be to Allah, Lord of all that exists)." Other Hadiths concerning the expiation for any wrongs that may have occurred during a gathering prescribe saying the words: "Glory be to You, O Allah, and praise. There is no God except You; I seek your forgiveness and I repent to you." I have written a chapter dealing exclusively with this topic. This is the end of the Tafsir of Surat As-Saffat. And Allah, may He be glorified and exalted, knows best.

The Tafsir of Surah Sad
(Chapter - 38)
Which was revealed in Makkah

Bismillah al-rahman al-rahim

(بسم الله الرحمن الرحيم)

In the Name of Allah, the Most Gracious, the Most Merciful.

(کس واقفین ذی الذکر - بَلَّ الَّذين كَفَرُوا فِي عَزْة وَشِفَاقٍ كَمْ أُهْلِكْنَا مِنَ قَبْلِهِم مِنْ قَرْنٍ فَنَادَوا وَلَاتَ حَينَ مِنَ مَناصِ) (1. Sad. By the Qur'an full of reminding.) (2. Those who disbelieve are in false pride and opposition.) (3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.) We have already discussed the separate letters in the beginning of the Tafsir of Surat Al-Baqarah, and there is no need to repeat it here.

(والفَرْعَان ذی الذَکَر) (By the Qur'an full of reminding.) means, by the Qur'an which includes all that is in it as a reminder and a benefit to people in this life and the Hereafter. Ad-Dahhak said that the Ayah,

(لقد أنزلنا إليكم كتاباً فيه ذكركم) (Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum) (21:10). i.e., your reminder. This was also the view of Qatadah and of Ibn Jarir. Ibn `Abbas, may Allah be pleased with him, Sa`id bin Jubayr, Isma`il bin Abi Khalid, Ibn `Uyaynah, Abu Husayn, Abu Salih and As-Suddi said:
(ذى الذكر)

(full of reminding.) "Full of honor," i.e., of high standing. There is no contradiction between the two views, because it is a noble Book which includes reminders and leaves no excuse and brings warnings. The reason for this oath is to be found in the Ayah:

(إن كُلُّ إِلاَّ كَذَبَ الرَّسُلُ فَحَقَّ عَقَابٍ)

(Not one of them but denied the Messengers; therefore My torment was justified.) (38:14). Qatadah said, "The reason for it is to be found in the Ayah:

(بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشَقَاقٍ)

(Nay, those who disbelieve are in false pride and opposition)." This was the view favored by Ibn Jarir.

(بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشَقَاقٍ)

(Nay, those who disbelieve are in false pride and opposition.) means, in this Qur'an there is a reminder for those who will be reminded and a lesson for those who will learn a lesson, but the disbelievers will not benefit from it because they

(فِي عِزَّةٍ)

(are in false pride) meaning, arrogance and tribalism,

(وَشَقَاقٍ)

(and opposition.) means, they are stubbornly opposed to it and go against it. Then Allah scares them with news of how the nations who came before them were destroyed because of their opposition to the Messengers and their disbelief in the Scriptures that were revealed from heaven. Allah says:

(كَمْ أُهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنِ)

(How many a generation have We destroyed before them!) meaning, disbelieving nations.

(قَنَادْوَاً)

(And they cried out) means, when the punishment came to them, they called for help and cried out to Allah, but that did not save them at all. This is like the Ayat:
(Then, when they perceived (saw) Our torment, behold, they (tried to) flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.) (21:12-13). Abu Dawud At-Tayalisi recorded that At-Tamimi said, "I asked Ibn `Abbas, may Allah be pleased with him, about the Ayah:

(قَنَادُوا وَلَاتَ حِينَ مَنَاصٍ)

(And they cried out when there was no longer time for escape.) He said that it was not the time for them to call or flee or escape. Muhammad bin Ka`b said, concerning the Ayah:

(قَنَادُوا وَلَاتَ حِينَ مَنَاصٍ)

(And they cried out when there was no longer time for escape.) "They called for Tawhid when their lives were over, and they resorted to repentance when their lives were over." Qatadah said, "When they saw the punishment, they wanted to repent when there was no longer time to call out." Mujahid said:

(قَنَادُوا وَلَاتَ حِينَ مَنَاصٍ)

(And they cried out when there was no longer time for escape.) "It was not the time to flee or escape." Allah says:

(وَلَاتَ حِينَ مَنَاصٍ)

(when there was no longer time for escape.) meaning, there was no time to escape or run away; and Allah knows best.

(وَعَجَبُوا أَنْ جَاءَهُمْ مُّنِذَرٌ مِّنْهُمْ وَقَالُ الكَفِّرُونَ)  
(هَذَا سَحَرٌ كَذَابٌ - أَجْعَلَ الْآلِهَةِ إِلَيْهَا وَحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ - وَانْطَلِقَ المَلَائِكَةُ مِنْهُمْ أُمِّسُوا وَأَصَبُّوا عَلَى ِالْهَيْكُمْ إِنَّ هَذَا لَشَيْءٌ)
(4. And they wonder that a warner has come to them from among themselves. And the disbelievers say: "This is a sorcerer, a liar.") (5. "Has he made the gods into One God. Verily, this is a curious thing!") (6. And the leaders among them went about (saying): "Go on, and remain constant to your gods! Verily, this is a thing designed!") (7. "We have not heard (the like) of this in the religion of these later days. This is nothing but an invention!") (8. "Has the Reminder been sent down to him (alone) from among us? Nay, but they are in doubt about My Reminder! Nay, but they have not tasted (My) torment!") (9. Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower? (10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs If so, let them ascend up with means!) (11. They will be a defeated host like the Confederates of the old times.)

The Idolators were amazed at the Message, Tawhid and the Qur'an

Allah tells us that the idolators wondered at the sending of the Messenger of Allah as a bringer of glad tidings and a warner. This is like the Ayah:

(Islam n lil nasu'ujabًا an'owhita'ia lidrjul mntum an' an'dir nasi wib|sar al-dini' ummuw|an la'lmum qd|m|sidq an'da rj|hum qal al-kafurun in' ina dassu'jur musibin)

(Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds" (But) the disbelievers say: "This is indeed an evident sorcerer!") (10:2). And Allah says here:
(And they wonder that a warner has come to them from among themselves.) meaning, a human being like themselves.

(وَعَجَبُوا أَنْ جَاءَهُمْ مُنَذِّرٌ مِنْهُمْ)

(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 worshipped 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:

(وَقَالَ الْكَفَرُونَ هَذَا سَحْرٌ كَذَّابٌ أَجَعَلَ الْأَلَٰهَةِ إِلَهَّٰهَٰذَا وَحِيدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ وَأَنْفَلَ اللَّهَ مِنْهُمْ)

("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,

(اِمْشُوا)

((saying): "Go on...") meaning, `persist in your religion,'

(وَأَصَبِرُوا عَلَى ءَالِهَتَكُمْ)

(and remain constant to your gods!), meaning, `do not respond to Muhammad's call to Tawhid.'

(إِنَّ هَذَا لَشَيْءٌ يُرَادُ)

(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."

The Reason for the Revelation of These Ayat
Abu Ja`far bin Jarir recorded that Ibn `Abbas, may Allah be pleased with him, said, "When Abu Talib fell sick, some of the people of the Quraysh, including Abu Jahl, entered upon him and said, 'Your brother's son is insulting our gods; he does such and such and says such and such. Why don't you send for him and tell him not to do that' So he sent for the Prophet and he entered the house. There was space enough for one man to sit between them and Abu Talib, and Abu Jahl, may Allah curse him, was afraid that if the Prophet were to sit beside Abu Talib he would be more lenient with him, so he jumped up and sat in that spot, and the Messenger of Allah could find nowhere to sit near his uncle, so he sat by the door. Abu Talib said to him, 'O son of my brother, why are your people complaining about you and claiming that you insult their gods and say such and such' They made so many complaints against him. Thereupon, he said,

**«يَا عَمِّ إِنِّي أَرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا تَدِينًا لَهُمْ بَيْنَ الَّذِينَ إِلَيْهِمْ بَيْنَ الْعَرَبِ الجَزِيَّة»**

(O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay Jizyah to them.) They were worried about what he said, so they said, 'One word Yes, by your father, (we will say) ten words! What is it' Abu Talib said, 'What word is it, O son of my brother' He said,

**«لا إِلَهَ إِلَّا الله»**

(La ilaha illallah.) They stood up in agitation, brushing down their clothes, saying,

**«أَجْعَلَ الْأَلْلَهَةَ إِلَهَةً وَحِيدًا إِنْ هَذَا لْشَيْءٌ عَجَبٌ»**

(Has he made the gods into One God. Verily, this is a curious thing!) Then this passage was revealed, from this Ayah to the Ayah:

**«بَل لَّمَّا يَدُوْفَعُوا عَذَابًا»**

(Nay, but they have not tasted (My) torment!)" This is the wording of Abu Kurayb. Something similar was also recorded by Imam Ahmad and An-Nasa'i, and At-Tirmidhi said, "Hasan."

**«مَا سَمَاعْنَا بِهَذَا فِى الْمِلَّةِ الْأُخْرَةِ»**

(We have not heard (the like) of this in the religion of these later days.) means, 'we have not heard anything like this Tawhid to which Muhammad calls us in the religion of these later days.' Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him, said, "We have not heard
of this from the religion of these later days (meaning Christianity); if this Qur'an were true, the Christians would have told us about it."

(This is nothing but an invention!) Mujahid and Qatadah said, "A lie." Ibn `Abbas said, "A fabrication."

(Has the Reminder been sent down to him (alone) from among us) They thought it unlikely that he would be singled out from among them to receive the Qur'an. This is like the Ayat:

(And they say: "Why is not this Qur'an sent down to some great man of the two towns") (43:31). Allah said:

(Is it they who would portion out the mercy of your Lord It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks) (43:32). When they said this, it indicated their ignorance and lack of understanding since they thought it was unlikely that the Qur'an would be revealed to the Messenger and not to somebody else.

(Nay, but they have not tasted (My) torment!) means, they say this because they have not yet tasted the punishment and vengeance of Allah. But they will come to know the consequences of what they say and what they rejected on the Day when they are herded into the fire of Hell. Then Allah points out that He is the One Who is in control of His Creation and Who does whatever He wills, Who gives whatever He wants to whomever He wants, and honors whomever He wants and humiliates whomever He wants, and guides whomever He wants and misguides whomever He wants, and sends the Ruh (Jibril) by His command upon whomsoever He wants among His servants, and seals the hearts of whomever He wants, so no one can guide him apart from Allah. His servants do not possess any power and have no control over His dominion, not even a speck of dust’s weight; they do not possess even a thin membrane over a date stone. Allah says, denouncing them:
(Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower) meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills. This Ayah is like the Ayah:

(Or have they a share in the dominion Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allah has given them of His bounty Then, We had already given the family of Ibrāhīm the Book and Al-Hikmah, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).) (4:53-55).

(Or have they the treasures of the mercy of your Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!') (17:100). This is after Allah tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Sālih, peace be upon him, said:

("Is it that the Reminder is sent to him alone from among us Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!) (54:25, 26)
(Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means.) means, if they have that, then let them ascend up with means. Ibn `Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Qatadah and others said, "The ways to the heaven." Ad-Dahhak, said, "Then let them ascend into the seventh heaven." Then Allah says,

(جَنَّتُ مَا هُنَالِكَ مَهْزُومٌ مِّنَ الأَحْزَابِ)

(they will be a defeated host like the Confederates of the old times.) meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them. This Ayah is like the Ayah:

(أَمْ يَفْوُلُونَ نَحْنُ جَمِيعُ مُنْتَصِرٍ - سَيْهَرُ مَنْ الجَمَعُ)

(Or say they: "We are a great multitude, victorious") Their multitude will be put to flight, and they will show their backs.) (54:44-45) -- which is what happened on the day of Badr --

(بَلَّ السَّاعَةَ مَوْعِدَهُمْ وَالسَّاعَةَ أَذْهَى وَأَمَّرُ)

(Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.) (54:46)
(12. Before them denied -- the people of Nuh; and `Ad; and Fir`awn the man of stakes,) (13. And Thamud, and the people of Lut, and the Dwellers of Al-Aykah; such were the Confederates.) (14. Not one of them but denied the Messengers; therefore My torment was justified.) (15. And these only wait for a single Sayyah there will be no pause or ending thereto. ) (16. They say: "Our Lord! Hasten to us Qittana before the Day of Reckoning!") (17. Be patient of what they say...)

A Reminder of Those Who were destroyed among the Previous Nations

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:

(أَوْلَئِكَ الْحَرَابُ)

(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:

(إِنْ كُلُّٰ إِلاَّ كَتَبَ الرَّسُّولُ فَحَقَّ عَقَابٍ)

(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.'

(وَمَا يَنْظُرُ هُؤُلَاءِ إِلَّا صَيْحَةً وَحِدَّةٌ مَّا لَهَا مِنْ قَوَاقِفٍ)

(And these only wait for a single Sayyah there will be no pause or ending thereto.) Malik narrated from Zayd bin Aslam; "There will none who can avert it," i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh. This Sayyah 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.

(وَقَالُوا رَبَّنَا أَعْجِلْ لَنَا قَطَنًا قَبْلَ يَوْمِ الحِسَابِ)

(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, may Allah be pleased with him, Mujahid, Ad-Dahhak, Al-Hasan and others said, "They asked for the punishment to be hastened." Qatadah added, this is like when they said: e
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. Ibn `Abbas, may Allah be pleased with him, As-Suddi and Ibn Zayd said, "Al-Ayd means strength." Mujahid said, "Al-Ayd means strength in obedience to Allah." Qatadah said, "Dawud, peace be upon him, was given strength in worship and the proper understanding of Islam." He told us that 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 said:
«أحبَّ الصلاة إلى الله تعالى صلاة داود، وأحب الصيام إلى الله عز وجل صيام داود، كان ينام نصف الليل، ويقوم ثلثه، وينام سدسه، وكان يصوُم يومًا ويقطر يومًا، ولا يقرب إذا لاقى، وأنَّه كَانَ أَوَابَا»

(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.) which means that he turned to Allah with regard to all of his affairs.

(إنَا سَحَّرْنَا الْجِبَالَ مَعَهُ يُسْبِحُنَّ بالعَشِيِّ وَالإِشْرَاقَ)

(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. This is like the Ayah:

(يَجِبَالُ أَوْبِي مَعَهُ وَالطِيّرَ)

(O you mountains. Glorify (Allah) with him! And you birds (also)!) (34:10). 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. Ibn Jarir recorded from `Abdullah bin Al-Harith bin Nawfal that Ibn `Abbas, may Allah be pleased with him, did not pray Ad-Duha. ') Abdullah said: ("So I took him to Umm Hani, may Allah be pleased with her, and said to her, 'Tell him what you told me.' She said, 'The Messenger of Allah entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight Rak’ahs. This was Ad-Duha, and its standing, bowing, prostration and sitting were all equal in brevity.' Ibn `Abbas, may Allah be pleased with him, left, saying, 'I have read the Qur'an from cover to cover, and I never knew about Salat Ad-Duha until now!' Then he recited:

(يُسْبِحُنَّ بالعَشِيِّ وَالإِشْرَاقَ)

(glorify Our praises with him in the `Ashi and Ishraq.) I used to say, "What is Salat Al-Ishraq, but now I know what it is."
(And (so did) the birds assembled,) meaning, hovering in the air.

(κέλλη Λού Αωάβ)

(all obedient to him.) means, they obeyed him and followed him in glorifying Allah. Sa‘id bin Jubayr, Qatadah and Malik said, narrating from Zayd bin Aslam and Ibn Zayd:

(κέλλη Λού Αωάβ)

(all obedient to him.) means, "Following his commands."

(ωσάεδάτα μόλκα)

(We made his kingdom strong) means, `We gave him complete dominion with all that kings need.' Ibn Abi Najih reported that Mujahid said, "He was the strongest and most powerful of the people of this world."

(وَءائِتیْنَیُهَ الحِکَمَة)

(and gave him Al-Hikmah) Mujahid said, "This means understanding, reason and intelligence." Qatadah said, "The Book of Allah and following what is in it." As-Suddi said:

(الحِکَمَة)

(Al-Hikmah) "Prophethood."

(وَقَصَّنِ الخِطَاب)

(and sound judgement) Shurayh Al-Qadi and Ash-Sha`bi said, "Sound judgement is testimony and oaths." Qatadah said, "Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement." This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this Ummah's judicial system until the Day of Resurrection. This was the view of Abu `Abdur-Rahman As-Sulami. Mujahid and As-Suddi said, "It means passing the right judgement and understanding the case." Mujahid also said, "It is soundness in speech and in judgement, and this includes all of the above." This is what is meant, and this is the view favored by Ibn Jarir.
(21. And has the news of the litigants reached you. When they climbed over the wall into (his) Mihrab (private chamber of worship);) (22. When they entered in upon Dawud, he was terrified of them. They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.) (23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech.") (24. )Dawud said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dawud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.) (25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.)

The Story of the Two Litigants

In discussing this passage, the scholars of Tafsir mention a story which is mostly based upon Isra'iliyat narrations. Nothing has been reported about this from the Infallible Prophet that we could accept as true. But Ibn Abi Hatim narrated a Hadith whose chain of narration cannot be
regarded as Sahih because it is reported by Yazid Ar-Raqashi from Anas, may Allah be pleased with him. Although Yazid was one of the righteous, his Hadiths are regarded as weak by the Imams. So, it is better to speak briefly of this story and refer knowledge of it to Allah, may He be exalted. For the Qur'an is true and what it contains is also true.

(فَقَرَعَ مِنْهُمْ)

(he was terrified of them.) This was because he was in his Mihrab (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his Mihrab (private chamber) to ask him about their case.

(وَعَزَّنِي فِي الخَطَابِ)

(and he overpowered me in speech.) means, 'he defeated me.'

(وَظَنَّ دَأَوْنُدُ أَنَّمَا قَتَنَّهُ)

(And Dawud guessed that We have tried him) `Ali bin Abi Talhah reported that Ibn `Abbas said that this means, "We tested him."

(وَخَرَّ رَاكِعًا وَأَنَابَ)

(and he fell down prostrate and turned (to Allah) in repentance.)

(فَعَفَرْنَا لَهُ ذَلِكَ)

(So, We forgave him that.)

The Sajdah in Surah Sad

The performance of Sajdah in Surah Sad is not one of the obligatory locations; it is a prostration of thanks (Sajdat Shukr). The evidence for it is the report recorded by Imam Ahmad from Ibn `Abbas, may Allah be pleased with him, who said; "The prostration in Surah Sad is not one of the obligatory prostrations; I saw the Messenger of Allah prostrating in this Surah." This was also recorded by Al-Bukhari, Abu Dawud, At-Tirmidhi, and An-Nasa'i in his Tafsir. At-Tirmidhi said, "Hasan Sahih." In his Tafsir of this Ayah, An-Nasa'i also recorded that Ibn `Abbas, may Allah be pleased with him, said, "The Prophet prostrated in Sad, and he said:

«سَجَدَهَا دَاوُدُ عَلَيْهِ الصَّلاَةُ وَالسَّلَامُ تَوْبَةً، \nوَنَسْجُدُهَا شَكْرًا»
(Dawud prostrated as an act of repentance and we prostrate as an act of thanks.)” This was recorded only by An-Nasā’i. The men of its chain of narration are all reliable. In his Tafsir of this Ayah, Al-Bukhari recorded that Al-`Awwam said that he asked Mujahid about the prostration in Surah Sad. He said, `I asked Ibn `Abbas, may Allah be pleased with him, `Why do you prostrate’ He said, `Have you not read:

وَمَنْ دُرِّيَتْهِ دَاوُودَ وَسَلَمَّـِنَّ(and among his )Nuh's progeny Dawud, Sulayman) (6:84)

(أوْلِئِكَ الَّذِينَ هَدَى اللَّهُ فَيْهُدُوا هُمُ الْإِقْتَدَاءُ(They are those whom Allah had guided. So follow their guidance) (6:90). Dawud, peace be upon him, was one of those whom your Prophet was commanded to follow. Dawud prostrated here so the Messenger of Allah also prostrated here.” Abu Dawud recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said, "The Messenger of Allah recited Sad while he was on the Minbar. When he reached the prostration, he came down from the Minbar and prostrated, and the people prostrated with him. On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He said:

إِنَّمَا هِيَ تُوْبَةُ نَبِّيٍّ، وَلَكِنَّي رَأَيْنِكَ تُشْرَثًّـِنَّ(This is repentance for a Prophet, but I see that you are preparing to prostrate.) Then he came down (from the Minbar) and prostrated.” This was recorded only by Abu Dawud and its chain of narration meets the conditions of the Two Sahih.

وَإِنَّ لَهُ عِنْدَنَا لُزْلُقَى وَحُسْنَ مَـاَـبِ(and verily, for him is a near access to Us, and a good place of (final) return.) means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allah, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom. As it says in the Sahih:

المُقَسَطُونَ عَلَى مَنابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنَ، وَكَلِئَا يَدْيَهُ يَمِينٍ، الَّذِينِ يُقَسَطُونَ فِي أَهْلِيْهِمْ وَمَا وَلَوْـِا(Those who are fair and just with their families and those who are under their authority will be on Minbars of light on the right hand of Ar-Rahman, and both His Hands are right Hands.)"
Advice to Rulers and Leaders

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. Ibn Abi Hatim recorded that Ibrahim Abu Zur’ah, who read the Scripture, reported that Al-Walid bin Abd Al-Malik 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:

(26. 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. Verily, those who wander astray from the path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.)

("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.

("They will have a severe punishment on the Day of Reckoning because of what they forgot.

(Those shall) have a severe torment, because they forgot the Day of Reckoning.

("They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning.

This interpretation is more in accordance with the apparent meaning of the Ayah. And Allah, may He be glorified and exalted, is the Guide to the Truth.

(Prophecy that the consequences to those who go astray from the truth and justice will be a severe torment for the Day of Reckoning.)
(27. 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! Then woe to those who disbelieve from the Fire!) (28. Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth Or shall We treat those who have Taqwa as the evildoers) (29. (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.)

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.

(30. And to Dawud We gave Sulayman. How excellent a servant! Verily, he was ever turning in repentance (to Us)! (31. When there were displayed before him, in the afternoon, well trained horses of the highest breed.) (32. He said: “I did love the good instead of remembering my Lord,” till the time was over, and (the sun) had hidden in the veil (of night).) (33. Then he said: “Bring them back to me.” Then he began to pass his hand over their legs and their necks.)
Sulayman the Son of Dawud

Allah tells us that he gave Sulayman to Dawud as a Prophet, as He says elsewhere:

(وَوَرَثَ سُلَيْمَانَ ذَوْنَوْدًا)

(And Sulayman inherited Dawud) (27:1). meaning, he inherited prophethood from him. Dawud had other sons besides Sulayman, for he had one hundred free wives.

(نَعَمَ الْعَبْدُ إِنَّهُ أُوْلَيْ بَأْبٍ)

(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.

(إِذْ عُرِضَ عَلَيْهِ بِالْعَشَىّ ُ الصَّفْنَةُ الْحَيَّاذُ)

(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. Mujahid said, "They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses." This was also the view of several others among the Salaf. Abu Dawud recorded that `A`ishah, may Allah be pleased with her, said, "The Messenger of Allah came back from the campaign of Tabuk or Khaybar, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to `A`ishah, may Allah be pleased with her. The Prophet said:

(مَا هَذَا يَا عَائِشَةُ؟)

(What is this, O `A`ishah) She, may Allah be pleased with her, said, "My toys." Among them he saw a horse with two wings made of cloth. He said:

(مَا هَذَا الْذِّي أَرَى وَسَطْهُنَّ؟)

(What is this that I see in the midst of them) She, may Allah be pleased with her, said, "A horse." The Messenger of Allah said,

(مَا هَذَا الْذِّي عَلَيْهِ؟)

(And what is this on it) She, may Allah be pleased with her, said, "Wings." The Messenger of Allah said,
(A horse with two wings) She, may Allah be pleased with her, said, "Did you not hear that Sulayman, peace be upon him, had a horse that had wings" She, may Allah be pleased with her, said, "The Messenger of Allah smiled so broadly that I could see his molars."

(فقال إنى أحببت حب الخير عن ذكر ربي حتي توارت بالحجاب) (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 Salaf and 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, as happened to the Prophet on the day of Khandaq, when he was too busy to pray Asr and he prayed it after the sun had set. This was recorded in the Two Sahihs with more than one chain of narration, including the report from Jabir, may Allah be pleased with him, who said, "On the day of Khandaq, `Umar, may Allah be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, 'O Messenger of Allah, I could not pray Asr until the sun had almost set.' The Messenger of Allah said,

(By Allah, I did not pray it either.)" He (Jabir) said, "So we got up and went to Buthan. Allah's Prophet performed ablution for the prayer and we too performed ablution. He prayed Asr after the sun had set, then he prayed Maghrib after that."

(ردوها على قطف مسحا بالسوق والاغناق) (Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks.) Al-Hasan Al-Basri said, "He said, 'No, by Allah, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered." This was also the view of Qatadah. As-Suddi said, "Their necks and hamstrings were struck with swords." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said, "He began patting the horses' heads and legs out of love for them." This is the view that was favored by Ibn Jarir. He said, "Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals' fault." This view which Ibn Jarir thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allah for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allah, Allah compensated 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. Imam Ahmad recorded that Abu Qatadah and Abu Ad-Dahma', who traveled a lot to the Ka`bah, said, "We met a man from among the bedouins who said to us: `The Messenger of Allah took my hand and started teaching me some of that which Allah had taught him. He said,
(وَلَقَدْ قَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيَّتِهِ جَسَّدًا ثُمَّ أَنَابَ - قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يُنْبِغِي لَأَحَدٍ مَّنْ بَعْدِهِ إِلَّا إِلَّكَ أَنتَ الْوَهَابُ - فَسَحَرْنَا لَهُ الْرَّيْحَ تَجْرِی بِأَمْرِهِ رَحَاءً حَيْثُ أَصَابَ - وَالشَّيَاطِينُ كُلُّ بَنَاءٌ وَغَوْاَصٌ - وَأُخَرَّينَ مُقَرَّنِينَ فِى الأُصْفَادِ - هَذَا عَطَاؤُنَا فَامَثْنَ أُوْ أَمْسِكْ يَغْيِرِ حُسَابَ - وَإِنَّ لَهُ عِنْدَنَا لِلْجَلْقَى وَحَسْنَ مَاتِبَ)
(and We placed on his throne Jasad (a body)).

(ئَمَّ أَنَابَ)

(and he returned.) means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

(قَالَ رَبِّ اعْفِرْ لِي وَهَبْ لِي مَلَكَّةٍ لَا يَنْبَغِی لَآ حَدٍّ مَّنْ بَعْدِی اِنَّكَ أَنتَ الْوَهْدَابُ)

(He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.") Some of them said, "No one after me will have the right to ask Allah for such a kingdom." This is the apparent meaning from the context of the Ayah, and several Hadiths with a similar meaning have been narrated from the Messenger of Allah. In his Tafsir of this Ayah, Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«إنَّ عَفْرِيْنَا مِنَ الْحِينِّ تَفَلَتْ عَلَیٰ الْبَارَحَةِ أَوْ كَلِمَةَ نَحُوْهَا لِيُقْطِعَ عَلَیٰ الصُّلَاحَةِ فَأَمْكَنْنِي اللَّهُ تَباَرَكَ وَتَعَالَى مِنْهُ، وَأَرْدَتْ أَرْبِطَةً إِلَى سَارِيَةٍ مِنَ السَّؤَارِيَّ السَّمْجِدُ حَتَّى نَصَبَحُوا، وَتَنَظَّرُوا إِلَيْهِ كَلَّمْنُ، فَذَكَرَتْ قُوُّلَ أَخِي سُلِيْمَانَ عَلِيْهِ الصَّلَاةُ وَالسَّلَامُ:
(رَبِّ اعْفِرْ لِي وَهَبْ لِي مَلَكَّةٍ لَا يَنْبَغِی لَآ حَدٍّ مَّنْ بَعْدِی»)

(An `Ifrit from among the Jinn came and bothered me last night- or he said something similar - Trying to stop me from praying. Allah enabled me to overpower him, and I wanted to tie him to one of the pillars in the Masjid so that you could see him this morning. Then I remembered what my brother Sulayman said, (My Lord! Forgive me and bestow upon me a kingdom such as
shall not belong to any other after me)) Rawḥ said, "so he let him go, humiliated." ) This was also recorded by Muslim and An-Nasa'ī. In his Sahih, Muslim recorded that Abu Ad-Darda', may Allah be pleased with him, said, "The Messenger of Allah stood up to pray and we heard him say, r

أَعُوذُ بِاللهِ مِنْكَ

(I seek refuge with Allah from you.) Then he said,

أَلَعْنِكَ بِلِعْنَةِ اللَّهِ

(I curse you with the curse of Allah.) three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, 'O Messenger of Allah, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.' He said:

إنَّ عدوُ اللهِ إِبْلِيسَ جَاءَ بِشَهَابٍ مِنْ نَارٍ لِيَجْعَلُهُ في وَجْهِي قَفْلَتَ: أَعُوذُ بِاللهِ مِنكَ، ثَلَاثَ مَرَاتٍ، ثمَّ قَفْلَتُ: أَلَعْنِكَ بِلِعْنَةِ اللَّهِ النَّافِعَةِ، قَلَمٌ يَتَأَخَّرُ، ثَلَاثَ مَرَاتٍ ثمَّ أَرَدَتْ أَنْ أَمْضَى هَذَا، وَاللَّهُ لُنَا دُعُوتُهُ أَخِيَا سُلَيْمَانَ لِأَصْبَحَ مُوقَفًا، يَلْعَبُ بِهِ صِبْيَانُ أَهْلِ المَدِينَةِ

(The enemy of Allah Iblis came with a flame of fire to throw in my face, so I said, "I seek refuge with Allah from you" three times, then I said, "I curse you with the complete curse of Allah," but he did not back off. I said it three times. Then I wanted to seize him. By Allah, if it were not for the words of our brother Sulayman, he would have been chained up and he would have become a plaything for the children of the people of Al-Madinah.)" Allah says:

فَسْخَرَنَا لَهُ الْرِّيحَ تَجْرَى بَأَمْرِهِ رَخَاهُ حَيْثُ

(So, We subjected to him the wind; it blew gently by his order wherever he willed.) Al-Hasan Al-Basri, may Allah have mercy on him, said, "When Sulayman, peace be upon him, slaughtered the horses out of anger for the sake of Allah, Allah compensated him with something better and swifter, 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.

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

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(41. And remember Our servant Ayyub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!'') (42. (Allah said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink.'') (43. 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.) (44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us!).

Ayyub

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 his 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:

(ألَّى مَسَّنِيَ الْضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ)

(Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.) (21:83). And according to this Ayah:

(وَأَذْكُرْ عَبْدَنَا أَيُّوْبَ إِذْ نَادَى رَبَّهُ أَنْيَى مَسَّنِيَ)

(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. Allah says:

(Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing)
drink.) Ibn Jarir and Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with
him, said, "The Messenger of Allah said:
(Allah’s Prophet Ayyub, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, “You know, by Allah, that Ayyub committed a great sin which nobody in the world ever committed.” His companion said, “Why are you saying that?” He said, “For eighteen years he has been suffering and Allah has not had mercy on him and relieve his suffering.” When he went to him the next morning, the (second) man could not wait to tell this to Ayyub. Ayyub, peace be upon him, said, “I do not know what you are talking about, but Allah knows if I...[Continued]
passed by two men who were arguing and they mentioned the Name of Allah, I would go back home and offer expiation lest they had mentioned the Name of Allah in an improper manner. Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allah had revealed to Ayyub, (Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.) She thought that he had taken too long, so she turned to look at him, and saw that Allah had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allah bless you! Have you seen Allah's Prophet, the one who is sorely tested By Allah, I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors, one for wheat and one for barley. Allah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.) This is the wording of Ibn Jarir, may Allah have mercy on him. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said: 

(While Ayyub was bathing naked, locusts of gold fell upon him. Ayyub, peace be upon him, began gathering them in his garment. Then his Lord called to him, "O Ayyub, have I not made you so rich that you have no need of what you see" He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!") This was only recorded by Al-Bukhari.

(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.) Al-Hasan and Qatadah said, "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.

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(As a mercy from Us,) means, in return for his patience, steadfastness, repentance, humility and constant turning to Allah.
(And a reminder for those who understand.) means, for those who understand that the consequence of patience is a solution and a way out.

(وَحَدَّ بَيْدَكَ ضِغْنَا فَاضْرِبْ بَيْنِهِ وَلَا تَتَحْنِثَ)

(And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.) Ayyub, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allah healed him, he would strike her with one hundred blows. When Allah healed him, how could her service, mercy, compassion and kindness be repaid with a beating So Allah showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who had Taqwa of Allah and turned to Him in repentance. Allah says:

(إِنَّا وَجْدْنَاهُ صَابِرًا نُعْمَ الْعَبْدُ إِنَّهُ أَوَّلَبُ)

( Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)! Allah praised and commanded him, saying,

(نُعْمَ الْعَبْدُ إِنَّهُ أَوَّلَبُ)

(How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)! Allah says:

(فَإِذا بَلِغْنَ أَجْلَهُنَّ فَأَمْسَكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارْقُوهُنَّ بِمَعْرُوفٍ وَأَشْهَدُوا دُوَى عَدْلٍ مِنْ كُنْمَ وَأَقِيمُوا الشَّهْدَةَ لِلَّهِ ذَلِكَ مَيْلٌ يَوْظَعُ بِهِ مِنْ كَانَ يَوْمَ يَوْمَ هَذَا وَالَّذِينَ يَبْلُغُونَ الْعَظَمَةَ مَنْ يَبْلُغُ الْعَظَمَةَ مَنْ يَجِلِّلْ الْلَّهُ مَخْرَجًا - وَيُرُزُّقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى الْلَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلْغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لَكُلِّ شَيْءٍ قَدْرًا)

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.) (65:2-3)
The Chosen and the Best among the Prophets

Allah tells us about the virtues of His servants the Messengers and His Prophets:

(And remember Our servants, Ibrahim, Ishaq, and Ya` qub, Ulil-Aydi wal-Absar.) meaning, righteous deeds, beneficial knowledge, strength in worship and insight. ` Ali bin Abi Talhah reported that Ibn ` Abbas, may Allah be pleased with him, said:

(Ulil-Aydi) "Of great strength and worship;

(wal-Absar) means, understanding of the religion." Qatadah and As-Suddi said, "They were given strength in worship and understanding of the religion."

(Verily, We did choose them by granting them the remembrance of the Abode.) Mujahid said, "This means: We made them strive for the Hereafter, and there is nothing else for them besides
that." As-Suddi also said, "The remembrance of the Hereafter and striving for it." Malik bin Dinar said, "Allah removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter." Qatadah said, "They used to remind the people about the Abode of the Hereafter and to strive for it."

(And they are with Us, verily, of the chosen and the best!) means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

(And remember Isma`il, Al-Yasa`, and Dhul-Kifl, all are among the best.) We have already discussed their characteristics and stories in detail in Surat Al-Anbiya', may peace be upon them, and there is no need to repeat it here.

(This is a Reminder) means, a reminder to those who will be reminded. As-Suddi said, "This means the Holy Qur'an."

(49. And verily, for those who have Taqwa is a good final return.) (50. `Adn Paradise, whose doors will be opened for them.) (51. Therein they will recline; therein they will call for fruits in abundance and drinks;) (52. And beside them will be Qasirat-at-Tarf, (and) of equal ages.) (53. This it is what you are promised for the Day of Reckoning!) (54. (It will be said to them)! Verily, this is Our provision which will never finish.)

The Final Return of the Blessed
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).

(means, their gates will open for them.)

(Therein they will recline;) It was said that this means that they will sit cross-legged on chairs beneath canopies.

(therein they will call for fruits in abundance) means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

(and drinks;) means, whatever kind of drink they want, the servants will bring it to them,

(With cups, and jugs, and a glass of flowing wine.) (56: 18).

(And beside them will be Qasirat-at-Tarf (chaste females)) means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

((and) of equal ages.) means, they will all be of the same age. This is the understanding of Ibn `Abbas, may Allah be pleased with him, Mujahid, Sа`id bin Jubayr, Muhammad bin Ka`b and As-Suddi.
(This is what you are promised for the Day of Reckoning!) means, `this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.' Then Allah tells us that Paradise will never come to an end or disappear or cease to be. He says:

(Verily, this is Our provision which will never finish.) This is like the Ayat:

(Whatever is with you, will be exhausted, and whatever is with Allah will remain) (16:96).

(a gift without an end.) (11:108)

(for them is a reward that will never come to an end.) (84:25).

(its provision is eternal and so is its shade; this is the end of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.) (13:35). And there are many similar Ayat.
The Final Return of the Doomed

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:

(هَذَا وَإِنَّ لِلْطَّغِينِ)

(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,

(الشَّرَّ مَأْبٌ)

(will be an evil final return.) means, the worst final return. Then Allah explains it by saying,

(جَهَّلْ هُمُ يَصِلُّونَهَا)

(Hell! Where they will enter) means, they will enter it and it will overwhelm them on all sides.
(and worst (indeed) is that place to rest! This is so! Then let them taste it -- Hamim and Ghassaq.) Hamim is something that has been heated to the ultimate degree, and Ghassaq is the opposite, something that is so intensely cold that it is unbearable. Allah says:

(And other of similar kind (opposite pairs) -- all together!) means, and other things of this kind, a thing and its opposite, serving as punishments. Al-Hasan Al-Basri said, concerning the Ayah:

(And other of similar kind -- all together!) "Different kinds of punishments." Others said, such as intense cold and intense heat, and drinking Hamim and eating the bitter tree of Az-Zaqqum, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

The Disputes of the People of Hell

(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. This is like the Ayah:

(Every time a new nation enters, it curses its sister nation (that went before)) (7:38), which means, 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.

(قالوا بل أَنْتُمَا لَا مَرْحَبَةً بِكُمْ)

(Nay, you (too)! No welcome for you!) means, those who are coming in will say,

(بل أَنْتُمَا لَا مَرْحَبَةً بِكُمْ أَنْتُمَا قَدْ مُنَمُّوْهُ لَنَا)

(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.’

(قَبْسَةٌ الْقَرَارُ)

(so evil is this place to stay in!) means, evil is this abode and this destination.

(قالوا ربّنا من قَدْمَ لَنَا هَذَا فَرِدُه عَذَابًا ضَيْعَفًا فِي النَّارِ)

(They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!") This is like the Ayah,

(قالت أَخْرَاهُم لَّا إِلَّا هُوَ إِلَّا أَضْلُّوْنَا قَاتِلَهُم عَذَابًا ضَيْعَفًا مِنَ النَّارِ قال لِكُلِّ ضَيِّعَ فِي النَّارِ وَلَكَن لَا تَعْلَمُونَا)

(The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not.") (7:38), which means that each of them will be punished as he deserves.)

(وَقَالُوا مَا لَنَا لَا نَرَى رَجَالًا كَتَبَّنَا نَعُدُّهُم مِنَ الأَشْرَارِ أَتْخَذَنَّهُم سَيْحَرِيًا أمَّ زَاغَتْ عَنْهُمْ الأَبْصَرُ)
(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 'Ubayd 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, and they will say, 

(مَا لَنَا لَا نَرَى رَجَالًا كَثَّرَبُ نَعْدُهُمْ مِنَ
الآشْرَارَ أُنْتَحَدُّهُمْ سَحْرِيًا)

(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,) means, in this world,

(أَمْ زَاغَتْ عَنْهُمْ الأَبْصَارُ)

(or have (our) eyes failed to perceive them) means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allah says:

(وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابُ الْنَّارِ أَنْ قَدْ
وَجَدْنَا مَا وَعَدَنَا رَبَّنَا حَقًا فَهُلْ وَجَدْنَاهُمْ مَا وَعَدَ
رَبَّكُمْ حَقًا قَالُوا نَعْمَ قَادَدْنَ مُوْدَّنَ مَيْثَانَ بَيْنَهُمْ أَنْ لَعْنَهُ
اللَّهُ عَلَى الظُّلَمِينَ)

(And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.") until:

(إِذْ خَلِّوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْثَمْ تَحْزَنُونَ)

(Enter Paradise, no fear shall be on you, nor shall you grieve.) (7:44-49)
(Verily, that is the very truth -- the mutual dispute of the people of the Fire!) means, `this that
We have told you, O Muhammad, about the dispute among the people of Hell and their cursing
one another, is true and there is no doubt concerning it.'

(قل إنما أنا منذر ومما من إله إلا الله الوحد القهار - رب السماوات والأرض وما بينهما العزيز الغفار - قل هو نبأ عظيم - أئتم عنده معرضون ما كان له من علم بالملا الأعلى إذ يحتصمون إن يوحى إلى إلا أنما أنا نذير مبين)

(65. Say: "I am only a warner and there is no God (worthy of worship) except Allah the One, the
Irresistible,") (66. "The Lord of the heavens and the earth and all that is between them, the
Almighty, the Oft-Forgiving.") (67. Say: "That is a great news,") (68. "From which you turn
away!") (69. "I had no knowledge of the chiefs (angels) on high when they were disputing and
discussing.") (70. "Only this has been revealed to me, that I am a plain warner.")

The Message of the Messenger is a Great News

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.'

(وما من إله إلا الله الوحد القهار)

(and there is no God (worthy of worship) except Allah, the One, the Irresistible,) means, He
Alone has subjugated and controlled everything.

(رب السماوات والأرض وما بينهما)

(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.

(العزيز الغفار)

(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. This is what Allah says:

(إِذْ قَالَ رَبُّكَ لِلْمَلِائِكَةِ إِنِّي خَلَقْتُ بَشْراً مِّن طَينٍ)

فَإِذَا سَوَىَهُ وَنَفَحَتْ فِيهِ مِن رُوحٍ فَقَعُوا لَهُ سَجَدَينَ فَسَجَدَ الْمَلِائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ أَسْتَكْبَرَ وَكَانَ مِنَ الْكَفِّرِينَ قَالَ يَبْلِيسُ مَا مَنَعَ أَنْ تُسَجِّدَ لِمَا خَلَقْتُ بِيْدِي أَسْتَكْبَرَتْ أَمْ كَانَ مِنَ الْعَلِيِّينَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلْقُتِهِ مِن نَّارٍ وَخَلْقُتِهِ مِن طَينِ قَالَ فَأَخْرِجْ مِنْهَا قَبْلَ رَجِيمٍ وَإِنَّ عَلَيْكَ لَعَنَّى إِلَى يَوْمِ الْذِّينَ قَالَ رَبُّ فَأَنْظُرْنِي إِلَى يَوْمِ الْمَلَّمُولِ قَالَ قَبْرَكَ لِأَغْوَيْنِهِمْ أَجْمَعُينَ إِلَّا
The Story of Adam and Iblis

Allah mentions this story in Surat Al-Baqarah, at the beginning of Surat Al-A'raf, 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, and his nature betrayed him at his time of greatest need. 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 and His sacred Presence, and called him "Iblis" symbolizing that he had Ablasa min Ar-Rahmah (despaired of mercy) -- that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth. 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.") This is like the Ayat:
Iblis said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!") (17:62). These few are the ones who are excepted in another Ayah, which is:

(Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian.) (17:65)

(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.") Some of them, including Mujahid, read this as meaning, "I am the Truth and the truth I say." According to another report narrated from Mujahid, it means, "The truth is from Me and I speak the truth." Others, such as As-Suddi, interpreted it as being an oath sworn by Allah. This Ayah is like the Ayat:

(Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian.) (17:65)

(Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense.) (17:63).
(86. Say: \"No wage do I ask of you for this, nor am I one of the Mutakallifin.\") (87. \"It is only a Reminder for all the creatures.\") (88. \"And you shall certainly know the truth of it after a while.\") Allah says: \`Say, O Muhammad, to these idolators: 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.\' Sufyan Ath-Thawri, narrated from Al-A` mash and Mansur from Abu Ad-Duha that Masruq said, \'We went to `Abdullah bin Mas` ud, may Allah be pleased with him. He said, \`O people! Whoever knows a thing should say it, and whoever does not know should say, \`Allah knows best.\'\' It is part of knowledge, when one does not know, to say \"Allah knows best.\" For Allah said to your Prophet :

(Say: \"No wage do I ask of you for this, nor am I one of the Mutakallifin.\") This was reported by Al-Bukhari and Muslim.

(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. This was the view of Ibn `Abbas, may Allah be pleased with him. This Ayah is like the Ayat:

(That I may therewith warn you and whomsoever it may reach) (6:19), and

(but those of the sects that reject it, the Fire will be their promised meeting place) (11:17).
(And you shall certainly know the truth of it) means, 'you will see confirmation that what he says is true.'

(بعدَ حين) (after a while.) means, soon. Qatadah said, "After death. `Ikrimah said, "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.

The Tafsir of Surat Az-Zumar

(Chapter - 39)

Which was revealed in Makkah

The Virtues of Surat Az-Zumar

An-Nasa'i recorded that `A'ishah, may Allah be pleased with her, said, "The Messenger of Allah used to fast until we would say, 'He does not want to break fast,' and he would not fast until we would say, 'He does not want to fast.' And he used to recite Bani Isra'il Al-Isra' and Az-Zumar every night."

In the Name of Allah, the Most Gracious, the Most Merciful.

(بسم الله الرحمن الرحيم)

(تنزيل الكتب من الله العزيز الحكيم - إننا أنزلنا إليك الكتاب بالحق قاعب الله مخلصا لله الدين - ألا لله الذين الخالفين والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا إلى الله زلفى إن الله يحكم بيئتهم في ما هم فيه يحتللون إن الله لا يهدي من هو كذيب كفّار - لو أراد)