

52.

Soorat at-Ṭoor

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿وَالطُّورِ ١﴾ وَكُتِبَ مَسْطُورٍ ٢ فِي رَقٍّ مَنشُورٍ ٣ وَالْبَيْتِ الْمَعْمُورِ ٤
وَالسَّقْفِ الْمَرْفُوعِ ٥ وَالْبَحْرِ الْمَسْجُورِ ٦ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧ مَا لَهُ مِنْ دَافِعٍ
٨ يَوْمَ تَمُورُ أَسْمَاءُ مَوْرًا ٩ وَتَسِيرُ الْجِبَالُ سَيْرًا ١٠ فَوَيْلٌ لِلْمُكَدِّبِينَ
١١ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ١٢ يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَاً ١٣ هَذِهِ
النَّارُ الَّتِي كُنتُمْ بِهَا تُكذِّبُونَ ١٤ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ١٥
أَصَلَوْهَا فَاصْبَرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحِزُّونَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾ (سورة

الطور: ١-١٦)

- 52:1. By Mount Sinai,
- 52:2. and by a Book inscribed
- 52:3. on an unfurled parchment,
- 52:4. and by the much-frequented House,
- 52:5. and by the canopy [of heaven] raised high,
- 52:6. and by the sea kept filled,

- 52:7. verily the punishment of your Lord will surely come to pass;
 52:8. there is none who can avert it.
 52:9. On the day when the heaven will convulse in a great convulsion,
 52:10. and the mountains move and pass away,
 52:11. then woe that day to the deniers,
 52:12. those who amuse themselves with vain discourse.
 52:13. On the day when they are shoved forcibly towards the fire of hell,
 52:14. [It will be said to them:] This is the fire which you used to deny.
 52:15. So is this magic? Or can you not see?
 52:16. Burn therein, and whether you bear it patiently or not, it will make no difference to you; you will be requited only for what you used to do.

Here Allah swears by these great things, that are based on immense wisdom, to the truth of the resurrection and the requital of the pious and the disbelievers. He swears by Mount Sinai, which is the mountain on which Allah spoke to His Prophet Moosâ ibn 'Imrân (ﷺ) and revealed what He revealed to him of rulings.

This is pointing out the great blessings that Allah bestowed upon him and his nation, as the blessings of Allah cannot be appreciated fully or evaluated properly, for they are beyond measure.

﴿and by a Book inscribed﴾. It may be that what is meant is *al-Lawḥ al-Maḥfūdh*, in which Allah has written all things, or it may be that what is meant is the Holy Qur'an, which is the best Book that Allah sent down, containing stories and knowledge of the earlier and later generations.

﴿on an unfurled parchment﴾ that is, open, unconcealed pages, the nature of which is not hidden from anyone who is rational and has insight.

﴿and by the much-frequented House﴾. This refers to the House that is above the seventh heaven, that is frequented at all times by the noble angels. Every day seventy thousand angels enter it, worshipping their Lord therein, then they will never return to it until the Day of Resurrection. And it was suggested that the much-frequented House is the sacred House of Allah (the Kaaba), which is frequented by those who circumambulate it, pray and remember Allah at all times, and by the delegations who come to it for Hajj and 'umrah, as Allah swore by it elsewhere:

﴿And by this secure city [Makkah].﴾ (at-Teen 95: 3)

Such a House – that is the best house on earth, that is the destination for anyone who goes for 'umrah or Hajj, which is one of the pillars of Islam, without which Islam cannot be complete, and that was built by Ibrâheem and Ismâ'eel, and Allah made it a focal point for the people, and a sanctuary (cf. 2: 125) – deserves that Allah should swear by it and highlight of its greatness and sanctity what is appropriate to it.

﴿and by the canopy [of heaven] raised high﴾ that is, the sky which Allah has made a canopy for all creatures and the roof for the earth, from which light is received, by the markers and lights of which people navigate, and from which Allah sends down rain, mercy and all kinds of provision.

﴿and by the sea kept filled﴾ that is, filled with water which Allah has contained and prevented from overflowing and swamping the land, even though by nature it should cover the entire face of the earth. But His wisdom dictated that He should prevent it from flowing freely and flooding the land, so that all kinds of creatures can live on the face of the earth.

It was also suggested that what is meant by *masjoor* (translated here as ﴿kept filled﴾) is set on fire, which will happen on the Day of Resurrection, so it will become a raging fire that is filled – in all its greatness and vastness – with all kinds of torment.

The fact that Allah swears by these things indicates that they are among the signs of Allah and offer evidence and proof of His oneness and might, and that He will resurrect the dead. Hence He says:

﴿verily the punishment of your Lord will surely come to pass﴾ that is, it will inevitably happen, for Allah does not break His promise or His word.

﴿there is none who can avert it﴾ or ward it off, and there is no impediment that can prevent it, because no one can resist or escape the might of Allah (۹۵).

Then Allah describes that day on which the punishment will come to pass: ﴿On the day when the heaven will convulse in a great convulsion﴾ that is, the heavens will rotate in turmoil, continuously moving in a chaotic fashion and not remaining still.

﴿and the mountains move and pass away﴾ that is, they will shift from their places and move like clouds, changing colour, then they will crumble and become like scattered dust. All of that will be due to the immense fear and terrible events of the Day of Resurrection, and the turmoil and upheaval that will cause this disturbance to these great entities. So how about feeble human beings?

﴿then woe that day to the deniers﴾ – the word translated here as ﴿woe﴾ is a word that encompasses all punishment, grief, torment and fear.

Then Allah describes the deniers who are deserving of woe: ﴿those who amuse themselves with vain discourse﴾ that is, discourse about falsehood with which they amuse themselves. Their knowledge and learning is aimed at the pursuit of harmful types of knowledge, for the purpose of rejecting the truth and confirming falsehood. Their deeds are the deeds of people of ignorance, foolishness and idle pursuits, in contrast to the way of the people of faith who pursue beneficial knowledge and righteous deeds.

﴿On the day when they are shoved forcibly towards the fire of hell﴾ that is, on the day when they are pushed harshly and driven violently towards it, dragged on their faces, it will be said to them by way of rebuke and blame:

﴿This is the fire which you used to deny﴾ so today taste the eternal punishment, which no one could estimate or describe.

﴿So is this magic? Or can you not see?﴾ – It may be that this refers to the fire and the punishment, as indicated by the context. In other words: when they see the fire and the punishment, it will be said to them, by way of rebuke: Is this magic that has no reality? For you can see it, or did you not see when you were in the world? In other words: Did you have no insight or knowledge, and were you ignorant of this matter for which no proof was established for you?

The response in both cases is in the negative.

As for the idea of it being magic, it will become clear to them that it is the truest of truths, which is contrary to magic in all respects.

As for the idea of them not seeing, that is not the case. Rather the proof of Allah was established against them, and the Messengers called them to believe in that, establishing evidence and proof to that effect, that made it (the hereafter and the punishment) one of the issues that had the most proof and clearest evidence.

Or it may be that the question ﴿So is this magic? Or can you not see?﴾ refers to what the Messenger (ﷺ) brought of clear truth and the straight path. In other words: Was the message brought by Muhammad (ﷺ) magic or is it that you could not see, to the extent that you were confused? In fact his message is the clearest and truest of all things, and the proof of Allah has been established against them.

﴿Burn therein﴾ that is, enter the fire so that it may envelop you and contain your physical being from all directions.

﴿and whether you bear it patiently or not, it will make no difference to you﴾ that is, patience will not benefit you in the fire, and you

will not be able to console one another; the punishment will not be alleviated for you, for it is not one of the things of which the intensity will diminish if it is borne with patience.

That will happen to them because of their evil deeds. Hence Allah says: «you will be requited only for what you used to do».



﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٧﴾ فَتَكْبِهْنَ يَمَاءً نَّهْمٌ رِيحٌ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ
الْجَحِيمِ ﴿١٨﴾ كُلُوا وَأَشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ
وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾﴾ (سورة الطور: ١٧-٢٠)

- 52:17. Verily the righteous will be amidst gardens and bliss,
52:18. enjoying what their Lord has bestowed upon them, and their Lord will have saved them from the punishment of the blazing fire.
52:19. [It will be said to them:] Eat and drink with enjoyment, as a reward for your deeds.
52:20. They will be reclining on couches arranged in rows, and We will marry them to fair companions with big beautiful eyes.

Having mentioned the punishment of the deniers, Allah now mentions the bliss of the righteous, in order to combine encouragement and warning, and so that people's hearts may be in a state between fear and hope. Therefore He says:

«Verily the righteous» who feared their Lord and feared His wrath and punishment, by taking measures that could protect them against it by complying with the commands and heeding the prohibitions

«will be amidst gardens» that are filled with long-branched trees, flowing rivers, lofty palaces and adorned dwellings

﴿and bliss﴾ which includes all psychological, spiritual and physical delights.

﴿enjoying what their Lord has bestowed upon them﴾ that is, amazed by it, enjoying with delight and happiness what their Lord has granted them of indescribable blessings, for no soul knows what has been kept hidden for them of delight.

Allah protected them from the punishment of hell, granted them what they love and saved them from what they fear, because they did that which Allah loves and they avoided that which incurs His wrath.

﴿[It will be said to them:] Eat and drink﴾ that is, whatever you desire of all types of delicious food and drink

﴿with enjoyment﴾ that is, enjoying that food and drink with joy, happiness and pleasure,

﴿as a reward for your deeds﴾ that is, you have attained this because of your good deeds and good words.

﴿They will be reclining on couches arranged in rows﴾ what is meant by the word translated here as ﴿reclining﴾ is sitting and firmly resting in a relaxed and settled manner. The word translated as ﴿couches﴾ refers to couches that are adorned with all kinds of adornment, such as fine cloth and beautiful upholstery.

Allah describes the couches as being arranged in rows so as to indicate that they are numerous and well organised, and the people sitting on them are together and happy, treating one another kindly and speaking gentle words to one another. When they have all that may delight them, heart and soul, along with all kinds of physical delights such as have never crossed people's minds and cannot be described, of delicious food and drink and pleasant gatherings in a beautiful place, there is nothing left except to enjoy physical pleasures with women, without whom happiness cannot be complete. Therefore Allah tells us that they will have wives who are the most perfect of women, both physically and in attitude. Hence He says: ﴿and We will

marry them to fair companions with big beautiful eyes». These are women who combine beauty and glamour of outward form with the best attitude and character; their beauty would dazzle the onlookers and astound people, and they would be impatient to meet them and long to talk to them. The word translated here as referring to them having big beautiful eyes refers to the beauty of eyes of which the white and black parts are very clear and pure.



﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّنَا يَتَّبِعُهُمْ مِمَّا آلَتْهُمْ مِنْ عَمَلِهِمْ مِنْ حَيْثُ وَكُلِّ امْرِيٍّ يَمَا كَسَبَ رَهِيْنٌ ﴿٢١﴾ وَأَمَدَدْنَاهُمْ بِفَنَائِكِهِمْ وَلَحْمٍ مِمَّا يَشْتَهُونَ ﴿٢٢﴾ يَشْرَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْنِيْدٌ ﴿٢٣﴾ وَيَطُوفُ عَلَيْهِمْ وُعْلَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنْ أَلَّهٗ عَلَيْنَا وَوَقَّعْنَا عَذَابَ السَّمُورِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيْمُ ﴿٢٨﴾﴾ (سورة الطور: ٢١-٢٨)

- 52:21. For those who believe and whose offspring follow them in faith, We will cause their offspring to join them, and We will not detract anything from the reward of their good deeds. Every person is held in pledge for what he earns.
- 52:22. And We will provide them with fruit and meat, such as they desire.
- 52:23. There they will pass around a cup [of wine] which will not lead to any idle talk or sin.
- 52:24. There will circulate among them [servant] boys of theirs, as if they are pearls carefully guarded.
- 52:25. They will turn to one another with questions.
- 52:26. They will say: When we were living before among our kinsfolk we were afraid [of Allah's punishment].

52:27. Therefore Allah was gracious to us and protected us from the punishment of the scorching fire.

52:28. Verily we used to call upon Him before. Verily He is the Beneficent, the Most Merciful.

This is part of the perfect bliss of the people of paradise: Allah will cause to join them their offspring who followed them in faith. Allah will cause these offspring to reach their parents' level in paradise, even though their deeds were not sufficient to reach their parents' level, as an increased reward for their parents. Moreover, that will not detract from the good deeds of the parents in the slightest.

Because some may imagine that the same is applicable to the people of hell, and that Allah will cause their offspring or parents to join them, Allah tells us that the rulings governing the two realms are not the same. Hell is the realm of justice, and part of Allah's justice is that He does not punish anyone except for his own sin. Hence He says: «Every person is held in pledge for what he earns». So no soul will bear the burden of another and the sins of one person will not be borne by another. This is adding a further comment in order to remove any misunderstanding.

«And We will provide them» that is, we will provide to the people of paradise, from Our abundant bounty and provision «fruit» such as grapes, pomegranates, apples and more types of delicious fruits than are essential for nourishment «and meat, such as they desire» of all that they may request and want, such as the flesh of fowls and other kinds of meat.

«There they will pass around a cup» that is, cups of nectar and wine will circulate among them, and they will pass them to one another, and immortal (servant) boys will circulate among them with cups and jugs (cf. 56: 17-18).

«which will not lead to any idle talk or sin» that is, there is no idle talk in paradise, which is talk in which there is no benefit; and there

will be no sin, which is that in which there is disobedience to Allah. As these two things are ruled out, a third matter is proven, which is that their talk in paradise will all be good and pure, bringing joy and happiness to hearts and souls. They will treat one another in the best manner, exchanging the best conversation, and they will not hear from their Lord anything but that which will bring them delight and will indicate that He is pleased with them and loves them.

«There will circulate among them [servant] boys of theirs, as if they are pearls carefully guarded» because of their beauty. They will go around to serve them and meet all their needs. This is indicative of many abundant blessings and perfect comfort.

«They will turn to one another with questions» about the affairs of the previous world and what happened.

«They will say», describing what brought them to this place of joy and happiness in which they find themselves:

«When we were living before» in the previous world «among our kinsfolk we were afraid [of Allah's punishment]» that is, we were afraid and apprehensive, so we refrained from sin out of fear of Him, and we corrected our faults.

«Therefore Allah was gracious to us» and He guided us «and protected us from the punishment of the scorching fire» that is, the punishment of severe heat.

«Verily we used to call upon Him before» asking Him to protect us from the punishment of the scorching fire and cause us to attain bliss. This includes the supplication of worship and the supplication of asking. In other words, we kept trying to draw close to Him by doing all kinds of acts of worship and calling upon Him at all times. «Verily He is the Beneficent, the Most Merciful» and part of His beneficence and mercy towards us is that He caused us to attain His pleasure and reach paradise, and He protected us from His wrath and the fire of hell.



﴿ فَذَكَرْنَا أَنْتَ بِنِعْمَتِ رَبِّكَ يَكَاهِنُ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرْتَصِبِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلُمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ نَقُولُهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلٌ يُسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَعِثُهُمْ بِسُلْطَنِ مُبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ﴿٣٩﴾ أَمْ تَسْتَأْجِرُنَّ بَدَلَ مَا كَفَرُوا هُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ ﴾ (سورة

(الطور: ٢٩-٤٣)

- 52:29. So keep reminding [them, O Muhammad], for by the grace of your Lord you are neither a soothsayer nor a madman.
- 52:30. Or do they say: [He is] a poet; we are waiting for some misfortune to befall him?
- 52:31. Say: Wait then! I am waiting with you.
- 52:32. Is it their reasoning that prompts them to say this, or are they a people transgressing beyond bounds?
- 52:33. Or do they say: He has made it [the Qur'an] up himself? Rather they are not willing to believe.
- 52:34. Then let them produce a discourse like it, if they are telling the truth.
- 52:35. Were they created by nothing, or were they themselves the creators?
- 52:36. Or did they create the heavens and the earth? Rather they lack certainty of faith.
- 52:37. Or do they possess the treasures of your Lord? Or do they rule supreme?

- 52:38. Do they have a means of ascending [to heaven] in order to listen [to those on high]?⁴⁷ Then let their listener produce clear proof.
- 52:39. Does He have daughters while you have sons?⁴⁸
- 52:40. Or is it that you are asking them for recompense which they find too burdensome?
- 52:41. Or do they have knowledge of the unseen, which they are writing down?
- 52:42. Or do they intend a plot [against you, O Muhammad]? But it is those who disbelieve who will be outwitted.
- 52:43. Or do they have a god other than Allah? Glory be to Allah, [far exalted is He] above having the partners they ascribe to Him.

Here Allah (ﷻ) instructs His Messenger (ﷺ) to remind the people, both Muslims and disbelievers, so as to establish the proof of Allah against the wrongdoers and so that the fortunate will be guided by this reminder; and He tells him that he should not pay any attention to the words and annoyance of the disbelieving polytheists and what they say to bar people from following him, even though they know that he is the furthest removed of all people from what they accuse him of. Hence Allah declared him to be above any of the accusations that they made against him, as He said:

﴿for by the grace of your Lord﴾ that is, by His kindness and favour
 ﴿you are neither a soothsayer﴾ who has a jinni with whom he communicates and who brings him some news of the unseen, adding to it a hundred lies

﴿nor a madman﴾ who has lost his mind. Rather you are the most rational of people and the most mature in thinking, and the furthest

⁴⁷ That is, to listen to the angels and thus know that what they are following is the truth.

⁴⁸ The pagans of Quraysh regarded the angels as daughters of Allah and worshipped them. (aṭ-Ṭabari)

removed from the devils; you are the most truthful of people and the most perfect in dignity.

And sometimes (they say) of him that «[He is] a poet» who composes poetry, and what he has brought is poetry. But Allah says: «We have not taught him [the Prophet] poetry, nor could he ever have been a poet...» (*Yâ Seen 36: 69*)

«we are waiting for some misfortune to befall him» that is, we are waiting for him to die, for then his call will come to an end and we will be rid of him.

«Say» to them, in response to these foolish words: «Wait then!» that is, wait for me to die,

«I am waiting with you», waiting for Allah to afflict you with punishment, either directly from Him or at our hands.

«Is it their reasoning that prompts them to say this, or are they a people transgressing beyond bounds?» That is, does this rejection of you, and what they say, stem from their reasoning and rational thinking? What bad reasoning it is that led to such a conclusion and outcome!

For no doubt reasoning that concluded that the most perfect of people in reason was insane, and deemed the most truthful of truth as a lie and falsehood, is indeed reasoning of a level to which even the insane would not sink.

Or is it that what made them reach this conclusion was their wrongdoing and transgression? This is in fact what it is, for transgression knows no limit. So such words and deeds are not surprising on the part of the transgressor who goes beyond all bounds.

«Or do they say: He has made it [the Qur'an] up himself?» that is, do they say that Muhammad (ﷺ) has made up the Qur'an of his own accord?

«Rather they are not willing to believe» for if they believed, they would not say such things.

«Then let them produce a discourse like it, if they are telling the truth» when they say that he made it up, for you are eloquent and well-spoken Arabs, and you have been challenged to produce something like it. Thus you will either prove your point or (if you fail) you will confirm that it is the truth and that, even if you all came together, humans and jinn, you would not be able to produce the like of it. Therefore, you are left with two choices:

Either you may believe in it and follow its guidance, or you can stubbornly persist in following what you know of falsehood.

«Were they created by nothing, or were they themselves the creators?» This is an argument against them, by presenting an argument that leaves them with no choice but to submit to it, or to go beyond the framework of reason and religious teachings (and thus demonstrate how lost they are). To explain further: they deny the oneness of Allah and reject His Messenger (ﷺ), which leads to denying that Allah created them.

But it is well established on the basis of reason, as well as religious teaching, with regard to the issue of creation, that only one of three scenarios may apply:

Either they were created by nothing. In other words there is no creator who created them; rather they came into existence without anyone to bring them into existence, which is impossible.

Or they created themselves, which is also impossible, because it cannot be imagined that they brought themselves into existence.

Having ruled out these two scenarios, as it is clear that they are impossible, it becomes clear that the only answer is the third scenario, which is that it is Allah Who created them.

Once that is established, it is known that Allah (ﷻ) is the only One Who is deserving of worship, the only one to Whom worship should be devoted, and it is not right or proper to worship any except Him.

«Or did they create the heavens and the earth?» This is a question which indicates that they did not do that. In other words, they did not

create the heavens and the earth, because in that case they would be partners with Allah. This is very clear.

But the disbelievers «lack certainty of faith» that is, they do not have proper knowledge or any certainty that would make them benefit from the textual and rational evidence.

«Or do they possess the treasuries of your Lord? Or do they rule supreme?» That is, do these disbelievers possess the treasuries of your Lord's mercy, so that they may give it to whomever they wish and withhold it from whomever they want, so that is why they wanted to prevent Allah from bestowing prophethood upon His slave and Messenger Muhammad (ﷺ), as if they were in charge of the treasuries of Allah's mercy, when they are too insignificant for that, for they have no power to benefit or harm themselves, or to cause death, give life or resurrect?

«Is it they who distribute the blessings of your Lord? It is We Who distribute their livelihood among them in the life of this world...»
(*az-Zukhruf* 43: 32)

«Or do they rule supreme?» That is, do they have authority over the creation and dominion of Allah by means of force and strength? That is not so; rather they are helpless and weak.

«Do they have a means of ascending [to heaven] in order to listen [to those on high]» that is, do they have the ability to find out about the unseen and listen to those on high, so that they are told about matters that no one else knows?

«Then let their listener» who makes that claim
«produce clear proof» – but where will he get that from?

Allah (ﷻ) is the Knower of the unseen and the seen, and He does not allow anyone to learn about the unseen except the Messengers, with whom He is pleased, whom He tells whatever He wills.

Because Muhammad (ﷺ) is the best and most knowledgeable of the Messengers, and their leader, and is the one who conveyed

whatever he was told about the oneness of Allah, His promise and warning, and other matters of truth, whereas the deniers are the people of ignorance, misguidance, transgression and stubbornness, then which of the two parties is more deserving of having their word accepted?

Especially since the Messenger (ﷺ) has established proof and evidence for what he said, which makes what he said something very certain and most truthful, whereas they have not established any argument for their claims, let alone clear proof.

«Does He have daughters», as you claim, «while you have sons?» thus you combine two mistakes, by ascribing offspring to Him and choosing for Him the lesser of the two categories. Is there any greater disrespect towards the Lord of the worlds than this?

«Or is it that you» O Messenger (ﷺ) «are asking them for recompense» for conveying the message, «which they find too burdensome?» That is not so; rather you are keen to teach them for nothing in return, and in fact you are spending a great deal of money on them so that they may accept your message and respond to your call, and you give to those whose hearts are to be won over, so as to establish knowledge and faith in their hearts.

«Or do they have knowledge of the unseen, which they are writing down», so they write down what they know of the unseen, and thus gain information and knowledge of which the Messenger of Allah (ﷺ) is not aware, then they oppose him and stubbornly resist him because of knowledge of the unseen that they have? But it is known that they are an unlettered nation, ignorant and misguided.

It is the Messenger of Allah (ﷺ) who has more knowledge than anyone else, for Allah has granted him knowledge of the unseen that He did not disclose to anyone else. All of this proves to them by means of both rational and textual evidence that their views are corrupt, and proves, in the clearest and most eloquent manner, to which no objections can be raised, that what they say is false.

«Or do they intend» by criticising you and the message you have brought «a plot [against you, O Muhammad]» to invalidate your religion and cause you trouble?

«But it is those who disbelieve who will be outwitted» that is, their plot will backfire and it is they who will be harmed by it. And Allah indeed brought that about – to Him be praise. The disbelievers did not spare any effort in their plot, but Allah supported His Prophet (ﷺ) and His religion against them and caused them to fail and be defeated.

«Or do they have a god other than Allah?» That is, do they have a god that they call upon and hope will benefit them, and fear his harm, other than Allah (ﷻ)?

«Glory be to Allah, [far exalted is He] above having the partners they ascribe to Him» for He has no partner in His dominion, and no partner in His oneness or worship.

That is the point of the previous verses, namely to highlight the falseness of worshipping anything other than Allah, and to explain that doing so is false and wrong, on the basis of definitive evidence; that what the polytheists follow is false; and that the only One Who should be worshipped, prayed to, prostrated to and to Whom the supplication of worship and the supplication of asking should be offered sincerely is Allah, the only One Who is deserving of devotion and worship, Who is perfect in His names and attributes, Who possesses many superlative attributes and beautiful deeds, the Lord of majesty and munificence, the Almighty Who cannot be undermined, the One, the Unique, the Eternal, the Most Great, the Most Praiseworthy, the Most Glorious.



﴿وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ
الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾﴾ (سورة

- 52:44. If they were to see pieces of the sky falling [on them], they would say: [This is nothing but] a mass of clouds.
- 52:45. So let them be until they encounter that day of theirs on which they will die,
- 52:46. the day when their plotting will avail them nothing, and they will not be helped.

Here Allah states that the polytheists who reject the clear truth have turned away from the truth and persisted in falsehood, and that even if all proof and evidence was established to support the truth, they would not follow it, and they would stubbornly oppose it and go against it:

«If they were to see pieces of the sky falling [on them]» that is, if clear evidence were to fall upon them from the sky in pieces – in other words, if large pieces of punishment were to fall upon them – «they would say: [This is nothing but] a mass of clouds» that is, this is just clouds piled up as usual. In other words, they do not pay attention to what they see of signs, and they do not learn anything from them.

There is no remedy for such people except punishment and chastisement. Hence Allah says: «So let them be until they encounter that day of theirs on which they will die», which is the Day of Resurrection, when they will be afflicted with inestimable and indescribable punishment and chastisement.

«the day when their plotting will avail them nothing», small or great, even though in this world they may be able to survive for a short time by means of their plots. But on the Day of Resurrection, their plots will come to naught, their efforts will prove worthless and they will not be aided against the punishment of Allah, as He says: «and they will not be helped».



﴿ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَأَصْبِرْ لِحُكْمِ رَبِّكَ ﴿٤٨﴾ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٥٠﴾ ﴾

(سورة الطور: ٤٧-٤٩)

- 52:47. Verily, for those who do wrong, there will be another punishment before that day comes. But most of them do not know.
- 52:48. Be patient with your Lord's decree [O Muhammad], for verily you are under Our watchful eyes. And glorify and praise your Lord when you rise,
- 52:49. and glorify Him in the night and when the stars have set.

Having mentioned the punishment of the wrongdoers on the Day of Resurrection, Allah now tells us that they will be punished before that day; that includes punishment in this world by way of killing, capture, and expulsion from their homeland, as well as punishment in al-barzakh and in the grave.

﴿But most of them do not know﴾ that is, hence they persist in doing that which will incur punishment and a severe penalty.

Having highlighted the proof and evidence for the falseness of what the disbelievers say, Allah then instructed His Messenger (ﷺ) not to pay attention to them at all, and to show patience in accepting the universal and religious decrees of his Lord, by turning to Him and persisting in doing so. And Allah promised to suffice him, as He said: ﴿for verily you are under Our watchful eyes﴾ that is, We are watching over you and taking care of you.

Allah instructed him to seek help in being patient by remembering and worshipping Him: ﴿And glorify and praise your Lord when you rise﴾ that is, at night.

This is a command to pray *qiyām* (voluntary night prayers) and the five daily obligatory prayers, based on the fact that Allah then says: ﴿and glorify Him in the night and when the stars have set﴾ that is, at the end of the night; it also includes *fajr* prayer. And Allah knows best.

This is the end of the commentary on Soorat at-Ṭoor.

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



53.

Soorat an-Najm

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتَسْمُرُونَهُ عَلَىٰ مَابْرَىٰ ﴿١٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾ عِنْدَ هَاجِنَةِ الْمُأْوَىٰ ﴿١٥﴾ إِذِ يَعْشَى الْسِدْرَةَ مَا يَعْشَىٰ ﴿١٦﴾ مَا زَاغَ الْبَصَرُ ﴿١٧﴾ وَمَا طَفَىٰ ﴿١٨﴾﴾ (سورة النجم: ١-١٨)

- 53:1. By the star when it sets,
53:2. your companion has neither strayed nor erred,
53:3. nor does he speak of his own accord;
53:4. It is but divine inspiration.⁴⁹
53:5. He was taught by one mighty in power,

⁴⁹ This includes the Qur'an and everything that the Prophet (ﷺ) uttered of religious teachings.

- 53:6. endowed with immense wisdom [namely Jibreel], who manifested himself [in his true form]
- 53:7. when he was above the horizon.
- 53:8. Then he approached and came down,
- 53:9. until he was two bow-lengths away or even nearer.
- 53:10. Then he revealed to Allah's slave what he had to reveal.
- 53:11. His heart did not deny what he saw.
- 53:12. How can you then dispute with him concerning what he saw?
- 53:13. Indeed he saw him a second time,
- 53:14. at the Lote-Tree of the Utmost Boundary,
- 53:15. near which is the Garden of Abode,
- 53:16. when there covered the Lote-Tree that which covered it.
- 53:17. His gaze did not wander or look beyond the limit.
- 53:18. Indeed he saw some of the greatest signs of his Lord.

Here Allah (ﷻ) swears by the stars when they set; that is, when they disappear below the horizon at the end of the night, when day comes. That is because there are great signs of Allah in that, that make it appropriate to swear thereby. The correct view is that the word translated here as "stars" includes all heavenly bodies. Allah swears by the stars to the soundness of what the Messenger (ﷺ) brought of divine revelation, because there is something amazing in common between the two. Allah has made the stars an adornment for the heaven, and in like manner He has made the revelation and its effects an adornment for the earth. Were it not for the knowledge inherited from the Prophets, the people would be in darkness greater than that of the darkest night.

The point made by this oath is to declare that the Messenger (ﷺ) is far above being misguided in his knowledge and aims, which implies that he is guided in his knowledge and that in guiding others he has the best of intentions and is utterly sincere towards the Ummah. This

is in contrast to the followers of misguidance, whose knowledge is corrupt and whose aims are corrupt.

﴿your companion﴾ he is described as their companion in order to alert them to what they already know of his sincerity and guidance, and the fact that his character is not hidden from them.

﴿nor does he speak of his own accord﴾ that is, what he says does not stem from his own whims and desires.

﴿It is but divine inspiration﴾ that is, he is only following what Allah reveals to him of guidance and righteousness; he is guided in himself and is guiding others.

This indicates that the Sunnah is also revelation from Allah to His Messenger (ﷺ), as He says:

﴿...For Allah has sent down to you the Book and wisdom...﴾ (*an-Nisâ' 4: 113*)

He is protected and infallible with regard to what he says about Allah (ﷻ) and about religious rulings, because these words do not stem from his own whims and desires; rather they are based on divine inspiration.

Then Allah mentions the teacher of the Messenger (ﷺ), namely Jibreel (ﷺ), the best, strongest and most perfect of the angels: ﴿He was taught by one mighty in power﴾ that is, the revelation was brought down to the Messenger (ﷺ) by Jibreel (ﷺ).

﴿mighty in power﴾ that is, mighty in power both visible and invisible; he has the strength to carry out whatever Allah commands him to, and has the strength to convey the revelation to the Messenger (ﷺ), and to protect it from the eavesdropping of the devils or their attempts to insert into it that which is not part of it.

This is part of Allah's guarding His revelation, that He sent it with this powerful and trustworthy messenger.

﴿endowed with immense wisdom﴾, power, good manners, and inner and outer beauty.

«[namely Jibreel], who manifested himself [in his true form] when he was above the horizon» that is, the horizon of the heaven, which is higher than the earth, because he is one of the beings of the upper realm, whom the devils cannot reach.

«Then he» namely Jibreel (جبرئيل) «approached» the Prophet (ﷺ), to convey the revelation to him. «and came down» to him from the upper horizon, until he was as close to him as «two bow-lengths away or even nearer» that is, or he was nearer than the distance of two bow-lengths. This is indicative of the direct nature of the communication of the message to the Messenger (ﷺ), with no intermediary between him and Jibreel (جبرئيل).

«Then he revealed» that is, Jibreel (جبرئيل) revealed, by Allah's leave «to Allah's slave» namely Muhammad (ﷺ) «what he had to reveal» of great religious rulings and the straight path.

«His heart did not deny what he saw» that is, the heart of the Messenger (ﷺ) and his sight were in agreement concerning the revelation that Allah revealed to him. His hearing, his heart and his sight were all in harmony, which is indicative of the perfect nature of the revelation that Allah sent to him, and that he received it in such a manner that there can be no doubt about it. So his heart did not deny or doubt what his eyes saw.

It may be that what is referred to here is what the Prophet (ﷺ) saw on the night when he was taken on the Night Journey (*al-Isrâ'*) of mighty signs of Allah, and that his certainty was based on what he realised in his heart and what he saw. This is the correct view concerning the interpretation of this verse.

It was also suggested that what is meant is the Messenger (ﷺ) having seen his Lord and spoken with Him on the night of the *Isrâ'*. This is a view favoured by many of the scholars (may Allah have mercy on them), on the basis of which they affirmed that the Messenger (ﷺ) had seen his Lord whilst he was in this world.

However the correct view is the first view mentioned above, which is that what is meant is Jibreel (جبرئيل), as is indicated by the context, and that Muhammad (محمد) saw Jibreel (جبرئيل) in his original, true form twice: once on the upper horizon below the lowest heaven, as mentioned above, and once above the seventh heaven on the night when the Messenger of Allah (محمد) was taken on the Night Journey. Hence Allah says:

«Indeed he saw him a second time» that is, Muhammad (محمد) saw Jibreel a second time, coming down to him.

«at the Lote-Tree of the Utmost Boundary», which is a very large tree above the seventh heaven. It is called the «Lote-Tree of the Utmost Boundary» (*sidrat al-muntaha*) because at it everything stops (*yantahi*) that ascends from the earth, and to it descends everything that comes down from Allah of revelation and so on.

Or it is because the knowledge of humankind ends there; in other words, it is above the heavens and the earth, and it is the utmost in its height. Or it may be for some other reason. And Allah knows best.

Muhammad (محمد) saw Jibreel in that place which is the place of the most sublime, pure and beautiful souls, that cannot be approached by any devil or any other evil soul.

Beside that tree there is «the Garden of Abode», which is a garden that contains all delights, a place that is the ultimate wish of all, the goal for which all strive, on which all desires are focused. This indicates that paradise is in the highest location, above the seventh heaven.

«when there covered the Lote-Tree that which covered it» that is, in accordance with the divine decree, it was covered by something very great, the description of which no one knows but Allah (الله).

«His gaze did not wander or look beyond the limit» that is, his gaze did not wander right or left, away from what he saw

﴿or look beyond the limit﴾ that is, he did not look any further than he was supposed to. This is perfect etiquette on the part of the Prophet (ﷺ), as he stood where Allah wanted him to stand, and he did not fall short or go beyond it or drift away from it.

This is the most perfect etiquette, in which the Prophet (ﷺ) surpassed the first and the last. What is contrary to proper etiquette is one of the following scenarios: either not carrying out what a person is instructed to do, or carrying it out in a negligent manner, or going to extremes in carrying it out, or twisting it or not doing it exactly as told. None of these was applicable in the case of the Prophet (ﷺ).

﴿Indeed he saw some of the greatest signs of his Lord﴾ such as paradise and hell, and other things that he saw on the night of the Isrâ' (Night Journey).



﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكْرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَآبَاءُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾ أَمْ لِلإِنسَانِ مَا كَفَىٰ ﴿٢٤﴾ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾﴾ (سورة النجم: ١٩-٢٥)

53:19. Have you thought about al-Lât and al-'Uzzâ,

53:20. and Manât, the third and last?

53:21. Do you choose males for yourselves and for Him females?⁵⁰

53:22. That is indeed an unfair division.

53:23. They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority.

⁵⁰ Al-Lât, al-'Uzzâ and Manât were idols which the pagans of Quraysh regarded as daughters of Allah. (aṭ-Ṭabari)

They follow nothing but conjecture and what their own selves desire, although guidance has come to them from their Lord.

53:24. Is man to have everything he wishes for?⁵¹

53:25. Nay, to Allah belong the hereafter and the present.

Having commended what Muhammad (ﷺ) brought of guidance, true religion and the command to worship Allah and affirm His oneness, Allah (ﷻ) now mentions the falseness of what the polytheists did of worshipping that which did not possess any attributes of perfection at all and had no power to bring benefit or cause harm; rather they were mere names, devoid of meaning, that the polytheists and their ignorant, misguided forefathers had made up. These were unreal names that the idols did not deserve, and by giving them these names, they deceived themselves and other misguided people.

Gods such as these are not deserving of even an atom's weight of worship. They called these idols by these names, claiming that they were derived from characteristics that they possessed. So the name of al-Lât was derived from the word *al-ilâh*, meaning that which is deserving of worship; the name of al-'Uzzâ was derived from the word *'azeez* (mighty), and the name of Manât was derived from the word *al-mannân* (bestower of blessings). This was a profane distortion of the names of Allah, and a way of associating others with Him. But these names were devoid of meaning, because anyone who possesses the slightest reasoning will realise that these attributes are not applicable to these idols.

﴿Do you choose males for yourselves and for Him females?﴾ In other words, do you ascribe daughters to Allah, as you claim, and want sons for yourselves?

⁵¹ What is referred to here is the wishes and hopes of the pagans for the intercession of these false gods.

«That is indeed an unfair division» for what unfairness can be greater than a division that implicitly gives precedence to the created slave over his Creator? Exalted be Allah far above what they say.

«They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority» that is, there is no proof or evidence for the soundness of your view. Anything for which Allah did not send down any authority is false and corrupt, and is not to be taken as religion. They themselves were not following any proof to give them certainty about what they believed.

Rather what led them to that corrupt belief was conjecture and sheer ignorance, and their own inclination towards polytheism and innovation that was in accordance with their whims and desires. In fact there was nothing to make them follow conjecture, such as lacking access to knowledge and guidance. Therefore Allah (ﷻ) said: «although guidance has come to them from their Lord» that is, guidance that shows them the way to affirmation of Allah's oneness and to prophethood, and to all that people need. Allah has explained all of that in the most perfect and clearest manner, and has established evidence and proof against them that require them and others to follow it. So no one has any excuse or argument, after there has come clear explanation and proof.

As for what they follow, all that they base it on is conjecture, and it will ultimately lead to eternal misery and punishment. So continuing on this path is the utmost foolishness and worst wrongdoing. Yet despite that they still indulged in wishful thinking and deceived themselves.

Hence Allah (ﷻ) denounces those who claim that they will get what they wish for, for they are lying:

«Is man to have everything he wishes for? Nay, to Allah belong the hereafter and the present» so He gives thereof to whomever

He wills, and withholds from whomever He wills. So the matter is not in accordance with their wishes or with their whims and desires.



﴿ وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴾ (سورة النجم: ٢٦)

53:26. However many angels there may be in the heavens, their intercession will be of no avail except after Allah has given leave to whomever He wills and is pleased with.

Here Allah (ﷻ) denounces those who worship others, be they angels or otherwise, claiming that they will benefit them and intercede for them with Allah on the Day of Resurrection.

«However many angels there may be in the heavens», noble angels who are close to Allah,
 «their intercession will be of no avail» that is, they cannot benefit those who call upon them, attach themselves to them and pin their hopes on them
 «except after Allah has given leave to whomever He wills and is pleased with» that is, both conditions must be met: Allah's permission for intercession and His being pleased with the one for whom intercession is made.

It is well known that no deed will be accepted except that which is done sincerely for the sake of Allah, in accordance with Islamic teaching.

Therefore the polytheists will have no share of the intercession of the intercessors, for they have barred the way and deprived themselves of the mercy of the Most Merciful of those who show mercy.



﴿۲۷﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمَلَائِكَةَ نَسِيمَةَ الْأُنثَىٰ ﴿۲۸﴾ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿۲۹﴾ فَأَعْرَضَ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَبَّـٰرٍ يُرِيدُ إِلَّا الْآلْحَايَةَ الدُّنْيَا ﴿۳۰﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿۳۰﴾ (سورة النجم: ۲۷-۳۰)

- 53:27. Verily those who do not believe in the hereafter regard the angels as female.
- 53:28. But they have no knowledge of the matter. They follow nothing but conjecture, but conjecture is no substitute for certain truth.
- 53:29. So pay no heed to those who turn away from Our message and who seek nothing but the life of this world.
- 53:30. That is the extent of their knowledge. Verily your Lord knows best who has gone astray from His path, and He knows best who is rightly guided.

That is, those who ascribe partners to Allah and disbelieve in His Messengers are those who do not believe in the hereafter, and the reason why they do not believe in the hereafter is that they showed audacity in their words and deeds, opposing Allah and His Messenger (ﷺ), such as their saying that the angels were the daughters of Allah. Thus they did not declare their Lord to be above having offspring, they did not respect or honour the angels, and they did not refrain from regarding them as female.

In fact they have no knowledge of such matters, based on any text from Allah or from His Messenger (ﷺ), and there is no evidence to that effect on the basis of common sense or rational thinking; rather all knowledge points to the opposite of their view, and indicates that Allah is far above having offspring or a spouse, because He is one and unique, the Eternal Who begets not and is not begotten, and there

is none like unto Him. And the angels are noble and close to Allah, carrying out His commands; they:

﴿...do not disobey Allah in whatever He commands them, and they do whatever they are commanded to do.﴾ (at-Tahreem 66: 6)

The polytheists are only basing that abhorrent view on conjecture that is no substitute for the truth, for belief in the truth must be with certainty that is based on definitive proof and clear evidence.

Because this was the attitude of these people, who had no desire to follow the truth, and their only aim was to follow what their own selves desired, Allah commanded His Messenger (ﷺ) to turn away from those who turned away from His message, which is the wise reminder and the mighty Qur'an, so they turned away from beneficial knowledge and did not seek anything but the life of this world. That was all they wanted.

It is well known that people only strive for the things that they want, so their efforts are limited to this world and its pleasures and desires, therefore they take whatever measures will lead to that and they hasten to make the most of whatever opportunity they may have.

﴿That is the extent of their knowledge﴾ that is, this is all they know. As for those who believe in the hereafter – the people of understanding and mature thinking, whose aspirations and goals are focused on the hereafter – their knowledge is the best and most sublime of knowledge, for it is based on the Book of Allah and the Sunnah of His Messenger (ﷺ).

Allah (ﷻ) knows best who is deserving of guidance, so He guides him, and who does not deserve that, so He leaves him to his own devices and forsakes him, so he goes astray from the path of Allah. Hence Allah (ﷻ) says: ﴿Verily your Lord knows best who has gone astray from His path, and He knows best who is rightly guided﴾ so He bestows His grace where He knows it is most fitting and appropriate.



﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾ الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِنْتِهَاءِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾﴾ (سورة النجم: ٣١-٣٢)

- 53:31. To Allah belongs all that is in the heavens and all that is on earth, and so He will requite those who do evil for their deeds, and He will reward those who do good with the best reward,
- 53:32. those who avoid major sins and shameful deeds – except for minor lapses. Verily your Lord is generous in forgiveness. He knows you best, from when He brought you forth from the earth and from when you were foetuses in your mothers' wombs, so do not claim purity for yourselves, for He knows best who is truly righteous.

Here Allah (ﷻ) tells us that He alone owns everything in this world and the hereafter, and that everyone in the heavens and on earth belongs to Allah, and He controls and directs them in the manner of a great king with his slaves; they are subject to His will and decree, and to His laws and regulations. He issues commands and prohibitions to them and requites them on the basis what He commands and forbids them to do; He rewards those who obey and punishes those who disobey.

﴿and so He will requite those who do evil﴾ deeds, including disbelief and lesser misdeeds
 ﴿for their deeds﴾ that is, for what they do of evil. He will requite them with a severe punishment.
 ﴿and He will reward those who do good﴾ by worshipping Allah (ﷻ) and treating the creation of Allah kindly

«with the best reward» that is, with the best reward in this world and the hereafter, the greatest and most sublime of which is the pleasure of their Lord and attaining the bliss of paradise.

Then He describes them: «those who avoid major sins and shameful deeds» that is, they do what Allah enjoins upon them of obligatory deeds, the omission of which constitutes major sin, and they refrain from infractions of major prohibitions such as adultery, drinking alcohol, consuming *ribā*, murder, and similar major sins.

«except for minor lapses» – this refers to minor sins in which a person does not persist or that he commits more than once, but only rarely. Simply doing that does not exclude a person from being one of those who do good. If that happens when he is also doing obligatory duties and refraining from what is prohibited, it will come under the forgiveness of Allah which encompasses all things. Hence He says:

«Verily your Lord is generous in forgiveness». Were it not for His forgiveness, the land and the people would have been destroyed. Were it not for His pardon and forbearance, the sky would have fallen upon the earth, and He would have left no living creature on the face of the earth. Hence the Prophet (ﷺ) said:

«The five daily prayers, one Jumu'ah to another, and one Ramadan to another, are expiation for whatever comes in between them, so long as major sins are avoided.» (Muslim)

«He knows you best, from when He brought you forth from the earth and from when you were foetuses in your mothers' wombs» that is, Allah (ﷻ) knows best all your circumstances, and He knows your inherent nature of weakness and inability to do much of what Allah has enjoined upon you, and your strong inclination towards some prohibited matters, for which there is a great deal of temptation and no strong impediment.

Your weakness was quite obvious when Allah brought you forth from the earth, and when you were in your mothers' wombs, and it

is still present in you. Even though Allah (ﷻ) has given you some strength to help you carry out what He enjoins you to do, the weakness is still present.

Because He knows of your weak condition, divine wisdom and generosity dictate that He should shower you with His mercy, forgiveness and pardon, bestow His kindness upon you and remove evil deeds and sins from you, especially if an individual's aim is to please his Lord at all times and he is striving to do that which will bring him close to Allah most of the time, and he is fleeing from the sins that may lead to him incurring the wrath of his Lord, yet he slips up time after time. Allah is most generous and merciful; He is more merciful to His slaves than a mother to her child.

Therefore such a person must be close to his Lord's forgiveness, and Allah will surely respond to him in all circumstances. Hence Allah says: ﴿so do not claim purity for yourselves﴾ that is, do not tell people that your souls are pure, by way of self-praise.

﴿for He knows best who is truly righteous﴾. The place of righteousness is the heart, and it is Allah Who sees it and will reward what the heart contains of righteousness and piety. As for people, they cannot avail you in the slightest before Allah.



﴿أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٧﴾ وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٨﴾ أَعَدَّهُ لِلْغَيْبِ فَهُوَ يَرَى ﴿٣٩﴾ أَمْ لَمْ يُبْتَأِ بِمَا فِي صُحُفِ مُوسَى ﴿٤٠﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٤١﴾ أَلَا نَزَرُ وَأَنْزَرُ ﴿٤٢﴾ وَزُرْ أُخْرَى ﴿٤٣﴾ وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٤٤﴾ وَأَنْ سَعَاهُ سَوْفَ يَرَى ﴿٤٥﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٤٦﴾ وَأَنْ إِلَىٰ رَبِّكَ الْمُنْتَهَى ﴿٤٧﴾ وَأَنْهُ هُوَ أَصْحَابُكَ وَأَبْنَىٰ ﴿٤٨﴾ وَأَنْهُ هُوَ أَمَاتٌ وَأَحْيَا ﴿٤٩﴾ وَأَنْهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٥٠﴾ مِنْ نَفْثَةٍ إِذَا تَمَنَّى ﴿٥١﴾ وَأَنْ عَلَيْهِ النَّشْأَةُ الْأُخْرَى ﴿٥٢﴾ وَأَنْهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٥٣﴾ وَأَنْهُ هُوَ رَبُّ الشِّعْرَىٰ ﴿٥٤﴾ وَأَنْهُ

أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾ وَثَمُودَ إِذْ أَتَىٰ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطغَىٰ
 ﴿٥١﴾ وَالْمُرْثِقَةَ الْهَوَىٰ ﴿٥٢﴾ فَفَشِنَهَا مَا غَشَىٰ ﴿٥٣﴾ فَبِأَيِّ آيَاتِنَا يَتَمَارَىٰ ﴿٥٤﴾ هَذَا
 نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ ﴿٥٥﴾ أَزِفَتِ الْأَافِقَةُ ﴿٥٦﴾ لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٧﴾ أَفَمِنْ هَذَا
 الْحَدِيثِ تَعْجَبُونَ ﴿٥٨﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٥٩﴾ وَأَنْتُمْ سَعِيدُونَ ﴿٦٠﴾ فَأَسْمِعُوا لِلَّهِ وَعِبَادُوا
 ﴿٦١﴾ ﴿٦٢﴾ (سورة النجم: ٣٣-٦٢)

- 53:33. Have you seen the one who turns away [from Allah],
- 53:34. who gives a little, and then stops?
- 53:35. Does he have knowledge of the unseen, such that he has insight?⁵²
- 53:36. Or has he not been informed of what is in the scriptures of Moosâ
- 53:37. and of Ibrâheem, who fulfilled his duty:
- 53:38. that no bearer of burdens can bear the burden of another;
- 53:39. that man will have nothing but what he strives for;
- 53:40. that his deeds will be examined,
- 53:41. then he will be requited in full;
- 53:42. that the final destination is with your Lord;
- 53:43. that it is He Who makes people laugh and weep;
- 53:44. that it is He Who causes death and gives life;
- 53:45. that He created two genders, male and female,
- 53:46. from an ejected drop of semen;
- 53:47. that incumbent upon Him is the second creation;
- 53:48. that it is He Who enriches and bestows wealth;

⁵² Al-Waleed ibn al-Mugheerah became a Muslim, so one of the disbelievers criticised him and asked him why he had done that, and he told him that he feared the punishment of Allah. The disbeliever promised that he would take the punishment in his stead, if al-Waleed renounced Islam and gave him some of his wealth, so he did that. This verse highlights the fact that al-Waleed had no knowledge of the unseen and could not be certain that that man would take his punishment in his stead. (an-Nasafi)

- 53:49. that it is He Who is the Lord of Sirius;
 53:50. that He destroyed the ancient tribe of ‘Âd
 53:51. and Thamood, sparing none;
 53:52. and [He destroyed] the people of Nooh before them, who were
 more wicked and more rebellious;
 53:53. and He toppled the cities overthrown,
 53:54. thus they were utterly enveloped by divine punishment?
 53:55. Then which of the favours of your Lord do you doubt?
 53:56. This [Prophet] is a warner, like the warners of old.
 53:57. The imminent [judgement] draws nigh;
 53:58. none but Allah can disclose it.
 53:59. Do you then wonder at this discourse [the Qur’an]
 53:60. and laugh [at it], and not weep,
 53:61. while you remain heedless?
 53:62. So prostrate to Allah and worship Him.

«Have you seen» the reprehensible condition of the one who is commanded to worship his Lord and affirm His oneness, but he turns away from that?

If he feels like giving a little in charity, he will not persist in doing so; rather he will become stingy, stop giving and withhold his charity.

Such a one is not charitable by nature; rather his nature is to turn away and be disobedient, and not to persist in doing charitable deeds. Yet despite that, he praises himself and raises himself to a status over his true status before Allah.

«Does he have knowledge of the unseen, such that he has insight» into the unseen, and speaks of it? Or does he attribute falsely to Allah things that He never said, audaciously combining bad deeds with self-praise, as is indeed the case, because he knows that he has no knowledge of the unseen, and that if he makes such a claim,

the definitive information about the unseen that was brought by the infallible Prophet (ﷺ) is contrary to what he says, and that proves that what he says is false?

«Or has he» namely the one who makes this claim «not been informed of what is in the scriptures of Moosâ and of Ibrâheem, who fulfilled his duty» that is, he did everything with which Allah tested him and that He commanded him to do, of laws and the fundamental and minor matters of religion.

Those scriptures contained many rulings, among the most significant of which are those mentioned here:

«that no bearer of burdens can bear the burden of another; that man will have nothing but what he strives for» that is, each person who strives will have his own deeds, both good and bad, and no one will have a share of the deeds and efforts of any other person, nor will anyone carry another person's burden of sin.

«that his deeds will be examined» in the hereafter, and his good deeds will be distinguished from his bad deeds.

«then he will be requited in full» that is, purely good deeds will be requited with that which is the best (paradise); purely bad deeds will be requited with that which is the worst (hell); and deeds that are mixed will be requited accordingly. All of creation will acknowledge the justice and kindness of Allah, and will praise Allah for that, to the extent that even when the people of hell enter hell, their hearts will be filled with praise of their Lord and acknowledgement of His perfect wisdom and their own loathsomeness; they will acknowledge that it is they who brought it upon themselves and caused themselves to meet this bad fate.

The verse «that man will have nothing but what he strives for» is quoted as evidence by those who think that the reward for acts of worship cannot be given to anyone else, whether alive or dead. They say: that is because Allah says «that man will have nothing but what he strives for» (53: 39), so the idea that the efforts of others for his sake

may benefit him is contrary to that. But this view is subject to further discussion. In fact the verse indicates that each person will have only what he strives for himself. This is true, and there is no disagreement concerning that, but there is nothing in this verse to indicate that he cannot benefit from the effort of another person, if that person gives the reward to him. By the same token, a man has no wealth but what he owns, but that does not mean that he cannot take possession of what another person gives him of the latter's own wealth.

«that the final destination is with your Lord» that is, all things will ultimately come to Him and all creatures will return to Him at the resurrection. The final destination is with Him in all cases, and He possesses the ultimate knowledge, wisdom, mercy and all perfect attributes.

«that it is He Who makes people laugh and weep» that is, it is He Who creates the causes that lead to laughter and weeping, namely good and bad, joy and happiness, worry and sorrow, and there is great divine wisdom in that.

«that it is He Who causes death and gives life» that is, He is the only One Who brings into existence or causes the cessation of existence, Who brought people into being, and issued commands and prohibitions to them. He will bring them back after they die, and will requite them for those deeds that they did in this world.

«that He created two genders» which He explains by saying: «male and female». This is general in meaning and includes all living beings, both those that speak and those that cannot speak. It is He alone Who creates them

«from an ejected drop of semen». This is one of the greatest proofs of the perfect nature of His power and that He alone is Almighty, as He brought all these living beings, small and great, into being from an insignificant drop of semen, which is a worthless liquid. Then He causes it to grow and perfects it, until it reaches its potential and becomes a human being, who will either rise up to the highest status

with those on high, or will sink to the worst status among the lowest of the low.

Hence Allah refers to the beginning of creation in order to prove that recreation is easy for Him, as He says:

﴿that incumbent upon Him is the second creation﴾ when He will bring people forth from their graves and gather them together on the appointed day, when He will requite them for their deeds, both good and bad.

﴿that it is He Who enriches and bestows wealth﴾ that is, He enriches people by making it easy for them to earn a livelihood through trade and different professions or crafts

﴿and wealth﴾ that is, He bestows all kinds of wealth abundantly upon His slaves, and people become owners of much of it and many items become their property. This is by His kindness towards His slaves, for all blessings come from Him, which requires people to give thanks to Him and to worship Him alone, with no partner or associate.

﴿that it is He Who is the Lord of Sirius﴾ – Sirius is a star, also known as the Dog Star. Allah singles it out for mention, although He is the Lord of all things, because this star was worshipped during the jāhiliyah. Thus Allah (ﷻ) highlights the fact that the like of what the polytheists worship is controlled and created, so how can it be taken as a god alongside Allah?

﴿that He destroyed the ancient tribe of 'Ād﴾ – they were the people of Hood (ﷻ), who rejected Hood, so Allah destroyed them with a furious violent wind.

﴿and Thamood﴾, who were the people of Ṣāliḥ (ﷻ). Allah sent him to Thamood, but they rejected him. Then Allah sent the she-camel to them as a sign, but they hamstrung her and rejected him. So Allah (ﷻ) destroyed them, ﴿sparing none﴾; rather He destroyed them to the last man.

«and [He destroyed] the people of Nooh before them, who were more wicked and more rebellious» than these nations, so Allah destroyed them and drowned them in the sea.

«and He toppled the cities overthrown», which were the cities of the people of Loot (ﷻ). Allah afflicted them with a punishment with which He had never punished any of the nations before: He turned their houses upside down and rained down upon them a shower of stones of baked clay. Hence He says:

«thus they were utterly enveloped by divine punishment» that is, the terrible, painful punishment enveloped them in an utterly indescribable manner.

«Then which of the favours of your Lord do you doubt?» That is, which of the blessings and bounties of Allah do you doubt, O man? For the visible blessings of Allah cannot be doubted; there is no blessing but it is from Him, and none can ward off punishment except Him.

«This [Prophet] is a warner, like the warners of old» that is, this Qurashi, Hâshimi Messenger, Muhammad ibn ‘Abdullâh (ﷺ), is not without precedent among the Messengers; rather there were earlier Messengers who came before him, who called to the same message as him. So why are you so averse to his message? On what grounds do you reject his call?

Are not his character and attitude the most sublime character and attitude of the noble Messengers?

Does he not call to all that is good and prohibit all that is evil?

Has he not brought the Holy Qur’an which no falsehood can approach from before it or from behind it; (it is) a revelation from One Who is Most Wise, Praiseworthy (41: 42)?

Did Allah not destroy those who rejected the noble Messengers who came before him?

So what is there to prevent a similar punishment befalling those who disbelieve in Muhammad (ﷺ), the foremost of the Messengers,

the leader of the righteous whose limbs will shine (with the traces of wudoo', in the hereafter)?

«The imminent [judgement] draws nigh» and the resurrection is at hand, for it is time is near and its signs have appeared.

«none but Allah can disclose it» that is, when the Resurrection will come and the promised punishment will befall them.

Then Allah warns those who reject the message of the Messenger Muhammad (ﷺ) and reject what he has brought of the Holy Qur'an: «Do you then wonder at this discourse [the Qur'an]» that is, do you wonder at this discourse, which is the best and noblest of speech, and regard it as something extraordinary?

This stems from their ignorance, misguidance and stubbornness. Otherwise it is a discourse which, when it speaks it tells the truth, and when it says something it is a decisive word and is no joke (86: 13-14). It is the mighty Qur'an, which if it had been sent down upon a mountain, you would have seen it humbled and rent asunder out of fear of Allah (59: 21). It increases the people of wisdom in wisdom, mature thinking, steadfastness, faith and assurance. What should be seen as strange is a man whose reasoning makes him find it strange; it is amazing how foolish and misguided he is.

«and laugh [at it], and not weep» that is, they resorted to laughter and ridicule when dealing with it, even though what should be the case is that it should have an impact on their hearts and souls, and they should shed tears when they hear its commands and prohibitions, listen to its promises and warnings, and pay attention to its true glad tidings.

«while you remain heedless» that is, heedless of it, distracted from reflecting upon it. That is because of your lack of rational thinking and religious commitment, for if you worshipped Allah and sought His pleasure in all situations, you would not be in this state which people of understanding would not like to be in. Hence Allah (ﷻ) says:

﴿So prostrate to Allah and worship Him﴾. The command to prostrate to Allah in particular serves to highlight the virtue of this action, which is the core and essence of worship, the core and essence of which is humility before Allah and submission to Him. Prostration is the greatest manifestation of humility and submission, in which a person's heart and body are in a state of humility, as he places his noblest faculties on the lowly ground, which is the place where feet tread.

Then Allah enjoins worship in general terms, which includes all that Allah loves and is pleased with of words and deeds, both visible and hidden.

This is the end of the commentary on Soorat an-Najm.

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



54.
Soorat al-Qamar
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿اَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾ وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾
وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ﴿٣﴾ وَلَقَدْ جَاءَهُمْ
مِّنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾ حِكْمَةٌ بَلِغَةٌ فَمَا تُغْنِ الْأُنذُرُ ﴿٥﴾﴾ (سورة

القمر: ١-٥)

- 54:1. The Hour has drawn nigh and the moon has split.
 - 54:2. But whenever they see a sign, they turn away and say: Incessant magic!
 - 54:3. They deny the truth and follow their own whims and desires, but every matter will reach its inevitable conclusion.
 - 54:4. Surely there have come to them stories [of earlier nations] that should serve to deter them,
 - 54:5. in which there is profound wisdom, but the warnings are of no avail.
-

Here Allah (ﷻ) tells us that the Hour, which is the resurrection, has drawn nigh and its time is at hand, yet despite that these disbelievers still deny it and are making no preparations for its arrival, although Allah is showing them great signs of its approach, that should make people believe.

One of the greatest signs of the truth of the message brought by Muhammad ibn ‘Abdullâh (ﷺ) is that when the disbelievers demanded that he show them miracles to prove the soundness and truthfulness of the message that he brought, he pointed to the moon which, by Allah’s leave, split in two, one half over the mountain of Abu Qubays and the other over the mountain of Qu‘ayqi‘ân. The polytheists and others saw this great sign, which occurred in the upper realm, where no human could create illusions by means of magic.

They saw something the like of which they had never seen or even heard of happening to the previous Messengers. They were shocked by it, but faith did not enter their hearts and Allah did not will good for them, so they resorted to their regular way of false accusations and transgression, saying: Muhammad has bewitched us. But the sign of that having truly happened was to ask travellers who came to you: if he was able to bewitch you, he would not be able to bewitch those who were not present like you; so they asked every traveller who came to the city, and they told them that they had seen that, but they still said: Incessant magic! – that is, Muhammad (ﷺ) has bewitched us and has bewitched others.

These are accusations that nobody could be fooled by except the most foolish of people, the most misguided and most lacking in reason. They did not only deny this sign; rather they denied every sign that came to them, for they were prepared to counter the signs with falsehood and reject them. Hence Allah says: ﴿But whenever they see a sign, they turn away﴾. This does not refer only to the splitting

of the moon; rather they reject every sign and have no intention of following truth and guidance. Their only aim is to follow their whims and desires, hence Allah says: ﴿They deny the truth and follow their own whims and desires﴾. This is like the verse in which Allah says:

﴿But if they do not respond to you, then know that they only follow their own desires...﴾ (al-Qaṣaṣ 28: 50)

If their aim was to follow true guidance, they would definitely have believed and followed Muhammad (ﷺ), because Allah showed them at his hands clear signs, proof and definitive evidence.

﴿but every matter will reach its inevitable conclusion﴾ that is, until now this matter has not reached its conclusion, but it will do so, then the believer will be enjoying the gardens of bliss and the forgiveness and pleasure of Allah, whilst the disbeliever will be subjected to the wrath and punishment of Allah, forever and ever.

Allah (ﷻ) says – explaining that they have no valid aim and are not following guidance: ﴿Surely there have come to them stories [of earlier nations]﴾ that is, stories of earlier and later nations, and clear miracles

﴿that should serve to deter them﴾ that is, they should deter them from their error and misguidance.

﴿in which there is profound wisdom﴾ from Allah, that establishes His proof against the disobedient, and no one has any argument against Allah (ﷻ) after the coming of the Messengers.

﴿but the warnings are of no avail﴾ – this is like the verse in which Allah (ﷻ) says:

﴿Verily, those against whom the decree of your Lord is fulfilled will not believe, even if every sign were to come to them, until they see [for themselves] the painful punishment.﴾ (Yoonus 10: 96-97)



﴿فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ ﴿٦﴾ خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ
مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾ مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هٰذَا يَوْمٌ عَسِرٌ

﴿٨﴾ (سورة القمر: ٦-٨)

- 54:6. So turn away from them. On the day when the caller calls them to something terrible,
- 54:7. with eyes downcast they will come forth from their graves like swarming locusts,
- 54:8. rushing headlong towards the caller. The disbelievers will say: This will be a hard day!

Here Allah (ﷻ) says to His Messenger (ﷺ): It has become clear that there is no way the disbelievers will be guided, so there is no option left but to turn away from them.

﴿So turn away from them﴾ and wait for the momentous day and terrible horror to befall them.

That will be when ﴿the caller﴾ namely Isrâfeel (ﷺ) ﴿calls them to something terrible﴾ that is, to something awful that people would be scared of, and nothing more terrible and more distressing than it has ever been seen. Isrâfeel will sound a blast on the Trumpet, at which the dead will emerge from their graves for the final judgement.

﴿with eyes downcast﴾ because of fear and dread that has reached their hearts; their eyes will be downcast humbly for that reason.

﴿they will come forth from their graves like swarming locusts﴾ that is, because of their large numbers and their movement, they will resemble a swarm of locusts covering the earth with their huge numbers.

﴿rushing headlong towards the caller﴾ that is, hastening to respond to the call of the caller. This indicates that the caller will summon them

and command them to attend the place of gathering on the Day of Resurrection, and they will answer his call and hasten to respond to it.

«The disbelievers» whose punishment has come
 «will say: This will be a hard day!» This is like the verse in which Allah (ﷻ) says:

«Not easy for the disbelievers.» (al-Muddath-thir 74: 10)

What this implies is that it will be easy for the believers.



﴿ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ﴿٩﴾ فَدَعَا رَبَّهُ أَنِي مَغْلُوبٌ فَانْتَصِرَ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَدُسُرَ ﴿١٣﴾ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذِرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾ ﴾ (سورة القمر: ٩-١٧)

54:9. Before them the people of Nooh also disbelieved. They rejected Our slave and said: He is a madman, and he was rebuked and threatened.

54:10. So he called upon his Lord, saying: I am overwhelmed, so help me!

54:11. So We opened the gates of heaven with water pouring down in torrents,

54:12. And We caused the earth to burst forth with springs, then the waters met for a purpose that had already been decreed.

54:13. We carried him on a [vessel] made of planks and nails,

54:14. sailing under Our watchful eyes; a recompense for one who had been rejected.

54:15. Verily We have left it as a sign; is there then any who will pay heed?

54:16. Then how were My punishment and My warnings?

54:17. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

Having mentioned the situation of those who rejected His Messenger (ﷺ) and that the signs did not benefit them or have any impact on them at all, Allah (ﷻ) warns them and alerts them by mentioning the punishment of past nations who rejected the Messengers, and how Allah destroyed them and sent His punishment upon them.

Allah mentions the people of Nooḥ, the first Messenger whom Allah sent to people who worshipped idols, and he called them to affirm the oneness of Allah and to worship Him alone, with no partner or associate. But they refused to give up polytheism and said (to one another):

﴿...Do not forsake your gods; do not forsake Wadd, Suwā', Yaghooth, Ya'ooq and Nasr.﴾ (Nooḥ 71: 23)

Nooḥ kept on calling them to Allah, by night and by day, in private and in public, but that only increased them in stubbornness, transgression, opposition and criticism of their Prophet. Hence Allah says here:

﴿They rejected Our slave and said: He is a madman﴾, because they claimed that what they and their forefathers followed of polytheism and misguidance was what was supported by reason, and that what Nooḥ (ﷺ) brought was ignorance and misguidance, that could only come from those who were insane.

But they were lying and turning upside down facts that were proven according to religious teaching and rational thinking. What he brought was the established truth which guides enlightened and sound-thinking minds to true guidance, light and maturity, whereas what they were following was ignorance and clear misguidance.

﴿and he was rebuked and threatened﴾ that is, his people rebuked him and told him off when he called them to Allah (ﷻ).

But they did not stop at not believing in him or at rejecting him; they went to great lengths in trying to harm him as much as they could. This is how all the enemies of the Messengers were and how they treated their Prophets.

At that point, Nooh called upon his Lord, saying: ﴿I am overwhelmed﴾ and cannot stand up to them, because no one among his people believed except very few, but they had no strength to resist his people.

﴿so help me﴾, O Lord, against them. According to another verse, he said:

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

Allah answered his request and helped him against his people. Allah (ﷻ) tells us here: ﴿So We opened the gates of heaven with water pouring down in torrents﴾ that is, a great deal of water pouring down.

﴿And We caused the earth to burst forth with springs﴾, so the heavens began sending down an extraordinary amount of water, and the earth burst forth with springs

﴿then the waters﴾ namely the waters of the heaven and the waters of the earth

﴿met for a purpose that had already been decreed﴾ by Allah. In other words, Allah had ordained it and decreed it from eternity as a punishment for those transgressors and evildoers.

﴿We carried him on a [vessel] made of planks and nails﴾ that is, We saved Our slave Nooh on the ark that was made of planks and nails; in other words, it was made of planks that were held together with nails.

﴿sailing under Our watchful eyes﴾ that is, it sailed with Nooh and those who believed with him, and the different kinds of creatures that

he took on board with him, under the care of Allah, Who protected them from drowning, for He is the best protector and best disposer of affairs.

﴿a recompense for one who had been rejected﴾ that is, We did what We did for Nooh, saving him from the widespread drowning, as a recompense for him after his people had rejected him and disbelieved in him, but he patiently persisted in calling them and continued to obey the command of Allah, from which no one could deter him or stop him. This is like the verse in which Allah (ﷻ) says of him:

﴿It was said: O Nooh, disembark with safety granted by Us, and with blessings upon you and some of the communities [who will spring from] those who are with you...﴾ (Hood 11: 48)

It may be that what is meant is: We destroyed the people of Nooh and did what we did to them of punishing and disgracing them as a requital for their disbelief and stubbornness.

﴿Verily We have left it as a sign; is there then any who will pay heed?﴾ That is, We have left the story of Nooh with his people as a sign so that people may pay heed and realise that whoever disobeys the Messengers and stubbornly rejects them, Allah will destroy them with widespread severe punishment. Or it may be that the pronoun ﴿it﴾ refers to the ark and ships in general, and that Allah taught His slave Nooh (ﷺ) how to make them, then Allah (ﷻ) left that craft among the people as an indication and sign of His mercy and care for His creation, and of His great might.

﴿is there then any who will pay heed?﴾ That is, is there any who will pay heed to the signs, pay attention and reflect upon them, for they are very clear and straightforward?

﴿Then how were My punishment and My warnings?﴾ That is, how do you see the painful punishment of Allah and His warnings which left no excuse for anyone?

«We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?» that is, We have made the words of this Holy Qur'an easy to memorise and recite, and We have made its meanings easy to understand and know, because it is the best of speech in wording, the truest in meaning and the clearest in interpretation. So for everyone who reads it with focus of mind, Allah makes it easy for him to attain what he seeks of knowledge. Understanding and remembering includes everything that those who seek knowledge want to know of what is lawful and unlawful, commands and prohibitions, rulings of requital, exhortation and stories from which to learn lessons, what one needs to know of true beliefs, and true stories (of the past and future).

Hence knowledge of the Qur'an – in terms of both memorising and understanding – is the easiest of knowledge, and the noblest of all branches of knowledge. It is beneficial knowledge which, if a person seeks it, he will receive divine help to attain it. One of the early generations said concerning this verse: there is no seeker of knowledge but he will be divinely helped to attain it. Therefore Allah calls His slaves to study the Qur'an and pay heed (to its contents) by saying: «is there then any who will pay heed?»



﴿ كَذَّبَتْ آدٌ فَكَيْفَ كَانَ عَدَابِي وَنُذْرِي ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَدَابِي وَنُذْرِي ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ﴿٢٢﴾ ﴾ (سورة القمر: ١٨-٢٢)

- 54:18. 'Ād disbelieved. Then how were My punishment and My warnings?
- 54:19. So We sent against them a furious cold wind on an unremittingly inauspicious day,
- 54:20. which swept the people away as if they were trunks of uprooted palm trees.

54:21. Then how were My punishment and My warnings?

54:22. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

'Ad were a well-known tribe in Yemen, to whom Allah sent Hood (ﷺ), to call them to affirm His oneness and worship Him alone, but they rejected him. So Allah sent against them «a furious cold wind» that is, a very powerful wind.

«on an unremittingly inauspicious day» that is, a day that brought severe punishment and misery upon them

«unremittingly» – the punishment lasted for seven consecutive nights and eight consecutive days.

«which swept the people away» because it was so strong and fierce; it lifted them up to the sky, then hurled them down to earth and destroyed them. Thus they became «as if they were trunks of uprooted palm trees» that is, as if their bodies, after their destruction, were like the hollow trunks of palm trees that had been struck by the wind and fallen to the ground. How worthless people are to Allah if they disobey His commands.

«Then how were My punishment and My warnings?» By Allah, it was a painful punishment, and the warnings left no excuse for anyone.

«We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?» Allah repeats this phrase, out of mercy and care for His slaves, as He calls them to that which is in their best interests in this world and the hereafter.



﴿كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿١٣﴾ فَقَالُوا أَبَشْرًا مِثَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِدَا لَفِي ضَلَالٍ وَسُعُرٍ ﴿١٤﴾ أَمْ لَيْلَى الذِّكْرِ عَلَيْهِمْ مِنْ بَيْنِنَا بَلْ هُوَ كَذَابٌ أَشْرٌ ﴿١٥﴾ سَيَعْمُونَ غَدًا مِنَ الْكَذَابِ﴾

الْأَيْتُ ۞ إِنَّا مُرْسَلُونَ إِلَيْكُمْ فَأَنْتُمْ أَنْتُمْ وَالْمَاءُ قَسَمَةٌ
 بَيْنَهُمْ كُلُّ شَرْبٍ مَحْضَرٌ ۞ فَادْعُوا صَاحِبَكُمْ فَتَعَاطَى فَعَقَرَ ۞ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ۞
 إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْحَخِيطِ ۞ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ
 مِنْ مُدَكِّرٍ ۞ (سورة القمر: ٢٣-٢٢)

- 54:23. Thamood rejected the warnings.
- 54:24. They said: What! Are we to follow a single human from among ourselves? Then we would surely have fallen into error and madness!
- 54:25. Has the message been sent to him alone, out of all of us? Nay, he is an insolent liar.
- 54:26. Tomorrow they will know who the insolent liar is.
- 54:27. Verily We are sending the she-camel as a test for them, so watch them [O Ṣāliḥ] and be patient,
- 54:28. and tell them that the water is to be shared between them; each will be allowed to drink in turn.
- 54:29. But they called their companion, and he seized [the she-camel] and hamstrung her.
- 54:30. Then how were My punishment and My warnings?
- 54:31. Verily We sent against them a single blast, and they became like dry sticks collected to build a pen for livestock.
- 54:32. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

﴿Thamood﴾ who were the well-known tribe in the land of al-Hijr
 ﴿rejected the warnings﴾ of their Prophet Ṣāliḥ (ﷺ), when he called
 them to worship Allah alone with no partner or associate, and warned
 them of the consequences if they disobeyed him.

But they rejected his message and were arrogant towards him;
 they said, out of arrogance and insolence: ﴿What! Are we to follow a

single human from among ourselves?» That is, how can we follow a human and not an angel, who is from among ourselves and not from among others who are greater than us in people's view?

Furthermore, he is just one man. «Then», if we follow him in that case, «we would surely have fallen into error and madness!» That is, we will be lost and doomed.

These words stemmed from their misguidance and wretchedness, for they were reluctant to follow a human Messenger, but they were not reluctant to worship trees, rocks and images.

«Has the message been sent to him alone, out of all of us?» That is, how could Allah single him out from among us and send the message down to him? What makes him so special out of all of us?

This is an objection on the part of the disbelievers to Allah, and they kept on presenting this argument, and rejecting the call of the Messengers on the basis thereof. Allah responded to this specious argument by means of what the Messengers said to their nations:

«Their Messengers said to them: Indeed, we are but human beings like yourselves, but Allah bestows His favour upon whomever He wills of His slaves...» (*Ibrâheem 14: 11*)

Allah blessed the Messengers by bestowing upon them sublime attributes and characteristics that made them fit to convey the message of their Lord and be chosen to receive His revelation.

By His mercy and wisdom, they were human beings, for if they had been angels, humans would not have been able to learn from them. If Allah had caused them to be from among the angels, He would have hastened the punishment for those who disbelieved in them.

The intention behind these words that Thamood said to their Prophet Şâliḥ was a rejection of him; hence they judged him in an unfair manner and said: «Nay, he is an insolent liar» that is, he tells many lies and does a great deal of evil.

May Allah curse them; how foolish and evil they were, and how badly they confronted the sincere people, with insulting words. It is no wonder that Allah punished them when they went too far in transgression.

Allah sent the she-camel, which was one of the greatest blessings that He bestowed upon them, one of the signs of Allah. Her milk was sufficient for all of them.

﴿as a test for them﴾ that is, as a trial for them
 ﴿so watch them [O Şâlih] and be patient﴾ that is, be patient in calling them; watch and see what happens to them, and see whether they will believe or disbelieve.

﴿and tell them that the water is to be shared between them﴾ tell them that the water source from which they drink is to be shared between them and the she-camel; she is to drink one day and they are to drink another day, according to a set schedule.

﴿each will be allowed to drink in turn﴾ that is, the one whose turn it is may go there, and the one whose turn it is not is to be kept away.

﴿But they called their companion﴾ who was the one who actually hamstrung the she-camel; he was the most wretched member of the tribe.

﴿and he seized [the she-camel] and hamstrung her﴾, doing what they instructed him to do.

﴿Then how were My punishment and My warnings?﴾ They were severe indeed; Allah sent against them a blast and an earthquake that destroyed them to the last man, but Allah saved Şâlih and those who believed with him.

﴿We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?﴾



﴿ كَذَّبَ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾ نِعْمَةً مِنَّا عِندَنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾ وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِيهِ، فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٧﴾ وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾ فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ﴿٤٠﴾ ﴾ (سورة القمر: ٣٣-٤٠)

- 54:33. The people of Loot rejected the warnings.
- 54:34. We sent against them a violent squall of pebbles, [which destroyed them all] except the family of Loot; We delivered them before dawn
- 54:35. by Our grace. Thus do We reward those who give thanks.
- 54:36. He had indeed warned them of Our punishing onslaught, but they doubted the warnings.
- 54:37. They demanded that he let them have their way with his guests. So We blinded their eyes, [saying]: Taste My punishment and My warnings.
- 54:38. Early in the morning a lasting punishment overtook them.
- 54:39. Taste My punishment and My warnings.
- 54:40. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

﴿The people of Loot rejected the warnings﴾ when Loot (ﷺ) called them to worship Allah alone, with no partner or associate, and he forbade them to ascribe partners to Allah or commit shameful deeds that were unprecedented among other nations.

But they rejected him and persisted in their polytheism and evil deeds, to the extent that when the people of Loot heard about the angels who came to Loot in the guise of guests, they came rushing,

wanting to commit shameful deeds with them and demanding that he let them have their way with them.

So Allah commanded Jibreel (ﷺ) to blind their eyes with his wing, and their Prophet warned them of the punishment of Allah, «but they doubted the warnings».

«Early in the morning a lasting punishment overtook them» – Allah overturned their houses on top of them, turning them upside down, and He followed that with a shower of stones of baked clay, one after another, specifically marked, and kept with your Lord for the evildoers.

But Allah saved Loot and his family from that great distress, as a reward to them for their gratitude to their Lord and their worship of Him alone, with no partner or associate.



﴿وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿٤١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾
 أَكْفَارًا كَذَّبُوا خَيْرٌ مِنْ أَوْلِيائِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿٤٤﴾
 سَيَهْرَمُ الْجَمْعُ وَيَوْلُونَ الدُّبُرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرٌ ﴿٤٦﴾ إِنَّ
 الْمَجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾
 إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا
 أَشْيَاعَكُمْ فَهَلْ مِنْ مَدَكِكِرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ
 وَكَبِيرٍ مُسْتَطَرٌ ﴿٥٣﴾ إِنَّ الشُّفَعِينَ فِي جَنَّتِ وَنَهْرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ
 مُّقْتَدِرٍ ﴿٥٥﴾﴾ (سورة القمر: ٤١-٥٥)

54:41. Indeed warnings came to the people of Pharaoh.

54:42. They rejected all of Our signs, so We seized them with the vehement grip of One Who is Almighty, Omnipotent.

- 54:43. Are your disbelievers [O Quraysh] better than those, or have you been promised immunity in the [earlier] scriptures?
- 54:44. Or do they say: We are a united group, bound to prevail?
- 54:45. This group will be defeated, and they will turn and flee.
- 54:46. What is more, the Hour is their appointed time, and the Hour will be more calamitous and more bitter.
- 54:47. Verily the evildoers are in error and will be in the raging fire.
- 54:48. On the day when they will be dragged in the fire on their faces, [it will be said to them]: Taste the agony of hell!
- 54:49. Verily We have created all things according to a determined measure.
- 54:50. Our command is but a single [word, which is fulfilled] like the twinkling of an eye.⁵³
- 54:51. We have destroyed many a nation like yourselves [O Quraysh]; is there then any who will pay heed?
- 54:52. Everything they did is recorded in the books [of their deeds],
- 54:53. and everything, small or great, is written down.
- 54:54. Verily the righteous will be in the midst of gardens and rivers,
- 54:55. seated in honour in the presence of a Sovereign Omnipotent.

«Indeed warnings came to the people of Pharaoh». Allah sent Moosâ to them, and supported him with clear signs and irrefutable miracles, and caused them to witness signs that He had never caused anyone else to witness. But they rejected all the signs of Allah, so He seized them with the vehement grip of One Who is Almighty, Omnipotent, and drowned them in the sea – him and his troops.

The purpose behind recounting these stories is to warn the people and those who disbelieved in Muhammad (ﷺ). Hence Allah says:

⁵³ This is like the verse in Soorat Yâ Seen in which Allah says:
«His way, when He decrees a matter, is merely to say to it, 'Be!' and it is.» (Yâ Seen 36: 82)

﴿Are your disbelievers [O Quraysh] better than those﴾ that is, are these people who rejected the best of the Messengers better than those disbelievers whose destruction Allah tells us about and describes what happened to them? If they are better than them, then they could be saved from the punishment and there would not befall them that which befell those evil people. But that is not the case; if they are not worse than them, then they are not better than them either.

﴿or have you been promised immunity in the [earlier] scriptures?﴾ That is, has Allah given you a promise and a covenant in the scriptures that He sent down to the Prophets, so you believe that you will be saved on the basis of a promise from Allah?

That is not the case; in fact it is not even possible, according to reason or according to the texts, for them to have been granted immunity in the divinely-revealed Books that are based on justice and wisdom. It is not wise for people such as these stubborn disbelievers who rejected the best of the Messengers and the dearest of them to Allah to be saved. So there is nothing left for them but to have their own strength by which to prevail, and indeed Allah (ﷻ) tells us that they said: ﴿We are a united group, bound to prevail﴾.

Allah (ﷻ) says, highlighting their weakness and the fact that they will be defeated: ﴿This group will be defeated, and they will turn and flee﴾. And that happened as He foretold: Allah defeated their great gathering on the day of Badr, and killed many of their leaders and prominent figures. Thus they were humiliated, and Allah granted victory to His religion, His Prophet (ﷺ) and His party, the believers.

Moreover, they will have an appointed time where the first and the last of them will be gathered together, as will those among them who suffered in this world, and those who enjoyed the pleasures of life. Hence Allah says: ﴿What is more, the Hour is their appointed time﴾ when they will be requited and scores will be settled with them on the basis of justice.

﴿and the Hour will be more calamitous and more bitter﴾ that is, it will be more serious, more difficult and more distressing than anything one could imagine or that could possibly cross one's mind.

﴿Verily the evildoers﴾ that is, those who committed a lot of evil deeds and grave sins, such as ascribing partners to Allah and other acts of disobedience

﴿are in error and will be in the raging fire﴾ they are misguided in this world, straying from knowledge and straying from righteous deeds that could save them from divine punishment, and on the Day of Resurrection, they will find themselves suffering a painful punishment in the fire that will rage around them and burn their bodies until it reaches their hearts.

﴿On the day when they will be dragged in the fire on their faces﴾ – the face is the noblest part of the body, where pain is felt more intensely than pain elsewhere in the body. Thus they will be humiliated and disgraced, and it will be said to them: ﴿Taste the agony of hell!﴾ That is, taste the pain of the fire, and its anger, rage and flames.

﴿Verily We have created all things according to a determined measure﴾ – this includes all creatures, in the upper and lower realms. Allah alone created them and they have no creator other than Him; no one had any share in their creation.

Allah created them according to a decree of which He had prior knowledge and that had been written by His pen with regard to its timing and predetermined measure, and all its characteristics and qualities. That is easy for Allah, therefore He says:

﴿Our command is but a single [word, which is fulfilled] like the twinkling of an eye﴾. When He wills a thing, He merely says to it, 'Be!' and it is as He wills it, like the twinkling of an eye, with no resistance or reluctance (on the part of the thing in question).

﴿We have destroyed many a nation like yourselves﴾ of the previous nations who did deeds such as you have done and disbelieved as you have disbelieved.

﴿is there then any who will pay heed?﴾ That is, is there anyone who will pay heed and realise that Allah's way of dealing with the earlier and later generations is the same, and that just as His wisdom decreed that the earlier evildoers be destroyed, these people are just like them, and there is no difference between the two groups?

﴿Everything they did is recorded in the books [of their deeds]﴾ that is, all that they have done, good or bad, is already recorded against them in the books of their deeds,
 ﴿and everything, small or great, is written down﴾.

This is the reality of the divine will and decree, that Allah (ﷻ) knows all things and has written them down with Him in al-Lawḥ al-Maḥfoodh. Whatever Allah wills happens and whatever He does not will does not happen.

Whatever befalls a person could not have missed him and whatever misses him could not have befallen him.

﴿Verily the righteous﴾ who fear Allah by doing what He commands and refraining from what He forbids, who avoid ascription of partners to Allah and sins both major and minor,

﴿will be in the midst of gardens and rivers﴾ that is, they will be in gardens of bliss in which there is that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man, such as fruitful trees, flowing rivers, lofty palaces, elegant houses, delicious food and drink, beautiful *hooor*, and splendid gardens in paradise, the good pleasure of the Sovereign Judge, and attaining closeness to Him. Hence He says:

﴿seated in honour in the presence of a Sovereign Omnipotent﴾. After that, do not ask about what their Lord will give them of honour and generosity, and what He will bestow upon them of immense

blessings. May Allah make us among them and not deprive us of the best of that which is with Him because of our evil deeds.

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

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



55.
Soorat ar-Rahmân
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الرَّحْمٰنُ ۝۱ عَلَّمَ الْقُرْآنَ ۝۲ خَلَقَ الْاِنْسَانَ ۝۳ عَلَّمَهُ الْبَيَانَ ۝۴﴾
الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝۵ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝۶ وَالسَّمَاءَ رَفَعَهَا
وَوَضَعَ الْمِيزَانَ ۝۷ اَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝۸ وَاَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا
تُخْسِرُوا الْمِيزَانَ ۝۹ وَالْاَرْضَ وَضَعَهَا لِلْاِنْسَانِ ۝۱۰ فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ
الْاَكْمَامِ ۝۱۱ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝۱۲ فَاِتَىٰ آءَالَءَ رَبِّكُمَا تُكَذِّبَانِ

﴿سورة الرحمن: ۱-۱۳﴾

- 55:1. The Most Gracious
55:2. has taught the Qur'an;
55:3. He created man
55:4. and taught him speech.
55:5. The sun and the moon follow their calculated courses,
55:6. and the stars and trees prostrate [to Allah].
55:7. He raised the heaven and enjoined justice

55:8. so that you should not transgress the limits of justice.

55:9. Therefore establish weights and measures with justice, and do not give short measure.

55:10. He has spread out the earth for all creatures,

55:11. in which there are fruits and date palms with spathes,⁵⁴

55:12. and grains with leafy stems, and fragrant plants.

55:13. Then which of the favours of your Lord will you deny?⁵⁵

This great soorah begins with the name of Allah *ar-Rahmân* «the Most Gracious», which is indicative of the vastness of His grace and mercy, the all-encompassing nature of His generosity, and the abundance of His kindness and bounty.

Then Allah mentions that which is indicative of His mercy and its impact that Allah causes to reach His slaves, such as blessings both spiritual and worldly. After mentioning all kinds of blessings, Allah reminds two prominent groups (namely humankind and the jinn) to give thanks to Him, by saying: «Then which of the favours of your Lord will you deny?»

Allah tells us that He «has taught the Qur'an» that is, He has taught His slaves its words and meanings, and has explained it to them. This is the greatest blessing and mercy that He has bestowed upon His slaves, as He sent down to them an Arabic Qur'an with the best words and best meanings, which contains all that is good and deters against all that is evil.

«He created man» in the best shape, with a perfect, well-designed body and faculties. The Creator perfected the creation of man and

⁵⁴ The spathe is a sheath that encloses the immature flowers of the date palm, until they have developed further, whereupon the spathe splits open, exposing the flower clusters for the purpose of pollination.

⁵⁵ The verb appears in the dual form in the original Arabic; this question is addressed to both humankind and the jinn.

made him distinct from all other living beings by teaching him «speech», which is the ability to express what is on his mind. This includes both verbal speech and writing. Speech, by means of which Allah made humans distinct from other creatures, is one of the greatest blessings that He has bestowed upon humanity.

«The sun and the moon follow their calculated courses» that is, Allah created the sun and the moon and made them to be of service, running according to their calculated courses, out of mercy and care for His slaves, and in order to serve their interests thereby, and so that people may know how to count the years and measure time (10: 5).

«and the stars and trees prostrate [to Allah]» that is, the stars in the heaven and the trees on earth acknowledge their Lord, prostrate to Him, obey Him, humble themselves and submit themselves so as to be of service to Allah's slaves and benefit them.

«He raised the heaven» and made it a firmament for the creatures of earth

«and enjoined justice» that is, Allah has enjoined justice in word and deed among people. Hence He says:

«so that you should not transgress the limits of justice» that is, Allah has enjoined justice so that you do not go beyond the limits of justice, for if it were up to your own reason and opinions, there would be troubles such as only Allah knows, and heavens and the earth would be corrupted.

«Therefore establish weights and measures with justice» that is, make them based on justice as much as you can

«and do not give short measure» and do not be unjust, for giving short measure is unfair, unjust and a transgression.

«He» namely Allah (ﷻ) «has spread out the earth», as it has the attribute of being solid and stable, and it has various attributes from one place to another

﴿for all creatures﴾, foremost among whom are humans, so that they may settle on it, as it is smooth and plain; hence they will be able to build on it, till the soil, sow seeds and dig in it; travel through its roadways and mountain passes; and benefit from its minerals and all that is in it of things that they need.

Then Allah mentions what it contains of essential nourishment: ﴿in which there are fruits﴾ – this refers to all types of trees that bear fruits that people enjoy, such as grapes, figs, pomegranates, apples, and so on.

﴿and date palms with spathes﴾ that is, with spathes that split open to reveal the immature flowers, that emerge gradually until they develop into fruit that becomes a staple food that is eaten and stored, and used as provision by people when they stay at home and when they travel, delicious fruit that is one of the best of fruits.

﴿and grains with leafy stems﴾; the hay and straw are used to feed livestock and for other purposes. That includes grains of wheat, barley, corn, rice, millet and so on.

﴿and fragrant plants﴾ it may be that what is meant is all kinds of leaves (herbs) that are eaten by humans, so it is following something specific with something general, and Allah is reminding His slaves of nutrition and provision in both general and specific terms.

Or it may be that what is meant by the word translated here as ﴿fragrant plants﴾ is basil in particular, and Allah is reminding His slaves of what He has made available in the earth of all kinds of wholesome and fragrant plants that have a pleasant smell and bring joy and delight to people.

Having mentioned many of His blessings that may be seen and appreciated, and because this soorah is addressed to the two prominent groups, namely humankind and the jinn, asking them to affirm the blessings of Allah (ﷻ), He says here: ﴿Then which of the favours of your Lord will you deny?﴾ That is, which of the spiritual and worldly blessings of Allah will you deny?

How beautiful was the response of the jinn when the Prophet (ﷺ) recited this soorah: whenever he came to these words, ﴿Then which of the favours of your Lord will you deny?﴾, they said: We deny none of Your blessings, our Lord; to You be praise. This is what one should say when the blessings and favours of Allah are recounted to him; he should affirm them, and give thanks to Allah and praise Him for them.



﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴿١٥﴾ فَيَا أَيُّهَا الْآءَاءُ رَبِّكُمْ أَتُكذَّبَانِ ﴿١٦﴾﴾ (سورة الرحمن: ١٤-١٦)

55:14. He created man from dry clay like pottery

55:15. and He created the jinn from smokeless fire.

55:16. Then which of the favours of your Lord will you deny?

This is one of the blessings that Allah bestowed upon His slaves, showing them signs of His might and beautiful creation. ﴿He created﴾ the father of humanity, namely Adam (ﷺ), ﴿from dry clay like pottery﴾ that is, from clay that made a sound like that of pottery that is fired in the kiln.

﴿and He created the jinn﴾ that is, the father of the jinn, namely the accursed Iblees ﴿from smokeless fire﴾ that is, from a pure flame of fire, or from that which is mixed with smoke.

This is indicative of the noble nature of the essence of the human being who is created from clay and dust, which has the characteristics of dignity, solid character and benefits, in contrast to the essence of the jinn, namely fire, which has the characteristics of immaturity, foolishness, evil and mischief.

Having described the creation of the two prominent groups and the substance of each, which is a blessing from Him to His slaves, Allah then says: ﴿Then which of the favours of your Lord will you deny?﴾



﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾﴾ (سورة الرحمن: ١٧-١٨)

55:17. [He is] Lord of the two places of sunrise and Lord of the two places of sunset.

55:18. Then which of the favours of your Lord will you deny?

That is, He is the Lord of everything on which the sun, moon and stars rise and set, for they are under His control and care. He mentions these places in the dual form here so as to reflect the general meaning, the two places where the sun rises in the winter and the summer, and the two places where it sets at those two times.



﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾ فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾﴾ (سورة الرحمن: ٢١-٢٣)

(٢٣-١٩)

55:19. He has let loose the two bodies of flowing water; they meet

55:20. but between them is a barrier; they do not encroach [upon one another].

55:21. Then which of the favours of your Lord will you deny?

55:22. Out of both of them come pearls and coral.

55:23. Then which of the favours of your Lord will you deny?

What is meant by the two bodies of flowing water is fresh water and salty water. They both meet, then the fresh water flows into the salty water and they mix, but Allah (ﷻ) has created a barrier of earth between them, so that the one will not encroach upon the other, and so that benefit may be derived from each. Fresh water is used for drinking and irrigating trees and crops, and the salty water keeps the air fresh and provides whales and fish, pearls and corals, and it is stable and of service to ships and boats. Hence Allah says:

❁ ❁

﴿وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾﴾ ﴿فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾﴾ (سورة الرحمن: ٢٤-٢٥)

55:24. To Him belong the lofty ships, sailing on the sea like mountains.

55:25. Then which of the favours of your Lord will you deny?

That is, Allah has made the ships that sail on the sea and travel through it by His leave, and that are built by humans and may be huge like mountains, to be of service to His slaves. Hence people embark on them and their luggage and trade goods are carried on them. They are protected by the Protector of the heavens and the earth, and this is one of the great blessings of Allah. Hence He says: «Then which of the favours of your Lord will you deny?»

❁ ❁

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾﴾ ﴿وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾﴾ ﴿فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾﴾ (سورة الرحمن: ٢٦-٢٨)

55:26. All that is on earth will perish,

55:27. but the essence of your Lord will abide forever, in all its majesty and munificence.

55:28. Then which of the favours of your Lord will you deny?

That is, all those on the face of the earth – humans, jinn, animals and all creatures – will perish, die and disappear, and there will remain the Ever-Living Who never dies, ﴿but the essence of your Lord will abide forever, in all its majesty and munificence﴾ that is, in all its greatness, might and glory, for which He is venerated and honoured. Munificence refers to immense bounty and generosity, because of which He honours His close friends, the elite of His creation, in all ways. He is the One Whose close friends honour Him, respect Him, venerate Him, love Him, turn to Him and worship Him. ﴿Then which of the favours of your Lord will you deny?﴾



﴿يَسْتَلْهُمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَإِنِّي ءَأْتِيءُ آلَاءَ رَبِّكُمَا تَكَذِّبَانِ ﴿٣٠﴾﴾

(سورة الرحمن: ٢٩-٣٠)

55:29. All those who are in the heavens and on earth ask of Him; every day He has matters to bring about.⁵⁶

55:30. Then which of the favours of your Lord will you deny?

That is, He is the Self-Sufficient Who has no need of any of His creation, and He is the Most Generous and kind. All creatures are in need of Him, asking of Him all that they need, either implicitly or

⁵⁶ That is, every day He enriches some and makes others poor, raises and lowers people in status, gives life and causes death, forgives some and punishes others, and so on, and He answers the prayers of those who ask of Him.

explicitly; they cannot do without Him for even the blinking of an eye or even less than that.

«every day» Allah (ﷻ) «has matters to bring about», enriching poor persons, consoling broken-hearted people, giving to some people and withholding from others, causing death and giving life, and raising and lowering people in status. He is not distracted by one thing from another, and does not make mistakes when dealing with many issues. He never wearies of the persistent supplication or ongoing requests of those who call upon Him.

Glory be to the Most Generous, the Bestower Whose gifts and blessings reach all the inhabitants of the earth and the heavens. His kindness encompasses all of creation at all times. Exalted be the One Who is not prevented from giving by the disobedience of the sinners, or the attitude of those who deny their need for Him and are ignorant of Him and His generosity.

The matters referred to when Allah (ﷻ) says that every day He has matters to bring about are His decrees and controls that He willed and ordained from eternity. He is still bringing them about at the ordained time as dictated by His wisdom. This includes the religious decrees of command and prohibition, and the universal decrees that apply to His slaves for the duration of their time in this earthly realm, then when this world ends and Allah causes them to die, and it is His will to requite them and show them of His justice, grace and abundant kindness, through which they will come to know Him and realise that He is One, and He will move those who are accountable from the realm of tests and trials to the realm of eternal life.

At that time He will attend to the implementation of these rulings whose time has now come. This is what is referred to in the following verses:



﴿سَنَفَعُ لَكُمْ أَيُّهُ الثَّقَلَانِ ﴿٣٢﴾ فَإِيَّاءِ آلِهِ رَبِّكُمَْا تُكَذِّبَانِ ﴿٣١﴾﴾ (سورة الرحمن: ٣١-)

(٣٢)

55:31. We will attend to you, O you two prominent groups [humans and jinn].

55:32. Then which of the favours of your Lord will you deny?

That is, We shall attend to your reckoning and requite you for the deeds that you did in the previous world.



﴿يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا ﴿٣٣﴾ لَآتِنْفُذُونَ إِلَّا بِسُلْطَنِ ﴿٣٤﴾﴾ (سورة الرحمن: ٣٣-٣٤)

55:33. O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth, then do so. But you cannot pass beyond them unless you have power.

55:34. Then which of the favours of your Lord will you deny?

That is, when Allah gathers them on the Day of Resurrection, He will tell them of their helplessness and weakness, and of the perfect nature of His power and how His will is always done. Then He will say, highlighting their helplessness:

﴿O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth﴾ that is, if you can find a way by means of which you can pass beyond the dominion and power of Allah, ﴿then do so. But you cannot pass beyond them unless you have power﴾. You can never pass beyond them unless you have power

and might, but how could they have that when they have no power to benefit or harm themselves, or to cause death, give life or resurrect? In that place of standing, no one will speak except by Allah's leave, and nothing will be heard except whispers. In that place of standing, kings and slaves, leaders and followers, rich and poor, will all be equal.



﴿يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾ فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾﴾ (سورة الرحمن: ٣٥-٣٦)

55:35. There will be sent against you flames of fire and smoke, and you will not be able to protect yourselves.

55:36. Then which of the favours of your Lord will you deny?

Then Allah mentions what He has prepared in that great place of standing:

﴿There will be sent against you flames of fire and smoke, and you will not be able to protect yourselves. Then which of the favours of your Lord will you deny?﴾ that is, He will send against you pure flames of fire ﴿and smoke﴾. What is meant is that these two frightening things will be sent against you, O jinn and humans, and they will encompass you, then you will not be able to protect yourselves and no one will protect you against Allah.

Because His alarming His slaves is a blessing to them and a motive that should push them towards the most sublime aims, Allah reminds them of His blessings, saying: ﴿Then which of the favours of your Lord will you deny?﴾



﴿فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَإِنِّي ءَأْتِيءُ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾
 ﴿فِيَوْمِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَإِنِّي ءَأْتِيءُ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾﴾

(سورة الرحمن: ٣٧-٤٠)

55:37. When the heaven is rent asunder and becomes rosy red, [melting] like grease.

55:38. Then which of the favours of your Lord will you deny?

55:39. On that day no human or jinn will be questioned about his sin.

55:40. Then which of the favours of your Lord will you deny?

«When the heaven is rent asunder» that is, on the Day of Resurrection, because of severe dread, widespread confusion and the succession of terrifying events. The sun and moon will be eclipsed and the stars will be scattered.

Because of the intensity of fear and distress, the heaven will become «rosy red, [melting] like grease» or molten lead and the like.

«Then which of the favours of your Lord will you deny? On that day no human or jinn will be questioned about his sin» that is, they will not be questioned to find out what happened, because Allah (ﷻ) is the Knower of the unseen and the seen, the past and the future, and He wants to requite His slaves on the basis of what He knows of their deeds.

Both good and evil people will be given marks on the Day of Resurrection by which they will be known, as Allah says elsewhere: «On the day when some faces will become bright, and some faces will become dark...» (Āl 'Imrān 3: 106)



﴿يَعْرِفُ الْمَجْرُمُونَ بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾ فَإِيَاءِ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾﴾ (سورة الرحمن: ٤١-٤٢)

- 55:41. The wicked will be known by their marks, and will be seized by their forelocks and their feet.
- 55:42. Then which of the favours of your Lord will you deny?

«The wicked will be known by their marks, and will be seized by their forelocks and their feet» that is, the wicked will be seized by their forelocks and feet and be thrown into hell and dragged into it. Allah (ﷻ) will only question them by way of rebuke and in order to make them confess what they did; He knows better than them, but His aim will be to demonstrate to all creatures His ultimate proof and great wisdom.



﴿هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرُمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾ فَإِيَاءِ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾﴾ (سورة الرحمن: ٤٣-٤٥)

- 55:43. [It will be said to them:] This is hell which the wicked used to deny.
- 55:44. They will go to and fro between it and fiercely scalding water.
- 55:45. Then which of the favours of your Lord will you deny?

That is, it will be said to those who disbelieved in the divine promise and warning, when the blaze of hell intensifies: «This is hell which the wicked used to deny», so congratulations to them for their rejection of it, and let them taste its torment, suffering, flames and fetters, for this is the requital of their denial.

«They will go to and fro between it» with its various levels and flames
 «and fiercely scalding water» that is, intensely hot water, that has reached the ultimate in terms of heat. «Then which of the favours of your Lord will you deny?»

Having mentioned what will happen to the wicked, Allah now mentions the reward of the righteous who feared Him:



﴿وَلَمَن حَافٍ مَّقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾ فَإِنِّي ءَأَلِّئُكُمْ كُذِّبَانَ ﴿٤٧﴾ ذُرَاتِنَا أَفْئَانٍ ﴿٤٨﴾ فَإِنِّي ءَأَلِّئُكُمْ كُذِّبَانَ ﴿٤٩﴾﴾ (سورة الرحمن: ٤٦-٤٩)

- 55:46. For him who fears standing before his Lord there will be two gardens –
 55:47. Then which of the favours of your Lord will you deny?
 55:48. – shaded by spreading branches.
 55:49. Then which of the favours of your Lord will you deny?

That is, for the one who feared his Lord and the standing before Him, so he refrained from what Allah forbade and did what He enjoined, there will be two gardens of which the vessels, jewellery, buildings and all that they contain will be made of gold. One of the two gardens will be a reward for refraining from forbidden things, and the other will be a reward for doing acts of obedience.

One of the characteristics of these two gardens is that they will be «shaded by spreading branches» and will contain various types of joy and blessings, both visible and hidden, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man. In them there will be many beautiful trees, with fine branches on which there will be an abundance of delicious, ripe fruit, or they will contain all types and kinds of pleasures and delights.



﴿ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَإَيُّ آءِ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٥١﴾ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾ ﴾
 ﴿ فَإَيُّ آءِ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٥٣﴾ ﴾ (سورة الرحمن: ٥٠-٥٣)

55:50. In them are two flowing springs.

55:51. Then which of the favours of your Lord will you deny?

55:52. In them are two kinds of every fruit.

55:53. Then which of the favours of your Lord will you deny?

In those two gardens there will be «two flowing springs» that the people will be able to cause to flow however they wish.

«In them are two kinds of every fruit» – of all kinds of fruit, two kinds, each with its own taste and colour that the other does not have.



﴿ مُتَّكِفِينَ عَلَىٰ فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَحِىَ الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَإَيُّ آءِ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٥٥﴾ ﴾ (سورة الرحمن: ٥٤-٥٥)

55:54. They will recline on carpets lined with brocade, with the fruits of the two gardens within easy reach.

55:55. Then which of the favours of your Lord will you deny?

«They will recline on carpets lined with brocade» this is a description of the carpets of the people of paradise, and how they will sit on them: they will recline on them, meaning that they will sit in a comfortable and relaxed manner, like kings on their thrones.

No one knows the description and beauty of those carpets except Allah (ﷻ); even their linings that touch the ground directly will be

made of brocade, which is the most beautiful and finest kind of silk, so how about the tops of those carpets that will be in contact with people's skin?

﴿with the fruits of the two gardens within easy reach﴾. The word translated here as ﴿fruits﴾ refers to fruit that is ripe. In other words, the fruits of those two gardens will be at hand, easily picked by one who is standing, sitting or lying down.



﴿فَمِنْ قَصْرِتِ الطَّرْفِ لَمْ يَطْمِئِنَّ لِنَسِّ قَبْلَهُمْ وَلَا جَانٍّ ﴿٥٦﴾ فَيَأْتِيءُ الْآلَاءَ رَبِّكُمَا ﴿٥٧﴾ كَأَنَّ الْيَاقُوتَ وَالْمَرْجَانَ ﴿٥٨﴾ فَيَأْتِيءُ الْآلَاءَ رَبِّكُمَا تَكْذِبَانِ ﴿٥٩﴾﴾ (سورة

الرحمن: ٥٦-٥٩)

55:56. In [those gardens] will be chaste women who restrain their glances,⁵⁷ untouched before by any man or jinn –

55:57. Then which of the favours of your Lord will you deny?

55:58. – As though they were rubies and pearls –

55:59. Then which of the favours of your Lord will you deny?

﴿In [those gardens] will be chaste women who restrain their glances﴾ that is, they will look only at their husbands, because of their handsomeness and beauty, and because of their perfect love for them, and their husbands will look only at them, because of their beauty and the joy of being with them.

﴿untouched before by any man or jinn﴾ that is, no one, human or jinn, will have touched them before them; rather they will be virgins, loving and attentive towards their husbands, and very beautiful. Hence

⁵⁷ They are the ḥoor al-'een, who will be content with their husbands and will not look at other men.

Allah says: «As though they were rubies and pearls», because of their purity, beauty and glamorous appearance.



﴿مَلْ جَزَاءَ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾ فَإِنِّي ءَأَلِئَ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾﴾

(سورة الرحمن: ٦٠-٦١)

55:60. Is the reward of goodness anything but goodness?

55:61. Then which of the favours of your Lord will you deny?

That is, is the reward of the one who does well in worshipping the Creator and showing kindness to His slaves anything other than that he will be treated well, rewarded greatly and granted the ultimate triumph, eternal blessing and a life of ease? These two sublime gardens are for those who are close to Allah.



﴿وَمِن دُونِهِمَا جَنَّاتٍ ﴿٦٢﴾ فَإِنِّي ءَأَلِئَ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَامَاتٍ ﴿٦٤﴾ فَإِنِّي ءَأَلِئَ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾﴾ (سورة الرحمن: ٦٢-٦٥)

55:62. And besides these two there will be two other gardens –

55:63. Then which of the favours of your Lord will you deny?

55:64. – Both of deepest green.

55:65. Then which of the favours of your Lord will you deny?

«And besides these two there will be two other gardens» of which the structures, vessels, jewellery and all that they contain will be made of silver. They will be for those on the right.

Those two gardens will be «of deepest green», because they will be well irrigated.



﴿ فِيهِمَا عَيْنَانِ نَضَّخَتَانِ ﴿٦٦﴾ فَيَأْتِي ٱلْآءَ رَبِّكُمَا تُكَذَّبَانِ ﴿٦٧﴾ فِيهِمَا فَاكِهَةٌ
وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَيَأْتِي ٱلْآءَ رَبِّكُمَا تُكَذَّبَانِ ﴿٦٩﴾ ﴾ (سورة الرحمن: ٦٦-٦٩)

55:66. In them are two gushing springs.

55:67. Then which of the favours of your Lord will you deny?

55:68. In them are fruits, date palms, and pomegranates

55:69. Then which of the favours of your Lord will you deny?

«In them are two gushing springs... In them are fruits» of all types, the best of which are dates and pomegranates, in which there are many benefits.



﴿ فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾ فَيَأْتِي ٱلْآءَ رَبِّكُمَا تُكَذَّبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَابِ
﴿٧٢﴾ فَيَأْتِي ٱلْآءَ رَبِّكُمَا تُكَذَّبَانِ ﴿٧٣﴾ لَمْ يَطْمِئِنَّ ٱلْإِنْسُ قَبْلَهُمْ وَلَا جَآنٌ ﴿٧٤﴾ فَيَأْتِي
ٱلْآءَ رَبِّكُمَا تُكَذَّبَانِ ﴿٧٥﴾ ﴾ (سورة الرحمن: ٧٠-٧٥)

55:70. In them are good and beautiful women –

55:71. Then which of the favours of your Lord will you deny?

55:72. – fair ones, secluded in pavilions –

55:73. Then which of the favours of your Lord will you deny?

55:74. – untouched before by any man or jinn.

55:75. Then which of the favours of your Lord will you deny?

«In them» that is, in all the gardens
 «are good and beautiful women» that is, they are good in attitude and
 beautiful in appearance. Thus they combine inner and outer beauty,
 beauty of physical form and of character.

«fair ones, secluded in pavilions» that is, they stay in pavilions
 of pearls, where they have prepared themselves for their husbands.

That does not mean that they do not go out and about in the gardens
 of paradise, as is the custom among the daughters of kings and the
 like who dwell in seclusion.



﴿مُتَّكِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ﴾ ﴿٧٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾
 ﴿بِزَكَاتِكُمْ لَكُمْ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾ ﴿٧٨﴾ (سورة الرحمن: ٧٦-٧٨)

55:76. [The people of those gardens will be] reclining on green cushions
 and exquisite carpets.

55:77. Then which of the favours of your Lord will you deny?

55:78. Blessed be the name of your Lord, the Lord of majesty and
 munificence.

«[The people of those gardens will be] reclining on green cushions»
 that is, the people of those two gardens will be reclining on green
 cushions that are placed on lofty seats
 «and exquisite carpets» – the word translated here as «carpet» refers
 to a carpet that is woven in a very elegant, skilful and beautiful
 manner. Hence Allah describes it as exquisite, because it is so well
 made, beautiful and soft to the touch.

These two gardens are of a lesser quality than the first two gardens
 (mentioned in verse 62), as Allah ascribes to the first two gardens
 a number of characteristics that He does not ascribe to the second

two. He says concerning the first two: ﴿In them are two flowing springs﴾ (55: 50), and He says concerning the second two: ﴿In them are two gushing springs﴾ (55: 66). The difference between flowing and gushing is obvious.

He says concerning the first two gardens: ﴿shaded by spreading branches﴾ (55: 48), but He does not say that with regard to the second two.

He says concerning the first two gardens: ﴿In them are two kinds of every fruit﴾ (55: 52), but he says concerning the second two: ﴿In them are fruits, date palms, and pomegranates﴾ (55: 68). It is clear that there is a difference between the two descriptions.

He says concerning the first two gardens: ﴿They will recline on carpets lined with brocade, with the fruits of the two gardens within easy reach﴾ (55: 54), but He does not say that concerning the second two; rather He says: ﴿[The people of those gardens will be] reclining on green cushions and exquisite carpets﴾ (55: 76).

He says concerning the first two gardens, describing their wives and spouses: ﴿In [those gardens] will be chaste women who restrain their glances, untouched before by any man or jinn﴾ (55: 56), and He says concerning the second two: ﴿fair ones, secluded in pavilions﴾ (55: 72).

He says concerning the first two gardens: ﴿Is the reward of goodness anything but goodness?﴾ (55: 60), which indicates that the first two gardens are the reward for the foremost doers of good, and He does not say that concerning the second two gardens.

The mere fact that the first two gardens are mentioned before the second two indicates that they are superior.

From the points mentioned above we may conclude that the first two gardens are superior to the second two, and that they are prepared for those who are close to Allah, namely the Prophets, the strong and

true in faith, and the elite among the righteous slaves of Allah, and that the second two are prepared for the ordinary believers.

In all of the gardens mentioned there is that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man. In them is all that people could desire and that could delight the eye. The people will enjoy the utmost comfort, contentment and ease, living in the best of abodes, to such an extent that no one will think that anyone else is better off than him or is enjoying more sublime bliss than that which he is enjoying.

Having mentioned the vastness of His grace and kindness, Allah says: ﴿Blessed be the name of your Lord, the Lord of majesty and munificence﴾ that is, how great are the blessings and how abundant the kindness of the One to Whom belong splendid majesty, perfect glory and munificence towards His close friends.

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

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



56.

Soorat al-Wâqi' ah

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



وَإِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْعِنَهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ
رَجًّا ﴿٤﴾ وَبَسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ هَبَاءً مُنْبَثًا ﴿٦﴾ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾
فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٩﴾
وَالسَّيِّئُونَ السَّيِّئُونَ ﴿١٠﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّتِ النَّعِيمِ ﴿١٢﴾ ثَلَاثَةٌ مِنْ
الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾ ﴿سورة الواقعة: (١-١٤)﴾

- 56:1. When the inevitable comes to pass,
- 56:2. no one will deny it;
- 56:3. it will bring some low and raise others up.
- 56:4. When the earth is shaken violently,
- 56:5. and the mountains crumble
- 56:6. and turn to scattered dust,
- 56:7. and you are sorted into three kinds,
- 56:8. then [there will be] those on the right – how blessed will be those on the right!

- 56:9. And [there will be] those on the left – how wretched will be those on the left!
- 56:10. And the foremost are the foremost;⁵⁸
- 56:11. It is they who will be brought near to Allah,
- 56:12. in gardens of delight,
- 56:13. a multitude of those of old
- 56:14. and a few from those of later times.

Here Allah tells us about the inevitable event that will definitely come to pass. It is the resurrection, which ﴿no one will deny﴾ that is, there is no doubt about it, because there is rational and textual evidence for it, and divine wisdom dictates it.

﴿it will bring some low and raise others up﴾ that is, it will bring some people to the lowest of the low, and raise others to the most sublime of degrees.

﴿When the earth is shaken violently﴾ that is, when it moves and is thrown into turmoil.

﴿and the mountains crumble and turn to scattered dust﴾, and the earth is left with no mountains or landmarks –

﴿And He will leave the earth as a smooth, levelled plain, in which you will see no depression or elevation.﴾ (*Tā Hā 20: 106-107*)

﴿and you﴾ O people ﴿are sorted into three kinds﴾ that is, you will be divided into three categories, according to your deeds, good and bad. Then Allah explains further about the situation of those three categories:

⁵⁸ The foremost are those who went ahead – in faith and righteous deeds – of their righteous brethren who are described above as “those on the right”. The reason why they are described by repetition of the word *sābiqoon* (translated here as ﴿foremost﴾) is that they have attained such a high status that they cannot be described in any other terms. (*Tafseer Ibn 'Ashoor*)

«then [there will be] those on the right – how blessed will be those on the right» – this is indicative of their high status and favourable situation.

«And [there will be] those on the left – how wretched will be those on the left» – this is indicative of the terrible state they will be in.

«And the foremost are the foremost; it is they who will be brought near to Allah» that is, the foremost to do good in this world will be the first to enter paradise in the hereafter.

Those who are like this will be close to Allah in gardens of delight, in the most sublime status, in lofty dwellings with no dwellings above them.

Those who are mentioned here will be «a multitude of those of old» that is, many from the earlier generations of this Ummah and other nations

«and a few from those of later times». This is indicative of the superiority of the early generations of this Ummah over its later generations, in general terms, because the numbers of those who were close to Allah are greater among the earlier generations than among the later generations.



﴿عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾﴾ (سورة الواقعة: ١٥-١٦)

56:15. [They will be seated] on well-crafted couches,

56:16. reclining on them, facing one another.

Those who are close to Allah are the elite among humankind. They will be seated «on well-crafted couches» that is, couches that are inlaid with gold and silver, pearls and jewels, and other adornments that no one knows except Allah (ﷻ).

«reclining on them» that is, on those couches, sitting at ease and comfortably, steady and firm.

«facing one another» because of their purity of heart and good manners, and the harmony among them.



﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ ﴿١٨﴾ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْفَوْنَ ﴿١٩﴾ وَفِيكُنْهِنَّ أَزْوَاجٌ بِمَثَابِعَ يَنْشَرُونَ ﴿٢٠﴾ وَلِحَرِطِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾﴾ (سورة

الواقعة: ١٧-٢١)

56:17. Immortal [servant] boys will circulate among them

56:18. with cups and jugs, and glasses filled from a flowing spring [of wine],

56:19. which will not cause any headache or intoxication,

56:20. along with fruits of their choice

56:21. and meat of birds that they may desire.

That is, there will circulate among the people of paradise, serving them and meeting their needs, young boys who are exceedingly handsome and elegant.

«...as if they are pearls carefully guarded.» (at-Toor 52: 24)

– that is, concealed and not exposed to anything that could change them.

They are created to live forever, never growing older or changing.

They will circulate among them with vessels of drink,

«with cups» – the word translated here as «cups» refers to a vessel that has no handle

«and jugs» – the word translated here as «jugs» refers to a vessel that does have a handle.

«and glasses filled from a flowing spring [of wine]» that is, of delicious wine that will not cause any side effects to the one who drinks it.

«which will not cause any headache» or cause their heads to hurt, as the wine of this world does to the one who drinks it «or intoxication» that is, they will not lose their minds or power of rational thinking, as happens in the case of earthly wine.

The point is that everything in paradise of delights that have earthly counterparts will have no negative side effects at all, as Allah says elsewhere:

«...in which there are rivers of water forever fresh; rivers of milk of which the taste never changes; rivers of wine, delightful to those who drink it; and rivers of honey, pure and clear...» (Muhammad 47: 15)

Here Allah mentions the wine of paradise and states that it has none of the negative side effects that are found in this world.

«along with fruits of their choice» that is, whatever they choose and find appealing, and whatever their souls desire, of all kinds of delicious fruits, they will acquire it in the most perfect manner.

«and meat of birds that they may desire» that is, of every type of birds, and any type of meat they want, grilled or cooked in other ways.



﴿وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءُ ۞ يٰۤاَ۟مَّا كٰنُوۡا يَعْمَلُوۡنَ ﴿٢٤﴾﴾ (سورة

الواقعة: ٢٢-٢٤)

56:22. And [there will be] fair companions with big beautiful eyes,

56:23. as if they are pearls carefully guarded,

56:24. as a reward for what they used to do.

That is, they will have fair companions with big beautiful eyes (*hooor al-'een*). The word *hooor* refers to a beautiful woman whose eyes are lined with *kohl*, and the word *'een* refers to huge and beautiful eyes. Beautiful eyes in the female is one of the greatest characteristics of beauty.

﴿as if they are pearls carefully guarded﴾ that is, as if they are pure, elegant white pearls, concealed from people's gaze and from the wind and sun, the colour of which is one of the most beautiful of colours, and in which there is no defect at all. This is how the *hooor al-'een* are; they have no defects at all and in fact they are perfect in their attributes and beautiful in their description.

No matter how you look at them, you will not find anything but what is pleasing to the onlooker.

That bliss which is prepared for them is ﴿a reward for what they used to do﴾. Just as their deeds were good, Allah has made their reward good and He will grant them triumph and bliss.



﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيلًا سَلَامًا سَلَامًا﴾ (سورة الواقعة: ٢٥-٢٦)

56:25. They will not hear therein any vain talk or sinful speech,

56:26. but only the salutation: Peace, peace.

That is, in the gardens of delight, they will not hear any idle talk. In that place there will be nothing that is of no benefit and no words that are sinful.

﴿but only the salutation: Peace, peace﴾ that is, they will only hear good words, for that is the abode of the good and there will be nothing in it but everything that is good.

This is indicative of the good manners of the people of paradise when they address one another, and that it will be the best and most

pleasing of speech, that is most free of idle and sinful talk. We ask Allah for His grace.



﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلِّ
مُدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفِكَهْمٍ كَثِيرٍ ﴿٣٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾
وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾﴾ (سورة الواقعة: ٢٧-٣٤)

56:27. Those on the right – how blessed will be those on the right!

56:28. [They will be] amidst thornless lote-trees,

56:29. and banana trees laden with fruit,

56:30. and shade long-extended,

56:31. and flowing water,

56:32. and fruit in abundance,

56:33. never ceasing and never restricted,

56:34. and raised couches [reclining thereon with their spouses].⁵⁹

Then Allah speaks of the bliss of those on the right: ﴿Those on the right – how blessed will be those on the right﴾ that is, how great their status and how high their standing.

﴿[They will be] amidst thornless lote-trees﴾ that is, all thorns and harmful branches will have been removed from them, and replaced with good fruits.

One of the qualities of the lote-tree is that it gives cool shade and offers comfort.

⁵⁹ See (Yā Seen 36: 55-56):

﴿Verily, the inhabitants of paradise will, on that day, be busy in their rejoicing, they and their spouses reclining on couches in the shade.﴾

﴿and banana trees laden with fruit﴾. The banana tree is well known; it is a tree that produces delicious fruits.

﴿and flowing water﴾ that is, abundant water, coming from springs, meandering rivers and gushing water.

﴿and fruit in abundance, never ceasing and never restricted﴾ that is, it is not like the fruits of this world, which cease from time to time and may be restricted (that is, difficult to acquire) for those who want them. Rather the fruits of paradise will be constantly available and close at hand, so that a person may easily take them, whether he is standing, sitting or lying down.

﴿and raised couches﴾ that is, raised up off the ground. These couches will be made of silk, gold, pearls and such things as no one knows except Allah.



﴿إِنَّا أَنشَأْنَهُمْ إِنشَاءً ۚ ﴿٣٥﴾ فَعَلَّمْنَهُمِ أَنْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾
ثَلَاثَةٌ مِّنَ الْأُولَىٰ ﴿٣٩﴾ وَثَلَاثَةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾﴾ (سورة الواقعة: ٣٥-٤٠)

56:35. We shall indeed have created them [their spouses] anew and perfect,

56:36. and shall have made them virgins,

56:37. loving and of equal age,

56:38. for those on the right,

56:39. a multitude of those of old

56:40. and a multitude from those of later times.

﴿We shall indeed have created them [their spouses] anew and perfect﴾ that is, We shall have created the wives of the people of paradise in a form other than their earthly form, perfect and not subject to death.

﴿and shall have made them virgins﴾ that is, both young and old.

This general wording includes both the ḥoor al-‘een and the women who lived in this world. This description – of being virgins – will be constant, and that will be their state at all times, just as they will remain ﴿loving and of equal age﴾ at all times.

The word translated here as ﴿loving﴾ refers to the woman who is affectionate and tries to endear herself to her husband with nice words, beautiful appearance, soft talk, beauty and love. When she speaks, she enchants the listener, who wishes that her words would never end, especially when she sings pleasant tunes in a delightful voice. And when her husband looks at her good manners and gentle characteristics, his heart is filled with joy and happiness; when she moves from one place to another, that place is filled with her beautiful fragrance and light.

That includes coquettish behaviour when engaging in intercourse.

﴿of equal age﴾ – the age in question is thirty-three which is the prime age, the end of youth. Their wives will be loving and of equal age, living in harmony and getting along with one another, content and pleasing to others, not grieving nor causing grief; rather they will bring joy to the heart and be a delight to the eyes.

﴿for those on the right﴾ that is, they are prepared for them.

﴿a multitude of those of old and a multitude from those of later times﴾ that is, this category of those on the right will be a large number from the earlier generations and a large number from the later generations.



﴿وَأَصْحَابُ الشِّمَالِ مِمَّا أَصْحَابُ الشِّمَالِ ۚ فِي سُمُورٍ وَجَمِيمٍ ۚ ﴿٤١﴾ وَظِلٍّ مِّنْ يَّحْمُومٍ ۚ ﴿٤٢﴾ لَا
بَارِدٍ وَلَا كَرِيمٍ ۚ ﴿٤٣﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ۚ ﴿٤٤﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ

﴿٤٦﴾ وَكَانُوا يَقُولُونَ أَإِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوْءَابَاؤُنَا
 ﴿٤٨﴾ الْأَوَّلُونَ ﴿سورة الواقعة: ٤١-٤٨﴾

- 56:41. And those on the left – how wretched will be those on the left!
 56:42. [They will be] in the midst of scorching wind and scalding water,
 56:43. in the shade of black smoke,
 56:44. neither cool nor wholesome.
 56:45. Verily before that they lived a life of luxury
 56:46. and persisted in the gravest sin.
 56:47. They used to say: What! When we have died and have turned
 into dust and bones, will we really be raised up
 56:48. and our forefathers, too?

What is meant by those on the left are the inhabitants of the fire, the people of bad deeds.

Allah describes their punishment they deserve, and tells us that they will be ﴿in the midst of scorching wind﴾, which is a hellishly hot wind that will take their souls and make them extremely distressed. ﴿and scalding water﴾ that is, hot water that will cut their bowels.

﴿in the shade of black smoke﴾ that is, flames mixed with smoke, ﴿neither cool nor wholesome﴾.

What is meant is that there will be distress, anguish, grief and suffering in which there is nothing good, because negation of a thing is an affirmation of its opposite.

Then Allah mentions their deeds that brought them to this requital: ﴿Verily before that they lived a life of luxury﴾ that is, they were distracted by their worldly life; they strove for it, enjoyed it and revelled in it, so their hope for a long life kept them from doing good deeds. This life of luxury is what Allah condemns them for.

﴿and persisted in the gravest sin﴾ that is, they used to commit major sins and not repent from them or regret them; rather they

persisted in that which angered their Lord, then they came to Him with many burdens of unforgiven sins.

And they used to deny the resurrection, so they would say, thinking it unlikely: ﴿What! When we have died and have turned into dust and bones, will we really be raised up and our forefathers, too?﴾ That is, how can we be resurrected after we have died and our bodies have disintegrated, and we have turned into dust and bones? This is impossible! ﴿will we really be raised up and our forefathers, too?﴾ Allah said, in response to them and refuting them:



﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْبُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾﴾ (سورة الواقعة:

(٥٠-٤٩)

56:49. Say [O Muhammad]: Verily, those of old and those of later times
56:50. will be gathered on a predetermined day.

That is, say (O Muhammad [ﷺ]): Allah will resurrect all of humankind, both the earlier and later generations, and He will gather them on a predetermined day, that Allah has decreed for His slaves, after all creatures die. It is Allah's will to requite them for their deeds that they did in the realm of accountability.



﴿ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمَكْذِبُونَ ﴿٥١﴾ لَأَكَلُونَ مِنْ شَجَرٍ مِّنْ زُقْمٍ ﴿٥٢﴾ فَالَّذِينَ مَنَّا الْبَاطِلُونَ ﴿٥٣﴾ فَشَرِبُوا عَلَيْهِ مِنَ الْعَمِيمِ ﴿٥٤﴾ فَشَرِبُوا شُرْبَ الْمِمْرِ ﴿٥٥﴾ هَذَا نَزَّلْنَاهُ يَوْمَ الدِّينِ ﴿٥٦﴾﴾ (سورة

الواقعة: (٥٦-٥١)

56:51. Then you, O misguided deniers,

- 56:52. will surely eat from the tree of Zaqqoom,
 56:53. filling your bellies with it,
 56:54. and drinking scalding water on top of it,
 56:55. drinking like thirsty camels.
 56:56. This will be their welcome on the Day of Judgement.

«Then you, O misguided deniers» who have gone astray from the path of guidance and followed the path of misguidance, and have denied the Messenger (ﷺ) and what he brought of truth and of promises and warnings,
 «will surely eat from the tree of Zaqqoom» which is the ugliest and vilest of trees, with the foulest stench and the most hideous appearance
 «filling your bellies with it».

What will force them to eat from it – despite it being so repugnant – is extreme hunger that will burn in their bellies, as a result of which they will almost die.

This food, which is all that they will have to ward off their hunger, is food that does not provide any nourishment or assuage hunger.

As for their drink, it will be the worst of drink; on top of that food, they will drink scalding water that will boil in their bellies. They will drink it like thirsty camels that are suffering the most intense thirst, or are sick, afflicted with a disease that causes thirst that is never quenched by drinking water.

«This» food and drink
 «will be their welcome on the Day of Judgement» it is the welcome that they have sent ahead for themselves and given it precedence over that with which Allah will welcome His close friends.

Then Allah mentions rational proof for the resurrection:



﴿ نَحْنُ خَلَقْنَكُمْ فَلَوْلَا تُمِصُّونَ ﴿٥٧﴾ ﴾ (سورة الواقعة: ٥٧)

56:57. It is We Who created you; why then do you not believe [that We can raise you from the dead]?

That is, it is We Who brought you into being after you were nothing worth mentioning, without becoming weary or tired in the process. Is not the One Who is able to do that also able to give life to the dead? Indeed He is able to do all things. This is a rebuke to them for not believing in the resurrection, when they are able to see that which is greater and more significant than it.



﴿ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ ءَأَنْتُمْ تَخْلُقُونَهُ ءَأَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَ مَا نَحْنُ بِمَسْبُوبِينَ ﴿٦٠﴾ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلَّمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَتَذَكَّرُونَ ﴿٦٢﴾ ﴾ (سورة الواقعة: ٥٨-٦٢)

56:58. Have you thought about the semen that you emit?

56:59. Is it you who create [a human being from] it, or are We the Creator?

56:60. It is We who have ordained death among you,⁶⁰ and Our decree cannot be escaped,

56:61. for We replace you with others like you,⁶¹ then [after death, on the Day of Resurrection] We will recreate you in a manner unknown to you.

⁶⁰ What is meant is that death is decreed for all, at different stages of life; some die young and some die in old age, each according to prior divine decree.

⁶¹ Although death is decreed for all, people do not all die at the same time; =

56:62. You are well aware of the first creation; why then do you not pay heed?

That is, have you thought about the beginning of your creation, from the semen that you emit? Are you the creators of that semen and what grows from it? Or is Allah (ﷻ) the Creator Who creates in you the desire, and the genders, male and female, and guides each of them to each other, and creates love, compassion and mercy between the spouses, which are the means of procreation?

Therefore Allah (ﷻ) points out that the first creation is evidence for the second creation, and says: «You are well aware of the first creation; why then do you not pay heed» and realise that the One Who is able to initiate your creation is also able to recreate you?



﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا ﴿٦٥﴾ فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٦﴾ إِنَّا لَمُعْرِضُونَ ﴿٦٧﴾ بَلْ نَحْنُ مُحْرَمُونَ ﴿٦٧﴾ ﴾ (سورة الواقعة: ٦٣-٦٧)

56:63. Have you thought about the seeds you sow?

56:64. Is it you who cause them to grow, or is it We Who make them grow?

56:65. If We so willed, We could cause them to crumble, then you would be left wondering and lamenting:

56:66. We are ruined;

56:67. in fact we are destitute!

This is a reminder of His blessings to His slaves, calling them thereby to believe in His oneness, worship Him and turn to Him, as He has blessed them with that which He has made available to them of

= rather as some die, new ones take their place. (ar-Râzi)

the seeds that they sow in order to grow crops and fruits. From those seeds come staple foods, provision and fruits, which are essential to their needs and well-being. These are blessings that they cannot count, let alone give sufficient thanks for them. Therefore He reminds them of His blessings and asks them to affirm them.

«Is it you who cause them to grow, or is it We Who make them grow?» That is, is it you who bring them forth as plants from the ground? Is it you who cause them to grow? Is it you who bring forth the ears of corn and the fruits, and cause them to grow until they are ripe and ready for harvest?

Or is it Allah Who alone does all that and bestows these blessings upon you?

The most that you do is till and plough the soil and throw the seed into it.

Then you have no knowledge of what will happen after that, and you have no ability to do more than that. Moreover, Allah points out to them that the seed is exposed to danger, were it not for His keeping it safe for them in order to meet their needs and give them some joy for a limited time. Hence He says:

«If We so willed, We could cause them» that is, the crops and fruits «to crumble» that is, to shrivel and die, thus bringing no benefit and no provision

«then you would be left», as a result of its crumbling, after all the effort you had put into it and all the money you had spent on it

«wondering and lamenting» that is, feeling regret and sorrow for what had befallen you, which took away your joy and happiness, and you would say:

«We are ruined» that is, we have suffered a setback and been stricken by a calamity that has destroyed us.

Then you would acknowledge the extent of the calamity that had befallen you, and you would say: «in fact we are destitute».

So praise Allah (ﷻ) for having preserved your crops for you, caused them to survive and made them reach maturity, and for not sending upon them a blight that would deprive you of their benefit and goodness.



﴿ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ ﴾ (سورة الواقعة: ٦٨-٧٠)

56:68. Have you thought about the water that you drink?

56:69. Is it you who bring it down from the clouds, or is it We Who send it down?

56:70. If We so willed, We could make it salty and bitter. Why then do you not give thanks?

Having mentioned the blessing of food that He bestows upon His slaves, Allah (ﷻ) now mentions the blessing of water that He bestows upon them, from which they drink. Were it not for Allah making it easily available to them, they would have no way to obtain it, for it is He Who sends it down from the clouds. Allah (ﷻ) sends it down, and from it come rivers that flow on the surface of the earth and underground, and produce gushing springs and streams.

Part of the blessing is that He makes it fresh and palatable. If He so willed, He could make it salty and bitter, unpleasant to drink and of no benefit.

﴿Why then do you not give thanks﴾ to Allah (ﷻ) for the blessings that He has bestowed upon you?



﴿أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَرَمْتًا لِّلْمُتَّقِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾﴾ (سورة الواقعة):

(٧٤-٧١)

- 56:71. Have you thought about the fire that you kindle?
 56:72. Do you cause the tree [which provides the firewood] to grow, or do We?
 56:73. We have made it a reminder and a benefit for desert-dwellers and wayfarers.
 56:74. So glorify the name of your Lord, the Most Great.

This is a blessing that is one of the essentials that people cannot do without. People need it for many things. So Allah (ﷻ) asks them to affirm the blessing of fire which He created from trees, for people are not able to make the trees grow. Rather it is Allah (ﷻ) Who makes the green trees grow, then the wood is used for fire that is lit according to people's needs, then when they no longer need it, they extinguish it.

﴿We have made it a reminder﴾ to people, of the blessings of their Lord, and a reminder of the fire of hell, which Allah has prepared for those who disobey Him, and He has made it a warning to motivate people to aspire to paradise.

﴿and a benefit for desert-dwellers and wayfarers﴾. Allah singles out wayfarers for mention because they benefit from it more than others. Perhaps the reason for that is that this world is all a place of travel; from the time a person is born, he is travelling towards his Lord. So Allah has made fire a benefit for wayfarers and travellers in this world, and a reminder to them of the hereafter.

Having highlighted blessings that require people to praise Allah for them, give thanks to Him and worship Him, He instructs them to glorify and praise Him:

﴿So glorify the name of your Lord, the Most Great﴾ that is, glorify your Lord, the Most Great, Who has the most perfect names and attributes, and is immensely kind and generous.

Praise Him in your heart and with your words and actions, for He is deserving of that. He deserves to be thanked and not shown ingratitude, to be remembered and not forgotten, to be obeyed and not disobeyed.



﴿ فَلَا أُقْسِمُ بِمَوْجِعِ التُّجُورِ ﴿٧٥﴾ وَإِنَّهُ لَقَسَمٌ لِّتَوْعَلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ ﴿٨١﴾ وَتَفْعَلُونَ بِرِزْقِكُمْ أَنْتُمْ تَكْذِبُونَ ﴿٨٢﴾ ﴾ (سورة الواقعة: ٧٥-٨٢)

- 56:75. Verily I swear by the positions of the stars,
 56:76. and verily it is indeed a mighty oath, if you only knew,
 56:77. that it is indeed a noble and bounteous Qur'an,
 56:78. in a book well-preserved,
 56:79. which no one can touch except the purified,
 56:80. a revelation from the Lord of the worlds.
 56:81. Do you then take this discourse [the Qur'an] lightly,
 56:82. and instead [of thanking Allah] for the provision He bestows,
 you disbelieve and show ingratitude?

Here Allah (ﷻ) swears by the stars and their positions – that is, where they set – and what Allah brings about of events at those times that are indicative of His might, pride and oneness.

Then He shows how great is the matter by which He swore this oath, as He says: ﴿and verily it is indeed a mighty oath, if you only knew﴾.

This oath is only mighty because in the stars, and their movement across the sky and their setting there are innumerable signs.

The fact that is attested by the oath is the authenticity of the Qur'an, for it is undoubtedly true.

It is also noble – that is, it contains much good and abundant knowledge, for all that is good and all knowledge is only learned and derived from the Book of Allah.

﴿in a book well-preserved﴾ that is, concealed from the eyes of people. This well-preserved book is al-Lawḥ al-Maḥfooḏh. In other words, this Qur'an is written in al-Lawḥ al-Maḥfooḏh, held in high esteem by Allah and by the angels among those on high.

It may be that what is meant by the well-preserved book is the book that is in the hands of the angels whom Allah sends down with His revelation, and that what is meant is that He protected it from the devils who had no power to change it, or to add anything to it or take anything away from it, or to eavesdrop on it.

﴿which no one can touch except the purified﴾ that is, no one can touch the Qur'an except the noble angels whom Allah (ﷻ) has purified and made free of faults and sins. If no one touches it but the purified, and the evil people and devils cannot touch it, this verse indicates and implies that it is not permissible for anyone to touch the Qur'an except one who is in a state of purity, as is mentioned in the hadith. Hence it was said that this verse is a statement that implies a prohibition. In other words, no one should touch the Qur'an except one who is in a state of purity.

﴿a revelation from the Lord of the worlds﴾ that is, this Qur'an which is described in these sublime terms is a revelation from the

Lord of the worlds, Who takes care of His slaves by bestowing His blessings, both spiritual and worldly.

One of the most important aspects of His caring for His slaves is His revelation of this Qur'an which guides to that which is in the best interests of people in both realms. Thus Allah bestowed mercy thereby upon His slaves for which they cannot give sufficient thanks. This requires them to adhere to it and proclaim it, and to call people to it and convey it to them. Hence Allah says:

«Do you then take this discourse [the Qur'an] lightly» that is, do you take this great Book and wise reminder lightly? In other words, do you compromise and try to misinterpret it for fear of people and their criticism and sharp words?

This is not befitting and is not appropriate; rather what is appropriate is to compromise and take lightly the words of someone whom you do not trust. As for the Holy Qur'an, it is the truth which no one opposes but he will be defeated, and no one promotes it but he will prevail over others. It is something concerning which there should be no compromise and which should not be hidden; rather it should be announced and proclaimed to people.

«and instead [of thanking Allah] for the provision He bestows, you disbelieve and show ingratitude?» That is, in response to Allah's blessing upon you of bestowing provision, do you disbelieve and show ingratitude for the blessings of Allah, and say: We got rain by virtue of such and such a star, and you attribute the blessing to a source other than the One Who bestowed it and granted it to you? Why do you not give thanks to Allah for His blessings, as Allah sent down the Qur'an to you to increase you in grace and bounty, whereas rejection and ingratitude lead to removal of blessings and the affliction of punishment?



﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ نَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ ﴿٨٥﴾ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾﴾

(سورة الواقعة: ٨٣-٨٧)

- 56:83. Then why do you not [intervene], when the soul [of the dying person] reaches the throat,
 56:84. whilst you are looking on,
 56:85. when We are nearer to him than you, but you do not see?
 56:86. So why do you not, if [you think] you will not be requited,
 56:87. bring back [that soul], if you are telling the truth?

That is, why do you not intervene, when the departing soul reaches the throat, and you are looking at the dying person when he is in that state?

In fact We are closer to him by Our knowledge and Our angels are closer to him, but you do not see.

«So why do you not, if [you think] you will not be requited» that is, why do you not – if you claim that you will not be resurrected and will not be brought to account or requited – restore that soul to its body, «if you are telling the truth»? But you admit that you are unable to restore it to its place.

In that case, either you should accept the truth that has been brought to you by Muhammad (ﷺ), or you should be stubborn and thus your fate and bad end will be known.



﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَطٌ لَكَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمَكْذِبِينَ ﴿٩٢﴾﴾

الضَّالِّينَ ﴿٩٢﴾ فَزُلْ مِنْ حَمِيمٍ ﴿٩٣﴾ وَنَصْلِيَّةً حَمِيمٍ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾ (سورة الواقعة: ٨٨-٩٦)

56:88. Then if he is one of [the foremost] who are brought near to Allah,

56:89. [for him there will be] rest, fragrance and a garden of bliss.

56:90. If he is one of those on the right,

56:91. [It will be said to him]: Peace be upon you, for you are one of those on the right.

56:92. But if he is one of the misguided deniers

56:93. then he will be welcomed with scalding water

56:94. and he will burn in hell.

56:95. Verily this is absolute truth.

56:96. So glorify the name of your Lord, the Most Great.

At the beginning of the soorah, Allah (ﷻ) mentions the situation of three groups: the foremost who are brought near to Allah, those on the right, and the misguided disbelievers, and how they will be in the hereafter.

Here at the end of the soorah, He describes how they will be at the time of death:

«Then if he» namely the dying person

«is one of [the foremost] who are brought near to Allah» – these are the ones who did obligatory and recommended actions, and refrained from prohibited and disliked actions, and avoided unnecessary indulgence in permissible actions.

«[for him there will be] rest» that is, repose, reassurance, happiness, joy, and delight of the heart and soul.

«fragrance» – the word translated here as «fragrance» is a word which includes physical pleasures such as all kinds of food, drink and so on. It was also said that this word refers to a particular scent.

«and a garden of bliss» that comprises both rest and fragrance, in which there is that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man. So these glad tidings are given to the foremost at the time of death, which make their souls almost soar with happiness and joy.

This is like the passage in which Allah says:

«Verily, those who say: Our Lord is Allah, then remain steadfast, to them the angels will come down [at the time of death, saying]: Fear not, nor grieve; but receive the glad tidings of paradise which you were promised. We have been your close friends in the life of this world and [will remain so] in the hereafter. There you will have all that your souls desire and there you will have all that you ask for, a recompense from One Who is Oft-Forgiving, Most Merciful.» (*Fuṣṣilat* 41: 30-32)

«If he is one of those on the right» – They are the ones who did obligatory duties and refrained from that which was prohibited, even if they fell short in some duties that did not undermine their faith and belief in Allah's oneness. It will be said to one of them:

«Peace be upon you, for you are one of those on the right» – it will be said to him: Now you are safe from troubles, problems and punishment, because you are one of those on the right, who were kept safe from sins that incur doom.

«But if he is one of the misguided deniers» that is, those who rejected the truth and went astray from right guidance, «then he will be welcomed with scalding water and he will burn in hell» that is, their welcome, on the day when they come to their Lord, will be burning in hell which will encompass them and reach their hearts.

If they seek help due to severe thirst,

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

«Verily this» that Allah (ﷻ) mentions about the requital of His slaves for their deeds, both good and bad, and the details thereof, «is absolute truth» concerning which there can be no doubt; rather it is established truth that will inevitably come to pass.

Allah has presented His slaves with definitive evidence to that effect, to the extent that for people of understanding, it is as if they can taste it and see it; therefore they praised Allah (ﷻ) for singling them out for this great blessing.

Hence Allah (ﷻ) says: «So glorify the name of your Lord, the Most Great». So glory be to Allah, the Almighty Lord, and exalted be He far above what the wrongdoers and deniers say.

Praise be to Allah, the Lord of the worlds, much good and blessed praise.

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

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





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
يَعْلَمُ مَا يَلِيقُ فِي الْأَرْضِ وَمَا يُخْرِجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرِجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا
كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾
يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾﴾ (سورة الحديد:

(٦-١)

- 57:1. All that is in the heavens and on earth glorifies Allah, for He is the Almighty, Most Wise.
- 57:2. To Him belong the dominion of the heavens and the earth; He gives life and causes death, and He has power over all things.
- 57:3. He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things.

- 57:4. [It is] He Who created the heavens and the earth in six days, and then rose over the Throne [in a manner that befits His Majesty]. He knows all that goes into the earth and all that comes out of it, and all that descends from heaven and all that ascends to it. He is with you wherever you may be, and Allah sees well all that you do.
- 57:5. To Allah belongs the dominion of the heavens and the earth, and it is to Allah that all things will return.
- 57:6. He causes the night to encroach upon the day, and the day to encroach upon the night, and He knows well what is in [people's] hearts.

Here Allah (ﷻ) tells us of His greatness and majesty, and the all-encompassing nature of His authority. All that is in the heavens and on earth of living beings that speak and those that do not speak, and inanimate objects, glorify and praise their Lord, and declare Him to be above all that is not befitting to His majesty.

They are obedient to their Lord and submit to His might, and the effects of His wisdom are apparent in them. Hence He says: ﴿for He is the Almighty, Most Wise﴾. This highlights the fact that all creatures, in both the upper and lower realms, need their Lord in all situations; that His might subdues all things, and that all of His creation is subject to His wisdom and all His commands are based on divine wisdom.

Then He tells us of the all-encompassing nature of His dominion:

﴿To Him belong the dominion of the heavens and the earth; He gives life and causes death﴾ that is, He is the Creator of all that, Who grants it provision and controls it by His might, ﴿and He has power over all things﴾.

﴿He is the First﴾ before Whom there is nothing
 ﴿and the Last﴾ after Whom there is nothing.
 ﴿the Manifest﴾ above Whom there is nothing

﴿and the Hidden﴾ and there is nothing more hidden than Him.
 ﴿and He has knowledge of all things﴾ for His knowledge encompasses all that is apparent and all that is hidden, all that is secret and concealed, and all matters, both earlier and later.

﴿[It is] He Who created the heavens and the earth in six days﴾, the first of which was Sunday and the last of which was Friday
 ﴿and then rose over the Throne [in a manner that befits His Majesty]﴾, above all of creation.

﴿He knows all that goes into the earth﴾ of seeds, animals, rain and so on
 ﴿and all that comes out of it﴾ of plants, trees, animals and the like
 ﴿and all that descends from heaven﴾ of angels, divine decrees and provision
 ﴿and all that ascends to it﴾ of angels, souls, supplication, deeds and so on.
 ﴿He is with you wherever you may be﴾ – this is like the verse in which Allah says:

﴿...There is no private conversation among three but He is their fourth, or among five but He is their sixth, or among fewer or more than that, but He is with them, wherever they may be...﴾ (*al-Mujādilah* 58: 7)

This “being with” means that He is with them by means of His knowledge and His being aware of them. Hence He issues a warning and a promise to them of requital for deeds by saying: ﴿and Allah sees well all that you do﴾ that is, He sees all the deeds that you do, and the intention and attitude behind these deeds, whether it is righteous or evil, and He will requite you for it, for He has recorded it against you.

﴿To Allah belongs the dominion of the heavens and the earth﴾ that is, He has dominion and control over His creation and His slaves, and He disposes of their affairs however He wills, on the basis of His universal and religious decrees, which are based on divine wisdom.

﴿and it is to Allah that all things will return﴾ both deeds and the doers of the deeds. All people will be presented before Him, and He will separate the evil from the good; He will reward the doer of good for his good deeds, and He will punish the doer of evil for his evil deeds.

﴿He causes the night to encroach upon the day, and the day to encroach upon the night﴾ that is, He causes the night to encroach upon the day, so the night covers people with its darkness so that they may become still and rest.

Then He causes the day to encroach upon the night, so that darkness is dispersed from the land and everything becomes light, so that people may move about and pursue their interests and livelihoods.

Allah continues to wrap the night over the day and wrap the day over the night, alternating between them, making one longer and the other shorter, and then vice versa, so that there will be seasons and time will be regulated, and many interests will be served thereby.

Blessed be Allah, the Lord of the worlds, and exalted be the Most Generous, Most Kind, Who bestows upon His slaves many blessings, both visible and hidden.

﴿and He knows well what is in [people's] hearts﴾, so He guides those who He knows are deserving of that, and He forsakes those who He knows are not fit to receive His guidance.



﴿ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ ۗ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾ هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ ءَايَاتٍ يَبْنَوتُ لِيُخْرِجَكُمْ مَنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٩﴾ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ لَا يَسْتَوِي مِنْكُمْ مَنَ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتْلٌ أُولَئِكَ أَعْظَمُ

دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقْتِنَا وَكَلَّا وَعَدَّ اللَّهُ الْحَسَنَىٰ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾ مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهٗ، وَلَهُ أَجْرٌ كَرِيمٌ ﴿١٢﴾ (سورة

الحديد: ٧-١١)

- 57:7. Believe in Allah and His Messenger, and spend [in Allah's cause] from that of which He has made you trustees, for those among you who believe and spend will have a great reward.
- 57:8. What reason do you have not to believe in Allah when the Messenger is calling you to believe in your Lord, and when Allah has already taken a covenant from you, if you care to believe?
- 57:9. It is He Who sends down clear revelations to His slave so that He may bring you forth from the depths of darkness into the light. Verily Allah is to you Most Compassionate, Most Merciful.
- 57:10. What reason do you have not to spend in Allah's cause, when to Allah belongs the inheritance of the heavens and the earth? Not equal among you are those who spent and fought before the victory [and those who did not]. They are of higher rank than those who spent afterwards and fought. But to each Allah has promised the ultimate good, and Allah is well aware of all that you do.
- 57:11. Who is he that will lend to Allah a goodly loan, so He will multiply it for him, and his will be a generous reward?

Allah (ﷻ) enjoins His slaves to believe in Him and in His Messenger (ﷺ) and what he brought, and to spend in His cause from the wealth which He has enabled them to attain and has entrusted to them in order to see what they will do.

Having enjoined that, He then encourages and urges them to do it by mentioning the reward that will result from doing so. Hence He says:

﴿for those among you who believe and spend﴾, thus combining belief in Allah and His Messenger (ﷺ) with spending in His cause ﴿will have a great reward﴾, the greatest and best of which is the good pleasure of their Lord and attaining His paradise and all that it contains of eternal bliss, which Allah has prepared for those who believe and those who strive in jihad.

Then Allah mentions the reason why they should believe, as there is no impediment to doing so:

﴿What reason do you have not to believe in Allah when the Messenger is calling you to believe in your Lord, and when Allah has already taken a covenant from you, if you care to believe?﴾ In other words, what is it that is preventing you from believing, when the Messenger Muhammad (ﷺ), who is the best of the Messengers and the noblest of those who call to Allah, is calling you?

This is something which requires you to hasten to respond to his call and to the truth that he has brought, for Allah has taken from you a covenant and promise to believe, if you are truly believers.

Moreover, as part of His kindness and care, Allah has not only sent you a Messenger who is the noblest of humankind; rather He has also supported him with miracles and the clear signs that he has brought offer proof of his truthfulness and sincerity.

Hence Allah says: ﴿It is He Who sends down clear﴾ that is, unambiguous ﴿revelations to His slave﴾ which highlight to people of reason the veracity of all that he has brought, and signals that it is indeed certain truth.

﴿so that He may bring you forth﴾ by sending the Messenger (ﷺ) to you, and by means of what Allah has sent down at his hands of the Book and wisdom,

﴿from the depths of darkness into the light﴾ that is, from the darkness of ignorance and disbelief to the light of knowledge and faith.

This stems from divine mercy and compassion, for Allah is more merciful to His slaves than a mother to her child. ﴿Verily Allah is to you Most Compassionate, Most Merciful﴾.

﴿What reason do you have not to spend in Allah’s cause, when to Allah belongs the inheritance of the heavens and the earth?﴾ That is, what is preventing you from spending in Allah’s cause – which refers to all ways of doing good, and what is making you so miserly ﴿when﴾ in fact you do not own anything; rather ﴿to Allah belongs the inheritance of the heavens and the earth﴾? Hence all wealth will pass from your hands, or you will die and leave it behind, and ultimately dominion will return to its true Owner, may He be blessed and exalted.

So make the most of the opportunity to spend so long as wealth is in your hands.

Then Allah (ﷻ) states that deeds vary in virtue, according to circumstances and divine wisdom: ﴿Not equal among you are those who spent and fought before the victory [and those who did not]. They are of higher rank than those who spent afterwards and fought﴾. What is meant by the victory here is the victory of al-Hudaybiyah when a peace deal was concluded between the Messenger (ﷺ) and Quraysh which was one of the greatest of victories, by means of which Islam was spread and the Muslims were able to mix with the disbelievers and call them to Islam without any objection. At that time the people entered the religion of Allah in crowds, and Islam gained a great deal of momentum.

Before this victory, the Muslims were not able to call people to Islam except in places where people had already become Muslim, such as Madinah and its environs.

Those who became Muslim among the people of Makkah and other lands where the polytheists prevailed were persecuted and lived in a state of fear. Hence those who became Muslim before that victory, and

spent and fought in Allah's cause were of higher status and attained a greater reward than those who did not become Muslim and fight or spend until after that, as is dictated by wisdom. Therefore the majority of the foremost and most prominent of the Ṣaḥābah became Muslim before that victory.

Because stating that one is more virtuous than the other may give an impression of criticism or undermining the one that is regarded as less virtuous, in order to avoid such misconceptions Allah says: ﴿But to each Allah has promised the ultimate good﴾ that is, to those who became Muslim and fought and spent both before and after the victory – to all of them Allah has promised paradise. This is indicative of the virtue of all of the Ṣaḥābah (رضي الله عنهم), as Allah has testified to their faith and promised them paradise.

﴿and Allah is well aware of all that you do﴾ and He will requite each of you according to what He knows of your deeds.

Then Allah urges them to spend in His cause, because jihad depends on such funding and the spending of wealth on equipment and preparation of fighters. Hence Allah says: ﴿Who is he that will lend to Allah a goodly loan﴾. This refers to spending with good intentions, sincerely for the sake of Allah, in accordance with that which is pleasing to Allah, from permissible and wholesome wealth, giving it willingly. It is by His generosity that Allah (ﷻ) describes it as a loan, for in fact the wealth belongs to Him and the person who gives it is His slave, and He multiplies the reward for it many times, for He is the Most Generous, the Bestower.

This multiplication of the reward will come on the Day of Resurrection, the day when the extreme need of all people will become obvious and everyone will need even the smallest amount of reward. Hence Allah says:



﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِمْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾ يُنَادُونَهِمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَانُكُمْ النَّارُ هِيَ مَوْلَانُكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾﴾ (سورة الحديد: ١٢-١٥)

- 57:12. [Remember] the day when you will see the believing men and believing women, with their light streaming ahead of them and on their right. [It will be said to them:] Glad tidings for you this day: gardens through which rivers flow, to abide therein forever. That is the supreme triumph.
- 57:13. On that day, the hypocrite men and hypocrite women will say to the believers: Wait for us, so that we may have some of your light. It will be said: Go back and seek light elsewhere. Then a wall will be set up between them, which will have a gate, on the inside of which there will be mercy and on the outside there will be punishment.⁶²
- 57:14. The hypocrites will call out to the believers: Were we not with you? They will say: Yes, but you gave in to confusion and temptation, you kept waiting [for some misfortune to befall us], you doubted, and you were deceived by false hopes, until the decree of Allah came to pass. Thus [Shayṭān] the deceiver deceived you concerning Allah.

⁶² This refers to a wall that will separate the people of paradise from the people of hell.

57:15. So this day no ransom will be accepted from you [O hypocrites] or from those who disbelieved. Your abode will be hell; that is where you belong – a hapless journey's end.

Here Allah says, highlighting the virtue of faith and how happy the believers will be with their faith on the Day of Resurrection: «[Remember] the day when you will see the believing men and believing women, with their light streaming ahead of them and on their right» that is, on the Day of Resurrection, when the sun is rolled up and the moon is eclipsed, and the people find themselves in darkness, and the *ṣirâṭ* is set up over hell, at that time you will see the believing men and believing women with their light streaming ahead of them and on their right. They will walk by virtue of their faith and light in that difficult and frightening situation, each according to the level of his faith, and at that time they will receive the greatest glad tidings, as it will be said to them:

«Glad tidings for you this day: gardens through which rivers flow, to abide therein forever. That is the supreme triumph».

By Allah, how sweet and delightful these glad tidings will be, when they attain everything they longed for and are saved from everything they feared.

When the hypocrites see the light of the believers by which they walk, when their own light has been extinguished and they are left confused in the darkness, they will say to the believers: «Wait for us, so that we may have some of your light» that is, slow down so that we may catch up with you and get some of your light by which we may walk and be saved from the punishment.

But «It will be said» to them: «Go back and seek light elsewhere» that is, if doing so is possible. But in fact that will not be possible; rather it will be quite impossible.

«Then a wall will be set up between them» that is, between the believers and the hypocrites; it will be a strong and unbreachable barrier,

«which will have a gate, on the inside of which there will be mercy» – that will be the side where the believers will be

«and on the outside there will be punishment» – that will be the side where the hypocrites will be.

The hypocrites will call out to the believers, beseeching them and asking them for mercy: «Were we not with you» in the previous world, saying “*lâ ilâha illâ Allâh* (there is no god but Allah)”, praying, fasting, striving in jihad and doing what you did?

«They will say: Yes», you were indeed with us in the previous world, appearing outwardly to do the same as we did, but your deeds were the deeds of hypocrites, devoid of faith and sound, sincere intention.

Rather «you gave in to confusion and temptation, you kept waiting [for some misfortune to befall us], you doubted» that is, you doubted what Allah foretold, which was not subject to doubt;

«and you were deceived by false hopes» when you hoped to attain the same as the believers although you were not certain in your faith «until the decree of Allah came to pass» that is, until death came to you when you were still in that blameworthy state

«Thus [Shayṭân] the deceiver deceived you concerning Allah», for it was the Shayṭân who made disbelief and doubt fair-seeming to you, and you were content with that doubt, you trusted his promise and believed what he said.

«So this day no ransom will be accepted from you [O hypocrites] or from those who disbelieved»; even if you offered in ransom an earth’s weight of gold and as much again, it would not be accepted from you.

«Your abode will be hell; that is where you belong» and it will take care of you and welcome you

«a hapless journey's end» in the fire.

Allah (ﷻ) says elsewhere:

«And as for him whose good deeds weigh lightly in the balance, his abode will be the abyss. And how could you know what it is? It is a fire, blazing hot.» (al-Qāri'ah 101: 8-11)



﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَنسَوْنَ ﴿١٦﴾ أَعْلَمُوا أَنَّ اللَّهَ يُمِيطُ الْأَرْضَ بِعَدَمِ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ ﴾

(سورة الحديد: ١٦-١٧)

57:16. Has the time not come for the hearts of those who believe to be humbled at the mention of Allah and of what has been revealed of the truth, and they should not be like those who were given the Book before, whose hearts grew hard with the passage of time? And many of them were evildoers.

57:17. Know that Allah gives life to the earth after its death. We have made the signs clear to you so that you may understand.

Having mentioned the situation of the believing men and women, and the hypocrite men and women in the hereafter, which should prompt hearts to humble themselves before their Lord and submit to His greatness, Allah now gently chides the believers for not doing that, and says:

«Has the time not come for the hearts of those who believe to be humbled at the mention of Allah and of what has been revealed of the truth» that is, has the time not come when their hearts should soften and be humbled at mention of Allah and the reminder which is the

Qur'an, and to submit to His commands and prohibitions, and what has been revealed of the truth, which has been brought by Muhammad (ﷺ)?

This is urging the believers to strive hard to make their hearts humble before Allah and to accept what He has sent down of the Book and wisdom, and to pay heed to divine exhortation and Islamic rulings at all times, and to constantly check themselves on the basis of those teachings.

﴿and they should not be like those who were given the Book before, whose hearts grew hard with the passage of time﴾ that is, they should not be like those to whom Allah sent down scripture that should have caused them to soften their hearts and submit fully to Allah's will, but they did not persist in following it and were not steadfast in adhering to it. Rather with the passage of time they became heedless, so their faith diminished and their certainty faded.

﴿...whose hearts grew hard with the passage of time? And many of them were evildoers﴾. For the heart needs to be reminded at all times of that which Allah sent down and it needs to be refreshed with words of wisdom. It is not appropriate to be careless about this matter, for that is the cause of hardheartedness and failing to weep (with fear of Allah).

﴿Know that Allah gives life to the earth after its death. We have made the signs clear to you so that you may understand﴾. The signs inspire minds to attain knowledge of the divine attributes, for the One Who gives life to the earth after its death is able to bring the dead back to life after their death, and then He will requite them for their deeds. The One Who gives life to the earth after its death by means of rainwater is able to give life to dead hearts by means of what He has sent down of truth to His Messenger (ﷺ). This verse indicates that the one who is not guided by the signs of Allah and does not submit to the laws of Allah has no power of reasoning.



﴿إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾﴾

(سورة الحديد: ١٨-١٩)

- 57:18. Verily men and women who give in charity and lend to Allah a goodly loan, it will be multiplied for them and theirs will be a generous reward.
- 57:19. Those who believe in Allah and His Messengers, it is they who are the strong and true in faith. And the martyrs will have their reward and their light with their Lord. As for those who disbelieve and deny Our revelations, they will be inhabitants of the blazing fire.

﴿Verily men and women who give in charity﴾ – the structure of the words translated here as ﴿men and women who give in charity﴾ refers to those who give a great deal of charity, as prescribed in Islamic teaching, and who spend in ways that earn the pleasure of Allah ﴿and lend to Allah a goodly loan﴾ by giving of their wealth to charitable causes, the reward of which will be stored up for them with their Lord ﴿it will be multiplied for them﴾ because a good deed earns a tenfold reward, up to seven hundredfold, up to many times more.

﴿and theirs will be a generous reward﴾ which is what Allah has prepared for them in paradise of that which no one knows.

﴿Those who believe in Allah and His Messengers﴾ – according to ahl as-Sunnah, faith is that which is indicated by the Qur'an and Sunnah, namely belief in the heart that is expressed verbally, and sound attitudes in the heart, good words and righteous physical actions. That includes all the teachings of Islam, both outward and inward.

Those who combine all these things are the strong and true in faith. In other words, their status is higher than that of the ordinary believers and lower than that of the Prophets.

«And the martyrs will have their reward and their light with their Lord» as is mentioned in the ṣaḥeeḥ hadith:

«In paradise there are one hundred levels; the distance between each two levels is like the distance between heaven and earth. Allah has prepared them for those who strive in His cause.» (Bukhari)

This implies that they will be of a very high and sublime status, and very close to Allah (ﷻ).

«As for those who disbelieve and deny Our revelations, they will be inhabitants of the blazing fire».

These verses mention all categories of people: those who give in charity, the strong and true in faith, the martyrs and the inhabitants of the blazing fire. Those who give in charity are the ones whose main focus in righteous deeds is to show kindness to people and try to benefit them and help them to the best of their ability, especially by helping them financially for the sake of Allah.

The strong and true in faith are those who have reached the highest levels of faith, righteous deeds, beneficial knowledge and certainty of faith.

The martyrs are those who fought in Allah's cause to make Allah's word supreme, offering their lives and their wealth, and were killed.

The inhabitants of the blazing fire are the disbelievers who rejected the revelations of Allah.

There remains one more category, which Allah mentions in Soorat Fâṭir. They are the ones who followed a middle course (35: 32), who did obligatory duties and refrained from prohibited matters, but they fell short with regard to some duties towards Allah and towards other people. Their ultimate abode will be paradise, even though they may face punishment for some of their deeds.



﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَأُهُ، ثُمَّ يَهَيِّجُ فَرَّتْهُ مُمْصَفًا، ثُمَّ يَكُونُ حُطَمًا﴾
 وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ
 الْعُرُورِ ﴿٢٠﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
 أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ. ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
 الْعَظِيمِ ﴿٢١﴾ (سورة الحديد: ٢٠-٢١)

57:20. Know that the life of this world is nothing but play and a distraction, adornment and boasting among yourselves, and rivalry in wealth and children. It is like plants that flourish after rain, pleasing the sowers, then they wither, and you see them turn yellow, then they crumble. And in the hereafter there will be a severe punishment, or forgiveness from Allah and His good pleasure. For the life of this world is nothing but a fleeting vanity.

57:21. Race towards forgiveness from your Lord and paradise which is as wide as the heavens and the earth, prepared for those who believe in Allah and His Messengers. That is the grace of Allah, which He bestows upon whomever He wills, for Allah is the Possessor of abundant grace.

Here Allah tells us about the real nature of this world and how it actually is, highlighting that all that may be said of it, and all that its people can get from it, is that it is play and a distraction for hearts and bodies. This is confirmed by what you find in real life of people who focus only on worldly matters; you will find them spending their lifetimes in distraction, heedless of the remembrance of Allah and of what lies ahead of divine promises and warnings, and you see them taking their religion as a mere game and mockery.

In contrast, those who are aware and strive for the hereafter have hearts that constantly remember Allah, know him and love Him; they fill their time with righteous deeds that will bring them closer to Allah and may benefit them or may benefit them and others.

﴿adornment﴾ – this refers to adornment in clothing, food and drink, means of transportation, houses and palaces, status, and other things

﴿and boasting among yourselves﴾ that is, each one of its people wants to boast to others and be the one who prevails in worldly matters and the one who is famous in terms of worldly splendour.

﴿and rivalry in wealth and children﴾ that is, each one wants to be the one who has more than others in terms of wealth and children. This is the case with those who love this world and are content with it.

This is in contrast to those who know how this world really is and regard it as a place to pass through, not a place to settle in. Therefore they compete in that which will bring them closer to Allah, and take measures to help them reach Him, and if they see those who compete with them in accumulating wealth and children, they compete with them in righteous deeds.

Then Allah compares this world to the rain that falls on the ground, by means of which all kinds of plants are brought forth from the earth, from which both people and animals eat. Then when the land is at its loveliest and takes on its fairest appearance, and is pleasing to the sowers whose main focus is worldly gain, there comes to it the decree of Allah that it should be destroyed, so it withers and dries up, and the land returns to its former state, as if nothing green had ever grown there and it had never looked elegant and beautiful.

Such is this world: whilst it is flourishing for the one who focuses on it, and whatever he wants of worldly gains he attains it, and whatever he seeks to achieve of worldly matters, he finds the doors to it wide open, suddenly the divine decree comes to pass and it is

all taken away from him; he loses control over worldly matters, or he is taken from this world in death, so he departs from it empty-handed, having taken nothing from it in terms of provisions except his shroud. How doomed is the one for whom this world is the sum of his aspirations, and it is all he works and strives for.

As for striving for the hereafter, that is what is of benefit and is stored up for a person and will stay with him forever. Hence Allah (ﷻ) says: ﴿And in the hereafter there will be a severe punishment, or forgiveness from Allah and His good pleasure﴾ that is, in the hereafter, there can only be one of these two scenarios:

Either severe punishment in the fire of hell, with its chains, fetters and horrors for those whose only aim and aspiration was worldly gain, so they had the audacity to disobey Allah, reject His revelations and show ingratitude for His blessings;

or forgiveness from Allah for bad deeds, protection from punishment, and the good pleasure of Allah. This is for those who recognised this world for what it was and strove hard for the hereafter.

All of this should prompt people to lose interest in this world and focus on the hereafter. Hence Allah says: ﴿For the life of this world is nothing but a fleeting vanity﴾ that is, it is nothing but something to be enjoyed briefly and benefited from, to meet one's needs. No one is deceived by it and content with it except people of weak reasoning who are deceived by the Shayṭān.

Then Allah enjoins people to race towards His forgiveness, good pleasure and paradise, which is done by striving to take the measures that lead to forgiveness, such as: sincere repentance; asking Allah for forgiveness; keeping away from sins and the places where they may happen; and competing to earn the good pleasure of Allah by doing righteous deeds and being constantly eager to do that which pleases Allah, such as worshipping the Creator properly, and treating people kindly in all ways. Hence Allah mentions the deeds that earn His pleasure, as He says:

﴿and paradise which is as wide as the heavens and the earth, prepared for those who believe in Allah and His Messengers﴾ belief in Allah and His Messengers includes the fundamentals and minor issues of faith.

﴿That is the grace of Allah, which He bestows upon whomever He wills﴾ that is, what We have explained to you and mentioned includes the ways that lead to paradise and the ways that lead to hell. Allah's grace by bestowing abundant reward is one of the greatest blessings that He bestows upon His slaves.

﴿for Allah is the Possessor of abundant grace﴾, Who cannot be praised enough for it; rather He is as He has praised Himself, and far above the praise that His slaves can offer Him.



﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَاهُهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾﴾ (سورة الحديد: ٢٢-٢٤)

- 57:22. No calamity befalls the earth or your own selves but it is already written in a Book before We make it happen. Verily that is easy for Allah.
- 57:23. [Know this] so that you do not grieve for what passes you by, nor exult over what He gives you, for Allah does not love anyone who is conceited and boastful,
- 57:24. those who are stingy, and exhort people to stinginess. And whoever turns away, verily Allah is Self-Sufficient, Worthy of all praise.

Here Allah speaks of the all-encompassing nature of His will and decree:

«No calamity befalls the earth or your own selves» – this includes everything that happens to people, good or bad, great or small; it is all written in al-Lawḥ al-Maḥfoodh.

Allah tells His slaves that so that this principle may be established in their minds, and on that basis they may understand whatever happens to them, good or bad. Thus they will not despair or grieve for what has passed them by of things that they were hoping for and aspired to, because they know that this was written in al-Lawḥ al-Maḥfoodh, and would inevitably come to pass, so there was no way to ward it off. By the same token, they will not exult over whatever Allah gives them, because they know that they did not attain it by their own power and strength; rather they attained it by the grace and blessing of Allah, so they should focus on giving thanks to the One Who bestowed blessings and warded off harm. Hence Allah says:

«Allah does not love anyone who is conceited and boastful» that is, everyone who is arrogant, rough, harsh, filled with self-admiration and boasts about the blessings granted to him by Allah, attributing them to himself. Thus these blessings distract him and cause him to transgress, as Allah says elsewhere:

«...when We bestow a favour upon him from Us, he says: This has been given to me only because of knowledge [that I possess]. Rather it is a test...» (az-Zumar 39: 49)

«those who are stingy, and exhort people to stinginess» that is, they combine two blameworthy attitudes, each of which on its own is sufficient evil: stinginess, which means withholding people's due rights, and exhorting people to do likewise. So it was not enough for them to be stingy themselves; rather they went further and exhorted people to do likewise, urging them to adopt this blameworthy attitude in their words and actions. This stems from their turning away from obedience to their Lord.

«And whoever turns away» from obedience to Allah harms no one but himself; he will never harm Allah in the slightest

«verily Allah is Self-Sufficient, Worthy of all praise» – His self-sufficiency is one of His essential attributes and to Him belongs the dominion of the heavens and the earth; it is He Who enriches His slaves and bestows wealth upon them. And He is worthy of all praise, to Whom belong all good names, perfect attributes and beautiful actions, for which He deserves to be praised, lauded and venerated.



﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ
النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مِنْ
بَصُرِهِ، وَرُسُلَهُ، بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا
فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٦﴾
ثُمَّ فَقَّيْنَا عَلَىٰ آثَرِهِمْ رُسُلَنَا وَفَقَّيْنَا عِيسَى ابْنَ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا
عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَارَعُوهَا حَقَّ رِعَابِهَا فَتَأْتِنَا الَّذِينَ آمَنُوا مِنْهُمْ
أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾﴾ (سورة الحديد: ٢٥-٢٧)

- 57:25. We sent Our Messengers with clear signs, and sent down with them the Book and the criteria of justice, so that people may uphold equity. And We have sent down iron, in which there is great power [for warfare] and benefits for humanity, so that Allah may make known those who help His cause and His Messengers, although they cannot see Him. Verily Allah is Strong, Almighty.
- 57:26. We sent Nooh and Ibraheem, and conferred upon their descendants prophethood and the scriptures; some of them are rightly guided, but many of them are evildoers.
- 57:27. Then after them We followed them with other Messengers of Ours, and We sent after them 'Eesâ ibn Maryam; We gave him

the Gospel and instilled kindness and mercy in the hearts of those who followed him. As for monasticism, We did not prescribe it for them; they invented it, seeking thereby the pleasure of Allah, but they did not observe it faithfully. So We granted those among them who believed their reward, but many of them are evildoers.

﴿We sent Our Messengers with clear signs﴾ namely the evidence and proof that pointed to the truthfulness and soundness of what they brought

﴿and sent down with them the Book﴾ namely all the scriptures that Allah sent down in order to guide people and show them the way to that which will benefit them in their spiritual and worldly affairs ﴿and the criteria of justice﴾ or equity in word and deed.

The religion that was brought by the Messengers is completely just and equitable in its commands and prohibitions, in its rulings on interactions among people, in its criminal code and retaliatory and prescribed punishments, in matters of inheritance, and so on.

That is ﴿so that people may uphold equity﴾ as part of the religion of Allah, which also served many of their own interests, which are too many to be counted.

This indicates that the Messengers were in harmony with regard to the foundation of religious laws, which is the upholding of equity, even though concepts of justice may have varied according to time and circumstance.

﴿And We have sent down iron, in which there is great power [for warfare]﴾ namely tools of war such as weapons, armour and so on ﴿and benefits for humanity﴾ which is what is seen of its benefits in all kinds of industry, crafts, vessels and farm implements, to the extent that there are very few things that do not need iron.

﴿so that Allah may make known those who help His cause and His Messengers, although they cannot see Him﴾ that is, so that He

may test people by means of what He has sent down of the Book and iron, so that it might become clear who will help His cause and help His Messengers when they cannot see Him, which is when faith is of benefit, before seeing the unseen worlds, at which time there will be no benefit in believing in them, because at that point faith will have become inevitable and undeniable.

﴿Verily Allah is Strong, Almighty﴾ that is, nothing is beyond Him and no one can escape Him.

By His strength and might, He sent down iron from which strong tools are made, and by His strength and might, He is able to defeat his enemies. But He tests His close friends with His enemies, so as to make known who will help His cause although they cannot see Him.

Here Allah mentions the Book and iron together, because by means of these two things Allah causes His religion to prevail and makes His word supreme: by means of the Book in which is proof and evidence, and by means of the sword which defends and supports it, by Allah's leave. Both of them are based on justice and equity, which is indicative of the wisdom and perfection of the Creator, and the perfect nature of the laws which He has prescribed on the lips of His Messengers.

Having mentioned the prophethood of the Prophets in general, Allah now mentions two of the elite Prophets, namely the noble Prophets Nooḥ and Ibrâheem, among whose descendants Allah conferred prophethood and the scriptures. Hence He says:

﴿We sent Nooḥ and Ibrâheem, and conferred upon their descendants prophethood and the scriptures﴾ that is, the earlier and later Prophets were all descendants of Nooḥ and Ibrâheem (peace be upon them).

Similarly, all of the scriptures were sent down to descendants of these two noble Prophets.

﴿some of them﴾ that is, some of those to whom We sent the Messengers

﴿are rightly guided﴾ and followed their call, submitting to their commands, and were guided by them.

﴿but many of them are evildoers﴾ who failed to obey Allah and obey the Messengers and Prophets, as Allah (ﷻ) says elsewhere:

﴿But most of humankind will not believe, no matter how eagerly you desire it.﴾ (Yoosuf 12: 103)

﴿Then after them We followed them with other Messengers of Ours, and We sent after them 'Eesâ ibn Maryam﴾. Allah singles out 'Eesâ (ﷺ) for mention because the context is speaking of the Christians who claim to be the followers of 'Eesâ (ﷺ).

﴿We gave him the Gospel﴾ which is one of the Books of Allah and instilled kindness and mercy in the hearts of those who followed him﴾. This is like the verse in which Allah (ﷻ) says:

﴿You will surely find that the bitterest among people in enmity towards the believers are the Jews and those who ascribe partners to Allah; and you will surely find that the closest among them to the believers in affection are those who say: We are Christians. That is because among them are scholars and ascetics, and they are not arrogant.﴾ (al-Mâ'idah 5: 82)

Hence the Christians are more gentle and soft-hearted than others, because they follow the teachings of 'Eesâ (ﷺ).

﴿As for monasticism, We did not prescribe it for them; they invented it﴾ – what is meant by monasticism is extra acts of devotion. They made it up themselves, and imposed it as a duty upon themselves, committing themselves to things that Allah had not prescribed for them or imposed on them. Rather they took it upon themselves on their own initiative, seeking thereby the pleasure of Allah. Yet despite that, ﴿they did not observe it faithfully﴾ that is, they did not do it properly. Thus they fell short on two counts, by inventing it and by not adhering to what they had imposed upon themselves. And this is usually the case with them.

But among them were some who did adhere to the command of Allah, hence He says: ﴿So We granted those among them who believed their reward﴾ that is, those who believed in Muhammad (ﷺ) as well as believing in 'Eesâ (ﷺ). Allah gave to each of them, according to his level of faith.

﴿but many of them are evildoers﴾.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَجَعَلَ لَكُم نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ؕ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ لِّتَلْبِغَ لَهُمُ الْكِتَابَ ؕ أَلَا يَقْدِرُونَ عَلَى شَيْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ؕ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمِ ﴿٢٩﴾ (سورة الحديد: ٢٨-٢٩)

57:28. O you who believe, fear Allah and believe in His Messenger; He will grant you a double share of His mercy, give you a light by which to walk, and forgive you, for Allah is Oft-Forgiving, Most Merciful.

57:29. [That is] so that the People of the Book may know that they have no power over anything of Allah's grace, and that grace is in the Hand of Allah alone; He bestows it upon whomever He wills, for Allah is Possessor of abundant grace.

This may be addressed to the People of the Book who believed in Moosâ and 'Eesâ (peace be upon them), instructing them to act in accordance with their faith by fearing Allah, refraining from disobedience to Him, and believing in His Messenger Muhammad (ﷺ), for if they do that, Allah will grant them ﴿a double share of His mercy﴾ that is, two shares of reward, one share for their belief in the earlier Prophets and another share for their belief in Muhammad (ﷺ).

Or it may be that the command is general in meaning and is addressed to both the People of the Book and others, which is what appears to be the case, and that Allah instructed them to believe and to fear Him, which includes all issues of religion, both outward and inward, fundamental and minor issues; if they obey this important command, Allah will grant them ﴿a double share of His mercy﴾, the description and extent of which no one knows but Allah (ﷻ).

It may be a reward for believing and a reward for fearing Allah, or a reward for obeying the commands and a reward for heeding the prohibitions; or it may be that referring to a double reward means that the reward will be given repeatedly, time after time.

﴿give you a light by which to walk﴾ that is, He will give you knowledge, guidance and light by which to walk through the darkness of ignorance, and He will forgive you your bad deeds.

﴿for Allah is Possessor of abundant grace﴾ so no one should think that it is too much for the Possessor of abundant grace to give this reward, for His grace encompasses the inhabitants of the heavens and the earth, so there is not a single moment in which created beings are not receiving divine grace and bounty.

﴿[That is] so that the People of the Book may know that they have no power over anything of Allah's grace﴾ that is, We have explained to you Our grace and generosity towards those who believe, in general terms, and who fear Allah and believe in His Messenger (ﷺ), so as to let the People of the Book know that they have no power over anything of Allah's grace. In other words, they cannot restrict the grace and bounty of Allah in accordance with their whims and desires and corrupt thinking, and say that:

﴿...No one will enter paradise unless he is a Jew or a Christian...﴾
(*al-Baqarah* 2: 111)

That is wishful thinking about Allah on their part.

Allah tells us that those who believe in His Messenger Muhammad (ﷺ) and fear Allah will have a double share of His mercy, light and forgiveness, despite the People of the Book.

And so that they may know ﴿that grace is in the Hand of Allah alone; He bestows it upon whomever He wills﴾, giving it to those whom His wisdom dictates should be recipients of His grace.

﴿for Allah is Possessor of abundant grace﴾ and no one could estimate the extent of His grace at all.

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

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



Glossary of Islamic Terms*



<i>abu</i> (or <i>abi</i>)	أبو، أبي	father (of)
<i>ahl as-Sunnah wal-jamâ'ah</i>	أهل السُّنَّة والجماعة	'people of the Sunnah and the community'
angel	ملاك	A being made of light who is totally obedient to Allah and has no free will. Allah has assigned some angels specific tasks, like those who record our good and bad deeds, the Angel of Death, the guardians of hell, etc.
<i>Anṣâr</i>	أنصار	'helpers': the Muslim citizens of Madinah who gave refuge to the Prophet (ﷺ) and the other Muslim emigrants from Makkah
<i>banu</i> (or <i>bani</i>)	بنو، بني	<i>lit.</i> 'children (of)'; <i>usu.</i> referring to a tribe that claims a common ancestor
<i>barakah</i>	البركة	blessing

* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (that is, is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

<i>barzakh</i>	بَرْزَخ	An intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the trumpet
Eid (' <i>eed</i>)	عِيد	<i>lit.</i> 'festival': one of the two annual Islamic celebrations, one at the end of Ramadan and the other at the culmination of the Hajj
<i>fajr</i>	الفَجْر	dawn; the obligatory prayer at that time
<i>faqeeh</i>	فَقِيْه	scholar of jurisprudence
<i>fuqahâ'</i>		<i>See: faqeeh</i>
hadith (<i>hadeeth</i>)	حَدِيث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
Hajj (<i>Hajj</i>)	حَج	the major pilgrimage to the Sacred Mosque, site of the Kaaba in Makkah, to be undertaken by every able Muslim once in his or her lifetime
<i>hoor al-'een</i>	الْحُوْر الْعِيْن	houris, fair women with big, beautiful eyes who are created to be spouses of the believers in paradise
Iblees	إِبْلِيس	another name for Satan (Shayṭān) in Arabic
<i>iḥrām</i>	إِحْرَام	the state of consecration for Hajj or 'umrah; the special clothing worn by the pilgrim in such a state

<i>isrâ' and mi'rāj</i>	الإسراء والمعراج	the night journey of the Prophet (ﷺ) from Makkah to Jerusalem and his ascension from there to visit heaven
<i>jāhiliyah</i>	جَاهِلِيَّة	<i>lit.</i> 'ignorance'; the age of spiritual darkness before Islam
Jibreel	جِبْرِيل	the Arabic name for Gabriel (ﷺ), the archangel who transmitted the verses of the Qur'an and other communications from Allah (ﷻ) to Prophet Muhammad (ﷺ)
<i>jihād (jihād)</i>	جِهَاد	struggle or striving (in Allah's cause)
<i>jinn (plural of jinni)</i>	جِنّ	non-human, rational beings created by Allah from fire, often referred to as 'demons' or 'devils'. They have free will like humans: some are Muslims, others disbelievers; some are obedient to Allah, others disobedient. Satan is a jinni. Some disobedient jinn mislead people into thinking that they can foretell the future, near or distant, or provide people with riches or some sort of power.
<i>jizyah</i>	جِزْيَةٌ	a tax levied on the People of the Scriptures when they are under the protection of a Muslim government; it is in lieu of the alms tax paid by Muslims
<i>Jumu'ah</i>	جُمُعَة	Friday; <i>also</i> , the midday congregational prayer on that day
<i>juz' (pl. ajzā')</i>	جُزْء	a section of the Qur'an equal to one-thirtieth of the text

Kaaba (<i>Ka'bah</i>)	الكعبة	the House of Allah in Makkah, originally built by Prophets Ibrâheem and Ismâ'eel, which Muslims face when they pray
<i>lâ ilâha illâ Allâh</i>	لا إله إلا الله	the Islamic testimony of faith: 'there is none worthy of worship other than Allah'
<i>al-Lawh al-Mahfoodh</i>	اللوح المحفوظ	the Preserved Tablet in Heaven on which Allah's words and decrees are written
<i>Laylat al-Qadr</i>	ليلة القدر	the 'Night of Destiny' or 'Night of Power' on which the Qur'an was first revealed; the most blessed night of the year, which is better than a thousand months; Muslims look for it on the odd nights during the last ten days of Ramadan and are supposed to spend those nights in prayer and supplication, reciting Qur'an and seeking Allah's forgiveness
<i>Muhâjiron (or Muhājireen)</i>	مهاجرون	<i>lit.</i> 'emigrants' of any kind; used in Islamic discourse to refer to people who emigrate to safeguard their religion, specifically the Muslims who migrated with Prophet Muhammad (ﷺ) from Makkah to Madinah
<i>qadr</i>	القدر	divine predestination; destiny; power; exact measure
<i>qiyâm al-layl</i>	قيام الليل	<i>lit.</i> 'standing the night'; praying supererogatory prayers during the late night and early morning before fajr; see <i>tahajjud</i>

Quraysh	قُرَيْشٌ	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
Ramadan (<i>Ramaḍān</i>)	رَمَضَانَ	the ninth month in the Islamic calendar; the month of obligatory fasting and the month in which the first verses of the Qur'an were revealed
<i>ribā</i>	رِبَا	usury; charging interest on debt
<i>Ṣaḥābah</i>	صَحَابَةٌ	Companions of the Messenger of Allah (ﷺ)
<i>ṣaḥeeḥ</i>	صَحِيحٌ	a grade of hadith: sound or authentic
<i>salām</i>	السَّلَامُ	<i>lit.</i> 'peace'; the Islamic greeting of peace
<i>shar'ī</i>	شَرْعِيٌّ	of or pertaining to Sharia; Islamic
Sharia (<i>sharee'ah</i>)	شَرِيعَةٌ	Islamic law derived from the Qur'an and the Sunnah
Shayṭān	شَيْطَانٌ	Satan
<i>ṣirāṭ</i>	صِرَاطٌ	the path leading to paradise that passes over hellfire; it is found by disbelievers and sinners to be extremely sharp and narrow
<i>soorah</i> or <i>soorat</i>	سُورَةٌ	chapter of the Qur'an
<i>subḥān Allāh</i>	سُبْحَانَ اللَّهِ	glory be to Allah
Sunnah	سُنَّةٌ	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law

<i>tafseer</i>	تفسير	exegesis: commentary, or explanation of the meanings (<i>usu.</i> of Qur'anic verses)
<i>tahajjud</i>	تَهَجُّدٌ	voluntary night prayer offered between 'ishā' and fajr
<i>talbiyah</i>	تَلْبِيَةٌ	the prayer that is repeated by pilgrims who are making Hajj or 'umrah; it begins: <i>Labbayk Allāhumma labbayk</i> (Here I am, O Allah, here I am)
Ummah	أُمَّةٌ	community or nation: <i>usu.</i> used to refer to the entire global community of Muslims
'umrah	عُمْرَةٌ	a minor, non-obligatory pilgrimage to Makkah
unseen	خَفِيٌّ	a term used to denote phenomena or aspects that cannot be known using ordinary human faculties
<i>wuḍoo'</i>	وُضُوءٌ	minor ablution required before praying or touching the Qur'an
<i>zakât</i> (or <i>zakâh</i>)	زَكَاةٌ	obligatory charity: an 'alms tax' on wealth that is paid by Muslims and be distributed to others who qualify as recipients
<i>Zaqqoom</i>	زَقُّومٌ	the name of a tree in hell that has fruit shaped like devils' heads, which the inhabitants of hell must eat



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