without proof or evidence, this stems from arrogance in their hearts towards the truth

and towards the one who brought it. They want to prove that they are greater than him, by means of what they have of falsehood. This is their aim and their wish.

But they will not attain that goal. This is a clear statement that everyone who argues against the truth will be defeated, and that the fate of everyone who shows arrogance towards it is humiliation.

﴿So seek refuge with Allah﴾ that is, seek protection with Him. No mention is made of what protection is to be sought from, so as to make this idea general in application. In other words: seek refuge with Allah from arrogance which leads to looking down on the truth; seek refuge with Allah from the devils among humankind and the jinn; and seek refuge with Allah from all evils.

﴿for verily He is the All-Hearing﴾ Who hears all voices, of all kinds

﴿All-Seeing﴾ Who sees all that is to be seen, in whatever place or time it appears.



﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسُوفُ قَلِيلًا مِمَّا تَدْكُرُونَ ﴿٥٨﴾ إِنَّ السَّاعَةَ لَأَيُّهُ لَارِيْبٌ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾﴾ (سورة غافر: ٥٧-٥٩)

40:57. Indeed the creation of the heavens and the earth is a greater matter than the creation [or recreation] of humankind, but most people do not know.

40:58. The blind and the seeing are not alike, nor are those who believe and do righteous deeds, and those who do evil. Little is it that you pay heed!

40:59. Verily the Hour is coming; there can be no doubt about it. But most people do not believe.

Here Allah tells us of what is established in people's minds, which is that the creation of the heavens and the earth, despite their greatness and vastness, is greater and more significant than the creation of people, and that people, in comparison to the creation of the heavens and the earth, are as insignificant as can be. Therefore it is more appropriate that the One Who created the mighty heavenly bodies in such a precise manner should be able to recreate people after their death. This is one of the rational proofs that definitively point to the resurrection. Once the wise man looks at the heavenly bodies, he will reach a certain conclusion, beyond any doubt, that what the Messengers said about the resurrection is true.

But not everyone pays attention to that or reflects upon it. Hence Allah says: ﴿but most people do not know﴾ and therefore they do not learn from that or give any thought to it.

Then Allah (ﷻ) says: ﴿The blind and the seeing are not alike, nor are those who believe and do righteous deeds, and those who do evil﴾ that is, just as the blind and the seeing are not alike, so too the one who believes in Allah and does righteous deeds, and the one who is too arrogant to worship his Lord and disobeys Him, striving in doing that which incurs His wrath, are not alike.

﴿Little is it that you pay heed﴾ – otherwise, if you thought of the differences between things and different levels of good and evil, and the difference between the righteous and the evildoers, and you had high ambitions, then you would have given precedence to that which is beneficial over that which is harmful, to guidance over misguidance, and to eternal happiness over this transient world.

﴿Verily the Hour is coming; there can be no doubt about it﴾. The Messengers, who are the most truthful of humankind, spoke of it, and the divinely-revealed Books, which are of the highest level of

truth, also spoke of it. Moreover there is visible proof for it and signs thereof in the universe.

«But most people do not believe» despite these things that should lead to a perfect level of faith and submission.



﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ (سورة غافر: ٦٠)

40:60. Your Lord says: Call upon Me; I will answer your prayer. Verily those who are too arrogant to worship Me will enter hell in humiliation.

By His kindness towards His slaves and the immense blessings He bestows upon them, Allah called them to that which is in their best interests in both spiritual and worldly terms, and He instructed them to call upon Him, meaning both the supplication of worship and the supplication of asking for what they need. He promised to respond to them, and He warned them against being too arrogant to do that.

«Verily those who are too arrogant to worship Me will enter hell in humiliation» that is, they will be humiliated and despised, suffering a combination of punishment and humiliation, as a requital for their arrogance.



﴿ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْبَيْتَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴾ (٦١) ذَٰلِكُمْ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَآئِن تُوْفِكُونَ ﴿٦٢﴾ كَذَٰلِكَ يُؤْفِكُ الَّذِينَ كَانُوا

بَيَّأْتِ اللَّهُ لِيَجْعَدُونَ ﴿٦٣﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً
 وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ
 فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ
 مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾ (سورة غافر: ٦١-٦٥)

- 40:61. It is Allah Who has made the night for you to rest in, and the day for you to see. Verily Allah is most gracious to humankind, but most people do not give thanks.
- 40:62. Such is Allah your Lord, the Creator of all things; there is no god but He. So how could you be turned away [from the truth]?
- 40:63. Thus are turned away those who deny the signs of Allah.
- 40:64. It is Allah Who has made the earth a stable place to live in and the heavens an edifice, and He has shaped you and shaped you well, and has provided you with good things. Such is Allah, your Lord, so blessed be Allah, the Lord of the worlds.
- 40:65. He is the Ever-Living, there is no god but He. So call upon Him with sincere devotion to Him alone, [saying]: Praise be to Allah, the Lord of the worlds.

Contemplate these verses which speak of the vastness of Allah's mercy and His immense grace, and highlight the obligation to give thanks to Him; they speak of His perfect might and great dominion, and the vastness of His sovereignty. They tell us that He created all things, and remind us of the perfect nature of His being the Ever Living and of the fact that He is to be praised for all the perfect attributes that He possesses, for all His beautiful deeds, for His perfect Lordship, and for the fact that He is the only Lord. All affairs are controlled by Him in both the upper and lower realms, in the past, present and future. No one has any control of anything or any share of power. From that we learn that Allah is the only One to Whom devotion and worship are to be directed, and no one else deserves any

share of worship, just as they do not deserve any share of Lordship. If one realises all of the above, his heart will be filled with knowledge of Allah, love for Him, fear of Him and hope in Him.

These two things – knowing Him and worshipping Him – are the purpose for which Allah created humankind, and they are the ultimate aim of His slaves. They are what lead to all good, success, well-being and happiness, in this world and the hereafter. They are the noblest gifts that Allah may give to His slaves and they are the noblest of all pleasures. If one misses out on these two things, he will miss out on all that is good, and everything that is bad and evil will be present with him.

We ask Allah (ﷻ) to fill our hearts with knowledge and love of Him, and to make all our actions, both inward and outward, sincerely for His sake and in accordance with His commands, for nothing we ask of Him is too much for Him, and nothing He could give could undermine what He has.

﴿It is Allah Who has made the night for you to rest in﴾ that is, He has made it for your sake; He has made it dark ﴿for you to rest﴾ in it from your activities which, if they were to be continuous, would cause you harm. So you retire to your beds, and Allah bestows upon you sleep, which gives rest to minds and bodies. Sleep is one of the human necessities that man cannot do without. Every lover finds comfort in his beloved, and people become focused, and distractions are reduced.

﴿and﴾ Allah has made ﴿the day for you to see﴾ by the light of the sun that is running its course. So you get up from your beds and go about your business, both spiritual and worldly. So people may recite dhikr or read Qur'an, or pray, or seek knowledge and study; or engage in trade, or work as builders, blacksmiths and other professions; or travel by land or sea; or go out to till the fields, or to tend to their animals.

«Verily Allah is most gracious to humankind», as He bestows upon them these blessings and others, and He averts harm from them. This requires them to give complete thanks to Him and to remember Him, «but most people do not give thanks» because of their ignorance and wrongdoing.

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

There are few who acknowledge the blessings of their Lord, submit to Allah, love Him, and use the blessings in obedience to their Lord and in pursuit of His pleasure.

«Such» that is, the One Who did that «is Allah your Lord» that is, the only divinity and the only Lord, because He is the only One Who bestows these blessings, which is part of His being their Lord, and giving thanks to Him is required because of His being divine.

«the Creator of all things» this is affirming His Lordship.

«there is no god but He» this is affirming that He alone is deserving of worship, with no partner or associate.

Then He clearly gives the command to worship Him alone: «So how could you be turned away [from the truth]?» That is, how could you be turned away from worshipping Him alone, with no partner or associate, after He has made the evidence clear, and after He has illuminated the path for you?

«Thus are turned away those who deny the signs of Allah» that is, as a punishment for their denial of the signs of Allah and their hostility towards His Messengers, they were turned away from affirmation of His oneness and sincerity to Him alone. This is like the verse in which Allah (ﷻ) says:

«Whenever a soorah is revealed, they look at one another [as if to say]: Is anyone watching? Then they turn away. Allah has turned their hearts away, for they are a people who do not understand.» (*at-Tawbah 9: 127*)

«It is Allah Who has made the earth a stable place to live in» that is, He has made it stable and steady, prepared in such a way that it meets your needs, so that you are able to cultivate it, grow things on it, build on it, travel and settle on it.

«and the heavens an edifice» that is, a roof for the earth on which you dwell. Allah has instilled in it that which you benefit from of light and signs by means of which you navigate on land and sea.

«and He has shaped you and shaped you well» for there is nothing among living beings that is better in shape and image than the sons of Adam, as Allah says elsewhere:

«Verily We have created man in the best of conditions.» (*at-Teen 95: 4*)

If you want to know how precise the make-up of the human being is, and the perfect wisdom of Allah in creating him, then look at him, limb by limb and faculty by faculty: do you find that any of his limbs or faculties would be better located in a place other than where it is? Look at how people's hearts inclined towards one another: will you find that in any other species? Look at what Allah (ﷻ) has given only to humans, such as reason, faith, love and knowledge, which are the best of attitudes and are suited to the best of shapes.

«and has provided you with good things» – this includes everything that is good, be it food, drink, spouses, appearance, clothes, voice and other good things that Allah has made available to His slaves, and has granted them the means of attaining them; and He has protected them from the vile things that are their opposites, which would cause them harm in body and soul, and would be detrimental to their religious commitment.

«Such» that is, the One Who controls all things and bestows these blessings upon you, «is Allah, your Lord».

«so blessed be Allah, the Lord of the worlds» that is, may He be glorified, Whose favours are innumerable, the One Who showers all creatures with His blessings.

«He is the Ever-Living» to Whom belongs perfect life, which implies that He has other attributes without which His being the Ever-Living cannot be complete, such as hearing, seeing, might, knowledge, speaking and other attributes of perfection and majesty.

«there is no god but He» that is, there is none deserving of worship except Him.

«So call upon Him» – this includes the supplication of worship and the supplication of asking

«with sincere devotion to Him alone» that is, seek the pleasure of Allah (ﷻ) by means of all kinds of acts of worship, supplication and good deeds, for sincerity is what is enjoined, as Allah (ﷻ) says elsewhere:

«Although they were enjoined only to worship Allah with sincere devotion to Him, being true in faith to Him alone...» (*al-Bayyinah* 98: 5)

«Praise be to Allah, the Lord of the worlds» that is, all praise – in words, as when people mention His name, and in deeds, as when they worship Him – is due to Allah (ﷻ) alone, with no partner or associate, because of His perfect attributes and deeds, and His perfect blessings.



﴿ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَ فِي الْبَيِّنَاتِ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُنَوِّقُ مِنْ قَبْلِ ۖ وَلِنُبَلِّغُوا أَجَلًا مُّسَمًّى وَلِعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۖ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾ ﴾ (سورة غافر: ٦٦-٦٨)

40:66. Say: I am forbidden to worship those you call upon besides Allah, since there have come to me clear signs from my Lord, and I am commanded to submit to the Lord of the worlds.

- 40:67. It is He Who created you from dust, then from a drop of semen, then from a clinging clot. Then He brings you forth as infants, then [He causes you to grow] so that you may reach your age of full strength, then so that you may become old – although some of you die earlier – and so that you may reach the term appointed [for you], and so that you may understand.
- 40:68. It is He Who gives life and causes death. When He decrees a matter, He merely says to it, 'Be!' and it is.

Having mentioned the command to devote worship sincerely to Him alone, Allah now mentions the evidence and proof for that, and clearly forbids worship of anything other than Him:

«Say» O Prophet: «I am forbidden to worship those you call upon besides Allah» of idols and images, and everything that is worshipped instead of Allah.

I have no doubt about the matter I am following; rather I am certain and know what I am doing. Hence he said:

«since there have come to me clear signs from my Lord, and I am commanded to submit to the Lord of the worlds» in my heart, verbally and in my actions, for they will all submit in obedience to Him and in adherence to His commands. This is the most important commandment of all, just as the prohibition on worshipping anything other than Allah is the most important prohibition of all.

Then He confirms this affirmation of His oneness by pointing out that He is your Creator, Who created you in stages. Just as He alone created you, so you should worship Him alone:

«It is He Who created you from dust» that was when He created your source and father, namely Adam (ﷺ)

«then from a drop of semen» – this is the beginning of creation of all humans in their mothers' wombs. Mentioning the first stage draws attention to all stages, from the clinging clot to the lump of chewed flesh, then the bones, then the breathing-in of the soul.

«Then He brings you forth as infants», then in like manner you move from one stage to another, as ordained by Allah, until you reach maturity in mind and body, and attain all physical strength, both visible and hidden.

«then [He causes you to grow] so that you may reach your age of full strength, then so that you may become old – although some of you die earlier» that is, before reaching full strength

«and so that you may reach the term appointed [for you]» that is, so that you may go through these stages that have been set out for you, and complete the lifespan ordained for you

«and so that you may understand» your situation, and realise that the One Who causes you to go through these stages has full power, and that it is He alone Who should be worshipped, and none other, and that you are imperfect in all ways.

«It is He Who gives life and causes death» that is, He alone has the power to give life and cause death, so no soul dies, with or without reason, except by His leave.

«...No man lives long or has his life cut short but it is [inscribed] in a record; verily that is easy for Allah.» (Fāfir 35: 11)

«When He decrees a matter», great or small, «He merely says to it, 'Be!' and it is» and it cannot be put back, repeated or resisted.



﴿ أَلَمْ تَر إِلَى الَّذِينَ يَجْعِدُونَ فِي عِبَادَةِ اللَّهِ أَنَّهُ يُصَرِّفُونَ ﴿٦٦﴾ الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَيَمَا أَرْسَلْنَا بِهِ رَسُولًا فَسَوْفَ يَعْلَمُونَ ﴿٦٧﴾ إِذِ الْأَعْمَالُ فِي آعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٦٨﴾ فِي الْعَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٦٩﴾ ثُمَّ قِيلَ لَهُمْ أَنْتُمْ مَا كُنْتُمْ تَشْرِكُونَ ﴿٧٠﴾ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧١﴾ ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ

يَغْيِرِ الْحَقَّ وَيَمَّا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى
 الْمُتَكَبِّرِينَ ﴿٧٦﴾ (سورة غافر: ٦٩-٧٦)

- 40:69. Do you not see those who argue against the signs of Allah? How could they be turned away [from the truth]?
- 40:70. [They are] the ones who reject the Book and the [message] with which We sent Our Messengers. But they will come to know [the consequences of their deeds]
- 40:71. when, with iron collars and chains around their necks, they are dragged
- 40:72. into the scalding water, then they will be burned in the fire.
- 40:73. Then it will be said: Where are those [false gods] whom you ascribed as partners to Allah
- 40:74. [and you worshipped them] besides Allah? They will say: They are lost from us. Indeed what we used to call upon before is nothing. Thus does Allah leave the disbelievers to stray.
- 40:75. [It will be said to them:] That is because you used to exult in falsehood on earth without justification, and you used to behave insolently.
- 40:76. Enter the gates of hell, to abide therein forever. Wretched indeed is the abode of the arrogant!

«Do you not see those who argue against the signs of Allah» which are so clear? This is an expression of astonishment at their abhorrent attitude.

«How could they be turned away [from the truth]?» That is, how could they be diverted from it, and what direction would they take after this clear explanation? Do they find any clear proof to contradict or undermine the signs of Allah? No, by Allah. Or have they found a specious argument that suits their whims and desires, and use it to support their falsehood?

What a bad deal they have chosen for themselves by disbelieving in the Book that has come to them from Allah, and in that with which Allah has sent His Messengers, the best, most truthful and most rational of humankind.

There will be no requital for such people except the blazing fire. Hence Allah warns them of its punishment, as He says:
 ﴿But they will come to know [the consequences of their deeds] when, with iron collars﴾ which will prevent them from moving
 ﴿and chains around their necks﴾ with which they are shackled to their devils
 ﴿they are dragged into the scalding water﴾ that is, water that is exceedingly hot
 ﴿then they will be burned in the fire﴾ that will be blazing with great flames, with which they will be burned.

Then they will be rebuked for their ascription of partners to Allah and their lies, and it will be said to them:
 ﴿Where are those [false gods] whom you ascribed as partners to Allah [and you worshipped them] besides Allah?﴾ Can they help you or ward off some of the punishment from you?
 ﴿They will say: They are lost from us﴾ that is, they have gone away and they are not here; even if they were here, they would not help us. Then they will deny them and say: ﴿Indeed what we used to call upon before is nothing.﴾

What appears to be the case is that what they will mean thereby is to affirm the falseness of the gods whom they used to worship, and to affirm that Allah indeed has no partner; rather they went astray and did wrong by worshipping that which is not divine.

This is indicated by the words of Allah (ﷻ): ﴿Thus does Allah leave the disbelievers to stray﴾ that is, this is the misguidance that they followed in the previous world, misguidance that is so obvious to everyone that even they themselves will acknowledge its falseness on the Day of Resurrection, and the meaning of Allah's words:

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

– will become clear to them. This is also indicated by the verses in which Allah (ﷻ) says:

﴿...On the Day of Resurrection they will disavow your having associated them with Allah...﴾ (Fâtir 35: 14)

– and:

﴿Who is more astray than one who calls upon, besides Allah, those who will not answer him until the Day of Resurrection...?﴾ (al-Ahqâf 46: 5)

It will be said to the people of hell: ﴿That﴾ namely the various punishments to which you are subjected

﴿is because you used to exult in falsehood on earth without justification, and you used to behave insolently﴾ that is, you used to exult in the falsehood that you were following, and in the knowledge by means of which you sought to contradict the Messengers, and you used to behave insolently and arrogantly towards the slaves of Allah, transgressing and doing wrong, in disobedience to Allah. This is like the verse at the end of this soorah in which Allah (ﷻ) says: ﴿Then when their Messengers came to them with clear signs, they exulted in what they had of [worldly] knowledge﴾ (40: 83);

– and it is like what the people of Qâroon said to him:

﴿...Do not exult, for Allah does not love those who exult [in their riches].﴾ (al-Qaşaş 28: 76)

This is a blameworthy kind of joy that is deserving of punishment, unlike the praiseworthy kind of joy of which Allah says:

﴿Say: In the grace of Allah and in His mercy – in that let them rejoice...﴾ (Yoonus 10: 58)

That refers to rejoicing in beneficial knowledge and righteous deeds.

«Enter the gates of hell» – each one will enter one of the levels of hell, according to his deeds

«to abide therein forever» and never emerge from it

«Wretched indeed is the abode of the arrogant» for it is an abode in which they will be humiliated, detained and punished, with punishments varying between extreme heat and extreme cold.



﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَكَيْمًا نُرِيدُكَ بَعْضَ الَّذِي نَعُدُّهُمْ أَوْ تَوَفَّيْنَاكَ فَإِنَّا يَرْجِعُونَ ﴿٧٧﴾﴾ (سورة غافر: ٧٧)

40:77. So be patient, for verily the promise of Allah is true. Whether We show you some of that [punishment] of which We have warned them, or We take your soul [in death, before that], to Us they will be brought back.

«So be patient», O Messenger, in calling your people, and in bearing what you suffer from them of harm, and seek help in being patient by means of your faith,

«for verily the promise of Allah is true»: He will grant victory to His religion, make His word supreme and grant victory to His Messengers in this world and the hereafter. Seek help in that also by expecting punishment to befall your enemies in this world and the hereafter. Hence Allah says:

«Whether We show you some of that [punishment] of which We have warned them» in this world, then that is all well and good

«or We take your soul [in death, before that]» that is, before punishing them,

«to Us they will be brought back» and We will requite them for their deeds. So:

﴿Never think that Allah is unaware of what the evildoers are doing...﴾
(Ibrâheem 14: 42)

Then Allah consoles him and encourages him to be patient by mentioning his fellow Messengers:



﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ﴾ (سورة غافر: ٧٨)

40:78. Indeed We sent Messengers before you [O Muhammad]; of them are some whose stories We have related to you, and of them are some whose stories We have not related to you. It was not given to any Messenger to bring a sign except by Allah's leave. But when the decree of Allah came, the matter was decided with justice, whereupon the followers of falsehood perished.

﴿Indeed We sent Messengers before you﴾ that is, We sent many Messengers to the people, to call them to Us, and they bore with patience the harm the people did to them

﴿of them are some whose stories We have related to you, and of them are some whose stories We have not related to you﴾. All the Messengers followed the commands of Allah, and not one of them had any control over anything.

Not one of them could ﴿bring a sign﴾ – either textual or rational – ﴿except by Allah's leave﴾ that is, except by His will and decree.

So to demand miracles and signs from the Messengers is wrongdoing, stubbornness and disbelief on the part of the disbelievers, after Allah supported His Messengers with signs that pointed to their truthfulness and the soundness of the message they brought.

«But when the decree of Allah came» deciding and judging between the Messengers and their enemies

«the matter» between them «was decided with justice» that came at the right time and was in accordance with what is right and correct, by saving the Messengers and their followers, and destroying the disbelievers. Hence Allah says:

«whereupon» that is, at the time of the judgement mentioned, «the followers of falsehood», to whom falsehood was second nature, «perished»; what they had attained of knowledge and achieved of deeds was false, and their aims and goals were false.

So let those who are addressed here beware of persisting in their falsehood, lest they end up losers as those people did, for they are not better than them and they have no guarantee in the scriptures that they will be saved.



﴿ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ آيَاتِهِ فَآيَ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾ ﴾ (سورة غافر: ٧٩-٨١)

40:79. It is Allah Who made the livestock animals for you, so that some of them you may ride and some of them you may eat,

40:80. and you may have other benefits from them, and so that by means of them you may fulfil your heartfelt need [to reach distant places], and on them, and on ships, you are carried.

40:81. And He shows you His signs. So which of the signs of Allah will you deny?

Here Allah reminds His slaves of what He has bestowed upon them of livestock animals, in which there are a number of blessings, including the following:

- They have the benefit of riding them and carrying their goods on them;
 - They have the benefit of eating their flesh and drinking their milk;
 - They have the benefit of keeping warm and making various items and furnishings from their wool and hair;
- and there are many other benefits in them.

﴿and so that by means of them you may fulfil your heartfelt need [to reach distant places]﴾, and you feel happy and rejoice when you reach those places and meet the people there

﴿and on them, and on ships, you are carried﴾ that is, you are carried on mounts on land, and on ships on the sea; Allah has made them to be of service to you, so that they may carry you.

﴿And He shows you His signs﴾ that are indicative of His oneness and His names and attributes. This is one of the greatest of His blessings, as He showed His slaves His signs in themselves and in the universe, and His clear blessings, and He listed those blessings for them, so that they may acknowledge Him, give thanks to Him and remember Him.

﴿So which of the signs of Allah will you deny?﴾ That is, which of His signs do you not acknowledge? For it is established in your minds that all the signs and blessings are from Him, so there is no reason to deny them or to turn away from them.

Rather this dictates, for people of mature thinking, that they should strive hard and do their utmost to obey Him, serve Him and focus completely on Him.



﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ؕ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

﴿٨٢﴾ فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ
 مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا
 بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهُ الَّتِي قَدْ
 خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾ (سورة غافر: ٨٢-٨٥)

- 40:82. Have they not travelled in the land and seen what was the fate of those who came before them? They were more numerous than them and more powerful, and they made a more impressive mark on the land, but all that they had acquired [of wealth and physical strength] was of no avail to them.
- 40:83. Then when their Messengers came to them with clear signs, they exulted in what they had of [worldly] knowledge, and the very thing [punishment] they used to ridicule overwhelmed them.
- 40:84. But when they saw Our punishment, they said: We believe in Allah alone, and we reject that which we used to associate with Him.
- 40:85. But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves, whereupon the disbelievers perished.

Here Allah urges those who disbelieve in their Messenger to travel through the land, in the sense of both physical travel and intellectual reflection, asking people of knowledge

«Have they not travelled in the land and seen» in the sense of contemplating in such a way as to reach the right conclusion, not merely looking heedlessly and carelessly

«what was the fate of those who came before them» of previous nations, such as ‘Âd, Thamood, and others, who were greater than them in strength, more wealthy and left a more impressive mark on the land, by way of fortified structures, beautiful plants and much agriculture.

﴿but all that they had acquired [of wealth and physical strength] was of no avail to them﴾ when the command of Allah came to them; their strength did not benefit them, they could not use their wealth to ransom themselves, and they could not hide in their fortifications.

Then Allah mentions their major sin:

﴿Then when their Messengers came to them with clear signs﴾ such as the divinely revealed Books, great miracles, and clear and beneficial knowledge that showed the way to guidance in truth, instead of misguidance and falsehood,

﴿they exulted in what they had of [worldly] knowledge﴾ that was contrary to the religion of the Messengers.

It is well known that their exulting in it indicated that they were very pleased with it and adhered closely to it, and that they were opposed to the truth brought by the Messengers, for they regarded their falsehood as truth. This is general in application and includes all kinds of knowledge that are used to oppose the message brought by the Messengers.

One of the branches of knowledge that most deserve to be included in this category is the field of philosophy, especially Greek philosophy, on the basis of which many verses of the Qur'an were rejected, and it undermined respect for the Qur'an in people's hearts, regarding its definitive proofs as mere verbal proofs that do not lead to certainty, and giving precedence to the views of foolish people and followers of falsehood over the proofs of the Qur'an. This is one of the worst kinds of distorting the meanings of Allah's revelations and of opposing them and contradicting them. And it is Allah Whose help we seek.

﴿and the very thing [punishment] they used to ridicule overwhelmed them﴾ that is, befell them.

﴿But when they saw Our punishment﴾ they affirmed the truth at the time when doing so would not benefit them

﴿they said: We believe in Allah alone, and we reject that which we used to associate with Him﴾ of idols and images; we disavow everything that was contrary to the Messengers in word and deed.

﴿But their believing after they had seen Our punishment could not benefit them at all﴾ in that situation.

﴿Such has always been the way of Allah in dealing with His slaves﴾, that when the punishment of Allah befalls the disbelievers, if they then believe, their faith will not count and will not save them from the punishment.

That is because it is faith that results from compulsion, because they are forced to believe, and it is faith that is based on seeing (the punishment). The only faith that is of benefit and will save a person is voluntary faith and belief in the unseen, which comes before the signs of imminent punishment appear.

﴿whereupon﴾ that is, at the time of doom and being made to taste the punishment

﴿the disbelievers perished﴾ and lost out on their religious and worldly interests, and the hereafter. It is not the matter of loss only in this realm; rather they will inevitably lose out in the hereafter, which will lead to misery and severe punishment, in which they will abide forever.

This is the end of the commentary on Soorat Ghāfir.

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.



41.

Soorat Fuṣṣilat

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



حَمْدٌ ﴿١﴾ تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ كِتَابٌ فُصِّلَتْ آيَاتُهُ، قُرْءَانًا عَرَبِيًّا
لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا
قُلُوبُنَا فِي أَكْتَةٍ مِمَّا نَدْعُونَآ إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ
فَاعْمَلْ إِنَّا عَمِلُونَ ﴿٥﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيْنَا أَنَّمَا إِلَهُ الْوَحْدُ
فَأَسْتَقِمْ سُبُلًا إِلَيْهِ وَأَسْتَعِزَّزْهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ
وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ﴿٨﴾ (سورة فُصِّلَتْ: ١-٨)

41:1. Ḥā'. Meem.

41:2. [This is] a revelation from the Most Gracious, the Most Merciful,

41:3. a Book, the verses of which are explained in detail, an Arabic
Qur'an, for people who have knowledge,

41:4. bearing glad tidings and warning. But most of them turn away
and do not listen,

- 41:5. and they say: Our hearts are covered [and sealed] against that to which you call us, in our ears there is deafness, and between us and you there is a barrier. So carry on [in your way]; we will carry on [in ours].
- 41:6. Say [O Muhammad]: I am but a human being like yourselves, [except that] it has been revealed to me that your God is but One God, so seek the path that leads straight to Him, and ask Him for forgiveness. Woe to those who ascribe partners to Allah,
- 41:7. those who do not give zakâh, and who disbelieve in the hereafter.
- 41:8. Verily those who believe and do righteous deeds will have a never-ending reward.

Here Allah (ﷻ) tells His slaves that this great Book and glorious Qur'an is ﴿a revelation﴾ that comes from ﴿the Most Gracious, the Most Merciful﴾, Whose mercy encompasses all things. One of His greatest mercies is the sending down of this Book, which brought knowledge, guidance, light, healing, mercy and much good; it is among the greatest blessings that He has bestowed upon His slaves, and it is the way that leads to happiness in this world and the hereafter.

Then He praises the Book for being perfectly clear: ﴿the verses of which are explained in detail﴾ that is, every topic in it is explained by itself. This requires complete explanation, distinguishing between topics, and making facts clear and distinct.

﴿an Arabic Qur'an﴾ that is, it is in clear language, the most perfect of languages. Its verses are explained in detail, and it has been made an Arabic Qur'an, ﴿for people who have knowledge﴾ that is, so that its meanings will be clear to them, just as its words are clear, and so that it may make guidance distinct from misguidance.

As for the ignorant, whom guidance only increases in misguidance, and clarification only increases them in blindness, these words are not addressed to them.

﴿As for those who disbelieve, it is the same to them whether you warn them or do not warn them; they will not believe.﴾ (al-Baqarah 2: 6)

﴿bearing glad tidings and warning﴾ that is, the Book brings glad tidings of reward in this world and the hereafter, and it warns of punishment in this world and the hereafter, mentioning the details of both, and the reasons and steps that make the glad tidings and warning applicable. These characteristics of the Book dictate that it should be received with acceptance and submission, and it should be believed in and acted upon. But most people turn away from it in arrogance, ﴿and do not listen﴾ to it by way of accepting and responding, even though they have heard it in such a way that proof is established against them.

﴿and they﴾ namely these people who turn away from it, showing that they have not benefited from it, and closing the doors that lead to it,

﴿say: Our hearts are covered [and sealed] against that to which you call us﴾ so that we do not hear you,

﴿and between us and you there is a barrier﴾ so that we cannot see you.

What is meant is that they expressed their aversion to it in every possible way, and demonstrated their hatred of it and their contentment with what they had. Hence they said:

﴿So carry on [in your way]; we will carry on [in ours]﴾ that is, carry on as you please, in accordance with your religion, for we are very happy to carry on with our religion. This is one of the worst types of failure, as they were pleased with misguidance rather than guidance, and they preferred disbelief over faith; they sold the hereafter for this world.

﴿Say [O Muhammad]﴾ to them:

﴿I am but a human being like yourselves, [except that] it has been revealed to me﴾ that is, this is what I am and this is my role: I am a human being like you, and I have no control over anything, nor do I have what you seek to hasten; all it is, is that Allah has favoured

me over you and has distinguished me by singling me out – for the revelation that He has revealed to me, and He has commanded me to follow it and call you to it.

﴿so seek the path that leads straight to Him﴾ that is, follow the path that leads to Allah, by believing in what I tell you, following the commands and heeding the prohibitions – for this is what following the path means – and then persisting in that.

The phrase ﴿that leads straight to Him﴾ is pointing out the importance of focusing on Him alone, and that the one who is striving should make reaching Allah and reaching His paradise the ultimate goal for which he is striving. Thus his efforts will be sincere, correct and beneficial, but if he fails to do that, then his efforts and deeds will be invalid.

As it is the case that even if a person is keen to follow the path that leads to Allah, he will inevitably have some shortcomings with regard to what he is instructed to do, or he will inevitably do that which he is forbidden to do, Allah instructs them to remedy that by praying for forgiveness, which implies repenting, as He says: ﴿and ask Him for forgiveness﴾. Then He warned those who fail to follow the path that leads to Him:

﴿Woe to those who ascribe partners to Allah, those who do not give zakâh﴾ that is, those who worship others besides Allah that possess no power to bring benefits or cause harm, or to cause death, give life or resurrect, and they allow themselves to become corrupted, so they do not purify themselves by affirming the oneness of their Lord and focusing their devotion on Him alone, they do not pray or give zakâh, and they show no sincerity towards the Creator by affirming His oneness and praying to Him alone, and they do not benefit others by giving zakâh or any other charity. Moreover, they ﴿disbelieve in the hereafter﴾ that is, they do not believe in the resurrection, or in paradise and hell. Therefore when fear was dispelled from their hearts, they had the audacity to do what they did of that which will harm them in the hereafter.

Having mentioned the disbelievers, Allah now mentions the believers, describing them and their reward:

«Verily those who believe» in this Book, what it contains and what it calls to of faith, and confirm their faith with righteous deeds on the basis of sincerity and following the example of the Prophet (ﷺ), «will have a never-ending reward» that is, a great reward that will never cease; rather it will be ongoing at all times, constantly increasing, bringing all kinds of pleasures and desirable things.



﴿ قُلْ أَيُّكُمْ لَكَفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَجَعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴾ (٩) وَجَعَلَ فِيهَا رُوسِيَّ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لِيَوْمِئِذٍ ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١٠﴾ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١١﴾ ﴿ (سورة فصلت:

(١٢-٩)

41:9. Say: How can you disbelieve in the One Who created the earth in two days, and set up rivals to Him? That [namely the One Who created the earth in two days] is the Lord of the worlds.⁷⁰

41:10. He set on the earth mountains standing firm, rising above it, and measured out its sustenance in four days⁷¹ for all those [of its inhabitants] who would need it.

⁷⁰ The fact that He is the Lord of the worlds means that He can have no rivals, partners or equals. If He is the Lord of the worlds, then He is the Lord of all that is inferior to rational beings, such as stones and wood, of which the idols are made, so how they could be rivals to Him? (Ibn 'Ashoor)

⁷¹ What is meant is that the measuring out of provision took a further two days, so along with the two days mentioned in the previous verse, the total =

- 41:11. Then He turned towards the heaven when it was still [like] smoke⁷² and said to it, and to the earth: Come into being, willingly or unwillingly! They said: We come willingly.⁷³
- 41:12. So He completed their creation as seven heavens in two days, and decreed for each heaven its order [and system]. And We adorned the lowest heaven with lamps [stars] which also serve as a protection. That is the decree of the Almighty, All-Knowing.

Here Allah denounces and expresses amazement at the disbelief of those who disbelieve in Him, and who ascribe rivals to Him that they regard as partners to Him, and they devote to them whatever they wish of their worship, regarding them as equal to the Almighty Lord, the bountiful Sovereign, Who created the vast earth in two days, then spread it out in two days, creating in it mountains above it, to protect it from shifting and shaking and growing unstable.

Then He completed its creation and finalised its shape, bringing forth its provision and the like, ﴿in four days for all those [of its inhabitants] who would need it﴾. No one can tell you like One Who is aware of all things. This is the true story of what happened, with no additions or subtractions.

﴿Then﴾ after creating the earth, ﴿He turned towards﴾ the creation of ﴿the heaven when it was still [like] smoke and said to it, and to the earth: Come into being, willingly or unwillingly!﴾ that is, submit

= number of days for the creation of the earth was four. What is meant by 'day' here is a period of time, not a twenty-four hour day in the ordinary sense.

⁷² The smoke-like substance was the origin of the heavens and the earth. (Ibn 'Āshoor)

⁷³ This is indicative of the speed with which they responded to the command of Allah. (Ibn 'Āshoor)

to My command, willingly or unwillingly, for it must inevitably be carried out.

﴿They said: We come willingly﴾; we have no desire to go against Your will.

﴿So He completed their creation as seven heavens in two days﴾ – thus the creation of the heavens and the earth was completed in six days, the first of which was Sunday and the last of which was Friday, even though the might and will of Allah are such that He could have created them all in a single moment.

But in addition to being Almighty, He is also wise and kind, so in His wisdom and kindness, He ordained that they should be created within this timeframe.

It should be understood that the apparent meaning of this verse appears to contradict the verse in an-Nâzi'ât in which Allah mentions the creation of the heavens and then says:

﴿And after that He spread out the earth.﴾ (an-Nâzi'ât 79: 30)

There appears to be a contradiction, although there are no contradictions or differences in the Book of Allah.

The explanation of that was given by many of the earlier generations, which is that the creation of the earth came before the creation of the heavens, as mentioned in the verses under discussion here, and Allah spread out the earth and:

﴿Brought forth from it its water and its vegetation, and set the mountains firmly.﴾ (an-Nâzi'ât 79: 31-32)

– after creating the heavens, as it says in Soorat an-Nâzi'ât. Hence Allah said:

﴿And after that He spread out the earth, brought forth from it...﴾ (an-Nâzi'ât 79: 30-31)

– and He did not say “and the earth He created after that.”

«and decreed for each heaven its order [and system]» that is, the order and system that was appropriate for it, as dictated by divine wisdom.

«And We adorned the lowest heaven with lamps [stars]» this refers to the stars, the light of which people use for navigation purposes. It is an apparent adornment for the heavens, but there is also a hidden beauty in them, as they also serve as missiles to drive away the devils, lest they eavesdrop on the heavens.

«That» namely what is mentioned here, of the earth and everything in it, and the heaven and everything in it,

«is the decree of the Almighty» Who by His might subjugates and controls all things, and created all of creation

«All-Knowing» Whose knowledge encompasses all created things, both unseen and seen.

The fact that the polytheists showed no sincerity to this Almighty Lord, the One, the Subduer, to Whose command all creatures submit and Whose will concerning them is always done, is something very strange indeed. The fact that they ascribed rivals to Him that they regard as equal to Him, when in fact they are lacking in their characteristics and deeds, is even stranger. There is no remedy for these people, if they persist in turning away, except punishment in this world and the hereafter. Hence Allah warned them by saying:



﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَاءَهُمْ الرُّسُلُ مِنْ بَنِي آدِيمِهِمْ وَمَنْ خَلْفَهُمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾﴾ (سورة فصلت: ١٣-١٤)

41:13. But if they turn away, then say: I warn you of a devastating punishment like the devastating punishment that befell 'Ād and Thamood.

41:14. When their Messengers came to them, trying by all possible means [to preach to them], saying: Do not worship any but Allah, they said: If our Lord had so willed, He could have sent down angels [as messengers]. Verily we disbelieve in that with which you have been sent.

That is, if these disbelievers turn away, after the praiseworthy qualities of the Qur'an and the sublime attributes of Allah the Almighty have been made clear to them, ﴿then say: I warn you of a devastating punishment﴾ that is, a punishment that will overwhelm you and eradicate you,

﴿like the devastating punishment that befell 'Ād and Thamood﴾, the two well-known tribes. The worst of punishments overwhelmed them and encompassed them, because of their wrongdoing and disbelief.

﴿When their Messengers came to them, trying by all possible means [to preach to them]﴾ – their Messengers came one after another, all bringing the same call: ﴿Do not worship any but Allah﴾. That is, they instructed them to show devotion to Allah alone, and they forbade them to ascribe partners to Allah.

But they rejected their message and disbelieved them, and ﴿they said: If our Lord had so willed, He could have sent down angels [as messengers]﴾ that is, as for you, you are just human beings like us, ﴿Verily we disbelieve in that with which you have been sent﴾ – this specious argument is still in circulation among the disbelievers, handed down from one generation to the next. But it is one of the flimsiest of specious arguments, because it is not a condition that the messenger who is sent should be an angel; rather it is a condition that the messenger should bring proof of his truthfulness. So let them bring evidence if they can, to undermine the sincerity of the messengers on the basis of rational or textual proof. But they will never be able to find a way to do that.



﴿ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ
 اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾ فَارْسَلْنَا عَلَيْهِمْ
 رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَابٍ لِنَذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ
 أَخْرَىٰ وَهُمْ لَا يُبْصِرُونَ ﴿١٦﴾ ﴾ (سورة فصلت: ١٥-١٦)

- 41:15. As for ‘Ād, they behaved arrogantly in the land without justification and said: Who is more powerful than us? Did they not see that Allah, Who created them, was more powerful than them? But they continued to reject Our signs.
- 41:16. So We sent against them a furious cold wind for a few inauspicious days, so that We might cause them to taste the punishment of disgrace in the life of this world. But the punishment of the hereafter will be more humiliating, and they will not be helped.

This further explains the story of these two nations, ‘Ād and Thamood.

﴿As for ‘Ād﴾, in addition to their disbelief in Allah, their denial of the signs of Allah and their rejection of His Messengers, they also behaved arrogantly in the land, subjugating the people around them, and treating them unjustly. They were proud of their strength ﴿and said: Who is more powerful than us?﴾ Allah (ﷻ) said in response, mentioning something that everyone knows:

﴿Did they not see that Allah, Who created them, was more powerful than them?﴾ If He had not created them, they would not exist.

If they had reflected properly on this matter, they would not have been deceived by their strength. So Allah afflicted them with a punishment that was appropriate to their strength by which they had been deceived.

﴿So We sent against them a furious cold wind﴾ that is, a strong wind that made an alarming sound, like loud thunder. Allah sent it against them:

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

﴿for a few inauspicious days﴾ and it destroyed them and their families, so that nothing could be seen but their dwellings. Here Allah says:

﴿so that We might cause them to taste the punishment of disgrace in the life of this world﴾ that humiliated them and exposed them to shame before all people

﴿But the punishment of the hereafter will be more humiliating, and they will not be helped﴾ that is, they will not be protected against the punishment of Allah and they will not be able to protect themselves.



﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ
بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُونَ ﴿١٨﴾﴾ (سورة فصلت: ١٧-١٨)

(18)

41:17. As for Thamood, We showed them the path of guidance, but they preferred to remain blind rather than be guided. So the devastating and humiliating punishment overtook them because of their misdeeds.

41:18. And We saved those who believed and feared Allah.

Thamood was a well-known tribe who lived in and around al-Hijr. They are the people to whom Allah sent Ṣāliḥ (ﷺ) to call them to affirm the oneness of their Lord and to forbid them to ascribe partners

to Him. Allah gave them the she-camel as a mighty sign; she was to have her share of water and they were to have their share, each on an appointed day (cf. 26: 155); they were to drink her milk on one day and to drink from the water on one day, and they were not to spend on her, for she was to eat from the land of Allah.

Hence Allah says here: «As for Thamood, We showed them the path of guidance» that is, guidance in the sense of explaining (not in the sense of making them accept it and follow it). The reason why Allah specifically points out that He showed them the path of guidance, even though in the case of other doomed nations proof was established against them and guidance was shown to them, is that the sign given to Thamood was exceptionally clear and was seen by all of them, young and old, male and female. It was a clear sign, hence that miracle gave them clearer proof and guidance.

But – because of their wrongdoing and wickedness – they preferred blindness, which is disbelief and misguidance, over guidance, which is knowledge and faith. Thus the punishment overtook them, «because of their misdeeds»; Allah did not wrong them at all.

«And We saved those who believed and feared Allah» that is, Allah saved Ṣāliḥ and those who followed him of the believers who avoided polytheism and sin.



﴿ وَيَوْمَ يُحْضَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَقَّ إِذَا مَا جَاءَ وَهِيَ شَهِدَتْ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٨﴾ وَقَالُوا لِيَجْلُدِ اللَّهُمَّ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿١٩﴾ وَمَا كُنْتُمْ تَسْتَوُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٠﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْكُمْ

فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾ فَإِنْ يَصِيرُوا فَاَلنَّارُ مَثْوًى لَّهُمْ وَإِنْ يَسْتَعْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾ (سورة فصلت: ١٩-٢٤)

- 41:19. And [remember] the day when the enemies of Allah will be gathered together for the fire, then they will be assembled [then driven],
- 41:20. until, when they come to it, their hearing, their sight and their skins will testify against them concerning their deeds.
- 41:21. They will say to their skins: Why do you testify against us? They will say: Allah has caused us to speak, Who causes everything to speak [that is able to speak]. He created you the first time, and to Him you will be brought back.
- 41:22. You did not hide yourselves from your hearing, your sight and your skins lest they testify against you. Rather you thought that Allah did not know much of what you did.
- 41:23. But that thought of yours that you thought about your Lord has led to your ruin, and now you are among the losers.
- 41:24. Even if they are patient, the fire will still be their abode, and if they seek to make amends, they will not be allowed to do so.

Here Allah tells us of the enemies who disbelieved in Him and His signs, and who rejected, opposed and fought His Messengers, and the terrible state they will be in when they are gathered together ﴿for the fire, then they will be assembled [then driven]﴾ that is, the first of them will be joined to the last of them, and they will be driven towards it violently; they will not be able to refuse and they will not be able to help themselves, nor will they be helped.

﴿until, when they come to it﴾ when they reach the fire and want to deny their misdeeds or the sins that they committed, ﴿their hearing, their sight and their skins will testify against them concerning their deeds﴾ that is, each of their faculties will testify against them, each faculty saying: I did such and such, on such and such a day.

These three faculties are singled out for mention because most sins are committed by means of them or because of them.

When their faculties testify against them, they will rebuke them and ﴿They will say to their skins﴾. This indicates that testimony will be given by each faculty, as we have mentioned.

﴿Why do you testify against us﴾ at the time when we are trying to defend you?

﴿They will say: Allah has caused us to speak, Who causes everything to speak [that is able to speak]﴾ so we are not able to refuse to give testimony, because we have been made to speak by the One Whose will cannot be resisted by anyone or anything.

﴿He created you the first time﴾ and just as He created you with your essence and your physical being, He also created your attributes, which include speech

﴿and to Him you will be brought back﴾ in the hereafter, and He will requite you for your deeds.

It may be that what is meant is mentioning the first creation as proof of the resurrection, as frequently happens in the Qur'an.

﴿You did not hide yourselves from your hearing, your sight and your skins lest they testify against you﴾ that is, you did not hide yourselves from your faculties lest they testify against you, and you did not take any precautions against that.

﴿Rather you thought﴾ when you committed sins ﴿that Allah did not know much of what you did﴾. And that is why you did what you did.

This notion became the cause of their doom and misery, hence Allah says: ﴿But that thought of yours that you thought about your Lord﴾ that is, your negative thinking when you thought something that is not appropriate to His majesty

﴿has led to your ruin﴾ and doomed you

﴿and now you are among the losers﴾ for you have lost your own souls, your families and your religious commitment, because of the

deeds that resulted from your negative thinking of your Lord. This decree of punishment and doom became due on you and it has become inevitable that you will dwell in eternal punishment, which will not be alleviated even for a moment.

﴿Even if they are patient, the fire will still be their abode﴾, but no one can have patience or forbearance with regard to the fire. In any other situation, there is the possibility of bearing it with patience, but in the case of the fire, no one can bear it with patience. How can anyone bear with patience a fire of which the heat is intense, more than seventy times hotter than the fire of this world? For its scalding water is intensely hot, the stench of its pus is excessive, its cold is extremely cold, its chains and fetters are immense, its hammers are huge and its keepers are harsh, with no mercy whatsoever in their hearts. And over and above all of that there is the wrath of the Almighty, Who will say to them when they call upon Him and ask Him for help:

﴿...Away with you! Be humiliated therein and do not speak to Me.﴾
(*al-Mu'minoon* 23: 108)

﴿and if they seek to make amends﴾ that is, if they ask to go back to the previous world so that they may start over, ﴿they will not be allowed to do so﴾ because that time has ended; they lived long enough to have reflected and paid heed, and the warner came to them, so they were left with no excuse. Moreover, their request to make amends is not sincere;

﴿...even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars.﴾ (*al-An'am* 6: 28)



﴿ وَقَفَّضْنَا لَهُمْ قُرْآنًا فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ حَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿٢٥﴾ ﴾

(سورة فصلت: ٢٥)

41:25. We assigned to them [evil] close companions who made fair-seeming to them their conduct in this world and their denial of the hereafter, and the punishment became inevitable for them, as had happened to nations of jinn and men who came before them, for indeed they are [all] losers.

That is, We decreed for these wrongdoers who rejected the truth ﴿[evil] close companions﴾ from among the devils. This is like the verse in which Allah (ﷻ) says:

﴿Do you not see that We have sent the devils against the disbelievers, to incite them to sin?﴾ (Maryam 19: 83)

– that is, they prompt them and urge them to commit sin, because of what they make fair-seeming to them of ﴿their conduct in this world and their denial of the hereafter﴾. They made this world attractive to them and called them to indulge in its forbidden pleasures and desires, until they were tempted, then they disobeyed Allah and followed a path that led them to fight Allah and His Messenger (ﷺ). As for the hereafter, the devils made them think that it was far off and caused them to forget it, and perhaps they made them doubt that it would ever come to pass. So fear of it departed from their hearts, and the devils led them to disbelief, innovation and sin.

The fact that Allah gave the devils power and assigned them to the disbelievers was because the latter turned away from the remembrance of Allah and His signs, and they denied the truth. This is like the passage in which Allah (ﷻ) says:

﴿Whoever turns away from the reminder of the Most Gracious [the Qur'an], We will assign to him a devil to be his constant companion. Verily, they [the devils] bar them from the [right] path, but they think that they are rightly guided.﴾ (az-Zukhruf 43: 36-37)

﴿and the punishment became inevitable for them﴾ that is, the decree was issued that they should be punished

﴿as had happened to nations of jinn and men who came before them, for indeed they are [all] losers﴾ who lost their religious commitment and the hereafter. Whoever becomes a loser will inevitably be humiliated, subjected to misery and punished.



﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ
الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾ ذَلِكَ جَزَاءُ أَعْدَاءِ
اللَّهِ النَّارُ هُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ إِمَّا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا
رَبَّنَا آرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلَهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ
﴿٢٩﴾﴾ (سورة فصلت: ٢٦-٢٩)

- 41:26. Those who disbelieved said: Do not listen to this Qur'an; make noise when it is recited, so that you may drown it out.
- 41:27. We will surely cause those who disbelieve to taste a severe punishment, and We will surely requite them according to their bad deeds.
- 41:28. Such is the requital of the enemies of Allah: the fire, in which will be their eternal abode, as a recompense for continuing to reject Our signs.
- 41:29. Those who disbelieved will say: Our Lord, show us the two among the jinn and humankind who led us astray. We will trample them underfoot, so that they will be among the lowest.

Here Allah (ﷻ) tells us how the disbelievers turned away from the Qur'an and urged one another to do that:

﴿Those who disbelieved said: Do not listen to this Qur'an﴾ that is, turn away and do not listen to it, and beware of paying attention to the one who brought it; but if it so happens that you do hear it or hear the call to its rulings, then ﴿make noise when it is recited﴾ that is,

speak nonsense words in which there is no benefit and which are even harmful or offensive, and do not – as far as you are able – let anyone speak about it to you or recite its words and meanings to you. That was their behaviour and words which demonstrated how they turned away from this Qur'an.

«so that», if you do that, «you may drown it out». This was testimony from the enemies, for the truth becomes clearer when its enemies testify in its favour. They thought that they could not defeat the one who brought it except by turning away and urging one another to do so, and what may be understood from their words is that if they did not do that, and instead they listened to it and paid attention to it, they would not be able to gain the upper hand, because truth always has the upper hand and cannot be defeated. This is something that is known by the followers and enemies of truth alike.

Because this was wrongdoing and stubbornness on their part, and there was no hope left for them to be guided, there remained nothing but the punishment for them. Hence Allah says:

«We will surely cause those who disbelieve to taste a severe punishment, and We will surely requite them according to their bad deeds», namely disbelief and sin. These were the worst of what they used to do, because they committed sins and other deeds, but the requital with punishment is only for evil deeds,

«...and your Lord will not wrong anyone.» (*al-Kahf* 18: 49)

«Such is the requital of the enemies of Allah» who oppose Him and fight His close friends on the basis of disbelief, rejection, argument and physical fighting

«the fire, in which will be their eternal abode» that is, they will abide therein forever, and their punishment will not be alleviated even for a moment, nor will they be helped. That will be «a recompense for continuing to reject Our signs», for they were clear signs and definitive proof that should lead to certainty, so the greatest wrongdoing and stubbornness is to reject them and disbelieve in them.

«Those who disbelieved will say» that is, the followers among them will say this, based on what follows, by way of expressing resentment towards those who led them astray:

«show us the two among the jinn and humankind who led us astray» that is, the two types who led us to misguidance and punishment, namely the devils among the jinn and the devils among humankind, who called us to hell.

«We will trample them underfoot, so that they will be among the lowest» that is, among those who are disgraced and humiliated, as they led us astray and misguided us, and they were the cause of our entering hell. Thus they will demonstrate their resentment towards one another and will disavow one another.



﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا نَشْتَهُ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ نَزَّلْنَا مِنْ عَفْوَِرٍ رَحِيمٍ ﴿٣٢﴾﴾ (سورة فصلت: ٣٠-٣٢)

41:30. Verily those who say: Our Lord is Allah, then remain steadfast, to them the angels will come down [at the time of death, saying]: Fear not, nor grieve; but receive the glad tidings of paradise which you were promised.

41:31. We have been your close friends in the life of this world and [will remain so] in the hereafter. There you will have all that your souls desire and there you will have all that you ask for,

41:32. a recompense from One Who is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) speaks of His close friends, and implicitly offers encouragement and urges us to follow their example:

«Verily those who say: Our Lord is Allah, then remain steadfast» that is, they acknowledge, speak out loud and are content with Allah (ﷻ) as their Lord and submit to His command, then they remain steadfast in following the straight path in terms of knowledge and action. For them there are glad tidings in this world and in the hereafter.

«to them the angels will come down [at the time of death]» that is, the noble angels repeatedly come down to them, giving them glad tidings at the time of death

«[saying]: Fear not» what lies ahead of you

«nor grieve» for what is past. So they will tell them that there is nothing to worry about in the past or in the future.

«but receive the glad tidings of paradise which you were promised» for it is due to you and is confirmed, and the promise of Allah is bound to be fulfilled.

They will also say to them, by way of reassuring them and giving them glad tidings: «We have been your close friends in the life of this world and [will remain so] in the hereafter». They urge them to do good in this world, making it fair-seeming to them, and warn them against doing evil deeds, making them abhorrent in their hearts; and they pray to Allah for them, and reassure them at times of calamity and fear, especially at the time of death with its hardships, in the grave with its darkness, on the Day of Resurrection with its horrors, and on the *ṣirât* (bridge over hell). And in paradise they will congratulate them on having attained the honour of their Lord, and they will enter unto them from every gate (saying):

«Peace be upon you because you patiently persevered. How excellent is the ultimate end!» (*ar-Ra'd 13: 24*)

They will also say to them: «There» in paradise «you will have all that your souls desire» for it has been prepared and made ready for you,

«and there you will have all that you ask for» that is, all that you request of anything that you could want or ask for of all kinds of

delights and desires, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

«a recompense from One Who is Oft-Forgiving, Most Merciful» this abundant reward and eternal bliss is a recompense and a gift «from One Who is Oft-Forgiving» and has forgiven you your sins «Most Merciful» as He has enabled you to do good deeds, then accepted them from you. So His forgiveness has removed from you what you feared, and by His mercy He has helped you to attain what you wanted.



﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

(سورة فصلت: ٣٣) ﴿٣٣﴾

41:33. Who is better in speech than one who calls people to Allah, does righteous deeds, and says: Verily I am one of those who submit to Allah [in Islam]?

This appears in the form of a question, but what is meant is confirmation that no one is better in speech – that is, in words, manners and attitude,

«than one who calls people to Allah» by teaching the ignorant and exhorting those who are heedless and turn away; debating with the followers of falsehood by enjoining worship of Allah in all ways and urging people to worship Him, making that fair-seeming by all possible means; telling people to stay away from that which Allah has forbidden and making it appear abhorrent by any means that will make people refrain, especially calling people to the religion of Islam, presenting it in the best of terms, debating with its enemies in ways that are best, speaking out against its opposite, namely disbelief and polytheism, enjoining what is right and forbidding what is wrong.

Part of calling people to Allah is endearing Him to His slaves by mentioning in detail His blessings, vast generosity and perfect mercy, and mentioning His perfect and majestic attributes.

Another aspect of calling people to Allah is encouraging people to acquire knowledge and learn guidance from the Book of Allah and the Sunnah of His Messenger (ﷺ), and urging them to do that by all possible means, which includes encouraging them to attain noble characteristics, treating people kindly, responding to those who behave offensively with kindness, and enjoining upholding of ties of kinship and honouring parents.

It also includes exhorting people on special occasions, at special events and times of calamity, in a manner that is appropriate to the situation. And there are innumerable other ways of calling people to Allah, which includes calling them to all that is good and warning against all that is evil.

﴿does righteous deeds﴾ that is, in addition to calling people to Allah, he himself hastens to obey the command of Allah, by doing righteous deeds that are pleasing to his Lord
 ﴿and says: Verily I am one of those who submit to Allah [in Islam]﴾ that is, those who submit to His command and follow His path. Reaching a high level in this regard means reaching the level of the strong and true in faith who strive to perfect themselves and perfect others, and who are the rightful heirs of the Messengers. By the same token, among the worst of people in speech are those who call people to misguidance and follow its path.

Between these two levels, the one who attains the highest level and the one who sinks to the lowest levels, are many other levels that are known to Allah, all of which are occupied by people:

﴿For all there will be ranks according to their deeds, for your Lord is not unaware of what they do.﴾ (*al-An'âm* 6: 132)



﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ
 عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ
 عَظِيمٍ ﴿٣٥﴾﴾ (سورة فُصِّلَتْ: ٣٤-٣٥)

- 41:34. Good deeds and evil deeds are not equal. Repel evil with that which is good, whereupon he between whom and you there was ill feeling will become like a close friend.
- 41:35. But none can attain that except those who are patient, and none can attain it except one who is blessed with a great share of good and righteousness.

﴿Good deeds and evil deeds are not equal﴾ that is, doing good deeds and acts of obedience for the sake of Allah is not the same as doing evil deeds and acts of disobedience that incur His wrath and do not please Him. Kindness towards people is not the same as mistreatment of them, whether in essence, description or requital.

﴿Is the reward of goodness anything but goodness?﴾ (ar-Rahmân 55: 60)

Then Allah enjoins a specific type of kindness, which may have a great impact. It is being kind to one who mistreats you, as He says: ﴿Repel evil with that which is good﴾ that is, if anyone mistreats you in word or deed, especially one who has great rights over you, such as relatives, friends and the like, then respond with kindness towards him. If he cuts you off, then uphold ties with him. If he wrongs you, then forgive him. If he speaks ill of you, in your absence or in your presence, then do not respond in kind; rather forgive him and speak gently to him. If he forsakes you and does not speak to you, then speak nicely to him and be the first to greet him with *salâm*. If you respond to mistreatment with kindness, you will achieve much good.

«whereupon he between whom and you there was ill feeling will become like a close friend» that is, like one of your nearest and dearest.

«But none can attain that» that is, no one is enabled to attain this good characteristic

«except those who are patient» and make themselves bear with patience that which they dislike, and force themselves to do that which Allah loves. For people are naturally inclined to respond to mistreatment in like manner, and not to forgive it, let alone react with kindness.

But if a person makes himself be patient and obeys the command of his Lord, and is aware of the immense reward that this attitude brings, and understands that responding in kind to the one who mistreats him will not benefit him in the slightest and will only make the enmity worse, and that treating him kindly will not detract from his status, for whoever humbles himself for the sake of Allah, Allah will raise him in status, then it will become easy for him and he will do that with pleasure and find delight in it.

«and none can attain it except one who is blessed with a great share of good and righteousness» because it is one of the characteristics of the elite among humankind, by means of which a person attains high status in this world and the hereafter; it is one of the greatest of good characteristics.



﴿وَمَا يَزَعَنَّكَ مِنَ الشَّيْطَانِ نَزَعٌ فَأَسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ وَمِنْ
 آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
 وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٦﴾ فَإِن
 اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْتَمُونَ ﴿٣٧﴾﴾

﴿٢٨﴾ وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ
الَّذِي أَحْيَاهَا لَمَجِي الْمَوْقِعِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ (سورة فصلت: ٣٦-٣٩)

- 41:36. And if a prompting from Shayṭān stirs you up, seek refuge with Allah, for verily He is the All-Hearing, the All-Knowing.
- 41:37. Among His signs are the night and the day, the sun and the moon. Do not prostrate to the sun or to the moon; rather prostrate to Allah Who created them, if it is Him you worship.
- 41:38. If they are too arrogant [to prostrate to Allah, remember that] those who are with your Lord [namely the angels] glorify Him by night and by day, and they never grow weary.
- 41:39. Among His signs is this: you see the earth barren and desolate, but when We send down rain upon it, it stirs and swells. He Who gives it life will surely give life to the dead, for verily He has power over all things.

Having mentioned how to respond to human enemies, which is by responding to maltreatment with kindness, Allah (ﷻ) now tells us how to ward off the jinn enemy, which is by seeking refuge and protection with Allah from his evil.

﴿And if a prompting from Shayṭān stirs you up﴾ that is, any time you feel any of the promptings of the Shayṭān – namely his whispers, making evil fair-seeming to you, discouraging you from doing good, tempting you to commit some sins or making you obey some of his instructions,

﴿seek refuge with Allah﴾ that is, express your need of Him and your need for Him to give you refuge and protect you from the Shayṭān, ﴿for verily He is the All-Hearing, the All-Knowing﴾ – He hears your words and your beseeching, and He knows your situation and how desperate you are for His protection.

Then Allah (ﷻ) tells us that ﴿Among His signs﴾ that point to His perfect might and indicate that His will is always done, and that

highlight the vastness of His power and His mercy towards His slaves, and demonstrate that He is Allah alone, with no partner or associate, ﴿are the night and the day﴾ – the latter because of the benefit of its light, whereby people go about their business, and the former because of the benefit of its darkness, in which people rest.

﴿the sun and the moon﴾ without which people’s livelihood and physical well-being, and the well-being of their animals, cannot be sound, and by means of which people attain innumerable benefits.

﴿Do not prostrate to the sun or to the moon﴾ for they are created things, under control and subjugated ﴿rather prostrate to Allah Who created them﴾ that is, worship Him alone, for He is the Almighty Creator, and shun the worship of anything other than Him of created things, even if it is of great size and brings many benefits, for those benefits do not come from it; rather they come from its Creator (ﷻ). ﴿if it is Him you worship﴾ and devote your worship sincerely to Him alone.

﴿If they are too arrogant﴾ to worship Allah, and do not submit to Him, they will not harm Allah in the slightest, for Allah has no need of them, and He has honourable slaves who do not disobey His commands and who do as they are commanded. Hence Allah says: ﴿those who are with your Lord﴾ namely the angels who are close to Him ﴿glorify Him by night and by day, and they never grow weary﴾ that is, they never tire of worshipping Him, because of their strength and strong motive to do that.

﴿Among His signs﴾ that point to His perfect might and that He alone is the Sovereign Who is in control, and that He is One, ﴿is this: you see the earth barren and desolate﴾, with no vegetation ﴿but when We send down rain upon it, it stirs﴾ that is, it begins to move, as plants begin to grow

«and swells», then it brings forth beautiful plants of every kind, giving life to people and the land.

«He Who gives it life» after it was dead and lifeless
 «will surely give life to the dead» and bring them forth from their graves, on the day He resurrects them
 «for verily He has power over all things». Just as it is not beyond His power to give life to the earth after its death, it is not beyond His power to give life to the dead.



﴿ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرًا مِمَّنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ (سورة فصلت: ٤٠-٤٢)

- 41:40. Those who distort the meanings of Our revelations are not hidden from Us. Is one who will be thrown into the fire better, or one who will come safe on the Day of Resurrection? Do whatever you wish, for verily He sees well all that you do.
- 41:41. Those who reject the Reminder when it comes to them [will be requited for their rejection]. Verily it is an unassailable Book.
- 41:42. No falsehood can approach it from before it or from behind it; [it is] a revelation from One Who is Most Wise, Praiseworthy.

The phrase translated here as 'distort the meanings of the revelations of Allah' means not responding to them in the proper manner in any way, either by denying them, rejecting them and disbelieving in the one who brought them, or by distorting them and twisting the meaning, and trying to give them meanings that Allah never intended.

Allah (ﷻ) warns those who distort the meanings of the revelations that they are not hidden from Him; rather He is aware of their outward actions and inner thoughts, and He will requite them for their distortion in a way that matches their deeds. Hence Allah says:

«Is one who will be thrown into the fire», such as the one who distorts the meanings of Allah's revelations «better, or one who will come safe on the Day of Resurrection?» that is, he will be safe from the punishment of Allah and will deserve His reward. It is well known that the latter is better.

Having clarified the difference between truth and falsehood, the path that saves from His punishment and the path that leads to doom, Allah now says:

«Do whatever you wish»: if you wish, follow the path of guidance that leads to the pleasure of your Lord and His paradise; or if you wish, follow the path of misguidance that incurs the wrath of your Lord and leads to the abode of doom.

«for verily He sees well all that you do» and will requite you according to your attitudes and deeds. This is like the verse in which Allah (ﷻ) says:

«Say: This is the truth from your Lord. So let him who will, believe; and let him who will, disbelieve...» (*al-Kahf 18: 29*)

Then Allah says: «Those who reject the Reminder» that is, those who reject the Holy Qur'an which reminds people of everything that is in their best interests, in spiritual terms and in this world and the hereafter, and raises in status those who follow it,

«when it comes to them» as a blessing from their Lord at the hands of the best and most perfect of humankind «[will be requited for their rejection]. Verily it» in fact «is an unassailable Book» that combines all the characteristics of perfection and is protected from everyone who wants to distort it or who intends ill towards it. Hence Allah says:

«No falsehood can approach it from before it or from behind it» that is, none of the devils among humankind or the jinn can come near it to detract from it or insert anything into it that is not part of it, or to add anything to it or subtract anything from it. It was protected as it was being revealed, and its words and meanings are protected. The One Who sent it down has guaranteed to preserve it, as He says elsewhere:

«Verily, it is We Who have sent down the Reminder [the Qur'an], and verily it is We Who will preserve it.» (*al-Hijr 15: 9*)

«[it is] a revelation from One Who is Most Wise» in what He creates and commands; He does everything in an appropriate manner «Praiseworthy» for what He possesses of perfect and majestic attributes, and for being just and generous. Hence His Book aims to perfect wisdom, point to that which is in people's best interests and teach them how to protect themselves from harm, for which He is to be praised.



﴿ مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴾

(سورة فصلت: ٤٣) ﴿٤٣﴾

41:43. Nothing is said to you [O Muhammad, of offensive talk] that was not said to the Messengers before you. Verily your Lord is forgiving, but stern in retribution.

«Nothing is said to you [O Muhammad, of offensive talk]» that is uttered by those who stubbornly reject you «that was not said to the Messengers before you» that is, similar words were said to them. Indeed, they may have used the same wording and phrases as all previous nations who rejected the Messengers, such as their finding it a cause of amazement when they were called to devote

their worship to Allah alone, with no partner or associate, and they rejected this call in every way they could. So they said:

﴿...You are but human beings like ourselves...﴾ (Yâ Seen 36: 15)

– and they demanded signs from their Messengers that they did not have to produce, and said other such words that were expressions of disbelief. They had a similar mentality, so their words were similar.

But the Messengers bore their annoyance and rejection with patience, so be patient (O Muhammad ﷺ) as those who came before you were patient.

Then Allah calls them to repent and take measures to attain forgiveness, and warns them against persisting in misguidance:

﴿Verily your Lord is forgiving﴾ that is, His forgiveness is immense and He erases thereby all sins for anyone who gives up sin and repents ﴿but stern in retribution﴾ to those who persist in sin and are arrogant.



﴿وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٤﴾﴾ (سورة فُصِّلَتْ: ٤٤)

41:44. If We had made it a Qur'an in a non-Arabic language, they would have said: Why have its verses not been made clear [in Arabic]? Why in a non-Arabic [language], when he [the Prophet] is an Arab?⁷⁴ Say: It is, for those who believe, guidance and healing;

⁷⁴ This verse is connected to v. 5, which tells us that the disbelievers declared that their hearts were covered (and sealed) against the message of the Qur'an, and that there was deafness in their ears. That argument of theirs might be acceptable if the Qur'an had been in a non-Arabic language and thus incomprehensible to them, but as it has been revealed in Arabic, they had no right to say that and their argument was invalid. (ar-Râzi)

and for those who do not believe, there is deafness in their ears and they are blind to what it contains [of beauty and signs]. It is as if they are being called from a far off place.

Here Allah (ﷻ) tells us of His bounty and generosity, as He sent down His Book in Arabic, to the Arab Messenger (ﷺ), in the language of his people, so that he could make the message clear to them. This is something that requires them to pay more attention to it, accept it and submit. For if He had made it a non-Arabic Qur'an, in a language other than Arabic, the disbelievers would have objected and would have said:

«Why have its verses not been made clear [in Arabic]?» That is, why are its verses not clarified and explained?

«Why in a non-Arabic [language], when he [the Prophet] is an Arab?» That is, how come Muhammad (ﷺ) is an Arab, yet the book is not in Arabic? That cannot happen.

Thus Allah (ﷻ) rules out everything that may be a cause of doubt for people of falsehood concerning His Book, and ascribes to it every attribute that would dictate that they should submit, but it is the believers who are guided who will benefit from it and be honoured; for others it is the opposite.

Hence He says: «Say: It is, for those who believe, guidance and healing» that is, it guides them to the straight path and it teaches them beneficial knowledge, by means of which perfect guidance is attained. And it is healing for them from sickness both physical and spiritual, because it deters them from bad attitudes and evil conduct, and urges them to repent sincerely, which brings cleansing from sin and healing for their hearts.

«and for those who do not believe» in the Qur'an
«there is deafness in their ears» that is, they refuse to listen and they turn away

﴿and they are blind to what it contains [of beauty and signs]﴾ and they cannot see in it any guidance or wisdom. It only increases them in misguidance, because they are the ones who rejected the truth, so they increase in blindness and misguidance.

﴿It is as if they are being called from a far off place﴾ that is, they are called to faith, but they do not respond, like one who is called when he is in a far off place, so he cannot hear the caller or respond to him. What is meant is that those who do not believe in the Qur'an do not benefit from its guidance, see by its light or gain anything good from it, because they have closed the door to guidance by turning away and disbelieving.



﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۗ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٦﴾﴾ (سورة فُصِّلَتْ: ٤٥-٤٦)

41:45. We gave Moosâ the Book, but differences arose concerning it. Were it not for a prior decree from your Lord, a decisive judgement would already have been passed between them. Verily they are in grave doubt concerning it.

41:46. Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment. And your Lord is never unjust to His slaves.

﴿We gave Moosâ the Book﴾ as We have given you the Book, and the people reacted to him as they have reacted to you. People differed in that regard: some of them believed in it, and they were guided and benefited from it; some of them disbelieved and did not benefit from it. Were it not for Allah's forbearance and prior decree to delay the

punishment until the appointed time, which cannot be brought forward or put back, «a decisive judgement would already have been passed between them» as soon as the disbelievers became distinct from the believers, by destroying the disbelievers immediately, because the cause of doom had become binding.

«Verily they are in grave doubt concerning it» that is, their doubt has reached such a level of gravity that they rejected it and denied it.

«Whoever does righteous deeds» which are the deeds enjoined by Allah and His Messenger (ﷺ)

«it is to his own benefit» and he will be rewarded for it in this world and the hereafter

«and whoever does evil deeds, it is to his own detriment» and he will suffer the harm and punishment thereof in this world and the hereafter.

This encourages people to do good and refrain from evil, and tells us that those who strive will benefit from their good deeds and will be harmed by their misdeeds, but no bearer of burdens will be made to carry the burden of another. «And your Lord is never unjust to His slaves» and will never let anyone carry more than his own misdeeds.



Glossary of Islamic Terms*



<i>abu</i> (or <i>abi</i>)	أبو، أبي	father (of)
<i>alḥamdulillâh</i>	الحمد لله	all praise is for Allah
<i>Allâhu akbar</i>	الله أكبر	Allah is the Greatest
angel	ملاك	A being made of light who is totally obedient to Allah and has no free will. Allah has assigned some angels specific tasks, like those who record our good and bad deeds, the Angel of Death, the guardians of hell, etc.
<i>'aqeeqah</i>	عَقِيقَة	animal sacrifice for a newborn baby
<i>barzakh</i>	بَرْزَخ	An intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the trumpet
<i>dhîhâr</i>	ظِهَار	dhîhâr is the unlawful act of saying to one's spouse: 'You are as impermissible for me [to enjoy intimately] as my mother.' – and similar statements.

* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (that is, is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

<i>dhikr Allāh</i>	ذِكْرُ اللَّهِ	remembrance of Allah; specifically, remembering Allah through praising and supplicating to Him
<i>diyah</i>	دِيَّة	blood money
<i>dunyā</i>	الدُّنْيَا	the material world
<i>eelā'</i>	إِيْلَاء	an oath of abstinence from one's wife; mentioned in Soorat al-Baqarah, verse 226
<i>eemān</i>	إِيْمَان	faith; belief in all the six pillars of the creed of Islam
fatwa (<i>fatwah</i>)	فَتْوَى	religious decision or decree
hadith (<i>hadeeth</i>)	حَدِيث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
<i>hady</i>	هَدْي	offering by a pilgrim of an animal for sacrifice
Hajj (<i>Hajj</i>)	حَجَّج	the major pilgrimage to the Sacred Mosque, site of the Kaaba in Makkah, to be undertaken by every able Muslim once in his or her lifetime
hijab (<i>hijāb</i>)	حِجَاب	veil ordained by Allah for believing women
<i>hoor al-'een</i>	الْحَوْرُ الْعَيْن	houris, fair women with big, beautiful eyes who are created to be spouses of the believers in paradise
Iblees	إِبْلِيس	another name for Satan (Shayṭān) in Arabic

'iddah	عِدَّة	the waiting period after a woman is widowed or divorced, during which she is not allowed to remarry, in order to ascertain whether or not she is pregnant with the child of her late or ex-husband
ihsân	إِحْسَان	goodness, perfection, excellence; to worship Allah as if you see Him knowing that even if you do not see Him, He sees you
jâhiliyah	جَاهِلِيَّة	<i>lit.</i> 'ignorance'; the age of spiritual darkness before Islam
jalâbeeb		See <i>jilbâb</i>
Jibreel	جِبْرِيل	the Arabic name for Gabriel (ﷺ), the archangel who transmitted the verses of the Qur'an and other communications from Allah (ﷻ) to Prophet Muhammad (ﷺ)
jilbâb	جِلْبَاب	a long, loose garment worn over a woman's indoor clothing that covers the whole body, like a full-length coat
jinn (plural of jinni)	جِنّ	non-human, rational beings created by Allah from fire, often referred to as 'demons' or 'devils'. They have free will like humans: some are Muslims, others disbelievers; some are obedient to Allah, others disobedient. Satan is a jinni. Some disobedient jinn mislead people into thinking that they can foretell the future, near or distant, or provide people with riches or some sort of power.

<i>juz'</i> (pl. <i>ajzâ'</i>)	جُزء	a section of the Qur'an equal to one-thirtieth of the text
Kaaba (<i>Ka'bah</i>)	الكعبة	the House of Allah in Makkah, originally built by Prophets Ibrâheem and Ismâ'eel, which Muslims face when they pray
<i>Kursi</i>	الكرسي	Allah's footstool
<i>lâ ilâha illâ Allâh</i>	لا إله إلا الله	the Islamic testimony of faith: 'there is none worthy of worship other than Allah'
<i>al-Lawh al-Mahfoodh</i>	اللوح المحفوظ	the Preserved Tablet in Heaven on which Allah's words and decrees are written
<i>mahr</i>	مهر	obligatory marriage gift presented by the groom to the bride as a necessary stipulation of the marriage contract
<i>maḥram</i>	محرم	a degree of consanguinity precluding marriage; a man whom a woman may not marry due to the close blood or marriage relationship, e.g., her father, brother, son, uncle, or father-in-law
<i>nafs</i>	نفس	inner soul or self
<i>qadr</i>	القدر	divine predestination; destiny; power; exact measure
Quraysh	قُرَيْش	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
Ramadan (<i>Ramaḍân</i>)	رمضان	the ninth month in the Islamic calendar; the month of obligatory fasting and the month in which the first verses of the Qur'an were revealed

<i>ribâ</i>	رِبَا	usury; charging interest on debt
<i>rooḥ</i>	الرُّوح	the soul
<i>Ṣaḥâbah</i>	صَحَابَة	<i>sing. ṣaḥâbi</i> ; Companions of the Messenger of Allah (ﷺ)
<i>ṣaḥeeḥ</i>	صَحِيح	a grade of hadith: sound or authentic
<i>salâm</i>	السَّلَام	<i>lit.</i> 'peace'; the Islamic greeting of peace
ash-Shâm	الشَّام	the area that includes the current states of Syria, Lebanon, Jordan and Palestine
<i>shar'î</i>	شَرْعِي	of or pertaining to Sharia; Islamic
Sharia (<i>sharee'ah</i>)	شَرِيعَة	Islamic law derived from the Qur'an and the Sunnah
Shayṭân	شَيْطَان	Satan
<i>shirk</i>	شِرْك	associating partners with Allah
<i>ṣirâṭ</i>	صِرَاط	the path leading to paradise that passes over hellfire; it is found by disbelievers and sinners to be extremely sharp and narrow
<i>soorah</i> or <i>soorat</i>	سُورَة	chapter of the Qur'an
<i>subḥân Allâh</i>	سُبْحَانَ اللَّهِ	glory be to Allah
Sunnah	سُنَّة	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law
<i>tafseer</i>	تَفْسِير	exegesis: commentary, or explanation of the meanings (<i>usu.</i> of Qur'anic verses)

<i>tahleel</i>	تَهْلِيل	the act of saying <i>lā ilāha illā Allāh</i> (there is none worthy of worship other than Allah)
<i>tahmeed</i>	تَحْمِيد	the act of saying <i>Alḥamdulillāh</i> (all praises and thanks are for Allah)
<i>takbeer</i>	تَكْبِير	the act of saying <i>Allāhu akbar</i> (Allah is the Greatest)
<i>tasbeeh</i>	تَسْبِيح	the recitation of phrases glorifying Allah; saying <i>subhān Allāh</i> (glory be to Allah)
<i>udhiyah</i>	أَضْحِيَّة	an animal sacrificed as an act of worship during the days of Eid al-Aḍḥā
Ummah	أُمَّة	community or nation: <i>usu.</i> used to refer to the entire global community of Muslims
unseen	خَفِي	a term used to denote phenomena or aspects that cannot be known using ordinary human faculties
<i>waqf</i>	وَقْف	trust; inalienable endowment for a charitable purpose
<i>zakāt</i> (or <i>zakāh</i>)	زَكَاة	obligatory charity: an 'alms tax' on wealth that is paid by Muslims and be distributed to others who qualify as recipients
<i>Zaqqoom</i>	زَقُّوم	the name of a tree in hell that has fruit shaped like devils' heads, which the inhabitants of hell must eat
<i>zinā</i>	زِنَا	fornication or adultery; unlawful sexual intercourse



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