

سُورَةُ صَادٍ

Sūrah Ṣād

This is a Makkan Sūrah comprising five Sections and eighty eight Āyāt.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Ṣād. By the Qurān full of admonition.
2. Verily those who disbelieve are in vainglory and schism.
3. How many a generation We have destroyed before them and they cried, but the time to flee was past.
4. And they marvel that there should come to them a warner from amongst them. And the infidels say: This is magic and a lie.
5. Does he make the gods, One God? Surely that is a thing extraordinary.
6. The chiefs among them departed saying: Go and persevere in your gods; surely this is a thing designed.
7. We have not heard of it in the later faith; this is nothing but an invention.
8. What has, out of us, been sent down upon him the admonition? Yea! They are in doubt concerning

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

صَّ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَُوا وَاوَلَاتِ

جِبِينَ مَنَاصِرٍ ﴿٣﴾

وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكَاذِبُونَ

هَذَا سِحْرٌ كَذَابٌ ﴿٤﴾

أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾

وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ

إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾

مَا سَمِعْنَا بِهَذَا فِي الْعِلمَةِ الْأَخِيرَةِ إِنَّ هَذَا

إِلَّا أَنْخِلَاقٌ ﴿٧﴾

أَمْ نَزَّلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ

مِنْ ذِكْرِي بَلْ لَمَّا يَدُوُّوا قَدَّابٌ ﴿٨﴾

My admonition. Yea! They have not yet tasted My chastisement.

9. Or is it that with them there are treasures of the Mercy of your Rabb, the Bestower?

أَمْرَعْنَدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾

10. Or is it that theirs is the dominion of the heavens and the earth and what is in-between? If so, let them ascend by steps.

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾

11. Here there is a host of the confederates only to be defeated.

جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

12. Before them there have belied the people of Nūḥ and the 'Ād and the Pharaoh, the owner of the stakes.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾

13. And the Thamūd, and the people of Lūṭ, and the dwellers of the wood, these were the confederates.

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ
أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾

14. There was not one but did not belie the Messengers; so My wrath was just.

إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾

Secrets of Revelation

By this Qurān which abounds in admonition. The topics it discusses are based on Truth, are for the betterment of mankind and testify that the infidels have no pretext for denial. Out of pure chauvinism, they confront the Holy Prophet ^{SAW}. Indeed a grave crime, that led to the destruction of so many earlier nations who stood against their Prophets ^{AS} and refused to submit. Once Allah's punishment was unleashed, they wailed and cried, in vain, as the time to escape had gone past. Like their predecessors, they are amazed over how a person from amongst them, from the same city and clan, could suddenly become Allah's Messenger, what after all was so special about him? And when humbled by his miracles they simply

dismiss them as magic. As for his clam to Prophethood, they label it as a fabrication. They argue that people all over the world have so many deities to whom they ascribe various powers in the administration of the universe, and also rely on them for sustenance, whereas this man claims that there is only One Being worthy of worship. Indeed it is a very strange and incredible.

The affluent amongst them walk away when he speaks and advise others not to listen to him and to stick firmly to their deities and beliefs. They also accuse him of being power hungry striving for followers, though what he says is something unheard of and mere concoction. If at all Prophethood was to be conferred, it was the right of the chieftains and not a commoner, for all merit belonged to the affluent. The real problem is that they harbour doubts over the Word of Allah and are not willing to accept the Truth. Obviously they have not hitherto experienced Allah's chastisement being under respite and continue to grow in arrogance. What right do they have to decide who should be Allah's Prophet?

'O' Prophet ^{SAW}! Your Rabb is Almighty and a grand Bestower. He may bestow anything to anyone at His free will, including Prophethood and Messengership. These infidels do not control His Mercy, nor do they have any say in the governance of the universe. Prophethood indeed is a means of sustaining this very system. If they have any authority, let them try and ascend to the heavens or else stop suggesting on whom Prophethood was to be conferred. They are no match in power and grandeur to the preceding infidel nations, like Prophets Nūh's and Lūṭ's ^{AS}, the 'Ād, the Thamūd, the People of the Wood and the Pharaoh who ruled over a mighty kingdom of that time. All were wrecked for the same crime, that is, of belying Allah's Messengers.

Section 2

15. And these wait but for one cry which will not be deferred.

وَمَا يَنْظُرُهُمْ زُلُومٌ إِلَّا صَيْحَةٌ وَاحِدَةٌ مَّا لَهَا

مِنْ فُرَاقٍ ﴿١٥﴾

16. And they say: Our Rabb! Hasten our portion to us before the Day of Reckoning.

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

17. Bear you with what they say, and remember Our bondman Daūd, endued with strength; verily he was oft-returning to Us.

أَصْبِرْنَا نَعْنَى مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُدَ

ذَا الْأَيْدِي إِنَّهُ أَوَّابٌ ﴿١٧﴾

18. Verily We so subjected the mountains that they hallowed Us with him at nightfall and sunrise.

إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ
وَإِلْشْرَافِ ﴿١٨﴾

19. And so did the birds also, gathering, all off returning to Him on his account.

وَالطَّيْرَ تَحْشُرُهُ كُلُّ لُهُ رَأْوَابٍ ﴿١٩﴾

20. And We strengthened his dominion and vouchsafed to him wisdom and decisive speech.

وَسَدَدْنَا مَلَكُوتَهُ وَأَنْبَتْنَاهُ الْحِكْمَةَ
وَقَصَلْنَا لَلِغَطَابِ ﴿٢٠﴾

21. And has the news of the contending parties reached you, when they walled his apartment?

وَهَلْ أَتَاكَ نَبْوُ الْخَصِيمِ إِذْ تَسَوَّرُوا
الْمِحْرَابَ ﴿٢١﴾

22. When they went in to Daūd, he was frightened at them. They said: Have no fear, we are two contending parties. One of us has oppressed the other; so judge between us with truth, and be not iniquitous, and guide us to the even path.

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ
خَصَمَانِ بَيْنَ بَعْضِنَا عَلَى بَعْضٍ فَأَخْرَجْنَا بَيْنَنَا بِالْحَقِّ
وَلَا نُنْطِيطُ وَأَهْدِنَا إِلَى سَوَاءٍ الصِّرَاطِ ﴿٢٢﴾

23. Verily this my brother has ninety-nine ewes while I have a solitary ewe, and he says: Entrust it to me, and he has overcome me in argument.

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً وَاحِدَةً
فَقَالَ أَكْفُلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

24. Daūd said: Assuredly he has wronged you in demanding your ewe in addition to his ewes and surely many of the partners oppress each other save such as believe and work righteous deeds, and few are they. And Daūd imagined that We had tried him. So he asked forgiveness of his

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا
مِّنَ الْخَالِطَاءِ يَتَّبِعُهُمْ عَلَى بَعْضِ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُدُ
أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

Rabb, and he fell down bowing and turned in penitence.

25. So We forgave him that; and verily for him is an access to Us and a happy retreat.

26. O Daūd! We have appointed you a vicegerent in the earth; so judge between mankind with truth, and do not follow your desire, lest it cause you to err from the Path of Allah. Verily those who err from the Path of Allah, to them shall be a severe torment for they ignored the Day of Resurrection.

فَعَفَّرْنَا لَهُ ذَٰلِكَ وَإِنَّ لَهُ عِنْدَنَا لَٰزُلْمًا

وَحُسْنَ مَّآبٍ ﴿١٥﴾

يٰۤاٰدٰۤا۟ اِنَّا جَعَلْنَاكَ خَلِيْفَةً فِى الْاَرْضِ فَاحْكُم

بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ

اَللّٰهِ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ

شَدِيْدٌ يَوْمَ الْحِسَابِ ﴿١٦﴾

Secrets of Revelation

These infidels only wait for Angel Isrāfil to blow the Trumpet. In other words, they await destruction because of their crimes. It will be a disastrous Cry, without any intervals. Mark the arrogance that they ask the Holy Prophet^{SAW} to let the impending chastisement of the Doomsday befall them right away. He may overlook their provocative demand and recall the account of Prophet Daūd^{AS}, whom Allah had blessed with ample strength and who was always engaged in His worship. Allah had commanded the mountains to join him in Zikr at sunrise and nightfall, and even the birds in flight would flock around him for Zikr.

Collective Zikr

While everything within the universe is engaged in Allah's Zikr, the specific mention of the mountains and birds joining in Zikr has been made here to highlight Prophet Daūd's^{AS} miracle. Certainly, collective Zikr carried out in any specific manner has its own merit and exhilaration as every person experiences a unique spiritual state, which, in turn, is disbursed to the entire assembly. This merger of spiritual states descending upon the participants gives them a unique pleasure and elevates their spiritual grades. Allah had given Prophet Daūd^{AS} a mighty kingdom and also blessed him with special powers of oration. He was indeed an orator par excellence. These favours are recounted to the Holy Prophet^{SAW} to

compare the far greater favours bestowed upon him and to foretell him that the kingdom he will get will be greater than Prophet Daud's^{AS}. So he must ignore the behaviour of the deniers, Allah being Omnipotent over everything.

Prophet Daūd^{AS} was once visited by a group of contenders in his private chamber of worship. They had jumped over the wall evading the royal guards. Prophet Daūd^{AS} was embarrassed at this unexpected intrusion by the strangers. They quickly assured him that they meant no harm and merely wanted his verdict over an issue, expecting justice. One of them said: This brother of mine owns ninety-nine sheep and is asking me to hand him over the only one I have and is indirectly pressurizing me.

Contributions under Pressure

Mufti Muḥammad Shafi^{RIJA} explains in his Mu'arif al Qurān that acquiring others wealth under any type of duress does not legalise it. Those collecting donations must be careful for if they tease the donor into giving, it will not be legal. Only the contribution made voluntarily is lawful.

So Prophet Daūd^{AS} heard their plea and said that it was indeed mean on one brother's part to deprive the other of his only sheep. It is commonplace for people to wrong one another in matters of partnership, save the honest and the pious, who are rare, he added. Some Commentators quote a strange aspect that Prophet Daūd^{AS} had ninety-nine wives while one of his chieftains had only one. He got the chieftain killed and took his wife. These are heretic Jewish versions and have nothing to do with the Qurān. No such thing is mentioned in Ḥadīth either. The sudden intrusion of men into his private chamber evading the royal guards was a subtle message that Allah's Purpose cannot be blocked by State power. And that it does not befit a ruler or a powerful person enjoying authority over his weaker subjects to wrong them. And it also does not imply that the Prophet^{AS} actually wronged someone; the aim seems purely to guide him.

The Prophet understood the message was a trial from Allah and begged His forgiveness for any such thought that might have ever crossed his mind. He knelt down before Allah in awe Who relented to him for he was one of His Prophets held in great esteem. Allah addressed him: 'O Daūd^{AS}! We have appointed you as viceroy in the earth so judge between mankind with truth' in accordance with Our revelation. A person might go astray if he relies solely on his personal opinion. And all those who lose the Path of Allah have to face tormenting punishment. Indeed, the effects of waywardness absorb people completely into the charms of the world, to an extent that they forget the Day of Reckoning and the Ākhirah.

Section 3

27. And We have not created the heavens and the earth and what is in-between in vain. That is the conjecture of those who disbelieve. And woe unto those who disbelieve the Fire!
28. Shall We make those who believe and work righteous deeds like the corrupters in the earth? Or shall We make the pious like the ungodly?
29. This is a Book blessed, We have sent down unto you that they may ponder the revelations thereof, and that there may be admonished men of understanding.
30. And We vouchsafed to Daūd Sulaiman. An excellent bondman! He was oft-returning.
31. Recall when there were presented to him at eventide coursers swift-footed.
32. He said: Verily I have loved earthly good above the remembrance of my Rabb until the sun has disappeared behind the veil.
33. Bring them back to me, and he set about slashing their legs and necks.
34. And assuredly We tried Sulaiman, and set upon his throne a mere body. And then he was penitent.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَٰلِكَ ظَنُّ
الَّذِينَ كَفَرُوا قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ النَّارِ ﴿٢٧﴾

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ
الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾

كُتِبَ أَنْزَلَتْهُ إِلَيْكَ مَبْرُوكٌ لِيَذَّبُوا ءَأْيَاتِنَاهُ. وَلِيَتَذَكَّرَ
أُولُو الْأَلْبَابِ ﴿٢٩﴾

وَوَهَبْنَا لِذَاوُدَ مَلِيْمًا نَعَمَ الْعَبْدُ إِنَّهُ ءَأَوَّابٌ ﴿٣٠﴾

إِذْ عُرِضَ عَلَيْهِ بِالْعِشِيِّ الصَّفِيْنَتُ الْجِيَادُ ﴿٣١﴾

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي
حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾

رُدُّوهُا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ
جَسَدًا مِمَّا أَنَابَ ﴿٣٤﴾

35. He said, Rabb! Forgive me, and bestow on me a dominion, which no one may obtain besides me. Verily You! You are the Bestower.
36. Then We subjected to him the wind; it ran gently by his command witherward he directed.
37. And We subjected to him the evil ones: Every builder and diver.
38. And others abound in fetters.
39. This is Our gift, so spend you or withhold, without rendering an account.
40. And verily for him is an approach to Us, and a happy end.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا
لَا يَبْتَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾

فَخَرَّ نَالَهُ الرِّيحَ نَجْرِي بِأَمْرٍ وَرُخَاءَ حَيْثُ أَصَابَ ﴿٣٦﴾

وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾

وَأَآخَرِينَ مُقْرَنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْكِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٤٠﴾

Secrets of Revelation

The terrestrial and celestial, the thoroughly co-ordinated universal system and the outcome for every activity itself testifies that this great venture could never be an aimless exercise. Everyone is assigned a role in this system bearing a result. The infidels misconceive that it is only this temporal life that matters and if they can make money or acquire power here, they have succeeded. But they will deeply regret when they will have to enter the Fire forever. Even in this mundane system, anything done in the wrong way is not carried as right. How can then Allah take a wrongdoer wicked person to be equal to the pious with sound beliefs? So will He consider His beloved at par with the iniquitous? No one ought to harbour any misunderstanding over it. Allah has revealed this Book unto His Prophet^{SAW}, a treasure of Barakah, to be pondered over. However, to benefit from it through contemplation calls for common sense and wisdom and only those with sound mind, unimpaired by sins, will grasp the Divine Purpose.

Pious Progeny is a Divine Reward

As an additional favour to Prophet Daūd^{AS}, Allah rewarded him with an illustrious son Sulaiman^{AS}, a wonderful person. Extremely diligent in Allah's

obedience, he zealously sought His Nearness. One afternoon, horses of superior breed and excellent looks were brought to him for inspection. He was so deeply occupied in it that the sun had set and he missed Allah's Remembrance, the very source of His Nearness!

Worship and Zikr Leading to His Nearness, Better be Expiated if Missed

He ordered the horses to be brought back and sacrificed them with his own hands in Allah's Name. So if worship or Zikr is missed, it is commendable to expiate through alms or by offering Nawāfil or by any means permissible in Shari'ah, as an admonition for the future.

Prophet Sulaiman^{AS} faced yet another trial in that a corpse was thrown on his throne. No explanation is recorded in Ḥadīth nor has the Qurān elaborated on it. The Commentators hint at a number of possibilities. The Qurānic context, however, suggests the possibility of an incompetent person seizing control of his throne, indeed a great trial to lose such a magnificent kingdom. However, being a Prophet and His beloved, he was unmoved and turned to Allah with greater fervour, as kingdom or rule was not his aim. His coveted goal was Allah's Pleasure, which he enjoyed in any case. Once the trial was over, he prayed to Allah to relent so that he may always be a seeker of His Pleasure. However, in order to enforce His Will on the land, he sought rule over a mighty and a matchless kingdom, which nobody could even dream of after him.

To Strive and Pray for Power to Establish Allah's Dīn

Firmly believing that Allah can bestow everything, he prayed for a magnificent kingdom beyond human imagination. It is obvious here that whereas State power in its essence is not a good thing but if the goal is to enforce Islam, it is necessary and commendable to strive for it. Allah gave him rule over everything on the face of earth, including the winds. Whenever and wherever he wanted to travel, the winds would carry him and his legions in no time. The Jinn were also placed under his command. Some constructed buildings while others retrieved gems and pearls from the seabed. The negligent qualified for punishment and the Prophet duly punished and enchained them. Allah gave him a free hand to disburse His bounties at will while his true status will be manifested in the Ākhirah.

Section 4

41. And remember you Our bondman | **Ayyub** when he cried to his Rabb: **وَإِذْ كُنَّا عَبْدًا لَّيُؤُوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ**

Verily Satan has touched me with affliction and suffering.

42. Stamp you the ground with your foot; here is water, to wash in, cool, and to drink.

43. And We bestowed on him his household and along with them the like thereof, out of Mercy from Us, and a remembrance to men of understanding.

44. And take in your hand a handful of twigs, and strike with it and break not your oath. Verily We! We found him patient. An excellent bondman! Verily he was oft returning.

45. And remember you Our bondmen, Ibrāhīm and Ishāq and Ya'qūb all owners of might and vision.

46. Verily We! We distinguished them with a distinct quality. The remembrance of the Abode.

47. And verily they are of the elect of the excellent ones with Us.

48. And remember Ismā'il and Al-Yas'a and Zulkifl; all of the excellent ones.

49. This is an admonition. And verily for the pious is a happy retreat.

50. Gardens Everlasting, the portals of which remain opened for them.

يُنصِبُ وَعَذَابٍ ﴿١١﴾

أَرْكُضْ بِرِجْلِكَ هَذَا مِفْتَاحُ بَارِدٍ وَشَرَابٍ ﴿١٢﴾

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا
لِأُولِي الْأَلْبَابِ ﴿١٣﴾

وَخُذْ بِيَدِكَ ضِغْتًا فَاصْرِبْ بِهِ وَلَا تَحْنُتْ
إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿١٤﴾

وَأذْكُرْ عِبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿١٥﴾

إِنَّا أَخْلَصْتَهُمْ بِمَخَالِصَةٍ ذِكْرَى الدَّارِ ﴿١٦﴾

وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿١٧﴾

وَأذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ
وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿١٨﴾

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَنَاقِبٍ ﴿١٩﴾

جَنَّاتٍ عَدْنٍ مَّفْتُوحَةٌ لَهُمْ الْأَبْوَابُ ﴿٢٠﴾

51. Therein they will recline; therein they will call for plenteous fruit and drink.
52. And with them will be virgins of refraining looks and of equal age.
53. This it is which you are promised for the Day of Resurrection.
54. Verily this is of Our provision; there will be no ceasing of it.
55. This for the righteous. And verily for the exorbitant there shall be an evil retreat.
56. Hell, wherein they roast, a wretched couch.
57. This – let them taste it, scalding water and corruption.
58. And other torments, like them conjoined.
59. This is a crowd, rushing in along with you; no welcome for them; they are to roast in the Fire.
60. They will say: Nay! It is you for whom there is no welcome; it is you who have brought it upon us. Ill shall be their resting-place.
61. They will say: Our Rabb! Whosoever has brought this upon us, to him increase doubly the torment of the Fire.
62. And they will say: What is the matter that we do not see the men whom we counted among the evil ones.

مُتَكِبِينَ فِيهَا يَدْعُونَ فِيهَا بِفِكَهٍ
كَثِيرٍ مَّوْشَرَابٍ ﴿٥١﴾

وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرْفِ أُنثَىٰ ﴿٥٢﴾

هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

إِنَّ هَذَا لِرِزْقِنَا مَا لَكُمْ مِنْ نِعْمَةٍ ﴿٥٤﴾

هَذَا وَابٍ لِلطَّٰغِينَ لَشَرِّ مَثَابٍ ﴿٥٥﴾

جَهَنَّمَ يَصَلُّونَهَا فَيَنْسِفُ إِلَيْهَا أَعْيُنُهُمْ ﴿٥٦﴾

هَذَا قَلْبٌ ذُو قُوَّةٍ جَمِيمٌ وَعَسَاقُ ﴿٥٧﴾

وَأَخْرَجْنَا مِنْ شَكْلِهِ أَزْوَاجًا ﴿٥٨﴾

هَذَا قَوْمٌ مُتَجَمِّعٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ أَنْتُمْ
صَالُوا النَّارِ ﴿٥٩﴾

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَيَنْسِفُ
الْقَرَارُ ﴿٦٠﴾

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرِّدْهُ عَذَابًا ضِعْفًا
فِي النَّارِ ﴿٦١﴾

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كَمَا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾

63. Did we take them for a butt of mockery, so unjustly, or are they deluding our eyes?

أَتَّخَذْتَهُمْ سَخِرًا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿١٣﴾

64. Verily this is very truth: This wrangling of the inmates of the Fire.

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿١٤﴾

Secrets of Revelation

And recall the story of another chosen bondman of Allah, Prophet Ayūb^{AS}, when he called out: O' Allah! Even the Satan teases me while my ailment renders me utterly hapless". Again, strange versions are given of this Āyah, neither substantiated by Ḥadīth nor explained in the Qurān. Prophet Ayūb^{AS} was very rich when Allah put him to trial. His family members died except his wife and his business slumped due to protracted illness.

One day Satan met his wife disguised as a physician and tried to teach her some incantations for his treatment. She mentioned it to her husband who identified the physician as Iblīs. He was deeply aggrieved by the devils' advances on him. He beseeched Allah for his health, so that he could protect mankind from the tricks of Iblīs. He was at the same time very annoyed with his wife and vowed to flog her a hundred times after his recovery.

In answer to his prayer, Allah directed him to strike the soil with his foot. As soon as he complied, a spring gushed forth and he was inspired to bathe in and to drink from it. Allah restored his health, his family and his fortunes many times, in manifestation of His Mercy and as a Sign for the wise. And since his wife had taken real good care of him during the illness and was innocent, Allah revealed to him to strike her once with bunch of hundred fine straws in fulfilment of his vow, without causing her any hurt.

Improvisation and a Vow

The scholars assert that a like method to honour one's vow is legitimate. However, any such excuse that impedes or affronts Shari'ah is not permissible. A vow taken for a wrong cause should not only be repented upon when discovered but must also be expiated. Allah declares that He found Ayūb^{AS} to be a man of patience

who set an example for others. He was indeed a wonderful bondman who held fast to His obedience under all circumstances.

O' Prophet ^{SAW}! Now recollect the blessed Prophets Ibrāhīm, Ishāq and Ya'qūb ^{AS}, who had directed all their energies in the Cause of Allah; physical, mental, fiscal or sensory. And We distinguished them because the focus of their endeavours was at the real and eternal abode, the Ākhirah. All were held in Our high esteem. And also recall Prophets Ismā'il, Alya'sa and Zulkifl ^{AS}, all were Our beloved bondmen.

The gist of all these accounts is that those who obey Allah will be admitted to the most wonderful abode, the everlasting Jannah, where they will recline against cushions and enjoy a variety of delicious fruits and splendid drinks. Elegant, modest and youthful spouses will accompany them while the Promised rewards will be constantly on the increase.

Now take a look at those who defy and disobey Allah. They will indeed be in a sorry state, thrown into the Hell to avail the scalding hot water as drink, together with the pus dripping from the wounds of the inmates as food for them. The earlier dwellers will curse the new arrivals, who will return it for also misleading them to this awful ordeal. They shall request Allah to punish these leaders twice as much. Then they will ask one another to look for the Muslims whom they derided in the world and called them names like (the terrorists), but they were nowhere to be seen. Their salvation will aggrieve them further and with mutual incriminations and squabbings, they will continue to suffer the punishments of Hell.

Section 5

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|-----|--|---|
| 65. | Say you: I am but a warner, and there is no god but Allah, the One, the Subduer. | قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِّنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾ |
| 66. | Rabb of the heavens and the earth and whatsoever is in-between them, the Mighty, the Forgiver. | رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٦﴾ |
| 67. | Say you: It is a great news. | قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾ |
| 68. | You are averting therefrom. | أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ |
| 69. | I had no knowledge of the chiefs on high when they were disputing. | مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ |

70. Nothing is revealed to me except that I am a manifest warner.

إِن يُوحَىٰ إِلَىٰ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

71. Recall when your Rabb said to the angels: I am about to create a human being from clay.

إِذ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾

72. Then when I have created him and breathed into him of My Spirit, fall down before him prostrate.

فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

73. The angels fell prostrate; all of them.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

74. Not so Iblīs. He grew stiff-necked, and became of the infidels.

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

75. Allah said: Iblīs! What does prevent you from prostrating yourself before what I have created with my both hands? Have you been stiff-necked, or are you of the exalted ones.

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِيَّ
اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

76. Iblīs said: I am better than he; me You have created of fire, and him You have created of clay.

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾

77. Allah said: Get you forth herefrom, verily you are driven away.

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَاجِعٌ ﴿٧٧﴾

78. And verily My curse shall be on you till the Day of Requital.

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾

79. Iblīs said: Rabb! Respite me till the Day whereon they are raised up.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

80. Allah said: Verily you are of those respited,

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٨٠﴾

81. Till the Day of the time appointed.

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

82. Iblis said: By Your Majesty, then I shall surely seduce them all.
83. Save Your sincere bondmen among them.
84. Allah said: The truth is, and it is the truth I always say,
85. That I shall fill Hell with you and such of them as shall follow you, all together.
86. Say you: I ask of you no wage for it nor am I of the affecters.
87. It is nothing but an admonition to the worlds.
88. And you shall surely come to know of its truth after a time.

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ ﴿٨٣﴾

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

Secrets of Revelation

The Holy Prophet^{SAW} may tell the infidels that his mission was to forewarn them against the evil consequences of denial and wickedness. It is an established fact that besides Allah, the Absolute, there is none worthy of worship. He Alone is the Provider and the Sustainer of the heavens and the earth and all that lies therein, having complete sway over everything and His Forgiveness is boundless. His raising the Holy Prophet^{SAW} as His Messenger to guide people on Shari'ah and His Cognition is indeed a magnificent event. Yet the wretchedness of the deniers has so numbed their intellect that they even fail to appreciate, how without revelation, could he recount the conversation of the angels in the celestial world on the eve of Prophet Ādam's^{AS} creation? It is because of revelation that he can forewarn them of the end results of their deeds.

Before creating Adam^{AS} Allah informed the angels that He was going to create a human being out of mire. This done and after His Spirit was blown into him, they must prostrate before him. All complied, save Iblis, originally of the Jinn, who was now residing with the angels. Allah asked him whether he suffered from

arrogance or a sense of superiority? Iblis confessed the latter adding that he was created from the fire, far superior to the clay wherefrom He had created man. This was a lame excuse to hide his arrogance and was, therefore, declared an outcast to suffer the Divine curse until Qayamah. He requested respite until the Day of Reckoning which was granted only until Qayamah.

Invocation by Iblis

Allah may even accept the invocation of Iblis at times, at His free will. Iblis sought respite until the Day of Reckoning where after there is no death. Yet Allah granted it only until Qayamah, so that he also goes through the pangs of death before getting there.

Granted the respite, he vowed to Allah by His Honour that he would beguile mankind, admitting at the same time that His sincere and upright bondmen would not fall for his tricks. Praise be to Allah! Even Iblis confessed that he will be unable to seize control over the sincere and devoted servants of Allah!

Deep-hearted Sincerity

True sincerity is indeed the output of Zikr Qalbi. Anyone who fails to acquire sincerity even after practising it is indeed very unfortunate.

Allah told Iblis that He indeed was the Truth and true to His Word, He shall fill up the Hell with him, his progeny and his followers, to requite all for their disobedience. The Holy Prophet ^{SAW} may also inform the infidels that he does not expect anything in return for his propagation of the faith, neither money, nor influence nor status. And he had no intention whatever to acquire fame, a fact very well known to all of them. Yet the Scripture he is presenting is the greatest source of Divine Cognition for the entire universe. Time does not take long to slip by and it will not be long before they will discover the reality, both upon death as well as on the Doomsday.