

# PARABLES Of The QUR'AAN

Ash-Shaikhul'Allaamah  
Abdur-Rahmaan Ibn Naasir Aal-Sa'dee  
(Died 1376 After the Hijrah)



# PARABLES OF THE QUR'AAN

“A Goodly Word”

“An Evil Word”

“A Spider’s House”

“A Fly”

“A Slave And A Man”

“A Deaf And Dumb Man Who Is A Burden  
To His Master”

“Partners”

“Fallen From The Sky And Snatched By Birds”

“Two Men With Gardens Of Grapes”

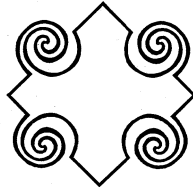
“Dwellers Of The Town”

By The Great Scholar

*Ash-Shaikh Al-Allaamah*

Abou Abdullaah, Abdur-Rahmaan ibn

Naasir ibn Abdullaah ibn Naasir Aal-Sa'dee



Translated By

Abou Talhah Dawood Ibn Ronald Burbank

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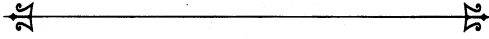
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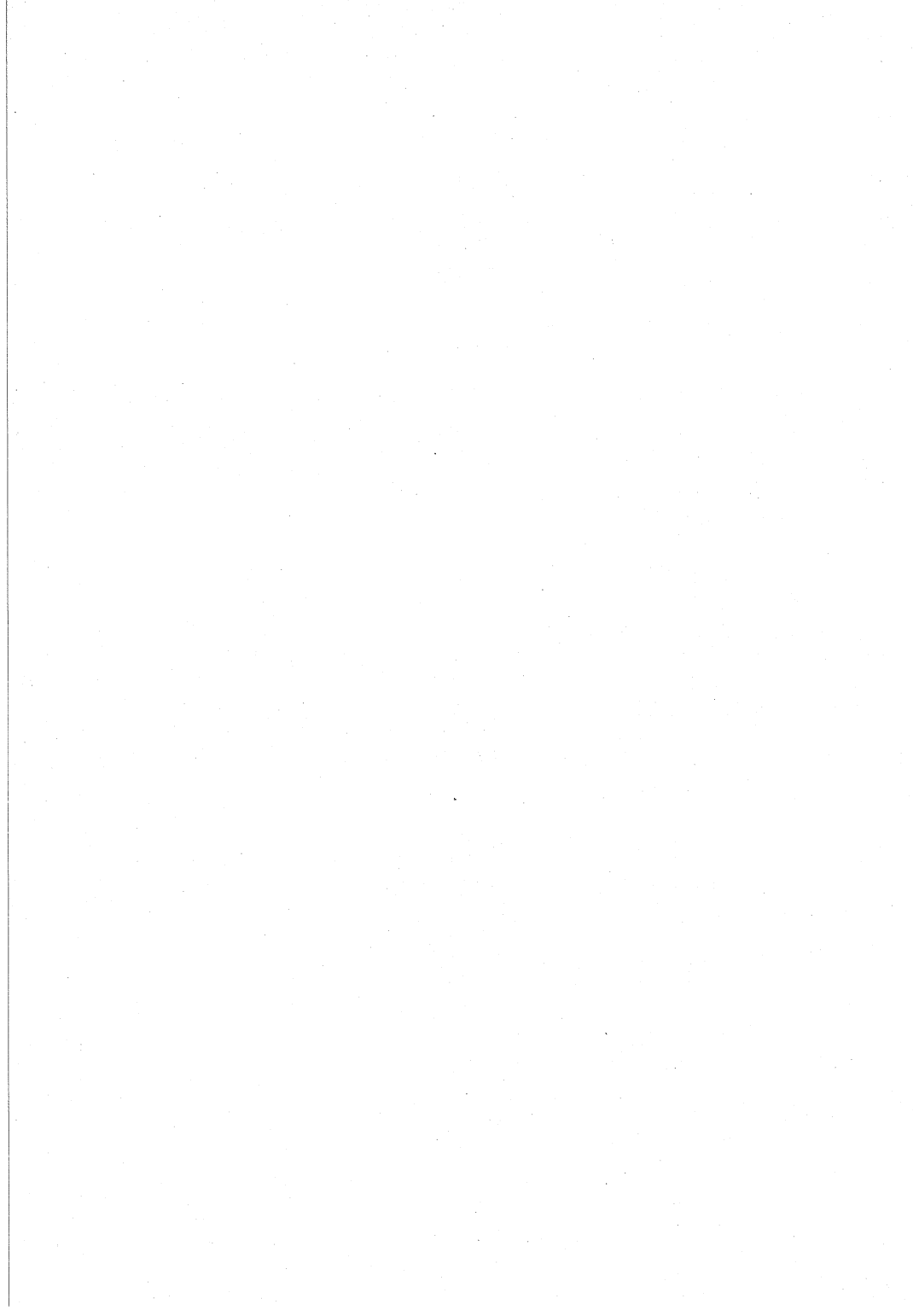
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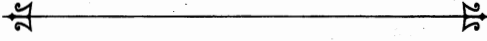
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## Biography Of The Author



Ash-Shaikh Aboo Abdullaah, Abdur-Rahmaan ibn  
Naasir ibn Abdullaah ibn Naasir Aal-Sa'dee, rahimahullaah.

### References

- 'al-A'laam' of Khayruddeen az-Zarkalee (3/340)
- 'Ulamaa Najd' of Shaikh Abdullaah ibn Abdur Rahmaan al-Bassaam (2/422)
- His biography written by one of his students and included in the introduction of his book: 'ar-Riyaad un-Naadirah'
- The introduction to the book 'Sharh al-Qaseedah at-Taa.iyyah'.
- The biography of the Shaikh by 'Abdullaah at-Tayyaar.

He is *ash-Shaikh* Aboo Abdullaah, Abdur-Rahmaan ibn Naasir ibn Abdullaah ibn Naasir Aal-Sa'dee from the famous tribe of Banoo Tameem. He was born in the town of 'Unayzah in al-Qaseem on the 12<sup>th</sup> of *Muharram* of the year 1307 after the Prophetic *Hijrah*.

His mother died when he was four years old, and his father when he was seven years old. He therefore grew up an orphan, but in a fine manner. He was known for rectitude and piety from an early age, and he sought knowledge seriously and eagerly, showing great concern and resolve in that.

So he fully memorised the Noble Qur'aan by the age of twelve, and he occupied himself with attaining knowledge from the scholars of his town and nearby areas, and from those scholars who came to his town. He benefited from the knowledge, and spent all his time in attainment of it; in its memorisation,

understanding, study and revision, until he attained in his boyhood such a degree of it as is not normally attained by others in a very long time.

### Some Of The Shaikhs (Teachers) Of The Author

He learned from *Shaikh* Ibraaheem ibn Hamad ibn Jaasir, and he was the first of those he studied with, from him he learned *Hadeeth* and *Tafseer*. Also from the *Shaikhs* of the author was *Shaikh* Mohammad ibn Abdul Kareem ash-Shibl, with whom he studied *Fiqh*, the sciences of the language and other branches of knowledge. From them also was *Shaikh* Saalih ibn Uthmaan al-Qaadee with whom he studied *Tawheed* and *Tafseer* and *Fiqh*, and the principles and details of *Fiqh*, and the sciences of the Arabic language. Also from them was *Shaikh* Abdullah ibn 'Aayid and *Shaikh* 'Alee as-Sinaanee - and other scholars besides them.

### His Works

1. '*al-Adillaah al-Qawaati' wal-baraaheen fee Ibtal Usoolil-Mulhideen*' [The Decisive Proofs And Clear Signs In Refutation Of The Principles Of The Atheists].
2. '*Irshaad Oolil-Albaab lima'rifatil Fiqh bi-Aqrabit-Turuq wa Aysaril-Asbaab*' [Guidance For The People Of Understanding To Knowledge Of The *Fiqh* By Means Of The Shortest Path]. He arranged this book in question and answer format.
3. '*Bahjat Quboolil-Abraar*' [Delight For The Hearts Of The Righteous].

4. 'Tanzeehud Deen wa Ighlaalihi' [Clearing The Religion And Its Carriers And Its Men From The Lies Of The Deceitful al-Qaseemee].
5. 'Tawdeeh al-kaafiyah ash-Shaafiyah'. An explanation of Ibn al-Qayyim's famous 'Nooniyyah'.
6. 'at-Tawdeeh wal bayaan lishajaratil Eemaan'
7. 'Tayseerul Kareem al-Mannaan fee tafseer Kalaamir Rahmaan'. His tafseer.
8. 'al-Haqquul-waadihul-mubeen fee sharh Tawheedil-Anbiyaa wal Mursaleen' [The Clear And Manifest Truth In Explanation Of The Tawheed Brought By The Prophets And Messengers].
9. 'ad-Durratul-Bahiyyah sharh al-Qaseedah ast-Taa.iiyah'.
10. 'ar-Riyaadun-Naadirah wal-hadaa.iquz-Zaahirah'.
11. 'Fawaa.id mustanbatah min qissah Yusuf, 'alaihissalaam' [Points Of Benefit Extracted From The Story Of Yusuf - 'alaihissalaam].
12. 'Wujoobut-Ta'awwun baynal-Muslimeen wa mawdoo'ul-jihad ad-Deene' [The Obligation Of Co-operation Between The Muslims And The Matter Of The Religious Jihaad].

And other treatises and books, numbering more than thirty in total in various branches of *sharee'ah* knowledge.

### His Manners And Attributes

His student, the great scholar and historian Abdullaah ibn Abdur Rahman al-Bassaam - *haafidhahullaah* - said in description of his manners:

"His manners are finer than a gentle breeze, and sweeter than the purest drink. He cannot be blamed for having caused any



offence, nor accused of any coarseness. Those near and far are caused to love him, and he meets them with cheerfulness. He enlivens the people with his calm and relaxed nature. He lives along with the people in a good manner and sits with the people as a close companion. He would converse in a manner causing one to feel at ease with him and to have love for him. He was compassionate towards the poor and young, and he would strive to help as much as possible. He would assist with his wealth his position, his knowledge, his opinion, his counsel and his advice- and he did all of this with a truthful tongue, a sincere heart and whilst guarding people's secrets.

However hard I have tried to enumerate his virtues and fine qualities in the area of noble manners and praiseworthy disposition - then I have still fallen short, and my pen has been unable, this is something that will not be comprehended except by one who has lived and sat with him.

Therefore Allaah - the One free of all imperfection- placed love of him in the hearts of the people, and caused them to have confidence in him. So that the whole land came to love him and agree to his precedence, so that he attained popular leadership. His advice was acted upon, his words listened to, and his orders carried out."

### **His Death**

He was struck with the ailment of high blood pressure and hardening of the arteries, and it would seize him from time to time. So he bore it with patience for five years. Then it worsened, so he travelled to Lebanon to seek treatment. The doctors advised him to take rest and not trouble his mind, and that he should not exert himself so much. So he returned to his

land, but could not bear leaving knowledge aside. Rather he taught and wrote and researched due to the promptings of his strong natural inclination to knowledge. So the ailment returned to him even more severely. Then on the night prior to Wednesday, after the 'Ishaa prayer'<sup>1</sup>, he became unconscious and only returned to consciousness for a short while. So doctors were sought for him from ar-Riyaadh and came by aeroplane. However due to severe weather conditions no landing was possible at 'Unayzah. Then close to dawn on the night prior to Thursday the twenty-third of *Jumaadal-Aakhir* of the year 1376H he went on to the mercy of Allaah, the Most High. The funeral prayer took place after *Dhuhr* in the congregational mosque and he was buried in the graveyard of Shahwaaniyah in the north of 'Unayzah.

In reality the town of 'Unayzah has not experienced, since its founding, any general calamity as great as that of his death. This was seen from the weeping and severe grief of all the inhabitants, and from the huge crowd that witnessed his funeral. It was such that all the people, young and old, were present. So with his death the town lost its most distinguished and precious inhabitant, and the people felt a huge loss with his passing. Even to this day this continues and he is mentioned upon the tongues and loved in the hearts. His words, advice and verdicts are still the talk of gatherings and bring pleasure to them. May Allaah shower His extensive mercy upon him and cause him to dwell in His vast Paradise.

After having prayed in the congregational mosque of 'Unayzah and having given the regular lesson.

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<sup>1</sup> From the biography of 'Abdullaah at-Tayyaar, page 94.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Introduction



All Praise is due to Allaah, the Lord of all creation, may the peace and blessings of Allaah be upon our Prophet Muhammad (صلى الله عليه وسلم) upon his family and all his Companions.

Before you, O reader, are ten parables from the Qur'aan wherein our Lord and Creator, the One Alone deserving of our worship, has revealed parables by which we may be guided to His worship and servitude and warned against associating partners in worship alongside Him. He, the Most High, has stated:

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا...﴾

“See you not how Allāh sets forth a parable?..”

The parables are explained by Imaam As-Sa'dee in a manner that causes one to reflect and one's *eemaan* to be strengthened and increased. As Imaam As-Sa'dee, *may Allaah's Mercy be upon him*, states:

“So giving parables which show concepts in the light of physical examples enables the meaning which Allaah intended to become fully clear and apparent.”

We pray that Allaah, the Most High, brings about benefit by way of this beautiful explanation of Imaam As-Sa'dee.

I  
A Goodly Word



Soorah Ibraaheem 14: Aayahs 24 to 25

﴿ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ

وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

“See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).”

﴿ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ

لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

“Giving its fruit at all times, by the Leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.”

Shaikh Abdur Rahmaan ibn Naasir as-Sa'dee said, in his *tafseer* called, ‘Tayseerul-Kareemir-Rahmaan fee Tafseer Kalaamil-Mannaan’:

He - the Most High - says:

﴿ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً

“See you not how Allāh sets forth a parable? A goodly word...”

And it is the testification that 'La ilaaha illallaah' (None has the right to be worshipped except Allaah) and its branches.

كَشَجَرَةٍ طَيِّبَةٍ

“...as a goodly tree...”

And it is the date-palm tree.

أَصْلُهَا ثَابِتٌ

“...whose root is firmly fixed...”

In the earth.

وَفَرَعُهَا

“...and its branches...”

[Its branches] spread.

فِي السَّمَاءِ

“...to the sky.”

And always produces a great many benefits.

تُؤْتِي أَكْلَهَا

“Giving it's fruit...”

Meaning it's fruits.

كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

“...at all times, by the Leave of its Lord...”

So likewise in the tree of *Eemaan* (true Faith)<sup>2</sup>, its root is firmly planted in the heart of the Believer, in his knowledge, and in his creed and belief; and its branches: the fine word, righteous and correct actions, pleasing conduct and fine manners continually rise to the heavens. So deeds and words, which are the fruits produced by the tree of *Eemaan*, ascend from him to Allaah, and they benefit the Believer himself and they benefit others.

وَصَرَّبُ اللَّهِ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“...and Allāh sets forth parables for mankind in order that they may remember.”

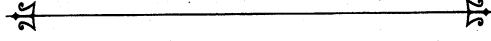
[In order that they may remember] what He has commanded them with and what He has forbidden them from. So giving parables which show concepts in the light of physical examples enables the meaning which Allaah intended to become fully clear and apparent. So this is from His Mercy and an example of the fine manner in which He teaches (the people). So perfect, complete and comprehensive praise is for Allaah.

So this is the description of the word of *Tawheed* and its firmness in the heart of the true Believer.

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<sup>2</sup> The definition of *Eemaan* with the people of the *Sunnah* is that it comprises (correct) belief of the heart, speech of the tongue and actions of the limbs. It increases with acts of obedience to Allaah and decreases with acts of disobedience to Allaah.

## II An Evil Word



Soorah Ibraaheem 14: Aayah 26

﴿ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ آجْتَثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ ﴾

﴿ قَرَارٍ ﴾

“And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.”

Shaikh Abdur Rahmaan as-Sa’dee said:

Then He mentioned its<sup>3</sup> opposite, and that is the word of Unbelief (*al-Kufr*) and its branches, so He said:

﴿ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ﴾

“And the parable of an evil word is that of an evil tree...”

Bitter as a food and bitter in taste, and it is the colocynth<sup>4</sup> plant and its like.

﴿ آجْتَثَّتْ ﴾

“Uprooted...”

<sup>3</sup> i.e. The opposite of the fine word which is the testification that none has the right to be worshipped except Allaah.

<sup>4</sup> An extremely bitter tasting wild-gourd.

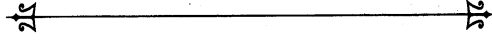
مِن فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

“...from the surface of earth having no stability.”

Meaning: it is not firmly planted: it has no roots to support it, nor does it produce any wholesome fruit. So likewise the word of Unbelief and sins: It has no beneficial establishment in the heart, nor does it produce any fruit except every foul saying and evil deed. It causes harm to the person and he derives no benefit from it. So no righteous actions ascend from him to Allaah, nor does he benefit himself, nor does anyone else derive benefit from him.



III  
A Spider's House



Sooratul-Ankaboot 29: Ayah 41

﴿ مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ  
اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَرَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا  
يَعْلَمُونَ ﴾

“The likeness of those who take (false deities as) Auliya (protectors, helpers) other than Allâh is as the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house - if they but knew.”

Shaikh Abdur Rahmaan as-Sa'dee said:

This is a parable given by Allaah for those who worship others along with Him, desiring by that to elevate, strengthen and benefit themselves. So it is made clear that the matter is contrary to their desires. Rather the example of such a person is like that of the spider which takes a house to protect it from heat, and cold, and harm.

﴿ وَإِنَّ أَوْهَرَ الْبُيُوتِ ﴾

“...but verily, the frailest (weakest) of houses...”

The weakest and feeblest of them.

﴿ لَبَيْتُ الْعَنْكَبُوتِ ﴾

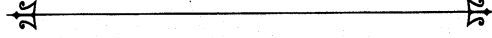
“...is the spider's house...”

So the spider is a weak animal, and its house is from the weakest of houses. So adopting it only increases it in weakness. Likewise those who seek to take others besides Allaah as protectors are needy and weak from every aspect, and when they take others besides Allaah to strengthen and aid them then this only adds to their weakness and incapacity.

So they place reliance upon them for attainment of many of their requirements. They submit their needs to them and consign them totally to them, expecting them to fulfil them, however they leave them in the lurch. So they gain nothing at all from them, and they do not aid them in the slightest.

So if they truly knew their own condition and the condition of those whom they take as protectors besides Allaah, then they would not take them as protectors. Rather they would free themselves from them and they would take as their Protector the Lord, the Fully-Capable One, the Bestower of Mercy; the One who is such that if the servant takes Him as his Protector, and places reliance upon Him, then He suffices all his needs pertaining to his religion and worldly life. So he is increased in strength: in his heart, his body, his condition and his actions.”

IV  
A Fly



Sooratul-Hajj 22: Aayah 73

﴿يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ فَاَسْتَمِعُوا لَهُٓ إِنَّ الَّذِينَ تَدْعُونَ  
مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۗ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا  
لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾﴾

“O mankind! A similitude has been coined, so listen to it (carefully):  
Verily those on whom you call besides Allâh, cannot create (even) a  
fly, even though they combine together for the purpose. And if the  
fly snatches away a thing from them, they will have no power to  
release it from the fly. So weak are (both) the seeker and the  
sought.”

Shaikh Abdur Rahmaan as-Sa’dee said:

This is a parable which Allaah has given to show the vileness of  
worshipping idols, and to explain the deficiency of the intellect  
of those who worship them, and the weakness of all of them.  
So He said:

يَتَأْتِيهَا النَّاسُ

“O mankind!”

Which is an address to the Believers and the Unbelievers. So  
the Believers will increase in knowledge and clarity, whereas the  
Unbelievers will have the proof established against them.

ضُرِبَ مَثَلٌ فَاَسْتَمِعُوا لَهُ

“A similitude has been coined, so listen to it (carefully)...”

Meaning: listen attentively to it and understand what it comprises. Do not meet it with inattentive hearts, nor with hearing that is turning away. Rather pay attention to it with your hearts and your hearing; and it is this:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ

“Verily those on whom you call besides Allâh...”

This covers everything that is worshipped or invoked besides Allaah.

لَنْ يَخْلُقُوا ذُبَابًا

“...cannot create (even) a fly...”

Which is one of the most slightest and most insignificant of creatures, yet it is not within their ability to create this weak creature, not to mention anything greater than it.

وَلَوْ اجْتَمَعُوا لَهُ

“...even though they combine together for the purpose...”

Indeed even more decisive is the fact that if:

يَسْأَلُهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوهُ مِنْهُ

“And if the fly snatches away a thing from them, they will have no power to release it from the fly.”

So this is the utmost degree of inability.

ضَعُفَ الطَّالِبِ

“So weak is the seeker...”

The one who is worshipped besides Allaah,

وَالْمَطْلُوبِ

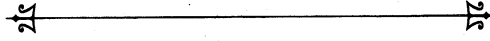
“...and the sought.”

i.e. The fly. So each one of them is weak, yet even weaker than both of them is the person who devotes himself to this weak one<sup>5</sup> and gives him the position of the Lord of the creation.

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<sup>5</sup> i.e. The one who is worshipped besides Allaah.

## A Slave And A Man



Sooraturun-Nahl 16: Aayah 75

﴿ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا  
رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ ۗ الْحَمْدُ لِلَّهِ بَلْ  
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴾

“Allāh puts forward the example (of two men - a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All praises and thanks are to Allāh. Nay! (But) most of them know not.”

Shaikh Abdur Rahmaan as-Sa'dee said:

He - the Most High - gave two parables for Himself and for those who are worshipped besides Him.

So the first man (in the first parable) is a slave owned by someone, meaning that he is in the possession of another person and cannot act for himself, nor does he possess any wealth or anything of this world. The second man is a wealthy free man who has been provided by Allaah with fine provision from all the types of wealth and property, and he is generous and loves to do good. So he spends in charity secretly and openly. So is this man equal to the other?! They are not equal despite the fact that each of them is a created being, and their becoming equal would not be impossible. So if these two men

are not equal, then how can a servant from the creation; one who does not possess anything, and does not have power or capability, rather he is poor and needy from every angle: to be treated as being equal to the Lord, the Creator, the Owner of everything, the One who has power over everything?!

So therefore He praised Himself, and praise of all types is exclusively for Him, so He said:

الْحَمْدُ لِلَّهِ

**“All praises and thanks are to Allāh.”**

So it is as if it is being said: that being the case then why do the people of shirk equate that which they worship with Allaah? He said:

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

**“Nay! (But) most of them know not.”**

So if they truly knew then they would not be bold enough to commit the grave sin of shirk.

VI

## A Deaf And Dumb Man Who Is A Burden To His Master



Sooratur-Nahl 16: Ayah 76

﴿ وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْتَمًا يُوَجِّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

“And Allāh puts forward (another) example of two men, one of them dumb, who has no power over anything ( an Unbeliever), and he is a burden on his master, whichever way he directs him, he brings no good. Is such a man equal to one (a Believer upon Tawheed) who commands justice, and is himself on the Straight Path?”

Shaikh Abdur Rahmaan as-Sa’dee said:

And the second parable is the parable of:

رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ

“...two men, one of them dumb...”

(Meaning two men, one of whom is deaf and dumb) he cannot hear and cannot speak, and,

لَا يَقْدِرُ عَلَى شَيْءٍ

“...who has no power over anything...”



Neither that which is little nor that which is great,

وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ

“...and he is a burden on his master...”

Meaning that his master has to serve him, since he is unable to take care of himself. So he is deficient in every sense. So is he equal to the one who commands justice and is upon a true and straight path: one whose words are just and his actions are correct?! So just as these two are not equal, then likewise not equal (to Allaah) are those who are worshipped besides Allaah, those who have no power to benefit even themselves: indeed if Allaah did not sustain them they could not do anything. They cannot be equal to, nor rival the One who speaks only the truth, and does nothing except that which He is to be praised for.

## VII Partners



Sooratur-Room 30: Ayah 28

﴿ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ ۗ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴾

“He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.”

Shaikh Abdur Rahmaan as-Sa'dee said:

This is a parable which Allaah - the Most High - has given to show how foul and despicable shirk is, and he gave the parable from your own selves such that it does not require deciphering, nor seeking after a solution, nor travelling upon camels.

هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ

“Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you?”

Meaning: do any of your male or female slaves have a share with you in your wealth, such that you regard them and yourselves equal in that?!

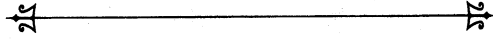
تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ

“Whom you fear as you fear each other?”

Meaning: as you (have fear with regard to) free men who share with you in reality, such that you fear their taking part of your share or acquiring the whole of it for themselves. Rather that is not the case; since none of your slaves have a share along with you of the wealth which Allaah - the Most High - has provided you with.

This being the case, when you also did not create them, nor do you produce their sustenance, and when they are merely servants (of Allaah) just like yourselves, then how is it that you are satisfied to set up partners for Allaah from within His creation, and assign His status to others, and you set up rivals for Him in your worship. You do this but are not satisfied that your slaves should be treated as your equals?! So this is one of the most surprising of affairs, and is one of the clearest evidences of the foolishness of those who take partners along with Allaah, and that the partners they associate with Him are false and futile and will pass away; they are not equal to Allaah, and do not have any right to worship whatsoever.

VIII  
**Fallen From The Sky And  
 Snatched By Birds**



*Suratul-Hajj 21: Aayah 31*

﴿ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنْ

السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾

“Hunafâ’ Lillâh (i.e. worshiping none but Allâh), not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.”

Shaikh Abdur Rahmaan as-Sa’dee said:

He commands them that they should be,

حُنَفَاءَ لِلَّهِ

“Hunafâ’ Lillâh (i.e. worshiping none but Allâh)...”

Meaning, turning in devotion to Him and to worship of Him, and turning away from everything else besides Him.

غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ

“...not associating partners (in worship) unto Him; and whoever assigns partners to Allâh...”

Then for the like of him:

فَكَانَمَا خَرَّ مِنَ السَّمَاءِ

“...it is as if he had fallen from the sky...”

Meaning, that he has fallen down from it.

فَتَخَطَّفُهُ الطَّيْرُ

“...and the birds had snatched him...”

Quickly.

أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيحٍ ﴿٢٤﴾

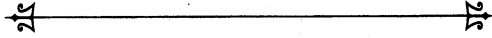
“...or the wind had thrown him to a far off place...”

Meaning: (a place that is) far away, so this is how the person of shirk is.

Then *Eemaan* is like the sky, protected and raised high. So whoever abandons *Eemaan* then he is like a person who has fallen down from the sky: he is liable to suffer disaster and calamity. So either he will be snatched and torn to pieces by birds (of prey), and will be like the person of shirk when he abandons adherence to true *Eemaan* and so is snatched away by devils from every side. So they tear him apart and destroy for him his religion and his worldly life.

## IX

## Two Men With Gardens Of Grapes



Sooratul-Kahf 18: Ayahs 32 to 43

﴿ وَأَضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ

وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾

“And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields).”

﴿ كَلَّمَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا

وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٣﴾

“Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.”

﴿ وَكَانَ لَهُ ثَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا

وَأَعَزُّ نَفَرًا ﴿٣٤﴾

“And he had property (or fruit) and he said to his companion, in the course of mutual talk: “I am more than you in wealth and stronger in respect of men.”.”

﴿ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ

مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾

“And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: “I think not that this will ever perish.”

﴿ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا ﴾

﴿ مُنْقَلَبًا ﴾

"And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

﴿ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ

﴿ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴾

"His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?"

﴿ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴾

"But as for my part, (I believe) that He is Allāh, my Lord and none shall I associate as partner with my Lord."

﴿ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا

﴿ أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴾

"It was better for you to say, when you entered your garden: 'That which Allāh wills (will come to pass)! There is no power but with Allāh'. If you see me less than you in wealth, and children,"

﴿ فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّن

﴿ السَّمَاءِ فَيُصْبِحَ صَعِيدًا زَلَقًا ﴾

"It may be that my Lord will give me something better than your garden, and will send on it Husbân (torment, bolt) from the sky, then it will be a barren slippery plain."

﴿ أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴾ ﴿٤١﴾

“Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.”

﴿ وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ

عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴾ ﴿٤٢﴾

“So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!" (Tafsir Ibn Kathîr)”

﴿ وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴾ ﴿٤٣﴾

“And he had no group of men to help him against Allâh, nor could he defend (or save) himself.”

Shaikh Abdur Rahmaan as-Sa’deed said:

﴿ وَأَضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ

وَحَفَفْنَاهَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴾ ﴿٤٤﴾

“And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields).”

﴿ كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا

وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴾ ﴿٤٥﴾

“Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.”



وَكَانَ لَهُ ثَمْرٌ

“And he had property (or fruit)...”

He - the Most High - says to His Prophet (صلى الله عليه وسلم): Give to the people the parable of these two men: one who gives thanks for Allaah’s favours and one who denies them, and the saying and actions of each of them, and the immediate and the delayed punishment and reward which resulted from that: in order that the people should derive a lesson from their condition, and take admonition from what happened to them. So there is no benefit or useful result in knowing who the individuals were or in which time and place they lived, rather the desired result is attained from their story alone, and seeking to acquire extra information will be unnecessarily burdening oneself with that which will not produce benefit. So from these two men the one who denied the tremendous favours of Allaah had been granted two fine gardens of grape-vines by Allaah.

وَحَفَفْنَاهَا بِنَخْلٍ

“...and We had surrounded both with date-palms...”

Meaning: those two gardens contained all different types of fruit, in particular the noblest of fruit trees: the grape-vine and the date-palm. So the grape-vines were in the centre of the garden and the date-palms enclosed and surrounded it, so it made a fine and beautiful spectacle. The vines and the date-palms were open to sunlight and the winds so that their fruits grew to perfection, ripened and produced fruit like jewels. Furthermore crops were cultivated in the area in between. So nothing remains to be asked except: ‘How were the fruits that were produced?’ and ‘Did they each have sufficient water to

irrigate them?.' So Allaah - the Most High - informed that each of these gardens brought forth its fruit in full measure, meaning they produced plentiful fruit.

وَ

“...and...”

لَمْ تَظْلِمِ مِنْهُ شَيْئًا

“...and failed not in the least therein...”

Meaning: their fruit did not suffer the slightest reduction, and rivers of plentiful water flowed at their sides.

وَكَانَ لَهُ

“And he had...”

Meaning, and that man had:

ثَمَرًا

“...fruits...”

Meaning: a tremendous quantity, as is indicated by the indefinite form of the word. Meaning, the fruits of his two gardens grew to perfection and the trees produced a weighty crop of fruit. They did not suffer any calamity or blight. So this was the limit of adornment of this world with cultivation. So this man was beguiled by them, and delighted in them and boasted of them, and forgot his Hereafter.

...فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٦٠﴾

“...and he said to his companion, in the course of mutual talk:  
I am more than you in wealth and stronger in respect of  
men.”

﴿ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ ﴾

﴿ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴾ ﴿٦١﴾

“And he went into his garden while in a state (of pride and  
disbelief) unjust to himself. He said: "I think not that this will  
ever perish.”

﴿ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا ﴾

﴿ مُنْقَلَبًا ﴾ ﴿٦٢﴾

“And I think not the Hour will ever come, and if indeed I am  
brought back to my Lord, (on the Day of Resurrection), I  
surely shall find better than this when I return to Him.”

Meaning: so the owner of the two gardens said to his believing  
companion, whilst they were having a discussion, speaking  
about every-day occurrences, boasting to him:

﴿ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴾

“...I am more than you in wealth and stronger in respect of  
men.”

He boasted at having greater wealth, and of his large retinue of  
slaves, servants and relations. So this was from his ignorance  
since he was boasting of something outside his control: there  
was no virtue for him in that, nor was it a special characteristic.

Rather it was like a child boasting of its vain hopes, to which there is no reality. Then he did not suffice with this vain boasting over his companion, rather he started making judgements upon the basis of his ignorance and transgression, and thinking - when he entered his garden - that:

قَالَ مَا أَظُنُّ أَنْ تَبِيدَ

"He said: I think not that this will perish..."

Meaning: cease and pass away,

هَذِهِ أَبَدًا

"...ever..."

So he was content and satisfied with this world, and he denied the Resurrection, so he said:

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي

"And I think not the Hour will ever come, and if indeed I am brought back to my Lord..."

Describing what he held to be an imaginary situation:

لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا

"...I surely shall find better than this when I return to Him."

Meaning: then He would certainly grant me something even better than these two gardens. So his condition was one of two things: either he knew the true reality of the affair but spoke in

order to mock and make fun of it; in which case this was unbelief on top of his existing unbelief; or otherwise this was what he actually thought, which would mean that he was from the most ignorant of people, and from those having the least share of intellect. So what relation is there between what a person is given in this world and what he is given in the Hereafter such that he should expect, from his ignorance, that whatever he is given in this world he will be given in the Hereafter?! Rather it is generally the case that Allaah - the Most High - withdraws this world from His chosen and beloved servants, and grants it extensively to His enemies; those who will have no share in the Hereafter. Then what is apparent is that this man knew the true reality but said what he said to mock and make fun, and this is indicated by His saying:

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ

“And he went into his garden while in a state (of pride and disbelief) unjust to himself.”

So He affirmed that he entered his garden in a state of wronging his own soul, and this was when he held his conversation, so it indicates his rebellion and wilful opposition to the truth.

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ

نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٧٧﴾

“His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Aadam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?"

﴿لَيْكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا﴾

“But as for my part, (I believe) that He is Allāh, my Lord and none shall I associate as partner with my Lord.”

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

“It was better for you to say, when you entered your garden: That which Allāh wills (will come to pass)! There is no power but with Allāh'...”

Meaning: his believing companion said to him, advising him, and reminding him of his previous state of existence; in which state Allaah brought him into existence in this world:

مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا

“...out of dust (i.e. your father Aadam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?”

So He is the One who bestowed the blessings of existence and growth upon you, continually bestowing His blessings upon you. He took you through the levels of development until He made you a fully-fashioned man; complete in your limbs, organs and faculties. Likewise He made easy for you your worldly means and prepared the worldly benefits for you. So you have not attained what you have of this world by your own ability and strength, but rather because Allaah - the Most High - has bestowed that as a favour upon you. So how can it be befitting that you disbelieve in Allaah, the One who created you from clay, then from a sperm drop, then He made you a fully-fashioned man; and how can you deny His favours, and claim that He will not resurrect you; and claim that if He were to resurrect you He would give you something better than your

garden?! This is something that should not be said and is not befitting. Therefore when his believing companion saw his condition, and saw his persistence upon his unbelief and transgression, he said - informing about himself, giving thanks to his Lord, and proclaiming His religion, when he faced the opposition of argumentation and false doubts:

﴿ لَيْكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴾

“But as for my part, (I believe) that He is Allâh, my Lord and none shall I associate as partner with my Lord.”

So he affirmed the Lordship of His Lord, and that Lordship is for Him alone, and declared that he adhered to obedience and worship of Him alone, and that he would not associate anything from the creation along with Him. Then he informed him that Allaah’s having blessed him with Eemaan (true Faith) and Islaam, even though he had little wealth and few children, is the true blessing, and that all other blessings will pass away and may render the person liable to punishment and retribution, so he said:

﴿ إِنْ تَرَنْ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴾

“It was better for you to say, when you entered your garden: ‘That which Allâh wills (will come to pass)! There is no power but with Allâh’. If you see me less than you in wealth, and children,”

﴿ فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنْ

﴿ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴾

“It may be that my Lord will give me something better than your garden, and will send on it Husbân (torment, bolt) from the sky, then it will be a barren slippery plain.”

﴿ أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا ﴾

“Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.”

﴿ وَأُحِيطَ بِشَمْرِهِ فَاصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ

عَلَى عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴾

“So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: “Would that I had ascribed no partners to my Lord!”

﴿ وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا ﴾

“And he had no group of men to help him against Allâh, nor could he defend (or save) himself.”

﴿ هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴾

“There (on the Day of Resurrection), Al-Walâyah (the protection, power, authority and kingdom) will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. (Lâ ilâha illallâh - none has the right to be worshipped but Allâh).”

Meaning: the Believer said to his unbelieving companion: Even though you boast to me of having great wealth and many children, and you see that I have less wealth and children, then what lies with Allaah is better and longer lasting; and the good and fine treatment that is to be hoped for with Him is better than the whole world for which people vie.



فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا

“It may be that my Lord will give me something better than your garden, and will send on it...”

Meaning: upon your garden which you have transgressed with regard to, and which has beguiled you.

حُسْبَانًا مِّنَ السَّمَاءِ

“...Husbân (torment, bolt) from the sky...”

Meaning: punishment; by torrential rain or other than it.

فَتُصْبِحَ

“...then it will be...”

Because of that:

صَعِيدًا زَلَقًا

“...a barren slippery plain.”

Meaning: which uproots its trees, destroys its fruits, drowns its crops and removes its benefit.

أَوْ يُصْبِحَ مَأْوَهَا

“...Or the water thereof...”

Which is its essential constituent.

غَوْرًا

“...deep-sunken (underground)...”

Meaning: having sunk into the earth.

فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا

“...so that you will never be able to seek it.”

Meaning: having sunk deep into the earth such that it cannot be reached with pick-axes nor any other tools.

So the Believer made supplication against his garden out of anger for the sake of his Lord, since it had beguiled him (the unbeliever) and led to his transgression and becoming satisfied with it; so he hoped that he would turn back, return to right guidance and see the affair correctly. So Allaah responded to his supplication:

وَأُحِيطَ بِثَمَرِهِ

“So his fruits were encircled (with ruin).”

Meaning: it was struck by a punishment which overcame it and destroyed it such that nothing remained of it. So the fact that its fruits were ruined necessitates destruction of all its trees, fruits and crops. So his regret was total and he was overcome by sorrow.

فَأَصْحَابُ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا

“...And he remained clapping his hands with sorrow over what he had spent upon it..”

Meaning: over the great amount of worldly wealth he had spent upon it, since it had now vanished and was utterly destroyed, and he had nothing left to replace it; and he also regretted his shirk and his evil, so he said:

وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّيَ أَحَدًا

“Would that I had ascribed no partners to my Lord!”

Allaah - the Most High - said:

﴿وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا﴾

“And he had no group of men to help him against Allāh, nor could he defend (or save) himself.”

Meaning: when the punishment descended upon his garden he lost that which he used to boast of to his companion, saying:

أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

“...I am more than you in wealth and stronger in respect of men.”

So they could not repel anything of this punishment from him, when he was in greatest need of them, and he himself was not aided. Indeed how could he be aided, i.e. how could anyone aid him against the Ordainment and Pre-Decree of Allaah when He ordains that something is to occur and decrees it?! So even if all the inhabitants of the heavens and the earth gathered together to remove any part of that they would be unable to do so.

However because of the Mercy and subtle Kindness of Allaah, it is not to be considered unlikely that the state of this person, whose garden was destroyed, improved; and that Allaah caused him to turn back to Him repentantly, and that he returned to right guidance, and left his rebellion and transgression behind. The evidence for this is that he made clear his regret for committing shirk with his Lord, and that Allaah removed from him that which caused him to transgress, and that He punished him in this world. So if Allaah wishes good for a servant, then He brings forward punishment to him in this world; and Allaah's Bounty cannot be encompassed by people's thoughts and minds, and no one but a transgressing ignorant person denies it.

﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا﴾

**“There (on the Day of Resurrection), Al-Walāyah (the protection, power, authority and kingdom) will be for Allāh (Alone), the True God. He (Allāh) is the Best for reward and the Best for the final end. (Lā ilāha illallāh - none has the right to be worshipped but Allāh).”**

Meaning: in this state whereby Allaah caused punishment to come upon one who had transgressed, and who gave preference to the life of this world; and whereby He honoured one who truly believed, performed righteous deeds, and was thankful to Allaah and called others to that. So this made clear that alliance, protection and authority is for Allaah - the True Lord - alone. So whoever truly believes in Him, and is fearful of and dutiful towards Him, then He will bestow honours upon him, and will repel evil and punishments from him; and whoever does not truly believe in his Lord, and does not ally himself to Him, then he will lose in the life of this world and in the Hereafter. So the reward of (the true believer) in this world and

the Hereafter will be the best reward that could be hoped for and awaited.

So this tremendous story provides a lesson from the state of a person whom Allaah has blessed with worldly blessings, however they divert him from his Hereafter, and led him to transgress and to disobey his Lord: which is that these blessings will eventually depart and disappear; and that even though the person may enjoy them for a short while, he will be deprived of them for much longer.

Also that if a servant is pleased with something from his wealth and children, then he should ascribe that blessing to the One who granted and bestowed it; and he should say:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

**“Whatever Allaah wills occurs, there is no power but with Allāh’...”**

‘Whatever Allaah Wills occurs: there is no power but with Allaah’, in order that he should be thankful to Allaah, and thus cause His blessings to continue with him, as He said:

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

**“It was better for you to say, when you entered your garden: ‘That which Allāh wills (will come to pass)! There is no power but with Allāh’...”**

It also contains guidance towards consolation for missing out on the delights and desires of this world, by (mentioning) the great good that lies with Allaah, as is indicated in His saying:

إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٦﴾

“It was better for you to say, when you entered your garden:  
‘That which Allāh wills (will come to pass)! There is no power  
but with Allāh’. If you see me less than you in wealth, and  
children,”

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ

“It may be that my Lord will give me something better than  
your garden,..”

It also shows that wealth and children will not bring benefit  
unless they aid you upon obedience to Allaah, just as He - the  
Most High - said:

﴿ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنَءَامَنَ  
وَعَمِلَ صَالِحًا فَأُولَٰئِكَ هُم جَزَاءُ الَّذِي أَلْضَعَفَ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ

ءَامِنُونَ ﴿٣٧﴾

“And it is not your wealth, nor your children that bring you  
nearer to Us, but only he who believes (in the Islāmic  
Monotheism), and does righteous deeds; as for such, there will  
be twofold reward for what they did, and they will reside in  
the high dwellings (Paradise) in peace and security.”

Soorah Saba 34: 37

It also indicates making supplication against those whose wealth  
causes them to transgress and disbelieve: that their wealth  
should be destroyed and lost; particularly if the person uses it to  
favour himself over the Believers and to boast to them.

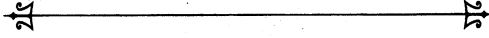
It also shows that the result of Allaah's aid and protection, or its absence, will be clearly seen when the dust has cleared and the rewards and punishments are given: when the workers are given their rewards, so then:

﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا﴾

“There (on the Day of Resurrection), Al-Walāyah (the protection, power, authority and kingdom) will be for Allāh (Alone), the True God. He (Allāh) is the Best for reward and the Best for the final end. (Lā ilāha illallāh - none has the right to be worshipped but Allāh).”

Meaning: in its results and final outcome.

## Dwellers Of The Town



Soorah Yaa Seen 36: Aayahs 13 to 32

﴿ وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ ﴾

“And put forward to them a similitude: the (story of the) dwellers of the town, when there came Messengers to them.”

﴿ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم

﴿ مُرْسَلُونَ ﴿١٤﴾ ﴾

“When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: “Verily we have been sent to you as Messengers.””

﴿ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا

﴿ تَكْذِبُونَ ﴿١٥﴾ ﴾

“They (people of the town) said: “You are only human beings like ourselves, and the Most Merciful (Allāh) has revealed nothing You are only telling lies.””

﴿ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ ﴾

“The Messengers said: “Our Lord knows that we have been sent as Messengers to you”.”

﴿ وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾ ﴾

“And our duty is only to convey plainly (the Message).”



﴿ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ

﴿ أَلِيمٌ ﴿١١﴾

“They (people) said: “For us, we see an evil omen from you: if you cease not, we will surely stone you, and a painful torment will touch you from us.””

﴿ قَالُوا طَيَّرْنَاكُمْ مَعَكُمْ إِنْ دُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٢﴾

“They (Messengers) said: “Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people Musrifûn (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).”

﴿ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ

﴿ يَفْقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿١٣﴾

“And there came a man running from the farthest part of the town. He said: “O my people! Obey the Messengers”.”

﴿ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿١٤﴾

“Obey those who ask no wages of you (for themselves), and who are rightly guided.”

﴿ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿١٥﴾

“And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned.”

﴿ ءَأَخِذُوا مِن دُونِهِ ءِالِهَةً إِنْ يُرَدَّنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَعَتُهُمْ

﴿ شَيْئًا وَلَا يُنْقِذُونِ ﴿١٦﴾

“Shall I take besides Him âliha (gods)? If the Most Merciful (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?”

﴿ إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ ﴾

“Then verily, I should be in plain error.”

﴿ إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴾

“Verily! I have believed in your Lord, so listen to me!”

﴿ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴾

“It was said (to him when the disbelievers killed him): “Enter Paradise.” He said: “Would that my people knew...”

﴿ بِمَا عَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴾

“That my Lord (Allāh) has forgiven me, and made me of the honoured ones!”

﴿ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا

﴿ مُنْزِلِينَ ﴾

“And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).”

﴿ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ ﴾

“It was but one Saihah (shout) and lo! They (all) were still (silent, dead, destroyed).”

﴿ يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا

﴿ كَانُوا بِهِ يَسْتَهْزِءُونَ ﴾

“Alas for mankind! There never came a Messenger to them but they used to mock at him.”

﴿ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴾

“Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.”

﴿ وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴾

“And surely, all - everyone of them will be brought before Us.”

Shaikh ‘Abdur Rahmaan ibn Naasir as-Sa’dee said:

﴿ وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴾

“And put forward to them a similitude: the (story of the) dwellers of the town, when there came Messengers to them.”

And to the end of the narrative, meaning: And give to those who deny your Messengership and who reject your call a parable for them to take a lesson from it, and so that it should be admonition for them if they are guided to good; and this parable is that of the people of the town, and of their disbelieving in Allaah’s Messengers, and of the punishment and torment which came upon them.

Then as for specifying which particular town it was, then if there had been benefit in that then Allaah would have specified which town it was. So seeking to ascertain that and such matters are cases of unnecessary delving and of speaking without knowledge. Therefore when someone does speak about the like of this you will find his speaking haphazardly and confusedly. You will see him contradicting himself to such an extent that he is unable to establish anything. So this will enable you to realize that the path to correct knowledge is to halt at the true facts, and to avoid delving into matters which contain no benefit. So in this way the soul will be purified and your knowledge will increase. However the ignorant person thinks that it is increased by mentioning sayings which have no proof and no evidence to support them. The reality is, however,

that this produces no benefit: it merely disturbs the mind and accustoms the person to matters about which there is doubt.

So the point here is that this town was made a parable by Allaah for those who are addressed:-

إِذْ جَاءَهَا الْمُرْسَلُونَ

“...when there came Messengers to them...”

[Meaning when the Messengers came to the town] from Allaah, commanding them to worship Allaah alone, and to make the religion purely and sincerely for Him, and to forbid them from shirk and sins.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ

“When We sent to them two Messengers, they belied them both; so We reinforced them with a third...”

Meaning: We strengthened the two of them by means of a third, so they became three Messengers, and this was from Allaah’s care and attention towards them, and His establishing the proof upon them by sending successive Messengers to them.

فَقَالُوا

“...and they said...”

[Meaning: So the Messengers said] to them

إِنَّا إِلَيْكُمْ مُّرْسَلُونَ

"Verily we have been sent to you as Messengers."

[Meaning: We have been sent as Messengers to you] so the people responded to them with the response that is always to be seen from those who reject the call of the Messengers, so;

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا

"They (people of the town) said: "You are only human beings like ourselves"..."

Meaning: what has given you excellence over and above us and has caused you to be favoured rather than us? So the Messengers replied to the people:

﴿ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ خُنُّنَا إِلَّا بَشَرٌ مِثْلُكُمْ وَلَٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ ... ﴾

"Their Messengers said to them: We are no more than human beings like you, but Allāh bestows His Grace to whom He wills of His slaves..."

Soorah Ibraaheem: Aayah 11

وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ

"...and the Most Merciful (Allāh) has revealed nothing..."

Meaning that they denied Messengership in general, and then they denied those who addressed them in particular, saying

إِن أَنْتُمْ إِلَّا تَكْذِبُونَ

“You are only telling lies.”

So the three Messengers said:

رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

“Our Lord knows that we have been sent as Messengers to you...”

So if we had been lying then Allaah would have openly disgraced us and quickly punished us.

﴿ وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴾

“And our duty is only to convey plainly (the Message).”

Meaning: Upon us is to give the clear message, which causes those affairs requiring clarity to be made perfectly clear. As for other affairs such as the peoples’ suggesting signs which they ought to produce, or their asking for punishment to be hastened, then that is not up to us. Rather our duty is only to give the clear message, and we have carried that out, and we have made that clear to you. So if you are guided then that will be your share of good, and it will be Allaah’s granting guidance and success to you; but if you go astray then it has nothing to do with us.

So the people of the town said to their Messengers:

إِنَّا تَطَيَّرْنَا بِكُمْ

“For us, we see an evil omen from you...”

Meaning: “We do not see that your arrival and your connection to us has brought anything except evil.” So this is one of the strangest of affairs; that those who came to them with the greatest of Allaah’s favours upon the servants, and with the greatest honour that came be bestowed, and with that which they have greater need for than every other need: they held that they brought evil, which only added to the evil which they themselves were upon, such that they derived an evil omen from them! However being forsaken and not granted guidance causes greater harm to a person than any enemy can cause him.

Then the people threatened them, saying:

لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ

“...if you cease not, we will surely stone you...”

Meaning: we will kill you by stoning you to death, which is the worst form of killing.

وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ

“...and a painful torment will touch you from us.”

So their Messengers said to them:

طَبِّئْكُمْ مَعَكُمْ

“Your evil omens be with you!”

And that was the *shirk* and the evil which they had with them, which necessitated that which is disagreeable and punishment coming upon them, and which necessitated removal of everything beloved and of favours.

أَيْنَ ذُكِّرْتُمْ

“...because you are admonished?”

Meaning: is it because we have reminded you of whatever will rectify you and produce good for you, that you say what you have said to us?!

بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

“Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).”

You go beyond the bounds and are obstinately rebellious in your speech. But their calling them only increased them in their aversion and arrogance.

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى

“And there came a man running from the farthest part of the town...”

Coming with eagerness to sincerely advise his people, when he had heard what the messengers called to and had believed in it, and having known his response his people had given to them. So he said to them:



يَنْقُومِ أَتَّبِعُوا الْمُرْسَلِينَ

“O my people! Obey the Messengers...”

So he commanded them to follow them and advised them with that, and he bore witness to their Messengership. Then he mentioned supporting evidence for what he witnessed to and called to, saying

أَتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا

“Obey those who ask no wages of you (for themselves)...”

Meaning: follow those who give you sincere advise which can only produce good for you, and who do not desire your wealth nor any wage for their advising you and seeking to guide you. So it is imperative that you follow those having this characteristic.

Then all that remains that could be said is: then perhaps he calls and does not take any reward, but he is not upon the truth! So he rebutted this possibility by saying:

وَهُمْ مُهْتَدُونَ

“...and who are rightly guided...”

Since they do not call except to what sound intellect witness to its being good, and they do not forbid except what sound intellect witness to its being evil.

So it is as if his people did not accept his advice, rather they rebuked him for following the Messengers and for making his religion purely and sincerely for Allaah alone. So he said:

﴿ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴾

“And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned.”

Meaning: and what could prevent me from worshipping the One who deserves all worship?! Since He is the One who originated me, and who created me and gives provision to me, and all of the creation will return to Him and He will recompense them for their deeds. So the One in Whose Hand is creating and providing, and judgement between the people in this world and the hereafter - He is the One who deserves to be worshiped, praised and gloried; to the exclusion of those who possess neither benefit nor harm, nor ability to give or withhold; nor to give life, nor death, nor to resurrect. So therefore he said:

ءَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِي عَنِّي شَفَاعَتُهُمْ

“Shall I take besides Him âliha (gods)? If the Most Merciful (Allâh) intends me any harm, their intercession will be of no use for me...”

Since none can intercede with Allaah except with His Permission. So their intercession will not benefit me at all, nor can they deliver me from any evil which Allaah wishes for me.

إِنِّي إِذَا

“Then verily...”

Meaning: If I worshipped objects of worship like that,

لَفِي ضَلَالٍ مُّبِينٍ

“I should be in plain error...”

So in this speech he combined advising them sincerely, witnessing to the Messengership of the Messengers, and guiding them and informing them of the binding duty of worshipping Allaah alone, and mentioning the evidence for that, and that worship of anything besides Him is false and futile, and mentioning the clear proofs for that, and informing of the misguidance of whoever worships that; and he openly announced his *Eemaan*, even though he greatly feared that they would kill him. So he said:

﴿إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ﴾

“Verily! I have believed in your Lord, so listen to me!”

So his people killed him when they heard him, and when he gave that response to them.

So:

قِيلَ

“It was said (to him when the disbelievers killed him)...”

[Meaning: it was said] to him right away:

﴿أَدْخِلِ الْجَنَّةَ ط﴾

“Enter Paradise.”

So he said, informing of the honourable reward of position he attained for his *Tawheed* and for making his religion purely and sincerely for Allaah, and remaining sincere towards his people after his death, just as he was sincere towards them in his lifetime:

يَلَيْتَ قَوْمِي يَعْلَمُونَ

“Would that my people knew...”

بِمَا غَفَرَ لِي رَبِّي

“...that my Lord (Allâh) has forgiven me...”

Meaning: with what He forgave me, and removed all types of punishment away from me.

وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

“...and made me of the honoured ones!”

Granting me all types of reward and delights. Meaning: if knowledge of that reached their hearts then they would not remain upon their *Shirk*.

Allaah said regarding punishment of his people:

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ

“And We sent not against his people after him a host from the heaven...”

Meaning: We did not have to exert in punishing them, and so have to send down an army from heaven to destroy them.

وَمَا كُنَّا مُنْزِلِينَ

“...nor was it needful for Us to send (such a thing).”

Since, there was no need for that; and because of the tremendous Power of Allaah - the Most High - and the severe weakness of the descendants of Aadam, and because the slightest trace of Allaah’s punishment puts an end to them.

إِنْ كَانَتْ

“It was...”

Meaning: their punishment was:

إِلَّا صَيْحَةً وَاحِدَةً

“...but one Saihah (shout)...”

Meaning: a single shout, uttered by one of the Angels:

فَإِذَا هُمْ خَامِدُونَ

“They (all) were still (silent, dead, destroyed).”

Their hearts were shattered within their breasts, and they were stricken by that shout and paralysed: without sound, movement or life, after their insolence and arrogance; and their facing the noblest ones of Allaah’s creation with that foul speech, and their arrogance towards them.

Allaah said, in an expression of pity towards the people:

﴿ يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا

﴿ كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٠﴾ ﴾

“Alas for mankind! There never came a Messenger to them  
but they used to mock at him.”

Meaning: How wretched they are, and how miserable, and how severe their ignorance is, that they have these foul attributes which are the cause of every wretchedness, torment and punishment!!

﴿ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٢١﴾ ﴾

“Do they not see how many of the generations We have  
destroyed before them? Verily, they will not return to them.”

﴿ وَإِن كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٢٢﴾ ﴾

“And surely, all - everyone of them will be brought before  
Us.”

He the - Most High - says: Do they not see and take a lesson from the disbelieving generations who came before them: those whom Allaah - the Most High - destroyed and sent His punishment upon; and that they have all passed away and perished. They have not returned to the world and will never return to it. But Allaah will return the whole of the creation to life, and gather them before Him - the Most High - to pass judgement between them; His Judgement being just, and not being unjust even by an atom's weight.

﴿... وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾

“...but if there is any good (done), He doubles it, and gives from Him a great reward.”

Sooratun-Nisaa 4: Aayah 40

*All Praise is due to Allaah. May the Peace and Blessings of Allaah be upon His Messenger, his family and his Companions.*

