

TAFSEER AS-SA'DI

JUZ' 25-27

تفسير السجدي
تيسير الحكيم الرحمن في تفسير كتاب المناجاة

'Abdur-Rahmân Nâsir as-Sa'di

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Abdur-Rahmân Nâsir as-Sa'di

Translated by
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Pronunciation and Transliteration Chart



Arabic script	Pronunciation	Transliterated form
أ	short 'a', as in <i>cat</i>	a
آ — آي	longer 'a', as in <i>cab</i> (not as in <i>cake</i>)	â
ب	/b/ as in <i>bell</i> , <i>rubber</i> and <i>tab</i>	b
ت	/t/ as in <i>tap</i> , <i>mustard</i> and <i>sit</i>	t
ة	takes the sound of the preceding diacritical mark sometimes ending in h (when in pausal form): ah, ih or ooh; or atu(n), ati(n) or ata(n) when uninterrupted	h or t (when followed by another Arabic word)
ث	/th/ as in <i>thing</i> , <i>maths</i> and <i>wealth</i>	th
ج	/j/ as in <i>jam</i> , <i>ajar</i> and <i>age</i>	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	ḥ
خ	as in <i>Bach</i> (in German); may occur initially and medially as well	kh
د	/d/ as in <i>do</i> , <i>muddy</i> and <i>red</i>	d
ذ	as in <i>this</i> , <i>father</i> and <i>smooth</i>	dh

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

Arabic script	Pronunciation	Transliterated form
ق	no close equivalent in English, but may be approximated by pronouncing it as /k/ farther back in the mouth	q
ك	/k/ as in <i>king</i> , <i>buckle</i> and <i>tack</i>	k
ل	/l/ as in <i>lap</i> , <i>halo</i> ; in the word Allah, it becomes velarized as in <i>ball</i>	l
م	/m/ as in <i>men</i> , <i>simple</i> and <i>ram</i>	m
ن	/n/ as in <i>net</i> , <i>ant</i> and <i>can</i>	n
هـ - ه - ا	/h/ as in <i>hat</i> ; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in <i>wet</i> and <i>away</i>	w
و	long 'u', as in <i>boot</i> and <i>too</i>	oo
ي	as in <i>yard</i> and <i>mayo</i>	y
ي	long 'e', as in <i>eat</i> , <i>beef</i> and <i>see</i>	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of <i>butter</i> : <i>bu'er</i> , or the stop sound in <i>uh-oh!</i>	(omitted in initial position)

Diphthongs

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

Diacritical marks (tashkeel)

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



Arabic honorific symbols



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



Hadith grade terms



Sound: *ṣaḥeeḥ*

Reliable: *ḥasan*

Weak: *da'eef*

Odd: *ghareeb*

Authentic: includes sound, reliable, or any grade in between

Acceptable: *sakat 'anhu*; the grader of the hadith did not comment on it, meaning that he found nothing unacceptable in it



41.

Soorat Fuṣṣilat

(continued)



﴿إِلَيْهِ يَرْدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْنَاكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ نَجِيصٍ ﴿٤٨﴾﴾ (سورة

فُصِّلَتْ: ٤٧-٤٨)

41:47. He alone has knowledge of the Hour. No fruit emerges from its sheath, nor does any female conceive or give birth, except with His knowledge. On the day when Allah will call to them, [saying]: Where are My [so-called] partners? they will say: We declare to You that none of us can bear witness to that.¹

41:48. Those [false gods] whom they used to call upon before will be lost from them, and they will realise that they have no escape.

Here Allah (*Subhānahu wa Ta'ālā* – Glorified and Exalted is He) tells us of the vastness of His knowledge and that He alone possesses exclusive knowledge that no one else could know:

﴿He alone has knowledge of the Hour﴾ that is, all of creation – the Messengers, the angels and others – refer knowledge thereof

¹ The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)

to Allah (ﷻ), and they admit that they have no way of knowing about it.

﴿No fruit emerges from its sheath﴾ – this includes the fruits of all trees, in all lands, of all kinds. No fruit of any tree emerges but He knows about it in detail.

﴿nor does any female﴾ among the children of Adam ('*alayhi as-salâm* – peace be upon him) or any kind of animals ﴿conceive﴾ except with His knowledge ﴿or give birth, except with His knowledge﴾. So how can the polytheists regard as equal to Allah (ﷻ) that which has no knowledge and cannot hear or see?

﴿On the day when Allah will call to them﴾ namely the polytheists, on the Day of Resurrection, rebuking them and exposing their lies. He will say to them: ﴿Where are My [so-called] partners﴾ who you claimed were My partners, and you worshipped them, and you argued in defence of your actions and opposed the Messengers for the sake of those false gods?

﴿they will say﴾, acknowledging the falseness of their gods and the falseness of their association of them with Allah: ﴿We declare to You that none of us can bear witness to that﴾ that is, we announce to You, O our Lord, so bear witness that none of us can testify to the validity of those gods and so-called partners; now we all admit the invalidity of worshipping them, and we disavow them. Hence Allah says:

﴿Those [false gods] whom they used to call upon﴾ besides Allah ﴿before will be lost from them﴾ that is, all their beliefs and deeds that they spent their lives devoting to the worship of gods other than Allah, thinking that it would benefit them and would ward off the punishment from them, and that those false gods would intercede for them with Allah, will be lost from them. All their efforts will be in vain, and their thoughts and beliefs will be proven wrong; their so-called partners will not avail them anything.

﴿and they will realise﴾ and know for certain in that situation ﴿that they have no escape﴾ that is, they have no one to save them, no helper and no refuge.

These are the consequences for those who associate others with Allah, which Allah explains to His slaves so that they may beware of ascribing partners to Him.



﴿لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾ وَلَئِنْ أَدْقَنَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْبَىٰ ۚ فَلَنُتَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنَ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ ۗ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾﴾ (سورة فُصِّلَتْ: ٤٩-٥١)

41:49. Man never grows weary of asking for good things, but if misfortune befalls him, he is filled with despair and becomes despondent.

41:50. But if We give him a taste of mercy from Us after adversity had befallen him, he will surely say: This is my due, and I do not think that the Hour will ever come; but if I am brought back to my Lord, I will have with Him the best. We will surely inform those who disbelieve about all that they did, and We will surely cause them to taste a harsh punishment.

41:51. When We bestow blessings upon man, he turns away and distances himself [from Us], but if misfortune befalls him, he resorts to offering a great deal of supplication.

Here Allah tells us of the nature of man and that he has no patience to deal with either times of ease or times of hardship, except those whom Allah helps to attain perfection, as He says:

﴿Man never grows weary of asking for good things﴾ that is, he never tires of calling upon Allah, asking Him for riches, wealth, children and other worldly desires, and he keeps striving for that, but he is not content with a small or great amount of that. No matter what he attains, he always wants more.

﴿but if misfortune﴾ that is, harm such as sickness, poverty or any kind of calamity ﴿befalls him, he is filled with despair and becomes despondent﴾ that is, he despairs of the mercy of Allah (ﷻ) and thinks that this calamity is the one that will destroy him, and he becomes confused because the measures he took did not lead to the results he expected.

This is the case with all people except those who are patient and do righteous deeds: if good things happen to them and blessings come to them, they give thanks to Allah, but they fear that the blessings of Allah may lead to them getting carried away in sin or that they signal a respite before punishment befalls them.

But if a calamity befalls them, affecting themselves, their wealth or their children, they show patience and hope for the grace of their Lord, and they do not despair.

Then Allah (ﷻ) says: ﴿But if We give him﴾ that is, man who never grows weary of asking for good things, but if misfortune befalls him, he is filled with despair and becomes despondent, ﴿a taste of mercy from Us﴾ after that misfortune that befell him, such as if Allah heals him from his sickness, or makes him independent of means after he had been poor, he does not give thanks to Allah (ﷻ); rather he transgresses and commits sin, and says: ﴿This is my due﴾ that is, it has come to me because I am qualified for it and I deserve it, ﴿and I do not think that the Hour will ever come﴾. This is denial of the resurrection on his part, and ingratitude for the blessings and mercy of which Allah has given him a taste.

﴿but if I am brought back to my Lord, I will have with Him the best﴾ that is, assuming that the Hour does come and that I am brought

back to my Lord, then I will have the best with Him; just as I had blessings in this world, I will have blessings in the hereafter.

This is the greatest audacity and speaking about Allah without knowledge. Hence Allah warns him by saying: «We will surely inform those who disbelieve about all that they did, and We will surely cause them to taste a harsh» that is, very severe «punishment».

«When We bestow blessings upon man» such as good health, provision and so on

«he turns away» from his Lord and from giving thanks to Him «and distances himself [from Us]» out of self-admiration and arrogance.

«but if misfortune befalls him» such as sickness, poverty and so on, «he resorts to offering a great deal of supplication» because he has no patience. So he does not show patience at times of hardship and he does not show gratitude at times of ease, except those whom Allah guides and blesses.



﴿ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ نَمَّ كَفَرْتُمْ بِهِ مِنْ أَضَلِّ مِمَّنْ هُوَ فِي شِقَاقِ بَعِيدٍ ﴿٥٢﴾ سُرِّيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾ ﴾ (سورة فُصِّلَتْ: ٥٢-٥٤)

41:52. Say: What do you think, if it [the Qur'an] is really from Allah but you reject it? Who is further astray than one who goes much too far in opposition?

41:53. We will show them Our signs in the universe and in their own selves, until it becomes clear to them that it [the Qur'an] is the truth. Is it not sufficient that your Lord is Witness over all things?

41:54. Indeed they are in doubt concerning the meeting with their Lord; verily He encompasses all things.

﴿Say﴾ to these people who reject the Qur'an and hasten to disbelieve:

﴿What do you think, if it [the Qur'an] is really from Allah﴾, beyond any shadow of a doubt,

﴿but you reject it? Who is further astray than one who goes much too far in opposition?﴾ that is, one who is stubborn towards Allah and His Messenger (*salla Allāhu 'alayhi wa sallam* – blessings and peace be upon him), for the truth has become clear to you, but you turned away from it, and you have chosen not truth but falsehood and ignorance. Hence you are the furthest astray of people and the worst in wrongdoing.

If you doubt the soundness of the Qur'an and what it really is, then Allah will establish proof for you and will show you His signs in the universe, such as the signs in heaven and on earth, and what Allah (ﷻ) will bring about of major events that point to the truth, for the one who has deep insight and is able to see the truth

﴿and in their own selves﴾ such as what their own bodies contain of the brilliant signs of Allah and wonders of His design and amazing might. And there are more signs in the punishments that overcome the disbelievers and the victories that are granted to the believers, ﴿until it becomes clear to them﴾ through these signs, beyond a doubt, ﴿that it [the Qur'an] is the truth﴾ and that what it contains is true.

And Allah indeed did that; He showed His slaves signs through which it became clear to them that it was the truth. But it is Allah Who guides to the path of faith whomever He will, and He causes whomever He will to fail to see the truth.

﴿Is it not sufficient that your Lord is Witness over all things?﴾ that is, is the testimony of Allah, that the Qur'an is true and that the one who brought it is truthful, not sufficient for them? For Allah

has testified that the Messenger (ﷺ) was indeed sincere, and He is the most truthful of witnesses. He supported him and helped him in a manner that confirmed His verbal testimony, if anyone has any doubts about it.

﴿Indeed they are in doubt concerning the meeting with their Lord﴾ that is, they are in doubt about the resurrection, for they do not believe in anything but the realm of this world. Hence they do not believe in the hereafter and they do not pay attention to it.

﴿verily He encompasses all things﴾ by His knowledge, power and might.

This is the end of the commentary on Soorat Fuṣṣilat.

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.



42.

Soorat ash-Shoorâ

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿حَمْدٌ ۝١ عَسَقَ ۝٢﴾ كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ
﴿٣﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤﴾ تَكَادُ السَّمَوَاتُ
يَنْفَطِرْنَ مِنْ فَوْقِهِنَّ ۗ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي
الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ
حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ
أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ۖ وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَبَّ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ
﴿٧﴾ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمُونَ مَا
لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾ أَمِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ قَالَ اللَّهُ هُوَ الْوَلِيُّ ۗ وَهُوَ يُحْيِي الْمَوْتِينَ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾ (سورة النورى: ١-٩)

42:1. Hâ'. Meem.

42:2. 'Ayn. Seen. Qâf.

- 42:3. Thus does Allah, the Almighty, the Most Wise, send revelation to you [O Muhammad], as He did to those who came before you.
- 42:4. To Him belongs all that is in the heavens and all that is on earth, and He is the Most High, the Most Great.
- 42:5. The heavens are almost rent asunder [because of the might and majesty of the One Who is] above them, and the angels glorify and praise their Lord, and pray for forgiveness for those who are on earth. Verily it is Allah Who is the Oft-Forgiving, Most Merciful.
- 42:6. As for those who take others besides Him as protectors, Allah is watching them, and you are not their keeper.
- 42:7. Likewise We have revealed to you an Arabic Qur'an, so that you may warn the Mother of Cities [Makkah] and all those around it, and warn them of the Day of Gathering, concerning which there is no doubt, when some will be in paradise and some will be in the raging fire.
- 42:8. If Allah had so willed, He would have made them a single community, but Allah admits whomever He wills to His mercy, and the wrongdoers will have neither protector nor helper.
- 42:9. How could they take others as protectors besides Him? But Allah alone is the Protector, for it is He Who brings the dead to life, and He has power over all things.

Here Allah (ﷻ) tells us that He has revealed this mighty Qur'an to a noble Prophet (ﷺ), as He sent revelation to the Prophets and Messengers who came before him. This is highlighting His favour and blessing by sending down the Books and sending the Messengers for people of both the past and the future. Muhammad (ﷺ) is not unprecedented among the Messengers, for his path is the path of those who came before him, and his character and attitude are in harmony with those of the previous Messengers. The message he

has brought is similar to that which they brought, for they are all truthful and sincere, and it is all revelation from One Who is divine, Whose attributes are divinity, great majesty and immense wisdom. Both realms, upper and lower, are His dominion, under His control and subject to His commands.

﴿and He is the Most High﴾ in His essence and status, for everything is under His control

﴿the Most Great﴾ and by His greatness,

﴿The heavens are almost rent asunder [because of the might and majesty of the One Who is] above them﴾, despite their great size

﴿and the angels﴾ that is, the noble angels who are close to Allah, who submit to His greatness, are subject to His might and are humble before His Majesty

﴿glorify and praise their Lord﴾, declaring Him to be above all shortcomings, ascribing all perfection to Him

﴿and pray for forgiveness for those who are on earth﴾ for what they do that is not befitting to the might and majesty of the Lord, even though He is ﴿the Oft-Forgiving, Most Merciful﴾; were it not for His forgiveness and mercy, He would have hastened to send an eradicating punishment upon the people.

The fact that He describes Himself in these terms, after stating that He sent revelation to all the Messengers in general, and to Muhammad (ﷺ) in particular, indicates that this Holy Qur'an contains evidence, proofs and signs that point to the perfect nature of the Creator and attribute to Him these sublime names, which fill the heart with knowledge of Him, love for Him, and veneration and respect for Him, and lead one to devote all kinds of worship, both outward and inward, to Him alone.

One of the gravest kinds of wrongdoing and most abhorrent kinds of speech is ascribing rivals to Allah that have no power to benefit or harm; rather they are created beings that are in need of Allah in all their affairs. Hence Allah says in the next verse:

«As for those who take others besides Him as protectors», directing their worship to them and obeying them as they should worship and obey Allah, they are indeed turning to falsehood, for these are not protectors in a true sense.

«Allah is watching them» and recording their deeds, and He will requite them for all their deeds, both good and evil
«and you are not their keeper» so you will not be asked about their deeds; rather your role is to convey the message and you have done what is required of you.

Then Allah mentions His blessings to His Messenger (ﷺ) and to humankind, as He has sent down «an Arabic Qur'an» with clear words and meanings

«so that you may warn the Mother of Cities [Makkah] and all those around it» that is, the cities of the Arabs, then this warning is to go further, to all of humankind

«and warn» people «of the Day of Gathering» on which Allah will gather together the first and the last; and so that you may inform them that «there is no doubt» concerning it, and that on that day they will be divided into two categories:

«some will be in paradise» – they are the ones who believed in Allah and believed the Messengers

«and some will be in the raging fire» – they are the various types of disbelievers.

However, if Allah had so willed, He could have made them «a single community», all following guidance, because He is Omnipotent and nothing is beyond Him. But He wanted to include in His mercy whomever He will of the elite of His creation.

As for the wrongdoers who are not fit for anything good, they are deprived of divine mercy, and they will have, besides Allah, «neither protector» to protect them and take care of them so that they can attain what is good

«nor helper» to ward off from them what is bad.

Those who «take others as protectors besides Him» and worship them have committed the most grievous error, for it is Allah Who is the protector Whose protection a person should seek by worshipping Him, obeying Him and seeking to draw near to Him by means of whatever acts of worship of all kinds he may do. Allah protects and takes care of His slaves in general terms by means of His control and by causing to happen whatever He decrees for them. And He protects and takes care of His believing slaves in particular, by bringing them forth from darkness to light, caring for them, showing kindness to them and helping them in all their affairs.

«for it is He Who brings the dead to life, and He has power over all things» it is He Who has control over life and death, His will is always done and He has power over all things. So it is He alone, with no partner or associate, Who deserves to be worshipped.



﴿ وَمَا أَخْلَقْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ
 وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ
 الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾
 لَهُ مَقَالِدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ
 عَلِيمٌ ﴿١٢﴾ ﴾ (سورة الشورى: ١٠-١٢)

- 42:10. Whatever the subject of your differences, it is for Allah to judge. That is Allah my Lord, in Whom I put my trust and to Whom I turn,
- 42:11. the Originator of the heavens and the earth. He has given you spouses of your own kind, and of livestock [He has given you] pairs [of male and female]; by this means He causes you to multiply. There is nothing like unto Him, and He is the All-Hearing, All-Seeing.

42:12. To Him belong the keys of the heavens and the earth; He grants abundant provision to whomever He wills, or gives it in scant measure. Verily He has knowledge of all things.

﴿Whatever the subject of your differences﴾ concerning fundamental or minor issues of your religion on which you do not agree, ﴿it is for Allah to judge﴾ that is, it is to be referred to His Book and to the Sunnah of His Messenger (ﷺ). Whatever ruling they give is the truth, and whatever is different from that is false. ﴿That is Allah my Lord﴾ that is, just as He is the Lord, the Creator, the Provider, the Controller, so too He is the Judge Who judges between His slaves according to His laws in all their affairs.

What this verse implies is that the agreement of the Ummah constitutes definitive proof, because Allah did not instruct us to refer to Him except concerning that in which we differ. As for that on which we are agreed, the unanimous agreement of the Ummah is sufficient proof, because the Ummah as a whole is infallible and cannot agree upon error; its consensus must be in agreement with what is in the Book of Allah and the Sunnah of His Messenger (ﷺ).

﴿in Whom I put my trust﴾ that is, in my heart I rely on Him to bring what is beneficial and ward off what is harmful, and I trust Him to help me with that

﴿and to Whom I turn﴾ that is, I turn to Him with my heart and soul, in obedience to Him and worshipping Him.

Allah often mentions these two principles (trusting Allah and turning to Him) in His Book, because with both of them together one may attain perfection that is not possible without them or without one of them, such as in the verses in which He says:

﴿You [Alone] we worship, and You [Alone] we ask for help.﴾
(*al-Fātiḥah* 1: 5)

– and:

﴿...So worship Him [alone] and put your trust in Him...﴾ (*Hood* 11: 123)

﴿the Originator of the heavens and the earth﴾ that is, the One Who created them by His might, will and wisdom.

﴿He has given you spouses of your own kind﴾ so that you may find comfort in them and they may produce offspring for you, and bring other benefits to you.

﴿and of livestock [He has given you] pairs [of male and female]﴾ that is, of all types of livestock he has given you pairs, male and female, so that they may continue and increase in numbers, bringing you many benefits. Allah has made that for your sake and as a blessing to you. Hence He says:

﴿by this means He causes you to multiply﴾ that is, He causes you and your livestock to multiply, by means of giving you spouses from among yourselves and giving you livestock in pairs.

﴿There is nothing like unto Him﴾ that is, nothing of His creation resembles Him and nothing can match Him, whether in His essence, His names, His attributes or His deeds, because all of His names are beautiful, all His attributes are attributes of perfection and might, and by means of His deeds He brought into being mighty creations, with no partner. So there is nothing like unto Him, because He is unique and He alone is perfect in all aspects.

﴿and He is the All-Hearing﴾ Who hears all voices, in all languages, expressing all kinds of needs

﴿All-Seeing﴾ Who sees the movement of a black ant in a dark night on a solid rock, and He sees nourishment flowing through the veins of tiny creatures and he sees the sap flowing in the branches of the trees.

This and similar verses offer evidence for the views of *ahl as-Sunnah wal-jamâ'ah*² who affirm the divine attributes and deny that His attributes in any way resemble those of created beings. It

² Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. =

offers a refutation of those who liken the divine attributes to those of created beings, in the words «There is nothing like unto Him»; and it offers a refutation of those who deny the divine attributes (by interpreting them in a manner that differs from the apparent meaning), in the words «and He is the All-Hearing, All-Seeing».

«To Him belong the keys of the heavens and the earth» that is, to Him belongs the dominion of the heavens and the earth, and in His hand are the keys of mercy, provision and blessing, both visible and hidden. All creatures are in need of Allah and need His help to attain that which is in their best interests and ward off that which is harmful, in all situations. No one has any control over anything at all.

It is Allah (ﷻ) Who gives and withholds, causes harm and brings benefit; there is no blessing that people have but it is from Him, and no one wards off harm except Him.

«Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds, none can grant it thereafter...» (Fâṭir 35: 2)

Hence Allah says here: «He grants abundant provision to whomever He wills» that is, He gives a great deal of different kinds of provision, however He wills

«or gives it in scant measure» that is, He restricts provision to whomever He wills, so that it is just as much as he needs, and no more. All of that is in accordance with His knowledge and wisdom. Hence He says:

«Verily He has knowledge of all things», so He knows the situation of His slaves and gives each one what is appropriate for him, in accordance with His wisdom and as dictated by His will.

= The term is also defined in the glossary found at the end of this book.
(Editor)



﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا نَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴾ (سورة

الشورى: ١٣)

42:13. He has prescribed for you the same religion as that which He enjoined upon Nooh – and that which We have revealed to you [O Muhammad] – and that which We enjoined upon Ibraheem, Moosâ and 'Eesâ: that you should uphold the religion and not be divided therein. What you are calling the polytheists to is very hard for them. Allah brings close to Himself whomever He wills, and He guides to Himself whoever turns to Him.

This is the greatest blessing that Allah has bestowed upon His slaves, that He has prescribed for them the best and purest of religions, namely the religion of Islam, which Allah has prescribed for the chosen ones among His slaves. Indeed Allah prescribed it for the best of the best, the elite of the elite, namely the Messengers of strong resolve who are mentioned in this verse, who are the highest of humankind in status and the most perfect in all aspects. The religion which Allah has prescribed for them must be appropriate to their circumstances and compatible with their perfection. Indeed the only reason why Allah perfected them and selected them is their adherence to it. Were it not for the Islamic religion, no one would ever be elevated in honour, for it is the essence of happiness and the prerequisite for attaining perfection. Islam is what is contained in this noble Book, and it is what the Book calls to of affirming divine oneness, and righteous deeds, manners and behaviour.

Hence Allah says: ﴿that you should uphold the religion﴾ that is, He has instructed you to uphold all the teachings of the religion, both

fundamental and minor. You should uphold the religion yourselves and call others to do so, and you should help one another in righteousness and piety, but do not help one another in sin and transgression.

﴿and not be divided therein﴾ that is, so that you may be in agreement with regard to the fundamental and minor issues of religion. And be careful lest some issues cause division among you and cause you to become sects and groups, opposing one another, at the time when you agree on the fundamentals of your religion.

What helps in being united and avoiding division is what the Lawgiver has prescribed of general gatherings, such as the gatherings of Hajj, Eid, *Jumu'ah*, the five daily prayers, assembling for jihad, and other acts of worship that cannot be done properly except by coming together and not being divided.

﴿What you are calling the polytheists to is very hard for them﴾ that is, it is extremely difficult for them, because you are calling them to show devotion to Allah alone. This is like what Allah tells us about them 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)

– and He tells us that they said:

﴿What! Has he made all the gods into one God? This is indeed most strange!﴾ (Sād 38: 5)

﴿Allah brings close to Himself whomever He wills﴾ that is, He chooses from among His creation whoever He knows is fit to be chosen to convey His message or to be His close friend. One aspect of this is that He chose this Ummah and favoured it over all other nations, and He chose for it the best of religions.

﴿and He guides to Himself whoever turns to Him﴾; this is the measure that a person may take so as to attain the guidance of Allah (ﷻ), namely turning to his Lord, so that his heart becomes attached

to Him and He becomes his aim and goal. For a person to strive with good intentions, seeking guidance, is one of the things that make it easy for him to attain it, as Allah (ﷻ) says elsewhere:

﴿With which Allah guides all who seek His good pleasure to ways of peace and safety...﴾ (al-Mā'idah 5: 16)

This verse, which tells us that Allah ﴿guides to Himself whoever turns to Him﴾, along with the verse:

﴿...and follow the way of those who turn to Me...﴾ (Luqmān 31: 15)

– and knowing the character of the *Ṣaḥābah* (*raḍiya Allāhu 'anhum* – may Allah be pleased with all of them) and how sincere they were in turning to Allah, indicates that their views constitute *shar'ī* proof, especially the Rightly-Guided Caliphs (رضي الله عنهم).



﴿وَمَا نَفَرَقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفَقَضَىٰ بَيْنَهُمْ وَلِيَّنَ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٤﴾ فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْنَاكُمْ لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ

﴿١٤﴾ (سورة الشورى: ١٤-١٥)

42:14. They [the People of the Book] did not differ except after knowledge had come to them, out of mutual envy and rivalry. Were it not for a prior decree from your Lord, [giving them respite] for an appointed term, a decisive judgement would already have been passed between them. Verily those who inherited the Book after them³ are in grave doubt concerning it.

³ This refers to the People of the Book at the time when this verse was revealed.

42:15. Therefore call people [to the religion that Allah prescribed], and keep to the straight path as you have been commanded, and do not follow their desires; and say: I believe in all the Books that Allah has sent down, and I have been commanded to deal justly with you [all]. Allah is our Lord and your Lord. We have our deeds and you have your deeds. Let there be no [further] argument between us and you;⁴ Allah will bring us together, and unto Him is the return [of all].

Having commanded the Muslims to be united in their religion, and forbidden them to be divided, here Allah tells them that they should not take it for granted that they will remain united just because Allah has sent down the Book to them, for the People of the Book did not become divided until Allah sent down to them the Book which required them to be united, but they did the opposite of what their Book instructed them to do. All of that stemmed from transgression and enmity on their part, because of the mutual rivalry and envy among them. Grudges and ill feeling arose among them, which led to dissent and differences. So beware, O Muslims, lest you become like them.

«Were it not for a prior decree from your Lord» to delay the punishment that would destroy them «for an appointed term, a decisive judgement would already have been passed between them». But His wisdom and forbearance dictated that the punishment should be delayed in their case.

«Verily those who inherited the Book after them» that is, those who became their successors, the people of knowledge among them, «are in grave doubt concerning it» that is, they have many doubts that cause differences among them. Just as their forebears differed out of mutual envy and rivalry, their successors differed because of doubts, and all of them are partners in blameworthy differences.

⁴ After the truth has been established, there is no room for further argument.

«Therefore call people» to the true religion and the straight path that Allah revealed in His Books and with which He sent His Messengers. Call your nation to it and urge them to follow it, and strive against those who do not accept it.

«and keep to the straight path» yourself «as you have been commanded» that is, by complying with the commands of Allah, without going to extremes or being negligent, in obedience to the commands of Allah and heeding His prohibitions, and persist in that. Thus Allah instructed him to perfect himself by adhering to the straight path, and to perfect others by calling them to that.

It is well known that a command to the Messenger (ﷺ) is a command to his Ummah, if there is nothing to indicate that it is only for him.

«and do not follow their desires» that is, the desires of those who deviate from the religion, such as the disbelievers and the hypocrites, whether that is by following them in some of their religion or by refraining from calling people to Allah or not adhering to the straight path. If you were to follow their desires after the knowledge that has come to you, then you would surely be in the wrong (2: 145). He did not say “do not follow their religion” because their original religion, that Allah had prescribed for them, was the religion of all the Messengers, but they did not follow it; rather they followed their whims and desires and they took their religion as a mockery and a mere game (7: 51).

«and say» to them, when they argue with you:
 «I believe in all the Books that Allah has sent down» that is, let your argument with them be based on this great principle that highlights the noble nature of Islam, and indicates that it supersedes all other religions and that the religion that the People of the Book claim to follow is in fact part of Islam. This teaches us that if the People of the Book argue on the basis of belief in some of the Books or some

of the Messengers, but not others, that is not to be accepted from them, because according to the Book to which they call people and the Messenger whom they claim to follow it is required to believe in this Qur'an and the one who brought it. Our Book and our Messenger only instruct us to believe in Moosâ and 'Eesâ, and in the Torah and Gospel, that it tells us about and confirms, and tells us that these books confirm its soundness.

With regard to the Torah and Gospel, and the description they give of Moosâ and 'Eesâ, which is not in accordance with what is mentioned in our Book, Allah did not instruct us to believe in that.

﴿and I have been commanded to deal justly with you [all]﴾ that is, when judging concerning that wherein you differ. So your enmity and resentment, O People of the Book, do not prevent me from judging between you justly. Part of being just when judging between people who hold differing views, whether they are People of the Book or otherwise, is to accept what they have of truth and reject what they have of falsehood.

﴿Allah is our Lord and your Lord﴾ that is, He is the Lord of all, and you are not closer to Him than us.

﴿We have our deeds and you have your deeds﴾, both good and evil
 ﴿Let there be no [further] argument between us and you﴾ that is, after the facts have become clear, and truth has become distinct from falsehood, and guidance from misguidance, there is no longer any room for argument, because the purpose of arguing is only to distinguish truth from falsehood, so that the person of mature thinking will be guided, and proof will be established against the misguided. This does not mean that the People of the Book are not to be engaged in argument. How could that be the case, when Allah says:

﴿Do not dispute with the People of the Book except in the most courteous manner...﴾ (al-'Ankaboot 29: 46)

Rather what is meant is what we have mentioned.

﴿Allah will bring us together, and unto Him is the return [of all]﴾ on the Day of Resurrection, when He will requite each person for his deeds, at which time it will become clear who is sincere and who is lying.



﴿وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ، مِنْهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ﴾ (سورة الشورى: ١٦)

42:16. As for those who argue against [the religion of] Allah after it has been accepted, their argument carries no weight with their Lord; they have incurred divine wrath and theirs will be a severe punishment.

This is connected to the words (in the previous verse): ﴿Let there be no [further] argument between us and you﴾ (42: 15). Here Allah states that ﴿those who argue against [the religion of] Allah﴾ on the basis of false arguments and contradictory specious arguments

﴿after it has been accepted﴾ that is, after people of mature thinking and reason responded to the call of Allah because of what became clear to them of definitive proof and evidence. As for these people who argue against the truth after it has become clear, ﴿their argument carries no weight with their Lord﴾, because it is a rejection of the truth, and everything that is contrary to the truth is false.

﴿they have incurred divine wrath﴾ because of their sins and their turning away from and rejecting the evidence and clear signs of Allah ﴿and theirs will be a severe punishment﴾ which is the impact of divine wrath upon them. This is the punishment of everyone who argues against the truth on the basis of falsehood.



﴿ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۚ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۗ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۗ أَلَا إِنَّ الَّذِينَ يُمَارِقُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾ ﴾

(سورة الشورى: ١٧-١٨)

- 42:17. It is Allah Who has sent down the Book with the truth and justice. How could you know? The Hour may well be near at hand.
- 42:18. Those who do not believe in it seek to hasten it, whereas those who believe are apprehensive about it and know that it is the truth. Verily those who dispute concerning the Hour have indeed gone far astray.

Having stated that His proof and signs are clear, as anyone in whom there is any good responded to them, Allah now mentions the basis and foundation of that evidence; in fact all signs that Allah sent to people are based on that foundation:

﴿It is Allah Who has sent down the Book with the truth and justice﴾. The Book is this great Qur'an, which was sent down with the truth and which contains truth and certainty. All of it is clear verses and clear proof that speaks of all issues of divinity and religious beliefs. So it discusses the best of issues and presents the clearest of proof.

Then Allah (ﷻ) says, in order to alarm those deniers who seek to hasten the onset of the Hour: ﴿How could you know? The Hour may well be near at hand﴾ that is, no one knows how far off it is or when it will begin, so it may be expected at any time.

﴿Those who do not believe in it seek to hasten it﴾ out of stubborn disbelief, trying to outwit their Lord

«whereas those who believe are apprehensive about it» that is, they are afraid because of their belief in it and their knowledge of what it will involve of requital for deeds. Their fear is due to their knowledge of their Lord, for they fear that their deeds will not save them or lead them to a place of happiness. Hence Allah says:

«and» they «know that it is the truth» concerning which there is no doubt.

«Verily those who dispute concerning the Hour» that is, after doubting it they disputed with the Messengers and their followers, demanding proof of it. They have gone far astray in stubbornness and in arguing in a manner that is not even close to being right and proper; rather it is far removed from that.

Who could be further astray than one who disbelieves in the realm that is real in a true sense, namely the realm that was created to remain and exist forever? It is the realm of requital in which Allah will make manifest His justice and grace. Indeed this present realm, in comparison to it, is like a rider who rests in the shade of a tree, then moves on and leaves it behind. It is a realm to pass through, not a place in which to settle.

They believe in this transient realm because they see it and experience it, and they disbelieve in the hereafter which is mentioned in all the divinely-revealed Books, and of which the noble Messengers and their followers spoke, who are the most mature of people in thinking, the most well versed in knowledge and the smartest and brightest.



﴿اللَّهُ لَطِيفٌ بِعِبَادِهِ، يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾ مَنْ كَانَ يُرِيدُ
حَرَّتَ الْآخِرَةِ نَزَدَلَهُ، فِي حَرِّهِ، وَمَنْ كَانَ يُرِيدُ حَرَّتَ الدُّنْيَا نُؤْتِهِ، مِنْهَا وَمَالَهُ، فِي

الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾﴾ (سورة الشورى: ١٩-٢٠)

42:19. Allah is kind towards His slaves; He grants provision to whomever He wills, and He is the Strong, the Almighty.

42:20. Whoever seeks the harvest of the hereafter, We will increase for him his harvest; and whoever seeks the harvest of this world, We will give him thereof [what is already decreed for him], but he will have no share in the hereafter.

Here Allah (ﷻ) tells us of His kindness to His slaves, so that they may know Him, love Him, and seek His kindness and generosity. Another shade of meaning of the word *lateef* (translated here as «kind») indicates that He knows what is in their hearts and minds, which leads His slaves – especially the believers – to that which is good for them in a manner that they do not know or anticipate.

One aspect of His kindness to His believing slave is that He guides him to that which is good in ways that never cross his mind, by means of what He makes available to him of causes that lead him to that, such as creating in him the love of truth and submission to it, and His inspiring His noble angels to help the believers to be steadfast, and urge them to do good, and make truth fair-seeming in their hearts in order to motivate them to follow it.

Another aspect of His kindness is that He enjoins the believers to do communal acts of worship which strengthen their resolve and motivate them, and lead them to compete in doing good and seeking it and to follow one another's example.

A third aspect of His kindness is that He has made available to His slave every means that may form a barrier between him and sin, to the extent that if Allah (ﷻ) knows that worldly gain, wealth, leadership and other things for which people compete in this world could cause His slave to turn away from obedience to Him or make him negligent or lead him into sin, He diverts it from him and restricts his provision. Hence He says here: «He grants provision to whomever He wills» according to what is dictated by His wisdom and subtle knowledge

﴿and He is the Strong, the Almighty﴾ to Whom all power belongs, so no created being has any power or strength except through Him, to Whom all things submit.

﴿Whoever seeks the harvest of the hereafter﴾ that is, its rewards and gains, so he believes in it and strives hard for that, ﴿We will increase for him his harvest﴾ by greatly multiplying the reward for his deeds, as Allah (ﷻ) says elsewhere:

﴿But whoever seeks the hereafter and strives for it as it should be striven for, and is a [true] believer – such are the ones whose effort will be appreciated.﴾ (al-Isrâ' 17: 19)

Nevertheless, his share of worldly provision will inevitably come to him.

﴿and whoever seeks the harvest of this world﴾ in the sense that this world is his only aim, and he does not give precedence to the hereafter, as he has no hope for its reward and does not fear its punishment, ﴿We will give him thereof﴾ his share that is already decreed for him ﴿but he will have no share in the hereafter﴾ for he will be deprived of paradise and its delights, and he will deserve hell and its blazing fire.

This is like the verse in which Allah (ﷻ) says:

﴿Those who seek the life of this world and its splendour – We will repay them in full in this life for their deeds, and they will not be given less than they deserve. Those are the ones for whom there will be nothing in the hereafter but the fire. There all their efforts will come to nothing, and all they did will be in vain.﴾ (Hood 11: 15-16)



﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ
الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾ تَرَى الظَّالِمِينَ
مُشْفِقِينَ مِمَّا كَفَرُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّلِيحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ
 الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾ ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا
 أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْرَفْ حَسَنَةً نَّزَدْنَاهُ فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ
 شَكُورٌ ﴿٢٣﴾ (سورة الشورى: ٢١-٢٣)

- 42:21. Or do they have partners⁵ who have prescribed for them a religion for which Allah has not given any authority? Had it not been for a prior decree of respite, a decisive judgement would already have been passed between them. Verily for the wrongdoers there will be a painful punishment.
- 42:22. You will see the wrongdoers filled with apprehension about what they have earned, but [the requital thereof] will inevitably befall them. But those who believe and do righteous deeds will be in the meadows of paradise. They will have all that they wish for with their Lord; that is the great bounty.
- 42:23. That is [the bounty] of which Allah gives glad tidings to His slaves who believe and do righteous deeds. Say: No recompense do I ask of you for this, except that you should be kind to me for my kinship with you. Whoever does a good deed, We will increase its merit for him. Verily Allah is Oft-Forgiving, Appreciative.

Here Allah (ﷻ) tells us that the polytheists took their partners as allies, and they had something in common with them, namely disbelief and deeds based on disbelief. These allies were the devils among humankind, who call others to disbelief; they ﴿prescribed for them a religion for which Allah has not given any authority﴾,

⁵ The partners are the false gods, idols, or devils among *jinn* and humans who made fair-seeming to them the ascription of partners to Allah and the denial of the resurrection, and encouraged them to focus only on this world.

involving polytheism and innovation, forbidding that which Allah had permitted, permitting that which Allah had forbidden, and other matters as dictated by their whims and desires.

No doubt true religion cannot be anything but what Allah (ﷻ) has prescribed so that people may follow it and draw near to Him thereby. In principle there should be no one who prescribes anything that was not prescribed by Allah for His Messenger (ﷺ), so how about these evildoers who have in common with their forefathers their adherence to disbelief?

﴿Had it not been for a prior decree of respite﴾ that is, were it not for the appointed term set by Allah, and His decree that He would give them respite until that time, He would have passed judgement among them immediately by rewarding those who are in the right and destroying those who are in the wrong, because the justification for their destruction is present. But ahead of them lies the painful punishment in the hereafter, for these and for all other wrongdoers.

On that day, ﴿You will see the wrongdoers﴾ that is, those who wronged themselves by disbelieving and committing sins ﴿filled with apprehension﴾ that is, afraid and filled with dread ﴿about what they have earned﴾ lest they be punished for it.

When a person is afraid, that which he fears may or may not happen to him. Therefore Allah confirms here that there ﴿will inevitably befall them﴾ the punishment that they fear, because they did that which incurs the punishment, without anything to offset it, such as repentance and so on, and they have reached the point where there is no longer any respite or postponement.

﴿But those who believe﴾ with all their hearts in Allah and in His Books and His Messengers, and what they brought ﴿and do righteous deeds﴾ which includes both beliefs and physical actions, obligatory and recommended, they will be ﴿in the meadows of paradise﴾. So do not ask about the beauty of those verdant meadows

and what they contain of flowing rivers, green grass, beautiful views, fruitful trees, singing birds, melodious voices, and meeting loved ones and enjoying their company to the fullest.

They are gardens that will forever increase in beauty and splendour, and their people will never tire of delighting in their pleasures.

«They will have all that they wish for» that is, in those gardens; whatever they want they will get, and whatever they ask for they will receive, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

«(that is the great bounty)». Can there be any bounty greater than attaining the pleasure of Allah (ﷻ) and the joy of being close to Him in paradise?

«That is [the bounty] of which Allah gives glad tidings to His slaves who believe and do righteous deeds» that is, these are great glad tidings, the greatest of all, given by the Most Merciful, Most Gracious, at the hands of the best of His creation, to those who believe and do righteous deeds. This is the most sublime of goals and the means that lead to that goal are the best of means.

«Say: No recompense do I ask of you for this» that is, for conveying this Qur'an to you and calling you to follow its rulings. I do not want to take your wealth or become your leader, or seek any other aims, «except that you should be kind to me for my kinship with you».

It may be that what is meant is: I am not asking you for any recompense for this except one thing, which is in your favour, and will benefit you, namely that you should love me because of the ties of kinship between us, and this is a kind of love that is extra to the love (of the Prophet [ﷺ]) that is required by faith. Loving the Messenger (ﷺ) on the basis of faith, and giving precedence to love of him over love of anyone else after Allah, is required of every Muslim. But he asked these people for something in addition to that, which was to love him on the basis of kinship, because he began his mission by calling the closest of people to him, to the extent that it was said that

there was no one among the clans of Quraysh that did not have ties of kinship to the Messenger of Allah (ﷺ).

This exception indicates that he was not asking them for any recompense at all, except something that would benefit them, so it was not a recompense for him at all; rather he was rewarding them.

«Whoever does a good deed» such as prayer, fasting, Hajj or treating people kindly,

«We will increase its merit for him» that is, Allah will give him a sense of comfort and make things easy for him, and that good deed will be a cause of doing another good deed. Thus the good deeds of the believer will increase, and he will rise in status with Allah and with His creation, and will attain reward in this world and the hereafter.

«Verily Allah is Oft-Forgiving, Appreciative» – He forgives major sins, no matter how great they are, when one repents from them, and He appreciates a small good deed by giving a great reward for it. By His forgiveness He forgives sins and conceals faults, and by His appreciation He accepts good deeds and multiplies their reward greatly.



﴿أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحْيِي الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (سورة الشورى: ٢٤)

42:24. Or do they say: He has fabricated lies against Allah? But if Allah so willed, He could seal up your heart. Allah eliminates falsehood and establishes the truth by His words. Verily He knows well what is in [people's] hearts.

That is, do those who reject the Messenger (ﷺ) say, audaciously and mendaciously: «He has fabricated lies against Allah», thus

making the worst of accusations against you? They accused you of fabricating lies against Allah by claiming to be a Prophet and by attributing to Allah that which He had nothing to do with, when they were well aware of your truthfulness and honesty; how can they dare to tell such blatant lies?

In fact by doing this they also transgressed against Allah, for it is an implicit criticism of Him for giving you full authority and control over this great call which – according to their claim – is the greatest mischief on earth, for Allah allowed him to proclaim this call and attribute it to Him, then He supported him with clear miracles, definitive proof, clear victories and dominance of those who opposed him. Allah (ﷻ) could have put an end to this call from the outset and wiped it out, by sealing up the heart of the Messenger (ﷺ) so that he would not be able to understand anything and no goodness would enter his heart. If He had sealed up his heart, the matter would have come to a complete halt.

This definitively points to the soundness of the message brought by the Messenger (ﷺ), and is the strongest testimony from Allah in support of what he said; there can be no testimony greater or stronger than that. Hence by His wisdom and mercy, and in accordance with the way He always deals with things, Allah erases falsehood and removes it; even if it has the upper hand sometimes, it will ultimately diminish.

﴿and establishes the truth by His words﴾ – one way that Allah uses to establish and strengthen the truth is that He allows falsehood to stand up to it, then when it stands up to the truth, truth attacks it by presenting its proofs and evidence. Thus truth will make manifest His light and guidance, because of which falsehood will diminish and be suppressed, and its falseness will become apparent to everyone, whilst the truth is manifested and is made clear for everyone.

﴿Verily He knows well what is in [people’s] hearts﴾ that is, what there is in them of good and evil, and what they are concealing and not disclosing.



﴿هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾
 وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ؕ وَالْكَافِرُونَ لَهُمْ عَذَابٌ
 شَدِيدٌ ﴿٢٦﴾ ﴿٢٦﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا
 يَشَاءُ ۗ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾ ﴿٢٧﴾ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ
 رَحْمَتَهُ ۗ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾ (سورة الشورى: ٢٥-٢٨)

- 42:25. It is He Who accepts repentance from His slaves and pardons bad deeds, and He knows all that you do.
- 42:26. He responds to [the supplication of] those who believe and do righteous deeds, and gives them yet more out of His bounty. But as for the disbelievers, theirs will be a severe punishment.
- 42:27. If Allah were to grant abundant provision to [all] His slaves, they would indeed transgress all bounds [and commit much injustice] in the land; but He sends it down in due measure as He wills. Verily He is well aware of His slaves and sees them all.
- 42:28. It is He Who sends down the [much-needed] rain after they have lost all hope, and spreads His mercy far and wide. And He is the Protector, Worthy of all praise.

This highlights the perfect generosity and immense kindness of Allah (ﷻ), as He accepts the repentance of His slaves when they give up their sins, regret them and resolve not to go back to them, if they seek thereby the pleasure of their Lord. Allah accepts their repentance after their doom had become due as a result of their committing sin, and after punishments in this world were carried out as prescribed in Sharia.

﴿and pardons bad deeds﴾; He erases them and erases what they leave of shame and what they incur of punishment. The one who

repents is restored to honour before Him, as if he never did those bad deeds, and He loves him and enables him to do that which brings him close to Him.

Because repentance is one of the great deeds that may be perfected because of complete sincerity and resolve, or it may be imperfect if sincerity is lacking, or it may be invalid if the aim is to attain some worldly goal, and because the place of repentance is the heart which no one knows except Allah, He concludes this verse with the words: ﴿and He knows all that you do﴾.

Allah calls all His slaves to turn to Him and repent from their shortcomings, and according to their response, people are divided into two categories:

The first category is those who respond, whom He describes in the following verse: ﴿He responds to [the supplication of] those who believe and do righteous deeds﴾ that is, they respond to their Lord and do what He calls them to do; they submit to Him and answer His call, because what they have of faith and righteous deeds motivates them to do that. Once they respond to Him, Allah responds to them and shows appreciation to them, for He is the Oft-Forgiving, Appreciative.

By His grace, He gives them more, by helping them and giving them energy to do righteous deeds, and He gives them a multiple reward, far greater than what they deserve for their good deeds, granting them reward and the great triumph.

As for those who do not respond to Allah, namely those who stubbornly disbelieve in Him and in His Messengers, ﴿theirs will be a severe punishment﴾ in this world and the hereafter.

Then Allah tells us that by His kindness to His slaves, He does not bestow on them a great deal of worldly provision that would be detrimental to their religious commitment:

﴿If Allah were to grant abundant provision to [all] His slaves, they would indeed transgress all bounds [and commit much injustice] in

the land» that is, they would neglect their duties towards Allah and would focus on indulging in worldly pleasures, and abundant wealth would make them concentrate on their desires, even if that involved sin and wrongdoing.

«but He sends it down in due measure as He wills» according to what is dictated by His knowledge and wisdom.

«Verily He is well aware of His slaves and sees them all» as it says in some reports that Allah (ﷻ) says:

«Among My slaves are those whose faith cannot be sound except through wealth, and if I were to make them poor, their faith would be corrupted. And among My slaves are those whose faith cannot be sound except through poverty, and if I were to make them rich, their faith would be corrupted. And among My slaves are those whose faith cannot be sound except through good health, and if I were to make them ill, it would corrupt their faith. And among My slaves are those whose faith cannot be sound except through sickness, and if I were to give them good health, their faith would be corrupted. I control the affairs of My slaves according to My knowledge of what is in their hearts, for verily I am All-Aware, All-Seeing.» (Recorded by aṭ-Ṭabarānī; graded weak by al-Albānī)⁶

«It is He Who sends down the [much-needed] rain» that is, abundant rain that is much needed by the land and the people «after they have lost all hope» and rain had ceased for a while, so they thought that the rain would not come and they despaired and

⁶ All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)

did things to try to bring it. So Allah sends down the much-needed rain and thereby «spreads His mercy far and wide», by bringing forth provision for humans and animals, so that they appreciate it greatly, and they rejoice in it and feel happy.

«And He is the Protector» Who protects and takes care of His slaves in all ways, looking after their interests both spiritual and worldly «Worthy of all praise» for His protection and control, worthy of all praise for His perfect attributes and for what He bestows on His creation of all kinds of favours.



﴿ وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَتْ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴾ (سورة الشورى: ٢٩)

42:29. Among His signs is the creation of the heavens and the earth, and what He has scattered throughout them of all kinds of creatures. And He has the power to gather them together whenever He wills.

That is, among the signs of His great might, and that He will bring the dead back to life «is the creation of the heavens and the earth» despite their greatness and vastness. This is indicative of His might and vast power. What is seen in both of them of precision and perfection is indicative of His wisdom, and what they contain of benefits that serve people's interests is indicative of His mercy. This demonstrates that He alone is deserving of all kinds of worship, and that the so-called divinity of all others is false.

«and what He has scattered throughout them» that is, what He has distributed throughout the heavens and the earth of all kinds of creatures which Allah has made to be of service and benefit to His slaves.

﴿And He has the power to gather them together﴾ that is, to bring all creatures back together after their death, for the standing on the Day of Resurrection

﴿whenever He wills﴾. His power and will are fit for that purpose, but to believe that this will happen is subject to whether there is a truthful divine text to this effect. It is known that the reports from the Messengers and the texts of the divine books that were revealed to them all point to the fact that this will happen.



﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ﴿٣١﴾ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣٢﴾﴾ (سورة

الشورى: ٣٠-٣١)

- 42:30. Whatever calamity befalls you is because of the deeds that your own hands have wrought, but He overlooks much.
- 42:31. You can never escape [Allah's punishment] on earth, and besides Allah you have neither protector nor helper.

Here Allah (ﷻ) tells us that no calamity befalls people, affecting their health, property, children and what they love and is dear to them, but it is because of what their own hands have sent forth of evil deeds, but what Allah pardons is much more than that. Allah does not wrong people; rather they wrong themselves.

﴿If Allah were to take humankind to task for what they have earned, He would not leave on the face of [the earth] a single living creature...﴾

(*Fāfir* 35: 45)

The delay in the punishment is not due to neglect or incapability on His part.

«You can never escape [Allah's punishment] on earth» that is, you cannot escape the power that Allah has over you; rather you are helpless on earth, for you cannot resist what Allah wills concerning you

«and besides Allah you have neither protector» to protect you and bring you benefits

«nor helper» to ward off harm from you.



﴿وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَمَنَّ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾ أَوْ يُوقِفَهُنَّ يَمَّا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ نَجِيصٍ ﴿٣٥﴾﴾ (سورة الشورى: ٣٢-٣٥)

42:32. Among His signs are the ships, sailing on the sea like mountains.

42:33. If He so willed, He could still the wind, so that they would remain motionless on its surface. Surely in that there are signs for every steadfastly patient and deeply thankful person.

42:34. Or He could cause them to sink on account of their [passengers'] misdeeds, but He overlooks much.

42:35. Then those who argue against Our signs will know that they have no escape.⁷

That is, among the signs of His mercy and care for His slaves «are the ships, sailing on the sea» this includes all kinds of ships, driven by engines or under sail, that are so big that they are «like mountains».

⁷ That is, when they are in the middle of the sea and strong winds begin to blow from all directions – or, conversely, their ship remains motionless for lack of wind – at that point they will realise that they have no one to turn to except Allah, and no one can save them except Him, so they will turn to Him with utter sincerity. (al-Qurtubi)

Allah has made the deep sea to be of service to the ships, and He protects them from the tossing of the high waves. He causes the ships to carry you and your many belongings to distant lands and remote regions, and He has made available for the ships all the means that help them to be of service to you.

Then He highlights these means further: ﴿If He so willed, He could still the wind﴾ that Allah has made the means of moving the ships ﴿so that they﴾ namely the ships ﴿would remain motionless﴾ on the surface of the sea, not moving forwards or backwards. This also applies to ships that are driven by engines, because they are also affected by the wind.

If Allah so willed, He could cause the ships to sink, because of the deeds of their passengers; He could drown them in the sea and destroy them, but He is forbearing and overlooks much.

﴿Surely in that there are signs for every steadfastly patient and deeply thankful person﴾ that is, for the one who has great patience in putting up with what he finds burdensome or difficult, so he forces himself to bear it with patience, whether it is hardship in doing acts of obedience or in restraining himself from sin, or restraining himself from becoming discontent in the face of calamities. And he is thankful at times of ease and when blessings come, acknowledging the blessings of his Lord, humbling himself before Him and striving to please Him. Such is the one who benefits from the signs of Allah.

As for the one who does not have patience and is not grateful for the blessings of Allah, this is the one who is negligent or heedless, and he does not benefit from the signs of Allah.

Then Allah (ﷻ) says: ﴿Then those who argue against Our signs﴾ and try to invalidate them by their falsehood ﴿will know that they have no escape﴾ that is, no one will save them from what will befall them of punishment.



﴿ مَا أُوْتِيتُمْ مِنْ شَيْءٍ فَفَتَحْهُ الْحَيٰوةَ الدُّنْيَا وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّابْقِ لِلَّذِيْنَ ءَامَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٣٦﴾ وَالَّذِيْنَ يَجْتَنِبُوْنَ كَثِيْرًا مِّنَ الْاِثْمِ وَالْفَوْحِشِ وَاِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ﴿٣٧﴾ وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُوْنَ ﴿٣٨﴾ وَالَّذِيْنَ اِذَا صَابَهُمُ الْبَغْيُ هُمْ يَنْصَبِرُوْنَ ﴿٣٩﴾ ﴾ (سورة الشورى: ٣٦-٣٩)

- 42:36. Whatever you have been given is but the enjoyment of the life of this world; but that which is with Allah is better and more lasting, for those who believe and put their trust in their Lord;
- 42:37. and who avoid major sins and shameful deeds, and, when angered, are willing to forgive;
- 42:38. and who respond to their Lord and establish prayer, and conduct their affairs by mutual consultation, and spend out of what We have provided for them;
- 42:39. and, when they are wronged, stand up for themselves [and respond in kind].

This is aimed at making people lose interest in this world and have a greater interest in the hereafter, by mentioning deeds that may help one to attain that.

﴿Whatever you have been given﴾ of power, leadership, wealth, sons, good health and physical well-being
 ﴿is but the enjoyment of the life of this world﴾ and its imperfect and transient pleasures

﴿but that which is with Allah﴾ of great reward and eternal bliss
 ﴿is better﴾ than the pleasures of this world, and there is no comparison between them.

﴿and more lasting﴾ because it is bliss that is not imperfect or tainted with distress, and it will never depart.

Then Allah tells us for whom this reward is: it is ﴿for those who believe and put their trust in their Lord﴾ that is, they combine sound faith which is based on righteous deeds, both outward and inward, with trust in Allah, which is the means of achieving all good deeds. Any deed that is not accompanied by trust in Allah is imperfect. This trust means relying with all one's heart on Allah to bring what one loves and ward off what one dislikes, whilst having confidence in Him.

﴿and who avoid major sins and shameful deeds﴾; the difference between major sins and shameful deeds – although both are major sins – is that shameful deeds are major sins to which there is a natural inclination, such as fornication and the like, whereas major sins are not like that. This applies when they are mentioned together; when either of them is mentioned on its own, then the other is included with it.

﴿and, when angered, are willing to forgive﴾ that is, they have attained such good manners and attitudes that forbearance has become second nature to them, to the extent that if someone angers them with his words or deeds, they suppress their anger and do not act on it; rather they forgive him and do not respond to bad treatment except with kindness, forgiveness and tolerance.

This forgiveness and tolerance leads to beneficial consequences and wards off many bad things regarding themselves and others. This is like the verses in which Allah (ﷻ) says:

﴿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. 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.﴾ (Fussilat 41: 34-35)

﴿and who respond to their Lord﴾ that is, they submit and obey Him, and answer His call, and it becomes their aim to please Him and attain nearness to Him.

Part of responding to Allah is establishing prayer and giving *zakâh*, therefore they are mentioned after that, by way of following the mention of something in general terms with something specific, which is indicative of its importance and virtue. Hence Allah says:

﴿and establish prayer﴾ that is, both outwardly and inwardly, both obligatory and voluntary prayers

﴿and spend out of what We have provided for them﴾ of obligatory spending such as *zakâh* and spending on relatives and the like, and encouraged kinds of spending such as charity to people in general.

﴿and conduct their affairs﴾ both religious and worldly
 ﴿by mutual consultation﴾ that is, no one forces his own view with regard to any matter of their common affairs. This can only be a sign of their unity, harmony, mutual love and perfect mature thinking, because if they want to do something that requires discussion and exchange of views, they get together and discuss and examine the issue. Then once it becomes clear to them what is the best option that will serve the interests of the community, they hasten to take a decision concerning that option. This has to do with matters such as decisions concerning war and jihad, and appointing people to positions as governors, judges and so on, or discussing some religious issues in general. That is because such issues are of common concern, and discussing them and exchanging views in order to reach the correct conclusion is something that is loved by Allah and is included in this verse.

﴿and, when they are wronged﴾ that is, by their enemies
 ﴿stand up for themselves [and respond in kind]﴾ because of their strength and pride; they do not react like people who have no pride and are helpless.

Here Allah describes them as having faith, putting their trust in Him, avoiding major sins and shameful deeds, by means of which minor sins are absolved, submitting perfectly to Him, responding

to the call of their Lord, establishing prayer, spending on charitable causes, consulting one another regarding their affairs and standing up to their enemies. These are all attributes of perfection and the fact that they have acquired them all means that they will do other good deeds of lesser importance, and will refrain from the opposite.



﴿ وَجَزَاءُ سِنِّيَّةٍ سِنِّيَّةٍ مِثْلَهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾
 وَلَمَنْ أَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ
 النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَنْ صَبَرَ
 وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾ ﴾ (سورة الشورى: ٤٠-٤٣)

- 42:40. Harm [or offence] may be requited by the like thereof,⁸ but whoever forgives and reconciles, his reward is with Allah; verily He does not love the wrongdoers.
- 42:41. But whoever settles the score after having been wronged, there is no reason to reproach them.
- 42:42. But there is reason to reproach [and punish] those who wrong people and spread mischief throughout the land without justification. For such there will be a painful punishment.
- 42:43. But whoever shows patience and forgives, that is indeed something that is recommended by Allah.

⁸ The requital may be equal to the harm done by the one who committed the original offence against the one who is wronged, but must go no further than that. For example, in the case of a verbal wrong, such as saying "May Allah humiliate you", the wronged party may respond in the same terms, but is not allowed to add anything else to it.

Here Allah mentions the various levels of settling scores, of which there are three: justice, charitable forgiveness, and injustice.

Justice means requiting an offence with a similar action, no more and no less. So it is a life for a life, and any injury may be requited with a similar injury, and damage to property is to be compensated by replacing it with something similar.

Charitable forgiveness means pardoning and reconciling with the person who did wrong. Hence Allah says: ﴿but whoever forgives and reconciles, his reward is with Allah﴾ – Allah will reward him greatly and abundantly. But if the offender does not deserve to be forgiven and there is a shar‘i interest to be served by punishing him, then in that case he is not enjoined to forgive him. Stating that the reward of the one who forgives is with Allah motivates him to forgive and to treat others as he wants Allah to treat him. Just as he wants Allah to forgive him, let him forgive others, and just as he wants Allah to pardon him, let him pardon others, for the requital matches the deed.

As for injustice, it is mentioned in the words ﴿verily He does not love the wrongdoers﴾ who initiate offence against others, or retaliate with a greater offence; the additional element is wrongdoing or injustice.

﴿But whoever settles the score after having been wronged﴾ that is, he settles the score with the one who wronged him after he was wronged
 ﴿there is no reason to reproach them﴾ that is, there is no blame on them for that.

The words ﴿and, when they are wronged, stand up for themselves [and respond in kind]﴾ (42: 39) and ﴿But whoever settles the score after having been wronged﴾ indicate that it is inevitable that one will be faced with aggression and mistreatment.

As for the one who wants to wrong others and mistreat them, without having been subjected to any offence by them, such a person

should not be requited only with a punishment that is commensurate with his offence; rather he should be disciplined with a punishment that will deter him from aggressive words or deeds.

﴿But there is reason to reproach [and punish]﴾ that is, there is justification for carrying out Islamically prescribed punishments in the case of ﴿those who wrong people and spread mischief throughout the land without justification﴾. This includes wrongdoing and transgression against people with regard to their blood, wealth and honour.

﴿For such there will be a painful punishment﴾ that is, one that will cause both psychological and physical pain, commensurate with their wrongdoing and aggression.

﴿But whoever shows patience﴾ in bearing what he is faced with of offence

﴿and forgives﴾ the offenders by pardoning them for what they have done,

﴿that is indeed something that is recommended by Allah﴾ that is, it is one of the things that Allah encourages and emphasises, and states that no one will be able to do it except those who are patient and are blessed with a great share of good and righteousness. It is one of the things that no one is helped to do except people with strong resolve and motivation, and people of mature thinking and deep insight.

Not settling the score or standing up for oneself in word or deed is something very difficult, and bearing offence with patience, pardoning it and forgiving it, and responding to it with kindness, are actions that are even more difficult, but that is easy for those for whom Allah makes it easy and who strive to attain such characteristics, seeking the help of Allah to achieve that. Then after that, if a person tastes the sweetness thereof and sees its positive consequences, then he will do it willingly, feel comfortable with it and delight in it.



﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ﴾ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلِ ﴿٤٤﴾ وَتَرَنَّهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَاتٍ مِنَ الدُّنَىٰ يَنْظُرُونَ مِنْ تَرْفٍ خَفِيٍّ ﴿٤٥﴾ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٦﴾ وَمَا كَانَتْ لَهُمْ مِنْ ءَٰوَالِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾ ﴿سورة

الشورى: ٤٤-٤٦﴾

- 42:44. Whomever Allah causes to go astray, he will have no protector thereafter. And you will see the wrongdoers, when they behold the punishment, saying: Is there any way to go back [and make amends]?
- 42:45. You will see them brought before it [the fire] in a state of abject humiliation, stealing furtive glances at it. Those who believed will say: Indeed the real losers are those who lose their own souls and their families on the Day of Resurrection. Verily the wrongdoers will suffer everlasting punishment.
- 42:46. They will have no protectors to save them from Allah's punishment. For those whom Allah has caused to go astray, there is no way [to guidance and salvation].

Here Allah tells us that He alone guides people or causes them to go astray, and ﴿Whomever Allah causes to go astray﴾ because of his wrongdoing ﴿he will have no protector thereafter﴾ to take care of his affairs and guide him.

﴿And you will see the wrongdoers, when they behold the punishment﴾ they will see something very terrifying, difficult and

horrific, and they will express great regret and sorrow for their previous deeds.

«saying: Is there any way to go back [and make amends]?» That is, is there any way we could go back to the previous world and do something other than what we did before? This is a request for something impossible that can never happen.

«You will see them brought before it [the fire] in a state of abject humiliation» that is, you will see reflected in their physical posture what is in their hearts

«stealing furtive glances at it» that is, they will look stealthily at the fire, because of its fearsome appearance.

«Those who believed will say» when the fate of people is decided and the sincere and faithful people become distinct from others:

«Indeed the real losers are those who lose their own souls and their families on the Day of Resurrection» when they cause themselves to miss out on the reward and incur a painful punishment, and they are separated from their families and are not reunited with them.

«Verily the wrongdoers» who wronged themselves by disbelieving and committing sins

«will suffer everlasting punishment» that is, they will be immersed in the midst of it and will never emerge from it; it will never be alleviated and they will lose all hope.

«They will have no protectors to save them from Allah's punishment» as they used to hope for themselves. On the Day of Resurrection, it will become clear to them and others that the connections on which they pinned their hopes will be severed, and when the punishment of Allah comes to them it will not be warded off.

«For those whom Allah has caused to go astray, there is no way [to guidance and salvation]». They went astray when they claimed that their so-called partners could bring them benefits or ward off harm, then it became clear to them that they were astray.



﴿ اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ
يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِلَّا
عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ
مِمَّا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾ ﴾ (سورة الشورى: ٤٧-٤٨)

- 42:47. Respond to your Lord, before there comes from Allah a day which no one can avert. On that day you will have no refuge and no means of denying [your sins].
- 42:48. But if they turn away, We have not sent you to be their keeper; your duty is only to convey the message. If We bestow upon a man mercy [prosperity], he rejoices in it; but when misfortune befalls them because of the deeds which their own hands have wrought, then verily man becomes ungrateful.

Here Allah (ﷻ) instructs His slaves to respond to Him by complying with His commands and heeding His prohibitions, and by hastening to do so and not procrastinating, before the Day of Resurrection comes which, when it comes, cannot be put back and it will not be possible to make up for what was missed. On that day, the individual will have no refuge to turn to, and no way to escape or flee from his Lord; rather the angels will surround all creatures from the rear and will call out: ﴿O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth, then do so. But you cannot pass beyond them unless you have power.﴾ (ar-Rahmân 55: 33)

On that day, no one will be able to deny what he committed of sins; in fact even if he does deny it, his own physical faculties will testify against him.

In this and similar verses, there is a condemnation of those who hope to live long, and a command to make the most of any opportunity

that comes along to do a good deed, because procrastinating leads to a great deal of trouble.

﴿But if they turn away﴾ from what you have brought to them, after you have conveyed the message clearly,

﴿We have not sent you to be their keeper﴾, recording their deeds and finding out about them.

﴿your duty is only to convey the message﴾, and if you have done what is required of you, then your reward is due from Allah, whether they respond or turn away, and their reckoning will be with Allah, Who is recording all their deeds, great and small, visible and invisible.

Then Allah (ﷻ) mentions the condition of man, stating that if Allah gives him a taste of mercy, such as good physical health, abundant provision, high status and the like, ﴿he rejoices in it﴾ that is, his joy is based solely on that, and he does not look beyond it, which implies that he is quite content with it whilst turning away from the Bestower of those blessings.

﴿but when misfortune﴾ such as sickness, poverty and the like ﴿befalls them because of the deeds which their own hands have wrought, then verily man becomes ungrateful﴾ that is, by nature he is ungrateful for previous blessings and discontent with whatever befalls him of misfortune.



﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ ﴿٤٩﴾ أَوْ يُرَوِّجُهُمْ ذَكَرًا وَإِنثًا ۖ وَمَجْمَلٌ مِّنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾﴾ (سورة الشورى: ٤٩-٥٠)

42:49. To Allah belongs the dominion of the heavens and the earth. He creates whatever He wills; He bestows female [offspring]

upon whomever He wills, and bestows male [offspring] upon whomever He wills,

42:50. or He bestows both males and females; and He leaves barren whomever He wills. Verily He is All-Knowing, Omnipotent.

This verse tells us of the vastness of Allah's dominion, which is complete, for He controls His creation however He wills; His control over all things is so comprehensive that it includes the outcomes of all measures that people take. Marriage is one of the means of having children, but it is Allah (ﷻ) Who bestows whatever He wills of offspring.

There are some people to whom He gives female offspring, some to whom He gives males, and some to whom He gives both males and females. And some of them he makes barren, so that they have no offspring at all.

﴿Verily He is All-Knowing﴾ and knows all things ﴿Omnipotent﴾ that is, He has the power to do all things, and He controls all things on the basis of His knowledge and precision in creation, and by His power over His creation.



﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآذَانِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ ﴾ ﴿٥١﴾ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَىٰ اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾ ﴿سورة الشورى: ٥١-٥٣﴾

42:51. It is not fitting for any man that Allah should speak to him except by inspiration or from behind a veil, or by sending a Messenger

to reveal, by Allah's leave, whatever Allah wills. Verily He is Most High, Most Wise.

- 42:52. Likewise We have revealed to you [O Muhammad] a life-giving message by Our command. You knew nothing of the scripture or matters of faith, but We have made it [the Qur'an] a light whereby We guide whomever We will of Our slaves. Verily you are indeed calling people to a straight path,
- 42:53. the path of Allah, to Whom belongs all that is in the heavens and all that is on earth. Verily the affairs of all will ultimately come back to Allah [for judgement].

When those who rejected the Messengers of Allah and disbelieved in Him said in their arrogance,

﴿...If only Allah would speak to us or some sign would come to us...﴾ (al-Baqarah 2: 118)

– Allah responded to them with this verse, stating that His speaking is only for the elite of His creation, namely the Prophets and Messengers, and the chosen ones of humankind, and that it can only occur in one of the following ways:

Either Allah (ﷻ) speaks through inspiration, which is sent directly to the heart of the Messenger, without sending an angel and without speaking directly to him;

or He speaks directly, but it is ﴿from behind a veil﴾ as happened to Moosâ ibn 'Imrân, *Kaleem ar-Rahmân* (the one to whom the Most Gracious spoke directly);

or Allah speaks through an angelic messenger, ﴿by sending a messenger﴾ such as Jibreel or another angel, ﴿to reveal, by Allah's leave﴾ that is, by the permission of his Lord, not on the basis of mere whims and desires.

﴿Verily He is Most High﴾, sublime in His essence, sublime and great in His attributes, sublime in His actions. He has subjugated all things, and all creatures have submitted to Him.

«Most Wise» for He does everything that is appropriate, and is wise in all that He creates and prescribes.

«Likewise» just as We revealed to the Messengers who came before you,

«We have revealed to you [O Muhammad] a life-giving message by Our command» namely this noble Qur'an, which He calls life-giving. The Qur'an gives life to hearts and souls, through which both worldly and spiritual interests are revived, because of what it contains of much good and abundant knowledge.

It is a pure blessing from Allah to His Messenger (ﷺ) and His believing slaves, without any effort on their part. Hence He says: «You knew nothing» before it came down to you «of the scripture or matters of faith» that is, you had no knowledge of the texts of the previous scriptures or of faith, and you had no experience in implementing divine instructions; rather you were unlettered, unable to read or write, then this Book came to you, which «We have made... a light whereby We guide whomever We will of Our slaves», by means of which they find illumination in the darkness of disbelief, innovation and whims and desires that lead to doom; by means of it they come to know reality and are guided by it to the straight path.

«Verily you are indeed calling people to a straight path» that is, you are showing it to them and explaining it, encouraging them to follow it, forbidding them to do the opposite and warning against that. Then Allah describes the straight path:

«the path of Allah, to Whom belongs all that is in the heavens and all that is on earth» that is, the path which Allah has prescribed for His slaves and has told them that it leads to Him and to His paradise.

«Verily the affairs of all will ultimately come back to Allah [for judgement]» that is, all affairs, good and bad, will return to Him and He will requite everyone according to his deeds; if they are good



then the outcome will be good, and if they are evil then the outcome will be bad.

This is the end of the commentary on Soorat ash-Shoorā.

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.



43.

Soorat az-Zukhruf

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



حَمْدًا ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝
وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ ۝ أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ
صَفْحًا أَنْ كُنتُمْ قَوْمًا مُسْرِفِينَ ۝ (سورة الزُّخْرُف: ١-٥)

43:1. Hā'. Meem.

43:2. By the clear Book,

43:3. verily, We have made it an Arabic Qur'an so that you may understand,

43:4. and verily it is in the Mother of the Book [*al-Lawḥ al-Maḥfūdh*]⁹ with Us, sublime and full of wisdom.

⁹ Al-Lawḥ al-Maḥfūdh: the Preserved Tablet, the place where the decrees of Allah are kept. All the divinely-revealed Books originated from there, hence it is called the Mother (that is, source or origin) of the Book.

43:5. Should We, then, withdraw this reminder from you altogether, because you are a people transgressing beyond all bounds?

«By the clear Book» – this is an oath by the Qur'an about the Qur'an. Allah swears by the clear Book to indicate that it clarifies everything that people need to know about matters pertaining to this world, religion and the hereafter.

«verily, We have made it an Arabic Qur'an» this is the subject of the oath: Allah has made it in the most eloquent and clearest of languages. Then He mentions the wisdom behind that, which is «so that you may understand» its words and meanings, because it is easy to understand.

«and verily it» namely this Book «is in the Mother of the Book [al-Lawḥ al-Maḥfooḍh] with Us», among those on high, in the highest and best rank,

«sublime and full of wisdom» that is, it is sublime and held in the highest esteem, and it is full of wisdom in what it contains of commands and prohibitions, and stories. There is no ruling in it that is contrary to wisdom, justice and equity.

Then Allah tells us that His wisdom and grace dictate that He should not leave His slaves neglected without sending a Messenger to them or sending down a Book to them, even if they are wrongdoers. Hence He says:

«Should We, then, withdraw this reminder from you altogether, because you are a people transgressing beyond all bounds?» That is, should We turn away from you and not send down the reminder to you, and withdraw it from you because you turned away and did not submit to it? Rather We send down the Book to you and explain to you everything in it. Then if you believe and are guided, it is to your own benefit, otherwise proof is established against you and you know where you stand.



﴿وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٦﴾ وَمَا يَأْتِيهِمْ مِنْ نَبِيِّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٧﴾ فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ﴿٨﴾﴾ (سورة الزُّخْرُفِ:

(٨-٦)

- 43:6. How many a Prophet did We send to the earlier nations!
- 43:7. No Prophet came to them but they ridiculed him.
- 43:8. So We destroyed them, although they were stronger in power than them [Quraysh]. And the stories of the earlier nations have already been mentioned [in the Qur'an, as a lesson].

Here Allah says: this is Our way with people: We do not leave them neglected. ﴿How many a Prophet did We send to the earlier nations﴾, enjoining them to worship Allah alone, with no partner or associate, but they persisted in their disbelief.

﴿No Prophet came to them but they ridiculed him﴾ rejecting the message he brought and arrogantly turning away from the truth.

﴿So We destroyed them, although they were stronger in power than them [Quraysh]﴾ that is, they were stronger in terms of their deeds and they made a more impressive mark on the land.

﴿And the stories of the earlier nations have already been mentioned [in the Qur'an, as a lesson]﴾; We have already explained to you lessons that may be taken from that and how that may serve as a deterrent against disbelief and denial.



﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ

تَهْتَدُونَ ﴿٩﴾ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدِرُ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ
تُخْرَجُونَ ﴿١٠﴾ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَاحِ وَالْأَنْعَامِ مَا تَرْكَبُونَ
﴿١١﴾ لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ
الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٢﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٣﴾ ﴿سورة

الرَّحْفُوف: ٩-١٤﴾

- 43:9. If you ask them who created the heavens and the earth, they will surely say: The Almighty, All-Knowing created them.
- 43:10. It is He Who has spread out the earth for you and has traced out paths for you therein, so that you may find your way.
- 43:11. And it is He Who sends down water from the sky in due measure, and We give life thereby to a dead land. In like manner you will be brought forth [from your graves].
- 43:12. And it is He Who created all types of things, and made for you ships and animals on which you ride,
- 43:13. so that you may settle yourselves on their backs and, when you have settled thereon, you may remember the blessings of your Lord and say: Glory be to Him Who has made this to be of service to us, for we could not have gained control over it by ourselves.
- 43:14. It is to our Lord that we will surely return.

Here Allah (ﷻ) tells us about the polytheists and that ﴿If you ask them who created the heavens and the earth, they will surely say﴾ that Allah alone created them, with no partner or associate, the Almighty to Whose might all creatures submit, the All-Knowing Who knows the outward and inward aspects of all things, and knows their beginning and end. If they affirm that, then how can they ascribe to Him a son, spouse or partner? How can they ascribe as partners to Him any that does not create or grant provision, that has no power to cause death or give life?

Then Allah mentions evidence which is indicative of the perfect nature of His blessings and might, by pointing out what He has created for His slaves of this earth which He spread out and made stable for them, so that they can do whatever they want on it.

﴿and has traced out paths for you therein﴾ that is, He has created routes for you through the mountain chains, so that you may reach the regions beyond the mountains

﴿so that you may find your way﴾ by travelling through those routes, and not get lost, and so that you may be guided to the right path when you contemplate that and reflect upon it.

﴿And it is He Who sends down water from the sky in due measure﴾, not too much and not too little. It is sent down as needed, not so little that there will be no benefit in it and not so much that it will cause harm to people and the land; rather He sends people what they need of it and saves the land from hardship thereby. Hence He says:

﴿and We give life thereby to a dead land﴾ that is, We revive it after its death.

﴿In like manner you will be brought forth [from your graves]﴾ that is, just as He gives life to the dead, lifeless land by means of water, He will give you life after you have completed your set time in *al-barzakh*, so that He may requite you for your deeds.

﴿And it is He Who created all types of things﴾ that is, all types of things that the earth produces, and of themselves (different types), and of (other) things of which they have no knowledge (*cf.* 36: 36), such as night and day, heat and cold, male and female, and other things.

﴿and made for you ships﴾ both sailing ships and those that are driven by mechanical means, in which you travel

﴿and animals on which you ride, so that you may settle yourselves on their backs﴾ – thus you settle on board ships and on the backs of riding animals

﴿and, when you have settled thereon, you may remember the blessings of your Lord﴾ by acknowledging the blessings of the One Who has

made them to be of service to you, and praising Him for that. Hence Allah says: ﴿and say: Glory be to Him Who has made this to be of service to us, for we could not have gained control over it by ourselves﴾ that is, were it not for His making them to be of service to us, we would not have been able to gain control over it. But by His kindness and generosity, He has made it to be of service and has made its means available.

What is meant here is to highlight the fact that the Lord, Who is as described here as being the Bestower of all these favours, is the only One Who is deserving of worship, prayers and prostration.



﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ ﴿٥﴾ أَمْ أَخَذَ مِمَّا يَخْلُقُ بِنَاتٍ وَأَصْفَنكُمْ بِالْبَنِينَ ﴿٦﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٧﴾ أَوْ مَنْ يُنشِئُوا فِي الْجَلِيلَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿٨﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْتَأْذَنُ ﴿٩﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٠﴾ أَمْ أَنبِئْتُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿١١﴾ بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿١٢﴾ وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ﴿١٣﴾ ﴿ فَذَلِكُمْ أَجْرُهُمْ مَقْتَدُونَ ﴾ ﴿١٤﴾ قُلْ أُولَٰئِكَ حَتَّمَتْهُمُ أَهْوَاؤُهُمْ فَمَا يَسْمَعُونَ ﴿١٥﴾ قُلْ إِنِّي لَنْزِيلُ الْكِتَابِ فَأَنْزَلْتُمُونِي فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٦﴾﴾ (سورة الزخرف: ١٥-٢٥)

43:15. Yet they ascribe to Him from among His slaves offspring! Verily man is indeed clearly ungrateful.

- 43:16. Has He taken for Himself daughters from what He has created, and favoured you with sons?
- 43:17. When news is brought to one of them of [the birth of a daughter], such as he ascribes to the Most Gracious, his face darkens and he is filled with inward rage.
- 43:18. Or [do they ascribe to Allah] those who are brought up to be adorned [and look pretty] and are not able to present a clear [and strong] argument in the event of disputation?¹⁰
- 43:19. They regard the angels, who are slaves of the Most Gracious, as female. Did they witness their creation? Their testimony will be recorded and they will be questioned [concerning it].
- 43:20. They say: If the Most Gracious had so willed, we would not have worshipped them. They have no knowledge [or proof] of that; they do nothing but conjecture.
- 43:21. Or have We given them a book before this to which they are holding fast?
- 43:22. In fact they say: We found our forefathers following a certain path, and we are following in their footsteps.
- 43:23. Likewise, We never sent any warner before you to a city but its affluent ones said: We found our forefathers following a certain path, and we are following in their footsteps.
- 43:24. [The warner] said: Even if I bring you better guidance than that which you found your forefathers following? They said: Verily we disbelieve in that with which you have been sent.
- 43:25. So We exacted retribution upon them; so see what was the fate of those who disbelieved.

Here Allah tells us of the abhorrent nature of the view of the polytheists who ascribed offspring to Allah (ﷻ), when He is the One,

¹⁰ The issue here is not only that they attributed offspring to Allah, but they ascribed to Him what they regarded as inferior (daughters) whilst desiring for themselves what they regarded as superior (sons).

the Unique, the Eternal, Who has not taken any spouse or child, and nothing is like unto Him. Such ideas are false for a number of reasons, including the following:

- All creatures are His slaves, and a slave cannot be an offspring.
- The child is part of his father, but Allah (ﷻ) is distinct from His creation; He is distinct from them in His attributes and majesty, whereas the child is a part of the father. Therefore it is impossible for Allah (ﷻ) to have offspring.
- They claimed that the angels were the daughters of Allah, but it is well known that daughters are the lesser of the two categories. So how could Allah have daughters and choose for them sons and give them precedence in that regard? In that case they would be better than Allah – exalted be Allah far above such a thing.
- The category that they attributed to Allah, namely daughters, is the lesser of the two categories and the more hateful to them, to the extent that because of their hatred thereof ﴿When news is brought to one of them of [the birth of a daughter], such as he ascribes to the Most Gracious, his face darkens﴾ because of his intense hatred and anger, so how could they ascribe to Allah that which they themselves hate?
- The female is lacking in her attributes and in her speech and eloquence. Hence Allah says: ﴿Or [do they ascribe to Allah] those who are brought up to be adorned [and look pretty]﴾ that is, to beautify themselves with adornment because their beauty is lacking, so they are beautified with external elements. ﴿and are not able to present a clear [and strong] argument in the event of disputation﴾ in which a person should show his ability to present his case; in such situations the female is unable to express the idea she has in mind, so how can they attribute daughters to Allah (ﷻ)?

- They regarded the angels, who are slaves of the Most Gracious, as female, thus showing disrespect to the angels who are close to Allah, and they raised them from the status of humble slaves to the status of partners to Allah in some of His unique attributes, then they brought them down from the status of male to female. Glory be to the One Who highlights the contradictions of those who tell lies against Him and oppose His Messengers.
- Allah refuted their argument by stating that they did not witness His creation of the angels, so how can they speak of a matter of which everyone knows they have no knowledge? But they will inevitably be questioned about what they said and what was recorded against them, and they will be punished for it.

﴿They say: If the Most Gracious had so willed, we would not have worshipped them﴾ they argued for their worship of the angels by saying that it was because of the divine will; this is an argument that the polytheists always come up with, but it is a false argument in and of itself, both on a rational basis and according to the divine texts. No wise man would accept the use of the divine decree as an excuse for his actions. Even if a person uses this argument once, he will not be able to use it every time.

With regard to Islamic teachings, Allah (ﷻ) has shown that it is invalid to use the divine decree as justification, and He has not mentioned anyone using this argument except the polytheists who disbelieved in His Messengers. For Allah (ﷻ) has established proof against people, so there is no argument that anyone can use on the basis of this idea. Hence Allah (ﷻ) says here: ﴿They have no knowledge [or proof] of that; they do nothing but conjecture﴾ that is, they are basing their argument on speculation for which they have no evidence, and they are confused.

Then He says: ﴿Or have We given them a book before this to which they are holding fast﴾ and that tells them that their deeds and words are valid? That is not the case, for Allah sent Muhammad (ﷺ) to

them as a warner, and no other warner came to them. In other words, there is no rationale and no textual evidence for their argument. If both are ruled out, then it can be nothing but false.

Yes, they have a very flimsy specious argument, which is that they are following their misguided forefathers, on the basis of which the disbelievers always justify their rejection of the call of the Messengers. Hence Allah says here:

﴿In fact they say: We found our forefathers following a certain path﴾ that is, religion

﴿and we are following in their footsteps﴾ that is, therefore we will not follow what Muhammad (ﷺ) brought.

﴿Likewise, We never sent any warner before you to a city but its affluent ones﴾ that is, those who were well off, the elite who were deceived by their worldly status and wealth, and were too arrogant to follow the truth

﴿said: We found our forefathers following a certain path, and we are following in their footsteps﴾ that is, these people are not coming up with anything new or unprecedented, and they are not the first ones to say such things. This argument from these misguided polytheists, that they were following their misguided forefathers, is not aimed at seeking the truth and right guidance; rather it is pure stubbornness, the aim of which is to support what they have of falsehood.

Hence every Messenger said to those who opposed him on the basis of this false specious argument: ﴿Even if I bring you better guidance than that which you found your forefathers following?﴾ That is, will you follow me for the sake of guidance?

﴿They said: Verily we disbelieve in that with which you have been sent﴾ thus it is known that they did not want to follow truth and right guidance; rather all they wanted was to follow falsehood and whims and desires.

«So We exacted retribution upon them» for their rejection of the truth and their denial thereof on the basis of this false specious argument.

«so see what was the fate of those who disbelieved» and let these people beware of persisting in their rejection, lest they meet the same fate.



﴿وَاذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ مَتَّعْتُ هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾ وَقَالُوا لَوْلَا نَزَلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهَرَّ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٣٢﴾﴾ (سورة الزُّخْرُف: ٢٦-٣٢)

- 43:26. And [remember] when Ibrâheem said to his father and his people: I disavow all that you worship,
- 43:27. except Him Who created me; He will surely guide me.
- 43:28. And he left it as a word to endure among his progeny, so that they might come back [to it].¹¹
- 43:29. But I allowed these people [Quraysh] and their forefathers to enjoy the good things of life, until there came to them the truth and a Messenger making things clear.
- 43:30. But when the truth came to them, they said: This is magic, and we definitely reject it.

¹¹ Every time some of his progeny drifted away from it and disbelieved or ascribed partners to Allah, they were to come back to this word.

- 43:31. And they said: Why was this Qur'an not sent down to some prominent man from [either of] the two cities [Makkah or Taif]?
- 43:32. Is it they who distribute the blessings of your Lord? It is We Who distribute their livelihood among them in the life of this world, and We raise some of them above others in ranks, so that they may serve one another.¹² And the blessings of your Lord are better than what they accumulate [of wealth].¹³

Here Allah (ﷻ) tells us of the religion of Ibrâheem (ﷺ), His close friend, which the People of the Book and the polytheists all claim to belong to and follow. Allah tells us about his religion, which he left as a legacy among his offspring:

«And [remember] when Ibrâheem said to his father and his people» who had taken gods besides Allah that they worshipped and sought to draw near to.

«I disavow all that you worship» that is, I hate it and I avoid and oppose those who do that

«except Him Who created me» for I take Him as my ally and protector, and I hope that He will guide me to knowledge of the truth and enable me to act upon it, for just as He created me and cared for me by making available to me all that is good for my physical and worldly well-being, so too «He will surely guide me» to that which is good for my religious well-being and my well-being in the hereafter.

«And he left it» that is, this praiseworthy attitude, which is the most important of all and the basis of all those characteristics, namely

¹² People vary with regard to the means that have to do with earning a living: some may be smarter than others, or have different skills and aptitudes. This variation makes it essential for people to serve one another in order to meet the needs of all, thus bringing them together and creating harmony among them. (al-Bayḍāwi)

¹³ They had no say in the allocation of the blessings of prophethood and revelation, just as they have no say in the allocation of provision and means of livelihood.

sincerity in worship of Allah alone and disavowing the worship of everything besides Him

﴿as a word to endure among his progeny﴾ that is, his offspring
 ﴿so that they might come back [to it]﴾ because he was well known for it, and he gave instructions to his offspring, Is-hâq and Ya'qoob. And they themselves reminded one another of it.

Because this word remained among his descendants (namely the Arabs) until they began to live a life of affluence and transgression, Allah (ﷻ) says: ﴿But I allowed these people [Quraysh] and their forefathers to enjoy the good things of life﴾ by letting them enjoy all kinds of desires, until that became their ultimate goal and aim, and love thereof kept growing stronger in their hearts, until that became second nature to them and became well-entrenched beliefs of theirs

﴿until there came to them the truth﴾ concerning which there is no doubt or confusion whatsoever

﴿and a Messenger making things clear﴾ that is, with a clear message for which he had clear evidence, by means of his character and miracles, and what he brought, by means of which he confirmed the message of the previous Messengers, and by means of the message itself that he brought.

﴿But when the truth came to them﴾ that would dictate that the one who has the least fear of Allah and the least religion should accept it and follow it,

﴿they said: This is magic, and we definitely reject it﴾. This is because of their great stubbornness and opposition, for they could not stop at merely turning away from it or merely rejecting it. They were not content until they impugned and criticised it in the worst manner, regarding it as equivalent to magic, which no one brings but the most evil of people and the worst liars and fabricators. What made them do that was their transgression, which resulted from what Allah had caused them and their forefathers to enjoy of worldly pleasures.

﴿And they said﴾, making a suggestion to Allah on the basis of their corrupt reasoning:

﴿Why was this Qur'an not sent down to some prominent man from [either of] the two cities [Makkah or Taif]?﴾ That is, someone who was prominent and respected in their view, from among the people of Makkah or of Taif, such as al-Waleed ibn al-Mugheerah and his ilk, who were held in high esteem by them.

Allah said, rejecting their suggestion: ﴿Is it they who distribute the blessings of your Lord?﴾ That is, are they the storekeepers of the mercy of Allah, and do they have control of it, so that they may give prophethood and the message to whomever they wish, and withhold it from whoever they wish?

﴿It is We Who distribute their livelihood among them in the life of this world, and We raise some of them above others in ranks, so that they may serve one another﴾ that is, in the life of this world
 ﴿And﴾ in fact ﴿the blessings of your Lord are better than what they accumulate [of wealth]﴾ in this world.

As worldly livelihood and provision are in the Hand of Allah (ﷻ), it is He Who distributes it among His slaves, so He gives abundant provision to whomever He will and restricts it for whomever He will, according to His wisdom. Therefore it is more appropriate that His religious blessings, the highest of which is the status of being a Prophet or Messenger, should be in the Hand of Allah, for Allah knows best where to place His message.

Thus it is known that their suggestions were flawed and invalid, and that the control of all things, both religious and worldly, is in the Hand of Allah alone. This proved to them that they were wrong in their suggestion regarding the matter (of the appointment of a Messenger), for they have no control over it at all. Rather their suggestion is wrongdoing on their part and is a rejection of the truth.

With regard to their words ﴿Why was this Qur'an not sent down to some prominent man from [either of] the two cities [Makkah or Taif]?﴾, if they understood the true quality of men and the characteristics by means of which a man may be deemed as being of high quality and having high status before Allah and before people, they would realise that Muhammad ibn 'Abdullâh ibn 'Abdul-Muţţalib (ﷺ) is the greatest of all men in status, the most honourable, the most perfect in reasoning, the most abundant in knowledge, the most perfect in wisdom, aim and resolve, the most perfect in character, the most merciful and compassionate, the most guided and the most righteous.

He is the pinnacle of perfection, for he acquired the best qualities of men. He was the man of the world for all ages. This was acknowledged by his friends and enemies alike, so how could the polytheists give precedence to others over him, who could not acquire even an atom's weight of his perfection or of his resolve and wisdom? For someone to take as his god, that he worships and calls upon, and seeks to draw close to, an idol or a tree or a rock, that could not cause harm or bring benefit, and could not give or withhold, and is a burden on its worshipper, needing someone to take care of it – can this be anything but the action of fools and crazy people?

How can such a person be regarded as great or prominent? How can he be given precedence over the final Messenger and the leader of the sons of Adam (ﷺ)? But those who disbelieve do not understand.

This verse highlights Allah's wisdom in giving precedence to some people over others in this world. ﴿and We raise some of them above others in ranks, so that they may serve one another﴾ with different skills and abilities.

If all people were equal in terms of wealth and did not need one another, they would not be able to meet many of their needs. This indicates that His spiritual blessings are better than worldly blessings, as Allah (ﷻ) says elsewhere:

﴿Say: In the grace of Allah and in His mercy – in that let them rejoice. That is far better than all they could accumulate.﴾ (Yoonus 10: 58)



﴿وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا
مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ
﴿٣٤﴾ وَزُخْرَفًا ﴿٣٥﴾ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا ۗ وَالْآخِرَةُ عِنْدَ رَبِّكَ
لِلْمُتَّقِينَ ﴿٣٥﴾﴾ (سورة الزخرف: ٣٣-٣٥)

- 43:33. Were it not that all humankind would follow one path [namely disbelief], We would have granted to those who disbelieve in the Most Gracious roofs of silver for their houses, and staircases [of silver] on which to climb,
- 43:34. and doors [of silver] for their houses, and couches [of silver] on which to recline,
- 43:35. and [all these things made] of gold too. But all of that is but enjoyments of the life of this world, and the hereafter with your Lord is [only] for those who fear Him.

Here Allah tells us that this world is worthless before Him, and that were it not for His kindness and mercy towards His slaves, over which nothing takes precedence, He would have granted a life of ease and luxury in this world to those who disbelieve, and He would have granted them ﴿roofs of silver for their houses, and staircases [of silver] on which to climb﴾ up to their roofs, ﴿and doors [of silver] for their houses, and couches [of silver] on which to recline﴾.

And He would have given them ﴿[all these things made] of gold too﴾.

But what prevented Him from doing that was His mercy towards His slaves, lest they hasten to disbelieve and commit many sins because of their love of worldly gain.

This indicates that He may withhold some worldly gains from His slaves, from communities or from individuals, in their best interests. This world is not worth a gnat's wing before Allah, and all the things mentioned are but enjoyments of the life of this world; they are tainted with stress, grief and sorrow and are transient. The hereafter is better before Allah for those who fear their Lord by obeying His commands and heeding His prohibitions, because its blessings are perfect and complete in all aspects, in paradise there is everything that souls could desire and could delight the eyes, and they will abide therein forever. How great is the difference between the two realms!



﴿ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّوهُمْ
عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهُتَدُونَ ﴿٣٧﴾ حَقَّ إِذَا جَاءَنَا قَالَ بَيْنِي وَبَيْنَكَ بَعْدَ
الْمَشْرِقَيْنِ فَيَنْسُ الْقَرِينُ ﴿٣٨﴾ وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ
مُشْتَرِكُونَ ﴿٣٩﴾ ﴾ (سورة الزُّخْرُف: ٣٦-٣٩)

- 43:36. 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.
- 43:37. Verily they [the devils] bar them from the [right] path, but they think that they are rightly guided.
- 43:38. Then when [such a one] comes to Us, he will say [to his devil companion]: Would that there was between me and you the distance between east and west. What a wretched companion!
- 43:39. [It will be said to them:] As you have done wrong, it will not benefit you today that you are to share the punishment.

Here Allah tells us of the severe punishment for those who turn away from His reminder:

﴿Whoever turns away from the reminder of the Most Gracious﴾ namely the Holy Qur'an which is the greatest mercy that the Most Gracious has bestowed upon His slaves; whoever accepts it has accepted the best of gifts and has attained the most sublime aims and goals, but whoever turns away from it and rejects it has failed and is exposed to loss in such a way that he will never be blessed after that, and the Most Gracious will assign to him a rebellious devil to accompany him, make false promises to him, raise his hopes and incite him to commit sins.

﴿Verily they [the devils] bar them from the [right] path﴾ that is, the straight path and the true religion
 ﴿but they think that they are rightly guided﴾ because the devil makes falsehood fair-seeming to them and makes them turn away from the truth, thus combining the two matters.

If it is asked: does this person have any excuse because he thinks that he is rightly guided, although he is not? The response is: no, he and his ilk have no excuse, because the cause of their ignorance is turning away from the reminder of Allah, even though they are able to choose guidance. They showed no interest in guidance, even though they were able to do so, and they chose falsehood. So the fault is theirs and the error is theirs.

This is the condition of the one who turns away from the reminder of Allah in this world, with his devil companion; he is in a state of misguidance and error, as for him. the facts are turned upside down.

As for his situation when he comes to his Lord in the hereafter, it will be the worst of situations, and he will express regret, sorrow and grief that will not help him at all, and he will disavow his devil companion. Hence Allah (ﷻ) says: ﴿Then when [such a one] comes to Us, he will say [to his devil companion]: Would that there was between me and you the distance between east and west. What a wretched companion!﴾. This is like the passage in which Allah (ﷻ) says:

«On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger. Alas for me! Would that I had not taken So-and-so as a friend! He led me astray from the Reminder [the Qur'an] after it had come to me. And Shaytân is ever treacherous to man.» (al-Furqân 25: 27-29)

«[It will be said to them:] As you have done wrong, it will not benefit you today that you are to share the punishment» that is, on the Day of Resurrection, it will not benefit you that you are to share the punishment, you and your devil companions and close friends. That is because you shared in wrongdoing, so you will share the consequences and punishment thereof.

But you will not find any consolation in the fact that others are also suffering, for when calamity strikes in this world and many suffer as a result, they find a little consolation in one another, but the calamity of the hereafter consists of all types of punishment, and there will be no relief, not even this kind of relief (namely the consolation of it being shared with others). We ask You, O our Lord, for well-being and relief, by Your mercy.



﴿أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْىَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾ فَإِنَّمَا
 نَذَهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ
 ﴿٤٢﴾ فَاسْتَسِيكَ بِالَّذِي أَوْحَىٰ إِلَيْكَ إِنَّا كَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ
 وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾ وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ
 الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٤٥﴾﴾ (سورة الزُّخْرُف: ٤٠-٤٥)

43:40. Can you [O Muhammad] make the deaf to hear, or guide the blind or those who are clearly misguided?

43:41. If We take you away [in death], We will surely exact retribution upon them,

- 43:42. but if We show you that [punishment] of which We warned them, then [you will see a retribution that they could not escape]; verily We have power over them.
- 43:43. So hold fast to that which has been revealed to you. Verily you are on a straight path.
- 43:44. Verily it [the Qur'an] is an honour for you and your people, and surely you will all be questioned [concerning it].
- 43:45. Ask those of Our Messengers whom We sent before you [O Muhammad]: Did We ever appoint any gods to be worshipped besides the Most Gracious?

Here Allah says to His Messenger (ﷺ), consoling him for the refusal of the disbelievers to respond to him, and telling him that there is no goodness or purity in them that would cause them to follow guidance:

﴿Can you [O Muhammad] make the deaf to hear, or guide the blind or those who are clearly misguided?﴾ They are aware of being misguided and are content with it.

Just as the deaf person cannot hear sounds and the blind person cannot see, the one who is clearly misguided cannot be guided. Their natural inclinations and way of thinking became corrupted when they turned away from the reminder and acquired corrupt beliefs and evil characteristics which prevented them from being guided, and dictated that they should go further on the path of doom.

There is nothing left for such people except punishment and chastisement, either in this world or in the hereafter. Hence Allah (ﷻ) says: ﴿If We take you away [in death], We will surely exact retribution upon them﴾ that is, if We take you away in death before We show you what We have promised them of punishment, then you may be certain on the basis of Our truthful promise that We will wreak vengeance upon them.

﴿but if We show you that [punishment] of which We warned them, then [you will see a retribution that they could not escape]; verily We have power over them﴾, but that depends on what divine wisdom dictates of hastening or delaying the punishment. This is your situation and the situation of these disbelievers.

﴿So hold fast to that which has been revealed to you﴾ in your deeds and by adopting the attitude that is enjoined upon you, calling others to it and striving to implement it in yourself and in others.

﴿Verily you are on a straight path﴾ that leads to Allah and to His paradise. This is something which dictates that you should adhere strongly to it and be guided by it. If you know that it is true, just and right, then you will be basing your affairs on a strong foundation at a time when others are basing their affairs on doubts, illusions, injustice and wrongdoing.

﴿Verily it [the Qur'an] is an honour for you and your people﴾ that is, it is a source of pride for you, a great virtue and an immense blessing, the value of which no one could estimate or describe. It also points out to you what is good for you in this world and the hereafter, and urges you to adhere to it, and it points out to you what is evil and warns you against it.

﴿and surely you will all be questioned [concerning it]﴾ – did you adhere to it, attain honour thereby and benefit from it, or did you fail to adhere to it, so that it became proof against you as a result of your rejecting this blessing?

﴿Ask those of Our Messengers whom We sent before you [O Muhammad]: Did We ever appoint any gods to be worshipped besides the Most Gracious﴾, such that the polytheists have any kind of argument by claiming that they are following one of the Messengers?

If you were to ask them and find out about their lives, you would not find anyone among them who called for taking any other gods besides Allah. Moreover, all of the Messengers, from the first of them

to the last, called people to the worship of Allah alone, with no partner or associate. Allah (ﷻ) says:

﴿Indeed, We sent to every nation a Messenger [saying]: Worship Allah [alone] and shun false gods...﴾ (an-Nahl 16: 36)

Every Messenger whom Allah sent said to his people:

﴿...worship Allah; you have no god but He...﴾ (al-Mu'minoon 23: 23)

This indicates that the polytheists have no foundation for their ascription of partners to Allah, whether on the basis of sound reasoning or any report from the Messengers.



﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ فَقَالَ إِنِّي رَسُولُ رَبِّ
 الْعَالَمِينَ ﴿٤٦﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ
 أَكْبَرُ مِنْ أُخْتَيْهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَا أَيُّهُ السَّاحِرُ
 الْكَذِبُ ﴿٤٩﴾ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٥٠﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ
 يَنْكُتُونَ ﴿٥١﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ
 الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥٢﴾ أَمْرًا أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ
 وَلَا يَكَادُ بَيْنُ ﴿٥٣﴾ فَلَوْلَا أَلْقَىٰ عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَهُ مَعَهُ الْمَلَائِكَةُ
 مُقْتَرِنِينَ ﴿٥٤﴾ فَاسْتَحَفَّ قَوْمَهُ، فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٥﴾ فَلَمَّا
 ءَاسَفُونَا أُنْتَقِمْنَا مِنْهُمْ فَأَعْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٦﴾ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا
 لِّلْآخِرِينَ ﴿٥٧﴾﴾ (سورة الزخرف: ٤٦-٥٧)

43:46. Indeed We sent Moosā with Our signs to Pharaoh and his chiefs, and he said: Verily I am the Messenger of the Lord of the worlds.

43:47. But when he came to them with Our signs, they ridiculed them.

- 43:48. Every sign We showed them was greater than the one that came before it, and We afflicted them with punishment¹⁴ so that they might turn in repentance.
- 43:49. They said: O magician, call upon your Lord for us, on the strength of the promise He has made to you;¹⁵ we will surely accept guidance.
- 43:50. But when We removed the punishment from them, they immediately broke their promise.
- 43:51. Pharaoh proclaimed to his people: O my people, does not the dominion of Egypt belong to me, and these rivers flowing at my feet? Do you not see?
- 43:52. Am I not better than this contemptible wretch who cannot even express himself clearly?¹⁶
- 43:53. Why have no armlets of gold been bestowed upon him, and why have no angels come with him to support him?
- 43:54. Thus he made fools of his people and they obeyed him. They were indeed a rebellious and wicked people.
- 43:55. When they provoked Our wrath, We exacted retribution upon them and We drowned them all.
- 43:56. Thus We made them a precedent and an example for those who would come after them.

Having said ﴿Ask those of Our Messengers whom We sent before you [O Muhammad]: Did We ever appoint any gods to be worshipped besides the Most Gracious?﴾ (43: 45), Allah (ﷻ) then describes the situation of Moosâ and his call, which is the most well-known of the

¹⁴ Some of the signs came in the form of punishments (floods, locusts, lice, frogs and blood), as mentioned in al-A'râf (7: 133).

¹⁵ The promise was that if they believed in Moosâ, Allah would relieve them of the punishment.

¹⁶ Pharaoh referred to Moosâ in these terms because he had a speech impediment.

calls of the Messengers, because Allah (ﷻ) mentions it a great deal in His Book, and tells us his story with Pharaoh.

«Indeed We sent Moosâ with Our signs» which definitively confirmed the truth of what he brought, such as the staff, the snake, the locusts, the lice and so on
 «to Pharaoh and his chiefs, and he said: Verily I am the Messenger of the Lord of the worlds». Thus he called them to acknowledge their Lord, and told them not to worship anything other than Him.

«But when he came to them with Our signs, they ridiculed them» that is, they rejected them, denied them and mocked them, wrongfully and arrogantly. That was not because of any shortcoming in the signs or any lack of clarity in them. Hence Allah says:

«Every sign We showed them was greater than the one that came before it» that is, the later sign was greater than the earlier sign
 «and We afflicted them with punishment» such as the locusts, lice, frogs, and blood, distinct signs,
 «so that they might turn in repentance», submit to Allah, and give up their polytheism and evil.

«They said», when the punishment befell them:
 «O magician» meaning Moosâ (ﷺ). This was either by way of ridiculing him, or because for them addressing someone in this manner was a kind of praise, so they beseeched him by addressing him as they addressed their so-called scholars, namely the magicians. Therefore they said: «O magician, call upon your Lord for us, on the strength of the promise He has made to you» that is, by virtue of what Allah has bestowed specifically upon you and has favoured you with of favours and virtues, asking Him to relieve us of the punishment;
 «we will surely accept guidance» if Allah relieves us of it.
 «But when We removed the punishment from them, they immediately broke their promise» that is, they did not keep their word; rather they broke their promise and persisted in their disbelief. This is like the verse in which Allah (ﷻ) says:

«So We sent against them floods, locusts, lice, frogs and blood, distinct signs, but they showed arrogance and were wicked people. When the punishment befell them, they said: O Moosâ, call upon your Lord for us, on the strength of the promise He has made to you; if you remove the punishment from us, we will surely believe in you and we will let the Children of Israel go with you. But when We removed the punishment from them until an appointed term which they were bound to reach, they immediately broke their promise.» (*al-A'raf* 7: 133-135)

«Pharaoh proclaimed to his people», showing arrogant pride in his falsehood, having been deceived by what he had of power and dominion, and behaving in a tyrannical manner because of the wealth and troops that he had:

«O my people, does not the dominion of Egypt belong to me» that is, am I not the one who owns and controls all of that?

«and these rivers flowing at my feet» that is, the streams that were diverted from the Nile to flow among the palaces and gardens

«Do you not see» my vast dominion?

This stemmed from his great ignorance, for he took pride in something that was not connected to his attitude and character, and he did not take pride in praiseworthy characteristics or righteous deeds.

«Am I not better than this contemptible wretch» the person he referred to – may Allah curse him – as a contemptible wretch was Moosâ ibn 'Imrân, the one to whom the Most Gracious spoke directly, who was of high status before Allah. In other words he was saying: I am honourable and mighty, and he is lowly, contemptible and despised, so which of us is better?

«who», furthermore, «cannot even express himself clearly» because he is not eloquent in speech. This is not something shameful at all, because he was still able to express what was in his heart, even though speaking was difficult for him.

Then Pharaoh said: «Why have no armlets of gold been bestowed upon him» that is, why can Moosâ not be like that, adorned with jewellery and armlets?

«and why have no angels come with him to support him» and help him with his call?

«Thus he made fools of his people and they obeyed him» that is, he insulted their intelligence by giving them these flimsy arguments that could not prove anything and were not based on facts; they could not prove anything, true or false, and could not be accepted by any except those who were weak-minded.

What proof was there to indicate that Pharaoh was in the right, just because the dominion of Egypt belonged to him and its rivers flowed at his feet? What proof was there to indicate that what Moosâ brought was false? Was it the fact that he had few followers, had difficulty in speaking and Allah did not bestow armlets upon him? But Pharaoh was addressing a people who did not think rationally, so whatever he said they would accept, regardless of whether it was true or false, for «They were indeed a rebellious and wicked people». Because of their wickedness, Allah gave Pharaoh control over them and he made polytheism and evil fair-seeming to them.

«When they provoked Our wrath» that is, incurred Our anger by their deeds,

«We exacted retribution upon them and We drowned them all. Thus We made them a precedent and an example for those who would come after them» so that they might learn lessons from them and pay heed to their story.



﴿ وَمَا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴾ ﴿٥٧﴾ وَقَالُوا
 ﴿ يَا إِلَهِنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴾ ﴿٥٨﴾ إِنَّ هُوَ إِلَّا

عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٥٧﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿٥٨﴾ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمَتَّرُكُ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥٩﴾ وَلَا يَصُدَّنَّكُمْ الشَّيْطَانُ إِنَّهُ لَكُرْهُدٌ مُّبِينٌ ﴿٦٠﴾ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَوْصِيَاءَهُ إِنَّ اللَّهَ هُوَ رَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ الْآخِرِ ﴿٦٢﴾ (سورة الزُّخْرُف: ٥٧-٦٥)

- 43:57. When the son of Maryam was mentioned as an example, your people [O Muhammad] laughed and jeered,¹⁷
- 43:58. and said: Are our gods better, or he? They only mentioned him to you for the sake of argument. Indeed they are an argumentative people.
- 43:59. He was but a slave whom We blessed, and We made him a sign for the Children of Israel.

¹⁷ A polytheist called 'Abdullāh ibn az-Zab'ari asked the Prophet (ﷺ) about the verse:

﴿Verily, you [O disbelievers] and that which you worship besides Allah are fuel for hell...﴾ (al-Anbiyā' 21: 98)

– and whether it applied only to Quraysh and their gods, or to other nations too. When the Prophet (ﷺ) replied that it applied to all nations, the polytheist said: Do you not say that 'Eesā is a Prophet of Allah and you venerate him and his mother, when you know that the Christians worship them both, and the angels are also worshipped? If all of these will be in the fire, we are happy to be with them, along with our gods! The Prophet (ﷺ) remained silent and Quraysh jeered and gloated, as they thought that he had been defeated in argument. Then Allah revealed the words:

﴿But those for whom We have decreed good will surely be kept far away from it [the fire].﴾ (al-Anbiyā' 21: 101)

– and these verses (43: 57-58), confirming that those who rejected the worship directed to them would never enter the fire.

- 43:60. If We so willed, We could [destroy you all] and make angels to replace you on earth.
- 43:61. Verily he [‘Eesâ] will be a sign of the Hour, so have no doubt about it, and follow me; this is a straight path.
- 43:62. Do not let the Shayṭān turn you away [from the straight path]; verily he is to you an avowed enemy.
- 43:63. When ‘Eesâ came with clear signs, he said: I have come to you with wisdom, and to clarify to you some of that concerning which you differ. So fear Allah, and obey me.
- 43:64. Verily Allah is my Lord and your Lord, so worship Him. This is a straight path.
- 43:65. But the sects differed among themselves [concerning ‘Eesâ]. So woe to the wrongdoers from the punishment of a painful day!

«When the son of Maryam was mentioned as an example» that is, when it was said that it is forbidden to worship him, and worship of him was deemed equivalent to worshipping the idols and rivals, «your people [O Muhammad]» who disbelieved in you «laughed and jeered» as they persisted in their opposition to you, and they gloated and claimed that they had defeated you in argument.

«and said: Are our gods better, or he?» – referring to ‘Eesâ, as worship of all of them was forbidden and the worship of all of them was included in the warning. Moreover, the words:

«Verily, you [O disbelievers] and that which you worship besides Allah are fuel for hell; to it you will [surely] come.» (*al-Anbiyâ’ 21: 98*)

– were also revealed.

Their argument was as follows: it is well established and known to us and to you, O Muhammad (ﷺ), that ‘Eesâ is one of the slaves of Allah who is close to Him and will have a good end, so why did you prohibit equally the worship of all of them (that is, of ‘Eesâ and of the idols)? Were it not for the fact that your argument is false, you

would not have fallen into this contradiction! So why did you say, ﴿Verily you [O disbelievers] and that which you worship besides Allah are fuel for hell; to it you will [surely] come﴾? (21: 98) For this wording – according to their claim – included both the idols and ‘Eesâ; is this not a contradiction, and is not a contradiction in argument an indication that it is false?

This was the best argument they could come up with, which caused them to gloat and rejoice, so they started jeering and laughing.

But in fact – praise be to Allah – it is one of the weakest and falsest of specious arguments. The fact that Allah forbade equally the worship of the Messiah and the worship of idols is because He alone is deserving of worship, and no one else deserves to be worshipped, no created being, no angel who is close to Allah, no Prophet who was sent, or any other created entity. So what is so confusing about forbidding the worship of ‘Eesâ and anyone else equally? The fact that Jesus (ﷺ) is favoured by Allah and is close to his Lord highlights the difference between him and the idols. In fact he is as Allah (ﷻ) says: ﴿He was but a slave whom We blessed﴾ with prophethood, wisdom, knowledge and righteous deeds, ﴿and We made him a sign for the Children of Israel﴾ by which they would know the might of Allah (ﷻ) Who brought him into being without a father.

As for the verse:

﴿Verily, you [O disbelievers] and that which you worship besides Allah are fuel for hell; to it you will [surely] come.﴾ (*al-Anbiyâ* 21: 98)

– the response to it is as follows:

- 1- In the phrase ﴿Verily you [O disbelievers] and that which you worship besides Allah﴾, the word *mâ* (translated here as ﴿that which﴾) refers to that which is inanimate and has no power of rational thinking, which does not include the Messiah and others like him.

2- It is addressed to the polytheists who lived in Makkah and its environs, who only worshipped idols and images; they did not worship the Messiah.

3- After this verse, Allah (ﷻ) says:

﴿But those for whom We have decreed good will surely be kept far away from it.﴾ (al-Anbiyā' 21: 101)

Undoubtedly 'Eesâ and other Prophets and close friends of Allah are included in this verse.

Then Allah says: ﴿If We so willed, We could [destroy you all] and make angels to replace you on earth﴾ that is, We could cause angels to take your place on earth, and they would remain on earth until We sent to them angels like them. As for you, O humans, you cannot bear it if angels are sent to you, so by His mercy towards you, Allah has sent to you Messengers of your own kind, so that you will be able to learn from them.

﴿Verily he ['Eesâ] will be a sign of the Hour﴾ that is, verily 'Eesâ (ﷺ) will be an indication of the approach of the Hour, and that the One Who brought him into being from a mother without a father is able to resurrect the dead from their graves; or 'Eesâ (ﷺ) will descend at the end of time and will be one of the portents of the Hour.

﴿so have no doubt about it﴾ that is, do not doubt the coming of the Hour, for doubt thereof constitutes disbelief

﴿and follow me﴾ by complying with what I enjoin upon you, and avoiding what I forbid to you

﴿this is a straight path﴾ that leads to Allah (ﷻ).

﴿Do not let the Shayṭān turn you away [from the straight path]﴾ and from what Allah enjoins upon you, for verily the Shayṭān ﴿is to you an avowed enemy﴾ who is keen to mislead you and is doing his utmost to achieve that.

﴿When 'Eesâ came with clear signs﴾ confirming his prophethood and the soundness of that which he brought to them, such as raising the dead, healing those born blind and lepers, and other signs,

«he said» to the Children of Israel:

«I have come to you with wisdom» namely prophethood and knowledge of what to do and how it should be done

«and to clarify to you some of that concerning which you differ» that is, to explain to you what is correct and to give you answers, so as to dispel confusion from you.

He came to complete the law of Moosâ (ﷺ) and the rulings of the Torah, and to give some concessions to make things easier, which dictated that they should follow him and accept what he brought to them.

«So fear Allah, and obey me» that is, worship Allah alone, with no partner or associate, obey His commands, heed His prohibitions, and believe in me and what I say, «and obey me».

«Verily Allah is my Lord and your Lord, so worship Him. This is a straight path» which involves affirmation of the oneness of divine Lordship, for Allah is the Lord Who takes care of His creation by bestowing all kinds of blessings, both visible and hidden. It also affirms that worship should be devoted to Allah alone, as it enjoins worship of Him alone, with no partner or associate. Here ‘Eesâ (ﷺ) stated that he was one of the slaves of Allah, and was not as the Christians describe him, the “son of God” or the “third of three” (trinity), and he stated that the things mentioned comprise the straight path that leads to Allah and to His paradise.

When ‘Eesâ (ﷺ) came to them with this message, «the sects differed among themselves», each saying something false concerning him and rejecting the message he brought, except those of the believers whom Allah guided, who testified that he was a Messenger of Allah and who believed in everything that he brought, and said that he was the slave and Messenger of Allah.

«So woe to the wrongdoers from the punishment of a painful day!» that is, how great the sorrow of the wrongdoers will be, and how great their loss, on that day!



﴿ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴾ (٦٦) الْأَخِلَّاءُ
 يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يَنْعَبَادُونَكَ لِخَوْفٍ عَلَيْكَ الْيَوْمَ وَلَا
 أَنْتُمْ تَخَزَنُونَ ﴿٦٨﴾ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ
 أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا
 نَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي
 أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾

(سورة الزخرف: ٦٦-٧٣)

- 43:66. What are they waiting for, but for the Hour to come upon them suddenly when they least expect it?
- 43:67. Close friends, on that day, will be enemies to one another, except the righteous.
- 43:68. [It will be said to them:] O My slaves, you will have no fear this day, nor will you grieve,
- 43:69. [you] who believed in Our revelations and submitted [to Us, in Islam].
- 43:70. Enter the garden, you and your spouses, rejoicing.
- 43:71. Platters of gold and cups will be passed around among them; [there will be] therein all that souls may desire and all that eyes may delight in, and you will abide therein forever.
- 43:72. This is paradise, which you are made to inherit as a reward for your deeds.
- 43:73. In it there is abundant fruit for you to eat.

Here Allah says: what are the disbelievers waiting for? Are they expecting anything ﴿but for the Hour to come upon them suddenly when they least expect it?﴾ That is, when it comes, do not ask about

the situation of those who disbelieved in it and ridiculed the one who brought the message about it.

«Close friends, on that day» that is, the Day of Resurrection, who had bonded on the basis of disbelief and disobedience towards Allah «will be enemies to one another» because their close friendship and love in this world were not for the sake of Allah, therefore on the Day of Resurrection their friendship will turn into enmity «except the righteous» who avoided polytheism and sins; their friendship will persist and continue, as the one for Whose sake they loved one another is eternal.

Then Allah mentions the reward of the righteous; He will call them on the Day of Resurrection with that which will bring joy to their hearts and take away all ills and evils. He will say:

«O My slaves, you will have no fear this day, nor will you grieve» that is, you will have no fear with regard to what you expect to happen in the future, and you will feel no grief for what happened in the past. Once it is established that there is no fear or distress with regard to the future or the past, then what one loves and seeks is confirmed.

«[you] who believed in Our revelations and submitted [to Us, in Islam]» that is, they are described as believing in the revelations of Allah, which includes affirming them by means of that without which they cannot be affirmed, namely knowledge of their meanings and acting upon what they say.

«and submitted [to Us, in Islam]» that is, they submitted to Allah in all their affairs, thus they combined righteous deeds both outward and inward.

«Enter the garden» which is the eternal abode «you and your spouses» who did the same as you. The word translated here as «spouses» includes all companions, namely spouses, children, friends and so on.

«rejoicing» that is, blessed and honoured, for favours will come to you from your Lord, good things, happiness, joy and delights such as cannot be described.

«Platters of gold and cups will be passed around among them» that is, immortal youths will go around among them, serving them food and drink in the finest vessels, namely platters of gold and cups of silver, smoother than glass.

«[there will be] therein» that is, in paradise «all that souls may desire and all that eyes may delight in». This is a comprehensive phrase which includes all kinds of delights, joys, comfort and happiness; everything that souls may desire of food, drink, clothing and spouses; and all that eyes may delight in of beautiful scenes, abundant trees, a life of ease and luxury, and adorned buildings. All of that is available there, prepared for its people, in the most perfect manner, as Allah (ﷻ) says elsewhere:

«There they will have fruit and all that they ask for.» (*Yâ Seen* 36: 57)

«and you will abide therein forever» this is the perfection of the bliss of the people of paradise, which is eternal life therein, including the continuity and increase of its blessings, which will never cease.

«This is paradise» that is described in the most perfect terms; «which you are made to inherit as a reward for your deeds» that is, Allah will cause you to inherit it because of your deeds. By His grace, He has made it a recompense for those deeds and has filled it with abundant mercy.

«In it there is abundant fruit» – this is like the verse in which Allah (ﷻ) says:

«In them are two kinds of every fruit.» (*ar-Rahmân* 55: 52)

«for you to eat» that is, you may eat whatever you choose of those delicious fruits.

Having mentioned the delights of paradise, Allah follows that with mention of the punishment of hell, as He says:



﴿إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ خَالِدُونَ ﴿٧٤﴾ لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسُونَ ﴿٧٥﴾ وَمَا
 ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ وَنَادُوا بِمَلِكٍ لِيَقْضِيَ عَلَيْهِمْ عَيْتَانِيكَ قَالَ إِنَّكُمْ مَنكُوتُونَ
 ﴿٧٧﴾ لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾﴾ (سورة الزُّخْرُف: ٧٤-٧٨)

- 43:74. Verily the evildoers will abide forever in the torment of hell.
 43:75. It will not be lightened for them, and they will be plunged into utter despair therein.
 43:76. We will not have wronged them; rather they will have wronged themselves.
 43:77. They will call out [to the keeper of hell]: O Mâlik, let your Lord put an end to us! He will say: Verily you will remain [in the same plight forever].
 43:78. Verily We brought you the truth, but most of you were averse to the truth.

﴿Verily the evildoers﴾ who did evil by disbelieving and rejecting the truth

﴿will abide forever in the torment of hell﴾ that is, they will be immersed in it, encompassed by the torment on all sides, and they will never emerge from it.

﴿It will not be lightened for them﴾ even for a brief moment, whether by stopping it altogether or alleviating the punishment

﴿and they will be plunged into utter despair therein﴾ that is, they will give up all hope of anything good and will have no hope of relief.

They will call out to their Lord, saying:

﴿Our Lord, deliver us from this. Then if we return [to evil], we will indeed be wrongdoers. Allah will say: Away with you! Be humiliated therein and do not speak to Me.﴾ (al-Mu'minoon 23: 107-108)

This severe punishment will be because of what their hands sent forth and because they wronged themselves; Allah will not wrong them and will not punish them for no sin or misdemeanour on their part.

«They will call out» when they are in hell, hoping to get some relief: «O Mâlik, let your Lord put an end to us!» That is, let Him cause us to die so that we may find some relief, for we are in a state of extreme distress and severe punishment that we have no patience to bear. But Mâlik, the keeper of hell, will say to them, when they ask him to pray to Allah to put an end to them: «Verily you will remain [in the same plight forever]» that is, you will abide therein forever and never emerge from it. So they will not get what they seek; rather the response will be a denial of their request which will add to their distress. Then Allah will rebuke them for what they did, saying:

«Verily We brought you the truth» which required you to follow it, and if you had followed it, you would have triumphed and been blessed,
«but most of you were averse to the truth» hence you were doomed in such a way that you will never attain any bliss thereafter.



﴿أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾﴾ (سورة الزُّخْرُف: ٧٩-٨٠)

- 43:79. Or have they [the disbelievers] devised a plan? Verily We too have devised a plan.
- 43:80. Or do they think that We do not hear what they conceal [of thoughts] and what they talk about in secret? Indeed [We do], and Our messengers [angels] are with them, recording everything.

Here Allah says: or have the disbelievers who stubbornly reject the truth devised a plan? In other words have they come up with this

scheme and plotted against the truth and the one who brought the truth, so as to refute it on the basis of what they present of false and misleading arguments?

«Verily We too have devised a plan» that is, We too are planning something and taking measures that are superior to their plan and will undermine their schemes and render them ineffective. This refers to what Allah has made available of measures and evidence to support the truth and defeat falsehood, as He says elsewhere:

«Nay, rather We hurl the truth against falsehood, and it crushes it...»
(*al-Anbiyā'* 21: 18)

«Or do they think» in their ignorance and wrongdoing
«that We do not hear what they conceal [of thoughts]» that they do not speak about; rather they conceal them in their hearts
«and what they talk about in secret» that is, their private discussions when they talk to one another in low voices, and that is why they dare to commit sins, thinking that there will be no consequences and no requital for what they concealed of it?

But Allah responded to them by saying: «Indeed [We do]» that is, We know their concealed thoughts and what they talk about in secret
«and Our messengers» namely the noble angels
«are with them, recording everything» that they do, and the record is kept to be used against them when they come on the Day of Resurrection; they will find the record of what they did present, and your Lord will not wrong anyone.



﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَالَمِينَ ﴿٨١﴾ سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾ فَذَرَهُمْ مَبْرُوحُونَ وَيَلْعَبُوا حَتَّىٰ يَلْتَقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ﴾

﴿٨٣﴾ (سورة الزخرف: ٨١-٨٣)

- 43:81. Say: If the Most Gracious had a son, I would have been the first one to worship [him].
- 43:82. Glory be to the Lord of the heavens and the earth, Lord of the Throne, [and exalted be He] far above what they ascribe [to Him].
- 43:83. So leave them to indulge in their falsehood and idle worldly pursuits until they encounter that day of theirs which they are promised.

That is, say, O noble Messenger, to those who ascribe a son to Allah, when He is the One, the Unique, the Eternal, Who has not taken a spouse or a son, and there is none like unto Him:

﴿Say: If the Most Gracious had a son, I would have been the first one to worship [him]﴾ namely that son, because he would be a part of his father, and I am the first of humankind to submit to that which is beloved to Allah. But I am the first to reject this notion and the most emphatic in denying it. Thus it is known that it is false.

This is a strong argument, for those who know how the Messengers really are. When it is known that they are the most perfect of humankind, and that they are the first to accept and adhere to and perfect everything that is good, and they are the first to reject, denounce and keep away from everything that is evil, therefore if the Most Gracious had a son, and it was true, then Muhammad ibn 'Abdullâh (ﷺ), the best of the Messengers, would have been the first one to worship him and the polytheists would not have done that before him.

It may be that what the verse means is: if the Most Gracious had a son, I would be the first to worship Allah, and part of worshipping Allah is to affirm that which He affirmed, and to deny that which He denied. This is a verbal act of worship in terms of beliefs, that would mean, if it were really true, that I would be the first one to confirm it.

Thus it is known that the claim of the polytheists is false and corrupt, both in terms of rational thinking and in terms of religious texts.

«Glory be to the Lord of the heavens and the earth, Lord of the Throne, [and exalted be He] far above what they ascribe [to Him]» of having a partner, supporter, helper, child or other things that the polytheists ascribe to Him.

«So leave them to indulge in their falsehood and idle worldly pursuits» that is, let them indulge in falsehood and play with that which leads to no results, for the knowledge they acquire is harmful and not beneficial, for they are seeking kinds of knowledge that would help them to refute the truth and that which was brought by the Messengers, and their deeds are foolish play that do not lead to purification of souls or yield knowledge. Hence He warned them of some of what lies ahead of them on the Day of Resurrection, as He says: «until they encounter that day of theirs which they are promised», for they will come to know what they have gained from their efforts of eternal doom and everlasting punishment.



﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ الَّذِي لَهٗ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِن سَأَلْتَهُم مَّن خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلِهِ يَكْرِبُ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾ فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلِّمُوا فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾﴾ (سورة الزُّخْرُفِ: ٨٤-٨٩)

43:84. It is He [Allah] Who is God in heaven and God on earth, and He is the Most Wise, All-Knowing.

43:85. Blessed be He to Whom belongs the dominion of the heavens and the earth, and all that is between them. He alone has knowledge of the Hour, and to Him you will be brought back.

- 43:86. Those on whom they call besides Allah have no power of intercession, except those who bear witness to the truth on the basis of knowledge.
- 43:87. If you ask them who created them, they will surely say: Allah. Then how could they have gone so far astray?
- 43:88. [The Prophet] said: O my Lord, verily these are people who do not believe.
- 43:89. But bear with them and say: Peace. They will come to know [the consequences of their actions].

Here Allah (ﷻ) tells us that He alone is deserving of worship in the heavens and on earth. Therefore all the inhabitants of the heavens, and the believers among the inhabitants of the earth, worship Him, venerate Him, submit to His majesty and are in need of Him, because of His perfect attributes.

﴿The seven heavens and the earth, and all those who are therein, glorify Him. There is not a thing that does not glorify Him with praise...﴾ (al-Isrâ' 17: 44)

﴿To Allah prostrate all those who are in the heavens and on earth, willingly or unwillingly...﴾ (ar-Ra'd 13: 15)

Allah (ﷻ) is the only One Who is deserving of devotion and worship, to Whom all creatures turn, willingly or unwillingly. This is like what Allah (ﷻ) says here:

﴿It is He [Allah] Who is God in heaven and God on earth﴾ that is, He is worshipped and loved in both realms; but His essence is above His Throne, distinct from His creation. He is One in His majesty, glorious in His perfection.

﴿and He is the Most Wise﴾ Who created everything on the basis of wisdom, and based His laws on wisdom. He has not created anything but for a wise reason, and He has not prescribed any law but for a wise reason. His divine will and shar'î rulings are all based on wisdom

﴿All-Knowing﴾ – He knows all things; He knows what is said privately and that which is yet more hidden (of unspoken thoughts) (20: 7); not an atom's weight escapes Him in either the upper or lower realm, and nothing smaller or greater than that.

﴿Blessed be He to Whom belongs the dominion of the heavens and the earth, and all that is between them﴾ that is, exalted and glorified be He, for His blessings are abundant, His attributes are sublime, and His dominion is great. His dominion is so great that it encompasses the heavens and the earth, and all that is between them; and His knowledge is so vast that He knows all things; He even knows many unseen matters of which no one in creation is aware, no Prophet who was sent and no angel who is close to Him. Hence He says:

﴿He alone has knowledge of the Hour﴾ – no one knows when the Hour will come except He.

Part of His perfect and all-inclusive dominion is that He is in control of the affairs of this world and the hereafter, hence He says: ﴿and to Him you will be brought back﴾ that is, in the hereafter, then He will judge between you according to His just rulings.

Another aspect of His perfect dominion is that no one of His creation has any control over anything at all, and no one will come forth to intercede with Him except by His leave.

﴿Those on whom they call besides Allah have no power of intercession﴾ that is, everyone who is called upon besides Allah, whether they are Prophets or angels or anyone else, has no power to intercede, and they will not intercede except by Allah's leave, and they will not intercede except for those with whom He is pleased. Hence He says:

﴿except those who bear witness to the truth on the basis of knowledge﴾ that is, they bear witness verbally and in their hearts, knowingly. It is stipulated that the testimony should be in favour of the truth, which is testifying to the oneness of Allah and to the prophethood

and message of His Messengers, and the truth of what they brought of major and minor matters of religion, basic beliefs, and laws and regulations. These are the ones who will benefit from the intercession of the intercessors, and these are the ones who will be saved from the punishment of Allah and will attain His reward.

Then Allah says: ﴿If you ask them who created them, they will surely say: Allah﴾ that is, if you ask the polytheists about the oneness of divine Lordship, and who is the Creator, they will affirm that it is Allah alone, with no partner or associate.

﴿Then how could they have gone so far astray?﴾ That is, how could they have been diverted from worship of Allah alone and focusing their devotion on Him alone? Their affirmation of the oneness of divine Lordship requires them to affirm the oneness of divinity. This is one of the greatest indications of the falseness of polytheism.

﴿[The Prophet] said: O my Lord, verily these are people who do not believe﴾ that is, the Messenger (ﷺ) said this, complaining to his Lord about the rejection of his people, expressing his sorrow thereat, and feeling sad because of their lack of faith. But Allah (ﷻ) is well aware of this situation and will deal with them by sending the punishment upon them.

But Allah (ﷻ) is forbearing and gives respite to people, delaying the punishment so that they may repent and turn back to Him. Hence He says: ﴿But bear with them and say: Peace﴾ that is, put up with their offence in word and deed, and forgive them; you should not show them anything but the attitude of peace, which is the attitude of people of intelligence and understanding towards the ignorant, as Allah (ﷻ) says of His righteous slaves:

﴿...when the ignorant address them...﴾ (*al-Furqān* 25: 63)

in accordance with their ignorance:

﴿...they say words of peace.﴾ (*al-Furqān* 25: 63)

The Prophet (ﷺ) obeyed the command of his Lord and reacted with forgiveness and patience to what his people said and did to offend him; he did not respond to it except by showing them kindness and speaking nicely to them. Blessings and peace of Allah be upon the one upon whom Allah bestowed this noble attitude, made him superior to the inhabitants of earth and heaven, and raised him to a status higher than that of the stars.

﴿They will come to know [the consequences of their actions]﴾ that is, the consequences of their sins and evil deeds.

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

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.



44.
Soorat ad-Dukhân

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿حَمَّ ١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ كَبِيرٍ ﴿٤﴾ أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٧﴾ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ ﴿١٠﴾ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَلَمْ نَكُ الْبَصِيرُ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾ إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْقِمُونَ ﴿١٦﴾

﴿سورة الدخان: ١-١٦﴾ ﴿١٦﴾

44:1. Hâ'. Meem.

44:2. By the clear Book,

- 44:3. verily We sent it down during a blessed night, for We were to give warning.
- 44:4. On that night, all matters are decided¹⁸ on the basis of wisdom,
- 44:5. by Our command. Verily, We were to send Messengers
- 44:6. as a mercy from your Lord. Verily He is the All-Hearing, All-Knowing,
- 44:7. Lord of the heavens and the earth and all that is between them, if you would but be convinced!
- 44:8. There is no god but He – He gives life and causes death – your Lord, and the Lord of your forefathers.
- 44:9. Rather they are steeped in doubt and mockery.
- 44:10. So watch [O Muhammad] for the day when the sky will bring forth obvious smoke
- 44:11. that will envelop the people. [They will say:] This is a painful punishment!
- 44:12. Our Lord, remove the punishment from us; we will surely believe!
- 44:13. How is it that now they pay heed, when a Messenger who explained things clearly came to them before,
- 44:14. then they turned away from him and said: [He is] a madman, taught by others?
- 44:15. We will indeed remove the punishment for a little while, but you will surely go back [to disbelief].
- 44:16. On the day when We seize [them] with a mighty onslaught, We will surely exact retribution.

«By the clear Book» this is an oath sworn by the Qur'an concerning the Qur'an. Allah swears by the clear Book that explains everything that needs to be explained, stating that He sent it down

¹⁸ This refers to *Laylat al-Qadr*, when Allah decrees matters for His slaves regarding their provision, lifespan and so on, for the coming year.

«during a blessed night» that is, one in which there was much good and *barakah* (blessing), namely Laylat al-Qadr, which is better than a thousand months. Thus He sent down the best of words on the best of nights and days, to the best of people, in the language of the noble Arabs, to warn thereby people who were enveloped in ignorance and overcome with wretchedness, so that they might find enlightenment and be guided by it, and follow it, thus attaining a great deal of good in this world and in the hereafter. Hence Allah says: «for We were to give warning».

«On that night» namely the blessed night on which the Qur'an was revealed

«all matters are decided on the basis of wisdom» that is, all matters are distinguished and clarified, and every issue of the divine decree and religious decree is recorded as Allah decides.

This recording and clarification that take place on Laylat al-Qadr is one example of the writing that will take place and be clarified, and it will be identical to what is written in al-Lawḥ al-Maḥfooḍh, in which Allah has decreed the affairs of all creatures and their lifespan, provision, deeds and circumstances.

Moreover, Allah has appointed angels to write down what will happen to a person when he is in his mother's womb, then, after he comes to this world, He appoints noble scribes to write down and record his deeds, then on Laylat al-Qadr He decrees what is to happen for the coming year.

All this is part of Allah's perfect knowledge, wisdom and care for His creation.

«by Our command» that is, this wise command is something that comes from Us

«Verily, We were to send Messengers» and send down the Books, and the Messengers were to convey the commands of the Sender and tell of His decrees

﴿as a mercy from your Lord﴾ that is, the sending of the Messengers and the revelation of the Books, the best of which is the Qur'an, is a mercy from the Lord of humankind to humankind. Allah has not bestowed any greater mercy upon His slaves than guiding them by means of the Books and Messengers. All good that they attain in this world and the hereafter is as a result of that and because of it.

﴿Verily He is the All-Hearing, All-Knowing﴾ that is, He hears all voices and knows all matters, visible and hidden. He knew that people needed His Messengers and Books, so He had mercy on them and bestowed that and blessed them with it. To Him be all praise.

﴿Lord of the heavens and the earth and all that is between them﴾ that is, the Creator and Controller of all of that; He controls it as He wills.

﴿if you would but be convinced﴾ that is, and know that for certain. You should know that the Lord of all creatures is their true God, hence He says:

﴿There is no god but He﴾ that is, there is none worthy of worship except Him.

﴿He gives life and causes death﴾ that is, He alone has control over life and death, and He will gather you after your death and requite you for your deeds; if they are good then the outcome will be good, and if they are bad then the outcome will be bad.

﴿your Lord, and the Lord of your forefathers﴾ that is, Lord of the first and the last, Who cares for them and bestows blessings upon them, and protects them from harm.

Having affirmed His Lordship and divinity in such a way as to establish complete certainty and ward off doubt, Allah now tells us that those who disbelieve despite all this clear evidence ﴿are steeped in doubt and mockery﴾ that is, they are immersed in doubt and confusion, heedless about the purpose for which they were created. They have been distracted by focusing on falsehood that will only bring them harm.

«So watch [O Muhammad]» that is, expect the punishment to befall them, for it is at hand and its time has come.

«for the day when the sky will bring forth obvious smoke that will envelop the people» that is, that smoke will surround them.

«[They will say:] This is a painful punishment!»

The commentators differed as to what is meant by this smoke. It was suggested that it is the smoke that will envelop the people when the fire comes near the evildoers on the Day of Resurrection, and that here Allah is warning them of the punishment of the Day of Resurrection, and instructing His Prophet (ﷺ) to watch and wait for that day to come upon them.

This interpretation is supported by the fact that this is the way of the Qur'an in warning the disbelievers and giving them respite, alerting them to that day and its punishments, and consoling the Messenger (ﷺ) and the believers by telling them to wait and see what will happen to those who harm them. It is also supported by the fact that Allah says in this passage (44: 13): «How is it that now they pay heed, when a Messenger who explained things clearly came to them before». This will be said on the Day of Resurrection to the disbelievers, when they ask to go back to this world and they will be told that the time for going back is now over.

It was also suggested that what is meant by the smoke is what happened to the disbelievers of Quraysh when they refused to believe and were too arrogant to accept the proof. So the Prophet (ﷺ) prayed against them, saying:

«O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years of Yoosuf.» (Bukhari)

Therefore Allah sent against them a great famine, until they began to eat dead animals and bones, and they began to see the area between heaven and earth as if it were smoke, but it was not smoke; that was the effect of intense starvation.

Based on this interpretation, the words «the day when the sky will bring forth obvious smoke» refer to what they thought they were seeing, and it was not real smoke.

This situation continued until they asked the Messenger of Allah (ﷺ) for mercy, and requested him to call upon Allah for them and ask Him to grant them relief. So he called upon his Lord, and Allah granted them relief. According to this interpretation, in verse 15 «We will indeed remove the punishment for a little while, but you will surely go back [to disbelief]», Allah is stating that He will divert it from them, and warning them that they will go back to arrogance and disbelief. He foretold that this would happen, and it indeed happened; and He foretold that He would punish them with a mighty onslaught. The commentators said that that was the Battle of Badr. This view carries weight.

It is also possible that what is mentioned in the passage, «So watch [O Muhammad] for the day when the sky will bring forth obvious smoke that will envelop the people. [They will say:] This is a painful punishment! Our Lord, remove the punishment from us; we will surely believe! How is it that now they pay heed, when a Messenger who explained things clearly came to them before, then they turned away from him and said: [He is] a madman, taught by others?» (44: 10-14), will all happen on the Day of Resurrection, and that the words, «We will indeed remove the punishment for a little while, but you will surely go back [to disbelief]. On the day when We seize [them] with a mighty onslaught, We will surely exact retribution.» (44: 15-16) refer to what happened to Quraysh (on the day of Badr), as mentioned above.

These verses may also include both meanings, because there is nothing in the wording to rule that out; rather they are perfectly applicable to both, and this is what appears most likely to be correct in my view. And Allah knows best.



﴿وَلَقَدْ فَتَنَّا قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَذُوا إِلَىٰ
 عِبَادِ اللَّهِ إِنَّي لَكَرُّ رَسُولٌ آمِينٌ ﴿١٨﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ ﴿١٩﴾
 وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾ وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعَزِّلُونِي ﴿٢١﴾﴾ (سورة الدخان:

(٢١-١٧)

- 44:17. Indeed We tested the people of Pharaoh before them, when a noble Messenger came to them, [saying]:
 44:18. Hand over to me the slaves of Allah. Verily I am a trustworthy Messenger to you.
 44:19. Do not be arrogant towards Allah, for I come to you with clear authority.
 44:20. Verily I seek refuge with my Lord and your Lord lest you kill me.
 44:21. If you do not believe me, then let me be.

Having mentioned the rejection of those who disbelieved in the Messenger Muhammad (ﷺ), Allah (ﷻ) states that they had a precedent among the earlier disbelievers, and He mentions their story with Moosâ and how Allah punished them, in order to deter these disbelievers (Quraysh) from what they were doing:

﴿Indeed We tested the people of Pharaoh before them﴾ that is, We tested them by sending to them Our Messenger Moosâ ibn 'Imrân, the noble Messenger who had a sublime character and attitude that did not exist in others.

He said to them: ﴿Hand over to me the slaves of Allah﴾ that is, he said to Pharaoh and his chiefs: hand over to me the slaves of Allah, meaning the Israelites. In other words: let them go and release them from torment and stop mistreating them, for they are my people and the best of nations of their time. But you have wronged them and enslaved them unjustifiably. So let them be free to worship their Lord.

«Verily I am a trustworthy Messenger to you» that is, a Messenger from the Lord of the worlds, faithful to the purpose for which He has sent me; I do not withhold anything of the message from you, and I do not add anything to it or take anything away from it, and this requires you to submit completely to Him.

«Do not be arrogant towards Allah» by refusing to worship Him or being high-handed towards the slaves of Allah
 «for I come to you with clear authority» that is, with clear evidence. This refers to what he brought of dazzling miracles and overwhelming signs. But they rejected him and were about to kill him, so he sought refuge with Allah from their evil, saying: «Verily I seek refuge with my Lord and your Lord lest you kill me» in the worst manner, which is by stoning to death.

«If you do not believe me, then let me be» that is, you have three choices: either believe in me, which is what I want for you; or if that does not happen, then let me be and do not be against me or for me, just do not harm me.

But they did not choose either of these two options; rather they continued to stubbornly oppose Allah and fight His Prophet Moosâ (ﷺ), and did not release his people, the Israelites, for him.



﴿ فَدَعَا رَبَّهُ أَنْ هَتُولَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَسْرِعْ بَعْدِي لَيْلًا إِنَّكُمْ مُّسْتَبْعُونَ ﴿٢٣﴾ وَأَتْرِكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾ كَذَلِكَ تَرَكُوا مِنْ جَنَّةٍ وَعُيُونٍ ﴿٢٥﴾ وَرُزُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَتَعَمَّقُوا فِيهَا فَكَيْهِنَ ﴿٢٧﴾ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾ ﴾ (سورة الدخان:

(٢٩-٢٢)

44:22. Then he called upon his Lord, [saying]: Verily these are wicked people.

- 44:23. [Allah said:] Travel by night with My slaves; you will surely be pursued.
- 44:24. And leave the sea parted [behind you];¹⁹ for they are an army destined to be drowned.
- 44:25. How many gardens and springs did they leave behind,
- 44:26. and cornfields and splendid mansions,
- 44:27. and a life of ease in which they had taken such delight.
- 44:28. And so it was; and We caused other people to inherit such things.
- 44:29. Neither heaven nor earth wept for them, nor were they given respite.

﴿Then he called upon his Lord, [saying]: Verily these are wicked people﴾ that is, they have committed evil deeds, which requires hastening the punishment.

Thus Moosâ (ﷺ) described their condition; this was an implicit supplication against them, by describing them as wicked, which is more eloquent than praying against them explicitly. This is like the verse which tells us that Moosâ (ﷺ) said of himself:

﴿...O my Lord, I am in need of whatever good You may bestow upon me.﴾ (*al-Qasas* 28: 24)

So Allah instructed him to leave at night with His slaves, and told him that Pharaoh and his people would pursue him.

﴿And leave the sea parted [behind you]﴾ that is, leave it as it is. This refers to the time when Moosâ took the Children of Israel away by night, as Allah instructed him, then they were pursued by Pharaoh. Allah instructed Moosâ to strike the sea, so he struck it, and it turned

¹⁹ After crossing the path through the parted sea, Moosâ wanted to strike it again with his staff so that the waters would close. But Allah instructed him to leave it alone so that Pharaoh and his troops would enter it, then He would cause it to close on them and drown them. (an-Nasafi)

into twelve pathways, in between which the water became like huge mountains, and Moosâ and his people followed those pathways.

When they emerged from the sea, Allah instructed him to leave the sea parted – that is, to leave it as it was, so that Pharaoh and his troops could pursue them, ﴿for they are an army destined to be drowned﴾.

When all the people of Moosâ had come out of the sea, and the people of Pharaoh had entered it, Allah (ﷻ) commanded the sea to close over them, so every single one of them was drowned. They left behind all that they had enjoyed of this worldly life, and Allah caused the Children of Israel, who had been enslaved by them, to inherit it. Hence He says (44: 25-28):

﴿How many gardens and springs did they leave behind, and cornfields and splendid mansions, and a life of ease in which they had taken such delight. And so it was; and We caused other people to inherit such things﴾ namely the blessings mentioned. Elsewhere, Allah says: ﴿And so it was; and We caused the Children of Israel to inherit such things.﴾ (ash-Shu'arâ' 26: 59)

﴿Neither heaven nor earth wept for them﴾ that is, when Allah destroyed them and eradicated them, neither the heavens nor the earth wept for them. In other words, nobody grieved for them or felt sorry for their loss. Rather everyone rejoiced at their destruction, even the heavens and the earth, because they had not left behind any legacy except something shameful, which brought upon them the curse and the hatred of all the worlds.

﴿nor were they given respite﴾ that is, there was no deferral of their punishment; rather it struck them instantly.



﴿وَلَقَدْ مَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدْ أَخَذْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾ وَأَعْيَيْنَاهُمْ مِنَ الْأَيْدِ مَا فِيهِ بَلَلٌ مُتَمِيزٌ ﴿٣٣﴾﴾ (سورة الدخان: ٣٠-٣٣)

- 44:30. Thus We delivered the Children of Israel from the humiliating punishment,
 44:31. from Pharaoh. Indeed he was high-handed in the land and was one who transgressed all bounds.
 44:32. We chose them, knowingly, above all other nations [of that time],
 44:33. and We showed them signs in which there was a clear test.

Then Allah (ﷻ) reminds the Children of Israel of His blessings, as He says:

«Thus We delivered the Children of Israel from the humiliating punishment» that they were suffering «from Pharaoh» when he slaughtered their sons and let their womenfolk live.

«Indeed he was high-handed in the land» that is, he was arrogant in the land, without justification

«and was one who transgressed all bounds», audaciously overstepping and violating the limits set by Allah.

«We chose them» that is, We selected them «knowingly» that is, We knew that they deserved that virtue «above all other nations» that is, over all other nations of their own time and those who came before them and after them, until Allah brought the Ummah of Muhammad (ﷺ), who surpassed all other nations, and Allah made them the best nation that He had brought forth for humankind, and He blessed them with virtues with which He did not bless others.

«and We showed them» namely the Children of Israel «signs» that is, dazzling signs and clear miracles «in which there was a clear test» that is, We tested them by bestowing much good upon them and clear favours from Us to them, and proof for them of the soundness of what their Prophet Moosâ (ﷺ) brought to them.



﴿إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ قَالُوا ﴿٣٦﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا كُنْتُمْ صَادِقِينَ ﴿٣٧﴾ أَهَمْ خَيْرٌ أَمْ قَوْمُ تُبَّعَ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٨﴾﴾ (سورة الدخان: ٣٤-٣٧)

- 44:34. Verily these people [Quraysh] say:
 44:35. There is nothing but our first death, and we will not be resurrected.
 44:36. Then bring back our forefathers, if you are telling the truth!
 44:37. Are they better [in power and strength], or the people of Tubba'²⁰ and those who came before them? We destroyed them, for verily they were evildoers.

﴿Verily these people [Quraysh]﴾ that is, these disbelievers who think the resurrection is unlikely
 ﴿say: There is nothing but our first death, and we will not be resurrected﴾ that is, there is only the life of this world; there is no resurrection, no paradise and no hell.

Then they said, showing audacity towards their Lord and trying to outwit Him: ﴿Then bring back our forefathers, if you are telling the truth!﴾ This was one of the demands made by the extremely stubborn ignorant people. What connection is there between the truthfulness of the Messenger (ﷺ) and bringing their forefathers back to life? The signs had already established the truthfulness of what he had brought to them, and these signs were many and varied.

﴿Are they﴾ namely the people referred to here (Quraysh) ﴿better [in power and strength], or the people of Tubba' and those who came before them? We destroyed them, for verily they were evildoers﴾. They are no better than them, for they have committed the same evil

²⁰ Tubba': a hereditary title of the kings of Yemen.

deeds, so they should expect the same destruction as that which befell their fellow evildoers.



﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبٍ ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾﴾ (سورة الدخان: ٣٨-٤٢)

- 44:38. We have not created the heavens and the earth, and all that is between them, in vain.
- 44:39. We have not created them both except for a true purpose, but most of them do not know.
- 44:40. Verily the Day of Judgement is the time appointed for all of them,
- 44:41. a day on which no friend [or relative] will avail another at all, nor will they be helped,
- 44:42. except those to whom Allah shows mercy. Verily He is the Almighty, the Most Merciful.

Here Allah tells us about the perfect nature of His might and wisdom, and that He has not created the heavens and earth in vain or for no purpose; He has only created them for a true purpose. In other words, their very creation is based on truth and contains truth, for He has created them to worship Him alone with no partner or associate, and so that He might issue commands and prohibitions to them, and reward them or punish them.

﴿but most of them do not know﴾ therefore they do not reflect upon the creation of the heavens and the earth.

﴿Verily the Day of Judgement﴾ which is the Day of Resurrection, on which Allah will judge between the first and the last, and between all those who differ
 ﴿is the time appointed for all of them﴾ that is, for all of creation.

Allah will gather all of them on that day, and He will bring them and their deeds and requite them for those deeds. No friend or relative will benefit from another, ﴿nor will they be helped﴾ that is, nor will they be protected from the punishment of Allah (ﷻ), because no one among creation has any control over anything whatsoever.

﴿except those to whom Allah shows mercy. Verily He is the Almighty, the Most Merciful﴾ for they are the ones who will be helped, by the mercy of Allah, which they strove to attain and worked hard in this world for that purpose.



﴿إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾
 كغلي الحمير ﴿٤٦﴾ خَذُوهُ فَأَعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ
 مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ
 بِهِ تَمْتَرُونَ ﴿٥٠﴾﴾ (سورة الدخان: ٤٣-٥٠)

44:43. Verily the tree of *Zaqqoom*

44:44. will be the food of the wicked.

44:45. Like dregs of oil, it will boil in their bellies,

44:46. like the boiling of scalding water.

44:47. [It will be said:] Seize him and drag him into the middle of the blazing fire,

44:48. then pour over his head the punishment of scalding water.

44:49. Taste it, O you who were mighty and honourable!

44:50. This is what you used to doubt.

Having mentioned the Day of Resurrection, and stated that He will judge between His slaves on that day, Allah now tells us that they will be divided into two groups: one group in paradise and the other in hell. The latter are the sinners who did deeds of disbelief and disobedience. «Verily» their food will be «the tree of Zaqqoom» which is the worst and most terrible of trees; its food is «Like dregs of oil» or like stinking pus, with a foul stench and taste, exceedingly hot. It will boil in their bellies «like the boiling of scalding water».

And it will be said to the one who is being punished: «Taste it» that is, taste the painful punishment, «O you who were mighty and honourable!» as you thought you were mighty and would be protected from the punishment of Allah, and you thought you were dear to Allah and no punishment would befall you. But today it will become clear to you that you are humiliated, insignificant and worthless.

«This» namely the great punishment «is what you used to doubt», but now it has become clear to you that it is certain and true.



﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّاتٍ وَعُيُوتٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ سُندُسٍ
وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾ كَذَلِكَ وَرَزَقْنَهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا
بِكُلِّ فاكهةٍ ءَامِينٍ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ
وَوَقَدْنَاهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلَّامِينَ رَبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا
يَسْتَرْئِيهِمْ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَأَرْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾﴾ (سورة

الدخان: ٥١-٥٩)

44:51. Verily the righteous will be in a secure place,

44:52. amidst gardens and springs,

- 44:53. wearing green garments of fine silk and heavy brocade, facing one another.
- 44:54. So it will be, and We will marry them to fair companions with big beautiful eyes.
- 44:55. There they will call for every kind of fruit, secure from all ills.
- 44:56. They will not taste death therein, except the first death, and He will protect them from the punishment of the blazing fire,
- 44:57. by the grace of your Lord. That is the supreme triumph.
- 44:58. We have made this [Qur'an] easy, in your own language, so that they may pay heed.
- 44:59. So wait; verily they too are waiting.

This is the reward of the righteous, who feared Allah and feared His wrath and punishment by refraining from sin and by doing deeds of obedience. As they are not subject to divine wrath and punishment, it is confirmed that they will attain the pleasure of Allah and the immense reward, in shady places with many trees and fruits, flowing springs, and rivers flowing at their feet in the gardens of bliss.

The gardens are described as containing all kinds of delights, perfect in all aspects and not tainted with any unpleasantness in any way whatsoever.

Their garments will be of green silk, fine silk and heavy brocade, such as they desire.

﴿facing one another﴾ in their hearts and physically, in perfect comfort, reassurance, love, good companionship and the best etiquette.

﴿So it will be﴾ that is, there will be perfect bliss and happiness. ﴿and We will marry them to fair companions with big beautiful eyes﴾ that is, beautiful women, whose beauty is astounding and dazzling; they will have huge and beautiful eyes.

﴿There﴾ that is, in paradise

﴿they will call for every kind of fruit﴾ both that which has a name in this world and that which has no equivalent in this world. They will call for every kind and type of fruit, which will be brought to them immediately, with no effort

﴿secure from all ills﴾ that is, they will be safe from that coming to an end, and safe from harm, safe from anything that could spoil their bliss, safe from being expelled from paradise, and safe from death. Hence Allah says:

﴿They will not taste death therein, except the first death﴾; there will be no death there at all.

Thus they will attain everything they loved and wanted.

﴿and He will protect them from the punishment of the blazing fire, by the grace of your Lord﴾ that is, attaining bliss and being protected from the punishment will happen by the grace and kindness of Allah towards them, for it is He Who enables them to do the righteous deeds by means of which they will attain goodness in the hereafter, and He will also give them more than they could deserve by virtue of their deeds.

﴿That is the supreme triumph﴾ and what triumph could be greater than attaining the pleasure of Allah and His paradise, and being safe from His punishment and wrath?

﴿We have made this [Qur'an] easy, in your own language﴾ that is, We have made it easy in your language, which is the most eloquent and most sublime of all languages, so its words and meanings have been made easy

﴿so that they may pay heed﴾ to that which will benefit them, and do it, and to that which will harm them, and refrain from it.

﴿So wait﴾ that is, wait for what your Lord has promised you of goodness and victory

﴿verily they too are waiting﴾ for what will befall them of punishment. What a great difference there is between the two kinds of waiting: the Messenger of Allah (ﷺ) and his followers are waiting for goodness

in this world and the hereafter, whilst their opposite numbers are waiting for evil in this world and the hereafter.

This is the end of the commentary on Soorat ad-Dukhân.

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.



45.

Soorat al-Jâthiyah

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿حَم ١﴾ تَنْزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّمُؤْمِنِينَ ﴿٣﴾ وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾ وَأَخْلَفَ اللَّيْلَ وَالنَّهَارَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾ تِلْكَ آيَاتُ اللَّهِ نتلوها عَلَيْكَ بِالْحَقِّ قَبْلَى حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ ﴿٦﴾ وَيَلْ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ آيَاتُ اللَّهِ تُنَلَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرُهُ عَذَابٍ إِلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا أَخَذَهَا هَرَبًا أَوْ لَتَمَّتْ لَهُمْ عَذَابٌ مُمْهِينٌ ﴿٩﴾ مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ﴿١٠﴾ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١١﴾ هَذَا هُدًى وَلِلَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْحِ أَلِيمٍ ﴿١٢﴾ ﴿سورة الجاثية: ١-١١﴾

45:1. Hâ'. Meem.

45:2. The revelation of the Book is from Allah, the Almighty, the Most Wise.

45:3. Verily in the heavens and the earth there are indeed signs for the believers;

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- 45:4. and in your own creation, and [in that of] the creatures He scatters [throughout the earth], there are signs for people who are certain in faith.
- 45:5. And the alternation of night and day, the provision [rain] which Allah sends down from the skies and gives life thereby to the earth after its death, and the changing of the winds, are signs for people of understanding.
- 45:6. These are the signs of Allah, which We recount to you in truth. Then in what message, after Allah's signs, will they believe?
- 45:7. Woe to every evil liar,
- 45:8. who hears the signs [and revelations] of Allah being recounted to him, yet he persists in his arrogance, as if he did not hear them. So give him the tidings of a painful punishment.
- 45:9. When he comes to know anything of Our signs [and revelations], he makes a mockery of them. For such there will be a humiliating punishment.
- 45:10. Ahead of them is hell; neither their gains nor those whom they take as protectors other than Allah will avail them anything, and theirs will be a grievous punishment.
- 45:11. This [Qur'an] is true guidance, and for those who deny the signs of their Lord, there will be a punishment of painful suffering.
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Here Allah issues an implicit command to venerate the Qur'an and pay attention to it, for it is revelation from Allah, Who is the only One Who is deserving of devotion and worship, because of what He possesses of perfect attributes, for He is the only Bestower of blessings, the only One Who possesses perfect power and wisdom. Then He supports that by mention of signs in the universe and in their own selves, such as the creation of the heavens and the earth, what He has scattered in them of creatures, what He has placed in them of benefits, and what Allah sends down of water by means of which He gives life to the land and the people.

All of these are clear signs and proofs of the truthfulness of this mighty Qur'an and the soundness of what it contains of wisdom and rulings. They are also indicative of what Allah (ﷻ) possesses of perfection, and of the resurrection. Then Allah divides people into two categories, according to whether or not they benefit from His signs:

The first category learns from them, reflects upon them and benefits from them, thus rising in status. They are the ones who believe in Allah, His angels, His Books, His Messengers and the Last Day, with perfect faith that reaches the level of certainty. Thus they increase in mature thinking and knowledge.

The other category hears the signs and revelations of Allah being recounted in such a way that proof is established against them, but then they turn away from them in arrogance, as if they did not hear them, because they did not cleanse and purify their hearts; moreover, because of their arrogance towards them, they increased in transgression.

Such people, if they do come to know anything of the signs and revelations of Allah, make a mockery of them. Allah (ﷻ) warns such people of doom and says: ﴿Woe to every evil liar﴾ that is, everyone who is untruthful in his speech and sinful in his deeds.

Allah tells us that such people will have a painful punishment, and that ﴿Ahead of them is hell﴾, which is sufficient as a severe punishment, and that ﴿neither their gains﴾ in terms of wealth ﴿nor those whom they take as protectors other than Allah﴾, seeking their help, ﴿will avail them anything﴾, for they will abandon them at the time when they will need them most.

Having highlighted His Qur'anic revelations and visible signs, and stated that people fall into two categories in terms of their response to them, Allah now tells us that the Qur'an, which invites people to these sublime aims and goals, is guidance, as He says: ﴿This [Qur'an] is true guidance﴾. This is a general description of the entire Qur'an,

for it guides people to knowledge of Allah by describing His sacred attributes and praiseworthy deeds; it guides them to knowledge of His Messengers, close friends and enemies, by describing their characteristics; it guides people to righteous deeds and promotes them; it describes evil deeds and forbids them; it explains the requital for deeds, describing requital both in this world and the hereafter. Those who are guided follow its guidance, and thus they will triumph and attain bliss.

﴿and for those who deny the signs of their Lord﴾, which are definitive and clear, and no one rejects them except one who has gone too far in wrongdoing and transgressed far beyond all bounds ﴿there will be a punishment of painful suffering﴾.



﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِيَسْتَبْغُوا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾﴾ (سورة الجاثية: ١٢-١٣)

45:12. It is Allah Who has made the sea to be of service to you, so that the ships may sail on it by His command, and so that you may seek His bounty and so that you may give thanks.

45:13. He has made to be of service to you all that is in the heavens and all that is on earth; all is from Him. Verily in that there are signs for people who reflect.

Here Allah (ﷻ) tells us of His favours and kindness towards His slaves, by making the sea to be of service to them so that ships and boats may sail on it by His command ﴿and so that you may seek His bounty﴾ by pursuing all kinds of trade and livelihood

﴿and so that you may give thanks﴾ to Allah (ﷻ), for if you give thanks to Him, He will increase His blessings and will reward you immensely for your gratitude.

﴿He has made to be of service to you all that is in the heavens and all that is on earth; all is from Him﴾ that is, by His grace and kindness. This includes the heavenly bodies and the earth, and all that Allah has placed in them, such as the sun, moon, stars and other heavenly bodies; all kinds of animals, trees and fruits; all types of metals and minerals; and other things that are prepared to serve the interests of the sons of Adam and meet their needs.

This requires them to do their utmost to give thanks for His blessings, and to think deeply and reflect upon His signs and wisdom. Hence Allah says: ﴿Verily in that there are signs for people who reflect﴾.

To sum up: the creation and control of these things, and the fact that they are made to be of service to humanity, demonstrate that Allah's will is always done and are indicative of His perfect might.

What is seen in them of the precision and beauty with which they are created and the amazing way in which they are crafted is indicative of the perfect wisdom and knowledge of Allah.

What is seen in them of their vast size and great numbers is indicative of the vastness of Allah's dominion and authority.

What is seen in them of specific functions and opposites indicates that Allah does whatever He wills.

What is seen in them of benefits that serve human interests in both spiritual and worldly terms is indicative of the vastness of Allah's mercy, and demonstrates that His grace, kindness and care are all-encompassing.

All of that points to the fact that He alone is deserving of devotion and worship, and it is not appropriate to worship, show humility

towards or love anyone but Him; and that His Messengers spoke the truth in the message that they brought. This is clear rational evidence that cannot be subject to doubt.



﴿قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾﴾

(سورة الجاثية: ١٤-١٥)

- 45:14. Tell those who believe to forgive [for their offences] those who do not fear the vengeance of Allah, for He will requite such people [in the hereafter] for their deeds.
- 45:15. Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment. Then to your Lord you will be brought back.

Here Allah (ﷻ) instructs His believing slaves to adopt a good attitude and bear with patience the offence caused by the polytheists who do not fear the vengeance of Allah and do not hope for His reward. For He will requite every people for what they have earned, but He will reward you, O believers, abundantly for your faith, tolerance and patience.

But if they persist in their disbelief, you will not suffer what they will suffer of severe punishment and disgrace. Hence Allah says: ﴿Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment. Then to your Lord you will be brought back﴾. Then He says:



﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ وَرَزَقْنَهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَأَتَيْنَهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِمَّا بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَغِيًّا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾﴾ (سورة الجاثية: ١٦-١٧)

- 45:16. We gave the Children of Israel the scripture, wisdom and prophethood; provided them with good things; and favoured them above all other nations [of that time].
- 45:17. We gave them clear directions in matters pertaining to religion, and they did not differ except after knowledge had come to them, out of mutual envy and rivalry. Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differ.

That is, We bestowed upon the Children of Israel blessings that were not granted to any other people. We gave them ﴿the scripture﴾, namely the Torah and Gospel, ﴿wisdom﴾ to judge between people ﴿and prophethood﴾ by which they were distinguished, for prophethood was bestowed upon the descendants of Ibrâheem, and most of them (the Prophets) were from among the Children of Israel.

﴿provided them with good things﴾ of food, drink and clothing, and sending down to them the manna and quails. ﴿and favoured them above all other nations [of that time]﴾ that is, We favoured them over all other nations with these blessings. Our (Muslim) Ummah may be excluded from this general meaning, because they are the best community ever brought forth for (the benefit of) humankind (3: 110).

From the context we may understand that they are favoured over all other nations apart from the (Muslim) Ummah, because Allah tells us

about the blessings that He bestowed upon the Children of Israel, by means of which He made them distinct from others. But all the virtues and blessings by means of which the Children of Israel surpassed other nations – namely the scripture, wisdom, prophethood and other qualities – were bestowed upon this Ummah, and many more virtues were granted to them. This law, the law of the Children of Israel, is part of these virtues, but this Book (the Qur'an) confirms the scripture that came before it and supersedes it (cf. 5: 48); and Muhammad (ﷺ) confirms all the Messengers.

﴿We gave them﴾ that is, but we gave to the Children of Israel ﴿clear directions﴾ that is, signs to distinguish truth from falsehood ﴿in matters pertaining to religion﴾.

These blessings that Allah bestowed upon the Children of Israel required them to fulfil their religious duties in the most perfect manner and to unite upon the truth that Allah had made manifest to them. But they did the opposite of that; they did the opposite of what was required and became divided at the time when they were enjoined to unite. Hence Allah says:

﴿and they did not differ except after knowledge had come to them﴾ that required them not to differ. What made them differ was resentment and wrongdoing towards one another.

﴿Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differ﴾. So He will distinguish between the follower of truth and the follower of falsehood. What made them differ was whims and desires, and the like.



﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾
إِنَّهُمْ لَن يَغْتَنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَاللَّهُ وَلِيُّ

الْمُنْفِقِينَ ﴿١٩﴾ (سورة الجاثية: ١٨-١٩)

- 45:18. Now We have set you [O Muhammad] on a clear path of religion; so follow it and do not follow the desires of those who have no knowledge.
- 45:19. They cannot avail you at all against Allah. Verily the wrongdoers are allies and protectors of one another, but Allah is the Protector of the righteous.

That is, We have set out for you a clear path and sent down perfect teachings that call to all that is good and forbid all that is evil

﴿so follow it﴾, for following it leads to eternal happiness, well-being and prosperity

﴿and do not follow the desires of those who have no knowledge﴾ that is, those whose desires differ from what is dictated by knowledge and are not in accordance with it. Everyone who wants and desires something that is contrary to the teachings of the Messenger (ﷺ) comes under the heading of those who have no knowledge.

﴿They cannot avail you at all against Allah﴾ that is, they cannot benefit you at all before Allah, so they cannot bring you anything good or ward off any harm from you, if you follow their desires. It is not right to go along with them and take them as allies, for you and they are not the same; rather they are allies of one another.

﴿but Allah is the Protector of the righteous﴾ – He brings them forth from the depths of darkness to the light because of their piety and acts of obedience.



﴿هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ﴾ (سورة الجاثية: ٢٠)

- 45:20. This [Qur'an] contains clear proofs, and is a guidance and a mercy for people who are certain in faith.

«This [Qur'an]», the wise reminder, «contains clear proofs» that is, by means of it matters will become clear to people, so the believers will benefit from it, be guided and attain mercy «for people who are certain in faith», so they are guided by it to the straight path with regard to fundamental and minor issues of religion, and by means of it they attain goodness, happiness and bliss in this world and the hereafter, which is mercy. Thus their souls are purified, they increase in wisdom, faith and certainty thereby, and proof is established thereby against those who persist in stubbornness.



﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمُ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ﴾ (سورة الجاثية: ٢١)

45:21. Do those who commit evil deeds think that We will deal with them as We deal with those who believe and do righteous deeds, and that they will be alike in their living and their dying?²¹ How ill they judge.

That is, do the evildoers, who commit many sins and fall short in their duties towards their Lord, think «that We will deal with them as We deal with those who believe and do righteous deeds» by keeping their duty towards their Lord and avoiding that which incurs His wrath, so they constantly give precedence to pleasing Him over their own whims and desires. In

²¹ Believers and disbelievers are not alike during life, when dying or after death. As Allah has made them different in this life, He will treat them differently after they die. The disbeliever dies despairing of divine mercy and not believing in the resurrection, and he will be punished as Allah promised. In contrast, the believer dies hoping for divine mercy and believing in the resurrection, and he will be rewarded as Allah promised. (Ibn 'Ashoor)

other words, do they think that they will be «alike» in this world and the hereafter? How wrong is their way of thinking and how ill they judge, for their view is contrary to the ruling of the wise judgement of the Most Wise, the Most Just, and it is contrary to sound reasoning and sound human nature; it is the opposite of what was sent down in the Books and what the Messengers taught. Rather the definite ruling is that the believers who do righteous deeds will attain victory, prosperity, happiness and reward, in this world and the hereafter, each commensurate with his good deeds, but for the evildoers there will be wrath, humiliation, punishment and wretchedness, in this world and in the hereafter.



﴿وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ (سورة الجاثية: ٢٢)

45:22. Allah created the heavens and the earth for a true purpose, and so that every soul may be requited according to what it earned, and they will not be wronged.

That is, Allah created the heavens and the earth on the basis of wisdom, so that He alone may be worshipped, with no partner or associate. Then after that He will requite those whom He commanded to worship Him and upon whom He bestowed blessings both visible and hidden: did they give thanks to Allah (ﷻ) and do what they were enjoined to do? Or were they ungrateful and thus deserve the requital of ingratitude?



﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوْنَهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ عِثْرَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ﴾ (سورة الجاثية: ٢٣) وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا

وَمَا يُؤْمِنُكَ إِلَّا اللَّهُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٣﴾ وَإِذَا نُنزِلُ عَلَيْهِمْ آيَاتُنَا
 يَنصُرُوا مَا كَانُوا حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتَّبِعُوا آبَاءَنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٤﴾ قُلِ اللَّهُ يُحْيِيكُمْ
 ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٥﴾ (سورة

الجمانية: ٢٣-٢٦)

- 45:23. Have you seen the one who takes his own whims and desires as his god, whom Allah allows to go astray knowingly, and has sealed up his hearing and his heart, and put a cover on his sight? Who can guide him after Allah [has abandoned him]? Will you not then pay heed?
- 45:24. And they say: There is nothing beyond our life in this world; we die and we live,²² and nothing but the passage of time causes us to die. They have no knowledge of that; they are merely speculating.
- 45:25. When Our clear revelations are recited to them, their only argument is to say: Then bring back our forefathers, if you are telling the truth!
- 45:26. Say: It is Allah Who gives you life, then causes you to die; then He will gather you together on the Day of Resurrection, concerning which there is no doubt. But most people do not realise.

«Have you seen» the misguided man «who takes his own whims and desires as his god», so whatever he desires he pursues it, whether it is pleasing to Allah or incurs His anger «whom Allah allows to go astray knowingly» for Allah (ﷻ) knows that guidance is not appropriate for him and will not benefit him. «and has sealed up his hearing» so that he cannot hear that which would benefit him «and his heart» so that he does not understand what is good

²² That is, one generation dies and is succeeded by another. (*al-Kash-shâf*)

﴿and put a cover on his sight﴾ that prevents him from seeing the truth. ﴿Who can guide him after Allah [has abandoned him]?﴾ In other words, no one can guide him, for Allah has closed the gates of guidance for him and has opened the gates of misguidance for him. And Allah has not wronged him; rather it is he who has wronged himself and is the cause of divine mercy being withheld from him. ﴿Will you not then pay heed﴾ to what will benefit you, so that you can seek it, and what will harm you, so that you can avoid it?

﴿And they﴾ namely those who deny the resurrection ﴿say: There is nothing beyond our life in this world; we die and we live, and nothing but the passage of time causes us to die﴾ this is nothing but the routine passage of night and day, some people die and some people live, and those who die do not return to Allah and will not be requited for their deeds.

These words of theirs stem from lack of knowledge; ﴿they are merely speculating﴾ when they deny the resurrection and reject the Messengers who speak the truth, without any evidence or proof to support them in that. Rather it is mere speculation and unlikely ideas, devoid of any reality. Hence Allah (ﷻ) says: ﴿When Our clear revelations are recited to them, their only argument is to say: Then bring back our forefathers, if you are telling the truth!﴾ This is audacity towards Allah on their part, as they made this demand and claimed that the truthfulness of the Messengers of Allah depended on them bringing back their forefathers. But even if they brought them every sign, they would not believe, unless the Messengers complied with what they said. But they were lying in what they said; their only aim was to justify their rejection of the Messengers' call, not to seek evidence for the truth. Allah (ﷻ) says: ﴿Say: It is Allah Who gives you life, then causes you to die; then He will gather you together on the Day of Resurrection, concerning which there is no doubt. But most people do not realise﴾ otherwise, if knowledge of the Last

Day had really reached their hearts, they would strive hard for it and prepare for it.



﴿وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْرَزُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْنَخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾ وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تُنزِلُ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا تُجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُتَّقِينَ ﴿٣٢﴾ وَيَدَّاهُم سِيَاتٌ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٣﴾ وَقِيلَ الْيَوْمَ نَنسِفُكُمَا نَسْفِكَمَا نَسْفَةً لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَعُكُمْ النَّارُ وَمَا لَكُمْ مِنْ نَصْرِينَ ﴿٣٤﴾ ذَلِكَ بِأَنَّهُمْ أَخَذْتُمْ ءَايَاتِ اللَّهِ هُرُوفًا وَغَرَّبْتُمْ الْحَيَاةَ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْمَعُونَ ﴿٣٥﴾ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾ وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾﴾ (سورة الجاثية: ٢٧-٣٧)

- 45:27. To Allah belongs the dominion of the heavens and the earth. On the day when the Hour begins, on that day the followers of falsehood will be the losers.
- 45:28. You will see every community on its knees. Every community will be called to its Book, [and it will be said:] Today you will be requited for what you used to do.
- 45:29. This Book of Ours will testify against you truthfully, for We used to put on record all that you did.
- 45:30. As for those who believed and did righteous deeds, their Lord will admit them to His mercy. That is the clearest triumph.

- 45:31. And as for those who disbelieved, [it will be said to them:] Were not My revelations recited to you? But you showed arrogance and were wicked people.
- 45:32. When it was said [to you]: Verily the promise of Allah is true and there is no doubt about the Hour, you said: We do not know what the Hour is; we think it is just a matter of conjecture, but we are not entirely certain.
- 45:33. The evil consequences of what they have done will become apparent to them, and the very thing [punishment] they used to ridicule will overwhelm them.
- 45:34. It will be said to them: Today We will forget you as you forgot that you would ever meet this day of yours. Your abode will be the fire, and you will have no helpers.
- 45:35. That is because you made a mockery of Allah's revelations, and you were deceived by the life of this world. So on that day they will not be brought forth from it [the fire], nor will they be allowed to make amends.
- 45:36. So praise be to Allah, Lord of the heavens and Lord of the earth, Lord of the worlds.
- 45:37. To Him belongs all supremacy in the heavens and on earth, and He is the Almighty, Most Wise.

Here Allah (ﷻ) tells us of the vastness of His dominion, and that He alone controls it at all times, and that ﴿On the day when the Hour begins﴾ and all creatures are gathered on the Day of Resurrection, the followers of falsehood will be the losers – those who came up with false arguments in an attempt to refute the truth thereby. Their deeds are invalid, because they are based on falsehood; thus they will become invalid on the Day of Resurrection, the day on which all facts will become clear and all false arguments will avail them nothing, and they will miss out on the reward and will receive a painful punishment.

Then Allah (ﷻ) describes the intensity of the Day of Resurrection, and how terrifying it will be, so as to warn people of it and so that they may prepare for it:

﴿You will see﴾ on that day ﴿every community on its knees﴾ in fear and panic, awaiting the judgement of the Most Gracious Sovereign.

﴿Every community will be called to its Book﴾ that is, to the law of its Prophet who came to them from Allah: did they comply with it and thus attain reward and salvation? Or did they neglect it, and thus incur loss?

The nation of Moosâ will be called to the law of Moosâ, the nation of ‘Eesâ will be called likewise, and the Ummah of Muhammad (ﷺ) will be called likewise; each nation will be called to the law that it was enjoined to follow.

This is one of the possible meanings of this verse, and it is undoubtedly sound and valid in and of itself. Or it may be that what is meant by the words ﴿Every community will be called to its Book﴾ is that every community will be called to the record of its deeds and what was written down of its actions, both good and evil, and each person will be requited for what he himself has done, as Allah (ﷻ) says: ﴿Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment﴾ (45: 15).

Or it may be that both meanings are intended. This is indicated by the words ﴿This Book of Ours will testify against you truthfully﴾ that is, this Book of Ours that We sent down to you will judge between you on the basis of truth, which is justice ﴿for We used to put on record all that you did﴾ – this refers to the book of deeds.

Hence Allah explains how He will deal with the two parties, as He says:

﴿As for those who believed and did righteous deeds﴾ that is, they held sound beliefs and confirmed their faith with righteous deeds, both obligatory and recommended

﴿their Lord will admit them to His mercy﴾ the location of which is paradise, with all that it contains of eternal delights and a life of ease. ﴿That is the clearest triumph﴾ that is, clear triumph, salvation, gain and success which, if a person attains it, he has attained all that is good and warding off all that is bad.

﴿And as for those who disbelieved﴾ in Allah, it will be said to them, by way of rebuke and chastisement:

﴿Were not My revelations recited to you﴾ which showed you that which was in your best interests, and forbade to you that which was harmful to you? This was a great blessing that reached you, if you had wanted to attain it, but you were too arrogant to accept it and you turned away from it and disbelieved in it. Thus you committed the greatest offence and worst crime, so today you will be requited for what you used to do.

They will also be rebuked by the words: ﴿When it was said [to you]: Verily the promise of Allah is true and there is no doubt about the Hour, you said﴾ denying it: ﴿We do not know what the Hour is; we think it is just a matter of conjecture, but we are not entirely certain﴾. This is how they were in this world and will be at the time of the resurrection: they will continue to deny it and reject the words of those who told them about it.

﴿The evil consequences of what they have done will become apparent to them﴾ that is, on the Day of Resurrection, the punishments for their deeds will become clear to them ﴿and the very thing [punishment] they used to ridicule will overwhelm them﴾ that is, befall them. In other words, the punishment that they used to ridicule and mock in this world will befall them.

﴿It will be said to them: Today We will forget you﴾ that is, We will leave you in the punishment ﴿as you forgot that you would ever meet this day of yours﴾, for the requital fits the nature of the deeds.

«Your abode will be the fire» that is, it is your destination and your fate

«and you will have no helpers» to protect you from the punishment of Allah and ward off His wrath from you.

«That» which will befall you of punishment is because «you made a mockery of Allah's revelations» even though they should have motivated you to strive hard and try your best, and you should have received them with joy.

«and you were deceived by the life of this world» with all its adornments, pleasures and desires. So you were at ease with it and strove for it, and you failed to strive for the eternal realm.

«So on that day they will not be brought forth from it [the fire], nor will they be allowed to make amends». They will not be given any respite and they will not be sent back to this world so that they can do righteous deeds.

«So praise be to Allah» as befits His majesty and immense power «Lord of the heavens and Lord of the earth, Lord of the worlds» that is, to Him be praise for His Lordship and care for all creatures, as He created them and cares for them, and bestows blessings upon them, both visible and hidden.

«To Him belongs all supremacy in the heavens and on earth» that is, to Him belong majesty, greatness and glory.

This is praising Allah for His perfect attributes, His love and honour, and supremacy that reflects greatness and majesty. Worship is based on two foundations: love of Allah and humility towards Him, both of which stem from knowledge of the praiseworthy attributes, majesty and supremacy of Allah.

«and He is the Almighty» Who subdues all things «Most Wise» Who does all that is appropriate, so whatever He prescribes is for a wise reason and in order to achieve beneficial interests, and whatever He creates is for a purpose.

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



46. Soorat al-Aḥqâf

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿حَمِّ ١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٣﴾ (سورة

الأحقاف: (١-٣)

- 46:1. Hâ'. Meem.
46:2. The revelation of the Book is from Allah, the Almighty, the Most Wise.
46:3. We have not created the heavens and the earth, and all that is between them, except for a true purpose and for an appointed term. But those who disbelieve pay no heed to the warning that is given to them.
-

This is praise and veneration from Allah (ﷻ) for His holy Book, highlighting its dignity and implicitly telling people to seek guidance by its light, focus on pondering its verses and extract its treasure.

Having referred to the revelation of His Book that contains commands and prohibitions, Allah now mentions His creation of the heavens and the earth, thus combining the creation and the command.

﴿... Verily, His is the creation and the command...﴾ (*al-A'râf* 7: 54)

This is like the verses in which Allah (ﷻ) says:

﴿It is Allah Who created seven heavens and of the earth the like thereof. His decree descends throughout them...﴾ (*at-Talâq* 65: 12)

– and:

﴿He sends down the angels with His revelation by His command to whomever among His slaves He wills, saying: Proclaim that there is no god but I, so fear Me. He created the heavens and the earth for a true purpose...﴾ (*an-Nahl* 16: 2-3)

It is Allah (ﷻ) Who created those who are accountable, and He created their dwellings and made to be of service to them all that is in the heavens and on earth, then He sent His Messengers to them, and sent down to them His Books. He sent His commands and prohibitions to them and told them that this realm is the realm of striving and a place for those who strive to pass through; it is not a place of settlement that people will never leave. Rather they will move on from it to the place of settlement and the eternal abode, and they will find the reward for their deeds that they did in this realm waiting for them in full in that realm.

Thus Allah establishes proof that points to that realm and gives people a taste of reward and punishment in this world, so as to motivate them to seek what they love and flee from what they fear. Therefore He says here: ﴿We have not created the heavens and the earth, and all that is between them, except for a true purpose﴾ that is, We have not created them without purpose or in vain; rather it is so that people will come to know the greatness of the Creator thereof and find evidence of His perfect attributes, and so that they may come to know that the One Who created both realms, despite their vastness,

is able to recreate people after their death in order to requite them, and that their creation and life is limited ﴿for an appointed term﴾.

Having told us of that – and He is the most truthful of speakers – and thus established proof and lighted the way, Allah now tells us that despite that, some people insist on turning away from the truth and turning away from the call of the Messengers, as He says: ﴿But those who disbelieve pay no heed to the warning that is given to them﴾.

As for those who believe, when they came to know the truth, they responded to the commands of their Lord, accepted the truth and submitted with humility and veneration. Thus they attained all that is good and all that is evil was warded off from them.



﴿قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرُوْنِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
 أَتَتَّبِعِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَتُرَرُّ مِنْ تَلْمِذِ الْأُولَى الَّذِينَ كَفَرُوا بَصَائِرَ اللَّهِ وَأَعْيُنَ النَّاسِ لِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾ وَمَنْ
 أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ يَوْمَ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ
 غَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾﴾ (سورة الأحقاف:

(٤-٦)

- 46:4. Say: Tell me about those on whom you call besides Allah. Show me what they have created on the earth. Or do they have any share in the heavens? Bring me [proof from] a Book revealed before this, or some remnant of knowledge, if you are telling the truth.
- 46:5. Who is more astray than one who calls upon, besides Allah, those who will not answer him until the Day of Resurrection, and are oblivious to his call?
- 46:6. When humankind are gathered [on the Day of Resurrection], they will become their enemies and will reject their worship of them.

«Say» to these people who associate idols and rivals in worship with Allah, which have no power to bring benefit or cause harm, or to cause death, give life or resurrect – say to them, highlighting the helplessness of their idols and pointing out that they do not deserve anything of worship: «Tell me about those on whom you call besides Allah. Show me what they have created on the earth. Or do they have any share in the heavens?».

Have they created any of the heavenly bodies or any of the creatures on earth? Have they created mountains? Have they caused rivers to flow? Have they scattered animals throughout the earth? Have they caused trees to grow? Did they help in the creation of any of these things?

They have done none of these things, by their own admission, let alone the admission of anyone else. This offers definitive rational evidence that the worship of anyone or anything other than Allah is invalid.

Moreover, there is no textual evidence: «Bring me [proof from] a Book revealed before this», namely a book that promotes the association of others with Allah, «or some remnant of knowledge» inherited from the Messengers, that enjoins that.

It is well known that they are incapable of bringing any evidence to that effect from any of the Messengers; in fact we are confident and certain that all the Messengers promoted the affirmation of the oneness of their Lord, and they forbade associating others with Him. This is the greatest knowledge that is narrated from them. Allah (ﷻ) says:

«Indeed, We sent to every nation a Messenger [saying]: Worship Allah [alone] and shun false gods...» (*an-Nahl* 16: 36)

And every Messenger said to his people:

«...worship Allah; you have no god but He...» (*al-A'raf* 7: 65)

Thus it is known that the argument that the polytheists give for their association of others with Allah is not based on proof or evidence; rather they rely on false notions, ill-founded opinions and corrupt reasoning.

What indicates that their argument is invalid is studying their stories, finding out about their knowledge and deeds, and examining the situation of those who spent their lifetimes worshipping false gods: did it benefit them at all in this world or in the hereafter?

Hence Allah (ﷻ) says: ﴿Who is more astray than one who calls upon, besides Allah, those who will not answer him until the Day of Resurrection﴾ that is, for the duration of his stay on earth, and they do not benefit him even an atom's weight ﴿and are oblivious to his call﴾ for they do not hear or respond to any call. This is how they are in this world, and on the Day of Resurrection they will reject their association of them with Allah.

﴿When humankind are gathered [on the Day of Resurrection], they will become their enemies﴾ – they will curse one another and disavow one another, and they (the false gods) ﴿will reject their worship of them﴾.



﴿وَإِذَا نُنزِلُ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ أَفْتَرَبْتَهُ قُلْ إِنْ أَفْتَرَبْتَهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْعَفْوَورُ الرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنْتُ بِدَعَاةٍ مِنَ الرُّسُلِ وَمَا أَدْرَىٰ مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ آرَاءَ يُشْرِكُونَ كَانُوا مِنْ عِنْدِ اللَّهِ مُكَفَّرَاتٍ وَعَدُوًّا شَهِيدًا مِنْ بَنِي إِسْرَائِيلَ عَلَيَّ وَمِثْلِهِ فَمَنْ وَأَسْتَكْبَرْتُمْ إِيَّاتِ اللَّهِ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾﴾ (سورة الأحقاف: ٧-١٠)

- 46:7. When Our clear revelations are recited to them, those who disbelieve say of the truth when it comes to them: This is obviously magic!
- 46:8. Or do they say: He has fabricated it himself? Say [O Muhammad]: If I did fabricate it, then there is nothing you can do to shield me from the punishment of Allah. He knows best what you utter against it. Sufficient is He as a witness between me and you, and He is the Oft-Forgiving, Most Merciful.
- 46:9. Say [O Muhammad]: I am not the first of the Messengers, and I do not know what will happen to me or to you. I only follow what is revealed to me, and I am but a clear warner.
- 46:10. Say: What do you think, if it [the Qur'an] is really from Allah but you reject it? What if a witness from among the Children of Israel has testified in its favour and has believed, whilst you remain arrogant? Verily Allah does not guide people who are given to wrongdoing.

That is, when ﴿Our clear revelations﴾ are recited to the disbelievers, in such a way that they cannot doubt them, that does not benefit them; rather proof is established against them thereby, and they say by way of fabrication, ﴿of the truth when it comes to them: This is obviously magic!﴾ That is, it is clearly and undoubtedly magic. This is a kind of turning the facts upside down, but no one can be fooled by that except those who are weak in reasoning. Otherwise the difference between the truth that was brought by the Messenger (ﷺ) and magic is greater than the distance between heaven and earth.

How can the truth – which is as sublime as the stars and whose light surpasses that of the sun, and is supported by evidence in the universe and in their own selves, and is affirmed and accepted by people of insight and mature thinking – be compared with falsehood such as magic, which only comes from misguided wrongdoers who are evil at heart and evil in their deeds, so it is appropriate for them and suits their condition?

«Or do they say: He has fabricated it himself» that is, Muhammad (ﷺ) has fabricated this Qur'an himself, and it is not from Allah?

«Say [O Muhammad]» to them: «If I did fabricate it» then Allah has power over me and He has knowledge of your plan and what you say about it, so why has He not punished me for fabricating it, as you claim?

Is there anything «you can do to shield me from the punishment of Allah» if it be His will to harm me or to have mercy on me?

«Sufficient is He as a witness between me and you». If I was making it up, He would have seized me by my right hand and punished me with a punishment that would be seen by all, because this is the worst type of fabrication, if I were really attributing it falsely to Him.

Then Allah calls them to repent, despite what they have done of stubbornly rejecting the truth and disputing it: «and He is the Oft-Forgiving, Most Merciful» that is, so repent to Him and give up what you are doing; He will forgive you your sins, have mercy on you, guide you to all that is good and reward you immensely.

«Say [O Muhammad]: I am not the first of the Messengers» that is, I am not the first Messenger to come to you, such that you should find my mission strange and find my call odd. There have been previous Messengers and Prophets whose call was like mine, so why do you object to my message?

«and I do not know what will happen to me or to you» that is, I am only human; I have no control over anything, for it is Allah (ﷻ) Who is in control of me and you, and He will decide between me and you. I am not bringing anything of my own accord,

«and I am but a clear warner» if you accept my message and respond to my call, that is your good fortune in this world and the hereafter, but if you reject my message, then your reckoning will be with Allah. I have warned you and whoever is given a prior warning is left with no excuse.

﴿Say: What do you think, if it [the Qur'an] is really from Allah but you reject it? What if a witness from among the Children of Israel has testified in its favour and has believed, whilst you remain arrogant?﴾ That is, tell me, if this Qur'an is from Allah and those who are guided among the People of the Book testify to its truth, for they have knowledge of the truth by which they know that it is true, so they believe in it and are guided, and thus it is proven that what the Prophets brought was all in harmony and their followers are people of dignity, whilst you, O ignorant ones, are too arrogant to follow it. Can this be anything but the greatest wrongdoing and worst disbelief? ﴿Verily Allah does not guide people who are given to wrongdoing﴾ – part of wrongdoing is being too arrogant to follow the truth after it comes within reach.



﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ
فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا
كِتَابٌ مُّصَدِّقٌ لِّسَانِ عَرَبِيًّا يُنذِرُ الَّذِينَ ظَلَمُوا وَيُبَشِّرُ الْمُحْسِنِينَ ﴿١٢﴾﴾ (سورة

الأحاف: ١١-١٢)

- 46:11. Those who disbelieve say of those who believe: If it [the Qur'an] were a good thing, they would not have believed in it before us. Since they have not let themselves be guided by it, they will continue to say: This is an ancient fabrication.
- 46:12. But before it came the Book of Moosâ [which was revealed as] a guide and a mercy. This Book, which is in the Arabic language, confirms it, warning those who do wrong and bringing glad tidings to those who do good.

That is, those who stubbornly disbelieved in the truth and rejected its call said: ﴿If it [the Qur'an] were a good thing, they would not have

believed in it before us» that is, the believers would not have beaten us to it; rather we would have been the first to embrace it. This is pure nonsense. What evidence is there that the sign of something being the truth is that the rejecters should attain it before the believers? Are they more pure at heart or more perfect in reasoning? Or is guidance under their control?

Rather with these words they were trying to console themselves, like one who fails to attain something so he begins to criticise it. Hence Allah says:

«Since they have not let themselves be guided by it, they will continue to say: This is an ancient fabrication» that is, this is the reason why they said that about it: because they were not guided by this Qur'an and they missed out on the greatest blessing, they criticised it by saying that it was a lie, when it is undoubtedly true and is in accordance with the previous Books, especially the most perfect and best of them after the Qur'an, namely the Torah, which Allah sent down to Moosâ as «a guide and a mercy» that is, the Children of Israel followed it and were guided by it, and thus it brought them good in this world and the hereafter.

«This Book» namely the Qur'an
 «which is in the Arabic language» so that it is easy to approach and understand
 «confirms it» that is, it confirms the previous Books and testifies in their favour by being in harmony with them.
 «warning those who do wrong» that is, who wrong themselves by indulging in disbelief, immorality and sin; if they persist in their wrongdoing, it warns them of a grave punishment.

But it gives glad tidings to those who do good by worshipping the Creator and being kind to others, of a great reward in this world and the hereafter. It mentions the deeds that it warns against and the deeds for which it gives glad tidings.



﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾
 وَأُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾﴾ (سورة الأحقاف: ١٣-١٤)

46:13. Verily those who say: Our Lord is Allah, then remain steadfast, will have no fear, nor will they grieve.

46:14. They will be the inhabitants of paradise; they will abide therein forever, as a reward for what they used to do.

That is, those who acknowledge their Lord, testify to His oneness and are constant in their obedience to Him,

﴿then remain steadfast﴾ all their lives

﴿will have no fear﴾ of any turmoil that lies ahead of them

﴿nor will they grieve﴾ over whatever they leave behind them.

﴿They will be the inhabitants of paradise﴾ that is, they will be its people who abide therein, who will never want to leave it or desire anything else.

﴿they will abide therein forever, as a reward for what they used to do﴾ of believing in Allah, which required them to do the righteous deeds in which they remained steadfast.



﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفَصَّلَتْهُ
 نَلَسُورًا شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
 الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي
 إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٥٥﴾﴾ وَأُولَئِكَ الَّذِينَ نَقَبِلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا
 وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصَّادِقُ الَّذِي كَانُوا يُوعَدُونَ ﴿٥٦﴾﴾ (سورة

- 46:15. We have enjoined upon man kindness to his parents. With hardship his mother bears him and with hardship she brings him forth, and his bearing and weaning take thirty months. Then when he reaches his prime and reaches the age of forty years, he says: O my Lord, inspire me to be constantly grateful for Your blessings that You have bestowed upon me and my parents, and to do righteous deeds with which You will be pleased; and establish righteousness among my offspring for me. Verily I repent to You and verily I am one of those who submit to Allah [in Islam].
- 46:16. Such are the ones from whom We will accept their righteous deeds and overlook their bad deeds. They will be among the inhabitants of paradise – a true promise that has been given to them.

Because of His kindness towards His slaves and His appreciation towards parents, Allah (ﷻ) enjoins and instructs children to treat their parents kindly, by speaking to them gently and nicely, spending on them, and other ways of showing kindness.

Then He points out the reason for that, by mentioning what the mother has to go through of hardship because of her child, such as hardship during pregnancy, then the hardship of birth, which is very painful, then the hardship of breastfeeding and looking after the child at that time. The things mentioned do not last for a short time, one or two hours; rather they go on for a long time, ﴿thirty months﴾. Pregnancy lasts nine months or so, and the remainder of that time is for breastfeeding. This refers to what is usually the case.

This verse, along with the verse:

﴿Mothers may breastfeed their children for two whole years...﴾
(*al-Baqarah* 2: 233)

– is quoted as evidence that the minimum length of pregnancy is six months, because if the period of breastfeeding – which is two

years – is subtracted from thirty months, what is left is six months for pregnancy.

﴿Then when he reaches his prime﴾ that is, the pinnacle of his youth and intellect,
 ﴿and reaches the age of forty years, he says: O my Lord, inspire me﴾ that is, guide me and help me
 ﴿to be constantly grateful for Your blessings that You have bestowed upon me and my parents﴾ that is, spiritual blessings and worldly blessings. Gratitude means using those blessings in obedience to the One Who bestowed them and granted them, and responding to His blessings by acknowledging and admitting one's inability to give proper thanks, and striving to praise Allah for them. A blessing to the parents is a blessing to their children and descendants, because they will inevitably get some of them and some of their effects, especially the blessing of religious commitment, because the righteousness of the parents, that is based on knowledge and deeds, is one of the main reasons for the righteousness of their children.

﴿and to do righteous deeds with which You will be pleased﴾ by helping me to do the type of deed that meets all the prerequisites of being sound and right, and is free of anything that may spoil it. Such is the deed that Allah is pleased with and accepts, and for which He gives reward.

﴿and establish righteousness among my offspring for me﴾ – as he prayed for himself to be righteous, he also prayed for his offspring to be righteous, asking Allah to rectify their condition. He stated that the benefit of the children's righteousness comes back to their parents, because he said, ﴿and establish righteousness among my offspring for me﴾.

﴿Verily I repent to You﴾ from sins and acts of disobedience, and I come back to obedience to You, ﴿and verily I am one of those who submit to Allah [in Islam]﴾.

«(Such) that is, those who are described here
 «are the ones from whom We will accept their righteous deeds» which
 are acts of obedience, because they also do other kinds of deeds.
 «and overlook their bad deeds» in general terms.
 «They will be among the inhabitants of paradise» so they will attain
 goodness and what they seek, and evil and what they dislike will be
 removed from them.
 «a true promise that has been given to them» that is, this promise that
 We have made to them is a true promise from the One Who is truest
 in speech, Who does not break His promise.



﴿وَالَّذِي قَالَ لَوْلَدَيْهِ أَلِمْ لَكُمْ أَن تُعَدِّنِي أَن أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي
 وَهُمَا يَسْتَعْجِلَانِ اللَّهَ وَبِكَ ءَامِنَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ
 ﴿١٧﴾ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ
 كَانُوا خَاسِرِينَ ﴿١٨﴾ وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَلِيُؤْفِقَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظَاهَمُونَ ﴿١٩﴾﴾

(سورة الأحقاف: ١٧-١٩)

- 46:17. But some say to their parents: Fie on you both! Are you telling me that I will be brought forth [from the grave] even though many generations have passed away before me? They seek Allah's help [and say]: Woe to you! Have faith, for the promise of Allah is true. But he says: This is nothing but tales of the ancients.
- 46:18. Such are the ones for whom the punishment becomes inevitable, as happened to nations of jinn and men who came before them, for indeed they are [all] losers.
- 46:19. For all there will be ranks according to their deeds, so that [Allah] may pay them in full for their deeds, and no one will be wronged.

Having mentioned the situation of the righteous one who honours his parents, Allah (ﷻ) now tells us of the situation of the one who is disobedient to his parents, and that it is the worst of situations:

﴿But some say to their parents﴾ when they call them to believe in Allah and the Last Day, and warn them of the requital.

This is a great act of kindness and the best thing that the parents can do for their child, to call him to that which leads to eternal happiness and bliss, but he responds in the worst manner and says: ﴿Fie on you both!﴾ That is, may you perish, you and what you have brought.

Then he explains why he thinks that unlikely, rejecting this idea: ﴿Are you telling me that I will be brought forth [from the grave]﴾ on the Day of Resurrection

﴿even though many generations have passed away before me?﴾ That is, many generations have passed away who were disbelievers, following the path of disbelief, and they were the leaders for every stubborn, ignorant disbeliever?

﴿They﴾ namely his parents ﴿seek Allah's help﴾ in dealing with him, and they say to him: ﴿Woe to you! Have faith﴾ that is, they do their utmost in trying hard to guide him, to the extent that – in their keenness for him to be guided – they seek the help of Allah, like one who is drowning, asking Him in desperation, trying to convince their son and feeling sad for him, trying to explain the truth to him. Hence they say: ﴿for the promise of Allah is true﴾. Then they present whatever evidence they can to him.

But their son only increases in stubbornness, aversion, arrogance towards the truth, and speaking ill of it.

﴿But he says: This is nothing but tales of the ancients﴾ that is, it is only something that was transmitted from the books of the earlier generations; it is not from Allah, and Allah did not reveal it to His Messenger (ﷺ).

Everyone knows that Muhammad (ﷺ) was unlettered and could neither read nor write, and did not learn from anyone. So where did he learn it from? How could people produce something like this Qur'an, even if they came together to do so?

«Such are the ones» that is, the ones who are in this blameworthy state

«for whom the punishment becomes inevitable» that is, they deserved the punishment

«as happened to nations of jinn and men who came before them», who followed the path of disbelief and rejection. So these people will be included with them and will disappear in their midst.

«for indeed they are [all] losers» – loss means losing one's capital, for if a man loses his capital, it is more apt that he should lose the profits thereon. They have lost faith, and did not attain any bliss, nor were they safe from the punishment of hell.

«For all» that is, for both good people and evil people
 «there will be ranks according to their deeds» that is, for each one according to his level of good or evil. Their ranks in the hereafter will be according to their deeds. Hence Allah says: «so that [Allah] may pay them in full for their deeds, and no one will be wronged» by having anything added to their bad deeds or anything subtracted from their good deeds.



﴿وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلْهَبْتُمْ طِينَكُمْ فِي حَيَاتِكُمْ الدُّنْيَا وَأَسْتَمَعْتُمْ بِهَا قَالِئَوْمَ
 تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِذَا كُنتُمْ فَتْسُقُونَ ﴿٢٠﴾﴾

(سورة الأحقاف: ٢٠)

46:20. On the day when those who disbelieved are brought before the fire, [it will be said to them]: You had your share of good

things in the life of the [previous] world, and you had your fill of pleasure. Today you will be recompensed with a humiliating punishment, because you behaved arrogantly on earth without justification and because you acted rebelliously.

Here Allah (ﷻ) mentions the state of the disbelievers when they are brought before the fire and rebuked and chastised. It will be said to them: ﴿You had your share of good things in the life of the [previous] world﴾, when you felt content with the world, were deceived by its pleasures and were pleased with its desires. Its good things distracted you from striving for your hereafter, and you enjoyed it in the manner of grazing animals. That was your share, and you have no share of the hereafter.

﴿Today you will be recompensed with a humiliating punishment﴾ that is, a severe punishment that will humiliate you and expose you to shame, because you used to say of Allah that which was not true, for you used to attribute to Allah and to His decree the path of misguidance that you were following, but you were lying when you said that. ﴿and because you acted rebelliously﴾ and were too arrogant to obey Allah.

Thus they combined speaking words of falsehood, acting upon falsehood, telling lies against Allah by attributing their falsehood to Him, casting aspersions upon the truth and being too arrogant to follow it. So they will be given the most severe of punishments.



﴿وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
 أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٦٦﴾ قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنْ
 آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٦٧﴾ قَالَ إِنَّمَا أَعِلمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا

أُرْسِلَتْ بِهِ، وَلَكِنِّي أَرَىٰكُمْ قَوْمًا يَجْهَلُونَ ﴿٢١﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ
 قَالُوا هَذَا عَارِضٌ مُّطْرًا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٢﴾ تَدْمِرُ كُلَّ
 شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٣﴾
 وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً فَمَا أَغْنَىٰ
 عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ
 وَحَاقَّ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٤﴾ (سورة الأحقاف: ٢١-٢٦)

- 46:21. Remember the brother of 'Âd [namely Hood], when he warned his people in [the land of] al-Ahqâf – and indeed there came warners before him and after him – [saying]: Do not worship any but Allah. Verily I fear for you the punishment of a momentous day.
- 46:22. They said: Have you come to lure us away from our gods? Bring us that with which you are threatening us, if you are telling the truth.
- 46:23. He said: Knowledge [of when it will come] is only with Allah. I only convey to you the message with which I have been sent. But I see that you are ignorant people.
- 46:24. When they saw it [the punishment] as a cloud approaching their valleys, they said: This is a cloud bringing us rain. [Hood said:] Nay; rather it is that which you sought to hasten – a wind bearing a painful punishment.
- 46:25. It will destroy everything by the command of its Lord. And they became such that there was nothing left to be seen except their [empty] dwellings. Thus We requite the evildoers.
- 46:26. We gave them power [and prosperity] to an extent to which We did not give it to you [O Quraysh], and We gave them hearing, sight and intellect. But neither their hearing nor their sight nor their intellect was of any avail to them, for they used to reject the signs of Allah. And the very thing [punishment] they used to ridicule overwhelmed them.

«Remember» that is, by way of praise «the brother of 'Ād [namely Hood]» (هُودٌ), who was one of the noble Messengers whom Allah (ﷻ) blessed by making them callers to His religion who guided people towards Him.

«when he warned his people» namely 'Ād «in [the land of] al-Aḥqâf» that is, in their dwellings that were known as *al-aḥqâf*, a word which refers to an area where there is a great deal of sand, in the land of Yemen.

«and indeed there came warners before him and after him» so he was not the first among them and was no different from them. He said to them: «Do not worship any but Allah. Verily I fear for you the punishment of a momentous day».

Thus he instructed them to worship Allah, which includes all good words and praiseworthy deeds. And he forbade them to ascribe partners to Allah or make others equal to Him. And he warned them, if they did not obey him, of the severe punishment. But this call was to no avail in their case.

«They said: Have you come to lure us away from our gods?» That is, you have no other aim, and there is no truth in what you say. You are envying us for what we have of gods and you want to turn us away from them.

«Bring us that with which you are threatening us, if you are telling the truth» – this is the utmost ignorance and stubbornness.

«He said: Knowledge [of when it will come] is only with Allah» for it is He in Whose Hand is control of all things, and it is He Who will bring you the punishment if He so wills.

«I only convey to you the message with which I have been sent» that is, my only responsibility is to convey the message clearly. «But I see that you are ignorant people», therefore you did what you did of showing extreme audacity.

So Allah sent against them the severe punishment, namely the wind that destroyed them utterly.

Hence He says: «When they saw it [the punishment] as a cloud approaching their valleys» that is, it appeared like a cloud that came towards their valleys, that would provide water with which they would irrigate their land and drink from their wells and streams «they said» optimistically: «This is a cloud bringing us rain» that is, this cloud will give us rain.

«[Hood said:] Nay; rather it is that which you sought to hasten» that is, this is what you have brought upon yourselves when you said: «Bring us that with which you are threatening us, if you are telling the truth» (46: 22).

«a wind bearing a painful punishment. It will destroy everything» that it passes over, because of its intensity and destructive power. 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-Hâqqah 69: 7)

– «by the command of its Lord» that is, by His leave and His will.

«And they became such that there was nothing left to be seen except their [empty] dwellings» that is, their flocks, their wealth and they themselves were destroyed.

«Thus We requite the evildoers» because of their sin and wrongdoing.

Although Allah (ﷻ) had bestowed great blessings upon them, they did not give thanks to Him or remember Him. Hence He says: «We gave them power [and prosperity] to an extent to which We did not give it to you [O Quraysh]» that is, We gave them power (and prosperity) in the land, so they were helping themselves to its good things and enjoying its pleasures. We made their lives long enough for anyone who might reflect and pay heed to do so (cf. 35: 37), and for anyone who might be guided to follow guidance. In other words,

We gave 'Ad power and prosperity more than We have given to you (O Quraysh), so do not think that what We have bestowed upon you has never been given to anyone else, or that it will protect you from the punishment of Allah at all. Rather others were given more power and prosperity than you, but their wealth, sons and troops did not avail them before Allah in the slightest.

«and We gave them hearing, sight and intellect» that is, there was no shortcoming in their hearing, sight or intellect, such that it could be said that they neglected the truth out of ignorance and were unable to learn about it. There was nothing wrong with their reasoning, but guidance is in the Hand of Allah.

«But neither their hearing nor their sight nor their intellect was of any avail to them» at all.

That is because they «used to reject the signs of Allah» that pointed to His oneness and indicated that He alone is to be worshipped.

«And the very thing [punishment] they used to ridicule overwhelmed them» that is, there befell them the punishment that they denied would happen, and they ridiculed the Messengers who warned them of it.



﴿وَلَقَدْ أَهَلَكْنَا مَا حَوْلَكُمْ مِنَ الْقَرْيِ وَصَرَفْنَا الْأَيْدِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ صَلَّوْا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْقَهُونَ ﴿٢٨﴾﴾ (سورة الأحقاف: ٢٧-٢٨)

46:27. Indeed We destroyed the cities that were around you [O Quraysh], having given them a variety of signs, so that they might turn back [from their evil ways].

46:28. Why then was no help forthcoming to them from those whom they took as gods besides Allah so that they might bring them

closer to Him? Nay, they were lost from them; such was the outcome of their lie and the fabrication they used to invent.

Here Allah (ﷻ) warns the polytheist Arabs and others by mentioning the destruction of the disbelieving nations who had lived around their land; in fact many of them had lived in the Arabian Peninsula itself, such as ‘Ād, Thamood and others. Allah (ﷻ) sent various signs to them, of different types, ﴿so that they might turn back [from their evil ways]﴾ that is, so that they might give up their ways of disbelief and rejection.

But because they did not believe, Allah seized them with the vehement grip of One Who is Almighty, Omnipotent (cf. 54: 42), and their gods upon whom they called besides Allah did not help them in the slightest. Hence Allah says here: ﴿Why then was no help forthcoming to them from those whom they took as gods besides Allah so that they might bring them closer to Him﴾ and because they hoped that they would benefit them?

﴿Nay, they were lost from them﴾, so they did not respond to them or protect them.

﴿such was the outcome of their lie and the fabrication they used to invent﴾ by way of wishful thinking, as they claimed that they were following the truth and that their deeds would benefit them, but they came to nought.



﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْعِجْنِ يَسْتَعِجُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصَبُوا لَنَا مِمَّا قُضِيَ وَلَوْآ إِلَى قَوْمِهِمْ مُنْذِرِينَ ﴿٢٧﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنَّا بَعْدَ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿٢٨﴾ يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ، يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿٢٩﴾﴾

وَمَنْ لَا يُحِبُّ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣٣﴾ (سورة الأحقاف: ٢٩-٣٢)

- 46:29. And [remember] when We sent a group of jinn to you, to listen to the Qur'an. When they were close enough to hear it, they said [to one another]: Listen attentively. And when [the recitation] was over, they went back to their people to warn them.
- 46:30. They said: O our people, verily we have heard [recitation from] a Book that has been revealed after Moosâ, confirming that which came before it, guiding to the truth and to a straight path.
- 46:31. O our people, respond to the one who is calling to Allah, and believe in him, so that Allah may forgive you some of your sins and protect you from a painful punishment.
- 46:32. And whoever does not respond to the one who is calling to Allah can never escape [Allah's punishment] on earth, and besides Him he has no protectors. Such people are clearly misguided.

Allah (ﷻ) sent His Messenger Muhammad (ﷺ) to all of creation, both humans and jinn, and he had to convey to all the message of his prophethood.

As for humans, he was able to call them and warn them. As for the jinn, Allah sent them to him by His might; He sent to him ﴿a group of jinn ... to listen to the Qur'an. When they were close enough to hear it, they said [to one another]: Listen attentively﴾ that is, they urged one another to listen attentively.

﴿And when [the recitation] was over﴾ and they had understood it and it had had an impact on them, ﴿they went back to their people to warn them﴾ out of sincerity towards them and so as to establish the proof of Allah against them. Allah made them a help to His Messenger (ﷺ) in spreading His call among the jinn.

﴿They said: O our people, verily we have heard [recitation from] a Book that has been revealed after Moosâ﴾ because the Book of Moosâ was the basis for the Gospel, and it was the main reference for the Children of Israel with regard to religious rulings; as for the Gospel, it complemented and completed the Book of Moosâ, and changed a few rulings.

﴿confirming that which came before it﴾ namely the Book that we have mentioned confirms that which came before it
 ﴿guiding to the truth﴾ that is, leading to what is sound and correct in terms of teachings and stories
 ﴿and to a straight path﴾ that is, it leads to Allah and to His paradise, based on knowledge of Allah and of His religious rulings and rulings that have to do with requital in the hereafter.

Having praised the Qur'an and highlighted its sublime status, they then called their fellow jinn to believe in it, saying: ﴿O our people, respond to the one who is calling to Allah﴾ that is, the one who is not calling to any but his Lord. He is not calling you for some ulterior motive, or on the basis of his own whims and desires; rather he is calling you to your Lord, so that He may reward you and remove from you all evils and harms. Hence they said: ﴿so that Allah may forgive you some of your sins and protect you from a painful punishment﴾. For if He protects you from the painful punishment, there can be nothing after that but bliss. This is the reward of those who respond to the one who is calling to Allah.

﴿And whoever does not respond to the one who is calling to Allah can never escape [Allah's punishment] on earth﴾ for Allah has power over all things, so no one can escape Him or overcome Him.
 ﴿and besides Him he has no protectors. Such people are clearly misguided﴾ and what misguidance can be greater than that of one whom the Messengers call, and the warning reaches him on the basis of clear signs and abundant proof, but he turns away and is too arrogant to pay heed?



﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقِهِنَّ يَفْعَلِ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (سورة الأحقاف: ٣٣)

- 46:33. Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to bring the dead to life? Verily He has power over all things.

This offers evidence that Allah (ﷻ) is able to bring them back to life after death, by referring to something that is greater than that, namely the fact that it is He Who created the heavens and the earth, despite their greatness and vastness, and the precision of their creation, without that leading to Him feeling tired as a result of creating them. So how could He be incapable of bringing you back to life after your death, when He has power over all things?



﴿وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ (٣٤) ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ﴾ (سورة الأحقاف: ٣٤-٣٥)

- 46:34. On the day when those who disbelieved are brought before the fire, [it will be said to them]: Is this not the truth? They will say: Yes indeed, by our Lord. He will say: Taste then the punishment for having disbelieved.
- 46:35. So be patient, as the Messengers of strong resolve were patient, and do not seek to hasten [the punishment] for them. On the day when they see the punishment of which they were warned, it will be as if they had not remained [in this world] for longer

than an hour of a day. This [Qur'an] is sufficient reminder. Will any, then, be doomed but the rebellious and wicked people?

Here Allah (ﷻ) tells us of the terrible situation of the disbelievers when they will be brought to the fire that they disbelieved in; they will be rebuked and it will be said to them: ﴿Is this not the truth?﴾ Here it is before you; you can see it with your own eyes.

﴿They will say: Yes indeed, by our Lord﴾ – they will acknowledge their sin and their lies (namely their denial of the punishment) will become apparent.

﴿He will say: Taste then the punishment for having disbelieved﴾ that is, an eternal, everlasting punishment, as your disbelief was a constant and well-entrenched characteristic of yours.

Then Allah (ﷻ) instructs His Messenger (ﷺ) to be patient in putting up with the harm of the disbelievers who opposed him, and to keep calling them to Allah, emulating the patience of the Messengers of firm resolve and leaders of humankind, men of high ambition whose patience was immense and whose faith was perfect, for they are most deserving of being taken as examples, to follow in their footsteps and be guided by their beacon.

The Prophet (ﷺ) obeyed the command of his Lord, and was patient as no Prophet before him had ever been. His opponents united against him and all strove hard to divert him from calling people to Allah, doing their utmost to oppose him and fight him. But he persisted in obeying the command of Allah, and never wearied of striving against the enemies of Allah, bearing with patience whatever harm he faced, until Allah granted him victory in the land and caused His religion to prevail over all others, and his Ummah to prevail over all other nations. May the blessings and peace of Allah be upon him.

﴿and do not seek to hasten [the punishment] for them﴾ that is, these disbelievers who seek to hasten the punishment for themselves, for that stems from ignorance and foolishness on their part. Do not let

their ignorance discourage you, and do not let what you see of them seeking to hasten the punishment lead you to pray to Allah against them to hasten it for them, for everything that is coming is imminent, and when it comes ﴿it will be as if they had not remained [in this world] for longer than an hour of a day﴾. So do not be upset by the little enjoyment that they have in this world, when they will end up facing a terrible punishment.

This mighty Qur'an, in which We have explained the message perfectly, is enough for you, and it is sufficient provision for you during your journey to the hereafter. What a good provision it is, that will help you to reach the realm of joy and protect you from the painful punishment. It is the best provision that Allah has granted to people, and the greatest blessing that He has bestowed upon them.

﴿Will any, then, be doomed﴾ to punishment ﴿but the rebellious and wicked people?﴾ That is, those in whom there is nothing good, for they refused to obey their Lord, and they did not accept the truth that the Messengers brought to them. Allah warned them and left them with no excuse, but they persisted in their rejection and disbelief. We ask Allah to protect us.

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

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.



47.

Soorat Muhammad

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ اللَّهُ أَعْمَالَهُمْ﴾ ۱ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَءَامَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿۲﴾ ذَلِكَ
بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ
أَمْثَلَهُمْ ﴿۳﴾ (سورة محمد: ۱-۳)

- 47:1. Those who disbelieve and bar others from the path of Allah, He will cause their deeds to come to naught.
- 47:2. Those who believe and do righteous deeds, and believe in that which was sent down to Muhammad – for it is the truth from their Lord – He will absolve them of their bad deeds and rectify their condition.
- 47:3. That is because those who disbelieve follow falsehood and those who believe follow the truth from their Lord. Thus does Allah set forth for humankind their comparisons.
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These verses include mention of the reward of the believers and the punishment of the sinners, the reason for that, and the call to humankind to learn lessons from that. Allah says:

﴿Those who disbelieve and bar others from the path of Allah﴾ – this refers to the leaders of disbelief and misguidance, who combine disbelief in Allah and His signs with barring themselves and others from the path of Allah, which means believing in and following that to which the Messengers called.

﴿He﴾ namely Allah ﴿will cause their deeds to come to naught﴾ that is, He will render them invalid and cause their doom because of them. This includes their efforts to oppose the truth and the close friends of Allah. Allah will cause their schemes to backfire, so they will not attain any of their goals. As for the deeds for which they hoped to be rewarded, Allah will cause them to come to naught. The reason for that is that they followed falsehood. That includes every effort that is not made for the sake of Allah, such as worshipping idols and images, and efforts that are put into supporting falsehood, because such aims are invalid, and any deeds done for their sake are also invalid.

As for ﴿Those who believe﴾ in what Allah sent down to His Messengers in general, and to Muhammad (ﷺ) in particular, ﴿and do righteous deeds﴾ by doing what is required of duties towards Allah and towards people, both obligatory and recommended, ﴿He﴾ that is, Allah ﴿will absolve them of their bad deeds﴾ both minor and major, and if their bad deeds are absolved, they will be safe from punishment in this world and the hereafter ﴿and rectify their condition﴾ that is, He will rectify their religious and worldly affairs, rectify their hearts and deeds, and rectify all their affairs. The reason for that is that they ﴿follow the truth from their Lord﴾ which is contained in this mighty Qur'an, that comes ﴿from their Lord﴾ Who has been caring for them by means of what He bestows of blessings, and managing their affairs by means of His

kindness, so He cares for them by guiding them to the path of truth, which they follow, and thus their affairs are rectified.

As their goal is connected to the truth, that is attributed to Allah the Eternal, the Manifest Truth, their means of achieving that is sound and eternal, and the reward for that will be stored up for them.

﴿Thus does Allah set forth for humankind their comparisons﴾ as He explains to them who the good people and evil people are, and gives for each a description by which they may be recognised and distinguished from others,

﴿...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)



﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْمَثْتُمُوهُمُ فَشُدُّوا أَلْوَابَكُمْ فَمَا مَتَّعُوا بِمَا فَوَدَّ اللَّهُ أَنْ يَرِيحَ بِهِمُ الْقُرْآنَ لِيُحْجِثَ بِهِمُ السُّرَّةَ أُولَٰئِكَ لَآتِيهِمُ الْعَذَابُ لَنْ يَنْصُرَهُمُ اللَّهُ لِأَنَّهُمْ كَفَرُوا فَمَنْ يُضِلَّ اللَّهُ فَمَا لَهُ سَبِيلٌ فَأُولَٰئِكَ يُنَادِيهِمْ لِيُخْرِجَهُمُ مِنَ الْجَنَّةِ عَرَفَهَا هُمْ﴾ (سورة محمد: ٤-٦)

47:4. When you meet the disbelievers [in battle], strike their necks until, when you have thoroughly subdued them, then bind the captives firmly – then after that [you may release them], either as an act of grace or in return for a ransom – until the war ends. Thus [are you commanded]. If Allah had so willed, He could have exacted retribution upon them [without you fighting], but He [commands you to fight] in order to test some of you by means of others. For those who are slain in Allah's cause, He will never allow their deeds to come to naught.

47:5. He will guide them and rectify their condition,

47:6. and will admit them to paradise, which He has already made known to them.

Here Allah (ﷻ) says, guiding His slaves to that which is in their best interests and supporting them against their enemies:

﴿When you meet the disbelievers [in battle]﴾ then be steadfast in fighting them, and strike their necks, until you have thoroughly subdued them, weakened their resolve and broken their spirit. Then when you have done that and you think it is more appropriate to take prisoners than to kill, ﴿then bind the captives firmly﴾. This is a precaution lest the captives run away; if they are bound firmly, then the Muslims will be reassured that they will not flee, and will not harm them.

Once they are your prisoners, then you have the choice between doing an act of grace towards them by letting them go without payment of a ransom, or ransoming them by not releasing them until they have bought their freedom, or their companions have done so, or they are exchanged for Muslim prisoners held by the enemy.

This should continue ﴿until the war ends﴾ that is, until there is no more fighting, and you reach a peace deal or truce. For every situation there is a different attitude and different rulings. The rulings mentioned in this verse have to do with situations of war.

But sometimes there is no war, and if there is no war for some reason, then there is no fighting and no taking of prisoners.

﴿Thus [are you commanded]﴾ that is, the ruling mentioned above is for the purpose of testing the believers by means of the disbelievers, and to make fortunes and victories alternate between them.

﴿If Allah had so willed, He could have exacted retribution upon them [without you fighting]﴾, for He has power over all things and is able to never let the disbelievers be victorious over the Muslims in any place, until the Muslims completely defeat them.

﴿but He [commands you to fight] in order to test some of you by means of others﴾ so that jihad will flourish and it will become clear who is sincere and who is lying, and so that some people will believe sincerely on the basis of understanding, not on the basis of following the group that has the upper hand, for such faith is very weak and can hardly survive trials and tests.

﴿For those who are slain in Allah's cause﴾ there is a great reward, for they are the ones who fought those who they were commanded to fight, so that the word of Allah may be supreme. Allah will never let the deeds of such people go to waste. In other words, He will not let them come to naught and be invalid; rather He will accept them, cause their reward to grow, and show the outcome of their deeds in this world and the hereafter.

﴿He will guide them﴾ to follow the path that leads to paradise ﴿and rectify their condition﴾ that is, their condition, their affairs and their reward will all be complete and sound, with no stress and nothing to spoil it in any way whatsoever.

﴿and will admit them to paradise, which He has already made known to them﴾ that is, He made it known first of all to make them long for it; He described it to them and told them the deeds that lead to it, one of which is fighting in His cause, and He enabled them to do what He commanded and urged them to do. Then when they enter paradise, He will show them their dwellings and what they contain of eternal bliss and sound living.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن نُّصُرُوا اللَّهُ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ
وَأَصَلَ أَعْمَلُهُمْ ﴿٨﴾ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَلَهُمْ ﴿٩﴾﴾ (سورة محمد:

- 47:7. O you who believe, if you help Allah's cause, He will help you and steady your footsteps.
- 47:8. As for those who disbelieve, how wretched they are. Allah will cause their deeds to come to naught.
- 47:9. That is because they resent that which Allah has sent down, so He will cause their deeds to come to nothing.

This is a command from Allah (ﷻ) to the believers, instructing them to support His cause by adhering to His religion, calling others to Him, striving against His enemies, seeking thereby the pleasure of Allah. If they do that, Allah will help them and steady their footsteps. In other words, He will instil in their hearts patience, reassurance and steadfastness, He will give them physical endurance and help them against their enemies.

This is a promise from One Who is generous and true in His promise, that whoever supports His cause in word and deed, his Lord will support him and grant him the means of victory, such as steadfastness and the like.

As for those who disbelieve in their Lord and support falsehood, they are in a wretched state; that is, their affairs are in decline and doomed to failure.

«Allah will cause their deeds to come to naught» that is, He will render invalid their efforts to plot against the truth, so their schemes will backfire on them, and the deeds which they claim to do for the sake of Allah will come to naught.

That misguidance and wretchedness is for those who disbelieve, because «they resent that which Allah has sent down» of the Qur'an, which Allah sent down to show people the path of righteousness and prosperity. But they did not accept it; rather they hated it and resented it, «so He will cause their deeds to come to nothing».



﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ
وَاللَّكْفِرِينَ أَشْتَبَاهَا ﴾ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكُفْرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

(سورة محمد: ١٠-١١)

- 47:10. Have they not travelled in the land and seen what was the fate of those who came before them? Allah destroyed them utterly, and a similar fate awaits those who disbelieve.
- 47:11. That is because Allah is the Protector of those who believe, whereas the disbelievers have no protector.

That is, have these people who reject the Messenger (ﷺ) not travelled and seen what was the fate of those who came before them? For they will not find that anything befell them but the worst of fates. Wherever they turn, right or left, they will find around them people who perished and were doomed and eradicated because of their rejection of the truth and their disbelief. So they became lifeless, and Allah destroyed their property and homes around them; in fact He destroyed their efforts and plots. The disbelievers in every time and place will have similar bad consequences and terrible punishments.

As for the believers, Allah (ﷻ) will save them from punishment and bestow upon them a great reward.

«That is because Allah is the Protector of those who believe», so He cares for them and shows them mercy, bringing them forth from the depths of darkness to light, rewarding them and supporting them Himself.

«whereas the disbelievers» who disbelieve in Allah (ﷻ) and deprive themselves of divine protection and mercy

«have no protector» to guide them to the paths of peace or save them from the wrath and punishment of Allah. In fact their protectors are the false gods; from light they will lead them forth into the depths of

darkness. They will be inhabitants of the fire; they will abide therein forever (cf. 2: 257).



﴿إِنَّ اللَّهَ يَدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَنَّوْنَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ﴾ (سورة محمد: ١٢)

47:12. Verily Allah will admit those who believe and do righteous deeds to gardens through which rivers flow. As for those who disbelieve, they are taking their pleasure [in this world] and they eat as cattle eat; the fire will be their abode.

Having stated that He is the protector of the believers, Allah (ﷻ) now tells us what will happen to them in the hereafter, of admittance to gardens through which rivers flow, which irrigate those verdant gardens and beautiful trees that bear all kinds of delicious fruit.

Having stated that the disbelievers have no protector, Allah now tells us that they are left to their own devices, so they do not have any qualities of dignity or humanity; rather they have sunk to the level of cattle that possess no reason or virtue, and all they care about and seek is enjoyment of worldly pleasures and desires. So you see that all their thoughts and activities are focused on such matters, and do not go beyond them to that in which there could be some godness and happiness. Hence the fire will be their abode; that is, it is prepared for them and they will never leave it, and their punishment will never be alleviated.



﴿وَكَاذِبِينَ مِنْ قَرْبِهِ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْنِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكَنَّهُمْ فَلَا تَأْصِرْ لَهُمْ﴾

(سورة محمد: ١٣)

47:13. How many cities there were, that were more powerful than your city which has expelled you. Yet We destroyed them and there was none to help them.

That is, how many cities of the disbelievers there were that were more powerful than your city in terms of wealth, sons, helpers, buildings and technology.

﴿Yet We destroyed them﴾ when they rejected Our Messengers, and when exhortation proved to be of no avail in their case. And there was none to help them; their strength did not avail them at all against the punishment of Allah.

So how about these weak people, the people of your city, when they expelled you from your homeland, rejected you and opposed you at the time when you are the best of the Messengers, the best of the first and the last?

Are they not more deserving than others of doom and punishment, were it not for the fact that Allah sent His Messenger (ﷺ) to show mercy towards every disbeliever and not be hasty (in seeking their punishment)?



﴿أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾ (سورة محمد: ١٤)

(١٤)

47:14. Is one who possesses clear proof from his Lord like one whose evil deeds are made fair-seeming to him or those who follow their own whims and desires?

That is, they are not equal. One who clearly understands his religion and acts upon it by learning about the truth and following it, hoping for what Allah has promised to those who follow the truth, is

not like one who is spiritually blind and has rejected the truth, gone astray and followed his whims and desires, with no guidance from Allah, yet he thinks that what he is following is true. How great is the difference between the two groups, the followers of truth and the followers of misguidance!



﴿مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَمْ يَكُن فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَعْفَرَةٌ مِنَ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾ (سورة محمد: ١٥)

47:15. The likeness of paradise, which the righteous are promised, [is that of a garden] in which there are rivers of water forever fresh; rivers of milk of which the taste never changes; rivers of wine, delightful to those who drink it; and rivers of honey, pure and clear. There they will have all kinds of fruit and forgiveness from their Lord. Can they be like those who will abide forever in the fire and be given scalding water to drink that will tear their intestines?

That is, the likeness of paradise, which Allah has prepared for His slaves who feared His wrath and sought His pleasure, is a beautiful likeness.

﴿in which there are rivers of water forever fresh﴾ that is, it never changes, becomes stagnant, develops a foul smell, or becomes bitter or murky. Rather it is the freshest and purest of water, with the best fragrance and most delicious taste.

﴿rivers of milk of which the taste never changes﴾ by turning sour or otherwise

﴿rivers of wine, delightful to those who drink it﴾ that is, the one who drinks it enjoys it very much. It is not like the wine of this world that tastes bad, causes headache and makes people lose their minds.

﴿and rivers of honey, pure and clear﴾, free of wax and other dirt.

﴿There they will have all kinds of fruit﴾ such as dates, grapes, apples, pomegranates, citrons, figs and other fruits that have no equal in this world. They will have attained all that they wanted and that was dear to them.

﴿and forgiveness from their Lord﴾ by means of which all that they fear will be kept away from them. Are they better, or those who will abide forever in the fire, with its intense heat and multiple punishments, where they will ﴿be given scalding﴾ that is, intensely hot ﴿water to drink that will tear their intestines﴾?

Glory be to the One Who has differentiated between the two abodes, the two recompenses, the two types of people and the two types of deeds.



﴿وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا
أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى
وَعَاقِبَتُهُمْ نَقْوَةٌ ﴿١٧﴾﴾ (سورة محمد: ١٦-١٧)

47:16. Among them are some who listen to you [O Muhammad], but when they leave your presence, they say to those who have been given knowledge: What did he say just now? These are the ones whose hearts Allah has sealed up and they follow their own whims and desires.

47:17. But as for those who follow guidance, Allah increases them in guidance and instils in them righteousness.

Here Allah tells us that among the hypocrites ﴿are some who listen to you [O Muhammad]﴾ that is, they listen to what you say, but it is not by way of accepting and following; rather they are not really paying attention. Hence Allah says: ﴿but when they leave your presence, they say to those who have been given knowledge﴾, asking about what you said and what they heard, that they had no real interest in: ﴿What did he say just now?﴾

This is a criticism of them, for if they had really been eager to attain good, they would have listened attentively and with understanding, and they would have complied with it. But their attitude is the opposite of that, hence Allah says: ﴿These are the ones whose hearts Allah has sealed up﴾ that is, He has barred to them the goodness that could have reached their hearts, because they followed their whims and desires and had no inclination except towards falsehood.

Then He describes those who follow guidance: ﴿But as for those who follow guidance﴾ by believing, submitting and seeking that which is pleasing to Allah ﴿Allah increases them in guidance﴾, in appreciation of their doing that ﴿and instils in them righteousness﴾ that is, He enables them to do good and protects them from evil. Therefore He mentions two rewards for those who are guided: beneficial knowledge and righteous deeds.



﴿ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴾ (سورة محمد: ١٨)

47:18. What are they waiting for, but for the Hour to come upon them suddenly? Its portents have already appeared, so what good will it do them to pay heed when it has actually come upon them?

That is, are these disbelievers waiting for anything ﴿but for the Hour to come upon them suddenly﴾, without them realising? ﴿Its portents﴾ that is, its signs which indicate that it is at hand ﴿have already appeared﴾.

﴿so what good will it do them to pay heed﴾ that is, when the Hour comes and their lifespan is over, how can they pay heed to it and mend their ways? It will be too late for that; the time for paying heed will be over, and their lives will have been long enough for anyone who might reflect and pay heed to do so, as the warner did indeed come to them.

This verse urges people to be prepared before death comes suddenly, for a person's death is the beginning of the Hour for him.



﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ وَمَثَوِّبِكُمْ﴾ (سورة محمد: ١٩)

47:19. Know, then, that there is no god but Allah, and ask forgiveness for your sins and for [the sins of] believing men and women, for Allah knows your movements [during the day] and your places of rest [at night].

With regard to knowledge, it is essential to affirm it in the heart and understand properly what is required of knowledge, and the perfection thereof is to act in accordance with it.

This knowledge that Allah enjoins – namely knowledge of the oneness of Allah – is an individual obligation upon every human, and is not waived for anyone, no matter who he is. Rather each individual is obliged to know that, and the way to know that there is no god but He is by doing the following:

- 1- The first and greatest way is reflecting upon His names and attributes, and His actions that highlight His perfection, greatness and majesty. That compels one to strive one's utmost in devotion to Him and in worshipping the Lord Who possesses perfect names and attributes and to Whom belong all praise, glory, majesty and beauty.
- 2- Knowing that He is the only Creator and controller. Thus one may know that He is the only One Who is deserving of devotion.
- 3- Knowing that He alone bestows blessings both visible and hidden, spiritual and worldly. That makes one's heart be attached to Him, love Him and be devoted to Him alone, with no partner or associate.
- 4- What we see and hear of the great reward for His close friends who affirm His oneness, of divine support and blessings in this world; and the punishment for His enemies who associate others with Him. This makes one realise that He alone is deserving of all worship.
- 5- Understanding the nature of the idols and rivals that are worshipped alongside Allah and taken as gods, for they are helpless in all aspects, inherently needy and have no power to benefit or harm themselves or their worshippers, or to cause death, give life or resurrect. They do not support those who worship them, and they do not benefit them in the slightest by bringing good or warding off evil. Knowing that leads to knowing that there is no god but Allah, and that all gods besides Him are false.
- 6- The Books of Allah are all agreed on that and they all stated it.
- 7- The elite of creation, who are the most perfect of people in attitude, mature thinking, wisdom, sound judgement and knowledge – namely the Messengers, Prophets and devout scholars – have testified that Allah is one.

- 8- Allah has established proofs in the universe and in people themselves that offer the greatest proof of His oneness and point towards that fact, because of what He has instilled in them of precise creation and what they reflect of brilliant wisdom and amazing design.

These are the ways through which Allah calls people to the message of *lâ ilâha illâ Allâh*, which He highlights repeatedly in His Book. When a person ponders some of them, he will inevitably develop certain faith and knowledge of that. So how about if he studies all of them, and they all point to His oneness and agree on that? The proofs of divine oneness come from all directions, then faith and knowledge of that become deeply rooted in the heart, so that they are like firm mountains that cannot be shaken by doubts or illusions, and they only increase and grow the more one comes across false ideas and specious arguments. Moreover, there is the greatest evidence and the most important matter – which is pondering this mighty Qur’an and reflecting on its verses – because it is the main gateway to learning about divine oneness, and through it one may learn what it says in detail and in general terms, that one cannot learn from any other source.

﴿and ask forgiveness for your sins﴾ that is, ask Allah for forgiveness for your sins, by taking measures that lead to forgiveness, such as repentance, praying for forgiveness, doing good deeds that erase sin, refraining from sin and forgiving others for any wrongs they have done to you.

﴿and﴾ seek forgiveness also ﴿for [the sins of] believing men and women﴾ for they – because of their faith – have rights over every Muslim man and woman.

One of those rights is that they should pray for them and seek forgiveness for their sins. If it is the case that the Prophet (ﷺ) is instructed to pray for them, which means asking for their sin to be

removed and for them to be protected from the punishment thereof, it is implied that he is to show sincerity towards them, love good for them as he loves it for himself, hate evil for them as he hates it for himself, enjoin them to do that which is good for them and forbid them to do that which is harmful to them, overlook their shortcomings and faults, and be keen that they should be united and in harmony, and that all grudges between them should be removed that could lead to enmity and division that would increase them in sin.

﴿for Allah knows your movements [during the day]﴾ and your comings and goings

﴿and your places of rest [at night]﴾ where you settle, for He knows all about you and your movements, and He will requite you for that in full.



﴿وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نَزَلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ ۞ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوَّ صَدَقُوا اللَّهُ لَكَانَ خَيْرًا لَهُمْ ۞ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۞ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ۞﴾ (سورة محمد: ٢٠-٢٣)

47:20. Those who believe say: If only a *soorah* were to be sent down [instructing us to fight]! But when an unambiguous *soorah* is sent down, in which fighting is mentioned, you see those in whose hearts is a disease staring fixedly at you like one who is about to die. So woe to them!

47:21. It is more appropriate for them to show obedience and speak honourable words. Once the matter is resolved upon [and fighting becomes obligatory], then if they are true to Allah, that will be better for them.

47:22. Then is it to be expected of you, if you turn away, that you will spread mischief in the land and sever your ties of kinship?

47:23. These are the ones whom Allah has cursed, and has made them deaf and has blinded their eyes.

«Those who believe say» in haste, showing eagerness to comply with tough and difficult commands: «If only a soorah were to be sent down [instructing us to fight]!»

«But when an unambiguous soorah is sent down», compliance with which is binding, «in which fighting is mentioned», which is the most difficult thing for people, those who are weak in faith cannot comply with the command. Hence Allah says: «you see those in whose hearts is a disease staring fixedly at you like one who is about to die» because they hate it and it is so difficult for them.

This is like the verse in which Allah (ﷻ) says:

«Have you not seen those to whom it was said: Restrain your hands [from fighting], establish prayer and give zakâh? But then when fighting was ordained for them, some of them feared men as much as they feared Allah or even more...» (*an-Nisâ' 4: 77*)

Then Allah (ﷻ) urges them to do that which is more appropriate to their situation, as He says:

«It is more appropriate for them to show obedience and speak honourable words» that is, it is more appropriate for them to comply with the command and focus on what they are required to do now, and not to demand that there be prescribed for them that which is too difficult for them. They should rejoice in the fact that Allah (ﷻ) is letting them be and showing kindness to them.

«Once the matter is resolved upon [and fighting becomes obligatory]» that is, once the issue becomes serious and the command

becomes binding, then in that situation, if they are true to Allah by seeking His help and doing their utmost to comply with His commands, ﴿that will be better for them﴾ than demanding a verse with the command to fight. That is for several reasons:

- The individual is helpless in all ways and has no power, unless Allah helps him. So he should not ask for more than he is obliged to do at present.
- If he starts thinking too much of deeds to do in the future, that will lead to his resolve becoming weakened with regard to what he has to do now and in the future. As for the present, his resolve will be weakened because his focus has been moved to something else, and resolve is connected to focus. As for what he wants to do in the future, the time for that deed will not come before he loses resolve and motivation, and he will not be able to do it.
- The one who thinks of what he wants to do in the future at the time when he is too lazy to do what he must do at present is like someone who is helpless yet still thinks that he will be able to do whatever tasks he will face in the future. Therefore he is more likely to fail and not do what he wanted to do and thought of doing. What he should do is focus his thoughts and energy on what is to be done now, and do it to the best of his ability. Then after that, when he is faced with a new task, he will be able to do it with energy and motivation, and with proper focus, seeking the help of his Lord. Such a person is more deserving of divine help and support in all his affairs.

Then Allah (ﷻ) mentions the situation of one who turns away from obeying his Lord, stating that he is not turning to anything good; rather he is turning to something bad, as He says: ﴿Then is it to be expected of you, if you turn away, that you will spread mischief in the land and sever your ties of kinship?﴾ That is, there are two scenarios: either to adhere to obedience to Allah and comply with His commands, which

will lead to goodness, righteousness and success; or to turn away from that and fail to obey Allah, after which there is nothing but spreading mischief in the land by committing sins and severing ties of kinship.

﴿These﴾ namely the ones who spread mischief in the land and sever ties of kinship

﴿are the ones whom Allah has cursed﴾ by casting them far away from His mercy, and they are subjected to the wrath of Allah.

﴿and has made them deaf and has blinded their eyes﴾ that is, He has caused them not to hear or see that which will benefit them. So they have ears, but they do not hear in the sense of obedience and acceptance; rather they hear in the sense that the proof of Allah is established against them. And they have eyes, but they do not see the lessons and signs, and they do not pay attention to proof and clear evidence.



﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبِ أَقْفَالِهَا﴾ (سورة محمد: ٢٤)

47:24. Will they not then ponder on the Qur'an, or are there locks on their hearts?

That is, why do these people who turn away not ponder the Book of Allah and reflect upon it properly, for if they did that, it would guide them to all that is good and warn them against all that is evil, and it would fill their hearts with faith and certainty, enable them to attain sublime goals and great reward, and explain to them the path that leads to Allah and to His paradise. It would show them what would help them to attain that and what would hinder them from it, and it would highlight the path that leads to punishment and what to beware of. It would tell them about their Lord, His names and attributes, and His kindness; it would make them long for the great reward, and would alert them to the dire punishment.

«or are there locks on their hearts?» That is, are their hearts closed on all the evil that they contain, so that nothing good can enter them? This is how they really are.



﴿إِنَّ الَّذِينَ أَرْتَدُوا عَلَىٰ آذَانِهِمْ مِن بَعْدِ مَا نَبَّيْنَ لَهُمُ الْهُدَىٰ ۖ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴿٢٥﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَطِيئُكُمْ فِي بَعْضِ الْأُمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَازِرُهُمْ ﴿٢٧﴾ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ ۗ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾﴾ (سورة محمد: ٢٥-٢٨)

- 47:25. Verily those who turn back to disbelief after guidance has become clear to them, Shayṭān has made [their evil deeds] fair-seeming to them and has deceived them with false hopes of a long life.
- 47:26. That is because they [the hypocrites] said to those who hate what Allah has revealed: We will cooperate with you in some matters. But Allah knows their secret dealings.
- 47:27. How then will they fare when the angels take their souls in death, striking their faces and backs?
- 47:28. That is because they pursue that which angers Allah, and they hate that which pleases Him; so He will cause their deeds to come to nothing.

Here Allah tells us about the situation of those who apostatise from right guidance and faith, and turn back to misguidance and disbelief. They do not do that on the basis of evidence or proof that led them to that conclusion; rather it is misguidance from their enemy the Shayṭān, who made that fair-seeming to them and prompted them to do it.

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

That is because guidance became clear to them, but they showed no interest in it and rejected it, «That is because they [the hypocrites] said to those who hate what Allah has revealed» and showed open enmity towards Allah and His Messenger (ﷺ): «We will cooperate with you in some matters» that is, in those matters that suited their whims and desires. Therefore Allah punished them by causing them to go astray and making them persist in that which would lead to their eternal doom and everlasting punishment.

«But Allah knows their secret dealings» therefore He exposed them and disclosed their secrets to His believing slaves, lest they be deceived by them.

«How then» do you think their terrifying situation will be «when the angels» whose task is to take people's souls «take their souls in death, striking their faces and backs» with rods of iron?

«That» punishment which they deserve and will be given is «because they pursue that which angers Allah» of all kinds of disbelief, evildoing and sin.

«and they hate that which pleases Him» so they have no desire for that which would bring them closer to Him.

«so He will cause their deeds to come to nothing» that is, He will render them invalid and cause them to be lost. This is in contrast to those who pursue that which pleases Allah and hate that which angers Him; He will absolve their bad deeds and multiply their reward.



﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَصْفَانَهُمْ﴾ (٢١) ﴿وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَتَعْرِفَنَّهُمْ بَلِيسِيْنُهُمْ﴾ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٢٢﴾

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنكُمْ وَالصَّادِقِينَ وَنَبْلُواْ أَخْبَارَكُمْ ﴿٣١﴾ (سورة محمد:

(٣١-٢٩)

- 47:29. Do those in whose hearts is a disease think that Allah will never bring their malice to light?
- 47:30. If We so willed, We could show them to you, so that you would recognise them by their marks. But you will surely recognise them by the tone of their speech. And Allah knows all that you do.
- 47:31. We will certainly test you so that We may make known those among you who strive [in Allah's cause] and are steadfast, and We will expose your deeds.

«Do those in whose hearts is a disease» caused by doubt or desires, to the extent that the heart becomes unhealthy and unbalanced, think that Allah will not bring to light what their hearts contain of grudges and enmity towards Islam and its people? This is the notion that is incompatible with the wisdom of Allah, for He will inevitably distinguish between those who are sincere and those who are lying, by means of tests and trials; whoever remains steadfast and persists in his faith when faced with such trials is truly a believer.

But whoever turns on his heels and shows no patience in the face of trials, or when subjected to a test, will panic, his faith will grow weak and he will show what his heart contains of grudges and hypocrisy. This is what is dictated by divine wisdom, even though Allah (ﷻ) says: «If We so willed, We could show them to you, so that you would recognise them by their marks» that is, their signs which are like marks on their faces.

«But you will surely recognise them by the tone of their speech» that is, what is in their hearts will inevitably appear through slips of the tongue, for what people say reflects what is in their hearts of good and evil.

﴿And Allah knows all that you do﴾ and will requite you for your deeds.

Then Allah mentions the great test with which He tests his slaves, namely jihad in the cause of Allah, as He says:

﴿We will certainly test you﴾ that is, We will test your faith and patience

﴿so that We may make known those among you who strive [in Allah's cause] and are steadfast, and We will expose your deeds﴾. Whoever complies with the command of Allah and strives in His cause to support His religion and make His word supreme is a true believer; whoever is reluctant to do that, it is due to a shortcoming in his faith.



﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَلُهُمْ﴾ (سورة محمد: ٣٢)

47:32. Verily those who disbelieve and bar others from the path of Allah, and oppose the Messenger after guidance has become clear to them, not the least harm will they do to Allah, and He will cause their deeds to come to nothing.

This is a stern warning to those who combine all kinds of evil, namely disbelief in Allah and barring people from the path of Allah which He has set out for people to reach Him.

﴿and oppose the Messenger after guidance has become clear to them﴾ that is, they stubbornly and deliberately go against him, not on the basis of ignorance and misguidance.

﴿not the least harm will they do to Allah﴾ and they will not detract from His sovereignty.

﴿and He will cause their deeds to come to nothing﴾ that is, the efforts they made to support falsehood will not lead to anything

but failure and loss, and their deeds for which they hoped to attain reward will not be accepted, because they failed to fulfil the necessary conditions.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا ءَاطِعُوا اللَّهَ وَاَطِعُوا الرَّسُولَ وَلَا تَبْطُلُوا ءَعْمَلَكُمْ﴾ (سورة

محمد: ٣٣)

47:33. O you who believe, obey Allah and obey the Messenger, and do not let your deeds go in vain.

Here Allah instructs the believers to do something that is essential to their well-being, whereby they may attain happiness in this world and the hereafter, which is to obey Him and obey His Messenger (ﷺ) with regard to fundamental and minor matters of religion. Obedience means complying with commands and heeding the prohibitions, in the manner enjoined, with sincerity, and following in a perfect and precise manner.

﴿and do not let your deeds go in vain﴾. This includes a prohibition on rendering deeds invalid after doing them, by doing things that spoil them, such as reminding people of favours, self-admiration, pride and seeking a good reputation, and committing sins that spoil good deeds and cancel out the reward thereof. It also includes a prohibition on spoiling good deeds whilst doing them, by giving them up or doing something that renders them invalid.

Things that render prayer, fasting, Hajj and so on invalid are included in that and are forbidden. The *fuqahā'* quote this verse as evidence for it being forbidden to interrupt an obligatory prayer, and for it being disliked to interrupt a supererogatory prayer, for no good reason.

Because Allah has forbidden rendering good deeds invalid, He enjoins doing them properly, in a complete and perfect manner, by having knowledge and acting upon it.



﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ۗ فَلَا تَهْتَبُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ أَعْمَالَكُمْ﴾ (سورة

حمد: ٣٤-٣٥)

- 47:34. Verily those who disbelieve and bar others from the path of Allah, and die as disbelievers, Allah will never forgive them.
- 47:35. Do not falter and call for peace, for you will overcome. Allah is with you and will never detract from the reward of your good deeds.

These verses and the verse in al-Baqarah:

﴿...And if any of you turn back from their faith and die as disbelievers, their deeds will come to nothing in this world and in the hereafter...﴾
(*al-Baqarah* 2: 217)

– make specific every text that speaks in general terms of deeds being nullified by disbelief, and limit it to the case of those who die in a state of disbelief. Allah says here:

﴿Verily those who disbelieve﴾ in Allah, His angels, His Books, His Messengers and the Last Day
﴿and bar others from the path of Allah﴾ by making them disinclined towards the truth and calling them to falsehood, making it fair-seeming to them,
﴿and die as disbelievers﴾ without repenting therefrom
﴿Allah will never forgive them﴾ by means of intercession or otherwise, because the punishment will have become inevitable for them, they

will have missed out on reward, they will deserve to abide forever in hell, and the mercy of the Most Merciful, Oft-Forgiving will be denied to them.

What the verse means is that if they repent from that before they die, then Allah will forgive them, have mercy on them and admit them to paradise, even if they spent their entire lives disbelieving in Him, barring others from His path and committing sins.

Glory be to the One Who has opened the gates of mercy to His slaves, and has not barred them to anyone, so long as he is still alive and able to repent.

Glory be to the Most Forbearing Who does not hasten to punish those who disobey Him; rather He grants them well-being and provision, as if they had not disobeyed Him, despite the fact that He has power over them.

Then Allah says: ﴿Do not falter﴾ that is, do not grow weak and lose your energy to fight or let fear overtake you. Rather be patient and steadfast, make firm your resolve to fight and stand firm, seeking the pleasure of your Lord, in sincerity towards Islam, and so as to annoy the Shayṭān.

Do not call for peace and give up the fight between you and your enemies in pursuit of comfort, ﴿for you will overcome. Allah is with you and will never detract from the reward of your good deeds﴾.

The following three things should motivate one to remain patient and not feel weak, for they will overcome:

- 1- All means of victory are available and they have a true promise from Allah. Usually people do not falter unless they feel inferior to others, and are weaker in terms of numbers, equipment and psychological and physical strength.
- 2- Allah is with them, for they are believers, and Allah is with the believers, giving them His help and support. That should give them strength of heart and courage against their enemies.

- 3- Allah will not detract from the reward of their good deeds in the slightest; rather He will reward them in full and give them more by His grace, especially for the act of worship of jihad, for the reward of spending in jihad will be multiplied up to seven hundredfold, up to many times more than that. Allah (ﷻ) says: ﴿...That is because whenever they suffer any thirst, weariness or hunger in Allah's cause, or they take any step that angers the disbelievers, or inflict any loss on an enemy, a righteous deed is recorded to their credit thereby. For Allah will not cause the reward of those who do good to be lost. Nor do they spend anything [for Allah's cause], small or great, or cross any valley, but it is recorded to their credit, so that Allah may reward them in accordance with the best of their deeds.﴾ (at-Tawbah 9: 120-121)

If a person knows that Allah (ﷻ) will not cause his deeds and efforts to be lost, that will motivate him and make him strive his utmost to do that which will lead to reward. So how about if all these three factors are put together? That will motivate him completely. This is an example of Allah encouraging and motivating His slaves, and strengthening their resolve to persist on the path that will lead to their righteousness and success.



﴿إِنَّمَا لِلدِّينِ عِوَضٌ لِّعَبِّ وَلَهُمْ وَإِنْ قَوْمُوا وَتَنَفُّوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْتَلْكُمْ
 أَمْوَالُكُمْ ﴿٣٦﴾ إِنْ يَسْتَلْكُمُوهَا فَيُحْفِكُمْ تَبَخَّلُوا وَخَرَجَ أَصْفَانِكُمْ ﴿٣٧﴾ هَٰئِذَا
 هَٰؤُلَاءِ تَدْعُونَ لِنُفْسِكُمْ فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا
 يَبْخَلُ عَن نَّفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ ۗ وَأَنْتُمْ الْفُقَرَاءُ ۗ وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ
 لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾﴾ (سورة محمد: ٣٦-٣٨)

- 47:36. The life of this world is nothing but play and a distraction. But if you believe and guard against evil, He will grant you your rewards. He does not ask you for all your wealth.
- 47:37. If He were to ask you for it and insist that you give it all, you would covetously withhold, and that could lead to ill will.
- 47:38. O you who are being called to spend in Allah's cause, among you are some who are miserly, but the one who is miserly is miserly only towards his own self. Allah is Self-Sufficient, whereas it is you who are in need of Him. If you turn away, He will replace you with another people, who will not be like you.

This passage is aimed at making His slaves lose interest in the life of this world, by telling them of its reality, for it is no more than play and distraction. It is play in a physical sense and a distraction to their hearts and minds, for a person keeps being distracted by his wealth, children and well-being, and by pleasures such as physical pleasure, food, drink, houses, gatherings, showing off and leadership, playing and doing all kinds of deeds that are of no benefit; rather he is wasting his time in idleness, negligence and heedlessness, until his time in this world comes to an end and he is faced with his death.

Then suddenly all these things disappear and leave him, without him having gained anything from them. Rather he will realise his loss and deprivation, and his punishment will be presented to him. This dictates that the wise man should show no interest in worldly gain, have no desire for it, and pay no attention to worldly matters.

Rather what he should do is pay attention to what is mentioned here: ﴿But if you believe and guard against evil﴾ by believing in Allah, His angels, His Books, His Messengers and the Last Day, and you fear Him, which is one of the requirements of faith, and you strive consistently to please Him and avoid disobeying Him. This is what

will benefit a person and this is what he should compete in and focus all his ambition and efforts on seeking. This is what Allah wants from His slaves, out of compassion and kindness towards them, so that He may reward them abundantly. Hence He says: ﴿But if you believe and guard against evil, He will grant you your rewards. He does not ask you for all your wealth﴾ that is, He does not want to impose on you that which is too difficult for you and will cause you hardship, by taking all of your wealth and leaving you with nothing, or taking so much of it that it will cause you harm. Hence He says:

﴿If He were to ask you for it and insist that you give it all, you would covetously withhold, and that could lead to ill will﴾ that is, developing resentment, if He were to ask you to give what you do not want to give.

The evidence for the fact that if Allah were to ask you to give your wealth and insist that you give it all, you would withhold it, is the fact that you ﴿are being called to spend in Allah's cause﴾ in this manner, which is in your religious and worldly interests, but ﴿among you are some who are miserly﴾, so how about if He were to ask you for all of your wealth, for a purpose of which you cannot see the immediate benefits? Is it not more likely that you would refuse to give?

Then He says: ﴿but the one who is miserly is miserly only towards his own self﴾ because he is depriving himself of the reward of Allah (ﷻ) and missing out on much goodness, and he will never harm Allah in the slightest by his refusal to spend.

For Allah is ﴿Self-Sufficient, whereas it is you who are in need of Him﴾ – you need Him at all times, in all your affairs.

﴿If you turn away﴾ from believing in Allah and doing what He commands you to do, ﴿He will replace you with another people, who will not be like you﴾ in turning away; rather they will obey Allah and His Messenger (ﷺ), and they will love Allah and His Messenger (ﷺ), as Allah (ﷻ) says elsewhere:

«O you who believe, whoever among you renounces his faith, Allah will bring forth [in their stead] people whom He loves and who love Him...» (al-Mā'idah 5: 54)

This is the end of the commentary on Soorat Muhammad.

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.



48.

Soorat al-Fath

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ
عَلَيْكَ وَهُدًى وَإِسْرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَيُضْرِكَ اللَّهُ نُصْرًا عَرَبِيًّا ﴿٣﴾﴾ (سورة الفتح: ١-٣)

- 48:1. Verily We have granted you [O Muhammad, in the Treaty of al-Hudaybiyah] a manifest victory,²³
- 48:2. so that Allah may forgive you your past and future sins, complete His blessings upon you, and guide you on a straight path;

²³ This refers to the Treaty of al-Hudaybiyah. In 6 AH, the Prophet (ﷺ) and his Companions set out to perform 'umrah, but were prevented by Quraysh from reaching Makkah. The ensuing negotiations led to the Treaty of al-Hudaybiyah, in which the Muslims agreed to return to Madinah without performing 'umrah, but would be allowed to come back and do so the following year, and hostilities between the two sides would cease. The Muslims initially objected to this treaty, as they felt that its terms were unfair, but its ultimate consequences were good. The cessation of fighting allowed people from both sides to talk and get to know one another, which led to more people becoming Muslim.

48:3. and so that Allah may bestow upon you mighty support.

The victory mentioned is the Treaty of al-Hudaybiyah, when the polytheists barred the way to the Messenger of Allah (ﷺ) when he came to do 'umrah. It is a long story, which ended with their making a treaty with the Messenger of Allah (ﷺ), agreeing to a cessation of war between him and them for ten years; that he would do 'umrah the following year; that whoever wanted to join the treaty on the side of Quraysh and join their alliance might do so, and whoever wanted to join the treaty on the side of the Messenger of Allah (ﷺ) might do so.

As a result of that, once the people were safe from one another, the opportunities for calling people to the religion of Allah expanded, and any believer in any place in those regions was able to call people to Islam.

Anyone who wanted to find out about what Islam really is, was able to do so, and during that period the people entered the religion of Allah in crowds. Therefore Allah called it a victory and described it as a manifest – that is, clear and obvious – victory. That is because the purpose of conquering the lands of the polytheists was to make the religion of Allah supreme and cause the Muslims to have the upper hand. This happened as a result of this victory, and Allah caused this victory to lead to many positive consequences.

«so that Allah may forgive you your past and future sins» that – and Allah knows best – is because of what happened as a result of many acts of worship and many people becoming Muslim, and because of what the Prophet (ﷺ) had to put up with of conditions that no one could bear except the Messengers of strong will. This is one of his greatest attributes and virtues, and that is why Allah forgave him his past and future sins.

«complete His blessings upon you» by making your religious commitment strong, causing you to prevail over your enemies and making your call go further afield

«and guide you on a straight path» by which you will attain eternal happiness and success.

«and so that Allah may bestow upon you mighty support» that is, strong support, because of which Islam can never be shaken; rather it will attain complete victory and will suppress, humiliate and weaken the disbelievers, whilst sparing the strength of the Muslims and causing them to increase in numbers and their wealth to grow.

Then Allah mentions the consequences of this victory for the believers:



﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ
السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤٨﴾ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا
عَظِيمًا ﴿٤٩﴾ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمَاتِ
يَا اللَّهُ ظَنَبَ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا ﴿٥٠﴾﴾ (سورة الفتح: ٤-٦)

- 48:4. It is He Who sent down reassurance to the hearts of the believers so that they might increase in faith. To Allah belong the hosts of the heavens and the earth. And Allah is All-Knowing, Most Wise.
- 48:5. So that He may admit the believing men and women to gardens through which rivers flow, to abide therein forever, and absolve them of their bad deeds, and that, before Allah, is a great triumph.
- 48:6. And so that He may punish the hypocrites, men and women, and the polytheists, men and women, who harbour evil thoughts

about Allah.²⁴ An evil turn of fortune will befall them; Allah is angry with them and has cursed them; He has prepared hell for them – an evil journey's end.

Here Allah (ﷻ) tells us of the blessing that He bestowed upon the believers when he sent down reassurance to their hearts, which is peace of mind, tranquillity and steadfastness when faced with disconcerting trials and difficult circumstances that make people worried, distract their thoughts and weaken their resolve.

By His blessings to His slave in such circumstances He makes him steadfast, strengthens his resolve and gives him a sense of peace, so that he may meet those difficulties with steadfastness and focus of mind, and thus he will be prepared to comply with the commands of Allah in such circumstances and thereby increase in faith and certainty.

When the Messenger of Allah (ﷺ) agreed on the deal between him and the polytheists, on the basis of those conditions which appeared to be unfair to them, it seemed to undermine the status of the Companions (رضي الله عنهم), and appeared to be an insult such that people can hardly tolerate. But when they bore it with patience and decided to accept it, that increased them in faith.

﴿To Allah belong the hosts of the heavens and the earth﴾ that is, all of them are under His dominion and control, so the polytheists should not think that Allah will not support His religion and His Prophet (ﷺ). Rather Allah (ﷻ) is All-Knowing, Most Wise, and His wisdom dictates that people's fortunes should alternate and that the victory of the believers should sometimes be delayed until another time.

﴿So that He may admit the believing men and women to gardens through which rivers flow, to abide therein forever, and absolve them

²⁴ The hypocrites thought that when the Prophet (ﷺ) and his Companions set out to perform 'umrah, they would never return to Madinah, as the polytheists would eradicate them and disbelief would prevail over Islam.

of their bad deeds». For this is the greatest thing that they could achieve, to attain what they hope for by entering those gardens and be protected from what they fear, by means of the absolution of their bad deeds.

«and that» namely the reward of the believers mentioned here «before Allah, is a great triumph». This is what the believers gained through that manifest victory.

As for the hypocrites, men and women, and the polytheists, men and women, Allah punished them by means of that and showed them that which caused them distress. For their aim had been to humiliate the believers, and they thought ill of Allah, supposing that He would not support His religion or make His word supreme, and that the followers of falsehood would gain the upper hand against the followers of truth. But Allah made their evil thoughts backfire on them, and the evil turn of fortune befell them in this world.

«Allah is angry with them» because of their opposition to Him and His Messenger (ﷺ) «and has cursed them» that is, He has cast them far away from His mercy, and «He has prepared hell for them – an evil journey's end».



﴿وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ (سورة الفتح: ٧)

48:7. To Allah belong the hosts of the heavens and the earth. And Allah is Almighty, Most Wise.

Allah repeats the statement that to Him belongs the dominion of the heavens and the earth, and all that they contain of hosts, so that people will know that it is He Who honours and humiliates, and it is He Who grants victory to His hosts who are attributed to Him, as He says elsewhere:

﴿And it is surely Our troops who will be the victors.﴾ (as-Sāffāt 37: 173)

﴿And Allah is Almighty﴾ that is, strong, prevalent, subduer of all things. In addition to being Almighty and strong, He is also ﴿Most Wise﴾ in His creation and control, and He controls things in a manner dictated by His perfect wisdom.



﴿إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾﴾ (سورة الفتح: ٨-٩)

48:8. Verily We have sent you [O Muhammad] as a witness, a bringer of glad tidings, and a warner,

48:9. so that you [O people] may believe in Allah and His Messenger, and support and honour him, and glorify Allah morning and afternoon.

﴿Verily We have sent you [O Muhammad] as a witness﴾ to your Ummah of all that they do, both good and evil, and as a witness of what is said and various issues, true and false, to testify to Allah's oneness and perfection in all ways.

﴿a bringer of glad tidings﴾ to those who obey you and obey Allah, of reward both worldly and spiritual, and in the hereafter, and as a warner to those who disobey Allah of punishment in this world and the hereafter.

Part of bringing glad tidings and warning is explaining the deeds and behaviour that are subject to the glad tidings and warnings. The Prophet (ﷺ) is the one who explains what is good and what is evil, what leads to happiness and what leads to doom, what is true and what is false.

Hence Allah followed that by saying: ﴿so that you [O people] may believe in Allah and His Messenger﴾ that is, because of the

Messenger's call to you, and his teaching of that which will benefit you. We sent him so that you may believe in Allah and His Messenger (ﷺ), which requires you to obey them in all your affairs.

﴿and support and honour him﴾ that is, support the Messenger (ﷺ) ﴿and honour him﴾ that is, venerate him, respect him and fulfil his rights, because you owe him a great deal.

﴿and glorify Allah morning and afternoon﴾, at the beginning and end of the day. In this verse, Allah mentions the right that is shared between Allah and His Messenger (ﷺ), which is to believe in them both; the right which is exclusive to the Messenger (ﷺ), which is veneration and honour; and the right which is exclusive to Allah, which is to glorify and worship Him, by prayer and otherwise.



﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُتُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾ (سورة الفتح):

(١٠)

- 48:10. Verily those who swear allegiance to you are in fact swearing allegiance to Allah; the Hand of Allah is over their hands. Whoever breaks his oath does so only to his own detriment, but whoever fulfils the covenant he has made with Allah, He will grant him an immense reward.

The allegiance to which Allah refers here is *Bay'at ar-Ridwān*, in which the Companions (رضي الله عنهم) swore allegiance to the Messenger of Allah (ﷺ), pledging not to desert him on the battlefield. This was a specific covenant, one of the conditions of which was that they would not flee from battle, even if only a few of them were left, and even if things reached the point at which it is ordinarily permissible to flee.

Allah (ﷻ) says here: those who swore allegiance to you were in fact «swearing allegiance to Allah» and making their covenant with Him. So as to emphasise this idea, Allah says: «the Hand of Allah is over their hands» that is, it is as if they were swearing allegiance to Allah and putting their hands in His Hand in this instance. All of this serves to emphasise the importance of that oath and motivate them to fulfil it. Hence He says: «Whoever breaks his oath» and does not fulfil the pledge he made to Allah «does so only to his own detriment» that is, the consequences of that will affect him and the punishment thereof will befall him.

«but whoever fulfils the covenant he has made with Allah» that is, fulfils it completely «He will grant him an immense reward» – no one knows how great it is except the One Who will bestow it upon him.



﴿ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۗ يَقُولُونَ بِالسَّيْتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۗ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْفَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا السَّوِّءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾ ﴾

(سورة الفتح: ١١-١٣)

48:11. Those of the Bedouin who lagged behind²⁵ will say to you: We were preoccupied with [looking after] our wealth and families, so pray for forgiveness for us. They say with their tongues what is not in their hearts. Say: Who has any power at all [to intervene]

²⁵ These Bedouin stayed behind when the Prophet (ﷺ) set out for Makkah to perform 'umrah.

on your behalf with Allah if it be His will to do you harm or benefit you? Verily Allah is well aware of all that you do.

48:12. Rather you thought that the Messenger and the believers would never return to their families, and that was made fair-seeming in your hearts. You harboured evil thoughts, for you are people devoid of good and doomed.

48:13. Whoever does not believe in Allah and His Messenger, verily We have prepared for the disbelievers a raging fire.

Here Allah (ﷻ) criticises those who lagged behind and did not join His Messenger (ﷺ) in striving in His cause, such as the Bedouin whose faith was weak and in whose hearts was a disease and who thought ill of Allah (ﷻ). They would make excuses and say that they were distracted by their property and their families from going out for jihad.

They asked the Messenger of Allah (ﷺ) to pray for forgiveness for them. But Allah (ﷻ) said: ﴿They say with their tongues what is not in their hearts﴾. The request for prayers for forgiveness from the Messenger of Allah (ﷺ) may have been indicative of regret and may have been an admission of their sin, for their lagging behind required repentance and prayers for forgiveness. If this is what was in their hearts, then the Messenger's prayers for forgiveness would benefit them, because they had repented and regretted it. But what was really in their hearts was that they only lagged behind because they thought ill of Allah.

They thought ﴿that the Messenger and the believers would never return to their families﴾ that is, they thought that they would be killed or eradicated, and this notion became fair-seeming in their hearts and they were content with it, until it became deeply rooted in their hearts. There were two reasons for that:

- 1- They were people who were ﴿devoid of good and doomed﴾ that is, there was nothing good in them, for if there had been

anything good in them, this notion would not have taken root in their hearts.

- 2- They were lacking in faith and certainty of the promise of Allah that His religion would eventually be victorious and His word would become supreme. Hence Allah says: «Whoever does not believe in Allah and His Messenger», and therefore is a disbeliever who is deserving of punishment, «verily We have prepared for the disbelievers a raging fire».



﴿وَلِلَّهِ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا﴾ (سورة الفتح: ١٤)

- 48:14. To Allah belongs the dominion of the heavens and the earth. He forgives whomever He wills and punishes whomever He wills, and Allah is Oft-Forgiving, Most Merciful.

That is, He is the only One Who possesses sovereignty in the heavens and on earth; He controls them as He wills, in accordance with the divine decree, religious decree and rulings of requital. Hence He mentions the requital that has to do with shar'i obligations:

«He forgives whomever He wills» – this refers to those who carry out what Allah commands

«and punishes whomever He wills» of those who neglect the commands of Allah.

«and Allah is Oft-Forgiving, Most Merciful» that is, His constant attributes that are never separated from Him are forgiveness and mercy.

At all times He forgives the sinners and pardons those who err; He accepts the repentance of the penitent and sends down abundant goodness by night and day.



﴿ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ إِنَّا تَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَكُمُ اللَّهُ مِنْ قَبْلُ فَسَيُقُولُونَ بَلْ نَحْسُدُونَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴾ (سورة الفتح: ١٥)

48:15. Those who lagged behind will say, when you set out to collect the spoils: Allow us to follow you. They want to change the word [promise] of Allah. Say: You shall not follow us; Allah has already decreed that. They will say: You begrudge us [a share of the spoils] out of jealousy. Rather they understand only a little.²⁶

Having mentioned and criticised those who lagged behind, Allah (ﷻ) now mentions their worldly punishment: when the Messenger of Allah (ﷺ) and his Companions set out to collect the spoils, for which there was no fighting involved in seizing them, these people asked to be allowed to join them and have a share, saying: ﴿Allow us to follow you. They want﴾ thereby ﴿to change the word [promise] of Allah﴾, as He decreed punishment for them, and that only the believing Companions should get a share of those spoils, as Allah decreed that in terms of both religious rulings and the divine decree.

﴿Say﴾ to them: ﴿You shall not follow us; Allah has already decreed that﴾ – you are to be deprived of it because you wronged yourselves and because you failed to fight the first time.

﴿They will say﴾ in response to these words by which they are prevented from going out: ﴿You begrudge us [a share of the spoils] out

²⁶ Allah (ﷻ) promised the spoils of Khaybar exclusively to the Muslims who were present at al-Hudaybiyah, but those who had lagged behind wanted to join the Khaybar campaign in hope of acquiring a share of the spoils. Hence in this verse He states that this will not be allowed.

of jealousy». This is the best that they can come up with concerning this matter. If they were mature enough, they would have realised that their being deprived of a share was because of their sin, and that sins have consequences in both worldly and spiritual terms. Hence Allah says: «Rather they understand only a little».



﴿قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَى قَوْمِ بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ
فَإِنْ تَطِيعُوا يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا
أَلِيمًا ﴿١٦﴾ لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ بِعَدَابِ اللَّهِ عَذَابًا أَلِيمًا ﴿١٧﴾﴾

(سورة الفتح: ١٦-١٧)

- 48:16. Say to the Bedouin who lagged behind: You will be called upon to fight a people formidable in warfare, and you will fight them unless they submit. Then if you obey, Allah will grant you a goodly reward; but if you turn away as you did before, He will afflict you with a painful punishment.
- 48:17. There is no blame on the blind nor any blame on the lame nor any blame on the sick [if they do not go forth to fight]. Whoever obeys Allah and His Messenger, He will admit him to gardens through which rivers flow; but whoever turns away, He will afflict him with a painful punishment.

Having mentioned those Bedouin who lagged behind from jihad in His cause, and who gave invalid excuses, and asked to go out with the Muslims when there was no fighting involved, just for the purpose of getting a share of the spoils, Allah said to them, by way of testing them:

«Say to the Bedouin who lagged behind: You will be called upon to fight a people formidable in warfare» that is, the Messenger (ﷺ) and those who take his place among the Rightly-Guided Caliphs and rulers will call you to fight.

Those people who they were to be called upon to fight were the Persians, Romans and others of their ilk.

«and you will fight them unless they submit» that is, either one or the other will happen. This describes the real situation, for when they engaged them and fought them, as these people were still formidable in warfare, in that situation they did not accept to pay the *jizyah*; rather they would either enter Islam or fight in defence of their religion to which they chose to adhere.

But when the Muslims defeated them and they grew weak and submitted, they lost their strength. Therefore their options were either to become Muslim or pay the *jizyah*.

«Then if you obey» the one who calls you to fight these people «Allah will grant you a goodly reward» which is the reward that Allah and His Messenger (ﷺ) have connected to jihad in Allah's cause.

«but if you turn away as you did before» when you turned away from fighting those whom the Messenger (ﷺ) called you to fight «He will afflict you with a painful punishment». This verse is indicative of the virtue of the Rightly-Guided Caliphs who called for jihad against people who were formidable in warfare, and that it was obligatory to obey them in that regard.

Then Allah mentions valid reasons that excuse a person from going out for jihad, as He says: «There is no blame on the blind nor any blame on the lame nor any blame on the sick [if they do not go forth to fight]» that is, there is no blame on them for staying behind from jihad, because they have excuses that prevent them from doing so.

«Whoever obeys Allah and His Messenger» by complying with their commands and heeding their prohibitions, «He will admit him to gardens through which rivers flow», in which there is all that their souls may desire and that may delight their eyes. «but whoever turns away» from obedience to Allah and His Messenger (ﷺ), «He will afflict him with a painful punishment». All happiness is in obeying Allah and all misery is in disobeying Him and going against His commands.



﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَعَانِدَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَّكُمْ اللَّهُ مَعَانِدَ كَثِيرَةً يَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾﴾

(سورة الفتح: ١٨-٢١)

48:18. Allah was well pleased with the believers when they swore allegiance to you [O Muhammad] under the tree.²⁷ He knew what was in their hearts, so He sent down reassurance to them, and He rewarded them with [the glad tidings of] a victory soon to come

²⁷ The Prophet (ﷺ) had sent 'Uthmān (رضي الله عنه) to Makkah to speak with Quraysh and tell them that the Muslims had come in peace for the sole purpose of performing 'umrah, but they detained him for so long that the Muslims thought that they might have murdered him, which would constitute an act of war. Hence the Prophet (ﷺ), standing under a tree, accepted their oaths of allegiance and pledge to fight, if need be, and never flee.

- 48:19. and abundant spoils that they would seize. And Allah is Almighty, Most Wise.
- 48:20. Allah has promised you abundant spoils that you will seize and has hastened this²⁸ for you, and He has restrained people's hands from [harming] you, so that it may be a sign for the believers and so that He may guide you to a straight path.
- 48:21. And there are other spoils that you have not yet been able to seize; Allah has earmarked them for you, for Allah has power over all things.

Here Allah (ﷻ) tells us of His grace and mercy, and that He was pleased with the believers when they swore that oath of allegiance to the Messenger (ﷺ) that led to their triumph, and by means of which they attained happiness in this world and the hereafter.

The reason for that oath of allegiance – which was called Bay‘at ar-Riḍwān (the oath of divine pleasure) because Allah was pleased with the believers because of it; it is also known as the oath of the people of the tree – was that when negotiations took place between the Messenger of Allah (ﷺ) and the polytheists on the Day of al-Ḥudaybiyah concerning the reasons for his coming, and he stated that he had not come to fight anyone and that he had only come to visit and venerate the sacred House, the Messenger of Allah (ﷺ) sent ‘Uthmān ibn ‘Affān (*raḍiya Allāhu ‘anhu* – may Allah be pleased with him) to Makkah with that message. Then there came false news that the polytheists had killed ‘Uthmān, so the Messenger of Allah (ﷺ) gathered together the believers who were with him, of whom there were approximately fifteen hundred, and they swore allegiance to him beneath a tree, pledging to fight the polytheists and swearing that they would not flee until they died.

²⁸ This refers to the spoils of Khaybar; immediately after their return to Madinah from al-Ḥudaybiyah, the Muslims set out on the campaign to Khaybar.

So Allah stated that He was pleased with the believers in that situation, which was one of the greatest acts of obedience and means of drawing close to Him.

﴿He knew what was in their hearts﴾ of faith
 ﴿so He sent down reassurance to them﴾ in appreciation of what was in their hearts and so as to increase them in guidance.

He also knew what was in their hearts of distress at the conditions imposed by the polytheists on His Messenger (ﷺ), so he sent down reassurance to them in order to make them steadfast and give them peace of mind.

﴿and He rewarded them with [the glad tidings of] a victory soon to come﴾ which was the conquest of Khaybar, at which no one was present but those who had been at al-Ḥudaybiyah.

They alone were present at Khaybar, the booty of which was for them alone, as appreciation for what they had done of obeying Allah (ﷻ) and seeking His pleasure.

﴿and abundant spoils that they would seize. And Allah is Almighty, Most Wise﴾ that is, He possesses might and power by which He subjugates all things. If He so willed, He would have defeated the disbelievers in every battle that took place between them and the believers. But He is also Most Wise; He tests some by means of others, and He tests the believers by means of the disbelievers.

﴿Allah has promised you abundant spoils that you will seize﴾ – this includes all the booty that the Muslims will seize until the Day of Resurrection

﴿and has hastened this﴾ namely the spoils of Khaybar ﴿for you﴾, so do not think that this is all there is; rather it will be followed by much more.

﴿and﴾ give thanks to Allah, for ﴿He has restrained people's hands from [harming] you﴾ when they came to fight you and were eager to do so. This is a blessing by means of which He made things easier for you.

﴿so that it﴾ namely this blessing ﴿may be a sign for the believers﴾ by means of which they see proof of the promise of Allah and know that His promise is true, and so that they may be certain of His reward for the believers, and that the One Who decreed that this should happen may decree other booty for them.

﴿and so that He may guide you﴾ by means of what He makes available to you

﴿to a straight path﴾ of knowledge, faith and good deeds.

﴿And there are other spoils﴾ that is, He has promised you other spoils

﴿that you have not yet been able to seize﴾ at the time when these words were first spoken.

﴿Allah has earmarked them for you﴾ that is, as He has control over them and they are subject to His sovereignty, and He has promised them to you. What He has promised will inevitably come to pass, because of the perfect might of Allah (ﷻ). Hence He says: ﴿for Allah has power over all things﴾.



﴿وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبُرَ لَمَّا لَاحِظُوا وُجُوهَكُمْ أُولَئِكَ لَا يَجِدُونَ مِنَّا وَلَا نَصِيرًا ﴿٢٣﴾ سُنَّةَ

اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ وَلَن يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٢﴾ (سورة الفتح: ٢٢-٢٣)

48:22. If those who disbelieve had fought you [at al-Hudaybiyah], they would have turned and fled, and they would not have found any protector or helper.

48:23. Such was the way of Allah in the past. And you will find no change in the way of Allah.

These are glad tidings from Allah to His believing slaves of their victory over the disbelieving enemies, and that if they had confronted

them in battle and fought them, ﴿they would have turned and fled, and they would not have found any protector﴾ to take care of them ﴿or helper﴾ to help them and support them in fighting you; rather they would have failed and been defeated. This is the way of Allah in dealing with the previous nations, that it is the troops of Allah who will be the victors. ﴿And you will find no change in the way of Allah﴾.



﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعَكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ ۗ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَّارْتَدَّ بِكُمُ الْكُفْرَانُ وَلَئِنَّكُمْ لَفِي رَبِّ كَافِرُونَ ﴿٢٥﴾﴾

﴿سورة الفتح: ٢٤-٢٥﴾

48:24. It is He Who restrained their hands from [harming] you and your hands from [harming] them inside Makkah, after giving you the upper hand over them. And Allah sees well all that you do.

48:25. It is they who disbelieved and barred you from the Sacred Mosque, and prevented the offerings from reaching their place of sacrifice. Were it not for believing men and believing women [in Makkah] of whom you were unaware, whom you might have trampled underfoot and thus unwittingly incurred a burden of sin [Allah would have commanded you to fight the disbelievers. But He ordained it thus] so that He might admit whomever He will to His mercy. If they [believers and disbelievers] had been distinct from one another, We would surely have afflicted those among them who disbelieved with a painful punishment.

Here Allah (ﷻ) reminds His slaves of how He blessed them by saving them from the evil of the disbelievers and from having to fight them, as He says:

﴿It is He Who restrained their hands﴾ that is, the hands of the people of Makkah ﴿from [harming] you and your hands from [harming] them inside Makkah, after giving you the upper hand over them﴾ that is, after you gained the upper hand over them and they came under your control, without any peace deal or covenant. They were approximately eighty men who charged at the Muslims, hoping to catch them unawares, but they found the Muslims alert and ready, so they seized them, then they let them go and did not kill them, out of mercy from Allah towards the believers, because it was not in their interests to kill them.

﴿And Allah sees well all that you do﴾ and He will requite each person for his deeds, and He takes care of you as He is the best to do that.

Then Allah (ﷻ) mentions the reasons that encourage the Muslims to fight the polytheists, which is their disbelief in Allah and His Messenger (ﷺ), and their barring the Messenger of Allah (ﷺ) and the believers with him from going to the Sacred House to visit it and venerate it by performing Hajj and ‘umrah.

It is also they who ﴿prevented the offerings from reaching their place of sacrifice﴾, which is the place where they are to be slaughtered, namely Makkah. They prevented them from reaching it wrongfully and out of enmity. All of these matters are reasons to fight them.

But then there was a reason not to fight them, which was the presence of believing men and women among the polytheists; they were not living apart from them in a separate place, such that harm would not reach them. Were it not for these believing men and women, whom the Muslims did not know, and whom they might have ﴿trampled underfoot﴾ – in other words, were it not for fear that they might be trampled underfoot, ﴿and thus unwittingly incurred

a burden of sin» that would result from fighting them and causing them harm and injury, Allah would have commanded you to fight the disbelievers.

There is also another benefit from not fighting, which is so that Allah might admit to His mercy whomever He willed, and bless them with faith after disbelief, and guidance after misguidance. Therefore He prevented them from fighting them for this reason.

«If they [believers and disbelievers] had been distinct from one another» that is, if the believers had been separate from the disbelievers,

«We would surely have afflicted those among them who disbelieved with a painful punishment» by making it permissible for you to fight them, giving you permission to do that, and granting you victory over them.



﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَنَاهِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾ (سورة الفتح: ٢٦)

48:26. [Remember] when those who disbelieved harboured bigotry in their hearts – the bigotry of ignorance²⁹ – then Allah sent down His reassurance to His Messenger and to the believers, and caused them to adhere to the word of piety,³⁰ for they were more deserving and worthy of it. And Allah has knowledge of all things.

²⁹ When drawing up the treaty document at al-Hudaybiyah, the disbelievers refused to include the phrases “in the name of Allah, the Most Gracious, the Most Merciful” and “the Messenger of Allah (ﷺ)”.

³⁰ The word of piety is “*lā ilāha illā Allāh* (there is no god but Allah)”, which forms the basis of piety and righteousness.

«[Remember] when those who disbelieved harboured bigotry in their hearts – the bigotry of ignorance» as they refused to write the words “In the name of Allah, the Most Gracious, the Most Merciful”, and they refused to let the Messenger of Allah (ﷺ) and the believers enter Makkah that year, lest the people say: They entered Makkah in spite of Quraysh.

These and similar matters of ignorance still remained in their hearts, and that led them to commit many sins.

«then Allah sent down His reassurance to His Messenger (ﷺ) and to the believers» so that anger did not make them respond in kind to the polytheists; rather they showed patience and self-restraint in obedience to the ruling of Allah, and they adhered to the conditions that involved respecting the sacred limits of Allah, no matter what the conditions were, and they did not care about anyone who blamed or criticised them.

«and caused them to adhere to the word of piety» which is “*lâ ilâha illâ Allâh* (there is no god but Allah)” and the duties dictated by it. He caused them to adhere to that, so they adhered to it and carried out the duties dictated thereby.

«for they were more deserving and worthy of it» than others, because of what Allah knew of their character and what was in their hearts of goodness. Hence Allah said: «And Allah has knowledge of all things».



﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُخْلِفِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾﴾ (سورة الفتح: ٢٧-٢٨)

- 48:27. Indeed Allah will fulfil the dream of His Messenger in truth: you will surely enter the Sacred Mosque, if Allah wills, in peace and safety, and you will shave your heads or cut your hair, without any fear. He knew what you did not know and He granted, before that,³¹ a victory soon to come.
- 48:28. It is He Who has sent His Messenger with guidance and the religion of truth, so that He may cause it to prevail over all other religions; and sufficient is Allah as a witness.

«Indeed Allah will fulfil the dream of His Messenger in truth» – the Messenger of Allah (ﷺ) had seen a dream in Madinah and had told his Companions about it; the dream said that they would enter Makkah and circumambulate the Kaaba. But when, as a result of the Treaty of al-Ḥudaybiyah, they went back without having entered Makkah, they had a great deal to say about that, to the extent that they said to the Messenger of Allah (ﷺ): Did you not tell us that we would come to the Kaaba and circumambulate it? He said:

«Did I tell you that it would be this year?» (Bukhari)

They said: No. He said:

«You will surely come to it and circumambulate it.» (Bukhari)

– and Allah says here: «Indeed Allah will fulfil the dream of His Messenger in truth» that is, it will inevitably come to pass and be fulfilled, and whether it comes sooner or later, that does not undermine the promise.

«you will surely enter the Sacred Mosque, if Allah wills, in peace and safety, and you will shave your heads or cut your hair» that is, you will enter it for the purpose of venerating this sacred House, and you will perform and complete your rituals by shaving your heads or cutting your hair, without any fear.

³¹ That is, before they were to enter Makkah to perform 'umrah the following year. The victory referred to here is the conquest of Khaybar.

«He knew», of what was in your best interests,
 «what you did not know and He granted, before that» that is, before
 entering Makkah in the manner described,
 «a victory soon to come».

Because this incident caused some distress to some of the believers,
 as they did not understand the wisdom behind it, Allah explained the
 wisdom behind it and the benefits thereof. The same applies to all of
 His shar'i rulings; they are all guidance and mercy. Allah explained
 the matter in general terms that apply to all rulings, as He said: «It is
 He Who has sent His Messenger with guidance» which is beneficial
 knowledge that guides people away from misguidance and shows the
 paths of good and evil.

«and the religion of truth» that is, the religion that is based on
 truth, and is justice, kindness and mercy.

This refers to every righteous deed that purifies the heart, cleanses
 the soul, guides to good characteristics and raises one in status.

«so that He may cause it to prevail over all other religions» on the
 basis of proof and evidence, and subdue the disbelievers.



﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا
 يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي
 التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزِيعٍ أَخْرَجَ شَطْرَهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ
 يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ
 مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾ (سورة الفتح: ٢٩)

48:29. Muhammad is the Messenger of Allah, and those who are
 with him are firm and unyielding towards the disbelievers,
 compassionate towards one another. You see them bowing and

prostrating [in prayer], seeking the grace and pleasure of Allah. Their mark is on their faces from the effects of prostration. Such is their description in the Torah, and their likeness in the Gospel is that of a seed which sends forth its shoot, then makes it strong; then it grows thick and stands straight on its stem, delighting the sowers – so that He may infuriate the disbelievers through them.³² Allah has promised those among them who believe and do righteous deeds forgiveness and an immense reward.

Here Allah tells us about His Messenger and his Companions, both *Muhājireen* and *Anṣār*, describing them with the most perfect attributes and in the most sublime situation (namely bowing and prostrating).

And He tells us that they are «firm and unyielding towards the disbelievers» that is, they are serious and strive hard in opposing them, putting their utmost effort into achieving that. Hence the disbelievers saw nothing of them except harshness and toughness, therefore their enemies submitted and yielded to them, and the Muslims subdued them.

«compassionate towards one another» that is, loving one another, showing mercy and kindness to one another, like a single body; each of them loves for his brother what he loves for himself. This is how they treat one another.

As for their interactions with their Creator, «You see them bowing and prostrating [in prayer]» that is, their main characteristic is that they pray a great deal, and the most important part of the prayer is bowing and prostration.

«seeking» by means of this act of worship

³² The likeness of the seed describes the Ṣaḥābah, who were few in number and weak in the beginning, but gradually increased in numbers and strength until they reached a level of strength that infuriated the disbelievers.

«the grace and pleasure of Allah» that is, this is their aim, to attain the pleasure of their Lord and His reward.

«Their mark is on their faces from the effects of prostration» that is, the act of worship – as a result of their doing it a great deal and doing it well – has left its mark on their faces, which shine brightly. Just as the prayer illuminated their hearts, it has also illuminated their faces.

«Such» that is, what is described here «is their description in the Torah» that is, this description of them that is given by Allah is also mentioned in the Torah.

As for their likeness in the Gospel, they are described in a different way: in their perfection and cooperation, they are like «a seed which sends forth its shoot, then makes it strong; then it grows thick and stands straight on its stem, delighting the sowers» with its perfection, upright growth, beauty and reaching maturity.

The Companions (رضي الله عنهم) are like such plants in that they benefit people and people need them. Strength of faith and righteous deeds are like the strong roots and stem of the plant.

The fact that the minor Companions and those who came to Islam later joined the senior Companions and helped and supported them in their endeavours to establish the religion of Allah and call people to it is like the seed which sends forth its shoot, then makes it strong; then it grows thick and stands straight on its stem.

Hence Allah says: «so that He may infuriate the disbelievers through them» when they see the believers' unity and firm adherence to their religion, and when they confront one another in the battlefield.

«Allah has promised those among them who believe and do righteous deeds forgiveness and an immense reward». The Companions (رضي الله عنهم) combined faith and righteous deeds, so Allah combined for them forgiveness that results in protection from the evils of this world and the hereafter with great reward in this world and the hereafter.

Here we will tell the story of al-Ḥudaybiyah at length, as narrated by Imam Shams ad-Deen Ibn al-Qayyim in *al-Hadi an-Nabawi*, as this will help us to understand this soorah which speaks of this event. He (may Allah have mercy on him) said:

The story of al-Ḥudaybiyah

Nāfi' said that it occurred in Dhul-Qa'dah 6 AH, which is the correct view. This is the view of az-Zuhri, Qatādah, Moosâ ibn 'Uqbah, Muhammad ibn Is-hâq, and others.

Hishâm ibn 'Urwah said, narrating from his father (*raḍiya Allāhu 'anhuma* – may Allah be pleased with both of them), that the Messenger of Allah (ﷺ) set out for al-Ḥudaybiyah in Ramadan, but in fact it was in Shawwâl. This is a mistake on his part; it was the conquest of Makkah that occurred in Ramadan.

Abul-Aswad said, narrating from 'Urwah, that it occurred in Dhul-Qa'dah, according to the correct view.

In *as-Ṣaḥeḥayn* it is narrated from Anas that the Prophet (ﷺ) performed 'umrah four times, all of them in Dhul-Qa'dah, and he mentioned the 'umrah of al-Ḥudaybiyah as one of them, when he was accompanied by fifteen hundred believers. This was also narrated in *as-Ṣaḥeḥayn* from Jâbir; in the same books it was narrated from 'Abdullâh ibn Abi Awfâ that they were thirteen hundred.

Qatādah said: I said to Sa'eed ibn al-Musayyab: How many were the people who were present at Bay'at ar-Riḍwân? He said: Fifteen hundred. I said: Jâbir ibn 'Abdullâh said that they were fourteen hundred. He said: May Allah have mercy on him; he must be mistaken, for it was he who told me that they were fifteen hundred. I said: Both views are narrated soundly from Jâbir, and it was narrated soundly from him that in the year of al-Ḥudaybiyah they slaughtered seventy camels, and one camel may be sacrificed on behalf of seven people. It was said to him: How many were you? He said: Fourteen hundred, on horseback and on foot.

One feels more at ease with this view (namely that they were fourteen hundred), and this is the view of al-Barâ' ibn 'Âzib, Ma'qil ibn Yasâr, Salamah ibn al-Akwa' (رضي الله عنه), according to the more sound of the two reports, and al-Musayyab ibn Hazan. Shu'bah said, narrating from Qatâdah, from Sa'eed ibn al-Musayyab, from his father: We were with the Messenger of Allah (ﷺ) beneath the tree, fourteen hundred men. Those who say that they were seven hundred are clearly mistaken. The reason for their mistake is that on that day they slaughtered seventy camels, and it was stated that a camel is sufficient for seven or ten men, but this is not in harmony with what he stated concerning their number, because he stated that a camel was slaughtered during this campaign on behalf of seven, so if the seventy camels were for all of them, they would have been four hundred and ninety men. But at the end of the same hadith, he said that they were fourteen hundred.

When they were in Dhul-Hulayfah the Messenger of Allah (ﷺ) garlanded and marked his sacrificial camel, and entered *ihrâm* for 'umrah. He sent a spy from Khuzâ'ah ahead of him, to find out about Quraysh for him, and when they were near 'Usfân, the spy came and said: I have just left Ka'b ibn Lu'ayy; they have gathered the Aḥâbeesh (some Arab tribes) and many others against you, and they want to fight you and bar you from reaching the Kaaba. The Prophet (ﷺ) consulted his Companions, and asked them:

«Do you think we should attack the land of these people who are supporting Quraysh, or should we head towards the House, and whoever tries to bar us from it, we should fight them?»

Abu Bakr said: Allah and His Messenger know best. Rather we have come to perform 'umrah and we have not come to fight anyone, but whoever prevents us from reaching the House, we should fight them. So the Prophet (ﷺ) said:

«Then let us move on.»

So they moved on, until when they were partway there, the Prophet (ﷺ) said:

«Khâlid ibn al-Waleed is in al-Ghumaym with the cavalry of Quraysh; go to the right.»

(The narrators said:) By Allah, Khâlid did not realise that they were there until he saw the dust of the oncoming army. So he rushed to warn Quraysh.

The Prophet (ﷺ) continued on until, when he was in the mountain pass from which he would come down upon them, his mount sat down. The people said: Move, move! But it would not move. Then they said: Al-Qaṣwâ' is being obstinate. The Prophet (ﷺ) said:

«Al-Qaṣwâ' is not being obstinate, for that is not her nature. What is restraining her is the same thing that restrained the elephant.»

Then he said:

«By the One in Whose Hand is my soul, they will not ask me for any deal that is based on venerating what Allah has made sacred, but I will agree to it.»

He prodded his camel and she jumped up, and he turned back and camped in the furthest part of al-Ḥudaybiyah, beside a well that had a little water. The people took the water a little at a time, but they soon used it up, and they complained of thirst to the Messenger of Allah (ﷺ).

He took an arrow from his quiver, and instructed them to put it in the well. By Allah, it kept flowing with what they needed of water until they moved on.

Quraysh got worried because of his coming down towards them, so the Messenger of Allah (ﷺ) wanted to send one of his Companions to them. He summoned 'Umar ibn al-Khaṭṭâb in order to send him, but 'Umar said: O Messenger of Allah, there is no one of Banu Ka'b in Makkah who could defend me if they want to harm me; send 'Uthmân ibn 'Affân instead, for his clan is there and he will be able to tell them whatever you want.

So the Messenger of Allah (ﷺ) summoned ‘Uthmân ibn ‘Affân and sent him to Quraysh, saying:

«Tell them that we have not come to fight; we have only come to perform ‘umrah. And call them to Islam.»

He instructed him to go to some believing men and women in Makkah, and give them the glad tidings of victory and tell them that Allah (ﷻ) would cause His religion to prevail in Makkah, so that no one would have to conceal his faith in the city. ‘Uthmân set out, and passed by Quraysh in Balдах. They said: Where are you going? He said: The Messenger of Allah (ﷺ) has sent me to call you to Allah and to Islam, and to tell you that we have not come to fight; rather we have come to perform ‘umrah. They said: We have heard what you say; you may carry on.

Abân ibn Sa‘eed ibn al-‘Âş stood up to welcome him. He put a saddle on his horse and seated ‘Uthmân on the horse, declaring that he was under his protection, then Abân rode behind ‘Uthmân, until they came to Makkah. Before ‘Uthmân came back, the Muslims said: ‘Uthmân is the first one of us to reach the Kaaba and circumambulate it. But the Messenger of Allah (ﷺ) said:

«I do not think he will circumambulate the Kaaba when we are detained (and prevented from doing so).»

They said: What is there to prevent him from doing that, O Messenger of Allah, when he has reached it? He said:

«That is what I think: he will not circumambulate the Kaaba unless we circumambulate it with him.»

And the Muslims approached the polytheists to discuss a peace deal.

A man from one of the two groups threw something at a man from the other side, and a skirmish took place in which they shot arrows and threw stones at one another, and the two groups shouted at one another and detained whomever they found of the other party. The

Messenger of Allah (ﷺ) heard that 'Uthmân had been killed, so he called the Muslims to swear allegiance to him.

The Muslims rushed to the Messenger of Allah (ﷺ), who was beneath a tree, and swore allegiance to him, pledging not to flee. Then the Messenger of Allah (ﷺ) took hold of his own hand and said:

«This is on behalf of 'Uthmân.»

When the oath of allegiance was complete, 'Uthmân came back and the Muslims said to him: Have you had your fill, O Abu 'Abdullâh, of circumambulating the Kaaba? He said: How ill you think of me! By the One in Whose Hand is my soul, even if I stayed there for a year, and the Messenger of Allah (ﷺ) stayed in al-Hudaybiyah, I would not circumambulate it until the Messenger of Allah (ﷺ) did so. Quraysh invited me to circumambulate the Kaaba, but I refused. The Muslims said: The Messenger of Allah is the most knowledgeable of us about Allah and the most positive in thinking.

'Umar had taken the hand of the Messenger of Allah (ﷺ) to swear allegiance to him under the tree, and all the Muslims swore allegiance except al-Jadd ibn Qays. Ma'qil ibn Yasâr held a branch up away from the Messenger of Allah (ﷺ). The first one to swear allegiance to him was Abu Sinân al-Asadi. Salamah ibn al-Akwa' swore allegiance to him three times, among the first group of people, the middle group and the last group.

Whilst they were like that, Budayl ibn Warqa' al-Khuzâ'i came with a group of Khuzâ'ah, who were sincere advisers to the Messenger of Allah (ﷺ), from among the people of Tihâmah, and said: I have just seen Ka'b ibn Lu'ayy and 'Âmir ibn Lu'ayy, camped by the profuse water of al-Hudaybiyah. They have milch-camels with them, and they intend to fight you and bar you from reaching the Kaaba.

The Messenger of Allah (ﷺ) said:

«We have not come to fight anyone; rather we have come to perform 'umrah. War has weakened Quraysh and they have suffered great

losses. If they wish I will conclude a truce with them and they must refrain from interfering between me and the people (and if I prevail), then they may decide whether they want to enter Islam as the people have done. If not, they will have rested and regained their strength, and will be able to resume fighting me. Then, by the One in Whose Hand is my soul, I will surely fight them in defence of this cause of mine, until I am killed or Allah causes His religion to prevail.»

Budayl said: I will convey your words to them. He set out until he came to Quraysh and said to them: I have come to you from this man, and I heard him say something. If you wish, I will tell you about it. The foolish ones among them said: We have no need for you to tell us anything about him. But the wise ones among them said: Tell us what you heard. He said: I heard him say such and such. ‘Urwah ibn Mas‘ood ath-Thaqafi said: This man has offered you a reasonable proposal, so accept it and let me go and talk to him. They said: Go to him.

So he came to him and began talking to him, and the Prophet (ﷺ) said to him something similar to what he had said to Budayl, whereupon ‘Urwah said: O Muhammad, do you want to eradicate your own people? Have you ever heard of anyone among the Arabs who destroyed his own people? If you insist on fighting, then by Allah, I am looking at the people’s faces and I see a collection of riffraff, the type who would flee and abandon you. Abu Bakr said: Suck the teat of al-Lât! Do you think we would flee and abandon him? He said: Who is this? He said: Abu Bakr. He said: By the One in Whose Hand is my soul, were it not for a favour that I still owe you and have not yet returned, I would have answered you.

Every time the Prophet (ﷺ) started speaking, ‘Urwah reached out for his beard. Al-Mugheerah ibn Shu‘bah was beside the Prophet (ﷺ), and had a sword with him and was wearing a helmet. Every time ‘Urwah reached out to grab the Prophet’s beard, al-Mugheerah struck his hand with the handle of his sword and said: Keep your hand

away from the beard of the Messenger of Allah (ﷺ)! 'Urwah raised his head and said: Who is this? He said: Al-Mugheerah ibn Shu'bah. He said: O betrayer! Am I not still striving to protect you from the consequences of your treachery?

Al-Mugheerah had accompanied some people during the *jâhiliyah*, then he had killed them and taken their property, then he came and entered Islam. The Prophet (ﷺ) said:

«As for your Islam, I accept it; as for the property, I do not want anything of it.»

Then 'Urwah started watching the Companions of the Messenger of Allah (ﷺ), and by Allah, the Prophet (ﷺ) did not spit but it fell into the hand of one of them, and he rubbed it on his skin and face.

If he instructed them to do something, they hastened to obey his command. When he did *wuḍoo'*, they almost fought over his leftover water. When he spoke, they lowered their voices in his presence, and they refrained from looking at him, out of respect.

'Urwah went back to his companions and said: O people, by Allah, I have visited kings, Chosroes and Caesar and the Negus, but, by Allah, I have never seen any king whose companions venerated him as the Companions of Muhammad venerate Muhammad. By Allah, he does not spit but it falls in the hand of one of them, and he rubs his face and skin with it. If he instructs them to do something, they hasten to obey his command. When he does *wuḍoo'*, they almost fight over his leftover water. When he speaks, they lower their voices in his presence, and they refrain from looking at him, out of respect. He has offered you a reasonable proposal, so accept it.

A man from Banu Kinânah said: Let me go to him. So they said: Go to him.

When he approached the Prophet (ﷺ), the Messenger of Allah (ﷺ) said:

«This is So-and-so; he is from a people who venerate the sacrificial camels, so send them in his direction.»

So they sent them, and the people met him reciting the *talbiyah*. When he saw that, he said: Glory be to Allah! These people should not be prevented from reaching the Kaaba.

He went back to his companions and said: I saw that the sacrificial camels have been garlanded and marked, and I do not think that they should be barred from reaching the Kaaba.

Mikraz ibn Hafş stood up and said: Let me go to him. So they said: Go to him.

When he approached them, the Prophet (ﷺ) said:

«This is Mikraz ibn Hafş; he is a vicious man.»

He started speaking to the Messenger of Allah (ﷺ), and whilst he was speaking to him, Suhayl ibn ‘Amr came and the Prophet (ﷺ) said:

«Now the matter has become easy.»³³

He said: Come, let us have a deal written down between us and you. He called for the scribe and said:

«Write: In the name of Allah, the Most Gracious, the Most Merciful.»

Suhayl said: As for the Most Gracious, by Allah we do not know what this is. Rather write: “In Your name, O Allah”, as you used to write.

The Muslims said: By Allah, we will not write anything except: “In the name of Allah, the Most Gracious, the Most Merciful”.

The Prophet (ﷺ) said:

«Write: In Your name, O Allah.»

Then he said:

³³ This was an optimistic remark based on the man’s name, because the name Suhayl is derived from the same root as the word *sahl* (easy).

«Write: This is what has been agreed to by Muhammad the Messenger of Allah.»

Suhayl said: By Allah, if we knew that you were the Messenger of Allah, we would not have barred you from reaching the Kaaba and we would not have fought you. Rather write: "Muhammad ibn 'Abdullâh". The Prophet (ﷺ) said:

«I am indeed the Messenger of Allah, even if you deny me. Write: Muhammad ibn 'Abdullâh.»

Then the Prophet (ﷺ) said:

«That you will allow us to go to the Kaaba and circumambulate it.»

Suhayl said: By Allah, we do not want the Arabs to say that we yielded to pressure, but you can have that next year. So he wrote it down.

Suhayl said: No man of ours will come to you, even if he follows your religion, but you will return him to us.

The Muslims said: *Subhân Allâh!* How can he be returned to the polytheists, when he has come as a Muslim?

Whilst they were like that, Abu Jandal ibn Suhayl came, dragging his chains, having escaped from the other side of Makkah, and went to the Muslims, seeking their protection. Suhayl said: This is the first one I ask you to return on the basis of our deal. The Prophet (ﷺ) said: «We have not concluded the deal yet.»

Suhayl said: Then in that case I will not make any deal with you. The Prophet (ﷺ) said:

«Let him off for my sake.»

He said: I will not let him off. He said:

«Do it!»

He said: I will not do it.

Abu Jandal said: O Muslims, am I be returned to the polytheists when I have come as a Muslim? Do you not see what I have

been suffering? For he had been tortured severely for the sake of Allah.

‘Umar ibn al-Khaṭṭāb said: I never had any doubts since I became Muslim, except on that day. I came to the Prophet (ﷺ) and said: O Messenger of Allah, are you not the Prophet of Allah? He said:

«Indeed I am.»

I said: Are we not following the truth and our enemies following falsehood? He said:

«Indeed.»

I said: How can we accept a deal that is humiliating for our religion, and go back before Allah decides between us and our enemy? He said:

«Verily I am the Messenger of Allah, and He will cause me to prevail, and I will not disobey Him.»

I said: Did you not tell us that we would come to the Kaaba and circumambulate it? He said:

«Indeed I did, but did I tell you that you would come to it this year?»

I said: No. He said:

«You will surely come to it and circumambulate it.»

Then I went to Abu Bakr and said to him what I had said to the Messenger of Allah (ﷺ), and Abu Bakr replied exactly as the Messenger of Allah (ﷺ) had replied, and he added: So stay close to him until you die, for by Allah he is on the path of truth. ‘Umar said: I did many good deeds in hope of expiating that.

When he had finished writing the treaty, the Messenger of Allah (ﷺ) said:

«Get up and offer your sacrifices, then shave your heads.»

By Allah, not one man among them got up even after he had said that three times.

When none of them got up, he got up and went to Umm Salamah (*radiya Allâhu 'anhâ* – may Allah be pleased with her), and told her how the people had responded. She said: O Messenger of Allah, do you want that to be done? Go out and do not say a word to anyone until you slaughter your camel and call your barber to shave your head. So he got up and went out, and he did not speak to anyone among them until he had done that: he slaughtered his camel and called his barber to shave his head.

When the people saw that, they got up and slaughtered their camels, and they started shaving one another's heads, to the point that some of them almost killed one another out of distress.

Then some believing women came, and Allah (ﷻ) revealed the words:

﴿O you who believe, when believing women come to you as migrants, test their sincerity, although Allah knows best as to [the sincerity of] their faith. Then if you determine that they are sincere believers, do not send them back to the disbelievers; they are not lawful [wives] for the disbelievers nor are the disbelievers lawful [husbands] for them. ... Do not hold on to marriage ties with disbelieving women. ...﴾
(*al-Mumtahanah* 60: 10)

On that day 'Umar divorced two wives of his who were polytheists; Mu'âwiyah married one of them and Şafwân ibn Umayyah married the other.

Then the Prophet (ﷺ) returned to Madinah.

On the way back, Allah revealed to him the words: ﴿Verily We have granted you [O Muhammad, in the Treaty of al-Ḥudaybiyah] a manifest victory﴾ (48: 1). 'Umar said: Is it a victory, O Messenger of Allah? He said:

«Yes.»

The Companions said: Congratulations to you, O Messenger of Allah, but what about us?

Then Allah (ﷻ) revealed the words: ﴿It is He Who sent down reassurance to the hearts of the believers so that they might increase in faith...﴾ (48: 4)³⁴

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

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.



³⁴ The incident of Ḥudaybiyah is mentioned in detail in Ibn al-Qayyim's *Zâd al-Ma'âd*. Some portions of it have been recorded by Imam Bukhari. (Editor)

49.

Soorat al-Hujurât

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْدِمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهِۦ ۗ وَاَتَقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۱﴾
يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهُۥ ۗ بِالْقَوْلِ كَجَهْرِ
بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ﴿۲﴾ اِنَّ الَّذِيْنَ يَغْضُوْنَ
اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ اَمْتَحَنَ اللّٰهُ قُلُوْبِهِمْ لِلنَّاقُوْٓى لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ
عَظِيْمٌ ﴿۳﴾﴾ (سورة الحجرات: ۱-۳)

- 49:1. O you who believe, do not decide any matter [of a religious or communal nature] before Allah and His Messenger have decided concerning it; and fear Allah, for verily Allah is All-Hearing, All-Knowing.
- 49:2. O you who believe, do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds come to nothing without your realising it.

49:3. Verily those who lower their voices in the presence of Allah's Messenger are those whose hearts Allah has tested [and purified] for piety; for them is forgiveness and an immense reward.

This refers to the proper etiquette to be observed with Allah (ﷻ) and with the Messenger of Allah (ﷺ), and the proper veneration, respect and honour to be shown to him.

Allah instructs His believing slaves to do what is required of them as believers in Allah and His Messenger (ﷺ), which is to obey the commands of Allah and heed His prohibitions, and to comply with the commands of Allah and follow the Sunnah of the Messenger of Allah (ﷺ) in all their affairs, and not to decide any matter before Allah and His Messenger (ﷺ) have decided concerning it, and not to speak before the Prophet (ﷺ) speaks or to issue any instructions before he does so.

This is the real etiquette that is required with Allah and His Messenger (ﷺ), and it is a sign of a person being blessed and successful. By missing out on this, he will miss out on eternal bliss and everlasting joy.

This is an emphatic prohibition on giving precedence to any view over that of the Messenger (ﷺ), for once the Sunnah of the Messenger of Allah (ﷺ) is clear, it becomes obligatory to follow it and give precedence to it over everything else, no matter what it is.

Then Allah enjoins us to fear him and be pious in general terms, which means, as Ṭalq ibn Ḥabeeb said, to do acts of obedience to Allah in the light of clear guidance from Allah, hoping for the reward of Allah, and to refrain from disobeying Allah in the light of clear guidance from Allah, fearing the punishment of Allah.

﴿for verily Allah is All-Hearing﴾ that is, He hears all voices at all times, even in hidden places and locations.

﴿All-Knowing﴾ that is, He knows what is visible and what is hidden, what comes first and what comes later, what is inevitable, what is impossible and what is possible.

By mentioning these two divine names – after forbidding the believers to decide any matter before Allah and His Messenger (ﷺ) have decided concerning it and commanding them to fear Him – Allah is urging them to comply with those good commands and observe that etiquette, and warning against not complying.

Then Allah (ﷻ) says: ﴿O you who believe, do not raise your voices above the voice of the Prophet, and do not speak loudly to him﴾. This is the etiquette to be observed when addressing the Messenger of Allah (ﷺ): the one who is addressing him should not raise his voice above his or speak loudly to him; rather he should lower his voice and address him politely and gently, with all veneration and respect.

The Messenger (ﷺ) is not like one of them, so they should address him in a different manner when they speak to him, for he is different to others with regard to his due rights over the Ummah, and the obligation to believe in him and love him, without which faith cannot be complete. By failing to comply with these instructions, a person may be committing a sin and there is the fear that his good deeds could be nullified without him realising. By the same token, observing proper etiquette with him is one of the means of attaining reward and of having one's good deeds accepted.

Then Allah praises those who lower their voices in the presence of the Messenger of Allah (ﷺ), for Allah has tested their hearts and purified them for piety; in other words He has tried and tested them, and the outcome of that is that their hearts became fit for piety.

Then Allah promises them forgiveness for their sins, which implies that they will be protected from evil and harm and will attain the great reward, the description of which no one knows except Allah (ﷻ). The great reward includes attaining all that is good. This indicates that Allah tests people's hearts with commands, prohibitions and trials.

Whoever adheres to the command of Allah and seeks His pleasure, hastening to do so and giving it precedence over his whims and desires, will be purified and be fit to have piety in his heart, and his heart will be fit to accommodate piety. Whoever is not like that, it is known that he is not fit for piety.



﴿ إِنَّ الَّذِينَ ينادُونَكَ مِنَ الْهُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾ ﴾ (سورة الحجرات: ٤-٥)

49:4. As for those who called out to you [O Muhammad] from outside the apartments, most of them lack understanding.

49:5. If they had been patient until you came out to them, that would have been better for them. But Allah is Oft-Forgiving, Most Merciful.

These verses were revealed concerning some Bedouin whom Allah described as rough, for they were more likely to be unaware of the limits prescribed by Allah in what He has revealed to His Messenger (ﷺ) (9: 97). They came in a delegation to the Messenger of Allah (ﷺ), and they found him in his house and the apartments of his wives, but they were impatient and did not have the manners to wait until he came out. Rather they called out to him: O Muhammad, O Muhammad! (That is, come out to us).

Allah criticised them for their lack of reason, because they did not understand His command to observe etiquette with His Messenger (ﷺ) and show him respect, for it is a sign of reason to be polite and observe etiquette.

A person's manners are a sign of reason, and indicate that Allah intends good for him. Hence Allah says: ﴿If they had been patient until you came out to them, that would have been better for them.

But Allah is Oft-Forgiving, Most Merciful» that is, He is forgiving of what His slaves have committed of sins and lapses of etiquette; and He is most merciful towards them, as He does not hasten to punish them for their sins.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكَ فَاسِقٌ مِّنْ بَنِي فَتَيِّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحَرُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾﴾ (سورة الحجرات: ٦)

49:6. O you who believe, if a wrongdoer comes to you with any news, investigate [and verify the facts], lest you harm people out of ignorance, then come to regret your actions.³⁵

This also comes under the heading of the etiquette that people of understanding should follow. If an evildoer tells them some news, they should verify it and not accept it before that, because that involves a grave risk and falling into sin. If his report is given the same status as one who is truthful and of good character, you may take action or pass judgement on that basis, which may then result in the killing of people or destruction of property without justification, because of that news, and that would become a cause for regret. Rather what must be done in the event of news from a wrongdoer is to check and verify it.

³⁵ The Prophet (ﷺ) had sent al-Waleed ibn 'Uqbah (رضي الله عنه) to collect zakâh from Banu al-Muṣṭaliq, with whom al-Waleed had some ill feeling stemming from events that had occurred before Islam. When they rode out to welcome him, he thought that they were going to attack him, so he returned to Madinah and told the Prophet (ﷺ) that they had apostatised. The Prophet (ﷺ) sent Khâlid ibn al-Waleed (رضي الله عنه) to them, and instructed him to verify the facts and not hasten to attack them. He found that they were indeed still Muslims. (al-Qurṭubi)

If other indicators and circumstantial evidence point to it being true, then it may be believed and acted upon but if they indicate that it is false, then it is to be rejected and not acted upon. This indicates that news brought by one who is truthful may be accepted, whereas news brought by a liar is to be rejected. With regard to news brought by a wrongdoer, it depends, as we have mentioned above. Hence the early generations would accept the reports of many of the Kharijites, who were known to be honest, even if they were wrongdoers.



﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ
الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ
الَّذِينَ هُدُوا لِرَبِّهِمْ فَغَفَرْنَا لَهُمْ أَلَمْ نَجْعَلِ لَهُمُ الْحُدُودَ ﴿٧﴾ فَضَلًّا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾﴾ (سورة الحجرات:

(A-V)

49:7. Know that the Messenger of Allah is among you; if he were to listen to you in many cases, you would surely suffer for it. But Allah has made faith dear to you and has made it beautiful in your hearts, and He has made hateful to you disbelief, wickedness and sin. Such are the rightly guided,

49:8. by the grace and favour of Allah. And Allah is All-Knowing, Most Wise.

That is, let it be known to you all that the Messenger of Allah (ﷺ) is among you, and he is the wise, kind and generous Messenger who wants what is good for you and is sincere towards you, but you want for yourselves evil and harm to which the Messenger (ﷺ) would not agree. If he were to listen to you in many cases, that would put you through hardship and difficulty, but the Messenger (ﷺ) guides you to that which is best for you.

Allah endears faith to you and makes it fair-seeming to you, by means of what He has instilled in your hearts of loving the truth and preferring it; and by means of what he sets out for the truth of proof and evidence to testify to its soundness and make it appealing to people's hearts and minds; and by means of what he does of enabling you to turn to Him.

And He makes hateful to you disbelief and evildoing, namely major sins and lesser sins, by means of what He has instilled in your hearts of hatred for evil and a lack of desire to do it; and by means of what He has set out of proof and evidence to testify to its corrupt nature, and the fact that people of sound nature have no inclination towards it; and by means of what Allah has instilled in people's hearts of hatred towards it.

«Such» that is, those to whom Allah makes faith fair-seeming and endears it to them, and He makes disbelief, evildoing and sin hateful to them,

«are the rightly guided» that is, they are the ones who have sound knowledge, do righteous deeds and adhere to the true religion and straight path.

Their opposites are the misguided to whom disbelief, evildoing and sin are endeared, and faith is made hateful to them. It is their fault, because when they did evil, Allah put a seal on their hearts, and when they:

«...chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance]...» (*as-Saff* 61: 5)

– because they did not believe in the truth when it came to them the first time, so Allah turned their hearts away.

«by the grace and favour of Allah» that is, this good that they have attained is by the grace and kindness of Allah towards them, not by their own power and strength.

«And Allah is All-Knowing, Most Wise» that is, He knows who will be grateful for the blessing and He guides him to attain it, and He knows who will not be grateful for it and for whom it is not appropriate, therefore He bestows His grace according to His wisdom.



﴿وإن طائفتان من المؤمنين اختلفتا فاصليهما بينهما فان بغت إحداهما على الأخرى فقتلوا التي تبغى حتى تفيء إلى أمر الله فإن فاءت فاصليهما بينهما بالعدل وأقسطوا إن الله يحب المقسطين ﴿٩﴾ إنما المؤمنون إخوة فاصليهم بين أخوتهم وأتقوا الله لعلكم ترحمون ﴿١٠﴾﴾ (سورة الحجرات: ٩-١٠)

49:9. If two groups among the believers fight one another, then make peace between them. If one of them transgresses against the other [and rejects all efforts to make peace], then fight [all of you] against the one that transgresses, until it complies with the command of Allah. Then if it complies, make peace between them on the basis of equity and be just, for verily Allah loves those who are just.

49:10. The believers are but brothers, so make peace between your [contending] brothers. And fear Allah, so that you may be shown mercy.

This is an implicit prohibition on the believers transgressing against one another and fighting one another. If two groups of believers fight, then other believers are obliged to try to contain this great evil by making peace between them and intervening in the best manner whereby they may achieve peace, and they should take all measures that may lead to achieving that. If they make peace, all well and good, but if «one of them transgresses against the other [and rejects all efforts to make peace], then fight [all of you] against the one

that transgresses, until it complies with the command of Allah ﴿that is, until it comes back to what Allah and His Messenger (ﷺ) have prescribed of doing good and refraining from evil, one of the gravest kinds of which is fighting.

﴿Then if it complies, make peace between them on the basis of equity and be just﴾ – this is a command to reconcile and be just in bringing about reconciliation, because reconciliation may take place, but it may not be just; rather it may be unjust and unfair to one of the two disputing parties. This is not the kind of reconciliation that is enjoined. There should be no bias towards one of the two groups because of kinship, a common homeland, or any other reason that may cause people to drift away from justice.

﴿for verily Allah loves those who are just﴾ that is, those who are fair when judging between people and in all that they do, to the extent that this includes a man being fair towards his wife and children, by fulfilling their rights.

In the *ṣaḥeeḥ* hadith it says:

«Those who are fair and just will be with Allah on thrones of light, those who are just in their judgement, and towards their families, and in whatever they have authority over.» (Muslim)

﴿The believers are but brothers﴾ this is a bond that Allah has established between the believers. If anyone in the furthest east or west is found to believe in Allah, His angels, His Books, His Messengers and the Last Day, then he is a brother to the believers, with a bond of brotherhood that dictates that the believers should love for him what they love for themselves, and hate for him what they hate for themselves. Hence the Prophet (ﷺ) said, enjoining the fulfilment of the rights of brothers in faith:

«Do not envy one another, do not artificially inflate prices, do not hate one another, do not undersell one another, and be – O slaves of Allah – brothers. The believer is the brother of his fellow believer; he does not wrong him, let him down or despise him.» (Bukhari and Muslim)

And he said:

«The believers are like a structure, parts of which support other parts.»
(Bukhari)

And he interlaced his fingers.

Allah and His Messenger (ﷺ) have enjoined the believers to fulfil one another's rights, and to do that which will lead to harmony, love and understanding among them. All of that confirms the rights that they have over one another. Therefore, if fighting occurs among them that would lead to division, hatred and shunning of one another, let the believers bring about reconciliation between their brothers and strive to do that which will remove grudges and ill feeling.

Then Allah commands them to fear Him in general terms, and makes fulfilling the rights of fellow believers and fearing Allah conditions of His mercy, as He says: ﴿so that you may be shown mercy﴾. If mercy is attained, then all that is good in this world and the hereafter is also attained. This indicates that not fulfilling the rights of fellow believers is one of the greatest barriers to divine mercy.

In addition to the above, we also learn that fighting among the believers is contrary to the brotherhood of faith; hence it is one of the worst of major sins. Faith and the brotherhood that is based on it are not diminished when there is fighting, as is the case with other major sins that are less than the ascription of partners to Allah. This is the view of ahl as-Sunnah wal-jamâ'ah.

We also learn that it is obligatory to reconcile between the believers on the basis of justice, and to fight the transgressors until they come back to compliance with the command of Allah, and that their wealth is protected, because Allah has specifically made it permissible to fight them if they persist in their misguidance, but He has not made it permissible to seize their wealth.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُونَ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِنْ نِسَاءِ
عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِاللِّقَابِ يَبْسُ الْإِسْمُ الْفُسُوقُ
بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾﴾ (سورة الحجرات: ١١)

- 49:11. O you who believe, let not some men ridicule others, for it may be that they are better than them; and let not some women ridicule others, for it may be that they are better than them. Do not speak ill of one another, and do not call each other by [offensive] nicknames. What a bad thing it is to be called an evildoer after having believed. And whoever does not repent, it is they who are the wrongdoers.

This is another of the rights that the believers have over one another, that some should not «ridicule others» in words or deeds that are indicative of looking down on one's Muslim brother, because that is prohibited and is not permitted, as it is indicative of self-admiration on the part of the one who is mocking the other.

It may be that the one who is ridiculed is better than the one who is ridiculing him, as is usually the case, because mockery is only a reflection of a bad attitude and bad manners, and all bad characteristics. Hence the Prophet (ﷺ) said:

«It is sufficient evil for a man to look down on his Muslim brother.»
(Muslim)

Then Allah says: «Do not speak ill of one another» that is, do not criticise one another. That criticism may be verbal or by means of gestures; both are prohibited and carry a warning of hell, as Allah (ﷻ) says elsewhere:

«Woe to every backbiter, fault-finder.» (al-Humazah 104: 1)

The literal meaning of this verse is “Do not speak ill of yourselves”, because the believers should be like one body, and because if you criticise someone else, he will inevitably criticise you, and thus you will have brought it upon yourself.

«and do not call each other by [offensive] nicknames» that is, no one of you should embarrass his brother by giving him an insulting nickname that he would not like to be called by. As for nicknames that are not offensive, they are not included in this.

«What a bad thing it is to be called an evildoer after having believed» that is, what a bad thing it is to change after having believed and carried out the duties of faith, by turning away from the commands and prohibitions of faith and becoming rebellious evildoers, calling people by offensive nicknames.

«And whoever does not repent, it is they who are the wrongdoers». This is what is required of the individual: to repent to Allah (ﷻ) and try to settle matters with his Muslim brother by asking him to pardon and forgive him, and to praise him in order to make up for having criticised or insulted him.

«And whoever does not repent, it is they who are the wrongdoers». Thus people are of two types: those who wrong themselves and do not repent, and those who repent and succeed. There is no third category.



﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِنْرٌ ۗ وَلَا يَجَسَّسُوْا وَلَا يَغْتَبِ بَعْضُكُمْ بَعْضًاۗ اِيْحِبُّ اَحَدُكُمْ اَنْ يَّأْكُلَ لَحْمَ اَخِيْهِ مِمَّا فَكَّرَ هُمُوْهُ وَاَنْقَرُوْا اللّٰهَ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿١٢﴾ (سورة الحجرات: ١٢)

49:12. O you who believe, avoid suspicion in most cases, because in some cases suspicion is a sin. Do not spy on one another, and do not backbite one another. Would any of you like to eat the

flesh of his dead brother? You would surely abhor it. So fear Allah; verily Allah is Accepting of repentance, Most Merciful.

Allah forbids suspicion in most cases, and thinking ill of the believers, ﴿because in some cases suspicion is a sin﴾. Examples include suspicion that is not based on facts and evidence, and thinking ill of a person, which usually leads to saying and doing many things that are prohibited. That is because harbouring bad thoughts does not usually stop there; rather the bad thoughts persist until one says or does something that is not appropriate.

That also includes thinking ill of a Muslim, hating him and showing enmity towards him. What is enjoined is the opposite of that.

﴿Do not spy on one another﴾ that is, do not seek out the faults of the Muslims. Leave the Muslim alone and pay no attention to his private affairs which, if they were to be investigated, there would appear of them that which is not appropriate.

﴿and do not backbite one another﴾. Backbiting, as the Prophet (ﷺ) said, means:

«...saying about your brother something that he dislikes, even if it is true.» (Muslim)

Then Allah gives an off-putting likeness of backbiting, as He says: ﴿Would any of you like to eat the flesh of his dead brother? You would surely abhor it﴾. Backbiting him is likened to eating his flesh when he is dead, which is extremely abhorrent and repugnant. So just as you would hate to eat his flesh, especially when he is dead and lifeless, so too you should hate to backbite him and eat his flesh when he is alive.

﴿So fear Allah; verily Allah is Accepting of repentance, Most Merciful﴾. Accepting of repentance means that He guides and enables His slave to repent, then He accepts his repentance. He is Most Merciful to His slaves, as He calls them to that which will benefit them and accepts their repentance. This verse is indicative of the stern

warning against backbiting and highlights the fact that backbiting is a major sin, because Allah likens it to eating the flesh of a dead person, which is a major sin.



﴿يَتَأْتِيَ النَّاسَ إِنَّا خَلَقْتُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (سورة الحجرات: ١٣)

49:13. O humankind, verily We created you from one man and one woman, and made you into nations and tribes so that you may recognise one another.³⁶ Verily the noblest of you before Allah is the most righteous among you. Verily Allah is All-Knowing, All-Aware.

Here Allah (ﷻ) tells us that He created the sons of Adam from a single origin and they are all of one race. They all come from one male and one female; they are all descended from Adam and Ḥawwâ', from whom Allah spread countless men and women far and wide (4: 1). He divided them and made them into nations and tribes, small and great, so that they may recognise one another. That is because, if each one of them was only known by himself (without his roots and origin), that recognising of one another – which leads to supporting one another, cooperating with one another, inheriting from one another and fulfilling the rights of relatives – would not take place. But Allah made them into nations and tribes so that these things and others, that are based on recognising one another and knowing people's lineage,

³⁶ The purpose behind making humankind into nations and tribes is so that they may know one another's origins and lineage for the purpose of identification and for the fulfilment of rights and duties that are based on blood ties, but they should not boast about their lineage or use it as a means of claiming superiority over others.

may be fulfilled. But nobility and dignity are connected to piety and righteousness. The noblest of them before Allah are those who are the most righteous, which means those who are the most obedient and who most keep away from sin, not those who have the most relatives or are the noblest in lineage.

But Allah (ﷻ) is All-Knowing, All-Aware. He knows who truly fears Allah, both outwardly and inwardly, as opposed to those who do that outwardly only, and He will requite each as he deserves.

This verse indicates that knowing people's lineage is something that is required according to Sharia, because Allah has made them nations and tribes for that purpose.



﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾
 إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾ قُلْ أَنْتَعْلَمُونَ أَنَّ اللَّهَ يُدَبِّرُكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾
 يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

﴿ ١٨ ﴾ (سورة الحجرات: ١٤-١٨)

- 49:14. The Bedouin say: We believe. Say: You have not [yet] believed. Rather you should say: We have submitted [in Islam], for faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not detract from the reward of any of your deeds. Verily Allah is Oft-Forgiving, Most Merciful.

- 49:15. The believers are only those who believe in Allah and His Messenger, then do not doubt, and strive and fight in the cause of Allah, offering their wealth and their lives. It is they whose faith is true.
- 49:16. Say: Will you inform Allah about your faith, when Allah knows all that is in the heavens and all that is on earth, for Allah has knowledge of all things?
- 49:17. They think that they have done you a favour by embracing Islam. Say: Do not regard your embracing Islam as a favour to me. Rather it is Allah Who has done you a favour by guiding you to faith, if you are telling the truth [in your claim to be believers].
- 49:18. Verily Allah knows all that is unseen in the heavens and on earth, and Allah sees well all that you do.

Here Allah (ﷻ) tells us of what was said by the Bedouin who entered Islam at the time of the Messenger of Allah (ﷺ) without understanding properly and without doing what is dictated and required by faith, yet despite that they said ﴿We believe﴾, claiming to believe in a perfect sense, fulfilling all the requirements of faith, which is what is implied by their statement. Allah instructed His Messenger (ﷺ) to refute them, as He said: ﴿Say: You have not [yet] believed﴾ that is, do not claim to have attained perfect faith, both inwardly and outwardly.

﴿Rather you should say: We have submitted [in Islam]﴾ that is, we have entered Islam; and you should limit it to that.

The reason for that is that ﴿faith has not yet entered your hearts﴾; rather you have believed out of fear or hope (in worldly terms) and the like. This is the reason for your belief, and therefore you have not yet tasted the sweetness of faith in your hearts.

﴿for faith has not yet entered your hearts﴾ that is, at the time when you said those words. It is as if it were an indication of what would

happen to them later on, for Allah blessed many of them with real faith and jihad in His cause.

«But if you obey Allah and His Messenger» by doing good or refraining from evil

«He will not detract from the reward of any of your deeds» that is, He will not detract even an atom's weight from it; rather He will reward you in full, in the most perfect manner, and you will not miss out on any part of it, small or great.

«Verily Allah is Oft-Forgiving, Most Merciful» that is, He is forgiving to the one who repents and turns to Him, and most merciful to him, as He accepts his repentance.

«The believers» that is, the true believers

«are only those who believe in Allah and His Messenger, then do not doubt, and strive and fight in the cause of Allah, offering their wealth and their lives» that is, those who combine faith and jihad in His cause, because if a person strives against the disbelievers, that is indicative of complete faith in his heart, for whoever strives against others in support of Islam and striving to establish its laws, it is more likely that he will strive against himself to establish Islam and its laws in his own life, because if a person has no motivation for jihad, that is indicative of the weakness of his faith.

Allah (ﷻ) has stipulated that there should be no doubts in faith, because beneficial faith is certain and firm belief in that which Allah has enjoined us to believe in, and is not influenced by doubt in any way.

«It is they whose faith is true» that is, it is they who confirm their faith with their good deeds. Claiming to be sincere in any matter is a very serious claim that requires one to produce proof and evidence, and the most serious matter is claiming to have faith, which is the basis of bliss and eternal triumph. Whoever claims to have faith and carry out the duties required thereby is the true believer; if a person

is not like that, it will be known that he is not sincere in his claim, and he will never benefit from his claim.

Faith in the heart cannot be seen by anyone except Allah (ﷻ), so confirming its existence or otherwise is akin to informing Allah of what is in the heart. This is poor etiquette and thinking ill of Him. Hence He says: ﴿Say: Will you inform Allah about your faith, when Allah knows all that is in the heavens and all that is on earth, for Allah has knowledge of all things?﴾ This encompasses all things, including what is in the heart of faith or disbelief, righteousness or wickedness. Allah (ﷻ) knows all of that, and will requite people accordingly; if it is good, then the outcome will be good, and if it is bad, then the outcome will be bad.

This is talking about those who claim to have faith when they do not. Either they are presuming to inform Allah, when it is known that He has knowledge of all things, or their aim in saying these words is to give a reminder of favours done to His Messenger (ﷺ), as if they had given him things that were not in their own interests; rather they served his worldly interests! This is a kind of pride and boasting about things that it is inappropriate for them to boast about to the Messenger (ﷺ), because it is Allah (ﷻ) Who had bestowed those favours upon them.

Just as Allah (ﷻ) bestowed favours upon them in terms of creating them, granting them provision and bestowing blessings upon them both visible and hidden, the divine favour of guidance to Islam and the bestowal of faith are greater than everything else. Hence Allah (ﷻ) says: ﴿They think that they have done you a favour by embracing Islam. Say: Do not regard your embracing Islam as a favour to me. Rather it is Allah Who has done you a favour by guiding you to faith, if you are telling the truth [in your claim to be believers]﴾.

﴿Verily Allah knows all that is unseen in the heavens and on earth﴾ that is, He knows the hidden matters in both realms that are concealed from people, such as what is in the depths of the sea or in the middle

of the wilderness, and what is covered by the night or hidden by the day. He knows the drops of rain and the grains of sand, what is hidden in people's hearts and all subtle issues.

﴿...Not a leaf falls but He knows it; there is no grain in the darkest bowels of the earth, nor anything fresh or dry, but it is [inscribed] in a clear record.﴾ (*al-An'âm* 6: 59)

﴿and Allah sees well all that you do﴾; He is recording your deeds and will requite you for them in full, as dictated by His encompassing mercy and utmost wisdom.

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

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.



50.
Soorat Qâf
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿قَافٌ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عِيبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ هٰذَا
شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوَ ذَا مِتْنَا وَكُنَّا تُرَابًا ذٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ
مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿٤﴾﴾ (سورة ق: ١-٤)

- 50:1. Qâf. By the Glorious Qur'an [you, O Muhammad, are indeed the Messenger of Allah].
- 50:2. But they deem it strange that a warner has come to them from among themselves, and the disbelievers say: This is a strange thing indeed!
- 50:3. What! When we have died and have turned into dust [will we be brought back to life]? That is farfetched indeed!
- 50:4. Indeed We know what the earth consumes of them; with Us is a record that preserves everything.
-

Here Allah swears by the Glorious Qur'an that contains deep meanings and great concepts, discusses various issues and brings

much blessing (barakah). The word translated here as «Glorious» indicates that it has numerous, great attributes.

The best thing to be described in such terms is this Qur'an, which contains knowledge of the earlier and later generations, and speaks with the highest and most perfect eloquence, the most beautiful and concise words, the most comprehensive and beautiful meanings. This makes it obligatory to follow it in the most perfect manner, to hasten to implement its teachings, and to show gratitude to Allah for blessing us with it.

But most people do not appreciate the blessings of Allah as they should, hence Allah (ﷻ) says: «But they» that is, those who disbelieve in the Messenger (ﷺ) «deem it strange that a warner has come to them from among themselves» that is, to warn them of that which will harm them and instruct them to do that which will benefit them, and he is one of their own kind, so that they will be able to learn from him, and they know his character and his sincerity.

They deemed strange something that they should not have found strange at all. Rather one should wonder about the rationality of those who deem it strange.

«and the disbelievers» whose disbelief and rejection made them do that; it was not because of any lack of intelligence or wisdom on their part

«say: This is a strange thing indeed!» That is, it is most odd. This attitude of theirs stemmed from one of two things:

Either they genuinely found it strange, which would be indicative of extreme ignorance and weak reasoning on their part, like the insane person who finds the words of the sane person strange, or the coward who finds it strange that a courageous horseman would meet others in battle, or the miser who finds the generosity of generous people strange. What does it matter if someone like that finds it strange? This attitude is indicative of nothing but extreme wrongdoing and ignorance.

Or they found it strange yet knew that they were wrong. This is one of the worst kinds of wrongdoing, because it stems from nothing but stubbornness.

Then Allah mentions what they found so strange, as He tells us that they said: «What! When we have died and have turned into dust [will we be brought back to life]? That is farfetched indeed!» Thus they compared the might of the One Who has power over all things and is perfect in all respects with the power of the human being who is in need and is helpless in all respects. They compared the ignorant person who has no knowledge with the One Who has knowledge of all things, Who knows what the earth consumes of their bodies during their stay in al-barzakh and has recorded in His Book which is with Him, protected from any change or alteration, all that will happen to them in life and in death. This is indicative of His perfect and comprehensive knowledge – that no one could have except Him – and that He has the ability to bring the dead back to life.



﴿بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ﴾ (سورة ق: ٥)

50:5. Rather they denied the truth when it came to them, so they are in a state of confusion.³⁷

«Rather» the words that they utter stem from stubbornness and rejection of truth concerning which there is no doubt «when it came to them, so they are in a state of confusion» that is, they are uncertain and confused, and cannot settle on anything or agree on something to say regarding the Prophet (ﷺ). Sometimes

³⁷ Because they denied that Muhammad (ﷺ) was the Messenger of Allah, they were confused as to what he was; hence they described him variously as a sorcerer, poet or madman.

they say that he is a sorcerer, sometimes they say that he is insane, and sometimes they say that he is a poet.

Similarly, they had various views concerning the Qur'an, each one of them saying what he thought on the basis of his own corrupt view. This is applicable to everyone who rejects the truth: he is confused, does not know what direction to take, and cannot settle on anything. Therefore you see him contradicting himself.

By the same token, the one who follows the truth and believes in it is steadfast, his path is straightforward, and his deeds confirm his words.



﴿ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾
 وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ بِهَيْجٍ ﴿٧﴾ تَبَصَّرَةٌ
 وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ
 الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً
 مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾ ﴾ (سورة ق: ٦-١١)

- 50:6. Have they not looked at the heaven above them – how We have constructed it and adorned it, and there are no flaws in it?
- 50:7. And the earth We have spread out, and set therein mountains standing firm, and caused to grow therein beautiful plants of every kind.
- 50:8. All that is [a source of] insight and a reminder for every slave who turns to Allah [and reflects upon His signs].
- 50:9. We send down from the sky blessed rain, with which We cause to grow gardens and the grain that is harvested,
- 50:10. and lofty date palms with spathes containing tightly-packed flower-clusters,³⁸

³⁸ The flowers of the date palm initially appear along small branches that =

50:11. as provision for people, and We give life thereby to a dead land.
In like manner will be the resurrection.

Having described the situation of the disbelievers and explained why they are blameworthy, Allah (ﷻ) now calls them to look at His signs in the universe, so that they may reflect and see the conclusions to which they point, as He says:

﴿Have they not looked at the heaven above them﴾ that is, looking at it does not require any effort or travel; rather it is very easy.

Let them see ﴿how We have constructed it﴾ like a smooth dome, well-built and adorned with stars, stretching from one horizon to the other in the most beautiful manner. No defect, gap or flaws can be seen in it. Allah has made it a roof for the people of the earth, and has placed in it things that serve essential interests for them.

﴿and the earth﴾, how ﴿We have spread﴾ it ﴿out﴾ and made it spacious so that every animal can settle on it, rest on it and find all that it needs. Allah has made it stable with mountains, so that it will not shake or sway.

﴿and caused to grow therein beautiful plants of every kind﴾ that is, every kind of plant that is pleasant to the eye and brings delight and joy to the observer, as food for the sons of Adam and their livestock, and bringing other benefits.

Among those benefits, Allah singles out for mention the gardens that contain delicious fruits, such as grapes, pomegranates, citrons, apples and other kinds of fruit. And He mentions lofty date palms, which give lasting benefits, and which reach towards the sky until they reach a height that many other trees do not reach. From the

= are enclosed in a spathe or sheath that protects the delicate flowers from intense heat in the arid regions where date palms grow. As the flowers mature, the spathe splits open, exposing the flower clusters for the purpose of pollination.

spathes containing tightly-packed flower-clusters come provision, nourishment, staple food and fruits for people; they eat some and store some for themselves and their flocks.

Similarly, Allah brings forth by means of the rain and the rivers that flow on the face of the earth and beneath it as a result thereof, ﴿the grain that is harvested﴾ that is, crops that are harvested, such as wheat, barley, corn, rice, millet and others.

Looking at these things ﴿is [a source of] insight﴾ that allows one to see after having been blind due to ignorance ﴿and a reminder﴾ of that which is beneficial in both spiritual and worldly terms. Thus one is reminded of what Allah and His Messengers have told us. But that is not for everyone; rather it is for ﴿every slave who turns to Allah﴾ that is, everyone who turns to Him with love, fear and hope, and responds to His call.

As for the one who disbelieves or turns away, the signs and warnings are of no avail to people who do not believe.

In conclusion, everything that the heaven contains of dazzling creation and well-built construction is indicative of the perfect might of Allah (ﷻ).

What it contains of beauty, precision, and brilliant design and creation indicates that Allah is Most Wise, and that He has knowledge of all things.

What it contains of benefits and things that serve the interests of people are indicative of the mercy and generosity of Allah that encompass all things.

What it contains of mighty creations and amazing systems indicate that Allah (ﷻ) is the One, the Unique, the Eternal, Who has no spouse or offspring and there is none like unto Him. No worship, humility or love should be directed to any but Him.

What it contains of the means of reviving the earth after its death indicates that Allah will give life to the dead in order to requite them

for their deeds. Hence He says: ﴿and We give life thereby to a dead land. In like manner will be the resurrection﴾.

Having reminded them of these heavenly and earthly signs, Allah now warns them lest there befall them what befell other nations of punishment, and tells them that they should not persist in their current disbelief, lest there befall them what befell their fellow disbelievers, as He says:



﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّيْسِ وَنَمُودُ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّاعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾﴾
 لَيْسَ مِنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾ (سورة ق: ١٢-١٥)

- 50:12. Before them the people of Nooh, the people of the well,³⁹ and Thamood also disbelieved,
- 50:13. [as did] ‘Ād, Pharaoh and the brethren of Loot,
- 50:14. and the dwellers of the Wood, and the people of Tubba’.⁴⁰ All of them rejected the Messengers, and My warning was duly fulfilled.
- 50:15. Did We fail in the first creation [so that they think that We are unable to recreate them on the Day of Resurrection]? Rather they are in doubt about the resurrection.

That is, those nations who came before them rejected their noble Messengers and Prophets, such as Nooh, whose people rejected

³⁹ They were idol-worshippers to whom Allah sent His Prophet Shu‘ayb, but they rejected his call. Whilst they were around the well, it collapsed and they and their dwellings were swallowed up by the earth. (an-Nasafi; al-Bayḍāwi)

⁴⁰ Tubba’: a hereditary title of the kings of Yemen.

him. Thamood rejected Şâlih, 'Âd rejected Hood, the people of Loot rejected Loot, the dwellers of the Wood rejected Shu'ayb, and the people of Tubba' – Tubba' was the title of every king of Yemen in ancient times, before Islam – rejected the Messenger whom Allah sent to them. Allah does not tell us who that Messenger was, or which of the kings who bore the title of Tubba' is referred to here, because that – and Allah knows best – was well known to the Arabs, for the people of Yemen were the original Arabs whose stories were not unknown to the Arabs, especially stories such as this significant event.

All of these people rejected the Messengers whom Allah sent to them, so they deserved the warning and punishment of Allah.

And you who disbelieve in Muhammad (ﷺ) are not better than them, and their Messengers are not dearer to Allah than your Messenger (ﷺ), so beware of committing their sin, lest the same fate befall you as befell them.

Then Allah (ﷻ) cites the first creation as proof for the second creation, which is the resurrection.

Just as it is He Who created them from nothing, in like manner He will recreate them after they have died and turned into dust and bones. Therefore He says:

«Did We fail» that is, were We incapable or did Our strength falter «in the first creation»? That is not the case; it was not beyond Us and We did not fail in that; they (the disbelievers) do not doubt that.

«Rather they are in doubt about the resurrection». This is what they are in doubt and confused about, even though there is no room for confusion, because recreating is easier than the initial creation, as Allah (ﷻ) says elsewhere:

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



﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَفَّى الصُّلُوفُ فَتِيلًا ﴿١٧﴾ وَمَا يَلْقَى الصُّلُوفُ إِلَّا لَدَيْ رَقِيبٍ عَتِيدٍ ﴿١٨﴾﴾

(سورة ق: ١٦-١٨)

- 50:16. We have created man, and We know what his soul whispers within him, for We are closer to him than his jugular vein,
 50:17. when the two recording angels record [his deeds], constantly accompanying him, one on his right, the other on his left.
 50:18. Not a word does he utter but there is with him a watcher, ready to record it.

Here Allah (ﷻ) tells us that He is the only Creator of humankind, male and female, and that He knows man's circumstances, what he keeps in his heart, and his thoughts.

He is ﴿closer to him than his jugular vein﴾, which is the closest thing to a person; the jugular veins are the veins on both sides of the neck. This is a reminder to man to remember that his Creator is watching him; He sees what is in his heart and mind and is close to him in all situations. So he should feel shy, lest Allah see him where He forbade him to be, or He not see him where He commanded him to be.

Similarly, he should bear in mind the angels, the noble scribes; he should respect them and beware of doing or saying anything that may be written down of things that are displeasing to the Lord of the worlds. Hence He says:

﴿when the two recording angels record [his deeds], constantly accompanying him﴾ that is, they record all of a person's deeds ﴿one on his right﴾ who records his good deeds, and the other ﴿on his left﴾ who records his bad deeds. Each of them is ﴿constantly accompanying him﴾, ready to do the work that is assigned to him.

«Not a word does he utter», good or bad, «but there is with him a watcher, ready to record it» that is, he is watching him and is always present with him. This is like the verses in which Allah (ﷻ) says:
 «While indeed there are watchers appointed over you, honourable scribes, who know all that you do.» (*al-Infītār* 82: 10-12)



﴿وَجَاءَت سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعْدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾﴾ (سورة ق: ١٩-٢٢)

- 50:19. The throes of death will bring the truth [before his eyes]: This is what you have been trying to avoid.
- 50:20. And the Trumpet will be blown; that will be the day whereof warning [had been given].
- 50:21. Every soul will come, accompanied by [an angel] to drive him on and another to bear witness.
- 50:22. [It will be said:] You were heedless of this; now We have removed the veil for you and your vision today is keen.

There will come to this heedless person who rejects the signs of Allah «The throes of death» which «will bring the truth [before his eyes]» that cannot be warded off or avoided.
 «This is what you have been trying to avoid» that is, what you have been trying to delay or run away from.

«And the Trumpet will be blown; that will be the day whereof warning [had been given]» that is, the day when there will befall the wrongdoers the punishment of which Allah warned them, and there will come to the believers the reward that He promised them.

﴿Every soul will come, accompanied by [an angel] to drive him on﴾, driving him to the place of standing, and he will not be able to refuse

﴿and another to bear witness﴾ and testify to all his deeds, both good and bad. This is indicative of Allah's care for His slaves, and that He records their deeds and will requite them justly for them. This is something that one must bear in mind.

But most people are heedless, therefore Allah says:

﴿[It will be said:] You were heedless of this﴾ that is, this will be said on the Day of Resurrection to those who turned away and disbelieved, by way of rebuke, criticism and blame. In other words: you disbelieved in this and did not act upon it, but ﴿now We have removed the veil for you﴾ that covered your heart, so that you slept a great deal and persisted in your heedlessness.

﴿and your vision today is keen﴾. He will look at that which will alarm and frighten him of all kinds of punishment and vengeance.

All this may be addressed by Allah to the individual, because in this world he is heedless of the purpose for which he was created, but on the Day of Resurrection he will be alert to that and will awaken from his sleep, but that will be at a time when he will not be able to make amends or make up for lost time. All of this is an alert from Allah to His slaves, to warn them by telling them of what will happen to the disbelievers on that momentous day.



﴿وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ﴿٢٣﴾ أَلَيْسَ فِي جَهَنَّمَ كُلٌّ كِفَارٍ عَيْنِي ﴿٢٤﴾ مَنَاعَ لِلْخَيْرِ مُعْتَدٍ ﴿٢٥﴾ أَلَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْفِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾ ﴿ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْفَيْتَهُ وَلَكِن كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْصِمُوا لَدَىٰ وَقَدْ قَدَّمْتُمُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَىٰ وَمَا أَنَا بِظَلْمٍ لِلْعَبِيدِ ﴿٢٩﴾ ﴾ (سورة ق: ٢٣-٢٩)

- 50:23. His companion [the angel who recorded his deeds] will say: Here is [the record of his deeds] ready with me.
- 50:24. [It will be said to the two angels:] Throw into hell every obstinate disbeliever,
- 50:25. every withholder of good, transgressor, doubter,
- 50:26. who set up another god besides Allah. Throw him into the severe punishment.
- 50:27. His [devil] companion will say: Our Lord, it was not I who misled him; he himself had already gone far astray.
- 50:28. Allah will say: Do not argue with one another in My presence when I had already sent you warning.
- 50:29. My word cannot be changed, and I am never unjust to My slaves.

«His companion» that is, the companion of this disbeliever who turned away, from among the angels, whom Allah appointed to watch over him and record his deeds. He will bring him on the Day of Resurrection, and he will also bring his deeds, and say:

«Here is [the record of his deeds] ready with me» that is, I have brought that which was entrusted to me, the record of his deeds for which he will be required.

It will be said regarding those who deserve hell: «Throw into hell every obstinate disbeliever» that is, everyone who disbelieved a great deal, stubbornly rejected the signs of Allah, committed many sins, and had the audacity to transgress the sacred limits of Allah.

«every withholder of good» that is, who withheld the good that he had, the greatest of which is belief in Allah, His angels, His Books and His Messengers; and he withheld the benefit of his wealth and physical effort

«transgressor» who transgressed against the slaves of Allah and transgressed His sacred limits

«doubter» that is, he doubted the promise and warning of Allah, so he had no faith or good deeds to his credit. Rather Allah describes him

as a disbeliever, transgressor, doubter and covetous, and as having taken gods besides the Most Gracious. Hence Allah says:

«who set up another god besides Allah» that is, he worshipped others alongside Him that had no power to benefit or harm themselves, or to cause death, give life or resurrect.

«Throw him», O you two companion angels
«into the severe punishment» which is the greatest, worst and most terrible of punishments.

«His [devil] companion will say», disavowing him and blaming him for his sin

«Our Lord, it was not I who misled him» because I had no power over him, and no proof or evidence; rather he went far astray, so he went astray by his own choice. This is like what Allah says elsewhere:

«And Shayṭān will say, when the matter is decided: Verily, Allah gave you a true promise; I also gave you promises, but I betrayed you. I had no power over you, except that I called you and you responded to me. So do not blame me; blame yourselves...» (*Ibrâheem 14: 22*)

Allah (ﷻ) will say, responding to their dispute: «Do not argue with one another in My presence» that is, there is no benefit in your disputing with one another in My presence «when» in fact «I had already sent you warning» that is, My Messengers came to you with clear signs and proof, and definitive evidence, and thus My proof was established against you and you have no argument. Now you have come to Me with the deeds that you did and the time has come for requital.

«My word cannot be changed» that is, it is not possible to change what Allah has said, for no one is truer in speech than Allah.

«and I am never unjust to My slaves»; rather I requite them according to their deeds, good or bad. Nothing is added to their bad deeds and nothing is detracted from their good deeds.

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَزِيدٍ﴾ (٣٠) وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَنْ خَشِيَ الرَّحْمَنَ الْعَلِيمَ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ (سورة

ق: ٣٠-٣٥)

- 50:30. [Warn them of] the day when We will say to hell: Are you full? and it will say: Can there be any more to come?
- 50:31. Paradise will be brought within sight of the righteous, not far off.
- 50:32. [It will be said:] This is what you were promised; it is for everyone who constantly turned [to Us] and remained dutiful,
- 50:33. and feared the Most Gracious unseen, and came with a sincere heart.
- 50:34. Enter here in peace; this is the day of eternity.
- 50:35. There they will have all that they wish for, and with Us there is yet more.

Here Allah (ﷻ) says, to alarm His slaves: ﴿[Warn them of] the day when We will say to hell: Are you full?﴾ That is because of the large number of people who will be thrown into it. ﴿and it will say: Can there be any more to come?﴾ That is, it will keep asking for more evildoers and sinners, out of anger for its Lord's sake and in fury against the disbelievers.

Allah (ﷻ) has promised to fill it, as He says elsewhere:

﴿...I will certainly fill hell with jinn and men, all together.﴾ (as-Sajdah 32: 13)

That will continue until the Lord of Glory will place His holy Foot – which cannot be compared to anything in creation – on it,

whereupon it will shrink into itself and will say: Enough, enough!
 Meaning: I have had enough and I am full.

﴿Paradise will be brought within sight of the righteous, not far off﴾ that is, it will be brought close enough to look and see what it contains of eternal delights, joy and happiness. Rather it will be brought close for those who feared their Lord and avoided associating others with Him in both a minor and major sense, who obeyed the commands of their Lord and submitted to Him.

It will be said to them by way of congratulations: ﴿This is what you were promised; it is for everyone who constantly turned [to Us]﴾ that is, this paradise and what it contains of all that one's soul may desire and that may delight the eyes, is what Allah promised to everyone who constantly turned to Him and came back to Allah at all times, by remembering Him, loving Him, seeking His help, calling upon Him, fearing Him and putting his hope in Him.

﴿and remained dutiful﴾ that is, he adhered to what Allah enjoined upon him, obeyed Him sincerely and carried out his duties towards Him perfectly, keeping to His limits.

﴿and feared the Most Gracious unseen﴾ that is, he feared Him on the basis of his knowledge of his Lord, in hope of His mercy, and feared Allah unseen in all situations, even when people cannot see Him. This is true fear of Allah.

As for fearing Him in the presence of others, when they are looking at one, this is showing off and seeking reputation, and is not indicative of fear of Allah. Rather beneficial fear of Allah is fear of Him when one is alone and when one is with others.

Fearing Allah unseen stems from belief in the unseen, as opposed to believing when one sees some matters of the unseen, in which case faith and fear of Allah become inevitable and are not voluntary, because the person will see with his own eyes the punishment and the signs of Allah.

﴿and came with a sincere heart﴾ such a person is described as turning to his Lord and as being motivated to please Him.

It will be said to these pious and righteous people: ﴿Enter here in peace﴾ that is, enter it in peace, safe from troubles and ills, and secure from all distressing matters. There will be no end to their bliss and there will be nothing to spoil it.

﴿this is the day of eternity﴾ which will never end; there will be no death and nothing to spoil it.

﴿There they will have all that they wish for﴾ that is, everything that they want, they will attain.

And in addition to that, they will have ﴿yet more﴾, namely a reward bestowed upon them by the Most Gracious, Most Merciful, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of any human.

The greatest and best of that will be gazing upon the noble Countenance of Allah and the joy of hearing His words and being close to Him. We ask Allah (ﷻ) to make us among them.



﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّجِيصٍ ﴿٣٦﴾ إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

(سورة ق: ٣٦-٣٧)

50:36. How many nations We destroyed before them [Quraysh] who were stronger in power than them! They ventured through many lands, but did they find any escape?

50:37. Verily in that is a reminder for anyone who understands and listens attentively with full presence of mind.

Here Allah (ﷻ) says, warning the polytheists who rejected the Messenger (ﷺ): «How many nations We destroyed» that is, We destroyed many nations «before them [Quraysh] who were stronger in power than them» that is, they were more powerful than them and left a greater mark on the land.

Hence He says: «They ventured through many lands» that is, in various lands they built strong fortresses and tall buildings, planted trees, dug channels, formed the land, and constructed and destroyed much.

But when they rejected the Messengers of Allah and denied His signs, Allah afflicted them with a painful and severe punishment.

«but did they find any escape?» They had no escape from the punishment of Allah when it befell them, and they had no one to save them. Their strength, wealth and children did not avail them anything.

«Verily in that is a reminder for anyone who understands» that is, who has a mind that is active, alert and smart, and who has pure intentions. Such a person, if he sees any of Allah's signs, will pay heed to them and will benefit from them and be able to advance.

The same applies to one who listens attentively to the revelations of Allah, and listens to them by way of seeking guidance from them, with presence of mind. For such a person there is also a reminder, exhortation, healing and guidance.

But as for the one who turns away and does not lend an ear to the revelations, they will not benefit him at all, because he is not receptive and the wisdom of Allah did not dictate that such a person should be guided.



﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ
لُغُوبٍ ﴿٣٨﴾ فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
الغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ الشُّجُورِ ﴿٤٠﴾﴾ (سورة ق: ٣٨-٤٠)

- 50:38. Verily We created the heavens and the earth, and all that is between them, in six days and no toil or weariness touched Us.
50:39. So bear patiently what they say, and glorify and praise your Lord before the rising of the sun and before [its] setting,
50:40. and glorify Him in the night and after the prayers.

Here Allah (ﷻ) tells us of His great might and His will that is always done, by means of which He brought into being the mighty creations, «the heavens and the earth, and all that is between them, in six days», the first of which was Sunday and the last of which was Friday, without any toil, weariness, exhaustion or fatigue.

And it is more appropriate that the One Who brought them into being – despite their great size – should be able to give life to the dead.

«So bear patiently what they say» of criticism and rejection of the message you have brought. Distract yourself from them by focusing on your Lord and glorifying Him, at the beginning and end of the day, and during the night and after the prayers, for remembering Allah (ﷻ) consoles and brings comfort to the heart, and helps one to be patient.



﴿وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ
الْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نَحْيِ، وَنُعِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ

سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ
بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾ (سورة ق: ٤١-٤٥)

- 50:41. Listen! On the day when the Caller will call out from a place nearby,
- 50:42. the day when they will hear the [second] Trumpet blast in truth, that will be the Day of Resurrection.
- 50:43. Verily it is We Who give life and cause death, and unto Us is the return [of all].
- 50:44. On the day when the earth will be rent asunder for them as they hasten forth [from their graves], that will be a gathering that is easy for Us.
- 50:45. We know best what they say, and you are not sent to compel them to believe. But admonish with the Qur'an those who fear My warning.

«Listen» with all your heart to the call of the caller, namely Isrāfeel (ﷺ), when he blows the Trumpet «from a place nearby» that is, near to people.

«the day when they will hear the [second] Trumpet blast in truth» that is, all creatures will hear that frightening blast «in truth» concerning which there is no doubt whatsoever.

«that will be the Day of Resurrection» when all people will emerge from their graves, which Allah alone, Who has power over all things, will bring about. Hence He says: «Verily it is We Who give life and cause death, and unto Us is the return [of all]. On the day when the earth will be rent asunder for them» that is, for the dead, «as they hasten forth [from their graves]» that is, as they hasten to respond to the caller who calls them to the place of standing on the Day of Resurrection.

﴿that will be a gathering that is easy for Us﴾ that is, it is easy for Allah, with no toil or effort.

﴿We know best what they say﴾ to you of offensive talk that grieves you.

As We know best (about how much trouble they cause), you know how much We care for you and the extent to which We have made things easy for you and supported you against your enemies. So let your heart be filled with joy and reassurance, and know that We are more merciful and kinder to you than your own self.

Therefore there is nothing left for you to do but to await the promise of Allah and follow the example of the Messengers of strong will.

﴿and you are not sent to compel them to believe﴾ that is, you do not have power over them; rather:

﴿...You are but a warner, and for every people there is a guide.﴾ (*ar-Ra'd 13: 7*)

Hence Allah says: ﴿But admonish with the Qur'an those who fear My warning﴾. Admonishing means to remind of something that is already instilled in people's minds and sound nature of loving good, giving it precedence and doing it, and of hating evil and avoiding it. Those who benefit from the admonition are those who fear the warning of Allah.

As for those who do not fear the warning and do not believe in it, the benefit of the admonition in his case is the establishing of proof against him (and leaving him with no excuse), lest he say:

﴿...No bearer of glad tidings and no warner ever came to us...﴾ (*al-Mâ'idah 5: 19*)

This is the end of the commentary on Soorat Qâf.

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.

51.
Soorat adh-Dhâriyât
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿وَالذَّارِبَاتِ ذُرْوًا ﴿١﴾ فَالْحَبَابَاتِ وِقْرًا ﴿٢﴾ فَالْجَارِبَاتِ نُسْرًا ﴿٣﴾ فَالْمَقِصَّاتِ أَمْرًا ﴿٤﴾
إِنَّمَا تَوْعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الْبَيْنَ لَلْوَغِ ﴿٦﴾ ﴿سورة الذاريات: ١-٦﴾

- 51:1. By the winds that scatter [the dust],⁴¹
51:2. and by the winds that carry the heavily-laden clouds,
51:3. and by the stars that move gently,
51:4. and by the angels who distribute [blessings] by Allah's command,
51:5. verily that which you are promised is true,
51:6. and verily judgement will surely come to pass.

This is an oath from Allah, Who speaks the truth, swearing by these mighty creations which He has made to be of great benefit and

⁴¹ That is, before the initiation of cloud formation; clouds are formed by condensation of water vapour in the air, which is attracted to condensation nuclei such as dust particles.

of service to people, to confirm that His promise is true and that the Day of Judgement, which is the day of requital and reckoning of deeds, will inevitably come to pass and no one can ward it off.

As the truthful Almighty has spoken of it, sworn an oath to confirm it and established proof and evidence for it, why do the disbelievers disbelieve in it and turn away from striving for it?

What is meant by the winds that scatter is winds that scatter the dust when they blow gently, and when they blow strongly and cause disturbance.

﴿and by the winds that carry the heavily-laden clouds﴾ that is, clouds that carry a great deal of water by means of which Allah brings benefits to the land and the people.

﴿and by the stars that move gently﴾ that is, the stars that move easily, with which the heavens are adorned, and people navigate by means of them in darkness on land and sea, and may benefit from them by noticing signs from Allah in them.

﴿and by the angels who distribute [blessings] by Allah's command﴾ that is, the angels who distribute and control matters by Allah's leave. Allah has appointed each of them to control some matter in this world and the hereafter, and none of them goes beyond the limits set for him, or falls short.



﴿وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ﴿٧﴾ إِنَّكَ لَنِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾﴾ (سورة

الذاريات: ٧-٩)

51:7. By the heaven with its tracks,

51:8. verily you are confused in your beliefs,

51:9. because of which those who are diverted [away from the truth] are diverted.

«By the heaven with its tracks» that is, the sky with tracks that look like the ripples made on sand or water by the wind

«verily you» who reject Muhammad (ﷺ) «are confused in your beliefs» for some of you say that he is a magician, some say that he is a soothsayer, some say that he is a madman, and various other statements that are indicative of their confusion and doubt, and that what they follow is false.

«because of which those who are diverted [away from the truth] are diverted» that is, they are diverted from faith and from the evidence and proof of Allah that gives certainty.

The differences in their views indicate that they are flawed and false; by the same token, the fact that the truth brought by Muhammad (ﷺ) is harmonious, in that some parts of it confirm others and there are no differences or flaws in it, indicates that it is sound and that it is from Allah.

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



﴿قِيلَ الْخُرُوصُونَ ۝۱۰ الَّذِينَ هُمْ فِي عَمْرٍو سَاهُونَ ۝۱۱ يَسْتَلُونَ أَيَّانَ يَوْمِ الدِّينِ ۝۱۲ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۝۱۳ ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ﴾ (سورة

الذاريات: ١٠-١٤)

- 51:10. May those who base their beliefs on conjecture be doomed,
 51:11. those who are steeped in ignorance and are heedless.
 51:12. They ask [mockingly]: When will the Day of Judgement be?
 51:13. It will be the day when they will be tormented with the fire.
 51:14. [It will be said to them:] Taste your torment! This is what you were seeking to hasten.

«May those who base their beliefs on conjecture be doomed» that is, may Allah destroy those who tell lies against Him, reject His signs and resort to falsehood in their attempts to refute truth, who say of Allah that which they do not know.

«those who are steeped in ignorance» that is, they are immersed in disbelief, ignorance and misguidance, «and are heedless».

«They ask [mockingly]» that is, by way of doubt and disbelief, when they will be resurrected, thinking it unlikely. So do not ask about their situation and their bad fate on «the day when they will be tormented with the fire» that is, they will be punished because of what they did of evil, both hidden and visible. And it will be said to them:

«Taste your torment!» That is, the punishment and the fire that are the consequences of your disbelief.

«This» punishment to which you have ultimately come «is what you were seeking to hasten». So now enjoy all kinds of punishment, vengeance, chains, fetters, wrath and doom.



﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مِمَّا آتَاهُمُ رَبُّهُمْ وَإِيَّاهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَيَا لَأَسْفَارٍ لَهُم بِسْتَعْفُرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾﴾ (سورة الذاريات: ١٥-١٩)

- 51:15. Verily the righteous will be amidst gardens and springs,
 51:16. receiving what their Lord will bestow upon them, because before that they had been doers of good.
 51:17. They used to sleep but little at night,
 51:18. and before dawn, they would seek forgiveness,
 51:19. and in their wealth, there was a due share for the beggar and the deprived.⁴²

⁴² The deprived is the needy person who refrains from asking others for help; =

Here Allah says, mentioning the reward of the righteous and the deeds that brought them to that reward: ﴿Verily the righteous﴾ that is, those who feared Allah and were very pious and obedient ﴿will be amidst gardens﴾ containing all kinds of trees and fruit that have equivalents in this world, and those that have no earthly equivalent, such as eyes have never seen the like thereof, ears have never heard of them, and they have never crossed people's minds. ﴿and springs﴾ that is, flowing springs that irrigate the gardens and from which people drink, making them flow as they please (76: 6).

﴿receiving what their Lord will bestow upon them﴾ – it may be that what is meant is that the Lord has given the people of paradise all that they wished for, of all kinds of delights, which they receive with contentment and which bring them joy and delight, and they do not ask for any alternative or seek any change. All of them will have attained bliss to such a degree that they will not ask for more.

Or it may be that this is a description of the righteous in this world; they accept what Allah gives of commands and prohibitions. In other words, they welcome them open-heartedly and submit to what Allah commands, complying with it in the most perfect manner, and they respond to His prohibitions by refraining for the sake of Allah, in the most perfect manner. For what Allah has given them of commands and prohibitions is the best gift, which deserves to be received with gratitude and submission to Allah.

The former meaning is more appropriate to the context, because the following verse gives a description of them and their deeds in this world, as Allah says: ﴿because before that﴾, before they attained that bliss, ﴿they had been doers of good﴾.

This includes their excellence in worship of the Lord, for they worship Him as if they could see Him, and although they cannot see

= people are therefore unaware of his need, and as a result he is deprived of charitable help.

Him, He sees them; and it includes their kindness towards other people by benefitting them in terms of wealth or knowledge, or using their status to help them, or showing sincerity towards them, or enjoining what is right, or forbidding what is wrong, or other ways of showing kindness and doing good.

That also includes speaking kindly and gently, and showing kindness to slaves and to animals, whether they are owned by people or not.

One of the best kinds of doing good is worshipping the Creator by praying at night, which is indicative of sincerity and of harmony between what is in the heart and the words one utters. Hence Allah says: «They» namely the doers of good «used to sleep but little at night» that is, their sleep at night was little.

Most of the night was spent in devotion to their Lord, by praying, reading Qur'an, remembering Allah, calling upon Him and beseeching Him.

«and before dawn» that is, the time just before dawn
«they would seek forgiveness» from Allah (ﷻ).

So they would make their prayer last until the time just before dawn, then at the end of the night prayers, they would ask Allah (ﷻ) for forgiveness in the manner of a sinner seeking forgiveness for his sin. Praying for forgiveness before dawn is an act that has a special virtue and character that is not present at other times, as Allah (ﷻ) says, describing the people of faith and obedience:

«...those who pray for forgiveness before dawn.» (Āl 'Imrān 3: 17)

«and in their wealth, there was a due share» whether obligatory or recommended

«for the beggar and the deprived» that is, for the needy who ask of people and those who do not ask.



﴿ فِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٣﴾ ﴾ (سورة

الذاريات: ٢٠-٢٣)

- 51:20. In the earth are signs for those whose faith is certain,
 51:21. and also in your own selves. Will you not then see?
 51:22. And in the heaven is your provision⁴³ and all that you are promised.
 51:23. By the Lord of heaven and earth, this is certainly true, as true as the fact of your speaking.

Here Allah says, calling His slaves to think and reflect: ﴿In the earth are signs for those whose faith is certain﴾. That includes the earth itself, and all that is on it of mountains, seas, rivers, trees and plants that direct the attention of the one who reflects upon them and ponders their significance to the greatness of their Creator, the vastness of His power, the comprehensive nature of His generosity and how His knowledge encompasses all things, both visible and invisible. Likewise, in the individual himself there are lessons and signs of divine wisdom and mercy which indicate that Allah alone is the One, the Unique, the Eternal, and that no one creates but He.

﴿And in the heaven is your provision﴾ that is, the origin of your provision, in the form of rain and whatever decrees come down from heaven, provision both spiritual and worldly.

﴿and all that you are promised﴾ of requital in this world and the hereafter; it comes down from Allah, like all other decrees.

⁴³ All earthly provision stems from the rain, which comes from the heaven or sky.

Having pointed out the signs in such a way that the smart person would pay heed, Allah (ﷻ) now swears that His promise and requital are true, and He likens that to the most obvious thing to us, which is our speech. Hence Allah says: ﴿By the Lord of heaven and earth, this is certainly true, as true as the fact of your speaking﴾. So just as you do not doubt your speech, you should not doubt the resurrection after death.



﴿ هَلْ أُنَبِّئُكَ حَدِيثُ صِيفِ إِبْرَاهِيمَ الْمُكْرَمِ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾ فَرَأَى إِلَيْكَ أَهْلِيهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَقٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾ ﴾ (سورة الذاريات: ٢٤-٣٠)

- 51:24. Has there come to you the story of the honoured guests of Ibrâheem?
- 51:25. When they came to him and said: Peace. He said: [And upon you be] peace; you are strangers [to me].
- 51:26. Then he went quietly to his household, and brought a fatted calf.
- 51:27. He placed it before them and said: Will you not eat?
- 51:28. He conceived a fear of them.⁴⁴ They said: Fear not, and gave him the glad tidings of a son endowed with knowledge.
- 51:29. His wife cried out loud, struck her face and said: [How can that be, when I am] a barren old woman?

⁴⁴ When they refrained from eating, he grew suspicious of them, because according to cultural norms, once a guest had eaten of the host's food, he could not harm him. When they did not eat, he feared that they intended him harm.

51:30. They said: Thus says your Lord. Verily He is Most Wise, All-Knowing.

«Has there come to you» that is, has there not come to you «the story of the honoured guests of Ibrâheem?» For it is a strange and wondrous story. They were angels whom Allah sent to destroy the people of Loot, and He commanded them to pass by Ibrâheem, so they came to him in the form of (human) guests.

«When they came to him and said: Peace. He said» in response to their greeting: «[And upon you be] peace; you are strangers [to me]» that is, you are people unknown, and I want you to tell me who you are. He did not know who they were until after that.

Hence he went quietly to his family – in other words, he slipped away discreetly – to bring food for them.

«and brought a fatted calf. He placed it before them» that is, he presented the food to them, «and said: Will you not eat? He conceived a fear of them» when he saw that their hands did not reach out for the food.

«They said: Fear not», and they told him what they had come for, «and gave him the glad tidings of a son endowed with knowledge» namely Is-hâq (اسحاق).

When his wife heard the glad tidings, she «cried out loud» with joy «struck her face» – which is something that women do when they are happy, and they say and do other things that are contrary to ordinary behaviour.

«and said: [How can that be, when I am] a barren old woman?» That is, how can I have a child, when I am an old woman who is past childbearing age and, moreover, I am barren and my womb has never been fit to bear a child, so there are two impediments, each of which on its own is sufficient to prevent me having a child.

A third impediment is mentioned in Soorat Hood, where she said:

﴿...and this husband of mine is an old man? That would be a strange thing indeed!﴾ (Hood 11: 72)

﴿They said: Thus says your Lord﴾ that is, it is Allah Who has decreed and ordained that, and there is nothing strange about the might and power of Allah (ﷻ).

﴿Verily He is Most Wise, All-Knowing﴾ that is, He does what is appropriate, and encompasses all things by His knowledge. So submit to His decree and show gratitude to Him for His blessing.



﴿قَالَ مَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِن الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾﴾ (سورة الذاريات: ٣١-٣٧)

51:31. Ibrâheem said: Then what is your business, O messengers?

51:32. They said: We have been sent to a wicked people,

51:33. to unleash upon them [a shower of] stones of clay,

51:34. specifically marked and kept with your Lord for the transgressors.

51:35. We brought forth the believers who were in [the city],

51:36. but We found in it only one household of Muslims.

51:37. And We left it as a sign for those who fear the painful punishment.

﴿Ibrâheem said﴾ to them: ﴿Then what is your business, O messengers?﴾ That is, what is your purpose and what do you want? Because he felt that they were messengers whom Allah had sent for some important purpose.

﴿They said: We have been sent to a wicked people﴾ namely the people of Loot, who had done evil deeds, associated others with Allah,

rejected their Messenger and committed shameful deeds that were utterly unprecedented.

﴿to unleash upon them [a shower of] stones of clay, specifically marked and kept with your Lord for the transgressors﴾ that is, each one is marked for a specific person, because they had transgressed and overstepped all bounds.

Ibrâheem started to argue with them for the people of Loot, in the hope that Allah might ward off the punishment from them. But Allah said:

﴿O Ibrâheem, cease your pleading, for verily the decree of your Lord has gone forth; verily there is coming to them a punishment that cannot be averted.﴾ (Hood 11: 76)

﴿We brought forth the believers who were in [the city], but We found in it only one household of Muslims﴾ namely the household of Loot, apart from his wife, for she was one of the doomed.

﴿And We left it as a sign for those who fear the painful punishment﴾ so that they might learn a lesson from it and know that Allah is severe in punishment, and that His Messengers are honest and trustworthy.

What this story includes of wisdom and rulings

The wisdom and rulings seen in this story include the following:

- It is wise that Allah tells His slaves the stories of both good and evil people, so that they may learn from their stories and the fate of each group.
- The virtue of Ibrâheem al-Khaleel (ﷺ), because Allah begins his story with that which sheds light on its importance and how He paid special attention to it.
- It is prescribed to be hospitable, for this is the way of Ibrâheem al-Khaleel (ﷺ), which Allah enjoined this Prophet and his Ummah to follow. Allah mentions it here by way of praising it.
- The guest is to be honoured in various ways, in word and deed, because Allah describes the guests of Ibrâheem as honoured. In

other words, Ibrâheem honoured them, and Allah describes the hospitality that he offered them in word and deed. They were also honoured by Allah (۞).

- The house of Ibrâheem (۞) was a place that was frequented by passers-by and visitors, because they entered upon him without seeking permission; rather they followed the etiquette of initiating the greeting of *salâm*, and Ibrâheem responded with a more complete greeting, because his greeting (as indicated by the Arabic wording) was indicative of a wish that peace be upon them all the time.
- It is prescribed to ask people who come to you or with whom contact takes place to introduce themselves, because there are many benefits in doing so.
- We see Ibrâheem's politeness and gentleness in speech, as he said: ﴿you are strangers [to me]﴾ (51: 25), rather than saying, "I do not know you". The difference between the two phrases is obvious.
- One should hasten to offer hospitality, because the best good deed is that which is done without delay. Hence Ibrâheem hastened to prepare a meal for his guests.
- If meat that has already been prepared is offered to a guest, this is not disrespectful in the slightest; rather it is an honour, as Ibrâheem (۞) did that, and Allah tells us that his guests were honoured.
- Allah tells us of what He blessed His close friend Ibrâheem with of great generosity, as this food was ready to be served, and his house was in a state of constant readiness to welcome guests, so he did not need to go and fetch food from the market or from his neighbours and the like.
- Ibrâheem was the one who served his guests, even though he was the close friend of the Most Gracious. The man of dignity and honour is the one who serves his guests.

- He brought the food to them, to the place where they were sitting, and he did not put it somewhere else and tell them to come and have some food, because this is easier for them and is better.
- One should speak gently and show politeness to one's guest, especially when offering him food. Ibrâheem offered the food to them and requested them to eat in a very gentle manner, saying: ﴿Will you not eat?﴾ (51: 27). He did not say "You have to eat" and other such phrases that are not the most preferable; rather his approach was that of requesting them to eat.
- The one who wants to follow his example should use nice words, as appropriate to the situation, such as saying to his guests: Will you not eat? Or: Please do us the honour of eating with us, and the like.
- If a person is afraid of someone for any reason, that person should reassure him, and say things to put his mind at rest and calm him down, as the angels said to Ibrâheem, when he was afraid of them: ﴿Fear not﴾ (51: 28) and they told him of those glad tidings after he had been afraid of them.
- We see the great joy of Sârah, the wife of Ibrâheem, to the extent that she struck her face and cried out loud, which was not usual behaviour on her part.
- Allah honoured Ibrâheem and his wife Sârah with the glad tidings of a knowledgeable son.



﴿وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطٰنٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْبَيْهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾ فَأَخَذْتَهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾﴾ (سورة الذاريات: ٣٨-٤٠)

51:38. And [there is another sign in the story of] Moosâ, when We sent him to Pharaoh with compelling proofs.

- 51:39. But he and his people turned away, and he said [of Moosâ]: A magician, or a madman.
- 51:40. So We seized him and his troops and flung them into the sea, and he was to blame.

«And [there is another sign in the story of] Moosâ» and what Allah sent him with to Pharaoh and his chiefs of clear signs and dazzling miracles. This is another sign to those who fear the painful punishment. When Moosâ came with that compelling proof, Pharaoh and his people «turned away» that is, they turned away from the truth and paid no attention to it, and they criticised it in the worst manner, saying of Moosâ that he was «A magician, or a madman». In other words, they thought that Moosâ was either a magician, and what he had brought was charlatanry that had nothing to do with the truth at all, or he was a madman who was not to be blamed for what he said or did, because he was not sane.

However they – especially Pharaoh – knew that Moosâ was telling the truth, as Allah (ﷻ) says elsewhere:

«They rejected the signs, although in their hearts they were certain that they were true, out of wickedness and arrogance...» (*an-Naml* 27: 14)

Moosâ said to Pharaoh:

«...You know full well that none but the Lord of the heavens and the earth has sent down these [signs] as clear evidence...» (*al-Isrâ' 17: 102*)

«So We seized him and his troops and flung them into the sea, and he was to blame», for he was a sinner and transgressor who disobeyed Allah, so Allah seized him with the vehement grip of One Who is Almighty, Omnipotent.



﴿ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُونَ شَيْءًا أَنْتَ عَلَيْهِ إِلاَّ جَعَلْتَهُ كَالرِّيمِ ﴿٤٢﴾ ﴾ (سورة الذاريات: ٤١-٤٢)

- 51:41. And [there is another sign in the story of] ‘Âd, when We sent against them the [devastating] wind that was devoid of all good;⁴⁵
- 51:42. It spared nothing it came upon, but it reduced it to ruin and decay.

«And [there is another sign in the story of] ‘Âd» that is, there was another mighty sign among ‘Âd, a well-known tribe, «when We sent against them the [devastating] wind that was devoid of all good» that is, there was nothing good in it. That was when they rejected their Prophet Hood (ﷺ).

«It spared nothing it came upon, but it reduced it to ruin and decay». Allah destroyed them despite their strength and power, which is indicative of His perfect might and omnipotence, for nothing is beyond Him, Who wreaks vengeance on those who disobey Him.



﴿وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَنَّوْا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَمَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ ﴿٤٤﴾ وَهُمْ يَنْظُرُونَ ﴿٤٥﴾﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصِرِينَ ﴿٤٥﴾﴾ (سورة الذاريات:

(٤٥-٤٣)

- 51:43. And [there is another sign in the story of] Thamood, when it was said to them: Enjoy life for a little while.
- 51:44. But they insolently transgressed the command of their Lord, so the devastating punishment overtook them whilst they were looking on.
- 51:45. They could not withstand [the punishment] and could not ward it off.

⁴⁵ There are usually some benefits in the wind, such as pollination of trees or bringing rain, but this wind brought no benefits at all; rather it brought utter destruction.

﴿And [there is another sign in the story of] Thamood﴾ when Allah sent Ṣāliḥ (ﷺ) to them, but they stubbornly rejected him. Allah sent him the she-camel as a visible sign, but that only increased them in stubbornness and aversion.

So it was said to them: ﴿Enjoy life for a little while. But they insolently transgressed the command of their Lord, so the devastating punishment﴾ namely the destructive blast ﴿overtook them whilst they were looking on﴾, and saw the punishment with their own eyes.

﴿They could not withstand﴾ that is, they could not be saved from ﴿[the punishment] and could not ward it off﴾ from themselves.



﴿ وَقَوْمٌ نُوحٍ مِنْ قَبْلِ إِيَّاهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴾ (سورة الذاريات: ٤٦)

51:46. And the people of Nooh [were destroyed by a devastating punishment] before them. They were indeed a rebellious and wicked people.

That is, Allah did likewise to the people of Nooh when they rejected Nooh (ﷺ) and rebelled against the command of Allah.

Allah sent against them the heaven and the earth, pouring and gushing forth with water, and He drowned them all, and did not leave any of the disbelievers alive. This is the way of Allah in dealing with those who disobey Him.



﴿ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِينَا وَإِنَّا لَمُوسِعُونَ ﴾ (٤٧) ﴿ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَسْهُودُونَ ﴾ (٤٨) ﴿ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (٤٩) ﴿ فَمُرُوا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴾ (٥٠) ﴿ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴾ (سورة الذاريات: ٤٧-٥١)

- 51:47. We built the heaven with might and verily We are [still] expanding it.
- 51:48. And We spread out the earth. How gracious is He Who smoothed it out.
- 51:49. And of all things We have created pairs, so that you may pay heed.
- 51:50. So flee to Allah. Verily I am a clear warner to you from Him.
- 51:51. Do not associate with Allah any other god. Verily I am a clear warner to you from Him.

Here Allah (ﷻ) says, highlighting His great might: ﴿We built the heaven﴾ that is, We created it and built it well, and We made it a roof for the earth and all that is on it.

﴿with might﴾ that is, with immense power and strength
 ﴿and verily We are [still] expanding it﴾ in all directions.

And We also bestow expensive and abundant provision upon Our slaves. Allah does not leave any creature in the midst of the wilderness or the depths of the sea, or in the upper or lower realms, but He causes provision to reach it as it needs, and He sends it blessings to suffice it.

So Glory be to the One Who bestows His generosity upon all creatures, and blessed be the One Whose mercy encompasses all of creation.

﴿And We spread out the earth﴾ that is, We have made it spread out for people, so that they will be able to do whatever they have to in order to meet their needs, such as building dwellings, planting, cultivating, tilling the soil, settling, and following routes that lead to their destinations.

Because the earth has been spread out, one may think that it may be beneficial in all respects, or it may be beneficial in some ways but not others. Therefore Allah (ﷻ) tells us that He has smoothed it out in the best way, and He praises Himself for that, saying: ﴿How

gracious is He Who smoothed it out﴾ for His slaves, as dictated by His wisdom, mercy and generosity.

﴿And of all things We have created pairs﴾ that is, two genders, male and female, of all types of animals ﴿so that you may pay heed﴾ to the blessings of Allah that He has bestowed upon you, as He has decreed that on the basis of wisdom, making the pairs (male and female) the means of the perpetuation of all types of animals, so that you will raise them, take care of them and look after them, and thus attain many benefits.

Having called people to look at His signs, which would lead them to fear Him and turn to Him, Allah now enjoins that which is the purpose of all these things, which is to flee to Him. What is meant is to flee from that which Allah hates, both outwardly and inwardly, to that which He loves, both outwardly and inwardly, fleeing from ignorance to knowledge, from disbelief to faith, from sin to obedience, and from heedlessness to remembrance of Allah.

Whoever does all of that has done all that religion requires of him; he will be spared all that he fears and he will attain all that he seeks.

Allah describes turning to Him as fleeing, because turning to anyone other than Him will result in all kinds of fearful outcomes and troubles, whereas turning to Him leads to all that one loves, security, joy, happiness and triumph.

You would flee from everyone you fear, except Allah (ﷻ); the more you fear Him, the more you flee to Him.

﴿Verily I am a clear warner to you from Him﴾ that is, I am a warner to you of the punishment of Allah, bringing a clear message of warning.

﴿Do not associate with Allah any other god﴾. This is part of fleeing to Allah; rather this is the basis of fleeing to Him, for a person to flee from taking any other god among the idols, rivals, graves and so on, things that are worshipped besides Allah, and devoting his worship, fear, hope, supplication and repentance to his Lord alone.



﴿كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَلِحْ أَوْ جُنُونٌ ﴿٥٢﴾ أَوْ أَصْوَابُهُ ۗ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾﴾ (سورة الذاريات: ٥٢-٥٣)

- 51:52. Likewise, no Messenger came to those before them, but they said: [He is] a magician, or a madman.
- 51:53. Have [they [the earlier and later generations] come to an agreement concerning this accusation? Rather they are a people transgressing beyond bounds.⁴⁶

Here Allah consoles His Messenger (ﷺ) for the rejection of the polytheists who disbelieved in him and said abhorrent things concerning him that were blatantly untrue. Such views reflect the constant attitude of the evildoers who disbelieved in the Messengers. Allah never sent any Messenger but his people accused him of witchcraft or insanity.

Allah (ﷻ) says: Are these views which were expressed by the disbelievers – both earlier and later generations – something concerning which they have come to an agreement and instructed one another to say, and therefore there is nothing strange in the fact that they agree on this? ﴿Rather they are a people transgressing beyond bounds﴾ for their mindset and actions were similar, based on disbelief and overstepping the bounds, therefore the views that stemmed from their transgression were similar.

This is the reality concerning them, as Allah (ﷻ) says elsewhere:

⁴⁶ This refers to the accusation that the disbelievers made against every Messenger throughout the ages, labelling him a magician or madman. But it is not possible for them to have made such an agreement, because they never met. Rather what they have in common is a mindset based on transgression, which prompted them to say the same thing whenever a Messenger came to them.

﴿Those who have no knowledge say: If only Allah would speak to us or some sign would come to us. The people who came before them said something similar; their hearts are all much the same...﴾

(al-Baqarah 2: 118)

By the same token, the mindset of the believers is similar, because they have submitted to the truth, and they seek it and strive for it; they hasten to believe in, venerate and respect their Messengers, and they address them in an appropriate manner.



﴿فَنُوحِلْ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ۝ وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ﴾

(سورة الذاريات: ٥٤-٥٥)

51:54. So turn away from them; you are not to blame.

51:55. But continue to exhort them, for exhortation benefits the believers.

Here Allah (ﷻ) enjoins His Messenger (ﷺ) to turn away from those who reject his message and disbelieve:

﴿So turn away from them﴾ that is, do not pay any attention to them and do not rebuke them; rather focus on your own affairs, for you are not to blame for their sin. All you are required to do is convey the message, and you have discharged your responsibility and conveyed the message with which you were sent.

﴿But continue to exhort them, for exhortation benefits the believers﴾. Exhortation is of two types, the first of which is telling that of which the details are not known, although it is known in general terms through common sense and reasoning. Allah has caused everyone, on the basis of common sense, to love good and give precedence to it, and to hate evil and keep away from it, and

His laws are in accordance with that. Therefore all that He enjoins or forbids comes under the heading of exhortation. Proper exhortation is to mention the goodness and benefits in what is enjoined, and the harm in what is prohibited.

The second type of exhortation is to remind the believers to do what is known to them, but they have grown careless and heedless about it. For that reason they should be reminded repeatedly, so that the exhortation will take root in their minds and they will begin to pay attention to what they are reminded of. Thus their energy, motivation and resolve will be renewed, which will make them try to benefit from the exhortation and achieve progress.

Allah tells us that exhortation benefits the believers, because what they have of faith and fear of Allah, and their constant turning to Him and seeking His pleasure, allows them to benefit from the reminder and makes the exhortation more effective in this case. This is like the verses in which Allah (ﷻ) says:

﴿So remind people, if the reminder will be of benefit. The one who fears Allah will pay heed while the wretched one will avoid it.﴾ (al-A'la 87: 9-11)

As for those who do not have faith and are not prepared to pay heed to the exhortation, they will not benefit from it. This is like the salty ground that does not benefit at all from the rain; even if every sign were to come to this type of people, they would not believe until they see the painful punishment with their own eyes.



﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطِيعُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾﴾ (سورة الذاريات: ٥٦-٥٨)

51:56. I have not created the jinn and humans except to worship Me.

51:57. I seek no provision from them, nor do I want them to feed Me.

51:58. Indeed, it is Allah Who is the Provider, Lord of Might, the Powerful.

This is the purpose for which Allah created the jinn and humankind, and sent all the Messengers to call to it, namely to worship Him alone, which implies knowing Him, loving Him, turning to Him and turning away from all others.

That implies knowing Him, for worshipping properly depends on knowing Allah; in fact the more a person knows his Lord, the more perfect his worship will be. This is the purpose for which Allah created those who are accountable; He did not create them out of any need for them on His part.

Allah does not want any provision from them and He does not want them to feed Him; exalted be Allah, the Self-Sufficient, Who has no need of anyone in any way. Rather all creatures are in need of Him for all their needs and essential necessities. Hence He says: «Indeed, it is Allah Who is the Provider» that is, He gives abundant provision, and there is no creature that lives on the earth but its sustenance is guaranteed by Allah. He knows its dwelling place and its resting place (*cf. 11: 6*).

«Lord of Might, the Powerful» that is, the One Who possesses all strength and might, Who brought all great entities, in the upper and lower realm, into being. By that power all affairs, both apparent and hidden, are controlled and His will is done in all realms. Whatever Allah wills happens, and whatever He does not will does not happen. No one can flee from Him or escape His authority. By His might He causes His provision to reach all the worlds. By His might and strength, He will resurrect the dead after their bodies have disintegrated and their dust has been scattered by the winds, or they have been devoured by birds and wild animals and scattered in the far reaches of the wilderness and in the depths of the sea. No one can escape Him;

He knows what the earth consumes of them. Glory be to the Most Strong, the Powerful.



﴿ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾ قَوْلِ لِلَّذِينَ كَفَرُوا
مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾ ﴾ (سورة الذاريات: ٥٩-٦٠)

51:59. Verily those who do wrong will have a share [of punishment] like that of their counterparts [among the earlier nations], so let them not ask Me to hasten it.

51:60. So woe to the disbelievers from that day of theirs which they are promised.

That is, those who do wrong and reject Muhammad (ﷺ) will have a share of punishment like that which was sent upon their counterparts among earlier wrongdoers and disbelievers.

﴿so let them not ask Me to hasten it﴾ namely the punishment. For the way of Allah in dealing with the nations is always the same. Every disbeliever who persists in his disbelief without repenting and turning back to Allah will inevitably be afflicted with the punishment, even if it is delayed for a while. Hence Allah warned them of the Day of Resurrection, saying:

﴿So woe to the disbelievers from that day of theirs which they are promised﴾ for that is the Day of Resurrection, on which all kinds of punishment, vengeance, chains and fetters are promised. Then they will have no helper and no one to save them from the punishment of Allah (ﷻ). We seek refuge with Allah from it.

This is the end of the commentary on Soorat adh-Dhāriyāt.

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.

52.

Soorat at-Ṭoor

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿وَالطُّورِ ۝١﴾ وَكُنْتُمْ مَشْطُورِ ۝٢﴾ فِي رَقٍّ مَّنشُورِ ۝٣﴾ وَالْبَيْتِ الْمَعْمُورِ ۝٤﴾
وَالسَّقْفِ الْمَرْفُوعِ ۝٥﴾ وَالْبَحْرِ الْمَسْجُورِ ۝٦﴾ إِنَّ عَذَابَ رَبِّكَ لَوْفِعٌ ۝٧﴾ مَا لَهُ مِنْ دَافِعٍ
۝٨﴾ يَوْمَ تَمُورُ أَسْمَاءُ مَوْراً ۝٩﴾ وَتَسِيرُ الْجِبَالُ سَيْراً ۝١٠﴾ فَوَيْلٌ لِلْمُكَذِّبِينَ
۝١١﴾ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝١٢﴾ يَوْمَ يُدْعَتُونَ إِلَى نَارٍ جَهَنَّمَ دَعَاً ۝١٣﴾ هَذِهِ
النَّارُ الَّتِي كُنتُمْ بِهَا تُكذِّبُونَ ۝١٤﴾ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ۝١٥﴾
أَصَلَوْهَا فَاصْبَرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿سورة

الطور: (١-١٦)

- 52:1. By Mount Sinai,
- 52:2. and by a Book inscribed
- 52:3. on an unfurled parchment,
- 52:4. and by the much-frequented House,
- 52:5. and by the canopy [of heaven] raised high,
- 52:6. and by the sea kept filled,

- 52:7. verily the punishment of your Lord will surely come to pass;
 52:8. there is none who can avert it.
 52:9. On the day when the heaven will convulse in a great convulsion,
 52:10. and the mountains move and pass away,
 52:11. then woe that day to the deniers,
 52:12. those who amuse themselves with vain discourse.
 52:13. On the day when they are shoved forcibly towards the fire of hell,
 52:14. [It will be said to them:] This is the fire which you used to deny.
 52:15. So is this magic? Or can you not see?
 52:16. Burn therein, and whether you bear it patiently or not, it will make no difference to you; you will be requited only for what you used to do.

Here Allah swears by these great things, that are based on immense wisdom, to the truth of the resurrection and the requital of the pious and the disbelievers. He swears by Mount Sinai, which is the mountain on which Allah spoke to His Prophet Moosâ ibn 'Imrân (ﷺ) and revealed what He revealed to him of rulings.

This is pointing out the great blessings that Allah bestowed upon him and his nation, as the blessings of Allah cannot be appreciated fully or evaluated properly, for they are beyond measure.

﴿and by a Book inscribed﴾. It may be that what is meant is *al-Lawḥ al-Maḥfūdh*, in which Allah has written all things, or it may be that what is meant is the Holy Qur'an, which is the best Book that Allah sent down, containing stories and knowledge of the earlier and later generations.

﴿on an unfurled parchment﴾ that is, open, unconcealed pages, the nature of which is not hidden from anyone who is rational and has insight.

﴿and by the much-frequented House﴾. This refers to the House that is above the seventh heaven, that is frequented at all times by the noble angels. Every day seventy thousand angels enter it, worshipping their Lord therein, then they will never return to it until the Day of Resurrection. And it was suggested that the much-frequented House is the sacred House of Allah (the Kaaba), which is frequented by those who circumambulate it, pray and remember Allah at all times, and by the delegations who come to it for Hajj and 'umrah, as Allah swore by it elsewhere:

﴿And by this secure city [Makkah].﴾ (at-Teen 95: 3)

Such a House – that is the best house on earth, that is the destination for anyone who goes for 'umrah or Hajj, which is one of the pillars of Islam, without which Islam cannot be complete, and that was built by Ibrâheem and Ismâ'eel, and Allah made it a focal point for the people, and a sanctuary (cf. 2: 125) – deserves that Allah should swear by it and highlight of its greatness and sanctity what is appropriate to it.

﴿and by the canopy [of heaven] raised high﴾ that is, the sky which Allah has made a canopy for all creatures and the roof for the earth, from which light is received, by the markers and lights of which people navigate, and from which Allah sends down rain, mercy and all kinds of provision.

﴿and by the sea kept filled﴾ that is, filled with water which Allah has contained and prevented from overflowing and swamping the land, even though by nature it should cover the entire face of the earth. But His wisdom dictated that He should prevent it from flowing freely and flooding the land, so that all kinds of creatures can live on the face of the earth.

It was also suggested that what is meant by *masjoor* (translated here as ﴿kept filled﴾) is set on fire, which will happen on the Day of Resurrection, so it will become a raging fire that is filled – in all its greatness and vastness – with all kinds of torment.

The fact that Allah swears by these things indicates that they are among the signs of Allah and offer evidence and proof of His oneness and might, and that He will resurrect the dead. Hence He says:

«verily the punishment of your Lord will surely come to pass» that is, it will inevitably happen, for Allah does not break His promise or His word.

«there is none who can avert it» or ward it off, and there is no impediment that can prevent it, because no one can resist or escape the might of Allah (۱۴).

Then Allah describes that day on which the punishment will come to pass: «On the day when the heaven will convulse in a great convulsion» that is, the heavens will rotate in turmoil, continuously moving in a chaotic fashion and not remaining still.

«and the mountains move and pass away» that is, they will shift from their places and move like clouds, changing colour, then they will crumble and become like scattered dust. All of that will be due to the immense fear and terrible events of the Day of Resurrection, and the turmoil and upheaval that will cause this disturbance to these great entities. So how about feeble human beings?

«then woe that day to the deniers» – the word translated here as «woe» is a word that encompasses all punishment, grief, torment and fear.

Then Allah describes the deniers who are deserving of woe: «those who amuse themselves with vain discourse» that is, discourse about falsehood with which they amuse themselves. Their knowledge and learning is aimed at the pursuit of harmful types of knowledge, for the purpose of rejecting the truth and confirming falsehood. Their deeds are the deeds of people of ignorance, foolishness and idle pursuits, in contrast to the way of the people of faith who pursue beneficial knowledge and righteous deeds.

«On the day when they are shoved forcibly towards the fire of hell» that is, on the day when they are pushed harshly and driven violently towards it, dragged on their faces, it will be said to them by way of rebuke and blame:

«This is the fire which you used to deny» so today taste the eternal punishment, which no one could estimate or describe.

«So is this magic? Or can you not see?» – It may be that this refers to the fire and the punishment, as indicated by the context. In other words: when they see the fire and the punishment, it will be said to them, by way of rebuke: Is this magic that has no reality? For you can see it, or did you not see when you were in the world? In other words: Did you have no insight or knowledge, and were you ignorant of this matter for which no proof was established for you?

The response in both cases is in the negative.

As for the idea of it being magic, it will become clear to them that it is the truest of truths, which is contrary to magic in all respects.

As for the idea of them not seeing, that is not the case. Rather the proof of Allah was established against them, and the Messengers called them to believe in that, establishing evidence and proof to that effect, that made it (the hereafter and the punishment) one of the issues that had the most proof and clearest evidence.

Or it may be that the question «So is this magic? Or can you not see?» refers to what the Messenger (ﷺ) brought of clear truth and the straight path. In other words: Was the message brought by Muhammad (ﷺ) magic or is it that you could not see, to the extent that you were confused? In fact his message is the clearest and truest of all things, and the proof of Allah has been established against them.

«Burn therein» that is, enter the fire so that it may envelop you and contain your physical being from all directions.

«and whether you bear it patiently or not, it will make no difference to you» that is, patience will not benefit you in the fire, and you

will not be able to console one another; the punishment will not be alleviated for you, for it is not one of the things of which the intensity will diminish if it is borne with patience.

That will happen to them because of their evil deeds. Hence Allah says: «you will be requited only for what you used to do».



﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُُنٍ ﴿١٧﴾ فَتَكْتُمُونَ بِمَاءِ النَّهْمِ رِيًّا وَوَقَعَهُمْ رِيًّا مِنْ عَذَابِ
الْجَحِيمِ ﴿١٨﴾ كُلُوا وَأَشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِنِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ
وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾﴾ (سورة الطور: ١٧-٢٠)

- 52:17. Verily the righteous will be amidst gardens and bliss,
52:18. enjoying what their Lord has bestowed upon them, and their Lord will have saved them from the punishment of the blazing fire.
52:19. [It will be said to them:] Eat and drink with enjoyment, as a reward for your deeds.
52:20. They will be reclining on couches arranged in rows, and We will marry them to fair companions with big beautiful eyes.

Having mentioned the punishment of the deniers, Allah now mentions the bliss of the righteous, in order to combine encouragement and warning, and so that people's hearts may be in a state between fear and hope. Therefore He says:

«Verily the righteous» who feared their Lord and feared His wrath and punishment, by taking measures that could protect them against it by complying with the commands and heeding the prohibitions

«will be amidst gardens» that are filled with long-branched trees, flowing rivers, lofty palaces and adorned dwellings

﴿and bliss﴾ which includes all psychological, spiritual and physical delights.

﴿enjoying what their Lord has bestowed upon them﴾ that is, amazed by it, enjoying with delight and happiness what their Lord has granted them of indescribable blessings, for no soul knows what has been kept hidden for them of delight.

Allah protected them from the punishment of hell, granted them what they love and saved them from what they fear, because they did that which Allah loves and they avoided that which incurs His wrath.

﴿[It will be said to them:] Eat and drink﴾ that is, whatever you desire of all types of delicious food and drink

﴿with enjoyment﴾ that is, enjoying that food and drink with joy, happiness and pleasure,

﴿as a reward for your deeds﴾ that is, you have attained this because of your good deeds and good words.

﴿They will be reclining on couches arranged in rows﴾ what is meant by the word translated here as ﴿reclining﴾ is sitting and firmly resting in a relaxed and settled manner. The word translated as ﴿couches﴾ refers to couches that are adorned with all kinds of adornment, such as fine cloth and beautiful upholstery.

Allah describes the couches as being arranged in rows so as to indicate that they are numerous and well organised, and the people sitting on them are together and happy, treating one another kindly and speaking gentle words to one another. When they have all that may delight them, heart and soul, along with all kinds of physical delights such as have never crossed people's minds and cannot be described, of delicious food and drink and pleasant gatherings in a beautiful place, there is nothing left except to enjoy physical pleasures with women, without whom happiness cannot be complete. Therefore Allah tells us that they will have wives who are the most perfect of women, both physically and in attitude. Hence He says: ﴿and We will

marry them to fair companions with big beautiful eyes». These are women who combine beauty and glamour of outward form with the best attitude and character; their beauty would dazzle the onlookers and astound people, and they would be impatient to meet them and long to talk to them. The word translated here as referring to them having big beautiful eyes refers to the beauty of eyes of which the white and black parts are very clear and pure.



﴿ وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّنَا لَهُمْ ذُرِّيَّتُهُمْ وَمَا أَلْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ ﴿٢١﴾ وَأَمَدَدْنَاهُمْ مِنْ لَحْمٍ مِمَّا يَشْتَهُونَ ﴿٢٢﴾ يَشْرَبُونَ فِيهَا كَأْسًا لَا لَغْوَ فِيهَا وَلَا تَأْنِيْدٌ ﴿٢٣﴾ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُوْنَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُتَشَفِّعِيْنَ ﴿٢٦﴾ فَمَنْ أَلَّهٗ عَلَيْنَا وَوَقَّعْنَا عَذَابَ السَّمُوْرِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيْمُ ﴿٢٨﴾ (سورة الطور: ٢١-٢٨)

- 52:21. For those who believe and whose offspring follow them in faith, We will cause their offspring to join them, and We will not detract anything from the reward of their good deeds. Every person is held in pledge for what he earns.
- 52:22. And We will provide them with fruit and meat, such as they desire.
- 52:23. There they will pass around a cup [of wine] which will not lead to any idle talk or sin.
- 52:24. There will circulate among them [servant] boys of theirs, as if they are pearls carefully guarded.
- 52:25. They will turn to one another with questions.
- 52:26. They will say: When we were living before among our kinsfolk we were afraid [of Allah's punishment].

52:27. Therefore Allah was gracious to us and protected us from the punishment of the scorching fire.

52:28. Verily we used to call upon Him before. Verily He is the Beneficent, the Most Merciful.

This is part of the perfect bliss of the people of paradise: Allah will cause to join them their offspring who followed them in faith. Allah will cause these offspring to reach their parents' level in paradise, even though their deeds were not sufficient to reach their parents' level, as an increased reward for their parents. Moreover, that will not detract from the good deeds of the parents in the slightest.

Because some may imagine that the same is applicable to the people of hell, and that Allah will cause their offspring or parents to join them, Allah tells us that the rulings governing the two realms are not the same. Hell is the realm of justice, and part of Allah's justice is that He does not punish anyone except for his own sin. Hence He says: «Every person is held in pledge for what he earns». So no soul will bear the burden of another and the sins of one person will not be borne by another. This is adding a further comment in order to remove any misunderstanding.

«And We will provide them» that is, we will provide to the people of paradise, from Our abundant bounty and provision «fruit» such as grapes, pomegranates, apples and more types of delicious fruits than are essential for nourishment «and meat, such as they desire» of all that they may request and want, such as the flesh of fowls and other kinds of meat.

«There they will pass around a cup» that is, cups of nectar and wine will circulate among them, and they will pass them to one another, and immortal (servant) boys will circulate among them with cups and jugs (cf. 56: 17-18).

«which will not lead to any idle talk or sin» that is, there is no idle talk in paradise, which is talk in which there is no benefit; and there

will be no sin, which is that in which there is disobedience to Allah. As these two things are ruled out, a third matter is proven, which is that their talk in paradise will all be good and pure, bringing joy and happiness to hearts and souls. They will treat one another in the best manner, exchanging the best conversation, and they will not hear from their Lord anything but that which will bring them delight and will indicate that He is pleased with them and loves them.

«There will circulate among them [servant] boys of theirs, as if they are pearls carefully guarded» because of their beauty. They will go around to serve them and meet all their needs. This is indicative of many abundant blessings and perfect comfort.

«They will turn to one another with questions» about the affairs of the previous world and what happened.

«They will say», describing what brought them to this place of joy and happiness in which they find themselves:

«When we were living before» in the previous world «among our kinsfolk we were afraid [of Allah's punishment]» that is, we were afraid and apprehensive, so we refrained from sin out of fear of Him, and we corrected our faults.

«Therefore Allah was gracious to us» and He guided us «and protected us from the punishment of the scorching fire» that is, the punishment of severe heat.

«Verily we used to call upon Him before» asking Him to protect us from the punishment of the scorching fire and cause us to attain bliss. This includes the supplication of worship and the supplication of asking. In other words, we kept trying to draw close to Him by doing all kinds of acts of worship and calling upon Him at all times. «Verily He is the Beneficent, the Most Merciful» and part of His beneficence and mercy towards us is that He caused us to attain His pleasure and reach paradise, and He protected us from His wrath and the fire of hell.



﴿ فَذَكَرْنَا أَنْتَ بِنِعْمَتِ رَبِّكَ يَا كَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُّ بِهِ رَيْبَ الْمُنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرْتَبِصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلُمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ نَقُولُهُ بِرَأْسِهِ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلُوكٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَعِثُهُمْ بِسُلْطَنِ مُبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾ أَمْ تَسْتَأْجِرُهُمْ أَجْرًا فَنُفِثَ مِنْ مَغْرَمِ مُثْقَلُونَ ﴿٤٠﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ ﴾ (سورة

(الطور: ٢٩-٤٣)

- 52:29. So keep reminding [them, O Muhammad], for by the grace of your Lord you are neither a soothsayer nor a madman.
- 52:30. Or do they say: [He is] a poet; we are waiting for some misfortune to befall him?
- 52:31. Say: Wait then! I am waiting with you.
- 52:32. Is it their reasoning that prompts them to say this, or are they a people transgressing beyond bounds?
- 52:33. Or do they say: He has made it [the Qur'an] up himself? Rather they are not willing to believe.
- 52:34. Then let them produce a discourse like it, if they are telling the truth.
- 52:35. Were they created by nothing, or were they themselves the creators?
- 52:36. Or did they create the heavens and the earth? Rather they lack certainty of faith.
- 52:37. Or do they possess the treasures of your Lord? Or do they rule supreme?

- 52:38. Do they have a means of ascending [to heaven] in order to listen [to those on high]?⁴⁷ Then let their listener produce clear proof.
- 52:39. Does He have daughters while you have sons?⁴⁸
- 52:40. Or is it that you are asking them for recompense which they find too burdensome?
- 52:41. Or do they have knowledge of the unseen, which they are writing down?
- 52:42. Or do they intend a plot [against you, O Muhammad]? But it is those who disbelieve who will be outwitted.
- 52:43. Or do they have a god other than Allah? Glory be to Allah, [far exalted is He] above having the partners they ascribe to Him.

Here Allah (ﷻ) instructs His Messenger (ﷺ) to remind the people, both Muslims and disbelievers, so as to establish the proof of Allah against the wrongdoers and so that the fortunate will be guided by this reminder; and He tells him that he should not pay any attention to the words and annoyance of the disbelieving polytheists and what they say to bar people from following him, even though they know that he is the furthest removed of all people from what they accuse him of. Hence Allah declared him to be above any of the accusations that they made against him, as He said:

﴿for by the grace of your Lord﴾ that is, by His kindness and favour
 ﴿you are neither a soothsayer﴾ who has a jinni with whom he communicates and who brings him some news of the unseen, adding to it a hundred lies

﴿nor a madman﴾ who has lost his mind. Rather you are the most rational of people and the most mature in thinking, and the furthest

⁴⁷ That is, to listen to the angels and thus know that what they are following is the truth.

⁴⁸ The pagans of Quraysh regarded the angels as daughters of Allah and worshipped them. (aṭ-Ṭabari)

removed from the devils; you are the most truthful of people and the most perfect in dignity.

And sometimes (they say) of him that «[He is] a poet» who composes poetry, and what he has brought is poetry. But Allah says: «We have not taught him [the Prophet] poetry, nor could he ever have been a poet...» (*Yâ Seen 36: 69*)

«we are waiting for some misfortune to befall him» that is, we are waiting for him to die, for then his call will come to an end and we will be rid of him.

«Say» to them, in response to these foolish words: «Wait then!» that is, wait for me to die,

«I am waiting with you», waiting for Allah to afflict you with punishment, either directly from Him or at our hands.

«Is it their reasoning that prompts them to say this, or are they a people transgressing beyond bounds?» That is, does this rejection of you, and what they say, stem from their reasoning and rational thinking? What bad reasoning it is that led to such a conclusion and outcome!

For no doubt reasoning that concluded that the most perfect of people in reason was insane, and deemed the most truthful of truth as a lie and falsehood, is indeed reasoning of a level to which even the insane would not sink.

Or is it that what made them reach this conclusion was their wrongdoing and transgression? This is in fact what it is, for transgression knows no limit. So such words and deeds are not surprising on the part of the transgressor who goes beyond all bounds.

«Or do they say: He has made it [the Qur'an] up himself?» that is, do they say that Muhammad (ﷺ) has made up the Qur'an of his own accord?

«Rather they are not willing to believe» for if they believed, they would not say such things.

«Then let them produce a discourse like it, if they are telling the truth» when they say that he made it up, for you are eloquent and well-spoken Arabs, and you have been challenged to produce something like it. Thus you will either prove your point or (if you fail) you will confirm that it is the truth and that, even if you all came together, humans and jinn, you would not be able to produce the like of it. Therefore, you are left with two choices:

Either you may believe in it and follow its guidance, or you can stubbornly persist in following what you know of falsehood.

«Were they created by nothing, or were they themselves the creators?» This is an argument against them, by presenting an argument that leaves them with no choice but to submit to it, or to go beyond the framework of reason and religious teachings (and thus demonstrate how lost they are). To explain further: they deny the oneness of Allah and reject His Messenger (ﷺ), which leads to denying that Allah created them.

But it is well established on the basis of reason, as well as religious teaching, with regard to the issue of creation, that only one of three scenarios may apply:

Either they were created by nothing. In other words there is no creator who created them; rather they came into existence without anyone to bring them into existence, which is impossible.

Or they created themselves, which is also impossible, because it cannot be imagined that they brought themselves into existence.

Having ruled out these two scenarios, as it is clear that they are impossible, it becomes clear that the only answer is the third scenario, which is that it is Allah Who created them.

Once that is established, it is known that Allah (ﷻ) is the only One Who is deserving of worship, the only one to Whom worship should be devoted, and it is not right or proper to worship any except Him.

«Or did they create the heavens and the earth?» This is a question which indicates that they did not do that. In other words, they did not

create the heavens and the earth, because in that case they would be partners with Allah. This is very clear.

But the disbelievers «lack certainty of faith» that is, they do not have proper knowledge or any certainty that would make them benefit from the textual and rational evidence.

«Or do they possess the treasuries of your Lord? Or do they rule supreme?» That is, do these disbelievers possess the treasuries of your Lord's mercy, so that they may give it to whomever they wish and withhold it from whomever they want, so that is why they wanted to prevent Allah from bestowing prophethood upon His slave and Messenger Muhammad (ﷺ), as if they were in charge of the treasuries of Allah's mercy, when they are too insignificant for that, for they have no power to benefit or harm themselves, or to cause death, give life or resurrect?

«Is it they who distribute the blessings of your Lord? It is We Who distribute their livelihood among them in the life of this world...»
(*az-Zukhruf* 43: 32)

«Or do they rule supreme?» That is, do they have authority over the creation and dominion of Allah by means of force and strength? That is not so; rather they are helpless and weak.

«Do they have a means of ascending [to heaven] in order to listen [to those on high]» that is, do they have the ability to find out about the unseen and listen to those on high, so that they are told about matters that no one else knows?

«Then let their listener» who makes that claim
«produce clear proof» – but where will he get that from?

Allah (ﷻ) is the Knower of the unseen and the seen, and He does not allow anyone to learn about the unseen except the Messengers, with whom He is pleased, whom He tells whatever He wills.

Because Muhammad (ﷺ) is the best and most knowledgeable of the Messengers, and their leader, and is the one who conveyed

whatever he was told about the oneness of Allah, His promise and warning, and other matters of truth, whereas the deniers are the people of ignorance, misguidance, transgression and stubbornness, then which of the two parties is more deserving of having their word accepted?

Especially since the Messenger (ﷺ) has established proof and evidence for what he said, which makes what he said something very certain and most truthful, whereas they have not established any argument for their claims, let alone clear proof.

«Does He have daughters», as you claim, «while you have sons?» thus you combine two mistakes, by ascribing offspring to Him and choosing for Him the lesser of the two categories. Is there any greater disrespect towards the Lord of the worlds than this?

«Or is it that you» O Messenger (ﷺ) «are asking them for recompense» for conveying the message, «which they find too burdensome?» That is not so; rather you are keen to teach them for nothing in return, and in fact you are spending a great deal of money on them so that they may accept your message and respond to your call, and you give to those whose hearts are to be won over, so as to establish knowledge and faith in their hearts.

«Or do they have knowledge of the unseen, which they are writing down», so they write down what they know of the unseen, and thus gain information and knowledge of which the Messenger of Allah (ﷺ) is not aware, then they oppose him and stubbornly resist him because of knowledge of the unseen that they have? But it is known that they are an unlettered nation, ignorant and misguided.

It is the Messenger of Allah (ﷺ) who has more knowledge than anyone else, for Allah has granted him knowledge of the unseen that He did not disclose to anyone else. All of this proves to them by means of both rational and textual evidence that their views are corrupt, and proves, in the clearest and most eloquent manner, to which no objections can be raised, that what they say is false.

«Or do they intend» by criticising you and the message you have brought «a plot [against you, O Muhammad]» to invalidate your religion and cause you trouble?

«But it is those who disbelieve who will be outwitted» that is, their plot will backfire and it is they who will be harmed by it. And Allah indeed brought that about – to Him be praise. The disbelievers did not spare any effort in their plot, but Allah supported His Prophet (ﷺ) and His religion against them and caused them to fail and be defeated.

«Or do they have a god other than Allah?» That is, do they have a god that they call upon and hope will benefit them, and fear his harm, other than Allah (ﷻ)?

«Glory be to Allah, [far exalted is He] above having the partners they ascribe to Him» for He has no partner in His dominion, and no partner in His oneness or worship.

That is the point of the previous verses, namely to highlight the falseness of worshipping anything other than Allah, and to explain that doing so is false and wrong, on the basis of definitive evidence; that what the polytheists follow is false; and that the only One Who should be worshipped, prayed to, prostrated to and to Whom the supplication of worship and the supplication of asking should be offered sincerely is Allah, the only One Who is deserving of devotion and worship, Who is perfect in His names and attributes, Who possesses many superlative attributes and beautiful deeds, the Lord of majesty and munificence, the Almighty Who cannot be undermined, the One, the Unique, the Eternal, the Most Great, the Most Praiseworthy, the Most Glorious.



﴿وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ
الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾﴾ (سورة

- 52:44. If they were to see pieces of the sky falling [on them], they would say: [This is nothing but] a mass of clouds.
- 52:45. So let them be until they encounter that day of theirs on which they will die,
- 52:46. the day when their plotting will avail them nothing, and they will not be helped.

Here Allah states that the polytheists who reject the clear truth have turned away from the truth and persisted in falsehood, and that even if all proof and evidence was established to support the truth, they would not follow it, and they would stubbornly oppose it and go against it:

«If they were to see pieces of the sky falling [on them]» that is, if clear evidence were to fall upon them from the sky in pieces – in other words, if large pieces of punishment were to fall upon them – «they would say: [This is nothing but] a mass of clouds» that is, this is just clouds piled up as usual. In other words, they do not pay attention to what they see of signs, and they do not learn anything from them.

There is no remedy for such people except punishment and chastisement. Hence Allah says: «So let them be until they encounter that day of theirs on which they will die», which is the Day of Resurrection, when they will be afflicted with inestimable and indescribable punishment and chastisement.

«the day when their plotting will avail them nothing», small or great, even though in this world they may be able to survive for a short time by means of their plots. But on the Day of Resurrection, their plots will come to naught, their efforts will prove worthless and they will not be aided against the punishment of Allah, as He says: «and they will not be helped».



﴿ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَأَصْبِرْ لِحُكْمِ رَبِّكَ ﴿٤٨﴾ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٥٠﴾ ﴾

(سورة الطور: ٤٧-٤٩)

- 52:47. Verily, for those who do wrong, there will be another punishment before that day comes. But most of them do not know.
- 52:48. Be patient with your Lord's decree [O Muhammad], for verily you are under Our watchful eyes. And glorify and praise your Lord when you rise,
- 52:49. and glorify Him in the night and when the stars have set.

Having mentioned the punishment of the wrongdoers on the Day of Resurrection, Allah now tells us that they will be punished before that day; that includes punishment in this world by way of killing, capture, and expulsion from their homeland, as well as punishment in al-barzakh and in the grave.

﴿But most of them do not know﴾ that is, hence they persist in doing that which will incur punishment and a severe penalty.

Having highlighted the proof and evidence for the falseness of what the disbelievers say, Allah then instructed His Messenger (ﷺ) not to pay attention to them at all, and to show patience in accepting the universal and religious decrees of his Lord, by turning to Him and persisting in doing so. And Allah promised to suffice him, as He said: ﴿for verily you are under Our watchful eyes﴾ that is, We are watching over you and taking care of you.

Allah instructed him to seek help in being patient by remembering and worshipping Him: ﴿And glorify and praise your Lord when you rise﴾ that is, at night.

This is a command to pray *qiyām* (voluntary night prayers) and the five daily obligatory prayers, based on the fact that Allah then says: ﴿and glorify Him in the night and when the stars have set﴾ that is, at the end of the night; it also includes *fajr* prayer. And Allah knows best.

This is the end of the commentary on Soorat at-Ṭoor.

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.



53.

Soorat an-Najm

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتَسْمُرُونَهُ عَلَىٰ مَابِئْسَىٰ ﴿١٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾ عِنْدَ هَاجِنَةِ الْمُأْوَىٰ ﴿١٥﴾ إِذْ يَعْشَىٰ الْسِدْرَةَ مَا يَعْشَىٰ ﴿١٦﴾ مَا زَاغَ الْبَصَرُ ﴿١٧﴾ وَمَا طَفَىٰ ﴿١٨﴾﴾ (سورة النجم: ١-١٨)

- 53:1. By the star when it sets,
53:2. your companion has neither strayed nor erred,
53:3. nor does he speak of his own accord;
53:4. It is but divine inspiration.⁴⁹
53:5. He was taught by one mighty in power,

⁴⁹ This includes the Qur'an and everything that the Prophet (ﷺ) uttered of religious teachings.

- 53:6. endowed with immense wisdom [namely Jibreel], who manifested himself [in his true form]
- 53:7. when he was above the horizon.
- 53:8. Then he approached and came down,
- 53:9. until he was two bow-lengths away or even nearer.
- 53:10. Then he revealed to Allah's slave what he had to reveal.
- 53:11. His heart did not deny what he saw.
- 53:12. How can you then dispute with him concerning what he saw?
- 53:13. Indeed he saw him a second time,
- 53:14. at the Lote-Tree of the Utmost Boundary,
- 53:15. near which is the Garden of Abode,
- 53:16. when there covered the Lote-Tree that which covered it.
- 53:17. His gaze did not wander or look beyond the limit.
- 53:18. Indeed he saw some of the greatest signs of his Lord.

Here Allah (ﷻ) swears by the stars when they set; that is, when they disappear below the horizon at the end of the night, when day comes. That is because there are great signs of Allah in that, that make it appropriate to swear thereby. The correct view is that the word translated here as "stars" includes all heavenly bodies. Allah swears by the stars to the soundness of what the Messenger (ﷺ) brought of divine revelation, because there is something amazing in common between the two. Allah has made the stars an adornment for the heaven, and in like manner He has made the revelation and its effects an adornment for the earth. Were it not for the knowledge inherited from the Prophets, the people would be in darkness greater than that of the darkest night.

The point made by this oath is to declare that the Messenger (ﷺ) is far above being misguided in his knowledge and aims, which implies that he is guided in his knowledge and that in guiding others he has the best of intentions and is utterly sincere towards the Ummah. This

is in contrast to the followers of misguidance, whose knowledge is corrupt and whose aims are corrupt.

﴿your companion﴾ he is described as their companion in order to alert them to what they already know of his sincerity and guidance, and the fact that his character is not hidden from them.

﴿nor does he speak of his own accord﴾ that is, what he says does not stem from his own whims and desires.

﴿It is but divine inspiration﴾ that is, he is only following what Allah reveals to him of guidance and righteousness; he is guided in himself and is guiding others.

This indicates that the Sunnah is also revelation from Allah to His Messenger (ﷺ), as He says:

﴿...For Allah has sent down to you the Book and wisdom...﴾ (*an-Nisâ' 4: 113*)

He is protected and infallible with regard to what he says about Allah (ﷻ) and about religious rulings, because these words do not stem from his own whims and desires; rather they are based on divine inspiration.

Then Allah mentions the teacher of the Messenger (ﷺ), namely Jibreel (ﷺ), the best, strongest and most perfect of the angels: ﴿He was taught by one mighty in power﴾ that is, the revelation was brought down to the Messenger (ﷺ) by Jibreel (ﷺ).

﴿mighty in power﴾ that is, mighty in power both visible and invisible; he has the strength to carry out whatever Allah commands him to, and has the strength to convey the revelation to the Messenger (ﷺ), and to protect it from the eavesdropping of the devils or their attempts to insert into it that which is not part of it.

This is part of Allah's guarding His revelation, that He sent it with this powerful and trustworthy messenger.

﴿endowed with immense wisdom﴾, power, good manners, and inner and outer beauty.

«[namely Jibreel], who manifested himself [in his true form] when he was above the horizon» that is, the horizon of the heaven, which is higher than the earth, because he is one of the beings of the upper realm, whom the devils cannot reach.

«Then he» namely Jibreel (جبرئيل) «approached» the Prophet (ﷺ), to convey the revelation to him. «and came down» to him from the upper horizon, until he was as close to him as «two bow-lengths away or even nearer» that is, or he was nearer than the distance of two bow-lengths. This is indicative of the direct nature of the communication of the message to the Messenger (ﷺ), with no intermediary between him and Jibreel (جبرئيل).

«Then he revealed» that is, Jibreel (جبرئيل) revealed, by Allah's leave «to Allah's slave» namely Muhammad (ﷺ) «what he had to reveal» of great religious rulings and the straight path.

«His heart did not deny what he saw» that is, the heart of the Messenger (ﷺ) and his sight were in agreement concerning the revelation that Allah revealed to him. His hearing, his heart and his sight were all in harmony, which is indicative of the perfect nature of the revelation that Allah sent to him, and that he received it in such a manner that there can be no doubt about it. So his heart did not deny or doubt what his eyes saw.

It may be that what is referred to here is what the Prophet (ﷺ) saw on the night when he was taken on the Night Journey (*al-Isrâ'*) of mighty signs of Allah, and that his certainty was based on what he realised in his heart and what he saw. This is the correct view concerning the interpretation of this verse.

It was also suggested that what is meant is the Messenger (ﷺ) having seen his Lord and spoken with Him on the night of the *Isrâ'*. This is a view favoured by many of the scholars (may Allah have mercy on them), on the basis of which they affirmed that the Messenger (ﷺ) had seen his Lord whilst he was in this world.

However the correct view is the first view mentioned above, which is that what is meant is Jibreel (جبرئيل), as is indicated by the context, and that Muhammad (ﷺ) saw Jibreel (جبرئيل) in his original, true form twice: once on the upper horizon below the lowest heaven, as mentioned above, and once above the seventh heaven on the night when the Messenger of Allah (ﷺ) was taken on the Night Journey. Hence Allah says:

«Indeed he saw him a second time» that is, Muhammad (ﷺ) saw Jibreel a second time, coming down to him.

«at the Lote-Tree of the Utmost Boundary», which is a very large tree above the seventh heaven. It is called the «Lote-Tree of the Utmost Boundary» (*sidrat al-muntaha*) because at it everything stops (*yantahi*) that ascends from the earth, and to it descends everything that comes down from Allah of revelation and so on.

Or it is because the knowledge of humankind ends there; in other words, it is above the heavens and the earth, and it is the utmost in its height. Or it may be for some other reason. And Allah knows best.

Muhammad (ﷺ) saw Jibreel in that place which is the place of the most sublime, pure and beautiful souls, that cannot be approached by any devil or any other evil soul.

Beside that tree there is «the Garden of Abode», which is a garden that contains all delights, a place that is the ultimate wish of all, the goal for which all strive, on which all desires are focused. This indicates that paradise is in the highest location, above the seventh heaven.

«when there covered the Lote-Tree that which covered it» that is, in accordance with the divine decree, it was covered by something very great, the description of which no one knows but Allah (ﷻ).

«His gaze did not wander or look beyond the limit» that is, his gaze did not wander right or left, away from what he saw

«or look beyond the limit» that is, he did not look any further than he was supposed to. This is perfect etiquette on the part of the Prophet (ﷺ), as he stood where Allah wanted him to stand, and he did not fall short or go beyond it or drift away from it.

This is the most perfect etiquette, in which the Prophet (ﷺ) surpassed the first and the last. What is contrary to proper etiquette is one of the following scenarios: either not carrying out what a person is instructed to do, or carrying it out in a negligent manner, or going to extremes in carrying it out, or twisting it or not doing it exactly as told. None of these was applicable in the case of the Prophet (ﷺ).

«Indeed he saw some of the greatest signs of his Lord» such as paradise and hell, and other things that he saw on the night of the Isrâ' (Night Journey).



﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكْرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَآبَاءُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾ أَمْ لِلإِنسَانِ مَا كَفَىٰ ﴿٢٤﴾ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾﴾ (سورة النجم: ١٩-٢٥)

53:19. Have you thought about al-Lât and al-'Uzzâ,

53:20. and Manât, the third and last?

53:21. Do you choose males for yourselves and for Him females?⁵⁰

53:22. That is indeed an unfair division.

53:23. They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority.

⁵⁰ Al-Lât, al-'Uzzâ and Manât were idols which the pagans of Quraysh regarded as daughters of Allah. (aṭ-Ṭabari)

They follow nothing but conjecture and what their own selves desire, although guidance has come to them from their Lord.

53:24. Is man to have everything he wishes for?⁵¹

53:25. Nay, to Allah belong the hereafter and the present.

Having commended what Muhammad (ﷺ) brought of guidance, true religion and the command to worship Allah and affirm His oneness, Allah (ﷻ) now mentions the falseness of what the polytheists did of worshipping that which did not possess any attributes of perfection at all and had no power to bring benefit or cause harm; rather they were mere names, devoid of meaning, that the polytheists and their ignorant, misguided forefathers had made up. These were unreal names that the idols did not deserve, and by giving them these names, they deceived themselves and other misguided people.

Gods such as these are not deserving of even an atom's weight of worship. They called these idols by these names, claiming that they were derived from characteristics that they possessed. So the name of al-Lât was derived from the word *al-ilâh*, meaning that which is deserving of worship; the name of al-'Uzzâ was derived from the word *'azeez* (mighty), and the name of Manât was derived from the word *al-mannân* (bestower of blessings). This was a profane distortion of the names of Allah, and a way of associating others with Him. But these names were devoid of meaning, because anyone who possesses the slightest reasoning will realise that these attributes are not applicable to these idols.

﴿Do you choose males for yourselves and for Him females?﴾ In other words, do you ascribe daughters to Allah, as you claim, and want sons for yourselves?

⁵¹ What is referred to here is the wishes and hopes of the pagans for the intercession of these false gods.

«That is indeed an unfair division» for what unfairness can be greater than a division that implicitly gives precedence to the created slave over his Creator? Exalted be Allah far above what they say.

«They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority» that is, there is no proof or evidence for the soundness of your view. Anything for which Allah did not send down any authority is false and corrupt, and is not to be taken as religion. They themselves were not following any proof to give them certainty about what they believed.

Rather what led them to that corrupt belief was conjecture and sheer ignorance, and their own inclination towards polytheism and innovation that was in accordance with their whims and desires. In fact there was nothing to make them follow conjecture, such as lacking access to knowledge and guidance. Therefore Allah (ﷻ) said: «although guidance has come to them from their Lord» that is, guidance that shows them the way to affirmation of Allah's oneness and to prophethood, and to all that people need. Allah has explained all of that in the most perfect and clearest manner, and has established evidence and proof against them that require them and others to follow it. So no one has any excuse or argument, after there has come clear explanation and proof.

As for what they follow, all that they base it on is conjecture, and it will ultimately lead to eternal misery and punishment. So continuing on this path is the utmost foolishness and worst wrongdoing. Yet despite that they still indulged in wishful thinking and deceived themselves.

Hence Allah (ﷻ) denounces those who claim that they will get what they wish for, for they are lying:

«Is man to have everything he wishes for? Nay, to Allah belong the hereafter and the present» so He gives thereof to whomever

He wills, and withholds from whomever He wills. So the matter is not in accordance with their wishes or with their whims and desires.



﴿ وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴾ (سورة النجم: ٢٦)

53:26. However many angels there may be in the heavens, their intercession will be of no avail except after Allah has given leave to whomever He wills and is pleased with.

Here Allah (ﷻ) denounces those who worship others, be they angels or otherwise, claiming that they will benefit them and intercede for them with Allah on the Day of Resurrection.

«However many angels there may be in the heavens», noble angels who are close to Allah,
 «their intercession will be of no avail» that is, they cannot benefit those who call upon them, attach themselves to them and pin their hopes on them
 «except after Allah has given leave to whomever He wills and is pleased with» that is, both conditions must be met: Allah's permission for intercession and His being pleased with the one for whom intercession is made.

It is well known that no deed will be accepted except that which is done sincerely for the sake of Allah, in accordance with Islamic teaching.

Therefore the polytheists will have no share of the intercession of the intercessors, for they have barred the way and deprived themselves of the mercy of the Most Merciful of those who show mercy.



﴿۲۷﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمَلَائِكَةَ نَسِيمَةَ الْأُنثَىٰ ﴿۲۸﴾ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿۲۹﴾ فَأَعْرَضَ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَبَّـٰرٍ يُرِيدُ إِلَّا الْآلْحَايَةَ الدُّنْيَا ﴿۳۰﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿۳۱﴾ (سورة النجم: ۲۷-۳۰)

- 53:27. Verily those who do not believe in the hereafter regard the angels as female.
- 53:28. But they have no knowledge of the matter. They follow nothing but conjecture, but conjecture is no substitute for certain truth.
- 53:29. So pay no heed to those who turn away from Our message and who seek nothing but the life of this world.
- 53:30. That is the extent of their knowledge. Verily your Lord knows best who has gone astray from His path, and He knows best who is rightly guided.

That is, those who ascribe partners to Allah and disbelieve in His Messengers are those who do not believe in the hereafter, and the reason why they do not believe in the hereafter is that they showed audacity in their words and deeds, opposing Allah and His Messenger (ﷺ), such as their saying that the angels were the daughters of Allah. Thus they did not declare their Lord to be above having offspring, they did not respect or honour the angels, and they did not refrain from regarding them as female.

In fact they have no knowledge of such matters, based on any text from Allah or from His Messenger (ﷺ), and there is no evidence to that effect on the basis of common sense or rational thinking; rather all knowledge points to the opposite of their view, and indicates that Allah is far above having offspring or a spouse, because He is one and unique, the Eternal Who begets not and is not begotten, and there

is none like unto Him. And the angels are noble and close to Allah, carrying out His commands; they:

﴿...do not disobey Allah in whatever He commands them, and they do whatever they are commanded to do.﴾ (at-Tahreem 66: 6)

The polytheists are only basing that abhorrent view on conjecture that is no substitute for the truth, for belief in the truth must be with certainty that is based on definitive proof and clear evidence.

Because this was the attitude of these people, who had no desire to follow the truth, and their only aim was to follow what their own selves desired, Allah commanded His Messenger (ﷺ) to turn away from those who turned away from His message, which is the wise reminder and the mighty Qur'an, so they turned away from beneficial knowledge and did not seek anything but the life of this world. That was all they wanted.

It is well known that people only strive for the things that they want, so their efforts are limited to this world and its pleasures and desires, therefore they take whatever measures will lead to that and they hasten to make the most of whatever opportunity they may have.

﴿That is the extent of their knowledge﴾ that is, this is all they know. As for those who believe in the hereafter – the people of understanding and mature thinking, whose aspirations and goals are focused on the hereafter – their knowledge is the best and most sublime of knowledge, for it is based on the Book of Allah and the Sunnah of His Messenger (ﷺ).

Allah (ﷻ) knows best who is deserving of guidance, so He guides him, and who does not deserve that, so He leaves him to his own devices and forsakes him, so he goes astray from the path of Allah. Hence Allah (ﷻ) says: ﴿Verily your Lord knows best who has gone astray from His path, and He knows best who is rightly guided﴾ so He bestows His grace where He knows it is most fitting and appropriate.



﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾ الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِنْتِهَاءِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾﴾ (سورة النجم: ٣١-٣٢)

- 53:31. To Allah belongs all that is in the heavens and all that is on earth, and so He will requite those who do evil for their deeds, and He will reward those who do good with the best reward,
- 53:32. those who avoid major sins and shameful deeds – except for minor lapses. Verily your Lord is generous in forgiveness. He knows you best, from when He brought you forth from the earth and from when you were foetuses in your mothers' wombs, so do not claim purity for yourselves, for He knows best who is truly righteous.

Here Allah (ﷻ) tells us that He alone owns everything in this world and the hereafter, and that everyone in the heavens and on earth belongs to Allah, and He controls and directs them in the manner of a great king with his slaves; they are subject to His will and decree, and to His laws and regulations. He issues commands and prohibitions to them and requites them on the basis what He commands and forbids them to do; He rewards those who obey and punishes those who disobey.

﴿and so He will requite those who do evil﴾ deeds, including disbelief and lesser misdeeds
 ﴿for their deeds﴾ that is, for what they do of evil. He will requite them with a severe punishment.
 ﴿and He will reward those who do good﴾ by worshipping Allah (ﷻ) and treating the creation of Allah kindly

«with the best reward» that is, with the best reward in this world and the hereafter, the greatest and most sublime of which is the pleasure of their Lord and attaining the bliss of paradise.

Then He describes them: «those who avoid major sins and shameful deeds» that is, they do what Allah enjoins upon them of obligatory deeds, the omission of which constitutes major sin, and they refrain from infractions of major prohibitions such as adultery, drinking alcohol, consuming *ribā*, murder, and similar major sins.

«except for minor lapses» – this refers to minor sins in which a person does not persist or that he commits more than once, but only rarely. Simply doing that does not exclude a person from being one of those who do good. If that happens when he is also doing obligatory duties and refraining from what is prohibited, it will come under the forgiveness of Allah which encompasses all things. Hence He says:

«Verily your Lord is generous in forgiveness». Were it not for His forgiveness, the land and the people would have been destroyed. Were it not for His pardon and forbearance, the sky would have fallen upon the earth, and He would have left no living creature on the face of the earth. Hence the Prophet (ﷺ) said:

«The five daily prayers, one Jumu'ah to another, and one Ramadan to another, are expiation for whatever comes in between them, so long as major sins are avoided.» (Muslim)

«He knows you best, from when He brought you forth from the earth and from when you were foetuses in your mothers' wombs» that is, Allah (ﷻ) knows best all your circumstances, and He knows your inherent nature of weakness and inability to do much of what Allah has enjoined upon you, and your strong inclination towards some prohibited matters, for which there is a great deal of temptation and no strong impediment.

Your weakness was quite obvious when Allah brought you forth from the earth, and when you were in your mothers' wombs, and it

is still present in you. Even though Allah (ﷻ) has given you some strength to help you carry out what He enjoins you to do, the weakness is still present.

Because He knows of your weak condition, divine wisdom and generosity dictate that He should shower you with His mercy, forgiveness and pardon, bestow His kindness upon you and remove evil deeds and sins from you, especially if an individual's aim is to please his Lord at all times and he is striving to do that which will bring him close to Allah most of the time, and he is fleeing from the sins that may lead to him incurring the wrath of his Lord, yet he slips up time after time. Allah is most generous and merciful; He is more merciful to His slaves than a mother to her child.

Therefore such a person must be close to his Lord's forgiveness, and Allah will surely respond to him in all circumstances. Hence Allah says: ﴿so do not claim purity for yourselves﴾ that is, do not tell people that your souls are pure, by way of self-praise.

﴿for He knows best who is truly righteous﴾. The place of righteousness is the heart, and it is Allah Who sees it and will reward what the heart contains of righteousness and piety. As for people, they cannot avail you in the slightest before Allah.



﴿أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٧﴾ وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٨﴾ أَعَدُّهُ عَلِيمٌ الْغَيْبِ فَهُوَ يَرَى ﴿٣٩﴾ أَمْ لَمْ يُبْنَأْ بِمَا فِي صُحُفِ مُوسَى ﴿٤٠﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٤١﴾ أَلَا نَزَرُ وَأَنْزَرُ ﴿٤٢﴾ وَزُرْ أُخْرَى ﴿٤٣﴾ وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٤٤﴾ وَأَنْ سَعَاهُ سَوْفَ يَرَى ﴿٤٥﴾ ثُمَّ يُجِزُّهُ الْجِرَارَ الْآوْفَى ﴿٤٦﴾ وَأَنْ إِلَىٰ رَبِّكَ الْمُنْتَهَى ﴿٤٧﴾ وَأَنْهُ هُوَ أَصْحَابُكَ وَأَبْنَىٰ ﴿٤٨﴾ وَأَنْهُ هُوَ أَمَاتٌ وَأَحْيَا ﴿٤٩﴾ وَأَنْهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٥٠﴾ مِنْ نَفْعِهِ إِذَا تَمَنَّى ﴿٥١﴾ وَأَنْ عَلَيْهِ النَّشَأُ الْأُخْرَى ﴿٥٢﴾ وَأَنْهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٥٣﴾ وَأَنْهُ هُوَ رَبُّ الشِّعْرَىٰ ﴿٥٤﴾ وَأَنْهُ

أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾ وَثَمُودًا أَتَىٰ ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلِ إِيَّاهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطغَىٰ
 ﴿٥٢﴾ وَالْمُرْثَفَةَ أَمْهُؤُا ﴿٥٣﴾ فَفَشَّنَهَا مَا غَشَىٰ ﴿٥٤﴾ فَيَأْتِيءَ آءَاءَ رَبِّكَ تَمَّارًا ﴿٥٥﴾ هَذَا
 نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ ﴿٥٦﴾ أَزِفَتِ الْأَافِزَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنْ هَذَا
 الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ وَلَا تَتَّبِعُونَ ﴿٦٠﴾ وَأَنْتُمْ سَعِيدُونَ ﴿٦١﴾ فَأَسْمِعُوا لِلَّهِ وَعِبُدُوا
 ﴿٦٢﴾ ﴿سورة النجم: ٣٣-٦٢﴾

- 53:33. Have you seen the one who turns away [from Allah],
- 53:34. who gives a little, and then stops?
- 53:35. Does he have knowledge of the unseen, such that he has insight?⁵²
- 53:36. Or has he not been informed of what is in the scriptures of Moosâ
- 53:37. and of Ibrâheem, who fulfilled his duty:
- 53:38. that no bearer of burdens can bear the burden of another;
- 53:39. that man will have nothing but what he strives for;
- 53:40. that his deeds will be examined,
- 53:41. then he will be requited in full;
- 53:42. that the final destination is with your Lord;
- 53:43. that it is He Who makes people laugh and weep;
- 53:44. that it is He Who causes death and gives life;
- 53:45. that He created two genders, male and female,
- 53:46. from an ejected drop of semen;
- 53:47. that incumbent upon Him is the second creation;
- 53:48. that it is He Who enriches and bestows wealth;

⁵² Al-Waleed ibn al-Mugheerah became a Muslim, so one of the disbelievers criticised him and asked him why he had done that, and he told him that he feared the punishment of Allah. The disbeliever promised that he would take the punishment in his stead, if al-Waleed renounced Islam and gave him some of his wealth, so he did that. This verse highlights the fact that al-Waleed had no knowledge of the unseen and could not be certain that that man would take his punishment in his stead. (an-Nasafi)

- 53:49. that it is He Who is the Lord of Sirius;
 53:50. that He destroyed the ancient tribe of ‘Ād
 53:51. and Thamood, sparing none;
 53:52. and [He destroyed] the people of Nooh before them, who were
 more wicked and more rebellious;
 53:53. and He toppled the cities overthrown,
 53:54. thus they were utterly enveloped by divine punishment?
 53:55. Then which of the favours of your Lord do you doubt?
 53:56. This [Prophet] is a warner, like the warners of old.
 53:57. The imminent [judgement] draws nigh;
 53:58. none but Allah can disclose it.
 53:59. Do you then wonder at this discourse [the Qur’an]
 53:60. and laugh [at it], and not weep,
 53:61. while you remain heedless?
 53:62. So prostrate to Allah and worship Him.

«Have you seen» the reprehensible condition of the one who is commanded to worship his Lord and affirm His oneness, but he turns away from that?

If he feels like giving a little in charity, he will not persist in doing so; rather he will become stingy, stop giving and withhold his charity.

Such a one is not charitable by nature; rather his nature is to turn away and be disobedient, and not to persist in doing charitable deeds. Yet despite that, he praises himself and raises himself to a status over his true status before Allah.

«Does he have knowledge of the unseen, such that he has insight» into the unseen, and speaks of it? Or does he attribute falsely to Allah things that He never said, audaciously combining bad deeds with self-praise, as is indeed the case, because he knows that he has no knowledge of the unseen, and that if he makes such a claim,

the definitive information about the unseen that was brought by the infallible Prophet (ﷺ) is contrary to what he says, and that proves that what he says is false?

«Or has he» namely the one who makes this claim «not been informed of what is in the scriptures of Moosâ and of Ibrâheem, who fulfilled his duty» that is, he did everything with which Allah tested him and that He commanded him to do, of laws and the fundamental and minor matters of religion.

Those scriptures contained many rulings, among the most significant of which are those mentioned here:

«that no bearer of burdens can bear the burden of another; that man will have nothing but what he strives for» that is, each person who strives will have his own deeds, both good and bad, and no one will have a share of the deeds and efforts of any other person, nor will anyone carry another person's burden of sin.

«that his deeds will be examined» in the hereafter, and his good deeds will be distinguished from his bad deeds.

«then he will be requited in full» that is, purely good deeds will be requited with that which is the best (paradise); purely bad deeds will be requited with that which is the worst (hell); and deeds that are mixed will be requited accordingly. All of creation will acknowledge the justice and kindness of Allah, and will praise Allah for that, to the extent that even when the people of hell enter hell, their hearts will be filled with praise of their Lord and acknowledgement of His perfect wisdom and their own loathsomeness; they will acknowledge that it is they who brought it upon themselves and caused themselves to meet this bad fate.

The verse «that man will have nothing but what he strives for» is quoted as evidence by those who think that the reward for acts of worship cannot be given to anyone else, whether alive or dead. They say: that is because Allah says «that man will have nothing but what he strives for» (53: 39), so the idea that the efforts of others for his sake

may benefit him is contrary to that. But this view is subject to further discussion. In fact the verse indicates that each person will have only what he strives for himself. This is true, and there is no disagreement concerning that, but there is nothing in this verse to indicate that he cannot benefit from the effort of another person, if that person gives the reward to him. By the same token, a man has no wealth but what he owns, but that does not mean that he cannot take possession of what another person gives him of the latter's own wealth.

«that the final destination is with your Lord» that is, all things will ultimately come to Him and all creatures will return to Him at the resurrection. The final destination is with Him in all cases, and He possesses the ultimate knowledge, wisdom, mercy and all perfect attributes.

«that it is He Who makes people laugh and weep» that is, it is He Who creates the causes that lead to laughter and weeping, namely good and bad, joy and happiness, worry and sorrow, and there is great divine wisdom in that.

«that it is He Who causes death and gives life» that is, He is the only One Who brings into existence or causes the cessation of existence, Who brought people into being, and issued commands and prohibitions to them. He will bring them back after they die, and will requite them for those deeds that they did in this world.

«that He created two genders» which He explains by saying: «male and female». This is general in meaning and includes all living beings, both those that speak and those that cannot speak. It is He alone Who creates them

«from an ejected drop of semen». This is one of the greatest proofs of the perfect nature of His power and that He alone is Almighty, as He brought all these living beings, small and great, into being from an insignificant drop of semen, which is a worthless liquid. Then He causes it to grow and perfects it, until it reaches its potential and becomes a human being, who will either rise up to the highest status

with those on high, or will sink to the worst status among the lowest of the low.

Hence Allah refers to the beginning of creation in order to prove that recreation is easy for Him, as He says:

﴿that incumbent upon Him is the second creation﴾ when He will bring people forth from their graves and gather them together on the appointed day, when He will requite them for their deeds, both good and bad.

﴿that it is He Who enriches and bestows wealth﴾ that is, He enriches people by making it easy for them to earn a livelihood through trade and different professions or crafts

﴿and wealth﴾ that is, He bestows all kinds of wealth abundantly upon His slaves, and people become owners of much of it and many items become their property. This is by His kindness towards His slaves, for all blessings come from Him, which requires people to give thanks to Him and to worship Him alone, with no partner or associate.

﴿that it is He Who is the Lord of Sirius﴾ – Sirius is a star, also known as the Dog Star. Allah singles it out for mention, although He is the Lord of all things, because this star was worshipped during the jāhiliyah. Thus Allah (ﷻ) highlights the fact that the like of what the polytheists worship is controlled and created, so how can it be taken as a god alongside Allah?

﴿that He destroyed the ancient tribe of 'Ād﴾ – they were the people of Hood (ﷻ), who rejected Hood, so Allah destroyed them with a furious violent wind.

﴿and Thamood﴾, who were the people of Ṣāliḥ (ﷻ). Allah sent him to Thamood, but they rejected him. Then Allah sent the she-camel to them as a sign, but they hamstrung her and rejected him. So Allah (ﷻ) destroyed them, ﴿sparing none﴾; rather He destroyed them to the last man.

«and [He destroyed] the people of Nooh before them, who were more wicked and more rebellious» than these nations, so Allah destroyed them and drowned them in the sea.

«and He toppled the cities overthrown», which were the cities of the people of Loot (ﷻ). Allah afflicted them with a punishment with which He had never punished any of the nations before: He turned their houses upside down and rained down upon them a shower of stones of baked clay. Hence He says:

«thus they were utterly enveloped by divine punishment» that is, the terrible, painful punishment enveloped them in an utterly indescribable manner.

«Then which of the favours of your Lord do you doubt?» That is, which of the blessings and bounties of Allah do you doubt, O man? For the visible blessings of Allah cannot be doubted; there is no blessing but it is from Him, and none can ward off punishment except Him.

«This [Prophet] is a warner, like the warners of old» that is, this Qurashi, Hâshimi Messenger, Muhammad ibn ‘Abdullâh (ﷺ), is not without precedent among the Messengers; rather there were earlier Messengers who came before him, who called to the same message as him. So why are you so averse to his message? On what grounds do you reject his call?

Are not his character and attitude the most sublime character and attitude of the noble Messengers?

Does he not call to all that is good and prohibit all that is evil?

Has he not brought the Holy Qur’an which no falsehood can approach from before it or from behind it; (it is) a revelation from One Who is Most Wise, Praiseworthy (41: 42)?

Did Allah not destroy those who rejected the noble Messengers who came before him?

So what is there to prevent a similar punishment befalling those who disbelieve in Muhammad (ﷺ), the foremost of the Messengers,

the leader of the righteous whose limbs will shine (with the traces of wudoo', in the hereafter)?

﴿The imminent [judgement] draws nigh﴾ and the resurrection is at hand, for it is time is near and its signs have appeared.

﴿none but Allah can disclose it﴾ that is, when the Resurrection will come and the promised punishment will befall them.

Then Allah warns those who reject the message of the Messenger Muhammad (ﷺ) and reject what he has brought of the Holy Qur'an: ﴿Do you then wonder at this discourse [the Qur'an]﴾ that is, do you wonder at this discourse, which is the best and noblest of speech, and regard it as something extraordinary?

This stems from their ignorance, misguidance and stubbornness. Otherwise it is a discourse which, when it speaks it tells the truth, and when it says something it is a decisive word and is no joke (86: 13-14). It is the mighty Qur'an, which if it had been sent down upon a mountain, you would have seen it humbled and rent asunder out of fear of Allah (59: 21). It increases the people of wisdom in wisdom, mature thinking, steadfastness, faith and assurance. What should be seen as strange is a man whose reasoning makes him find it strange; it is amazing how foolish and misguided he is.

﴿and laugh [at it], and not weep﴾ that is, they resorted to laughter and ridicule when dealing with it, even though what should be the case is that it should have an impact on their hearts and souls, and they should shed tears when they hear its commands and prohibitions, listen to its promises and warnings, and pay attention to its true glad tidings.

﴿while you remain heedless﴾ that is, heedless of it, distracted from reflecting upon it. That is because of your lack of rational thinking and religious commitment, for if you worshipped Allah and sought His pleasure in all situations, you would not be in this state which people of understanding would not like to be in. Hence Allah (ﷻ) says:

﴿So prostrate to Allah and worship Him﴾. The command to prostrate to Allah in particular serves to highlight the virtue of this action, which is the core and essence of worship, the core and essence of which is humility before Allah and submission to Him. Prostration is the greatest manifestation of humility and submission, in which a person's heart and body are in a state of humility, as he places his noblest faculties on the lowly ground, which is the place where feet tread.

Then Allah enjoins worship in general terms, which includes all that Allah loves and is pleased with of words and deeds, both visible and hidden.

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

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.



54.
Soorat al-Qamar
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿اَفْتَرَبِ السَّاعَةِ وَاَنْشَقَّ الْقَمَرَ ﴿١﴾ وَاِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا وَاتَّبَعُوا اَهْوَاءَهُمْ وَكُلُّ امْرٍ مُّسْتَقَرٌّ ﴿٣﴾ وَلَقَدْ جَاءَهُمْ مِنْ الْاَنْبَاءِ مَا فِيهِ مُرْدَجَةٌ ﴿٤﴾ حِكْمَةٌ بَلِيغَةٌ فَمَا تُغْنِ الْاَنْذُرُ ﴿٥﴾﴾ (سورة

القمر: ١-٥)

- 54:1. The Hour has drawn nigh and the moon has split.
 - 54:2. But whenever they see a sign, they turn away and say: Incessant magic!
 - 54:3. They deny the truth and follow their own whims and desires, but every matter will reach its inevitable conclusion.
 - 54:4. Surely there have come to them stories [of earlier nations] that should serve to deter them,
 - 54:5. in which there is profound wisdom, but the warnings are of no avail.
-

Here Allah (ﷻ) tells us that the Hour, which is the resurrection, has drawn nigh and its time is at hand, yet despite that these disbelievers still deny it and are making no preparations for its arrival, although Allah is showing them great signs of its approach, that should make people believe.

One of the greatest signs of the truth of the message brought by Muhammad ibn ‘Abdullâh (ﷺ) is that when the disbelievers demanded that he show them miracles to prove the soundness and truthfulness of the message that he brought, he pointed to the moon which, by Allah’s leave, split in two, one half over the mountain of Abu Qubays and the other over the mountain of Qu‘ayqi‘ân. The polytheists and others saw this great sign, which occurred in the upper realm, where no human could create illusions by means of magic.

They saw something the like of which they had never seen or even heard of happening to the previous Messengers. They were shocked by it, but faith did not enter their hearts and Allah did not will good for them, so they resorted to their regular way of false accusations and transgression, saying: Muhammad has bewitched us. But the sign of that having truly happened was to ask travellers who came to you: if he was able to bewitch you, he would not be able to bewitch those who were not present like you; so they asked every traveller who came to the city, and they told them that they had seen that, but they still said: Incessant magic! – that is, Muhammad (ﷺ) has bewitched us and has bewitched others.

These are accusations that nobody could be fooled by except the most foolish of people, the most misguided and most lacking in reason. They did not only deny this sign; rather they denied every sign that came to them, for they were prepared to counter the signs with falsehood and reject them. Hence Allah says: ﴿But whenever they see a sign, they turn away﴾. This does not refer only to the splitting

of the moon; rather they reject every sign and have no intention of following truth and guidance. Their only aim is to follow their whims and desires, hence Allah says: ﴿They deny the truth and follow their own whims and desires﴾. This is like the verse in which Allah says:

﴿But if they do not respond to you, then know that they only follow their own desires...﴾ (al-Qaṣaṣ 28: 50)

If their aim was to follow true guidance, they would definitely have believed and followed Muhammad (ﷺ), because Allah showed them at his hands clear signs, proof and definitive evidence.

﴿but every matter will reach its inevitable conclusion﴾ that is, until now this matter has not reached its conclusion, but it will do so, then the believer will be enjoying the gardens of bliss and the forgiveness and pleasure of Allah, whilst the disbeliever will be subjected to the wrath and punishment of Allah, forever and ever.

Allah (ﷻ) says – explaining that they have no valid aim and are not following guidance: ﴿Surely there have come to them stories [of earlier nations]﴾ that is, stories of earlier and later nations, and clear miracles

﴿that should serve to deter them﴾ that is, they should deter them from their error and misguidance.

﴿in which there is profound wisdom﴾ from Allah, that establishes His proof against the disobedient, and no one has any argument against Allah (ﷻ) after the coming of the Messengers.

﴿but the warnings are of no avail﴾ – this is like the verse in which Allah (ﷻ) says:

﴿Verily, those against whom the decree of your Lord is fulfilled will not believe, even if every sign were to come to them, until they see [for themselves] the painful punishment.﴾ (Yoonus 10: 96-97)



﴿فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ ﴿٦﴾ خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ
مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾ مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هٰذَا يَوْمٌ عَسِرٌ

﴿٨﴾ (سورة القمر: ٦-٨)

- 54:6. So turn away from them. On the day when the caller calls them to something terrible,
- 54:7. with eyes downcast they will come forth from their graves like swarming locusts,
- 54:8. rushing headlong towards the caller. The disbelievers will say: This will be a hard day!

Here Allah (ﷻ) says to His Messenger (ﷺ): It has become clear that there is no way the disbelievers will be guided, so there is no option left but to turn away from them.

﴿So turn away from them﴾ and wait for the momentous day and terrible horror to befall them.

That will be when ﴿the caller﴾ namely Isrâfeel (ﷺ) ﴿calls them to something terrible﴾ that is, to something awful that people would be scared of, and nothing more terrible and more distressing than it has ever been seen. Isrâfeel will sound a blast on the Trumpet, at which the dead will emerge from their graves for the final judgement.

﴿with eyes downcast﴾ because of fear and dread that has reached their hearts; their eyes will be downcast humbly for that reason.

﴿they will come forth from their graves like swarming locusts﴾ that is, because of their large numbers and their movement, they will resemble a swarm of locusts covering the earth with their huge numbers.

﴿rushing headlong towards the caller﴾ that is, hastening to respond to the call of the caller. This indicates that the caller will summon them

and command them to attend the place of gathering on the Day of Resurrection, and they will answer his call and hasten to respond to it.

«The disbelievers» whose punishment has come
«will say: This will be a hard day!» This is like the verse in which Allah (ﷻ) says:

«Not easy for the disbelievers.» (al-Muddath-thir 74: 10)

What this implies is that it will be easy for the believers.



﴿ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ﴿٩﴾ فَدَعَا رَبَّهُ أَنِي مَغْلُوبٌ فَانْتَصِرَ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَدُسُرَ ﴿١٣﴾ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾ ﴾ (سورة القمر: ٩-١٧)

54:9. Before them the people of Nooh also disbelieved. They rejected Our slave and said: He is a madman, and he was rebuked and threatened.

54:10. So he called upon his Lord, saying: I am overwhelmed, so help me!

54:11. So We opened the gates of heaven with water pouring down in torrents,

54:12. And We caused the earth to burst forth with springs, then the waters met for a purpose that had already been decreed.

54:13. We carried him on a [vessel] made of planks and nails,

54:14. sailing under Our watchful eyes; a recompense for one who had been rejected.

54:15. Verily We have left it as a sign; is there then any who will pay heed?

54:16. Then how were My punishment and My warnings?

54:17. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

Having mentioned the situation of those who rejected His Messenger (ﷺ) and that the signs did not benefit them or have any impact on them at all, Allah (ﷻ) warns them and alerts them by mentioning the punishment of past nations who rejected the Messengers, and how Allah destroyed them and sent His punishment upon them.

Allah mentions the people of Nooh, the first Messenger whom Allah sent to people who worshipped idols, and he called them to affirm the oneness of Allah and to worship Him alone, with no partner or associate. But they refused to give up polytheism and said (to one another):

﴿...Do not forsake your gods; do not forsake Wadd, Suwā', Yaghooth, Ya'ooq and Nasr.﴾ (Nooh 71: 23)

Nooh kept on calling them to Allah, by night and by day, in private and in public, but that only increased them in stubbornness, transgression, opposition and criticism of their Prophet. Hence Allah says here:

﴿They rejected Our slave and said: He is a madman﴾, because they claimed that what they and their forefathers followed of polytheism and misguidance was what was supported by reason, and that what Nooh (ﷺ) brought was ignorance and misguidance, that could only come from those who were insane.

But they were lying and turning upside down facts that were proven according to religious teaching and rational thinking. What he brought was the established truth which guides enlightened and sound-thinking minds to true guidance, light and maturity, whereas what they were following was ignorance and clear misguidance.

﴿and he was rebuked and threatened﴾ that is, his people rebuked him and told him off when he called them to Allah (ﷻ).

But they did not stop at not believing in him or at rejecting him; they went to great lengths in trying to harm him as much as they could. This is how all the enemies of the Messengers were and how they treated their Prophets.

At that point, Nooh called upon his Lord, saying: ﴿I am overwhelmed﴾ and cannot stand up to them, because no one among his people believed except very few, but they had no strength to resist his people.

﴿so help me﴾, O Lord, against them. According to another verse, he said:

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

Allah answered his request and helped him against his people. Allah (ﷻ) tells us here: ﴿So We opened the gates of heaven with water pouring down in torrents﴾ that is, a great deal of water pouring down.

﴿And We caused the earth to burst forth with springs﴾, so the heavens began sending down an extraordinary amount of water, and the earth burst forth with springs

﴿then the waters﴾ namely the waters of the heaven and the waters of the earth

﴿met for a purpose that had already been decreed﴾ by Allah. In other words, Allah had ordained it and decreed it from eternity as a punishment for those transgressors and evildoers.

﴿We carried him on a [vessel] made of planks and nails﴾ that is, We saved Our slave Nooh on the ark that was made of planks and nails; in other words, it was made of planks that were held together with nails.

﴿sailing under Our watchful eyes﴾ that is, it sailed with Nooh and those who believed with him, and the different kinds of creatures that

he took on board with him, under the care of Allah, Who protected them from drowning, for He is the best protector and best disposer of affairs.

﴿a recompense for one who had been rejected﴾ that is, We did what We did for Nooh, saving him from the widespread drowning, as a recompense for him after his people had rejected him and disbelieved in him, but he patiently persisted in calling them and continued to obey the command of Allah, from which no one could deter him or stop him. This is like the verse in which Allah (ﷻ) says of him:

﴿It was said: O Nooh, disembark with safety granted by Us, and with blessings upon you and some of the communities [who will spring from] those who are with you...﴾ (Hood 11: 48)

It may be that what is meant is: We destroyed the people of Nooh and did what we did to them of punishing and disgracing them as a requital for their disbelief and stubbornness.

﴿Verily We have left it as a sign; is there then any who will pay heed?﴾ That is, We have left the story of Nooh with his people as a sign so that people may pay heed and realise that whoever disobeys the Messengers and stubbornly rejects them, Allah will destroy them with widespread severe punishment. Or it may be that the pronoun ﴿it﴾ refers to the ark and ships in general, and that Allah taught His slave Nooh (ﷺ) how to make them, then Allah (ﷻ) left that craft among the people as an indication and sign of His mercy and care for His creation, and of His great might.

﴿is there then any who will pay heed?﴾ That is, is there any who will pay heed to the signs, pay attention and reflect upon them, for they are very clear and straightforward?

﴿Then how were My punishment and My warnings?﴾ That is, how do you see the painful punishment of Allah and His warnings which left no excuse for anyone?

«We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?» that is, We have made the words of this Holy Qur'an easy to memorise and recite, and We have made its meanings easy to understand and know, because it is the best of speech in wording, the truest in meaning and the clearest in interpretation. So for everyone who reads it with focus of mind, Allah makes it easy for him to attain what he seeks of knowledge. Understanding and remembering includes everything that those who seek knowledge want to know of what is lawful and unlawful, commands and prohibitions, rulings of requital, exhortation and stories from which to learn lessons, what one needs to know of true beliefs, and true stories (of the past and future).

Hence knowledge of the Qur'an – in terms of both memorising and understanding – is the easiest of knowledge, and the noblest of all branches of knowledge. It is beneficial knowledge which, if a person seeks it, he will receive divine help to attain it. One of the early generations said concerning this verse: there is no seeker of knowledge but he will be divinely helped to attain it. Therefore Allah calls His slaves to study the Qur'an and pay heed (to its contents) by saying: «is there then any who will pay heed?»



﴿ كَذَّبَتْ آدٌ فَكَيْفَ كَانَ عَدَابِي وَنُذْرِي ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَدَابِي وَنُذْرِي ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ﴿٢٢﴾ ﴾ (سورة القمر: ١٨-٢٢)

- 54:18. 'Ād disbelieved. Then how were My punishment and My warnings?
- 54:19. So We sent against them a furious cold wind on an unremittingly inauspicious day,
- 54:20. which swept the people away as if they were trunks of uprooted palm trees.

54:21. Then how were My punishment and My warnings?

54:22. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

‘Ad were a well-known tribe in Yemen, to whom Allah sent Hood (ﷺ), to call them to affirm His oneness and worship Him alone, but they rejected him. So Allah sent against them ﴿a furious cold wind﴾ that is, a very powerful wind.

﴿on an unremittingly inauspicious day﴾ that is, a day that brought severe punishment and misery upon them

﴿unremittingly﴾ – the punishment lasted for seven consecutive nights and eight consecutive days.

﴿which swept the people away﴾ because it was so strong and fierce; it lifted them up to the sky, then hurled them down to earth and destroyed them. Thus they became ﴿as if they were trunks of uprooted palm trees﴾ that is, as if their bodies, after their destruction, were like the hollow trunks of palm trees that had been struck by the wind and fallen to the ground. How worthless people are to Allah if they disobey His commands.

﴿Then how were My punishment and My warnings?﴾ By Allah, it was a painful punishment, and the warnings left no excuse for anyone.

﴿We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?﴾ Allah repeats this phrase, out of mercy and care for His slaves, as He calls them to that which is in their best interests in this world and the hereafter.



﴿كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿١٣﴾ فَقَالُوا أَبَشْرًا مِمَّا وَجَدْنَا نَتَّبِعُهُمْ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ ﴿١٤﴾ أَهْلَيْهِ الذِّكْرُ عَلَيْهِمْ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ﴿١٥﴾ سَيَعْمُونَ غَدًا مِنَ الْكَذَّابِ﴾

الْأَيْتُ ﴿٣٦﴾ إِنَّا مُرْسَلُوا التَّاقَةَ فَنِنَّهُ لَهُمْ فَارْتَقِبْهُمْ وَأَصْطَبِرْ ﴿٣٧﴾ وَنَبِّئِهِمْ أَنَّ الْمَاءَ قِسْمَةٌ
 بَيْنَهُمْ كُلُّ شَرْبٍ مُخْتَضِرٌ ﴿٣٨﴾ فَادَّوْا صَاحِبِهِمْ فَتَعَاطَى فَعَقَرَ ﴿٣٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿٤٠﴾
 إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُخْتَطِرِ ﴿٤١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ
 مِنْ مُدَكِّرٍ ﴿٤٢﴾ ﴿سورة القمر: ٢٣-٣٢﴾

- 54:23. Thamood rejected the warnings.
- 54:24. They said: What! Are we to follow a single human from among ourselves? Then we would surely have fallen into error and madness!
- 54:25. Has the message been sent to him alone, out of all of us? Nay, he is an insolent liar.
- 54:26. Tomorrow they will know who the insolent liar is.
- 54:27. Verily We are sending the she-camel as a test for them, so watch them [O Ṣāliḥ] and be patient,
- 54:28. and tell them that the water is to be shared between them; each will be allowed to drink in turn.
- 54:29. But they called their companion, and he seized [the she-camel] and hamstrung her.
- 54:30. Then how were My punishment and My warnings?
- 54:31. Verily We sent against them a single blast, and they became like dry sticks collected to build a pen for livestock.
- 54:32. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

﴿Thamood﴾ who were the well-known tribe in the land of al-Hijr
 ﴿rejected the warnings﴾ of their Prophet Ṣāliḥ (ﷺ), when he called
 them to worship Allah alone with no partner or associate, and warned
 them of the consequences if they disobeyed him.

But they rejected his message and were arrogant towards him;
 they said, out of arrogance and insolence: ﴿What! Are we to follow a

single human from among ourselves?﴾ That is, how can we follow a human and not an angel, who is from among ourselves and not from among others who are greater than us in people's view?

Furthermore, he is just one man. ﴿Then﴾, if we follow him in that case, ﴿we would surely have fallen into error and madness!﴾ That is, we will be lost and doomed.

These words stemmed from their misguidance and wretchedness, for they were reluctant to follow a human Messenger, but they were not reluctant to worship trees, rocks and images.

﴿Has the message been sent to him alone, out of all of us?﴾ That is, how could Allah single him out from among us and send the message down to him? What makes him so special out of all of us?

This is an objection on the part of the disbelievers to Allah, and they kept on presenting this argument, and rejecting the call of the Messengers on the basis thereof. Allah responded to this specious argument by means of what the Messengers said to their nations:

﴿Their Messengers said to them: Indeed, we are but human beings like yourselves, but Allah bestows His favour upon whomever He wills of His slaves...﴾ (Ibrâheem 14: 11)

Allah blessed the Messengers by bestowing upon them sublime attributes and characteristics that made them fit to convey the message of their Lord and be chosen to receive His revelation.

By His mercy and wisdom, they were human beings, for if they had been angels, humans would not have been able to learn from them. If Allah had caused them to be from among the angels, He would have hastened the punishment for those who disbelieved in them.

The intention behind these words that Thamood said to their Prophet Şâliḥ was a rejection of him; hence they judged him in an unfair manner and said: ﴿Nay, he is an insolent liar﴾ that is, he tells many lies and does a great deal of evil.

May Allah curse them; how foolish and evil they were, and how badly they confronted the sincere people, with insulting words. It is no wonder that Allah punished them when they went too far in transgression.

Allah sent the she-camel, which was one of the greatest blessings that He bestowed upon them, one of the signs of Allah. Her milk was sufficient for all of them.

﴿as a test for them﴾ that is, as a trial for them
 ﴿so watch them [O Şâliḥ] and be patient﴾ that is, be patient in calling them; watch and see what happens to them, and see whether they will believe or disbelieve.

﴿and tell them that the water is to be shared between them﴾ tell them that the water source from which they drink is to be shared between them and the she-camel; she is to drink one day and they are to drink another day, according to a set schedule.

﴿each will be allowed to drink in turn﴾ that is, the one whose turn it is may go there, and the one whose turn it is not is to be kept away.

﴿But they called their companion﴾ who was the one who actually hamstrung the she-camel; he was the most wretched member of the tribe.

﴿and he seized [the she-camel] and hamstrung her﴾, doing what they instructed him to do.

﴿Then how were My punishment and My warnings?﴾ They were severe indeed; Allah sent against them a blast and an earthquake that destroyed them to the last man, but Allah saved Şâliḥ and those who believed with him.

﴿We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?﴾



﴿ كَذَّبَ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾ نِعْمَةً مِنَّا عِندَنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾ وَلَقَدْ رَادُوهُ عَنِ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٧﴾ وَلَقَدْ صَبَحَهمُ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٣٨﴾ فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ﴿٤٠﴾ ﴾ (سورة القمر: ٣٣-٤٠)

- 54:33. The people of Loot rejected the warnings.
- 54:34. We sent against them a violent squall of pebbles, [which destroyed them all] except the family of Loot; We delivered them before dawn
- 54:35. by Our grace. Thus do We reward those who give thanks.
- 54:36. He had indeed warned them of Our punishing onslaught, but they doubted the warnings.
- 54:37. They demanded that he let them have their way with his guests. So We blinded their eyes, [saying]: Taste My punishment and My warnings.
- 54:38. Early in the morning a lasting punishment overtook them.
- 54:39. Taste My punishment and My warnings.
- 54:40. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

﴿The people of Loot rejected the warnings﴾ when Loot (ﷺ) called them to worship Allah alone, with no partner or associate, and he forbade them to ascribe partners to Allah or commit shameful deeds that were unprecedented among other nations.

But they rejected him and persisted in their polytheism and evil deeds, to the extent that when the people of Loot heard about the angels who came to Loot in the guise of guests, they came rushing,

wanting to commit shameful deeds with them and demanding that he let them have their way with them.

So Allah commanded Jibreel (ﷺ) to blind their eyes with his wing, and their Prophet warned them of the punishment of Allah, ﴿but they doubted the warnings﴾.

﴿Early in the morning a lasting punishment overtook them﴾ – Allah overturned their houses on top of them, turning them upside down, and He followed that with a shower of stones of baked clay, one after another, specifically marked, and kept with your Lord for the evildoers.

But Allah saved Loot and his family from that great distress, as a reward to them for their gratitude to their Lord and their worship of Him alone, with no partner or associate.



﴿وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿٤١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾
 أَكْفَارًا كَذَّبُوا خَيْرٌ مِنْ أَوْلِيائِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿٤٤﴾
 سَيَهْرَمُ الْجَمْعُ وَيَوْلُونَ الدُّبُرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرٌ ﴿٤٦﴾ إِنَّ
 الْمَجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾
 إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا
 أَشْيَاعَكُمْ فَهَلْ مِنْ مَدَكِكِرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ
 وَكَبِيرٍ مُسْتَطَرٌ ﴿٥٣﴾ إِنَّ الشُّفَيْقِينَ فِي جَنَّتٍ وَنَهْرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ
 مُّقْتَدِرٍ ﴿٥٥﴾﴾ (سورة القمر: ٤١-٥٥)

54:41. Indeed warnings came to the people of Pharaoh.

54:42. They rejected all of Our signs, so We seized them with the vehement grip of One Who is Almighty, Omnipotent.

- 54:43. Are your disbelievers [O Quraysh] better than those, or have you been promised immunity in the [earlier] scriptures?
- 54:44. Or do they say: We are a united group, bound to prevail?
- 54:45. This group will be defeated, and they will turn and flee.
- 54:46. What is more, the Hour is their appointed time, and the Hour will be more calamitous and more bitter.
- 54:47. Verily the evildoers are in error and will be in the raging fire.
- 54:48. On the day when they will be dragged in the fire on their faces, [it will be said to them]: Taste the agony of hell!
- 54:49. Verily We have created all things according to a determined measure.
- 54:50. Our command is but a single [word, which is fulfilled] like the twinkling of an eye.⁵³
- 54:51. We have destroyed many a nation like yourselves [O Quraysh]; is there then any who will pay heed?
- 54:52. Everything they did is recorded in the books [of their deeds],
- 54:53. and everything, small or great, is written down.
- 54:54. Verily the righteous will be in the midst of gardens and rivers,
- 54:55. seated in honour in the presence of a Sovereign Omnipotent.

«Indeed warnings came to the people of Pharaoh». Allah sent Moosâ to them, and supported him with clear signs and irrefutable miracles, and caused them to witness signs that He had never caused anyone else to witness. But they rejected all the signs of Allah, so He seized them with the vehement grip of One Who is Almighty, Omnipotent, and drowned them in the sea – him and his troops.

The purpose behind recounting these stories is to warn the people and those who disbelieved in Muhammad (ﷺ). Hence Allah says:

⁵³ This is like the verse in Soorat Yâ Seen in which Allah says:
«His way, when He decrees a matter, is merely to say to it, ‘Be!’ and it is.» (Yâ Seen 36: 82)

﴿Are your disbelievers [O Quraysh] better than those﴾ that is, are these people who rejected the best of the Messengers better than those disbelievers whose destruction Allah tells us about and describes what happened to them? If they are better than them, then they could be saved from the punishment and there would not befall them that which befell those evil people. But that is not the case; if they are not worse than them, then they are not better than them either.

﴿or have you been promised immunity in the [earlier] scriptures?﴾ That is, has Allah given you a promise and a covenant in the scriptures that He sent down to the Prophets, so you believe that you will be saved on the basis of a promise from Allah?

That is not the case; in fact it is not even possible, according to reason or according to the texts, for them to have been granted immunity in the divinely-revealed Books that are based on justice and wisdom. It is not wise for people such as these stubborn disbelievers who rejected the best of the Messengers and the dearest of them to Allah to be saved. So there is nothing left for them but to have their own strength by which to prevail, and indeed Allah (ﷻ) tells us that they said: ﴿We are a united group, bound to prevail﴾.

Allah (ﷻ) says, highlighting their weakness and the fact that they will be defeated: ﴿This group will be defeated, and they will turn and flee﴾. And that happened as He foretold: Allah defeated their great gathering on the day of Badr, and killed many of their leaders and prominent figures. Thus they were humiliated, and Allah granted victory to His religion, His Prophet (ﷺ) and His party, the believers.

Moreover, they will have an appointed time where the first and the last of them will be gathered together, as will those among them who suffered in this world, and those who enjoyed the pleasures of life. Hence Allah says: ﴿What is more, the Hour is their appointed time﴾ when they will be requited and scores will be settled with them on the basis of justice.

﴿and the Hour will be more calamitous and more bitter﴾ that is, it will be more serious, more difficult and more distressing than anything one could imagine or that could possibly cross one's mind.

﴿Verily the evildoers﴾ that is, those who committed a lot of evil deeds and grave sins, such as ascribing partners to Allah and other acts of disobedience

﴿are in error and will be in the raging fire﴾ they are misguided in this world, straying from knowledge and straying from righteous deeds that could save them from divine punishment, and on the Day of Resurrection, they will find themselves suffering a painful punishment in the fire that will rage around them and burn their bodies until it reaches their hearts.

﴿On the day when they will be dragged in the fire on their faces﴾ – the face is the noblest part of the body, where pain is felt more intensely than pain elsewhere in the body. Thus they will be humiliated and disgraced, and it will be said to them: ﴿Taste the agony of hell!﴾ That is, taste the pain of the fire, and its anger, rage and flames.

﴿Verily We have created all things according to a determined measure﴾ – this includes all creatures, in the upper and lower realms. Allah alone created them and they have no creator other than Him; no one had any share in their creation.

Allah created them according to a decree of which He had prior knowledge and that had been written by His pen with regard to its timing and predetermined measure, and all its characteristics and qualities. That is easy for Allah, therefore He says:

﴿Our command is but a single [word, which is fulfilled] like the twinkling of an eye﴾. When He wills a thing, He merely says to it, 'Be!' and it is as He wills it, like the twinkling of an eye, with no resistance or reluctance (on the part of the thing in question).

﴿We have destroyed many a nation like yourselves﴾ of the previous nations who did deeds such as you have done and disbelieved as you have disbelieved.

﴿is there then any who will pay heed?﴾ That is, is there anyone who will pay heed and realise that Allah's way of dealing with the earlier and later generations is the same, and that just as His wisdom decreed that the earlier evildoers be destroyed, these people are just like them, and there is no difference between the two groups?

﴿Everything they did is recorded in the books [of their deeds]﴾ that is, all that they have done, good or bad, is already recorded against them in the books of their deeds,
 ﴿and everything, small or great, is written down﴾.

This is the reality of the divine will and decree, that Allah (ﷻ) knows all things and has written them down with Him in *al-Lawḥ al-Maḥfoodh*. Whatever Allah wills happens and whatever He does not will does not happen.

Whatever befalls a person could not have missed him and whatever misses him could not have befallen him.

﴿Verily the righteous﴾ who fear Allah by doing what He commands and refraining from what He forbids, who avoid ascription of partners to Allah and sins both major and minor,

﴿will be in the midst of gardens and rivers﴾ that is, they will be in gardens of bliss in which there is that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man, such as fruitful trees, flowing rivers, lofty palaces, elegant houses, delicious food and drink, beautiful *hooor*, and splendid gardens in paradise, the good pleasure of the Sovereign Judge, and attaining closeness to Him. Hence He says:

﴿seated in honour in the presence of a Sovereign Omnipotent﴾. After that, do not ask about what their Lord will give them of honour and generosity, and what He will bestow upon them of immense

blessings. May Allah make us among them and not deprive us of the best of that which is with Him because of our evil deeds.

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

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.



55.
Soorat ar-Rahmân
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الرَّحْمٰنُ ۝۱ عَلَّمَ الْقُرْآنَ ۝۲ خَلَقَ الْإِنْسَانَ ۝۳ عَلَّمَهُ الْبَيَانَ ۝۴﴾
الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝۵ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝۶ وَالسَّمَاءَ رَفَعَهَا
وَوَضَعَ الْمِيزَانَ ۝۷ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝۸ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا
تُخْسِرُوا الْمِيزَانَ ۝۹ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝۱۰ فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ
الْأَكْمَامِ ۝۱۱ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝۱۲ فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ

﴿ (سورة الرحمن: ۱-۱۳) ﴾

- 55:1. The Most Gracious
55:2. has taught the Qur'an;
55:3. He created man
55:4. and taught him speech.
55:5. The sun and the moon follow their calculated courses,
55:6. and the stars and trees prostrate [to Allah].
55:7. He raised the heaven and enjoined justice

55:8. so that you should not transgress the limits of justice.

55:9. Therefore establish weights and measures with justice, and do not give short measure.

55:10. He has spread out the earth for all creatures,

55:11. in which there are fruits and date palms with spathes,⁵⁴

55:12. and grains with leafy stems, and fragrant plants.

55:13. Then which of the favours of your Lord will you deny?⁵⁵

This great soorah begins with the name of Allah *ar-Rahmân* «the Most Gracious», which is indicative of the vastness of His grace and mercy, the all-encompassing nature of His generosity, and the abundance of His kindness and bounty.

Then Allah mentions that which is indicative of His mercy and its impact that Allah causes to reach His slaves, such as blessings both spiritual and worldly. After mentioning all kinds of blessings, Allah reminds two prominent groups (namely humankind and the jinn) to give thanks to Him, by saying: «Then which of the favours of your Lord will you deny?»

Allah tells us that He «has taught the Qur'an» that is, He has taught His slaves its words and meanings, and has explained it to them. This is the greatest blessing and mercy that He has bestowed upon His slaves, as He sent down to them an Arabic Qur'an with the best words and best meanings, which contains all that is good and deters against all that is evil.

«He created man» in the best shape, with a perfect, well-designed body and faculties. The Creator perfected the creation of man and

⁵⁴ The spathe is a sheath that encloses the immature flowers of the date palm, until they have developed further, whereupon the spathe splits open, exposing the flower clusters for the purpose of pollination.

⁵⁵ The verb appears in the dual form in the original Arabic; this question is addressed to both humankind and the jinn.

made him distinct from all other living beings by teaching him «speech», which is the ability to express what is on his mind. This includes both verbal speech and writing. Speech, by means of which Allah made humans distinct from other creatures, is one of the greatest blessings that He has bestowed upon humanity.

«The sun and the moon follow their calculated courses» that is, Allah created the sun and the moon and made them to be of service, running according to their calculated courses, out of mercy and care for His slaves, and in order to serve their interests thereby, and so that people may know how to count the years and measure time (10: 5).

«and the stars and trees prostrate [to Allah]» that is, the stars in the heaven and the trees on earth acknowledge their Lord, prostrate to Him, obey Him, humble themselves and submit themselves so as to be of service to Allah's slaves and benefit them.

«He raised the heaven» and made it a firmament for the creatures of earth

«and enjoined justice» that is, Allah has enjoined justice in word and deed among people. Hence He says:

«so that you should not transgress the limits of justice» that is, Allah has enjoined justice so that you do not go beyond the limits of justice, for if it were up to your own reason and opinions, there would be troubles such as only Allah knows, and heavens and the earth would be corrupted.

«Therefore establish weights and measures with justice» that is, make them based on justice as much as you can

«and do not give short measure» and do not be unjust, for giving short measure is unfair, unjust and a transgression.

«He» namely Allah (ﷻ) «has spread out the earth», as it has the attribute of being solid and stable, and it has various attributes from one place to another

﴿for all creatures﴾, foremost among whom are humans, so that they may settle on it, as it is smooth and plain; hence they will be able to build on it, till the soil, sow seeds and dig in it; travel through its roadways and mountain passes; and benefit from its minerals and all that is in it of things that they need.

Then Allah mentions what it contains of essential nourishment: ﴿in which there are fruits﴾ – this refers to all types of trees that bear fruits that people enjoy, such as grapes, figs, pomegranates, apples, and so on.

﴿and date palms with spathes﴾ that is, with spathes that split open to reveal the immature flowers, that emerge gradually until they develop into fruit that becomes a staple food that is eaten and stored, and used as provision by people when they stay at home and when they travel, delicious fruit that is one of the best of fruits.

﴿and grains with leafy stems﴾; the hay and straw are used to feed livestock and for other purposes. That includes grains of wheat, barley, corn, rice, millet and so on.

﴿and fragrant plants﴾ it may be that what is meant is all kinds of leaves (herbs) that are eaten by humans, so it is following something specific with something general, and Allah is reminding His slaves of nutrition and provision in both general and specific terms.

Or it may be that what is meant by the word translated here as ﴿fragrant plants﴾ is basil in particular, and Allah is reminding His slaves of what He has made available in the earth of all kinds of wholesome and fragrant plants that have a pleasant smell and bring joy and delight to people.

Having mentioned many of His blessings that may be seen and appreciated, and because this soorah is addressed to the two prominent groups, namely humankind and the jinn, asking them to affirm the blessings of Allah (ﷻ), He says here: ﴿Then which of the favours of your Lord will you deny?﴾ That is, which of the spiritual and worldly blessings of Allah will you deny?

How beautiful was the response of the jinn when the Prophet (ﷺ) recited this soorah: whenever he came to these words, ﴿Then which of the favours of your Lord will you deny?﴾, they said: We deny none of Your blessings, our Lord; to You be praise. This is what one should say when the blessings and favours of Allah are recounted to him; he should affirm them, and give thanks to Allah and praise Him for them.



﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴿١٥﴾ فَيَا أَيُّهَا الْآءَاءُ رَبِّكُمْ أَتُكذَّبَانِ ﴿١٦﴾﴾ (سورة الرحمن: ١٤-١٦)

55:14. He created man from dry clay like pottery

55:15. and He created the jinn from smokeless fire.

55:16. Then which of the favours of your Lord will you deny?

This is one of the blessings that Allah bestowed upon His slaves, showing them signs of His might and beautiful creation. ﴿He created﴾ the father of humanity, namely Adam (ﷺ), ﴿from dry clay like pottery﴾ that is, from clay that made a sound like that of pottery that is fired in the kiln.

﴿and He created the jinn﴾ that is, the father of the jinn, namely the accursed Iblees ﴿from smokeless fire﴾ that is, from a pure flame of fire, or from that which is mixed with smoke.

This is indicative of the noble nature of the essence of the human being who is created from clay and dust, which has the characteristics of dignity, solid character and benefits, in contrast to the essence of the jinn, namely fire, which has the characteristics of immaturity, foolishness, evil and mischief.

Having described the creation of the two prominent groups and the substance of each, which is a blessing from Him to His slaves, Allah then says: ﴿Then which of the favours of your Lord will you deny?﴾



﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾﴾ (سورة الرحمن: ١٧-١٨)

55:17. [He is] Lord of the two places of sunrise and Lord of the two places of sunset.

55:18. Then which of the favours of your Lord will you deny?

That is, He is the Lord of everything on which the sun, moon and stars rise and set, for they are under His control and care. He mentions these places in the dual form here so as to reflect the general meaning, the two places where the sun rises in the winter and the summer, and the two places where it sets at those two times.



﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾ فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾﴾ (سورة الرحمن: ٢١-٢٣)

(٢٣-١٩)

55:19. He has let loose the two bodies of flowing water; they meet

55:20. but between them is a barrier; they do not encroach [upon one another].

55:21. Then which of the favours of your Lord will you deny?

55:22. Out of both of them come pearls and coral.

55:23. Then which of the favours of your Lord will you deny?

What is meant by the two bodies of flowing water is fresh water and salty water. They both meet, then the fresh water flows into the salty water and they mix, but Allah (ﷻ) has created a barrier of earth between them, so that the one will not encroach upon the other, and so that benefit may be derived from each. Fresh water is used for drinking and irrigating trees and crops, and the salty water keeps the air fresh and provides whales and fish, pearls and corals, and it is stable and of service to ships and boats. Hence Allah says:

❁ ❁

﴿وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾﴾ ﴿فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾﴾ (سورة الرحمن: ٢٤-٢٥)

55:24. To Him belong the lofty ships, sailing on the sea like mountains.

55:25. Then which of the favours of your Lord will you deny?

That is, Allah has made the ships that sail on the sea and travel through it by His leave, and that are built by humans and may be huge like mountains, to be of service to His slaves. Hence people embark on them and their luggage and trade goods are carried on them. They are protected by the Protector of the heavens and the earth, and this is one of the great blessings of Allah. Hence He says: «Then which of the favours of your Lord will you deny?»

❁ ❁

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾﴾ ﴿وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾﴾ ﴿فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾﴾ (سورة الرحمن: ٢٦-٢٨)

55:26. All that is on earth will perish,

55:27. but the essence of your Lord will abide forever, in all its majesty and munificence.

55:28. Then which of the favours of your Lord will you deny?

That is, all those on the face of the earth – humans, jinn, animals and all creatures – will perish, die and disappear, and there will remain the Ever-Living Who never dies, ﴿but the essence of your Lord will abide forever, in all its majesty and munificence﴾ that is, in all its greatness, might and glory, for which He is venerated and honoured. Munificence refers to immense bounty and generosity, because of which He honours His close friends, the elite of His creation, in all ways. He is the One Whose close friends honour Him, respect Him, venerate Him, love Him, turn to Him and worship Him. ﴿Then which of the favours of your Lord will you deny?﴾



﴿يَسْتَلْهُمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَإِنِّي ءَأْتِيءُ آلَاءَ رَبِّكُمَا تَكَذِّبَانِ ﴿٣٠﴾﴾

(سورة الرحمن: ٢٩-٣٠)

55:29. All those who are in the heavens and on earth ask of Him; every day He has matters to bring about.⁵⁶

55:30. Then which of the favours of your Lord will you deny?

That is, He is the Self-Sufficient Who has no need of any of His creation, and He is the Most Generous and kind. All creatures are in need of Him, asking of Him all that they need, either implicitly or

⁵⁶ That is, every day He enriches some and makes others poor, raises and lowers people in status, gives life and causes death, forgives some and punishes others, and so on, and He answers the prayers of those who ask of Him.

explicitly; they cannot do without Him for even the blinking of an eye or even less than that.

«every day» Allah (ﷻ) «has matters to bring about», enriching poor persons, consoling broken-hearted people, giving to some people and withholding from others, causing death and giving life, and raising and lowering people in status. He is not distracted by one thing from another, and does not make mistakes when dealing with many issues. He never wearies of the persistent supplication or ongoing requests of those who call upon Him.

Glory be to the Most Generous, the Bestower Whose gifts and blessings reach all the inhabitants of the earth and the heavens. His kindness encompasses all of creation at all times. Exalted be the One Who is not prevented from giving by the disobedience of the sinners, or the attitude of those who deny their need for Him and are ignorant of Him and His generosity.

The matters referred to when Allah (ﷻ) says that every day He has matters to bring about are His decrees and controls that He willed and ordained from eternity. He is still bringing them about at the ordained time as dictated by His wisdom. This includes the religious decrees of command and prohibition, and the universal decrees that apply to His slaves for the duration of their time in this earthly realm, then when this world ends and Allah causes them to die, and it is His will to requite them and show them of His justice, grace and abundant kindness, through which they will come to know Him and realise that He is One, and He will move those who are accountable from the realm of tests and trials to the realm of eternal life.

At that time He will attend to the implementation of these rulings whose time has now come. This is what is referred to in the following verses:



﴿سَنَفَعُ لَكُمْ أَيُّهُ الثَّقَلَانِ ﴿٣٢﴾ فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٣١﴾﴾ (سورة الرحمن: ٣١-)

(٣٢)

55:31. We will attend to you, O you two prominent groups [humans and jinn].

55:32. Then which of the favours of your Lord will you deny?

That is, We shall attend to your reckoning and requite you for the deeds that you did in the previous world.



﴿يَمَعَشِرَ الْجِنَّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا ﴿٣٤﴾ لَنْتَنْفُذُوا إِلَّا بِإِذْنِ رَبِّكُمَا تُكذِّبَانِ ﴿٣٣﴾﴾ (سورة الرحمن: ٣٣-٣٤)

55:33. O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth, then do so. But you cannot pass beyond them unless you have power.

55:34. Then which of the favours of your Lord will you deny?

That is, when Allah gathers them on the Day of Resurrection, He will tell them of their helplessness and weakness, and of the perfect nature of His power and how His will is always done. Then He will say, highlighting their helplessness:

﴿O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth﴾ that is, if you can find a way by means of which you can pass beyond the dominion and power of Allah, ﴿then do so. But you cannot pass beyond them unless you have power﴾. You can never pass beyond them unless you have power

and might, but how could they have that when they have no power to benefit or harm themselves, or to cause death, give life or resurrect? In that place of standing, no one will speak except by Allah's leave, and nothing will be heard except whispers. In that place of standing, kings and slaves, leaders and followers, rich and poor, will all be equal.



﴿يُرْسَلُ عَلَيْكُمَا شَوْابُ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾ فَيَأْتِيءُ الْآءَ رَبِّكُمَا تَكْذِبَانِ ﴿٣٦﴾﴾ (سورة الرحمن: ٣٥-٣٦)

55:35. There will be sent against you flames of fire and smoke, and you will not be able to protect yourselves.

55:36. Then which of the favours of your Lord will you deny?

Then Allah mentions what He has prepared in that great place of standing:

﴿There will be sent against you flames of fire and smoke, and you will not be able to protect yourselves. Then which of the favours of your Lord will you deny?﴾ that is, He will send against you pure flames of fire ﴿and smoke﴾. What is meant is that these two frightening things will be sent against you, O jinn and humans, and they will encompass you, then you will not be able to protect yourselves and no one will protect you against Allah.

Because His alarming His slaves is a blessing to them and a motive that should push them towards the most sublime aims, Allah reminds them of His blessings, saying: ﴿Then which of the favours of your Lord will you deny?﴾



﴿فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَإِنِّي ءَأَلِئُ رِيكًا مَّكَدَّيَابٍ ﴿٣٨﴾
 ﴿فِيَوْمِذٍ لَا يُسْتَلْعَنُ عَنْ ذُنُوبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَإِنِّي ءَأَلِئُ رِيكًا مَّكَدَّيَابٍ ﴿٤٠﴾﴾
 (سورة الرحمن: ٣٧-٤٠)

- 55:37. When the heaven is rent asunder and becomes rosy red, [melting] like grease.
 55:38. Then which of the favours of your Lord will you deny?
 55:39. On that day no human or jinn will be questioned about his sin.
 55:40. Then which of the favours of your Lord will you deny?

«When the heaven is rent asunder» that is, on the Day of Resurrection, because of severe dread, widespread confusion and the succession of terrifying events. The sun and moon will be eclipsed and the stars will be scattered.

Because of the intensity of fear and distress, the heaven will become «rosy red, [melting] like grease» or molten lead and the like.

«Then which of the favours of your Lord will you deny? On that day no human or jinn will be questioned about his sin» that is, they will not be questioned to find out what happened, because Allah (ﷻ) is the Knower of the unseen and the seen, the past and the future, and He wants to requite His slaves on the basis of what He knows of their deeds.

Both good and evil people will be given marks on the Day of Resurrection by which they will be known, as Allah says elsewhere: «On the day when some faces will become bright, and some faces will become dark...» (Āl 'Imrān 3: 106)



﴿يَعْرِفُ الْمَجْرُمُونَ بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾ فَإِيَاءِ الْآءِ رَبِّكُمْ تَكَذِّبَانِ ﴿٤٢﴾﴾ (سورة الرحمن: ٤١-٤٢)

- 55:41. The wicked will be known by their marks, and will be seized by their forelocks and their feet.
- 55:42. Then which of the favours of your Lord will you deny?

«The wicked will be known by their marks, and will be seized by their forelocks and their feet» that is, the wicked will be seized by their forelocks and feet and be thrown into hell and dragged into it. Allah (ﷻ) will only question them by way of rebuke and in order to make them confess what they did; He knows better than them, but His aim will be to demonstrate to all creatures His ultimate proof and great wisdom.



﴿هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرُمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾ فَإِيَاءِ الْآءِ رَبِّكُمْ تَكَذِّبَانِ ﴿٤٥﴾﴾ (سورة الرحمن: ٤٣-٤٥)

- 55:43. [It will be said to them:] This is hell which the wicked used to deny.
- 55:44. They will go to and fro between it and fiercely scalding water.
- 55:45. Then which of the favours of your Lord will you deny?

That is, it will be said to those who disbelieved in the divine promise and warning, when the blaze of hell intensifies: «This is hell which the wicked used to deny», so congratulations to them for their rejection of it, and let them taste its torment, suffering, flames and fetters, for this is the requital of their denial.

«They will go to and fro between it» with its various levels and flames
 «and fiercely scalding water» that is, intensely hot water, that has reached the ultimate in terms of heat. «Then which of the favours of your Lord will you deny?»

Having mentioned what will happen to the wicked, Allah now mentions the reward of the righteous who feared Him:



﴿وَلَمَن حَافٍ مَّقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾ فَإِنِّي ءَأَلِّئُكُمْ نِكَاحًا كَذِبَانَ ﴿٤٧﴾ ذُرًّا وَأَنفَانٍ ﴿٤٨﴾ فَإِنِّي ءَأَلِّئُكُمْ نِكَاحًا كَذِبَانَ ﴿٤٩﴾﴾ (سورة الرحمن: ٤٦-٤٩)

55:46. For him who fears standing before his Lord there will be two gardens –

55:47. Then which of the favours of your Lord will you deny?

55:48. – shaded by spreading branches.

55:49. Then which of the favours of your Lord will you deny?

That is, for the one who feared his Lord and the standing before Him, so he refrained from what Allah forbade and did what He enjoined, there will be two gardens of which the vessels, jewellery, buildings and all that they contain will be made of gold. One of the two gardens will be a reward for refraining from forbidden things, and the other will be a reward for doing acts of obedience.

One of the characteristics of these two gardens is that they will be «shaded by spreading branches» and will contain various types of joy and blessings, both visible and hidden, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man. In them there will be many beautiful trees, with fine branches on which there will be an abundance of delicious, ripe fruit, or they will contain all types and kinds of pleasures and delights.



﴿ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴾ ﴿٥٠﴾ فَإَيُّ آءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾
 ﴿ فَإَيُّ آءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴾ ﴿٥٣﴾ (سورة الرحمن: ٥٠-٥٣)

55:50. In them are two flowing springs.

55:51. Then which of the favours of your Lord will you deny?

55:52. In them are two kinds of every fruit.

55:53. Then which of the favours of your Lord will you deny?

In those two gardens there will be «two flowing springs» that the people will be able to cause to flow however they wish.

«In them are two kinds of every fruit» – of all kinds of fruit, two kinds, each with its own taste and colour that the other does not have.



﴿ مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَحَى الْجَنَّةِ دَانٍ ﴾ ﴿٥٤﴾ فَإَيُّ آءِ الْآءِ رَبِّكُمَا
 تُكَذِّبَانِ ﴿٥٥﴾ (سورة الرحمن: ٥٤-٥٥)

55:54. They will recline on carpets lined with brocade, with the fruits of the two gardens within easy reach.

55:55. Then which of the favours of your Lord will you deny?

«They will recline on carpets lined with brocade» this is a description of the carpets of the people of paradise, and how they will sit on them: they will recline on them, meaning that they will sit in a comfortable and relaxed manner, like kings on their thrones.

No one knows the description and beauty of those carpets except Allah (ﷻ); even their linings that touch the ground directly will be

made of brocade, which is the most beautiful and finest kind of silk, so how about the tops of those carpets that will be in contact with people's skin?

﴿with the fruits of the two gardens within easy reach﴾. The word translated here as ﴿fruits﴾ refers to fruit that is ripe. In other words, the fruits of those two gardens will be at hand, easily picked by one who is standing, sitting or lying down.



﴿فَمِنْ قَصْرِتِ الطَّرْفِ لَمْ يَطْمِئِنَّ لِإِنْسٍ قَبْلَهُمْ وَلَا جَانٍّ ﴿٥٦﴾ فَيَأْتِيءَ آيَاتِ رَبِّكُمَا ﴿٥٧﴾ كَأَنَّ الْيَاقُوتَ وَالْمَرْجَانَ ﴿٥٨﴾ فَيَأْتِيءَ آيَاتِ رَبِّكُمَا تَكْذِبَانِ ﴿٥٩﴾﴾ (سورة

الرحمن: ٥٦-٥٩)

55:56. In [those gardens] will be chaste women who restrain their glances,⁵⁷ untouched before by any man or jinn –

55:57. Then which of the favours of your Lord will you deny?

55:58. – As though they were rubies and pearls –

55:59. Then which of the favours of your Lord will you deny?

﴿In [those gardens] will be chaste women who restrain their glances﴾ that is, they will look only at their husbands, because of their handsomeness and beauty, and because of their perfect love for them, and their husbands will look only at them, because of their beauty and the joy of being with them.

﴿untouched before by any man or jinn﴾ that is, no one, human or jinn, will have touched them before them; rather they will be virgins, loving and attentive towards their husbands, and very beautiful. Hence

⁵⁷ They are the ḥoor al-'een, who will be content with their husbands and will not look at other men.

Allah says: «As though they were rubies and pearls», because of their purity, beauty and glamorous appearance.



﴿مَلْ جَزَاءَ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾ فَإِنِّي ءَأَلِئَ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾﴾

(سورة الرحمن: ٦٠-٦١)

55:60. Is the reward of goodness anything but goodness?

55:61. Then which of the favours of your Lord will you deny?

That is, is the reward of the one who does well in worshipping the Creator and showing kindness to His slaves anything other than that he will be treated well, rewarded greatly and granted the ultimate triumph, eternal blessing and a life of ease? These two sublime gardens are for those who are close to Allah.



﴿وَمِن دُونِهِمَا جَنَّاتٍ ﴿٦٢﴾ فَإِنِّي ءَأَلِئَ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَامَاتٍ ﴿٦٤﴾ فَإِنِّي ءَأَلِئَ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾﴾ (سورة الرحمن: ٦٢-٦٥)

55:62. And besides these two there will be two other gardens –

55:63. Then which of the favours of your Lord will you deny?

55:64. – Both of deepest green.

55:65. Then which of the favours of your Lord will you deny?

«And besides these two there will be two other gardens» of which the structures, vessels, jewellery and all that they contain will be made of silver. They will be for those on the right.

Those two gardens will be «of deepest green», because they will be well irrigated.



﴿ فِيهِمَا عَيْنَانِ نَضَّخَتَانِ ﴿٦٦﴾ فَيَأْتِي ٱلْآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَاكِهَةٌ
وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَيَأْتِي ٱلْآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ ﴾ (سورة الرحمن: ٦٦-٦٩)

55:66. In them are two gushing springs.

55:67. Then which of the favours of your Lord will you deny?

55:68. In them are fruits, date palms, and pomegranates

55:69. Then which of the favours of your Lord will you deny?

«In them are two gushing springs... In them are fruits» of all types, the best of which are dates and pomegranates, in which there are many benefits.



﴿ فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾ فَيَأْتِي ٱلْآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ
﴿٧٢﴾ فَيَأْتِي ٱلْآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِئِنَّ ٱلْإِنْسُ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾ فَيَأْتِي
ٱلْآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ ﴾ (سورة الرحمن: ٧٠-٧٥)

55:70. In them are good and beautiful women –

55:71. Then which of the favours of your Lord will you deny?

55:72. – fair ones, secluded in pavilions –

55:73. Then which of the favours of your Lord will you deny?

55:74. – untouched before by any man or jinn.

55:75. Then which of the favours of your Lord will you deny?

«In them» that is, in all the gardens
 «are good and beautiful women» that is, they are good in attitude and
 beautiful in appearance. Thus they combine inner and outer beauty,
 beauty of physical form and of character.

«fair ones, secluded in pavilions» that is, they stay in pavilions
 of pearls, where they have prepared themselves for their husbands.

That does not mean that they do not go out and about in the gardens
 of paradise, as is the custom among the daughters of kings and the
 like who dwell in seclusion.



﴿مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ﴾ ﴿٧٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾
 ﴿بِزَكَاتِكُمْ لَكُمْ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾ ﴿٧٨﴾ (سورة الرحمن: ٧٦-٧٨)

55:76. [The people of those gardens will be] reclining on green cushions
 and exquisite carpets.

55:77. Then which of the favours of your Lord will you deny?

55:78. Blessed be the name of your Lord, the Lord of majesty and
 munificence.

«[The people of those gardens will be] reclining on green cushions»
 that is, the people of those two gardens will be reclining on green
 cushions that are placed on lofty seats
 «and exquisite carpets» – the word translated here as «carpet» refers
 to a carpet that is woven in a very elegant, skilful and beautiful
 manner. Hence Allah describes it as exquisite, because it is so well
 made, beautiful and soft to the touch.

These two gardens are of a lesser quality than the first two gardens
 (mentioned in verse 62), as Allah ascribes to the first two gardens
 a number of characteristics that He does not ascribe to the second

two. He says concerning the first two: ﴿In them are two flowing springs﴾ (55: 50), and He says concerning the second two: ﴿In them are two gushing springs﴾ (55: 66). The difference between flowing and gushing is obvious.

He says concerning the first two gardens: ﴿shaded by spreading branches﴾ (55: 48), but He does not say that with regard to the second two.

He says concerning the first two gardens: ﴿In them are two kinds of every fruit﴾ (55: 52), but he says concerning the second two: ﴿In them are fruits, date palms, and pomegranates﴾ (55: 68). It is clear that there is a difference between the two descriptions.

He says concerning the first two gardens: ﴿They will recline on carpets lined with brocade, with the fruits of the two gardens within easy reach﴾ (55: 54), but He does not say that concerning the second two; rather He says: ﴿[The people of those gardens will be] reclining on green cushions and exquisite carpets﴾ (55: 76).

He says concerning the first two gardens, describing their wives and spouses: ﴿In [those gardens] will be chaste women who restrain their glances, untouched before by any man or jinn﴾ (55: 56), and He says concerning the second two: ﴿fair ones, secluded in pavilions﴾ (55: 72).

He says concerning the first two gardens: ﴿Is the reward of goodness anything but goodness?﴾ (55: 60), which indicates that the first two gardens are the reward for the foremost doers of good, and He does not say that concerning the second two gardens.

The mere fact that the first two gardens are mentioned before the second two indicates that they are superior.

From the points mentioned above we may conclude that the first two gardens are superior to the second two, and that they are prepared for those who are close to Allah, namely the Prophets, the strong and

true in faith, and the elite among the righteous slaves of Allah, and that the second two are prepared for the ordinary believers.

In all of the gardens mentioned there is that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man. In them is all that people could desire and that could delight the eye. The people will enjoy the utmost comfort, contentment and ease, living in the best of abodes, to such an extent that no one will think that anyone else is better off than him or is enjoying more sublime bliss than that which he is enjoying.

Having mentioned the vastness of His grace and kindness, Allah says: ﴿Blessed be the name of your Lord, the Lord of majesty and munificence﴾ that is, how great are the blessings and how abundant the kindness of the One to Whom belong splendid majesty, perfect glory and munificence towards His close friends.

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

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.



56.

Soorat al-Wâqi' ah

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



وَإِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْعِنَهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ
رَجًّا ﴿٤﴾ وَبَسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ هَبَاءً مُنْبَثًّا ﴿٦﴾ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾
فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٩﴾
وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّاتٍ النَّعِيمِ ﴿١٢﴾ ثَلَاثَةٌ مِنْ
الْأُولَىٰ ﴿١٣﴾ وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾ ﴿سورة الواقعة: (١-١٤)﴾

- 56:1. When the inevitable comes to pass,
- 56:2. no one will deny it;
- 56:3. it will bring some low and raise others up.
- 56:4. When the earth is shaken violently,
- 56:5. and the mountains crumble
- 56:6. and turn to scattered dust,
- 56:7. and you are sorted into three kinds,
- 56:8. then [there will be] those on the right – how blessed will be those on the right!

- 56:9. And [there will be] those on the left – how wretched will be those on the left!
- 56:10. And the foremost are the foremost;⁵⁸
- 56:11. It is they who will be brought near to Allah,
- 56:12. in gardens of delight,
- 56:13. a multitude of those of old
- 56:14. and a few from those of later times.

Here Allah tells us about the inevitable event that will definitely come to pass. It is the resurrection, which ﴿no one will deny﴾ that is, there is no doubt about it, because there is rational and textual evidence for it, and divine wisdom dictates it.

﴿it will bring some low and raise others up﴾ that is, it will bring some people to the lowest of the low, and raise others to the most sublime of degrees.

﴿When the earth is shaken violently﴾ that is, when it moves and is thrown into turmoil.

﴿and the mountains crumble and turn to scattered dust﴾, and the earth is left with no mountains or landmarks –

﴿And He will leave the earth as a smooth, levelled plain, in which you will see no depression or elevation.﴾ (Tā Hā 20: 106-107)

﴿and you﴾ O people ﴿are sorted into three kinds﴾ that is, you will be divided into three categories, according to your deeds, good and bad. Then Allah explains further about the situation of those three categories:

⁵⁸ The foremost are those who went ahead – in faith and righteous deeds – of their righteous brethren who are described above as “those on the right”. The reason why they are described by repetition of the word *sābiqoon* (translated here as ﴿foremost﴾) is that they have attained such a high status that they cannot be described in any other terms. (Tafseer Ibn 'Ashoor)

«then [there will be] those on the right – how blessed will be those on the right» – this is indicative of their high status and favourable situation.

«And [there will be] those on the left – how wretched will be those on the left» – this is indicative of the terrible state they will be in.

«And the foremost are the foremost; it is they who will be brought near to Allah» that is, the foremost to do good in this world will be the first to enter paradise in the hereafter.

Those who are like this will be close to Allah in gardens of delight, in the most sublime status, in lofty dwellings with no dwellings above them.

Those who are mentioned here will be «a multitude of those of old» that is, many from the earlier generations of this Ummah and other nations

«and a few from those of later times». This is indicative of the superiority of the early generations of this Ummah over its later generations, in general terms, because the numbers of those who were close to Allah are greater among the earlier generations than among the later generations.



﴿عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾﴾ (سورة الواقعة: ١٥-١٦)

56:15. [They will be seated] on well-crafted couches,

56:16. reclining on them, facing one another.

Those who are close to Allah are the elite among humankind. They will be seated «on well-crafted couches» that is, couches that are inlaid with gold and silver, pearls and jewels, and other adornments that no one knows except Allah (ﷻ).

﴿reclining on them﴾ that is, on those couches, sitting at ease and comfortably, steady and firm.

﴿facing one another﴾ because of their purity of heart and good manners, and the harmony among them.



﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ ﴿١٨﴾ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْفَوْنَ ﴿١٩﴾ وَفِيكُنْهِنَّ أَصْحَابٌ يَخْفَوْنَ ﴿٢٠﴾ وَلَهُنَّ فِيهَا مِمَّا يَشْتَهُونَ ﴿٢١﴾﴾ (سورة

الواقعة: ١٧-٢١)

56:17. Immortal [servant] boys will circulate among them

56:18. with cups and jugs, and glasses filled from a flowing spring [of wine],

56:19. which will not cause any headache or intoxication,

56:20. along with fruits of their choice

56:21. and meat of birds that they may desire.

That is, there will circulate among the people of paradise, serving them and meeting their needs, young boys who are exceedingly handsome and elegant.

﴿...as if they are pearls carefully guarded.﴾ (at-Toor 52: 24)

– that is, concealed and not exposed to anything that could change them.

They are created to live forever, never growing older or changing.

They will circulate among them with vessels of drink,

﴿with cups﴾ – the word translated here as ﴿cups﴾ refers to a vessel that has no handle

﴿and jugs﴾ – the word translated here as ﴿jugs﴾ refers to a vessel that does have a handle.

«and glasses filled from a flowing spring [of wine]» that is, of delicious wine that will not cause any side effects to the one who drinks it.

«which will not cause any headache» or cause their heads to hurt, as the wine of this world does to the one who drinks it «or intoxication» that is, they will not lose their minds or power of rational thinking, as happens in the case of earthly wine.

The point is that everything in paradise of delights that have earthly counterparts will have no negative side effects at all, as Allah says elsewhere:

«...in which there are rivers of water forever fresh; rivers of milk of which the taste never changes; rivers of wine, delightful to those who drink it; and rivers of honey, pure and clear...» (Muhammad 47: 15)

Here Allah mentions the wine of paradise and states that it has none of the negative side effects that are found in this world.

«along with fruits of their choice» that is, whatever they choose and find appealing, and whatever their souls desire, of all kinds of delicious fruits, they will acquire it in the most perfect manner.

«and meat of birds that they may desire» that is, of every type of birds, and any type of meat they want, grilled or cooked in other ways.



﴿وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءُ يَمَّا كَانُوا يَعْمَلُونَ ﴿٢٤﴾﴾ (سورة

الواقعة: ٢٢-٢٤)

56:22. And [there will be] fair companions with big beautiful eyes,

56:23. as if they are pearls carefully guarded,

56:24. as a reward for what they used to do.

That is, they will have fair companions with big beautiful eyes (*hooor al-'een*). The word *hooor* refers to a beautiful woman whose eyes are lined with *kohl*, and the word *'een* refers to huge and beautiful eyes. Beautiful eyes in the female is one of the greatest characteristics of beauty.

﴿as if they are pearls carefully guarded﴾ that is, as if they are pure, elegant white pearls, concealed from people's gaze and from the wind and sun, the colour of which is one of the most beautiful of colours, and in which there is no defect at all. This is how the *hooor al-'een* are; they have no defects at all and in fact they are perfect in their attributes and beautiful in their description.

No matter how you look at them, you will not find anything but what is pleasing to the onlooker.

That bliss which is prepared for them is ﴿a reward for what they used to do﴾. Just as their deeds were good, Allah has made their reward good and He will grant them triumph and bliss.



﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيلًا سَلَامًا سَلَامًا﴾ (سورة الواقعة: ٢٥-٢٦)

56:25. They will not hear therein any vain talk or sinful speech,

56:26. but only the salutation: Peace, peace.

That is, in the gardens of delight, they will not hear any idle talk. In that place there will be nothing that is of no benefit and no words that are sinful.

﴿but only the salutation: Peace, peace﴾ that is, they will only hear good words, for that is the abode of the good and there will be nothing in it but everything that is good.

This is indicative of the good manners of the people of paradise when they address one another, and that it will be the best and most

pleasing of speech, that is most free of idle and sinful talk. We ask Allah for His grace.



﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلِّ
مَّدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفِكَهْمٍ كَثِيرٍ ﴿٣٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾
وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾﴾ (سورة الواقعة: ٢٧-٣٤)

56:27. Those on the right – how blessed will be those on the right!

56:28. [They will be] amidst thornless lote-trees,

56:29. and banana trees laden with fruit,

56:30. and shade long-extended,

56:31. and flowing water,

56:32. and fruit in abundance,

56:33. never ceasing and never restricted,

56:34. and raised couches [reclining thereon with their spouses].⁵⁹

Then Allah speaks of the bliss of those on the right: ﴿Those on the right – how blessed will be those on the right﴾ that is, how great their status and how high their standing.

﴿[They will be] amidst thornless lote-trees﴾ that is, all thorns and harmful branches will have been removed from them, and replaced with good fruits.

One of the qualities of the lote-tree is that it gives cool shade and offers comfort.

⁵⁹ See (Yā Seen 36: 55-56):

﴿Verily, the inhabitants of paradise will, on that day, be busy in their rejoicing, they and their spouses reclining on couches in the shade.﴾

﴿and banana trees laden with fruit﴾. The banana tree is well known; it is a tree that produces delicious fruits.

﴿and flowing water﴾ that is, abundant water, coming from springs, meandering rivers and gushing water.

﴿and fruit in abundance, never ceasing and never restricted﴾ that is, it is not like the fruits of this world, which cease from time to time and may be restricted (that is, difficult to acquire) for those who want them. Rather the fruits of paradise will be constantly available and close at hand, so that a person may easily take them, whether he is standing, sitting or lying down.

﴿and raised couches﴾ that is, raised up off the ground. These couches will be made of silk, gold, pearls and such things as no one knows except Allah.



﴿إِنَّا أَنشَأْنَهُمْ إِنشَاءً ﴿٣٥﴾ فَعَلَّمْنَهُم كِتَابَ الْإِنشَاءِ ﴿٣٦﴾ عَرُبًا مُّتَرَابًا ﴿٣٧﴾ لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾
 ﴿ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿٣٩﴾ وَثَلَاثَةٌ مِنَ الْآخِرِينَ ﴿٤٠﴾﴾ (سورة الواقعة: ٣٥-٤٠)

56:35. We shall indeed have created them [their spouses] anew and perfect,

56:36. and shall have made them virgins,

56:37. loving and of equal age,

56:38. for those on the right,

56:39. a multitude of those of old

56:40. and a multitude from those of later times.

﴿We shall indeed have created them [their spouses] anew and perfect﴾ that is, We shall have created the wives of the people of paradise in a form other than their earthly form, perfect and not subject to death.

﴿and shall have made them virgins﴾ that is, both young and old.

This general wording includes both the ḥoor al-‘een and the women who lived in this world. This description – of being virgins – will be constant, and that will be their state at all times, just as they will remain ﴿loving and of equal age﴾ at all times.

The word translated here as ﴿loving﴾ refers to the woman who is affectionate and tries to endear herself to her husband with nice words, beautiful appearance, soft talk, beauty and love. When she speaks, she enchants the listener, who wishes that her words would never end, especially when she sings pleasant tunes in a delightful voice. And when her husband looks at her good manners and gentle characteristics, his heart is filled with joy and happiness; when she moves from one place to another, that place is filled with her beautiful fragrance and light.

That includes coquettish behaviour when engaging in intercourse.

﴿of equal age﴾ – the age in question is thirty-three which is the prime age, the end of youth. Their wives will be loving and of equal age, living in harmony and getting along with one another, content and pleasing to others, not grieving nor causing grief; rather they will bring joy to the heart and be a delight to the eyes.

﴿for those on the right﴾ that is, they are prepared for them.

﴿a multitude of those of old and a multitude from those of later times﴾ that is, this category of those on the right will be a large number from the earlier generations and a large number from the later generations.



﴿وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾ فِي سُمُورٍ وَجَمِيمٍ ﴿٤٢﴾ وَظِلِّ مِّنْ يَّجْمُومٍ ﴿٤٣﴾ لَا
بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ

﴿٤٦﴾ وَكَانُوا يَقُولُونَ أَإِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوْءَابَاؤُنَا
 ﴿٤٨﴾ الْأَوَّلُونَ ﴿سورة الواقعة: ٤١-٤٨﴾

- 56:41. And those on the left – how wretched will be those on the left!
 56:42. [They will be] in the midst of scorching wind and scalding water,
 56:43. in the shade of black smoke,
 56:44. neither cool nor wholesome.
 56:45. Verily before that they lived a life of luxury
 56:46. and persisted in the gravest sin.
 56:47. They used to say: What! When we have died and have turned
 into dust and bones, will we really be raised up
 56:48. and our forefathers, too?

What is meant by those on the left are the inhabitants of the fire, the people of bad deeds.

Allah describes their punishment they deserve, and tells us that they will be ﴿in the midst of scorching wind﴾, which is a hellishly hot wind that will take their souls and make them extremely distressed. ﴿and scalding water﴾ that is, hot water that will cut their bowels.

﴿in the shade of black smoke﴾ that is, flames mixed with smoke, ﴿neither cool nor wholesome﴾.

What is meant is that there will be distress, anguish, grief and suffering in which there is nothing good, because negation of a thing is an affirmation of its opposite.

Then Allah mentions their deeds that brought them to this requital: ﴿Verily before that they lived a life of luxury﴾ that is, they were distracted by their worldly life; they strove for it, enjoyed it and revelled in it, so their hope for a long life kept them from doing good deeds. This life of luxury is what Allah condemns them for.

﴿and persisted in the gravest sin﴾ that is, they used to commit major sins and not repent from them or regret them; rather they

persisted in that which angered their Lord, then they came to Him with many burdens of unforgiven sins.

And they used to deny the resurrection, so they would say, thinking it unlikely: ﴿What! When we have died and have turned into dust and bones, will we really be raised up and our forefathers, too?﴾ That is, how can we be resurrected after we have died and our bodies have disintegrated, and we have turned into dust and bones? This is impossible! ﴿will we really be raised up and our forefathers, too?﴾ Allah said, in response to them and refuting them:



﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْبُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾﴾ (سورة الواقعة:

(٥٠-٤٩)

56:49. Say [O Muhammad]: Verily, those of old and those of later times
56:50. will be gathered on a predetermined day.

That is, say (O Muhammad [ﷺ]): Allah will resurrect all of humankind, both the earlier and later generations, and He will gather them on a predetermined day, that Allah has decreed for His slaves, after all creatures die. It is Allah's will to requite them for their deeds that they did in the realm of accountability.



﴿ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمَكْذِبُونَ ﴿٥١﴾ لَأَكَلُونَ مِنْ شَجَرٍ مِنْ زُقُومٍ ﴿٥٢﴾ فَالْتَوْنَ مِنْهَا الْبَطُونَ ﴿٥٣﴾ فَشَرِبُوا مِنْهُ مِنْ لَعِيمٍ ﴿٥٤﴾ فَشَرِبُوا شُرْبَ الْمِمْرِ ﴿٥٥﴾ هَذَا نَزَّلْنَاهُ يَوْمَ الدِّينِ ﴿٥٦﴾﴾ (سورة

الواقعة: (٥٦-٥١)

56:51. Then you, O misguided deniers,

- 56:52. will surely eat from the tree of Zaqqoom,
 56:53. filling your bellies with it,
 56:54. and drinking scalding water on top of it,
 56:55. drinking like thirsty camels.
 56:56. This will be their welcome on the Day of Judgement.

«Then you, O misguided deniers» who have gone astray from the path of guidance and followed the path of misguidance, and have denied the Messenger (ﷺ) and what he brought of truth and of promises and warnings,
 «will surely eat from the tree of Zaqqoom» which is the ugliest and vilest of trees, with the foulest stench and the most hideous appearance «filling your bellies with it».

What will force them to eat from it – despite it being so repugnant – is extreme hunger that will burn in their bellies, as a result of which they will almost die.

This food, which is all that they will have to ward off their hunger, is food that does not provide any nourishment or assuage hunger.

As for their drink, it will be the worst of drink; on top of that food, they will drink scalding water that will boil in their bellies. They will drink it like thirsty camels that are suffering the most intense thirst, or are sick, afflicted with a disease that causes thirst that is never quenched by drinking water.

«This» food and drink «will be their welcome on the Day of Judgement» it is the welcome that they have sent ahead for themselves and given it precedence over that with which Allah will welcome His close friends.

Then Allah mentions rational proof for the resurrection:



﴿ نَحْنُ خَلَقْنَكُمْ فَلَوْلَا تُمِيتُونَ ﴾ (سورة الواقعة: ٥٧)

56:57. It is We Who created you; why then do you not believe [that We can raise you from the dead]?

That is, it is We Who brought you into being after you were nothing worth mentioning, without becoming weary or tired in the process. Is not the One Who is able to do that also able to give life to the dead? Indeed He is able to do all things. This is a rebuke to them for not believing in the resurrection, when they are able to see that which is greater and more significant than it.



﴿ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴾ ٥٨ ﴿ أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ نَجَسٍ فَتَلْفُتُونَهُ ۚ أَمْ نَحْنُ الْخَالِقُونَ ﴾ ٥٩ ﴿ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ ۚ وَمَا نَحْنُ بِمَسْبُوبِينَ ﴾ ٦٠ ﴿ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴾ ٦١ ﴿ وَلَقَدْ عَلَّمْتُمُ النَّشَأَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴾ (سورة الواقعة: ٥٨-٦٢)

56:58. Have you thought about the semen that you emit?

56:59. Is it you who create [a human being from] it, or are We the Creator?

56:60. It is We who have ordained death among you,⁶⁰ and Our decree cannot be escaped,

56:61. for We replace you with others like you,⁶¹ then [after death, on the Day of Resurrection] We will recreate you in a manner unknown to you.

⁶⁰ What is meant is that death is decreed for all, at different stages of life; some die young and some die in old age, each according to prior divine decree.

⁶¹ Although death is decreed for all, people do not all die at the same time; =

56:62. You are well aware of the first creation; why then do you not pay heed?

That is, have you thought about the beginning of your creation, from the semen that you emit? Are you the creators of that semen and what grows from it? Or is Allah (ﷻ) the Creator Who creates in you the desire, and the genders, male and female, and guides each of them to each other, and creates love, compassion and mercy between the spouses, which are the means of procreation?

Therefore Allah (ﷻ) points out that the first creation is evidence for the second creation, and says: «You are well aware of the first creation; why then do you not pay heed» and realise that the One Who is able to initiate your creation is also able to recreate you?



﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا ﴿٦٥﴾ فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٦﴾ إِنَّا لَمُعْرِضُونَ ﴿٦٧﴾ بَلْ نَحْنُ مُحْرَقُونَ ﴿٦٨﴾ ﴾ (سورة الواقعة: ٦٣-٦٧)

56:63. Have you thought about the seeds you sow?

56:64. Is it you who cause them to grow, or is it We Who make them grow?

56:65. If We so willed, We could cause them to crumble, then you would be left wondering and lamenting:

56:66. We are ruined;

56:67. in fact we are destitute!

This is a reminder of His blessings to His slaves, calling them thereby to believe in His oneness, worship Him and turn to Him, as He has blessed them with that which He has made available to them of

= rather as some die, new ones take their place. (ar-Râzi)

the seeds that they sow in order to grow crops and fruits. From those seeds come staple foods, provision and fruits, which are essential to their needs and well-being. These are blessings that they cannot count, let alone give sufficient thanks for them. Therefore He reminds them of His blessings and asks them to affirm them.

«Is it you who cause them to grow, or is it We Who make them grow?» That is, is it you who bring them forth as plants from the ground? Is it you who cause them to grow? Is it you who bring forth the ears of corn and the fruits, and cause them to grow until they are ripe and ready for harvest?

Or is it Allah Who alone does all that and bestows these blessings upon you?

The most that you do is till and plough the soil and throw the seed into it.

Then you have no knowledge of what will happen after that, and you have no ability to do more than that. Moreover, Allah points out to them that the seed is exposed to danger, were it not for His keeping it safe for them in order to meet their needs and give them some joy for a limited time. Hence He says:

«If We so willed, We could cause them» that is, the crops and fruits «to crumble» that is, to shrivel and die, thus bringing no benefit and no provision

«then you would be left», as a result of its crumbling, after all the effort you had put into it and all the money you had spent on it

«wondering and lamenting» that is, feeling regret and sorrow for what had befallen you, which took away your joy and happiness, and you would say:

«We are ruined» that is, we have suffered a setback and been stricken by a calamity that has destroyed us.

Then you would acknowledge the extent of the calamity that had befallen you, and you would say: «in fact we are destitute».

So praise Allah (ﷻ) for having preserved your crops for you, caused them to survive and made them reach maturity, and for not sending upon them a blight that would deprive you of their benefit and goodness.



﴿ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ ﴾ (سورة الواقعة: ٦٨-٧٠)

56:68. Have you thought about the water that you drink?

56:69. Is it you who bring it down from the clouds, or is it We Who send it down?

56:70. If We so willed, We could make it salty and bitter. Why then do you not give thanks?

Having mentioned the blessing of food that He bestows upon His slaves, Allah (ﷻ) now mentions the blessing of water that He bestows upon them, from which they drink. Were it not for Allah making it easily available to them, they would have no way to obtain it, for it is He Who sends it down from the clouds. Allah (ﷻ) sends it down, and from it come rivers that flow on the surface of the earth and underground, and produce gushing springs and streams.

Part of the blessing is that He makes it fresh and palatable. If He so willed, He could make it salty and bitter, unpleasant to drink and of no benefit.

﴿Why then do you not give thanks﴾ to Allah (ﷻ) for the blessings that He has bestowed upon you?



﴿أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَرَمْتًا لِّلْمُقِيمِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾﴾ (سورة الواقعة):

(٧٤-٧١)

- 56:71. Have you thought about the fire that you kindle?
 56:72. Do you cause the tree [which provides the firewood] to grow, or do We?
 56:73. We have made it a reminder and a benefit for desert-dwellers and wayfarers.
 56:74. So glorify the name of your Lord, the Most Great.

This is a blessing that is one of the essentials that people cannot do without. People need it for many things. So Allah (ﷻ) asks them to affirm the blessing of fire which He created from trees, for people are not able to make the trees grow. Rather it is Allah (ﷻ) Who makes the green trees grow, then the wood is used for fire that is lit according to people's needs, then when they no longer need it, they extinguish it.

﴿We have made it a reminder﴾ to people, of the blessings of their Lord, and a reminder of the fire of hell, which Allah has prepared for those who disobey Him, and He has made it a warning to motivate people to aspire to paradise.

﴿and a benefit for desert-dwellers and wayfarers﴾. Allah singles out wayfarers for mention because they benefit from it more than others. Perhaps the reason for that is that this world is all a place of travel; from the time a person is born, he is travelling towards his Lord. So Allah has made fire a benefit for wayfarers and travellers in this world, and a reminder to them of the hereafter.

Having highlighted blessings that require people to praise Allah for them, give thanks to Him and worship Him, He instructs them to glorify and praise Him:

﴿So glorify the name of your Lord, the Most Great﴾ that is, glorify your Lord, the Most Great, Who has the most perfect names and attributes, and is immensely kind and generous.

Praise Him in your heart and with your words and actions, for He is deserving of that. He deserves to be thanked and not shown ingratitude, to be remembered and not forgotten, to be obeyed and not disobeyed.



﴿ فَلَا أُقْسِرُ بِمَوَاقِعِ النُّجُومِ ۗ وَإِنَّهُ لَقَسْرٌ لِّتَوْعَلَمُونَ عَظِيمٌ ۖ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ ﴿٨١﴾ وَتَفْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ ﴿٨٢﴾ ﴾ (سورة الواقعة: ٧٥-٨٢)

- 56:75. Verily I swear by the positions of the stars,
 56:76. and verily it is indeed a mighty oath, if you only knew,
 56:77. that it is indeed a noble and bounteous Qur'an,
 56:78. in a book well-preserved,
 56:79. which no one can touch except the purified,
 56:80. a revelation from the Lord of the worlds.
 56:81. Do you then take this discourse [the Qur'an] lightly,
 56:82. and instead [of thanking Allah] for the provision He bestows,
 you disbelieve and show ingratitude?

Here Allah (ﷻ) swears by the stars and their positions – that is, where they set – and what Allah brings about of events at those times that are indicative of His might, pride and oneness.

Then He shows how great is the matter by which He swore this oath, as He says: ﴿and verily it is indeed a mighty oath, if you only knew﴾.

This oath is only mighty because in the stars, and their movement across the sky and their setting there are innumerable signs.

The fact that is attested by the oath is the authenticity of the Qur'an, for it is undoubtedly true.

It is also noble – that is, it contains much good and abundant knowledge, for all that is good and all knowledge is only learned and derived from the Book of Allah.

﴿in a book well-preserved﴾ that is, concealed from the eyes of people. This well-preserved book is al-Lawḥ al-Maḥfooḏh. In other words, this Qur'an is written in al-Lawḥ al-Maḥfooḏh, held in high esteem by Allah and by the angels among those on high.

It may be that what is meant by the well-preserved book is the book that is in the hands of the angels whom Allah sends down with His revelation, and that what is meant is that He protected it from the devils who had no power to change it, or to add anything to it or take anything away from it, or to eavesdrop on it.

﴿which no one can touch except the purified﴾ that is, no one can touch the Qur'an except the noble angels whom Allah (ﷻ) has purified and made free of faults and sins. If no one touches it but the purified, and the evil people and devils cannot touch it, this verse indicates and implies that it is not permissible for anyone to touch the Qur'an except one who is in a state of purity, as is mentioned in the hadith. Hence it was said that this verse is a statement that implies a prohibition. In other words, no one should touch the Qur'an except one who is in a state of purity.

﴿a revelation from the Lord of the worlds﴾ that is, this Qur'an which is described in these sublime terms is a revelation from the

Lord of the worlds, Who takes care of His slaves by bestowing His blessings, both spiritual and worldly.

One of the most important aspects of His caring for His slaves is His revelation of this Qur'an which guides to that which is in the best interests of people in both realms. Thus Allah bestowed mercy thereby upon His slaves for which they cannot give sufficient thanks. This requires them to adhere to it and proclaim it, and to call people to it and convey it to them. Hence Allah says:

«Do you then take this discourse [the Qur'an] lightly» that is, do you take this great Book and wise reminder lightly? In other words, do you compromise and try to misinterpret it for fear of people and their criticism and sharp words?

This is not befitting and is not appropriate; rather what is appropriate is to compromise and take lightly the words of someone whom you do not trust. As for the Holy Qur'an, it is the truth which no one opposes but he will be defeated, and no one promotes it but he will prevail over others. It is something concerning which there should be no compromise and which should not be hidden; rather it should be announced and proclaimed to people.

«and instead [of thanking Allah] for the provision He bestows, you disbelieve and show ingratitude?» That is, in response to Allah's blessing upon you of bestowing provision, do you disbelieve and show ingratitude for the blessings of Allah, and say: We got rain by virtue of such and such a star, and you attribute the blessing to a source other than the One Who bestowed it and granted it to you? Why do you not give thanks to Allah for His blessings, as Allah sent down the Qur'an to you to increase you in grace and bounty, whereas rejection and ingratitude lead to removal of blessings and the affliction of punishment?



﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ نَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ
وَلَكِنْ لَا بُصِيرُونَ ﴿٨٥﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

﴿٨٧﴾ (سورة الواقعة: ٨٣-٨٧)

- 56:83. Then why do you not [intervene], when the soul [of the dying person] reaches the throat,
56:84. whilst you are looking on,
56:85. when We are nearer to him than you, but you do not see?
56:86. So why do you not, if [you think] you will not be requited,
56:87. bring back [that soul], if you are telling the truth?

That is, why do you not intervene, when the departing soul reaches the throat, and you are looking at the dying person when he is in that state?

In fact We are closer to him by Our knowledge and Our angels are closer to him, but you do not see.

«So why do you not, if [you think] you will not be requited» that is, why do you not – if you claim that you will not be resurrected and will not be brought to account or requited – restore that soul to its body, «if you are telling the truth»? But you admit that you are unable to restore it to its place.

In that case, either you should accept the truth that has been brought to you by Muhammad (ﷺ), or you should be stubborn and thus your fate and bad end will be known.



﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنْ
أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَّمَ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمَكْذِبِينَ

الضَّالِّينَ ﴿٩٢﴾ فَزُلْ مِنْ حَمِيمٍ ﴿٩٣﴾ وَنَصْلِيَّةً حَمِيمٍ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾ (سورة الواقعة: ٨٨-٩٦)

56:88. Then if he is one of [the foremost] who are brought near to Allah,

56:89. [for him there will be] rest, fragrance and a garden of bliss.

56:90. If he is one of those on the right,

56:91. [It will be said to him]: Peace be upon you, for you are one of those on the right.

56:92. But if he is one of the misguided deniers

56:93. then he will be welcomed with scalding water

56:94. and he will burn in hell.

56:95. Verily this is absolute truth.

56:96. So glorify the name of your Lord, the Most Great.

At the beginning of the soorah, Allah (ﷻ) mentions the situation of three groups: the foremost who are brought near to Allah, those on the right, and the misguided disbelievers, and how they will be in the hereafter.

Here at the end of the soorah, He describes how they will be at the time of death:

«Then if he» namely the dying person

«is one of [the foremost] who are brought near to Allah» – these are the ones who did obligatory and recommended actions, and refrained from prohibited and disliked actions, and avoided unnecessary indulgence in permissible actions.

«[for him there will be] rest» that is, repose, reassurance, happiness, joy, and delight of the heart and soul.

«fragrance» – the word translated here as «fragrance» is a word which includes physical pleasures such as all kinds of food, drink and so on. It was also said that this word refers to a particular scent.

«and a garden of bliss» that comprises both rest and fragrance, in which there is that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man. So these glad tidings are given to the foremost at the time of death, which make their souls almost soar with happiness and joy.

This is like the passage in which Allah says:

«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. 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, a recompense from One Who is Oft-Forgiving, Most Merciful.» (*Fuṣṣilat 41: 30-32*)

«If he is one of those on the right» – They are the ones who did obligatory duties and refrained from that which was prohibited, even if they fell short in some duties that did not undermine their faith and belief in Allah's oneness. It will be said to one of them:

«Peace be upon you, for you are one of those on the right» – it will be said to him: Now you are safe from troubles, problems and punishment, because you are one of those on the right, who were kept safe from sins that incur doom.

«But if he is one of the misguided deniers» that is, those who rejected the truth and went astray from right guidance, «then he will be welcomed with scalding water and he will burn in hell» that is, their welcome, on the day when they come to their Lord, will be burning in hell which will encompass them and reach their hearts.

If they seek help due to severe thirst,

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

«Verily this» that Allah (ﷻ) mentions about the requital of His slaves for their deeds, both good and bad, and the details thereof, «is absolute truth» concerning which there can be no doubt; rather it is established truth that will inevitably come to pass.

Allah has presented His slaves with definitive evidence to that effect, to the extent that for people of understanding, it is as if they can taste it and see it; therefore they praised Allah (ﷻ) for singling them out for this great blessing.

Hence Allah (ﷻ) says: «So glorify the name of your Lord, the Most Great». So glory be to Allah, the Almighty Lord, and exalted be He far above what the wrongdoers and deniers say.

Praise be to Allah, the Lord of the worlds, much good and blessed praise.

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

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.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
يَعْلَمُ مَا يَلِيقُ فِي الْأَرْضِ وَمَا يُخْرِجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرِجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا
كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾
يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾﴾ (سورة الحديد:

(٦-١)

- 57:1. All that is in the heavens and on earth glorifies Allah, for He is the Almighty, Most Wise.
- 57:2. To Him belong the dominion of the heavens and the earth; He gives life and causes death, and He has power over all things.
- 57:3. He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things.

- 57:4. [It is] He Who created the heavens and the earth in six days, and then rose over the Throne [in a manner that befits His Majesty]. He knows all that goes into the earth and all that comes out of it, and all that descends from heaven and all that ascends to it. He is with you wherever you may be, and Allah sees well all that you do.
- 57:5. To Allah belongs the dominion of the heavens and the earth, and it is to Allah that all things will return.
- 57:6. He causes the night to encroach upon the day, and the day to encroach upon the night, and He knows well what is in [people's] hearts.

Here Allah (ﷻ) tells us of His greatness and majesty, and the all-encompassing nature of His authority. All that is in the heavens and on earth of living beings that speak and those that do not speak, and inanimate objects, glorify and praise their Lord, and declare Him to be above all that is not befitting to His majesty.

They are obedient to their Lord and submit to His might, and the effects of His wisdom are apparent in them. Hence He says: ﴿for He is the Almighty, Most Wise﴾. This highlights the fact that all creatures, in both the upper and lower realms, need their Lord in all situations; that His might subdues all things, and that all of His creation is subject to His wisdom and all His commands are based on divine wisdom.

Then He tells us of the all-encompassing nature of His dominion:

﴿To Him belong the dominion of the heavens and the earth; He gives life and causes death﴾ that is, He is the Creator of all that, Who grants it provision and controls it by His might, ﴿and He has power over all things﴾.

﴿He is the First﴾ before Whom there is nothing
 ﴿and the Last﴾ after Whom there is nothing.
 ﴿the Manifest﴾ above Whom there is nothing

﴿and the Hidden﴾ and there is nothing more hidden than Him.
 ﴿and He has knowledge of all things﴾ for His knowledge encompasses all that is apparent and all that is hidden, all that is secret and concealed, and all matters, both earlier and later.

﴿[It is] He Who created the heavens and the earth in six days﴾, the first of which was Sunday and the last of which was Friday
 ﴿and then rose over the Throne [in a manner that befits His Majesty]﴾, above all of creation.

﴿He knows all that goes into the earth﴾ of seeds, animals, rain and so on
 ﴿and all that comes out of it﴾ of plants, trees, animals and the like
 ﴿and all that descends from heaven﴾ of angels, divine decrees and provision
 ﴿and all that ascends to it﴾ of angels, souls, supplication, deeds and so on.
 ﴿He is with you wherever you may be﴾ – this is like the verse in which Allah says:

﴿...There is no private conversation among three but He is their fourth, or among five but He is their sixth, or among fewer or more than that, but He is with them, wherever they may be...﴾ (*al-Mujādilah* 58: 7)

This “being with” means that He is with them by means of His knowledge and His being aware of them. Hence He issues a warning and a promise to them of requital for deeds by saying: ﴿and Allah sees well all that you do﴾ that is, He sees all the deeds that you do, and the intention and attitude behind these deeds, whether it is righteous or evil, and He will requite you for it, for He has recorded it against you.

﴿To Allah belongs the dominion of the heavens and the earth﴾ that is, He has dominion and control over His creation and His slaves, and He disposes of their affairs however He wills, on the basis of His universal and religious decrees, which are based on divine wisdom.

﴿and it is to Allah that all things will return﴾ both deeds and the doers of the deeds. All people will be presented before Him, and He will separate the evil from the good; He will reward the doer of good for his good deeds, and He will punish the doer of evil for his evil deeds.

﴿He causes the night to encroach upon the day, and the day to encroach upon the night﴾ that is, He causes the night to encroach upon the day, so the night covers people with its darkness so that they may become still and rest.

Then He causes the day to encroach upon the night, so that darkness is dispersed from the land and everything becomes light, so that people may move about and pursue their interests and livelihoods.

Allah continues to wrap the night over the day and wrap the day over the night, alternating between them, making one longer and the other shorter, and then vice versa, so that there will be seasons and time will be regulated, and many interests will be served thereby.

Blessed be Allah, the Lord of the worlds, and exalted be the Most Generous, Most Kind, Who bestows upon His slaves many blessings, both visible and hidden.

﴿and He knows well what is in [people's] hearts﴾, so He guides those who He knows are deserving of that, and He forsakes those who He knows are not fit to receive His guidance.



﴿ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ ۗ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾ هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ ءَايَاتٍ يَبْنَوتُ لِيُخْرِجَكُمْ مَنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٩﴾ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ لَا يَسْتَوِي مِنْكُمْ مَنَ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتْلَ أُولِيكُمُ أَعْظَمُ

دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقْتِنَا وَكَلَّا وَعَدَّ اللَّهُ الْحَسَنَىٰ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾ مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ، وَلَهُ أَجْرٌ كَرِيمٌ ﴿١٢﴾ (سورة

الحديد: ٧-١١)

- 57:7. Believe in Allah and His Messenger, and spend [in Allah's cause] from that of which He has made you trustees, for those among you who believe and spend will have a great reward.
- 57:8. What reason do you have not to believe in Allah when the Messenger is calling you to believe in your Lord, and when Allah has already taken a covenant from you, if you care to believe?
- 57:9. It is He Who sends down clear revelations to His slave so that He may bring you forth from the depths of darkness into the light. Verily Allah is to you Most Compassionate, Most Merciful.
- 57:10. What reason do you have not to spend in Allah's cause, when to Allah belongs the inheritance of the heavens and the earth? Not equal among you are those who spent and fought before the victory [and those who did not]. They are of higher rank than those who spent afterwards and fought. But to each Allah has promised the ultimate good, and Allah is well aware of all that you do.
- 57:11. Who is he that will lend to Allah a goodly loan, so He will multiply it for him, and his will be a generous reward?

Allah (ﷻ) enjoins His slaves to believe in Him and in His Messenger (ﷺ) and what he brought, and to spend in His cause from the wealth which He has enabled them to attain and has entrusted to them in order to see what they will do.

Having enjoined that, He then encourages and urges them to do it by mentioning the reward that will result from doing so. Hence He says:

﴿for those among you who believe and spend﴾, thus combining belief in Allah and His Messenger (ﷺ) with spending in His cause ﴿will have a great reward﴾, the greatest and best of which is the good pleasure of their Lord and attaining His paradise and all that it contains of eternal bliss, which Allah has prepared for those who believe and those who strive in jihad.

Then Allah mentions the reason why they should believe, as there is no impediment to doing so:

﴿What reason do you have not to believe in Allah when the Messenger is calling you to believe in your Lord, and when Allah has already taken a covenant from you, if you care to believe?﴾ In other words, what is it that is preventing you from believing, when the Messenger Muhammad (ﷺ), who is the best of the Messengers and the noblest of those who call to Allah, is calling you?

This is something which requires you to hasten to respond to his call and to the truth that he has brought, for Allah has taken from you a covenant and promise to believe, if you are truly believers.

Moreover, as part of His kindness and care, Allah has not only sent you a Messenger who is the noblest of humankind; rather He has also supported him with miracles and the clear signs that he has brought offer proof of his truthfulness and sincerity.

Hence Allah says: ﴿It is He Who sends down clear﴾ that is, unambiguous ﴿revelations to His slave﴾ which highlight to people of reason the veracity of all that he has brought, and signals that it is indeed certain truth.

﴿so that He may bring you forth﴾ by sending the Messenger (ﷺ) to you, and by means of what Allah has sent down at his hands of the Book and wisdom, ﴿from the depths of darkness into the light﴾ that is, from the darkness of ignorance and disbelief to the light of knowledge and faith.

This stems from divine mercy and compassion, for Allah is more merciful to His slaves than a mother to her child. ﴿Verily Allah is to you Most Compassionate, Most Merciful﴾.

﴿What reason do you have not to spend in Allah's cause, when to Allah belongs the inheritance of the heavens and the earth?﴾ That is, what is preventing you from spending in Allah's cause – which refers to all ways of doing good, and what is making you so miserly ﴿when﴾ in fact you do not own anything; rather ﴿to Allah belongs the inheritance of the heavens and the earth﴾? Hence all wealth will pass from your hands, or you will die and leave it behind, and ultimately dominion will return to its true Owner, may He be blessed and exalted.

So make the most of the opportunity to spend so long as wealth is in your hands.

Then Allah (ﷻ) states that deeds vary in virtue, according to circumstances and divine wisdom: ﴿Not equal among you are those who spent and fought before the victory [and those who did not]. They are of higher rank than those who spent afterwards and fought﴾. What is meant by the victory here is the victory of al-Hudaybiyah when a peace deal was concluded between the Messenger (ﷺ) and Quraysh which was one of the greatest of victories, by means of which Islam was spread and the Muslims were able to mix with the disbelievers and call them to Islam without any objection. At that time the people entered the religion of Allah in crowds, and Islam gained a great deal of momentum.

Before this victory, the Muslims were not able to call people to Islam except in places where people had already become Muslim, such as Madinah and its environs.

Those who became Muslim among the people of Makkah and other lands where the polytheists prevailed were persecuted and lived in a state of fear. Hence those who became Muslim before that victory, and

spent and fought in Allah's cause were of higher status and attained a greater reward than those who did not become Muslim and fight or spend until after that, as is dictated by wisdom. Therefore the majority of the foremost and most prominent of the Ṣaḥābah became Muslim before that victory.

Because stating that one is more virtuous than the other may give an impression of criticism or undermining the one that is regarded as less virtuous, in order to avoid such misconceptions Allah says: ﴿But to each Allah has promised the ultimate good﴾ that is, to those who became Muslim and fought and spent both before and after the victory – to all of them Allah has promised paradise. This is indicative of the virtue of all of the Ṣaḥābah (رضي الله عنهم), as Allah has testified to their faith and promised them paradise.

﴿and Allah is well aware of all that you do﴾ and He will requite each of you according to what He knows of your deeds.

Then Allah urges them to spend in His cause, because jihad depends on such funding and the spending of wealth on equipment and preparation of fighters. Hence Allah says: ﴿Who is he that will lend to Allah a goodly loan﴾. This refers to spending with good intentions, sincerely for the sake of Allah, in accordance with that which is pleasing to Allah, from permissible and wholesome wealth, giving it willingly. It is by His generosity that Allah (ﷻ) describes it as a loan, for in fact the wealth belongs to Him and the person who gives it is His slave, and He multiplies the reward for it many times, for He is the Most Generous, the Bestower.

This multiplication of the reward will come on the Day of Resurrection, the day when the extreme need of all people will become obvious and everyone will need even the smallest amount of reward. Hence Allah says:



﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسَبْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾ يُنَادُونَهِمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتِنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَانُكُمْ النَّارُ هِيَ مَوْلَانُكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾﴾ (سورة الحديد: ١٢-١٥)

- 57:12. [Remember] the day when you will see the believing men and believing women, with their light streaming ahead of them and on their right. [It will be said to them:] Glad tidings for you this day: gardens through which rivers flow, to abide therein forever. That is the supreme triumph.
- 57:13. On that day, the hypocrite men and hypocrite women will say to the believers: Wait for us, so that we may have some of your light. It will be said: Go back and seek light elsewhere. Then a wall will be set up between them, which will have a gate, on the inside of which there will be mercy and on the outside there will be punishment.⁶²
- 57:14. The hypocrites will call out to the believers: Were we not with you? They will say: Yes, but you gave in to confusion and temptation, you kept waiting [for some misfortune to befall us], you doubted, and you were deceived by false hopes, until the decree of Allah came to pass. Thus [Shayṭān] the deceiver deceived you concerning Allah.

⁶² This refers to a wall that will separate the people of paradise from the people of hell.

57:15. So this day no ransom will be accepted from you [O hypocrites] or from those who disbelieved. Your abode will be hell; that is where you belong – a hapless journey's end.

Here Allah says, highlighting the virtue of faith and how happy the believers will be with their faith on the Day of Resurrection: «[Remember] the day when you will see the believing men and believing women, with their light streaming ahead of them and on their right» that is, on the Day of Resurrection, when the sun is rolled up and the moon is eclipsed, and the people find themselves in darkness, and the *ṣirâṭ* is set up over hell, at that time you will see the believing men and believing women with their light streaming ahead of them and on their right. They will walk by virtue of their faith and light in that difficult and frightening situation, each according to the level of his faith, and at that time they will receive the greatest glad tidings, as it will be said to them:

«Glad tidings for you this day: gardens through which rivers flow, to abide therein forever. That is the supreme triumph».

By Allah, how sweet and delightful these glad tidings will be, when they attain everything they longed for and are saved from everything they feared.

When the hypocrites see the light of the believers by which they walk, when their own light has been extinguished and they are left confused in the darkness, they will say to the believers: «Wait for us, so that we may have some of your light» that is, slow down so that we may catch up with you and get some of your light by which we may walk and be saved from the punishment.

But «It will be said» to them: «Go back and seek light elsewhere» that is, if doing so is possible. But in fact that will not be possible; rather it will be quite impossible.

﴿Then a wall will be set up between them﴾ that is, between the believers and the hypocrites; it will be a strong and unbreachable barrier,

﴿which will have a gate, on the inside of which there will be mercy﴾ – that will be the side where the believers will be

﴿and on the outside there will be punishment﴾ – that will be the side where the hypocrites will be.

The hypocrites will call out to the believers, beseeching them and asking them for mercy: ﴿Were we not with you﴾ in the previous world, saying “*lâ ilâha illâ Allâh* (there is no god but Allah)”, praying, fasting, striving in jihad and doing what you did?

﴿They will say: Yes﴾, you were indeed with us in the previous world, appearing outwardly to do the same as we did, but your deeds were the deeds of hypocrites, devoid of faith and sound, sincere intention.

Rather ﴿you gave in to confusion and temptation, you kept waiting [for some misfortune to befall us], you doubted﴾ that is, you doubted what Allah foretold, which was not subject to doubt;

﴿and you were deceived by false hopes﴾ when you hoped to attain the same as the believers although you were not certain in your faith ﴿until the decree of Allah came to pass﴾ that is, until death came to you when you were still in that blameworthy state

﴿Thus [Shayṭân] the deceiver deceived you concerning Allah﴾, for it was the Shayṭân who made disbelief and doubt fair-seeming to you, and you were content with that doubt, you trusted his promise and believed what he said.

﴿So this day no ransom will be accepted from you [O hypocrites] or from those who disbelieved﴾; even if you offered in ransom an earth’s weight of gold and as much again, it would not be accepted from you.

﴿Your abode will be hell; that is where you belong﴾ and it will take care of you and welcome you

«a hapless journey's end» in the fire.

Allah (ﷻ) says elsewhere:

«And as for him whose good deeds weigh lightly in the balance, his abode will be the abyss. And how could you know what it is? It is a fire, blazing hot.» (al-Qāri'ah 101: 8-11)



﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾ أَعْلَمُوا أَنَّ اللَّهَ يُمِيتُ الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ ﴾

(سورة الحديد: ١٦-١٧)

57:16. Has the time not come for the hearts of those who believe to be humbled at the mention of Allah and of what has been revealed of the truth, and they should not be like those who were given the Book before, whose hearts grew hard with the passage of time? And many of them were evildoers.

57:17. Know that Allah gives life to the earth after its death. We have made the signs clear to you so that you may understand.

Having mentioned the situation of the believing men and women, and the hypocrite men and women in the hereafter, which should prompt hearts to humble themselves before their Lord and submit to His greatness, Allah now gently chides the believers for not doing that, and says:

«Has the time not come for the hearts of those who believe to be humbled at the mention of Allah and of what has been revealed of the truth» that is, has the time not come when their hearts should soften and be humbled at mention of Allah and the reminder which is the

Qur'an, and to submit to His commands and prohibitions, and what has been revealed of the truth, which has been brought by Muhammad (ﷺ)?

This is urging the believers to strive hard to make their hearts humble before Allah and to accept what He has sent down of the Book and wisdom, and to pay heed to divine exhortation and Islamic rulings at all times, and to constantly check themselves on the basis of those teachings.

﴿and they should not be like those who were given the Book before, whose hearts grew hard with the passage of time﴾ that is, they should not be like those to whom Allah sent down scripture that should have caused them to soften their hearts and submit fully to Allah's will, but they did not persist in following it and were not steadfast in adhering to it. Rather with the passage of time they became heedless, so their faith diminished and their certainty faded.

﴿...whose hearts grew hard with the passage of time? And many of them were evildoers﴾. For the heart needs to be reminded at all times of that which Allah sent down and it needs to be refreshed with words of wisdom. It is not appropriate to be careless about this matter, for that is the cause of hardheartedness and failing to weep (with fear of Allah).

﴿Know that Allah gives life to the earth after its death. We have made the signs clear to you so that you may understand﴾. The signs inspire minds to attain knowledge of the divine attributes, for the One Who gives life to the earth after its death is able to bring the dead back to life after their death, and then He will requite them for their deeds. The One Who gives life to the earth after its death by means of rainwater is able to give life to dead hearts by means of what He has sent down of truth to His Messenger (ﷺ). This verse indicates that the one who is not guided by the signs of Allah and does not submit to the laws of Allah has no power of reasoning.



﴿إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾﴾

(سورة الحديد: ١٨-١٩)

- 57:18. Verily men and women who give in charity and lend to Allah a goodly loan, it will be multiplied for them and theirs will be a generous reward.
- 57:19. Those who believe in Allah and His Messengers, it is they who are the strong and true in faith. And the martyrs will have their reward and their light with their Lord. As for those who disbelieve and deny Our revelations, they will be inhabitants of the blazing fire.

﴿Verily men and women who give in charity﴾ – the structure of the words translated here as ﴿men and women who give in charity﴾ refers to those who give a great deal of charity, as prescribed in Islamic teaching, and who spend in ways that earn the pleasure of Allah ﴿and lend to Allah a goodly loan﴾ by giving of their wealth to charitable causes, the reward of which will be stored up for them with their Lord ﴿it will be multiplied for them﴾ because a good deed earns a tenfold reward, up to seven hundredfold, up to many times more.

﴿and theirs will be a generous reward﴾ which is what Allah has prepared for them in paradise of that which no one knows.

﴿Those who believe in Allah and His Messengers﴾ – according to ahl as-Sunnah, faith is that which is indicated by the Qur'an and Sunnah, namely belief in the heart that is expressed verbally, and sound attitudes in the heart, good words and righteous physical actions. That includes all the teachings of Islam, both outward and inward.

Those who combine all these things are the strong and true in faith. In other words, their status is higher than that of the ordinary believers and lower than that of the Prophets.

«And the martyrs will have their reward and their light with their Lord» as is mentioned in the ṣaḥeeḥ hadith:

«In paradise there are one hundred levels; the distance between each two levels is like the distance between heaven and earth. Allah has prepared them for those who strive in His cause.» (Bukhari)

This implies that they will be of a very high and sublime status, and very close to Allah (ﷻ).

«As for those who disbelieve and deny Our revelations, they will be inhabitants of the blazing fire».

These verses mention all categories of people: those who give in charity, the strong and true in faith, the martyrs and the inhabitants of the blazing fire. Those who give in charity are the ones whose main focus in righteous deeds is to show kindness to people and try to benefit them and help them to the best of their ability, especially by helping them financially for the sake of Allah.

The strong and true in faith are those who have reached the highest levels of faith, righteous deeds, beneficial knowledge and certainty of faith.

The martyrs are those who fought in Allah's cause to make Allah's word supreme, offering their lives and their wealth, and were killed.

The inhabitants of the blazing fire are the disbelievers who rejected the revelations of Allah.

There remains one more category, which Allah mentions in Soorat Fâṭir. They are the ones who followed a middle course (35: 32), who did obligatory duties and refrained from prohibited matters, but they fell short with regard to some duties towards Allah and towards other people. Their ultimate abode will be paradise, even though they may face punishment for some of their deeds.



﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَأُهُ، ثُمَّ يَهَيِّجُ فَرَّتْهُ مُمْصِرًا، ثُمَّ يَكُونُ حُطَمًا﴾
 وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ
 الْعُرُورِ ﴿٢٠﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
 أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ. ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
 الْعَظِيمِ ﴿٢١﴾ (سورة الحديد: ٢٠-٢١)

57:20. Know that the life of this world is nothing but play and a distraction, adornment and boasting among yourselves, and rivalry in wealth and children. It is like plants that flourish after rain, pleasing the sowers, then they wither, and you see them turn yellow, then they crumble. And in the hereafter there will be a severe punishment, or forgiveness from Allah and His good pleasure. For the life of this world is nothing but a fleeting vanity.

57:21. Race towards forgiveness from your Lord and paradise which is as wide as the heavens and the earth, prepared for those who believe in Allah and His Messengers. That is the grace of Allah, which He bestows upon whomever He wills, for Allah is the Possessor of abundant grace.

Here Allah tells us about the real nature of this world and how it actually is, highlighting that all that may be said of it, and all that its people can get from it, is that it is play and a distraction for hearts and bodies. This is confirmed by what you find in real life of people who focus only on worldly matters; you will find them spending their lifetimes in distraction, heedless of the remembrance of Allah and of what lies ahead of divine promises and warnings, and you see them taking their religion as a mere game and mockery.

In contrast, those who are aware and strive for the hereafter have hearts that constantly remember Allah, know him and love Him; they fill their time with righteous deeds that will bring them closer to Allah and may benefit them or may benefit them and others.

﴿adornment﴾ – this refers to adornment in clothing, food and drink, means of transportation, houses and palaces, status, and other things

﴿and boasting among yourselves﴾ that is, each one of its people wants to boast to others and be the one who prevails in worldly matters and the one who is famous in terms of worldly splendour.

﴿and rivalry in wealth and children﴾ that is, each one wants to be the one who has more than others in terms of wealth and children. This is the case with those who love this world and are content with it.

This is in contrast to those who know how this world really is and regard it as a place to pass through, not a place to settle in. Therefore they compete in that which will bring them closer to Allah, and take measures to help them reach Him, and if they see those who compete with them in accumulating wealth and children, they compete with them in righteous deeds.

Then Allah compares this world to the rain that falls on the ground, by means of which all kinds of plants are brought forth from the earth, from which both people and animals eat. Then when the land is at its loveliest and takes on its fairest appearance, and is pleasing to the sowers whose main focus is worldly gain, there comes to it the decree of Allah that it should be destroyed, so it withers and dries up, and the land returns to its former state, as if nothing green had ever grown there and it had never looked elegant and beautiful.

Such is this world: whilst it is flourishing for the one who focuses on it, and whatever he wants of worldly gains he attains it, and whatever he seeks to achieve of worldly matters, he finds the doors to it wide open, suddenly the divine decree comes to pass and it is

all taken away from him; he loses control over worldly matters, or he is taken from this world in death, so he departs from it empty-handed, having taken nothing from it in terms of provisions except his shroud. How doomed is the one for whom this world is the sum of his aspirations, and it is all he works and strives for.

As for striving for the hereafter, that is what is of benefit and is stored up for a person and will stay with him forever. Hence Allah (ﷻ) says: ﴿And in the hereafter there will be a severe punishment, or forgiveness from Allah and His good pleasure﴾ that is, in the hereafter, there can only be one of these two scenarios:

Either severe punishment in the fire of hell, with its chains, fetters and horrors for those whose only aim and aspiration was worldly gain, so they had the audacity to disobey Allah, reject His revelations and show ingratitude for His blessings;
or forgiveness from Allah for bad deeds, protection from punishment, and the good pleasure of Allah. This is for those who recognised this world for what it was and strove hard for the hereafter.

All of this should prompt people to lose interest in this world and focus on the hereafter. Hence Allah says: ﴿For the life of this world is nothing but a fleeting vanity﴾ that is, it is nothing but something to be enjoyed briefly and benefited from, to meet one's needs. No one is deceived by it and content with it except people of weak reasoning who are deceived by the Shayṭān.

Then Allah enjoins people to race towards His forgiveness, good pleasure and paradise, which is done by striving to take the measures that lead to forgiveness, such as: sincere repentance; asking Allah for forgiveness; keeping away from sins and the places where they may happen; and competing to earn the good pleasure of Allah by doing righteous deeds and being constantly eager to do that which pleases Allah, such as worshipping the Creator properly, and treating people kindly in all ways. Hence Allah mentions the deeds that earn His pleasure, as He says:

﴿and paradise which is as wide as the heavens and the earth, prepared for those who believe in Allah and His Messengers﴾ belief in Allah and His Messengers includes the fundamentals and minor issues of faith.

﴿That is the grace of Allah, which He bestows upon whomever He wills﴾ that is, what We have explained to you and mentioned includes the ways that lead to paradise and the ways that lead to hell. Allah's grace by bestowing abundant reward is one of the greatest blessings that He bestows upon His slaves.

﴿for Allah is the Possessor of abundant grace﴾, Who cannot be praised enough for it; rather He is as He has praised Himself, and far above the praise that His slaves can offer Him.



﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَاهُهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾﴾ (سورة الحديد: ٢٢-٢٤)

- 57:22. No calamity befalls the earth or your own selves but it is already written in a Book before We make it happen. Verily that is easy for Allah.
- 57:23. [Know this] so that you do not grieve for what passes you by, nor exult over what He gives you, for Allah does not love anyone who is conceited and boastful,
- 57:24. those who are stingy, and exhort people to stinginess. And whoever turns away, verily Allah is Self-Sufficient, Worthy of all praise.

Here Allah speaks of the all-encompassing nature of His will and decree:

«No calamity befalls the earth or your own selves» – this includes everything that happens to people, good or bad, great or small; it is all written in al-Lawḥ al-Maḥfoodh.

Allah tells His slaves that so that this principle may be established in their minds, and on that basis they may understand whatever happens to them, good or bad. Thus they will not despair or grieve for what has passed them by of things that they were hoping for and aspired to, because they know that this was written in al-Lawḥ al-Maḥfoodh, and would inevitably come to pass, so there was no way to ward it off. By the same token, they will not exult over whatever Allah gives them, because they know that they did not attain it by their own power and strength; rather they attained it by the grace and blessing of Allah, so they should focus on giving thanks to the One Who bestowed blessings and warded off harm. Hence Allah says:

«Allah does not love anyone who is conceited and boastful» that is, everyone who is arrogant, rough, harsh, filled with self-admiration and boasts about the blessings granted to him by Allah, attributing them to himself. Thus these blessings distract him and cause him to transgress, as Allah says elsewhere:

«...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...» (az-Zumar 39: 49)

«those who are stingy, and exhort people to stinginess» that is, they combine two blameworthy attitudes, each of which on its own is sufficient evil: stinginess, which means withholding people's due rights, and exhorting people to do likewise. So it was not enough for them to be stingy themselves; rather they went further and exhorted people to do likewise, urging them to adopt this blameworthy attitude in their words and actions. This stems from their turning away from obedience to their Lord.

«And whoever turns away» from obedience to Allah harms no one but himself; he will never harm Allah in the slightest

«verily Allah is Self-Sufficient, Worthy of all praise» – His self-sufficiency is one of His essential attributes and to Him belongs the dominion of the heavens and the earth; it is He Who enriches His slaves and bestows wealth upon them. And He is worthy of all praise, to Whom belong all good names, perfect attributes and beautiful actions, for which He deserves to be praised, lauded and venerated.



﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ
النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مِنْ
بَصُرِهِ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا
فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٦﴾
ثُمَّ فَقَّيْنَا عَلَىٰ آثَرِهِمْ رُسُلَنَا وَفَقَّيْنَا عِيسَى ابْنَ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا
عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَارَعُوهَا حَقَّ رِعَابِهَا فَتَأْتِنَا الَّذِينَ آمَنُوا مِنْهُمْ
أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾﴾ (سورة الحديد: ٢٥-٢٧)

- 57:25. We sent Our Messengers with clear signs, and sent down with them the Book and the criteria of justice, so that people may uphold equity. And We have sent down iron, in which there is great power [for warfare] and benefits for humanity, so that Allah may make known those who help His cause and His Messengers, although they cannot see Him. Verily Allah is Strong, Almighty.
- 57:26. We sent Nooh and Ibraheem, and conferred upon their descendants prophethood and the scriptures; some of them are rightly guided, but many of them are evildoers.
- 57:27. Then after them We followed them with other Messengers of Ours, and We sent after them 'Eesâ ibn Maryam; We gave him

the Gospel and instilled kindness and mercy in the hearts of those who followed him. As for monasticism, We did not prescribe it for them; they invented it, seeking thereby the pleasure of Allah, but they did not observe it faithfully. So We granted those among them who believed their reward, but many of them are evildoers.

﴿We sent Our Messengers with clear signs﴾ namely the evidence and proof that pointed to the truthfulness and soundness of what they brought

﴿and sent down with them the Book﴾ namely all the scriptures that Allah sent down in order to guide people and show them the way to that which will benefit them in their spiritual and worldly affairs ﴿and the criteria of justice﴾ or equity in word and deed.

The religion that was brought by the Messengers is completely just and equitable in its commands and prohibitions, in its rulings on interactions among people, in its criminal code and retaliatory and prescribed punishments, in matters of inheritance, and so on.

That is ﴿so that people may uphold equity﴾ as part of the religion of Allah, which also served many of their own interests, which are too many to be counted.

This indicates that the Messengers were in harmony with regard to the foundation of religious laws, which is the upholding of equity, even though concepts of justice may have varied according to time and circumstance.

﴿And We have sent down iron, in which there is great power [for warfare]﴾ namely tools of war such as weapons, armour and so on ﴿and benefits for humanity﴾ which is what is seen of its benefits in all kinds of industry, crafts, vessels and farm implements, to the extent that there are very few things that do not need iron.

﴿so that Allah may make known those who help His cause and His Messengers, although they cannot see Him﴾ that is, so that He

may test people by means of what He has sent down of the Book and iron, so that it might become clear who will help His cause and help His Messengers when they cannot see Him, which is when faith is of benefit, before seeing the unseen worlds, at which time there will be no benefit in believing in them, because at that point faith will have become inevitable and undeniable.

﴿Verily Allah is Strong, Almighty﴾ that is, nothing is beyond Him and no one can escape Him.

By His strength and might, He sent down iron from which strong tools are made, and by His strength and might, He is able to defeat his enemies. But He tests His close friends with His enemies, so as to make known who will help His cause although they cannot see Him.

Here Allah mentions the Book and iron together, because by means of these two things Allah causes His religion to prevail and makes His word supreme: by means of the Book in which is proof and evidence, and by means of the sword which defends and supports it, by Allah's leave. Both of them are based on justice and equity, which is indicative of the wisdom and perfection of the Creator, and the perfect nature of the laws which He has prescribed on the lips of His Messengers.

Having mentioned the prophethood of the Prophets in general, Allah now mentions two of the elite Prophets, namely the noble Prophets Nooḥ and Ibrâheem, among whose descendants Allah conferred prophethood and the scriptures. Hence He says:

﴿We sent Nooḥ and Ibrâheem, and conferred upon their descendants prophethood and the scriptures﴾ that is, the earlier and later Prophets were all descendants of Nooḥ and Ibrâheem (peace be upon them).

Similarly, all of the scriptures were sent down to descendants of these two noble Prophets.

﴿some of them﴾ that is, some of those to whom We sent the Messengers

﴿are rightly guided﴾ and followed their call, submitting to their commands, and were guided by them.

﴿but many of them are evildoers﴾ who failed to obey Allah and obey the Messengers and Prophets, as Allah (ﷻ) says elsewhere:

﴿But most of humankind will not believe, no matter how eagerly you desire it.﴾ (Yoosuf 12: 103)

﴿Then after them We followed them with other Messengers of Ours, and We sent after them 'Eesâ ibn Maryam﴾. Allah singles out 'Eesâ (ﷺ) for mention because the context is speaking of the Christians who claim to be the followers of 'Eesâ (ﷺ).

﴿We gave him the Gospel﴾ which is one of the Books of Allah and instilled kindness and mercy in the hearts of those who followed him﴾. This is like the verse in which Allah (ﷻ) says:

﴿You will surely find that the bitterest among people in enmity towards the believers are the Jews and those who ascribe partners to Allah; and you will surely find that the closest among them to the believers in affection are those who say: We are Christians. That is because among them are scholars and ascetics, and they are not arrogant.﴾ (al-Mâ'idah 5: 82)

Hence the Christians are more gentle and soft-hearted than others, because they follow the teachings of 'Eesâ (ﷺ).

﴿As for monasticism, We did not prescribe it for them; they invented it﴾ – what is meant by monasticism is extra acts of devotion. They made it up themselves, and imposed it as a duty upon themselves, committing themselves to things that Allah had not prescribed for them or imposed on them. Rather they took it upon themselves on their own initiative, seeking thereby the pleasure of Allah. Yet despite that, ﴿they did not observe it faithfully﴾ that is, they did not do it properly. Thus they fell short on two counts, by inventing it and by not adhering to what they had imposed upon themselves. And this is usually the case with them.

But among them were some who did adhere to the command of Allah, hence He says: ﴿So We granted those among them who believed their reward﴾ that is, those who believed in Muhammad (ﷺ) as well as believing in 'Eesâ (ﷺ). Allah gave to each of them, according to his level of faith.

﴿but many of them are evildoers﴾.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَجَعَلَ لَكُم نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ؕ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ لِّتَلْبِغَةَ أَهْلِ الْكِتَابِ ؕ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾﴾ (سورة الحديد: ٢٨-٢٩)

57:28. O you who believe, fear Allah and believe in His Messenger; He will grant you a double share of His mercy, give you a light by which to walk, and forgive you, for Allah is Oft-Forgiving, Most Merciful.

57:29. [That is] so that the People of the Book may know that they have no power over anything of Allah's grace, and that grace is in the Hand of Allah alone; He bestows it upon whomever He wills, for Allah is Possessor of abundant grace.

This may be addressed to the People of the Book who believed in Moosâ and 'Eesâ (peace be upon them), instructing them to act in accordance with their faith by fearing Allah, refraining from disobedience to Him, and believing in His Messenger Muhammad (ﷺ), for if they do that, Allah will grant them ﴿a double share of His mercy﴾ that is, two shares of reward, one share for their belief in the earlier Prophets and another share for their belief in Muhammad (ﷺ).

Or it may be that the command is general in meaning and is addressed to both the People of the Book and others, which is what appears to be the case, and that Allah instructed them to believe and to fear Him, which includes all issues of religion, both outward and inward, fundamental and minor issues; if they obey this important command, Allah will grant them ﴿a double share of His mercy﴾, the description and extent of which no one knows but Allah (ﷻ).

It may be a reward for believing and a reward for fearing Allah, or a reward for obeying the commands and a reward for heeding the prohibitions; or it may be that referring to a double reward means that the reward will be given repeatedly, time after time.

﴿give you a light by which to walk﴾ that is, He will give you knowledge, guidance and light by which to walk through the darkness of ignorance, and He will forgive you your bad deeds.

﴿for Allah is Possessor of abundant grace﴾ so no one should think that it is too much for the Possessor of abundant grace to give this reward, for His grace encompasses the inhabitants of the heavens and the earth, so there is not a single moment in which created beings are not receiving divine grace and bounty.

﴿[That is] so that the People of the Book may know that they have no power over anything of Allah's grace﴾ that is, We have explained to you Our grace and generosity towards those who believe, in general terms, and who fear Allah and believe in His Messenger (ﷺ), so as to let the People of the Book know that they have no power over anything of Allah's grace. In other words, they cannot restrict the grace and bounty of Allah in accordance with their whims and desires and corrupt thinking, and say that:

﴿...No one will enter paradise unless he is a Jew or a Christian...﴾
(*al-Baqarah* 2: 111)

That is wishful thinking about Allah on their part.

Allah tells us that those who believe in His Messenger Muhammad (ﷺ) and fear Allah will have a double share of His mercy, light and forgiveness, despite the People of the Book.

And so that they may know ﴿that grace is in the Hand of Allah alone; He bestows it upon whomever He wills﴾, giving it to those whom His wisdom dictates should be recipients of His grace.

﴿for Allah is Possessor of abundant grace﴾ and no one could estimate the extent of His grace at all.

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

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.



Glossary of Islamic Terms*



<i>abu</i> (or <i>abi</i>)	أبو، أبي	father (of)
<i>ahl as-Sunnah wal-jamâ'ah</i>	أهل السُّنَّة والجماعة	'people of the Sunnah and the community'
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>Anṣâr</i>	أنصار	'helpers': the Muslim citizens of Madinah who gave refuge to the Prophet (ﷺ) and the other Muslim emigrants from Makkah
<i>banu</i> (or <i>bani</i>)	بنو، بني	<i>lit.</i> 'children (of)'; <i>usu.</i> referring to a tribe that claims a common ancestor
<i>barakah</i>	البركة	blessing

* 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>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
Eid (' <i>eed</i>)	عِيد	<i>lit.</i> 'festival': one of the two annual Islamic celebrations, one at the end of Ramadan and the other at the culmination of the Hajj
<i>fajr</i>	الفَجْر	dawn; the obligatory prayer at that time
<i>faqeeh</i>	فَقِيْه	scholar of jurisprudence
<i>fuqahâ'</i>		<i>See: faqeeh</i>
hadith (<i>hadeeth</i>)	حَدِيث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
Hajj (<i>Hajj</i>)	حَج	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
<i>hoor al-'een</i>	الْحُوْر الْعِيْن	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
<i>iḥrām</i>	إِحْرَام	the state of consecration for Hajj or 'umrah; the special clothing worn by the pilgrim in such a state

<i>isrâ' and mi'rāj</i>	الإسراء والمعراج	the night journey of the Prophet (ﷺ) from Makkah to Jerusalem and his ascension from there to visit heaven
<i>jāhiliyah</i>	جَاهِلِيَّة	<i>lit.</i> 'ignorance'; the age of spiritual darkness before Islam
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)
<i>jihād (jihād)</i>	جِهَاد	struggle or striving (in Allah's cause)
<i>jinn (plural of jinni)</i>	جِنّ	non-human, rational beings created by Allah from fire, often referred to as 'demons' or 'devils'. They have free will like humans: some are Muslims, others disbelievers; some are obedient to Allah, others disobedient. Satan is a jinni. Some disobedient jinn mislead people into thinking that they can foretell the future, near or distant, or provide people with riches or some sort of power.
<i>jizyah</i>	جِزْيَة	a tax levied on the People of the Scriptures when they are under the protection of a Muslim government; it is in lieu of the alms tax paid by Muslims
<i>Jumu'ah</i>	جُمُعَة	Friday; <i>also</i> , the midday congregational prayer on that day
<i>juz' (pl. ajzā')</i>	جُزْء	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>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>Laylat al-Qadr</i>	ليلة القدر	the 'Night of Destiny' or 'Night of Power' on which the Qur'an was first revealed; the most blessed night of the year, which is better than a thousand months; Muslims look for it on the odd nights during the last ten days of Ramadan and are supposed to spend those nights in prayer and supplication, reciting Qur'an and seeking Allah's forgiveness
<i>Muhâjiron (or Muhājireen)</i>	مهاجرون	<i>lit.</i> 'emigrants' of any kind; used in Islamic discourse to refer to people who emigrate to safeguard their religion, specifically the Muslims who migrated with Prophet Muhammad (ﷺ) from Makkah to Madinah
<i>qadr</i>	القدر	divine predestination; destiny; power; exact measure
<i>qiyâm al-layl</i>	قيام الليل	<i>lit.</i> 'standing the night'; praying supererogatory prayers during the late night and early morning before fajr; see <i>tahajjud</i>

Quraysh	قُرَيْشٌ	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
Ramadan (<i>Ramaḍān</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>ribā</i>	رِبَا	usury; charging interest on debt
<i>Ṣaḥābah</i>	صَحَابَةٌ	Companions of the Messenger of Allah (ﷺ)
<i>ṣaḥeeḥ</i>	صَحِيحٌ	a grade of hadith: sound or authentic
<i>salām</i>	السَّلَام	<i>lit.</i> 'peace'; the Islamic greeting of peace
<i>shar'ī</i>	شَرْعِيٌّ	of or pertaining to Sharia; Islamic
Sharia (<i>sharee'ah</i>)	شَرِيعَةٌ	Islamic law derived from the Qur'an and the Sunnah
Shayṭān	شَيْطَانٌ	Satan
<i>ṣirāṭ</i>	صِرَاطٌ	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>	سُورَةٌ	chapter of the Qur'an
<i>subḥān Allāh</i>	سُبْحَانَ اللَّهِ	glory be to Allah
Sunnah	سُنَّةٌ	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law

<i>tafseer</i>	تفسير	exegesis: commentary, or explanation of the meanings (<i>usu.</i> of Qur'anic verses)
<i>tahajjud</i>	تَهَجُّد	voluntary night prayer offered between 'ishā' and fajr
<i>talbiyah</i>	تَلْبِيَة	the prayer that is repeated by pilgrims who are making Hajj or 'umrah; it begins: <i>Labbayk Allāhumma labbayk</i> (Here I am, O Allah, here I am)
Ummah	أُمَّة	community or nation: <i>usu.</i> used to refer to the entire global community of Muslims
'umrah	عُمْرَة	a minor, non-obligatory pilgrimage to Makkah
unseen	خَفِي	a term used to denote phenomena or aspects that cannot be known using ordinary human faculties
<i>wuḍoo'</i>	وُضُوء	minor ablution required before praying or touching the Qur'an
<i>zakât</i> (or <i>zakâh</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



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