

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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Contents



Pronunciation and Transliteration Chart	15
Arabic honorific symbols	19
Hadith grade terms	20

41.

Soorat Fuṣṣilat (continued)

Soorat Fuṣṣilat 47-48	21
Soorat Fuṣṣilat 49-51	23
Soorat Fuṣṣilat 52-54	25

42.

Soorat ash-Shoorâ (Makki)

Soorat ash-Shoorâ 1-9	28
Soorat ash-Shoorâ 10-12	32
Soorat ash-Shoorâ 13	36
Soorat ash-Shoorâ 14-15	38
Soorat ash-Shoorâ 16	42
Soorat ash-Shoorâ 17-18	43
Soorat ash-Shoorâ 19-20	44

Soorat ash-Shoorâ 21-23.....	46
Soorat ash-Shoorâ 24	50
Soorat ash-Shoorâ 25-28.....	52
Soorat ash-Shoorâ 29	55
Soorat ash-Shoorâ 30-31.....	56
Soorat ash-Shoorâ 32-35.....	57
Soorat ash-Shoorâ 36-39.....	59
Soorat ash-Shoorâ 40-43.....	62
Soorat ash-Shoorâ 44-46.....	65
Soorat ash-Shoorâ 47-48.....	67
Soorat ash-Shoorâ 49-50.....	68
Soorat ash-Shoorâ 51-53.....	69

43.

Soorat az-Zukhruf
(Makki)

Soorat az-Zukhruf 1-5.....	73
Soorat az-Zukhruf 6-8.....	75
Soorat az-Zukhruf 9-14.....	75
Soorat az-Zukhruf 15-25.....	78
Soorat az-Zukhruf 26-32.....	83
Soorat az-Zukhruf 33-35.....	88
Soorat az-Zukhruf 36-39.....	89
Soorat az-Zukhruf 40-45.....	91
Soorat az-Zukhruf 46-56.....	94
Soorat az-Zukhruf 57-65.....	98
Soorat az-Zukhruf 66-73.....	104
Soorat az-Zukhruf 74-78.....	107

Soorat az-Zukhruf 79-80.....	108
Soorat az-Zukhruf 81-83.....	109
Soorat az-Zukhruf 84-89.....	111

44.

Soorat ad-Dukhân
(Makki)

Soorat ad-Dukhân 1-16.....	116
Soorat ad-Dukhân 17-21.....	122
Soorat ad-Dukhân 22-29.....	123
Soorat ad-Dukhân 30-33.....	125
Soorat ad-Dukhân 34-37.....	127
Soorat ad-Dukhân 38-42.....	128
Soorat ad-Dukhân 43-50.....	129
Soorat ad-Dukhân 51-59.....	130

45.

Soorat al-Jâthiyah
(Makki)

Soorat al-Jâthiyah 1-11.....	134
Soorat al-Jâthiyah 12-13.....	137
Soorat al-Jâthiyah 14-15.....	139
Soorat al-Jâthiyah 16-17.....	140
Soorat al-Jâthiyah 18-19.....	141
Soorat al-Jâthiyah 20.....	142
Soorat al-Jâthiyah 21.....	143
Soorat al-Jâthiyah 22.....	144
Soorat al-Jâthiyah 23-26.....	144
Soorat al-Jâthiyah 27-37.....	147

46.

Soorat al-Aḥqâf
(Makki)

Soorat al-Aḥqâf 1-3.	153
Soorat al-Aḥqâf 4-6.	155
Soorat al-Aḥqâf 7-10.	157
Soorat al-Aḥqâf 11-12.	160
Soorat al-Aḥqâf 13-14.	162
Soorat al-Aḥqâf 15-16.	162
Soorat al-Aḥqâf 17-19.	165
Soorat al-Aḥqâf 20	167
Soorat al-Aḥqâf 21-26.	168
Soorat al-Aḥqâf 27-28.	172
Soorat al-Aḥqâf 29-32.	173
Soorat al-Aḥqâf 33	176
Soorat al-Aḥqâf 34-35.	176

47.

Soorat Muhammad
(Madani)

Soorat Muhammad 1-3	179
Soorat Muhammad 4-6	181
Soorat Muhammad 7-9	183
Soorat Muhammad 10-11	185
Soorat Muhammad 12.	186
Soorat Muhammad 13.	186
Soorat Muhammad 14.	187
Soorat Muhammad 15.	188

Soorat Muhammad 16-17	189
Soorat Muhammad 18	190
Soorat Muhammad 19	191
Soorat Muhammad 20-23	194
Soorat Muhammad 24	197
Soorat Muhammad 25-28	198
Soorat Muhammad 29-31	199
Soorat Muhammad 32	201
Soorat Muhammad 33	202
Soorat Muhammad 34-35	203
Soorat Muhammad 36-38	205

48.

Soorat al-Fath
(Madani)

Soorat al-Fath 1-3	209
Soorat al-Fath 4-6	211
Soorat al-Fath 7	213
Soorat al-Fath 8-9	214
Soorat al-Fath 10	215
Soorat al-Fath 11-13	216
Soorat al-Fath 14	218
Soorat al-Fath 15	219
Soorat al-Fath 16-17	220
Soorat al-Fath 18-21	222
Soorat al-Fath 22-23	225
Soorat al-Fath 24-25	226
Soorat al-Fath 26	228

Soorat al-Faḥ 27-28	229
Soorat al-Faḥ 29	231

49.

Soorat al-Hujurât
(Madani)

Soorat al-Hujurât 1-3	246
Soorat al-Hujurât 4-5	249
Soorat al-Hujurât 6	250
Soorat al-Hujurât 7-8	251
Soorat al-Hujurât 9-10	253
Soorat al-Hujurât 11	256
Soorat al-Hujurât 12	257
Soorat al-Hujurât 13	259
Soorat al-Hujurât 14-18	260

50.

Soorat Qâf
(Makki)

Soorat Qâf 1-4	265
Soorat Qâf 5	267
Soorat Qâf 6-11	268
Soorat Qâf 12-15	271
Soorat Qâf 16-18	273
Soorat Qâf 19-22	274
Soorat Qâf 23-29	275
Soorat Qâf 30-35	278
Soorat Qâf 36-37	280
Soorat Qâf 38-40	282

Soorat Qâf 41-45. 282

51.

Soorat adh-Dhâriyât
(Makki)

Soorat adh-Dhâriyât 1-6 285
 Soorat adh-Dhâriyât 7-9 286
 Soorat adh-Dhâriyât 10-14 287
 Soorat adh-Dhâriyât 15-19 288
 Soorat adh-Dhâriyât 20-23 291
 Soorat adh-Dhâriyât 24-30 292
 Soorat adh-Dhâriyât 31-37 294
 Soorat adh-Dhâriyât 38-40 297
 Soorat adh-Dhâriyât 41-42 298
 Soorat adh-Dhâriyât 43-45 299
 Soorat adh-Dhâriyât 46. 300
 Soorat adh-Dhâriyât 47-51 300
 Soorat adh-Dhâriyât 52-53 303
 Soorat adh-Dhâriyât 54-55 304
 Soorat adh-Dhâriyât 56-58 305
 Soorat adh-Dhâriyât 59-60 307

52.

Soorat at-Ṭoor
(Makki)

Soorat at-Ṭoor 1-16. 308
 Soorat at-Ṭoor 17-20. 313
 Soorat at-Ṭoor 21-28. 315
 Soorat at-Ṭoor 29-43. 318

Soorat at-Ṭoor 44-46.	324
Soorat at-Ṭoor 47-49.	326

53.

Soorat an-Najm
(Makki)

Soorat an-Najm 1-18.	328
Soorat an-Najm 19-25.	333
Soorat an-Najm 26	336
Soorat an-Najm 27-30.	337
Soorat an-Najm 31-32.	339
Soorat an-Najm 33-62.	341

54.

Soorat al-Qamar
(Makki)

Soorat al-Qamar 1-5	350
Soorat al-Qamar 6-8	353
Soorat al-Qamar 9-17	354
Soorat al-Qamar 18-22	358
Soorat al-Qamar 23-32	359
Soorat al-Qamar 33-40	363
Soorat al-Qamar 41-55	364

55.

Soorat ar-Raḥmân
(Makki)

Soorat ar-Raḥmân 1-13.	370
Soorat ar-Raḥmân 14-16.	374
Soorat ar-Raḥmân 17-18.	375

Soorat ar-Raḥmân 19-23	375
Soorat ar-Raḥmân 24-25	376
Soorat ar-Raḥmân 26-28	376
Soorat ar-Raḥmân 29-30	377
Soorat ar-Raḥmân 31-32	379
Soorat ar-Raḥmân 33-34	379
Soorat ar-Raḥmân 35-36	380
Soorat ar-Raḥmân 37-40	381
Soorat ar-Raḥmân 41-42	382
Soorat ar-Raḥmân 43-45	382
Soorat ar-Raḥmân 46-49	383
Soorat ar-Raḥmân 50-53	384
Soorat ar-Raḥmân 54-55	384
Soorat ar-Raḥmân 56-59	385
Soorat ar-Raḥmân 60-61	386
Soorat ar-Raḥmân 62-65	386
Soorat ar-Raḥmân 66-69	387
Soorat ar-Raḥmân 70-75	387
Soorat ar-Raḥmân 76-78	388

56.

Soorat al-Wâqi'ah
(Makki)

Soorat al-Wâqi'ah 1-14	391
Soorat al-Wâqi'ah 15-16	393
Soorat al-Wâqi'ah 17-21	394
Soorat al-Wâqi'ah 22-24	395
Soorat al-Wâqi'ah 25-26	396

Soorat al-Wâqi'ah 27-34.....	397
Soorat al-Wâqi'ah 35-40.....	398
Soorat al-Wâqi'ah 41-48.....	399
Soorat al-Wâqi'ah 49-50.....	401
Soorat al-Wâqi'ah 51-56.....	401
Soorat al-Wâqi'ah 57	403
Soorat al-Wâqi'ah 58-62.....	403
Soorat al-Wâqi'ah 63-67.....	404
Soorat al-Wâqi'ah 68-70.....	406
Soorat al-Wâqi'ah 71-74.....	407
Soorat al-Wâqi'ah 75-82.....	408
Soorat al-Wâqi'ah 83-87.....	411
Soorat al-Wâqi'ah 88-96.....	411

57.

Soorat al-Hadeed
(Madani)

Soorat al-Hadeed 1-6	415
Soorat al-Hadeed 7-11	418
Soorat al-Hadeed 12-15	423
Soorat al-Hadeed 16-17	426
Soorat al-Hadeed 18-19	428
Soorat al-Hadeed 20-21	430
Soorat al-Hadeed 22-24	433
Soorat al-Hadeed 25-27	435
Soorat al-Hadeed 28-29	439
Glossary of Islamic Terms	442
Index	448

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 يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَاءِئِى قَالُوا ءَاذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُّوا 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 ۚ فَلَنُتِنِّيَنَّ 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﴾ عَسَّ ۙ ﴿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 ۗ وَنُنذِرَ يَوْمَ الْجَمْعِ لَارْتَبَ 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
وَأِلَيْهِ أُنِيبُ ﴿١٠﴾ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ
الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾
لَهُ مَقَالِيدُ 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...» (Fāṭir 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 لَفُضِيَ بَيْنَهُمْ وَإِنَّ 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 كَتَبُوا وَهُوَ وَقَعُ 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 وَيُخَيِّمُ الْحَقَّ
يَكَلِّمُنِي بِهِ إِنَّا عَلِيمُ بَدَائِطِ 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 وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾﴾ (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 فَيَظْلَلْنَ 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 أُوتِيتُمْ مِنْ شَيْءٍ فَمِنَّعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾ وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ ٱلْإِثْمِ وَٱلْفَوَاحِشَ وَإِذَا مَا عَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾ وَٱلَّذِينَ ٱسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾ وَٱلَّذِينَ إِذَا ٱصَابَهُمُ ٱلْبَغْيُ هُمْ يَنْصَبِرُونَ ﴿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.﴾ (*Fuṣṣilat* 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 لِمَنْ عَزِيزٌ 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 الْخٰسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيٰمَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٦﴾ وَمَا كَانَتْ لَهُمْ مِنْ ءٰوْلِيَآءَ 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 مِنْ 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 ﴿٥﴾﴾ (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 إِلَى 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*



حَمْدٌ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ
﴿٣﴾ وَإِنَّهُ فِي أُنزُورِ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ ﴿٤﴾ أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ
صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ﴿٥﴾ (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-Lawh al-Mahfoodh*]⁹ with Us, sublime and full of wisdom.

⁹ Al-Lawh al-Mahfoodh: 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 عِبَادُ الرَّحْمَنِ إِنْتًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَسُئِلُونَ ﴿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﴾ ﴿ فَذَلَّ الَّذِينَ كَفَرُوا فَمِنْ قَوْمِكُمْ فَانْقَمَتْنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٥﴾ ﴾ (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.



﴿وَأَذَّأ قَالَ ابْرَاهِيمُ 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 نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرِيبَيْنِ عَظِيمٍ ﴿٣١﴾ أَهَرَّ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سَخِرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا 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-Bayḍâwi)

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 وَإِن كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ 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 يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدُ
الْمَشْرِقَيْنِ فَيَنْسُ الْقَرِينَ ﴿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 مُنْقِمُونَ ﴿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 فَ قَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا يُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَأَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَا أَيُّهَ السَّاحِرِ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَا أَلْقَىٰ عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَهُ الْمَلَائِكَةُ مُقَرَّرِينَ ﴿٥٣﴾ فَاسْتَحَفَّ قَوْمَهُ، فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾ فَلَمَّا ءَاسَفُونَا أُنْتَقِمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾﴾ (سورة الزخرف: ٤٦-٥٦)

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 لَكَرَّ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ فَأَنْتَقُوا إِلَيْهِ 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 Shayṭân 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 خَوْفٌ عَلَيْكَ الْيَوْمَ وَلَا
 أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ
 أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا
 شَتَّاهُمْ مِنَ الْأَنْفُسِ وَتِلْكَ 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
 ظَلَمْتَهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ وَنَادُوا بِمَلِكٍ لِيَقْضِيَ عَلَيْهِمْ عَذَابَكَ قَالَ إِنَّمَا أَنتُمْ مُكْتَبُونَ
 ﴿٧٧﴾ لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿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 خَبْرًا يُغْضَوْنَ وَيُنْفَكُونَ حَتَّىٰ يُلَاقُوا 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 مِنْ دُونِهِ الشَّفَعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلِهِ يَكْرِبُ إِنَّ هُنَّ لَأَنْفُسٌ كَوَّارَةٌ ﴿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﴾ أَتَى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿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 بِسُلْطٰنٍ مُّبِينٍ ﴿١٩﴾
 وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾ وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعَزِّلُونِ ﴿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﴾ فَأَسْرِبْ بِيَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ ﴿٢٣﴾ وَأَتْرِكُ 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 مُتَمِّتٌ ﴿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 هَٰؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ قَالُوا ﴿٣٦﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا كُنَّا صَادِقِينَ ﴿٣٧﴾ أَهَمْ خَيْرٌ أَمْ قَوْمُ تُبَّعَ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ ﴿٣٨﴾ كَانُوا مُجْرِمِينَ ﴿٣٩﴾﴾ (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 لَعِينٍ ﴿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
يَسْتَرْثِيهِ 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 قِيَاسِي حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ ﴿٦﴾ وَيَلْ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ آيَاتِ اللَّهِ تُنَلَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرُهُ عَذَابٍ إِلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَئِكَ لَمْ تُعَذِّبْهُمْ مِنْ رَأْيِهِمْ جَهَنَّمَ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ﴿٩﴾ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾ هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُعَذِّبْهُم مِّن رِّجْزِ أَلِيمٍ ﴿١١﴾ ﴿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 بِأَمْرِ رَبِّهِ وَلِيَسْتَغْفِرُوا مِنْ ذُنُوبِهِمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُمْ مِمَّا فِي السَّمَوَاتِ وَمِمَّا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿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 بِبَيِّنَاتٍ 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

الْمُنَافِقِينَ ﴿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 وَحَمَّ عَلَىٰ سَمْعِهِ، وَقَلْبِهِ، وَجَعَلَ عَلَىٰ بَصَرِهِ، عَشْنَوةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ﴾ (٢٣) وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا

وَمَا يُؤْمِنُكَ إِلَّا الدَّهْرُ 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 نَقُومُ السَّاعَةَ يُؤْمِدُ بِخَسْرِ الْمُتَبَطِّلُونَ ﴿٢٧﴾ وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ 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 تُلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا تُجْرِمُونَ ﴿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 مَّا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٣﴾ وَقِيلَ الْيَوْمَ نَنسِفُكُمَا نَسْفِكَمَا نَسْفَةً لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّصِيرِينَ ﴿٣٤﴾ ذَلِكَ بِأَنكُم كُنتُمْ تَعْمَلُونَ ﴿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.

