

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**This document includes 2 sections:**

- 1. A summary of Surat Sad from tafseer Ibn Katheer (Abridged)**
- 2. Tafseer Surat Sad from “The Clear Quran - Tafseer for kids”<sup>1</sup>**

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<sup>1</sup> Permission from the Author to print was granted

## Surat Saad

### The Idolators were amazed at the Message, Tawhid and the Qur'an (Ayat 1 to 11)

Allah tells us that the idolators wondered at the sending of the Messenger of Allah, peace and blessings be upon him, as a bringer of glad tidings and a warner.

Allah says here: **“And they wonder that a warner has come to them from among themselves.”** meaning, a human being like themselves. **“And the disbelievers said: “This is a sorcerer, a liar. Has he made the gods into One God?”** meaning, does he claim that the One Who is to worship is One and there is no god besides Him?

The idolators – may Allah curse them – denounced that and were amazed at the idea of giving up Shirk, because they had learned from their forefathers to worship idols and their hearts were filled with love for that. When the Messenger called them to rid their hearts of that and to worship Allah Alone, this was too much for them and they were astounded by it. They said: **“Has he made the gods into One God Verily, this is a curious thing!”** **And the leaders among them went about** meaning the chiefs and masters and nobles, **“(saying): “Go on...”** meaning, ‘persist in your religion,’ **“and remain constant to your gods!”**, meaning, ‘do not respond to Muhammad’s call to Tawhid.’ **“Verily, this is a thing designed!”** Ibn Jarir said, “The Tawhid to which Muhammad is calling you is something by which he wishes to gain power over you, and exalt his own position, so that he will have followers among you, but we will not respond to him.”

### A Reminder of Those Who were destroyed among the Previous Nations( ayat 12 to 16)

Allah tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them. We have already seen their stories in detail in numerous places (in the Qur'an). Allah says: **“such were the Confederates.”** meaning, ‘they were greater and stronger than you, they had more wealth and children, but that did not protect

them from the punishment of Allah at all when the command of your Lord came to pass.' Allah says: ***“Not one of them but denied the Messengers; therefore My torment was justified.”*** The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.' ***“And these only wait for a single Sayhah there will be no pause or ending thereto.”*** i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. This Sayhah is the blast on the Trumpet when Allah will command Israfil to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allah spares. ***“They say: “Our Lord! Hasten to us Qittana before the Day of Reckoning!”*** Here Allah denounces the idolators for calling for the punishment to be hastened upon themselves. Qitt refers to a book or record, or it was said that it means one's allotted share or fortune. Ibn Abbas, and some other scholars say “They asked for the punishment to be hastened.”. It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world. They said this by way of mockery and disbelief, so Allah commanded His Messenger to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

### **Dawud, peace be upon him (Ayat 17 to 20)**

Allah tells us that His servant and Messenger Dawud, peace be upon him, was endowed with power. Al-Ayd means strength in knowledge and action. He, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two Sahihs, where it is recorded that the Messenger of Allah, peace and blessings be upon him, said:

*“The most beloved of prayer to Allah is the prayer of Dawud, and the most beloved of fasting to Allah is the fasting of Dawud. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allah.”*

(Fath Al-Bari 3:20)

***“Verily, We made the mountains to glorify Our praises with him in the Ashi and Ishraq.”*** means, Allah caused the mountains to glorify His praises with him at sunrise and at the end of the day. The birds also used to glorify Allah's praises with him. If a bird flew by him and heard him chanting the Zabur, it would not go

away; instead it would stay hovering in the air, glorifying Allah along with him. And the lofty mountains would respond to him and echo his glorification of Allah.

**“And (so did) the birds assembled,”** meaning, hovering in the air. **“all obedient to him.”** means, they obeyed him and followed him in glorifying Allah. **“We made his kingdom strong”** means, ‘We gave him complete dominion with all that kings need.’ Mujahid said, “He was the strongest and most powerful of the people of this world.” **“and gave him Al-Hikmah”** This means Prophethood **“and sound judgement”** means sound judgment is testimony and oaths.

### **Advice to Rulers and Leaders (Ayat 26)**

This is advice from Allah, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allah. Allah has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection. Ibrahim Abu Zurah, reported that Al-Walid bin Abd Al-Malik(the Khalifah) said to him: “Does anyone have the right to question the Khalifah? You have read the first Scripture and the Qur’an, and you have understood them.” He replied, “May I speak, O Commander of the faithful” He said, “Speak, for you are under the protection of Allah.” I said, “O Commander of the faithful, are you more dear to Allah, or Dawud, peace be upon him? For Allah gave him both prophethood and rulership, then He warned him in His Book: “O Dawud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the path of Allah.” And Allah, may He be glorified and exalted, is the Guide to the Truth.

### **Ayat 27 to 29**

#### **The Wisdom behind the Creation of This World**

Allah tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers. Allah says: **“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!”** meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing

after this world. *“Then woe to those who disbelieve from the Fire!”* means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them. Then Allah explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally. Allah says: ***“Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth? Or shall We treat Those who have Taqwa as the evildoers?”*** meaning, ‘We shall not do that.’ They are not equal before Allah, and since this is the case, there must inevitably be another realm in which those who obey Allah will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense. We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust’s weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found. The Qur’an teaches sound aims based on a rational way of thinking, so Allah says: *“(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Ayat, and that men of understanding may remember.”* meaning, those who are possessed of wisdom and reason.

### **Sulayman the Son of Dawud (Ayat 30 - 33)**

Allah tells us that he gave Sulayman to Dawud as a Prophet, as He says elsewhere: ***“And Sulayman inherited Dawud”*** (27:1). meaning, he inherited prophethood from him. Dawud had other sons besides Sulayma. ***“How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!”*** This is praise for Sulayman, because he was very much obedient, worshipping Allah much and always turning to Allah in repentance. ***“When there were displayed before him, in the afternoon, well trained horses of the highest breed.”*** means, these well trained horses were shown to Sulayman, peace be upon him, in his capacity as king and ruler. ***“He said: “I did love the good (i.e., horses) instead of remembering my Lord” till the time was over, and (the sun) had hidden in the veil (of night)”*** More than one of the scholars of Tafsir mentioned that he

was so busy looking at the horses that he missed the time of Asr prayer. He did not miss it deliberately, but because of forgetfulness.

***“Then he said: “Bring them (horses) back to me.” Then he began to pass his hand over their legs and their necks.”*** Sulayman said, ‘No, by Allah, you will not keep me from worshiping my Lord again,’ then he asked for the horses to be brought to him and he began patting the horses’ heads and legs out of love for them (According to Ibn Abbas).

After that Allah blessed him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month’s (journey), and its afternoon lasted a month’s (journey). This was faster and better than horses.

### **Allah made Things easy for Sulayman after Allah tested him (36 to 40)**

Allah says: ***“So, We subjected to him the wind; it blew gently by his order wherever he willed.”*** After that Allah blessed Sulayman with something better and swifter than the horses, which is the wind whose morning was a month’s (journey), and its afternoon was a month’s (journey). ***“wherever he willed.”*** means, wherever in the world he wanted. ***“And also the Shayatin, from every kind of builder and diver,”*** means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed ***“in their places”***, and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things which cannot be found anywhere else. ***“And also others bound in fetters.”*** means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers. [Allah said to Sulayman]: ***“This is Our Gift, so spend you or withhold, no account will be asked of you.”*** means, ‘this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.’

When Allah tells us what He gave to Sulayman, peace be upon him, in this world, He tells us that he will have a great share with Allah on the Day of Resurrection. He says:

***“And verily, for him is a near access to Us, and a good (final) return.”***  
meaning, in this world and the Hereafter.

### **Ayyub (41 to 44)**

Here Allah tells us about His servant and Messenger Ayyub (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allah and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyub) for nearly eighteen years. Before that, he was very rich and had many children, being well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife – may Allah be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyub prayed to the Lord of the worlds, the God of the Messengers, and said: ***“Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.”*** (21:83). And according to this Ayah: ***“And remember Our servant Ayyub, when he invoked his Lord (saying): “Verily, Shaytan has afflicted me with distress and torment!”*** It was said that “distress” referred to bodily afflictions and “torment” referred to the loss of his wealth and children. Then the Most Merciful of those who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allah caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allah caused another spring to flow, and Ayyub was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out.

***“And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.”***  
Allah brought his family themselves back to life, and added others like them.” ***“as a mercy from Us,”*** means, in return for his patience, steadfastness, repentance, humility and constant turning to Allah.

### **The Final Return of the Blessed (49 to 54)**

Allah tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination. Then He explains it further, as He says: ***“Adn Gardens”*** meaning, eternal gardens (of Paradise), ***“whose doors will be opened for them.”*** means, when they come to them ***“these gardens”***, their gates will open for them.

### **The Final Return of the Doomed (55 - 58)**

Having mentioned the final of the blessed, Allah follows that with mention of the final return of the doomed when they are resurrected and brought to account. Allah says: ***“This is so! And for the Taghin”***, which refers to those who disobey Allah, may He be glorified, and oppose the Messengers of Allah, peace be upon them, ***“will be an evil final return.”*** means, the worst final return.

### **The Disputes of the People of Hell (59 to 64)**

***“This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!”*** Here Allah tells us what the people of Hell will say to one another. Instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another. When a new group arrives, the keepers of Hell will say, ***“This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!”*** meaning, because they are of the people of Hell. ***“Nay, you (too)! No welcome for you!”*** means, those who are coming in will say, ***“Nay, you (too)! No welcome for you! It is you who brought this upon us,”*** meaning, ‘you called us to that which led us to this fate.’ ***“so evil is this place to stay in!”*** means, evil is this abode and this destination. ***“They will say: “Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!”***

***“And they will say: “What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery, or have (our) eyes failed to perceive them”*** Here Allah tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say, ‘why do we not see them with us in the Fire’ Mujahid said, “This is what Abu Jahl will say; he will say, ‘what is the matter with me that I do not see Bilal and Ammar and Suhayb and so-and-so...?’ This is an example; all the



disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there. Then they will find out that they **“the believers”** are in the lofty levels of Paradise.

### **The Message of the Messenger is a Great News (65 to 70)**

Allah tells His Messenger to say to those who disbelieved in Allah, associated others in worship with Him and denied His Messenger: ‘I am a warner, I am not as you claim.’ **“and there is no God (worthy of worship) except Allah, the One, the Irresistible,”** means, He Alone has subjugated and controlled everything. **“The Lord of the heavens and the earth and all that is between them,”** means, He is the Sovereign of all that and is in control of it. **“the Almighty, the Oft-Forgiving.”** means, He is Oft-Forgiving as well as being Almighty and All-Powerful. **“Say: “That (this Qur’an) is a great news,”** means, ‘something very important, which is that Allah has sent me to you. **“From which you turn away!”** means, ‘you neglect it.’ **“I had no knowledge of the chiefs (angels) on high when they were disputing and discussing.”** meaning, ‘were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)’ This refers to their dispute concerning Adam, peace be upon him, and how Iblis refused to prostrate to him and argued with his Lord because He preferred him (Adam) over him.

### **The Story of Adam and Iblis (71 to 85)**

Allah mentions this story in Surat Al-Baqarah, at the beginning of Surat Al-Araf, in Surat Al-Hijr, Al-Isra’, Al-Kahf and here. Before creating Adam, peace be upon him, Allah told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allah, may He be exalted. All of the angels obeyed this command except for Iblis, who was not one of them. He was one of the Jinn. He refused to prostrate to Adam, and he disputed with his Lord about him, claiming that he was better than Adam, because he was created from fire while Adam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allah, thus committing the sin of disbelief. So Allah exiled him, humiliated him, and cast him out of His mercy. Iblis asked Allah to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not

hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

***“[Iblis] said: “By Your might, then I will surely mislead them all, except Your true servants amongst them.” “(Allah) said: “The truth is – and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together.” This means, “I am the Truth and the truth I say.” or, “The truth is from Me and I speak the truth.” The truth is: “That I will fill Hell with you and those of them (mankind) that follow you, together.”***

### **The ending of the Surah (86 to 88)**

Allah says: `Say, O Muhammad, to these idolaters: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.’ ***“nor am I one of the Mutakallifin.”*** means, ‘and I do not add anything to that which Allah has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allah and the Hereafter.’

***“It is only a Reminder for all the creatures.”*** means, the Qur’an is a reminder for all those who are held accountable, men and Jinn. ***“And you shall certainly know the truth of it”*** means, ‘you will see confirmation that what he says is true.’ ***“after a while.”*** which is “After death, or It means, on the Day of Resurrection. There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection.

This is the end of the Tafsir of Surah Sad. All praise and gratitude is due to Allah, and Allah may He be glorified and exalted, knows best.

*Tafsir Ibn Kathir (Abridged) Vol 8 Pages 325-354, simplified version*

LEARNING  
POINTS

- This *surah* tells the Prophet ﷺ that Dawood, Sulaiman, and Aiyub ؑ were tested and honoured by Allah.
- The idol-worshippers are doomed for believing in false gods, calling the Prophet ﷺ 'a magician, a total liar,' and for claiming that this world was created without purpose.
- The believers will be rewarded in *Jannah* and the disbelievers will be punished in Hell.
- Shayṭan has always been an enemy to humanity since the creation of Adam ؑ.
- Shayṭan was not forgiven because of his arrogance with Allah.
- We should be humble and ask Allah to forgive us when we do wrong.
- Evil leaders and their followers will be mad at each other in Hell.
- The Quran is Allah's final message to the world.





## BACKGROUND STORY

The idol-worshippers were mad because important people like 'Omar رضي الله عنه and Hamzah رضي الله عنه started to accept Islam. So, they pressured Abu Talib (the Prophet's uncle) to convince him رضي الله عنه to stop calling people to believe in One God. The Prophet ﷺ was called for an urgent meeting with the idol-worshippers at the house of Abu Talib (who was on his deathbed). When the Prophet ﷺ arrived, Abu Jahl quickly took the spot next to Abu Talib's bed to stop the Prophet ﷺ from influencing his uncle. Abu Talib then said to the Prophet ﷺ, "Your people are complaining that you disrespect their gods. What do you want from them?" He ﷺ replied, "I want them to say just one thing, which will make them rule over the Arabs and non-Arabs!" They said, "Absolutely! We will say whatever you want." He ﷺ said, "I want you to say, 'There is no god (that deserves worship) except Allah.'" The idol-worshippers became extremely angry, protesting, "What? How can one God take care of everything?" Then they left, full of anger. They said to each other, "Stick to your gods. We never heard of this 'One God' stuff in Christianity (with the belief in 3 gods). This man is not concerned with your guidance; he just wants to have power over you." {Recorded by Imam Ahmad, Imam Ibn Kathir, & Imam Al-Qurtubi}



## WORDS OF WISDOM



Someone may ask, "If the idol-worshippers agreed that Allah is their Creator, why was it difficult for them to say that He is the only One that deserves worship?" They were not worried about saying it; they were worried about the consequences of saying it. If they said that Allah is the only God that deserves worship, this would mean:

- They would have to abandon all their gods which they kept around the Ka'bah, and lose their authority and special status in Arabia.
- If other Arab idol-worshippers stopped coming to the Ka'bah, the Makkans would lose their businesses.
- As we will see in *Surah 45*, some idol-worshippers didn't follow the message of the Prophet ﷺ, simply because he was from a different tribe. They were jealous and decided they would rather be 'heads' in evil instead of 'tails' in goodness.
- They would have to obey Allah when He says 'Do this' and 'Don't do that.' Because they were spoiled and arrogant, they didn't want anyone to tell them what to do, even if it was Allah Himself.
- They would have to treat everyone as their equal including women, the poor, and even their servants.
- They would have to stop abusing others—the rich abusing the poor, the strong abusing the weak, and so on.

Because they benefited from corruption and abuse in society, they rejected Muḥammad ﷺ as a prophet, even though they loved him as a man. They knew that he ﷺ was honest and sincere. Although Abu Jahl and Abu Lahab were best friends, they didn't trust each other with their gold and valuables. Yet they trusted Muḥammad ﷺ. This is why Allah tells the Prophet ﷺ in verse 8 that they don't question his honesty; they question his message.

## ARROGANT DENIERS

In the name of Allah—  
the Most Kind, Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Şâd. By the Quran, full of reminders!
2. Yet the disbelievers are 'lost' in arrogance and opposition.
3. 'Imagine' how many 'wicked' peoples We destroyed before them, and they cried out when it was too late to escape.
4. Now, those 'idol-worshippers' are shocked that a warner has come to them from among themselves<sup>1</sup>. And the disbelievers say, "This is a magician, a total liar! 5. Has he reduced 'all' the gods to One God? Surely this is something totally shocking."

صَّ وَالْقُرْءَانَ ذِي الذِّكْرِ ۝١ بَلِ الَّذِينَ كَفَرُوا  
فِي عِزَّةٍ وَشِقَاقٍ ۝٢ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ  
قَرْنٍ فَنَادَوا وَلَا تَحِثُّ مَنَاصِ ۝٣ وَعَجِبُوا  
أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكٰفِرُونَ هَذَا  
سَحِرٌ كَذٰبٌ ۝٤ أَجَعَلَ الْآلِهَةَ إِلٰهًا وَاحِدًا إِنَّ  
هَذَا لَشَيْءٌ عَجَابٌ ۝٥

1 The idol-worshippers demanded an angel to deliver the message, not a human being like themselves.

## WICKED LEADERS

6. The chiefs among them went on saying, "Carry on, and be faithful to your gods. Certainly this is just a power game.
7. We never heard of this in the previous faith. This is just a lie.
8. Has the Reminder been revealed 'only' to him out of 'all of' us?" In fact, they are 'only' in doubt of My Reminder. Actually 'they do that because' they have not tasted My punish-

وَأَنطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمسُوا وَأَصْبِرُوا عَلَى  
ءَالِهَتِكُمْ ۝٦ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ۝٧ مَا سَمِعْنَا  
بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا آخْتِلَافٌ  
۝٨ أُنزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي  
شَكِّ مِّنْ ذِكْرِي ۝٩ بَلْ لَمَّا يذُوقُوا عَذَابَ ۝١٠ أَمْ

ment yet. 9. Or 'do they think' they own the treasures of the mercy of your Lord—the Almighty, the Giver 'of all blessings'. 10. Or 'do they think' the kingdom of the heavens and the earth and everything in between belongs to them? Then let them climb up 'and take over the heavens'.

عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾  
 أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
 فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾

### WARNING TO THE DENIERS

11. This is just another 'enemy' force that is going to be defeated out there<sup>1</sup>. 12. Before them, the people of Nuḥ rejected 'the truth', as did 'Ad, and Pharaoh of the mighty structures<sup>2</sup>, 13. and Thamud, and the people of Luṭ, and the people of the Forest.<sup>3</sup> These were 'all' enemy forces. 14. Each rejected their messenger, so they deserved My punishment. 15. These 'idol-worshippers' are just waiting for a single Blast that cannot be stopped. 16. Now, they say 'mockingly', "Our Lord! Speed up for us our share 'of the punishment' before Judgment Day."

جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ﴿١١﴾  
 كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو  
 الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ  
 أُولَئِكَ الْأَحْزَابِ ﴿١٣﴾ إِن كُنتُمْ إِلَّا كَذَّابٌ أَلرُّسَلِ  
 فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً  
 وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجِّلْ  
 لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

1 This verse refers to the defeat of the Makkani idol-worshippers later at Badr.

2 Meaning the pyramids and so on.

3 Meaning the people of Shu'aib ۞.

### PROPHET DAWOOD

17. Be patient with what they say 'O Prophet'. And remember Our servant Dawood, the man of power. He always turned to Allah. 18. We made the mountains recite 'Our praises' along with him in the evening and after sunrise. 19. And 'We put'

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ  
 ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ  
 مَعَهُ يُسَبِّحُنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرَ

the birds 'at his service', in groups, all repeating 'words of praise' with him.  
20. We made his rule strong, and gave him wisdom and sound judgment.

مَحْشُورَةً كُلُّ لَّهُ أَوَّابٌ ﴿١١﴾ وَشَدَدْنَا مُلْكَهُ  
وَعَاتَيْنَاهُ الْحِكْمَةَ وَفَضَّلْنَا الْخِطَابَ ﴿٢٠﴾



## BACKGROUND STORY



Dawood ﷺ used to spend time doing extra prayers in his private hall. One day, two people got into the hall without his permission by climbing the walls, so he ﷺ thought they had actually come to kill him. They assured him that they came to seek his advice. One of them said that his business partner had 99 sheep, but wanted to take his only sheep to complete 100. Eventually, Dawood ﷺ ruled that the one with

many sheep was not fair to his partner that had only one. The verses below do not give us a reason why Dawood ﷺ asked for Allah's forgiveness. This is why scholars have different explanations. However, the following might be the reason, and Allah knows best:

According to verse 20 above, Allah blessed Dawood ﷺ with a great privilege: "wisdom and sound judgment." With privilege comes responsibility, so he should have made himself available to judge between those two people when they needed justice. When they couldn't get hold of him ﷺ, they had to climb his walls like thieves. He had some evil thoughts about the two men, and maybe he considered punishing them.

Either way, he was forgiven and blessed with authority in this life and great honour in the Next Life. {Recorded by Imam Al-Qurtubi & Imam Tanṭawy}



## WORDS OF WISDOM

The most important thing a Muslim can do is to offer obligatory acts of worship—the 5 daily *ṣalāhs*, fasting in Ramaḍan, *zakah*, and *ḥajj*. Sometimes helping someone with a need may generate more rewards than doing an optional act of worship (such as extra prayers or spending more time at the *masjid*). For example, if your parents ask you to go to the pharmacy to buy them medicine, this could give you more rewards than praying 2 *rak'as* after *ẓuhr ṣalah*.



The Prophet ﷺ said, "The people that Allah loves the most are those who are most beneficial to others. And the best deed to Allah is when you make a Muslim happy, remove a difficulty from them, pay their debt, or feed their hunger. I'd rather help someone with their needs than retreat at my *masjid* here (in Madinah) for a month. Those who swallow their anger, Allah will cover their faults. And those who control their rage, even though they could unleash it if they wanted to, Allah will fill their hearts with hope on Judgment Day. And whoever walks with others to secure their needs, Allah will make this person's feet secure, when others' feet will slip (on that Day)." {Recorded by Imam Aṭ-Ṭabarani}

أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِلنَّاسِ، وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ، أَوْ تَكْشِفُ عَنْهُ كُرْبَةً، أَوْ تَقْضِي عَنْهُ دَيْنًا، أَوْ تَطْرُدُ عَنْهُ جُوعًا، وَلَئِنْ أَمْشَيْتَ مَعَ أَخٍ لِي فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ فِي هَذَا الْمَسْجِدِ (يَعْنِي مَسْجِدَ الْمَدِينَةِ شَهْرًا)، وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ، وَمَنْ كَظَمَ غَيْظَهُ وَلَوْ شَاءَ أَنْ يُمِضِيَهُ أَمْضَاهُ مَلَأَ اللَّهُ عَزَّ وَجَلَّ قَلْبَهُ رَجَاءً يَوْمَ الْقِيَامَةِ، وَمَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى يَقْضِيَهَا لَهُ ثَبَّتَ اللَّهُ قَدَمَهُ يَوْمَ تَزُولُ الْأَقْدَامُ.

### DAWOOD AND THE TWO DISAGREEING PARTNERS

21. Did you 'O Prophet' hear the story of the disputing partners who climbed the 'wall of Dawood's' prayer hall? 22. When they got to Dawood, he was scared by them. They said, "Do not worry. 'We are just' two in a disagreement: one of us has treated the other unfairly. So judge between us with truth—do not go beyond it—and guide us to the right way. 23. This is my brother. He has ninety-nine sheep, and I have only one. Still he asked me to give it to him, and put too much pressure on me." 24. Dawood 'finally' ruled, "He has

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾  
 إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا  
 لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ  
 فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا  
 إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ  
 وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ  
 أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾ قَالَ لَقَدْ



definitely wronged you by asking to add your only sheep to his flock. And certainly many partners treat each other unfairly, except those who believe and do good—but how few they are!” Then Dawood realized that We had tested him so he asked his Lord to forgive him, bowed down, and turned ‘to Him in repentance’. 25. So We forgave him. And with Us he will certainly have a high status and a wonderful destination! 26. ‘We instructed him:’ “O Dawood! We have surely made you an authority in the land, so judge between people with truth. And do not follow ‘your’ desires or they will lead you away from Allah’s Way. Surely those who stray from Allah’s Way will have a severe punishment for ignoring Judgment Day.”

ظَلَمَكَ بِسُؤَالِ نِعْمَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ  
كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ  
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ  
مَا هُمْ ۗ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ  
وَخَرَّ رَاكِعًا وَأَنَابَ ۗ ﴿٢٥﴾ فَعَفَرْنَا لَهُ ذَٰلِكَ ۗ وَإِنَّ  
لَهُ عِندَنَا لَ لُزْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٦﴾ يَدَاوُدُ  
إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ  
النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن  
سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَظْلُمُونَ عَن سَبِيلِ اللَّهِ  
لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾



### SIDE STORY



This is a fictional story of a boy named Hamzah (9 years old). He didn’t want to go to school, memorize the Quran, or even pray his *ṣalah*. He said it wasn’t his job. All he wanted to do was play. One day, he pretended to be sick to avoid going to school with his older brother and sister. He went to play in the backyard for a few minutes then quickly got bored because his brother and sister weren’t there to play with him. Then he saw a bird and wanted to play with it, but the bird said, “I can’t play with you; I’m busy building my nest.” Then he saw a bee and wanted to play with it, but the bee said, “I can’t play with you; I’m busy collecting nectar.” He then saw a squirrel and wanted to play with it, but the squirrel said, “I can’t play with you; I’m busy storing up food for the winter.” Hamzah then realized that everyone had a job except him. He

realized that his job was to go to school, memorize the Quran, and pray *ṣalah*. Of course, he could always play in his free time.



## WORDS OF WISDOM

According to verse 27, some people think the universe was created without purpose. This isn't true. Everyone and everything has a purpose. The purpose of the sun is to give us light. The purpose of rain is to give us life. The purpose of trees is to give us oxygen. Our purpose is to worship Allah. Everything on earth has been created to serve us so we can serve our Creator.

### THE PURPOSE OF LIFE

27. We have not created the heavens and earth and everything in between without purpose—as the disbelievers think. It will be horrible for the disbelievers because of the Fire! 28. Or should We treat those who believe and do good like those who cause corruption throughout the land? Or should We treat the faithful like the wicked?

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا  
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا  
مِنَ النَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ  
الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾

### THE PURPOSE OF THE QURAN

29. 'This is' a blessed Book which We have revealed to you 'O Prophet' so that they may reflect on its verses, and those who truly understand may keep it in mind.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا ءَايَاتِهِ  
وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾

### SULAIMAN'S LOVE FOR FINE HORSES

30. And We blessed Dawood with Sulaiman—what an excellent servant he was! He always turned to Allah. 31. 'Remember' when the well-trained, fast horses were displayed in front of him in the evening. 32. He then declared, "I truly love 'these' fine things as part of remember-

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ ءَوَّابٌ  
﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِينَتِ الْجِيَادُ  
﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ

ing my Lord," until they went out of sight.  
33. 'He ordered,' "Bring them back to me!"  
Then he began to rub down their legs and  
necks.

رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٣﴾ رُدُّوَهَا عَلَيَّ  
فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٤﴾



### BACKGROUND STORY

Everyone is tested in a different way, even if they are very rich and powerful like Sulaiman عليه السلام. The verses below do not give us details on how Sulaiman عليه السلام was tested. This is why scholars try to explain this test in different ways. Some of them say that the following *hadith* may be related to his test. One day, Sulaiman عليه السلام said that each of his wives would give birth to a boy who would mature and make sacrifices in Allah's cause. He forgot to say 'In-sha-Allah,' so only one of them gave birth to a deformed, dead baby that was put on Sulaiman's throne to remind him that nothing could happen without Allah's permission. So he عليه السلام prayed to Allah for forgiveness. {Recorded by Imam Al-Bukhari}

### SULAIMAN'S AUTHORITY

34. And surely We tested Sulaiman, placing a 'deformed' body on his throne, so he turned 'to Allah in repentance'.  
35. He prayed, "My Lord! Forgive me, and give me an authority that will never be matched by anyone after me. You are surely the Giver 'of all blessings'." 36. So, We put the wind at his service, blowing gently by his command to wherever he wanted. 37. And 'he was served by' every builder and diver<sup>1</sup> of the jinn, 38. and others tied together in chains. 39. 'Allah said,' "This is Our gift, so give or hold 'as you wish', never to be called to account."  
40. And with Us he will certainly have a high status and a wonderful destination!

1 The jinn dived to bring him pearls.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ  
جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ  
لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ  
الْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ  
رُحَاءَ حَيْثُ أَصَابَ ﴿٣٦﴾ وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ  
وَعَوَّاصٍ ﴿٣٧﴾ وَعَاخِرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾  
هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ  
﴿٣٩﴾ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّوَابٍ ﴿٤٠﴾



## BACKGROUND STORY

أَيُّوبُ عَلَيْهِ السَّلَامُ

Aiyub عليه السلام was tested by losing his children, health, and wealth. He عليه السلام was sick for a long time and his condition got so bad that everyone ran away from him except his wife. Aiyub عليه السلام was always patient and grateful, even though his situation was extremely difficult and stressful.

One day, he got very angry with his wife because of something that she said or did, so he pledged to give her one hundred lashes if he became healthy again. Eventually, when Allah gave him back his health, he regretted the pledge he made about his wife. To help Aiyub عليه السلام keep his pledge without harming his wife, Allah ordered him to gently strike her once with a small bundle of grass. {Recorded by Imam Ibn Kathir & Imam Al-Qurtubi}



## SIDE STORY



After years of suffering, Allah blessed Aiyub عليه السلام with good health. He also gave him children and wealth twice over. Then one day, while he was taking a bath, pieces of gold started to fall for him from the sky. He began to collect the gold with both hands and put it in his clothes. Allah called out to him, "O Aiyub! Why are you collecting this gold? Have I not given you enough already?" He replied, "Absolutely, my Lord! But I can never have enough of Your blessings." {Recorded by Imam Al-Bukhari}

—◆◆—

This *hadith* is very important, because some of us remember Allah only if they need something from Him. But if their life is easy, they turn their backs on Him. As true believers, we can never have enough of Allah's blessings. We always need Him in hard times and good times, when we are poor and when we are rich, when we are sick and when we are healthy.



## SIDE STORY

Om Salamah رضي الله عنها accepted Islam with her husband, Abu Salamah رضي الله عنه. When the idol-worshippers gave them a hard time in Makkah, they moved to Abyssinia (today's Ethiopia). Eventually, they returned to Makkah, but the idol-worshippers made things even more difficult for them. When they tried to move to Madinah, her family refused to allow her to go, and her husband's family took away her son. She cried for a whole year. Then one of her relatives felt sorry for her,

so he convinced the family to let her join her husband in Madinah. Her in-laws gave her back her son, but she was left to travel to Madinah with her son on their own. They came across 'Uthman ibn Ṭalhah (who wasn't Muslim at the time). 'Uthman said it would be dangerous for her and her little boy to travel over 400 km in the desert, so he decided to escort them for free. Finally, the family was united in Madinah. But soon, her husband got injured at the Battle of Uḥud and died shortly after.

Om Salamah ؓ said that her husband had told her before he died that the Prophet ﷺ said, "If something bad happens to a Muslim, then this person says, 'To Allah we belong, and to Him we will return. O Allah! Reward me for this difficulty, and bless me with something better,' that person's prayer will be answered." {Recorded by Imam Muslim} She started to say this prayer, but then she said to herself, "Who could be a better husband than Abu Salamah?" Later, the Prophet ﷺ proposed to her in marriage, to honour her sacrifices for Islam. She said, "O Prophet of Allah! Someone like you cannot be rejected. But there are 3 issues with me: 1) I'm very jealous 2) I'm old, and 3) I have many kids." The Prophet ﷺ replied, "I'll pray to Allah to remove your jealousy. As for your age, I'm old too. And your kids will be like my kids." She was happy with the answer and agreed to marry the Prophet ﷺ. She said, "By Allah! The Prophet ﷺ is a much better husband than Abu Salamah ." {Recorded by Imam Ibn Kathir in his *Sirah*}



### SIDE STORY

'Urwah was the son of Az-Zubair ibn Al-'Awwam ؓ (one of the great companions of the Prophet ﷺ). One day, he was travelling with one of his sons, when he started to have pain in his leg. Eventually, the doctors decided to cut off 'Urwah's leg to stop the spread of the disease to the rest of his body. Soon after, his son got kicked by a horse and died. When he got the terrible news, he didn't say, "Why? I lost my leg, and now my son! My grandfather was Abu Bakr ؓ, and my father was Az-Zubair ؓ. And I'm one of the biggest scholars of Madinah. Why is this happening to me?" Instead, he prayed, "O Allah! You gave me seven children, and You took only one. And You gave me two arms and two legs, and You took only one leg. You could have taken everything. *Alḥamdu-lillah* for what You took, and thank You for what You left." {Recorded by Imam Ibn Kathir in his book *Al-Bidayah wa An-Nihayah* 'The Beginning & The End'}



### WORDS OF WISDOM

There is a beautiful *ḥadith* in which the Prophet ﷺ talks about 2 people on Judgment Day. One of them is a disbeliever who enjoyed all the *ḥaram* things. This person will be dipped in Hell for a second, then taken out and asked, "Have you ever enjoyed anything in the world?" The

person will cry, "No, my Lord! Not one thing." The other one is a believer who went through many tests in life. This person will be dipped in *Jannah* for a second, then taken out and asked, "Have you ever suffered any challenges in the world?" The person will say, "No, my Lord! Not one thing." {Recorded by Imam Muslim}

So the believer will forget the challenges of being sick, going for a surgery, losing a family member, travelling, studying, being bullied, taking exams, waking up for *Fajr*, fasting a whole month, standing in *ṣalah*, going for *ḥajj*, cooking, and raising kids. All the pain will be gone, but the reward in *Jannah* will be forever, *sub-ḥana-Allah!*

## PROPHET AIYUB

41. And remember Our servant Aiyub, when he called out to his Lord, "Satan has caused me stress and suffering." 42. 'We responded,' "Stomp your foot: 'now' here is a cool 'and refreshing' spring for washing and drinking." 43. And We gave him back his family, twice as many, as a mercy from Us and a lesson for those who truly understand. 44. 'And We said to him,' "Take in your hand a bunch of grass, and 'gently' strike 'your wife' with it, and do not break your oath." We truly found him patient. What an excellent servant he was! He always turned to Allah.

وَأَذْكُرُّ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَيْ مَسَّنِي  
الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ أَرْكُضْ بِرِجْلِكَ  
هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُ  
أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لِأُولِي  
الْأَلْبَابِ ﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْتًا فَاضْرِبْ بِهِ  
وَلَا تَحْنُثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ  
أَوَّابٌ ﴿٤٤﴾

## OTHER GREAT PROPHETS

45. And remember Our servants: Ibrahim, Ishaq, and Ya'qub—the men of power and insight. 46. We truly chose them for the honour of promoting the Next Life. 47. And, in Our sight, they are truly among the chosen and the finest. 48. Also remember Isma'il, Al-Yasa', and Zül-Kifl. All are among the best.

وَأَذْكُرُّ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي  
الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ  
ذِكْرَى الدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ  
الْأَخْيَارِ ﴿٤٧﴾ وَأَذْكُرُّ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا  
الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾

## REWARD OF THE FAITHFUL

49. This is 'all' a reminder. And the faithful will certainly have a wonderful destination: 50. the Gardens of Eternity, with gates wide open for them. 51. There they will relax, calling for lots of fruits and drinks. 52. And with them will be heavenly wives—never looking beyond 'their husbands'—all of equal age. 53. This is what you are promised for Judgment Day. 54. These are surely Our resources that will never end.

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَقَابٍ ﴿٤٩﴾  
 جَنَّاتٍ عَدْنٍ مَّفْتَحَةٌ لَهُمْ الْأَبْوَابُ ﴿٥٠﴾ مُتَّكِعِينَ  
 فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾  
 وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هَذَا  
 مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾ إِنَّ هَذَا لَرِزْقُنَا  
 مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾

## PUNISHMENT OF THE WICKED

55. That is it. And those who went too far in sin will surely have a horrible destination: 56. *Jahannam*, where they will burn. What an evil place to rest! 57. Let them then taste this: boiling water and nasty filth, 58. and other punishments of the same sort!

هَذَا وَإِنَّ لِلظَّالِمِينَ لَشَرَّ مَقَابٍ ﴿٥٥﴾ جَهَنَّمَ  
 يَصَلُّونَهَا فَبِئْسَ الْمِهَادُ ﴿٥٦﴾ هَذَا فَلْيَذُوقُوهُ  
 حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَعَاخِرُ مِنْ شَكْلِهِمْ أَزْوَاجٌ ﴿٥٨﴾

## ARGUING IN HELL

59. 'The misleaders will say to each other,' "Here is a crowd 'of followers' being thrown in with you. They are not welcome—they 'too' will burn in the Fire!" 60. The followers will respond, "No! *You* are not welcome! *You* brought this upon us. What an evil place to stay!" 61. Adding, "Our Lord! Whoever brought this upon us, double their punishment in the Fire." 62. Later, the misleaders will ask 'each other', "But why do we not see those we

هَذَا فَوَجَّحْتُمْ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ  
 صَالُوا النَّارِ ﴿٥٩﴾ قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ  
 أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْقَرَارُ ﴿٦٠﴾ قَالُوا رَبَّنَا  
 مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ  
 ﴿٦١﴾ وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنْ

1 Meaning they are not welcome since their presence in *Jahannam* with us will not benefit us in any way.

thought were no good?<sup>2</sup> 63. Were we wrong in making fun of them 'in the world'? Or do our eyes just fail to see them 'in Hell'?" 64. This argument between the people of the Fire will really happen.

2 The idol-worshippers will ask each other about the poor companions like Bilal and Salman.

الْأَشْرَارِ ﴿٦٣﴾ أَتَّخَذْتَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ  
الْأَبْصَارُ ﴿٦٤﴾ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٥﴾

## THE MESSENGER AND HIS MESSAGE

65. Say, 'O Prophet,' "I am only a warner. And there is no god 'that deserves worship' except Allah—the One, the Supreme. 66. 'He is the' Lord of the heavens and the earth and everything in between—the Almighty, Most Forgiving." 67. Say, "This 'Quran' is big news, 68. from which you 'idol-worshippers' are turning away. 69. I had no knowledge of the highest assembly 'in heaven' when they differed 'about Adam'.<sup>1</sup> 70. What is revealed to me is that I am only sent with a clear warning."

1 When the angels bowed down for Adam ﷺ but Satan refused to bow.

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنِ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ  
الْقَهَّارُ ﴿٦٥﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
الْعَزِيزُ الْعَفْوَ ﴿٦٦﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾ أَنْتُمْ  
عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ  
الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا  
أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾



## BACKGROUND STORY

According to the Quran, Shayṭan was created from fire, and Adam ﷺ was created from clay. Shayṭan was a jinn, not an angel (18:50). When Allah created Adam ﷺ, He made it clear that He was going to put him ﷺ on earth as an authority. Since Shayṭan worshipped Allah a lot, he was always in the company of the angels dedicated to Allah's worship. When Allah ordered those angels to bow down to Adam ﷺ, Shayṭan was standing with them. They all bowed down, except for him. He protested, "I'm better than him—I was created from fire and he was created from clay. Why should I bow down to him?" So when Shayṭan disobeyed Allah, his name became *Iblis* (which means 'the one who lost hope') because of his arrogance. {Recorded by Imam Ibn Kathir}




**WORDS OF WISDOM**


Someone may ask, "If we only make *sajdah* to Allah, how come the angels were asked to bow down to Adam ﷺ?" We need to keep in mind that certain things were allowed before the time of the Prophet ﷺ but not allowed for us. In the same way, certain things are allowed for us, but were not allowed before the time of the Prophet ﷺ. For example:

- The angels were ordered to bow down for Adam ﷺ as an act of respect, not worship. As Muslims, we bow only to Allah.
- In the same way, the family of Yusuf ﷺ (including his parents and 11 brothers) bowed down before Yusuf out of respect, according to *Surah 12*.
- In *Surah 34:13*, the jinn built different things for Sulaiman ﷺ, including statues which were allowed for him but not allowed for us.
- In the past, if someone did something terribly wrong (like the sin of worshipping the calf in the story of Musa ﷺ), people were ordered to kill each other if they wanted to repent (2:54). Now if a Muslim does an evil deed, they pray to Allah for forgiveness and do good to wipe out that evil deed.
- Also in the past certain foods were not allowed for the people of Musa ﷺ, but are allowed for us (6:146).

**SATAN'S ARROGANCE**

71. 'Remember, O Prophet,' when your Lord said to the angels, "I am going to create a human from clay. 72. So when I have perfectly shaped him and had a spirit of My Own 'creation' breathed into him, bow down to him." 73. So the angels bowed down all together— 74. but not *Iblis*, who acted arrogantly, becoming unfaithful. 75. Allah asked, "O *Iblis*! What stopped you from bowing to what I created with My Own Hands? Did you just become arrogant? Or have you always been too proud?" 76. He replied, "I am better than him: You created me from fire and created him from clay." 77. Allah ordered, "Then get out of here; you are truly cursed. 78. And surely upon you is My anger until Judgment Day." 79. Satan begged, "My Lord! Then delay my end until the

إِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ خَلِقُ بَشَرًا مِّنْ طِيْنٍ  
 (٧١) فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا  
 لَهٗ سٰجِدِيْنَ (٧٢) فَسَجَدَ الْمَلٰئِكَةُ كُلُّهُمْ اٰجْمَعُوْنَ  
 (٧٣) اِلَّا اِبْلِيْسَ اَسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ (٧٤)  
 قَالَ يٰٓاِبْلِيْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ  
 بِیَدٰیؕ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعٰلِيْنَ (٧٥) قَالَ  
 اَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِیْ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِيْنٍ  
 (٧٦) قَالَ فَاخْرِجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ (٧٧) وَاِنَّ عَلَیْكَ  
 لَعْنَتِیْ اِلٰی یَوْمِ الدِّیْنِ (٧٨) قَالَ رَبِّ فَاَنْظِرْنِیْ اِلٰی

Day everyone is raised from the dead.”  
 80. Allah said, “You will be delayed 81. until  
 the set Day.” 82. Satan promised, “By Your  
 Glory! I will certainly mislead them all,  
 83. except Your chosen servants among  
 them.” 84. Allah concluded, “The truth is—  
 and I only say the truth—: 85. I will surely  
 fill up Hell with you and whoever follows  
 you from among them, all together.”

يَوْمَ يُبْعَثُونَ ﴿٧١﴾ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٨٠﴾ إِلَى  
 يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ  
 أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ قَالَ  
 فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ  
 وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

### MESSAGE TO THE DENIERS

86. Say, 'O Prophet,' "I am not asking you  
 for any fees for this 'Quran', and I do not  
 pretend to be what I am not. 87. It is only a  
 reminder to the whole world. 88. And you  
 will certainly know its truth before long."

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ  
 الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾  
 وَلَتَعْلَمَنَّ نَبَأُهُرُ بَعْدَ حِينٍ ﴿٨٨﴾



### QUIZ TIME

#### True or False

1. Helping others is one of the best deeds a Muslim can do. ( ✓ or ✗ )
2. Sulaiman ﷺ lost his family, health, and wealth. ( ✓ or ✗ )
3. The two men climbed the walls because they wanted to rob the palace of Dawood ﷺ. ( ✓ or ✗ )
4. Aiyub ﷺ was very patient. ( ✓ or ✗ )
5. The angels bowed down for Adam ﷺ as an act of respect. ( ✓ or ✗ )
6. Shayṭan didn't bow because he had a back problem. ( ✓ or ✗ )
7. As Muslims, we make *sajdah* only to Allah. ( ✓ or ✗ )