

صفات أهل الجنة
وكرامة مسكنهم فيها

**THE ATTRIBUTES OF THE PEOPLE
OF PARADISE
& THEIR HONORABLE DWELLING
THEREIN**

**TAFSIR OF SELECTED VERSES FROM
THE NOBLE QUR'AN**

**Regarding the People of Paradise &
their Honorable Dwelling Therein: From Taysir
al-Karim ar-Rahman Fi Tafsir Kalam al-Mannan by
Shaykh 'Abdur-Rahman ibn Nasir as-Sa'di**

Dar PDFs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله، نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدًا عبده ورسوله

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾

[آل عمران: ١٠٢]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [النساء: ١]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾

[الأحزاب: ٧٠-٧١]

أما بعد: فإن أصدق الحديث كتاب الله، وخير الهدي هدي محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار

Preface

All praise and thanks be to Allah, and may blessings and peace be upon our Prophet ﷺ, his family, his companions, and those who support him and follow his guidance. To proceed:

This is a compilation of selected verses regarding the attributes of the people of paradise and their honorable dwelling therein from the Noble Qur'an with the Tafseer of Shaykh 'Abdur-Rahman ibn Nasir as-Sa'di (may Allah have mercy on him) taken from *Taysir al-Karim ar-Rahman Fi Tafsir Kalam al-Mannan* (translation taken from Tafseer as-Sa'di - International Islamic Publishing House). While reading the Book of Allah and the Tafseer of Imam as-Sa'di, we found several verses explaining the abovementioned topics as gems. Therefore, we compiled and arranged them, hoping this would be a concise and easy explanation of the selected verses to benefit the reader.

We hope that this compilation will be a means of motivating the reader to take themselves into account, strive to attain these noble characteristics, and rectify any deficiencies they find in themselves to achieve the tremendous rewards that Allah ﷻ has promised His believing servants.

We ask Allah the Exalted to bring about benefit by way of this book, to attach our hearts to the Book of Allah, to raise us by way of it, to make it a proof for us and not against us, and to make us from the people of the Qur'an.

Allah ﷻ says:

أُولَآئِكَ فِي جَنَّةٍ

مُكْرَمُونَ

**They will be
honored in the
gardens of paradise**

[Surah al-Ma'aarij 70:35]

Table of Contents

The Honorable Dwelling of the People of Paradise

1. They will abide therein forever [al-Baqarah 2:25] 8
2. Greetings of Salam from their Lord, Most Merciful. [Ya-Seen 36:55-58] 12
3. The chosen and sincere slaves of Allah [as-Saafaat 37:40-49] 14
4. Amidst gardens and bliss [at-Tur 52:17-28] 19
5. They will be brought near to Allah [al-Waqi'ah 56:10-40] 26
6. This is your reward, for your endeavours are appreciated. [al-Insan 76:5-22] 34
7. A generous gift from their Lord [an-Naba' 78:31-37] 42

The Attributes of the People of Paradise

8. They follow guidance, and they will prosper. [al-Baqarah 2:1-5] 46
9. They will receive blessings and mercy from their Lord, and they will be guided. [al-Baqarah 2:155-157] 54
10. They are the true believers and the pious [al-Baqarah 2:177] . 59
11. They hasten towards forgiveness [Al 'Imran 3:133-136] 66
12. They follow the straight path [al-An'aam 6:151-153] 71
13. They will receive glad tidings [at-Tawbah 9:112] 78

14. They are the allies and close friends of Allah [Yunus 10:62-64]	81
15. They will inherit al-Firdous and abide therein forever [al-Mu'minoon: 23:1-11]	83
16. They are the true slaves of the Most Gracious [al-Furqan 25:63-77]	89
17. They are not conceited nor boastful [Luqman 31:12-19]	104
18. Allah has prepared forgiveness and an immense reward for them [al-Ahzab 33:35]	115
19. Who is better in speech than one who calls people to Allah, does righteous deeds, and says: Verily I am one of those who submit to Allah [in Islam]? [Fussilat 41:30-35]	118
20. They used to sleep but little at night and before dawn, they would seek forgiveness. [adh-Dhariyaat 51:15-19]	125
21. They will be honored in the gardens of paradise [al-Ma'aarij 70:19-35]	129

The Honorable
Dwelling of the
People of Paradise

(1) They will abide therein forever

Allah ﷻ says:

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي
رُزِقْنَا مِنْ قَبْلُ وَأَنُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ
فِيهَا خَالِدُونَ

[البقرة : ٢٥]

And give glad tidings to those who believe and do righteous deeds, that they will have gardens, through which rivers flow. Every time they are provided with fruits therefrom, they will say: This is what we were provided with before, because they will be given things that resemble one another; and they will have therein pure spouses; and they will abide therein forever.

[Surah al-Baqarah 2:25]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

As Allah mentioned the requital of the disbelievers, here He mentions the reward of the believers, those who do righteous deeds. This is the style of the Qur'an, which combines encouragement with deterrent so that the individual will be

motivated and deterred at the same time, and he will balance fear with hope.

{And give glad tidings} that is, O Messenger and those who convey his message

{to those who believe} in their hearts

{and do righteous deeds} by taking physical action, thus confirming their faith with their good deeds.

Good deeds are described as righteous (*salihat*) because by means of them people's affairs, both religious and worldly, in this world and in the hereafter, are set straight or put right (*tasluh*), and all troubles will be eliminated. Thus he will become one of the righteous (*salihoon*) who are qualified to be close to the Most Merciful in His paradise.

So give them the glad tidings **{that they will have gardens}** filled with wonderful trees, fine fruits and extensive shade, hence the one who enters this garden will enjoy it and the one who dwells in it will be happy.

{through which rivers flow} that is, rivers of water, milk, honey and wine, which they will cause to spring up whenever they want and direct them wherever they want; those trees will be irrigated by them and will produce all kinds of fruits.

{Every time they are provided with fruits therefrom, they will say: This is what we were provided with before} that is, this is the same type, with the same qualities. All of them will be

similar in beauty and delicious taste; there will be no fruit that stands out from the others (because all of them will be good). There will be no time in which they are deprived of pleasure; they will constantly have the delight of eating these fruits.

{because they will be given things that resemble one another}. It was said that they will resemble one another in name, but will have different tastes; or that they will resemble one another in colour, but will have different names; or that they will resemble one another in beauty, delicious taste and enjoyability. Perhaps this last view is the one that is correct.

Then, having mentioned their dwellings and the provision of food, drink and fruits, Allah mentions their spouses and describes them in the most perfect, concise and clear way:

{and they will have therein pure spouses}. He did not describe them as purified from a specific defect; this indicates that they will be pure in all aspects. They will be pure in terms of their attitude and character, free of physical defects, pure in speech and chaste in their gaze. With regard to their attitude, they will be friendly and endearing to their husbands because of their good attitude; they will behave in a manner that is expected of a good wife and will be well-mannered in word and deed. With regard to being physically pure, they will be free of menses, postpartum bleeding, vaginal discharges, urine, stools, mucus, sputum and bad smells. They will also be physically pure in the sense that they will possess perfect beauty, with no

physical defect or hint of ugliness; rather they will be good and beautiful (**ar-Rahman 55: 70**). They will be pure in speech and chaste in their gaze, gazing only at their husbands and refraining from all foul speech.

This verse speaks of the giver of glad tidings, the recipients thereof, the things promised in those tidings and the means of attaining what is promised. The giver of glad tidings is the Messenger ﷺ or those among his Ummah who convey his message. The recipients of the glad tidings are the believers who do righteous deeds. The things promised in these glad tidings are the gardens described in this manner (that is, the gardens of paradise). The means of attaining what is promised is faith and righteous deeds. There is no other way of attaining it. This is the greatest of glad tidings, conveyed by the best of Allah's creation, highlighting the best means.

It also shows us that it is encouraged to give glad tidings to the believers and to motivate them to do good deeds by referring to the reward and fruits of those deeds. Thus doing such deeds will become light and easy. The greatest good sign (of glad tidings) is when an individual is guided and enabled to believe and do righteous deeds. That is the first sign of glad tidings, and the foundation thereof. The second such sign is when the angels give him glad tidings at the time of death. The final good sign is when he reaches those eternal blessings (in paradise). We ask Allah to make us among those who are given these glad tidings.

(2) Greetings of Salam from their Lord, Most Merciful.

Allah ﷻ says:

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ (٥٥) هُمْ وَأَزْوَاجُهُمْ فِي
ظِلِّ عَلَى الْأَرَائِكِ مُتَكِونَ (٥٦) لَهُمْ فِيهَا فِكِهَةٌ وَلَهُمْ مَا يَدْعُونَ
(٥٧) سَلَمٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ (٥٨)

[يس : ٥٥-٥٨]

Verily the inhabitants of paradise will, on that day, be busy in their rejoicing (55) they and their spouses reclining on couches in the shade (56) There they will have fruit and all that they ask for (57) Salam (peace be on you) - a word [of salutation] from a Lord Most Merciful (58)

[Surah Ya-Seen 36:55-58]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

Having stated that each person will be requited only for what he did, Allah now refers to the requital of both groups, starting with the reward of the people of paradise. He tells us that on that day, they will **{be busy in their rejoicing}** that is, their souls will be rejoicing, having all that one may desire, that may delight the eye, and all that anyone could wish for. That will include the joy of being with beautiful spouses, as Allah says: **{and their spouses}** of the *hoor al-'een*, **{on couches in the**

shade} that is, they will be reclining on beautiful adorned couches, wearing beautiful adorned garments, in complete comfort, relaxed and secure, enjoying perfect pleasure.

{There they will have fruit} in abundance, all types of delicious fruits, grapes, figs, pomegranates and others

{and all that they ask for} that is, whatever they request and wish for, they will get.

They will also have **{Salam (peace be upon you) - a word [of salutation]}** coming to them **{from a Lord Most Merciful}**. This refers to the Lord addressing the people of paradise and greeting them. If the Most Merciful Lord gives them a salutation of peace, they will attain perfect peace and well-being in all aspects, and they will receive this salutation, which is such that no salutation is more sublime than it and there is no blessing like it. So what do you think of a salutation from the King of Kings, the Almighty Lord, the Most Kind, the Most Merciful, to the people of His paradise, who have attained His pleasure and He will never be angry with them?

Were it not that Allah has decreed that they will never die, their hearts might be displaced out of joy, pleasure and happiness. We hope that our Lord will not deprive us of that bliss, and that He will grant us the joy of gazing upon His noble Countenance.

(3) The chosen and sincere slaves of Allah

Allah ﷻ says:

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (٤٠) أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ (٤١) فَوْكِهِ
وَهُمْ مُكْرَمُونَ (٤٢) فِي جَنَّاتِ النَّعِيمِ (٤٣) عَلَى سُرُرٍ مُتَقَابِلِينَ (٤٤)
يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ (٤٥) بَيْضَاءَ لَدَّةٍ لِّلشَّرِيبِ (٤٦) لَا فِيهَا
عَوَلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ (٤٧) وَعِنْدَهُمْ قَصْرَاتُ الْأَطْرَفِ عِينٌ (٤٨)
كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ (٤٩)

[الصافات : ٤٠-٤٩]

However, for the chosen [and sincere] slaves of Allah (40) there will be provisions that are known [for their beauty and delicious taste] (41) fruits of various kinds; and they will be honored (42) in gardens of delight (43) seated on couches facing one another (44) A cup will be passed around among them with wine from a flowing spring (45) white and delicious to those who drink it (46) It will not cause any harm, nor will they be intoxicated by it (47) And with them will be chaste women with big beautiful eyes who restrain their glances (48) as if they are eggs carefully guarded (49)

[Surah as-Saafaat 37:40-49]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

{However, for the chosen [and sincere] slaves of Allah} they will not taste the painful punishment, because they were sincere to Allah in their deeds. Therefore, He chose them and singled them out for His mercy, and showered them with His grace.

{there will be provisions that are known} that is, they are not unknown; rather it is an immense provision, the type and quality of which is not unknown, and no one could know its nature.

Then Allah explains that by saying: **{fruits of various kinds}** that is, all types of fruits that one would enjoy because of its delicious colour and taste

{and they will be honoured} that is, they will not be despised or looked down upon; rather they will be respected, appreciated and dignified.

They will honour one another and the angels will honour them, entering upon them from every gate and congratulating them for having attained this great honour. And they will be honoured by the Most Generous of those who show generosity, Who will bestow upon them all kinds of blessings that will bring joy to their hearts and souls.

{in gardens of delight} that is, in gardens that are filled with joy and happiness because of what they contain of all sorts of

bliss, such as no eye has seen, no ear has heard, nor has it crossed the mind of man, and they are free of all that could spoil their delights, of any kinds of stresses and troubles.

One of the ways in which they will be honoured by their Lord and will honour one another is that they will be **{seated on couches}** which are raised seats adorned with all kinds of fine and beautiful cloth. They will be reclining on these couches in a way that reflects comfort, serenity and joy,

{facing one another} and their hearts will be free of rancour, their love will not be tainted with any element of hate, and they will be delighted to be together, facing one another in a manner that is indicative of the harmony between their hearts. They will show proper etiquette to one another, not turning their backs on one another; rather the fact that they are described as facing one another is indicative of their perfect joy and perfect etiquette towards one another.

{A cup will be passed around among them with wine from a flowing spring} that is, boys who are ready to serve them will go around with delicious drinks, in beautiful cups, filled with nectar scented with musk; these will be cups of wine, but that wine will be different from the wine of this world in all aspects. In colour it is **{white}** which is one of the best of colours, and in taste it will be **{delicious to those who drink it}**; the one who drinks it will enjoy it whilst drinking it and afterwards.

It will be free of anything that may harm the mind or cause the drinker to lose his mind; he will not become intoxicated by it and it will not lead to any headache or hangover.

Having told us of the food, drink and gatherings of the people of paradise, and the delights, in general terms and in detail, that are included in the phrase **{gardens of delight}** so that people may know what is there, and thus they will long for it, Allah now speaks of their spouses, saying:

{And with them will be chaste women with big beautiful eyes who restrain their glances} that is, with the people of paradise, with big beautiful eyes, reaching the pinnacle of beauty and restraining their glances.

What is meant is either that this beautiful and chaste woman restrains her glance and looks only at her husband, because of her chastity, and she does not look beyond him to anyone else, and because of the perfection and beauty of her husband, which is such that she does not want anyone else in paradise but him; or it may be the phrase translated as **{restrain their glances}** means that they are so beautiful that the husband looks only at his spouse, and restrains his glance which indicates that his thoughts and love are only for her. Both meanings are possible and both are sound.

All of this is indicative of the beauty of both men and women in paradise and their love for one another, which is such that no one would look at anyone else and they will all be

extremely chaste; there will be no envy or resentment or grudges, because of the absence of the causes thereof.

{with big beautiful eyes} this refers to the beauty of the eye and its lovely shape

{as if they} namely the *hoor al-'een* **{are eggs carefully guarded}** that is, covered. That is because of their beauty and purity, and indicates that their colors are the most beautiful of colors and the most delightful to behold, with no blemishes or dark patches.

(4) Amidst gardens and bliss

Allah ﷻ says:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ (١٧) فَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقْنَهُمْ
رَبُّهُمْ عَذَابَ الْجَحِيمِ (١٨) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (١٩)
مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (٢٠) وَالَّذِينَ ءَامَنُوا
وَاتَّبَعْتَهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَاهُمْ مِّنْ عَمَلِهِمْ
مِّنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ (٢١) وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ
مِّمَّا يَشْتَهُونَ (٢٢) يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَعْوُ فِيهَا وَلَا تَأْتِيْمٌ ﴿٢٣﴾
وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ
عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾
فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ
هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

[الطور: ١٧-٢٨]

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

them to fair companions with big beautiful eyes (20) For those who believe and whose offspring follow them in faith, We will cause their offspring to join them, and We will not detract anything from the reward of their good deeds. Every person is held in pledge for what he earns (21) And We will provide them with fruit and meat, such as they desire (22) There they will pass around a cup [of wine] which will not lead to any idle talk or sin (23) There will circulate among them [servant] boys of theirs, as if they are pearls carefully guarded (24) They will turn to one another with questions (25) They will say: When we were living before among our kinsfolk we were afraid [of Allah's punishment] (26) Therefore Allah was gracious to us and protected us from the punishment of the scorching fire (27) Verily we used to call upon Him before. Verily He is the Beneficent, the Most Merciful (28)

[Surah at-Tur 52:17-28]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

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

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

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

{and bliss} which includes all psychological, spiritual and physical delights.

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

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

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

{with enjoyment} that is, enjoying that food and drink with joy, happiness and pleasure,

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

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

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

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

[52:21-28] This is part of the perfect bliss of the people of paradise: Allah will cause to join them their offspring who followed them in faith. Allah will cause these offspring to reach their parents' level in paradise, even though their deeds were not sufficient to reach their parents' level, as an increased

reward for their parents. Moreover, that will not detract from the good deeds of the parents in the slightest.

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

{And We will provide them} that is, we will provide to the people of paradise, from Our abundant bounty and provision

{fruit} such as grapes, pomegranates, apples and more types of delicious fruits than are essential for nourishment

{and meat, such as they desire} of all that they may request and want, such as the flesh of fowls and other kinds of meat.

{There they will pass around a cup} that is, cups of nectar and wine will circulate among them, and they will pass them to one another, and immortal (servant) boys will circulate among them with cups and jugs **(al-Waqi'ah 56: 17-18)**.

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

disobedience to Allah. As these two things are ruled out, a third matter is proven, which is that their talk in paradise will all be good and pure, bringing joy and happiness to hearts and souls. They will treat one another in the best manner, exchanging the best conversation, and they will not hear from their Lord anything but that which will bring them delight and will indicate that He is pleased with them and loves them.

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

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

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

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

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

{Verily we used to call upon Him before} asking Him to protect us from the punishment of the scorching fire and cause

us to attain bliss. This includes the supplication of worship and the supplication of asking. In other words, we kept trying to draw close to Him by doing all kinds of acts of worship and calling upon Him at all times.

{Verily He is the Beneficent, the Most Merciful} and part of His beneficence and mercy towards us is that He caused us to attain His pleasure and reach paradise, and He protected us from His wrath and the fire of hell.

(5) They will be brought near to Allah

Allah ﷻ says:

وَالسَّابِقُونَ السَّابِقُونَ (١٠) أُولَئِكَ الْمُقَرَّبُونَ (١١) فِي جَنَّةٍ
النَّعِيمِ (١٢) ثَلَاثَةٌ مِّنَ الْأُولَىٰ (١٣) وَقَلِيلٌ مِّنَ الْآخِرِينَ (١٤) عَلَىٰ
سُرُرٍ مَّوْضُونَةٍ (١٥) مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ (١٦) يَطُوفُ عَلَيْهِمْ
وِلْدَانٌ مُّخَلَّدُونَ (١٧) بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ (١٨) لَا
يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ (١٩) وَفَكِهَةٌ مِّمَّا يَتَخَيَّرُونَ (٢٠) وَلَحْمِ
طَيْرٍ مِّمَّا يَشْتَهُونَ (٢١) وَحُورٌ عِينٌ (٢٢) كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ
(٢٣) جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (٢٤) لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا
(٢٥) إِلَّا قِيلًا سَلَامًا سَلَامًا (٢٦) وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ
الْيَمِينِ (٢٧) فِي سِدْرٍ مَّخْضُودٍ (٢٨) وَطَلْحٍ مَّنضُودٍ (٢٩) وَظِلٍّ
مَّمْدُودٍ (٣٠) وَمَاءٍ مَّسْكُوبٍ (٣١) وَفَكِهَةٍ كَثِيرَةٍ (٣٢) لَا مَقْطُوعَةٍ
وَلَا مَمْنُوعَةٍ (٣٣) وَفُرُشٍ مَّرْفُوعَةٍ (٣٤) إِنَّا أَنشَأْنَهُنَّ إِنشَاءً (٣٥)
فَجَعَلْنَهُنَّ أَبْكَارًا (٣٦) عُرُبًا أَتْرَابًا (٣٧) لِأَصْحَابِ الْيَمِينِ (٣٨) ثَلَاثَةٌ
مِّنَ الْأُولَىٰ (٣٩) وَثَلَاثَةٌ مِّنَ الْآخِرِينَ (٤٠)

[الواقعة : ١٠-٤٠]

And the foremost are the foremost (10) It is they who will be brought near to Allah (11) in gardens of delight (12) a multitude of those of old (13) and a few from those of later times (14) [They will be seated] on well-crafted couches (15) reclining on them, facing one another (16) Immortal [servant] boys will circulate among them (17) with cups and jugs, and glasses filled from a flowing spring [of wine] (18) which will not cause any headache or intoxication (19) along with fruits of their choice (20) and meat of birds that they may desire (21) And [there will be] fair companions with big beautiful eyes (22) as if they are pearls carefully guarded (23) as a reward for what they used to do (24) They will not hear therein any vain talk or sinful speech (25) but only the salutation: Peace, peace (26) Those on the right - how blessed will be those on the right (27) [They will be] amidst thornless lote-trees (28) and banana trees laden with fruit (29) and shade long-extended (30) and flowing water (31) and fruit in abundance (32) never ceasing and never restricted (33) and raised couches [reclining thereon with their spouses] (34) We shall indeed have created them [their spouses] anew and perfect (35) and shall have made them virgins (36) loving and of equal age (37) for those on the right (38) a multitude of those of old (39) and a multitude from those of later times (40)

[Surah al-Waqi'ah 56:10-40]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

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

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

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

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

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

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

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

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

{...as if they are pearls carefully guarded.} (at-Tur 52: 24)

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

They are created to live forever, never growing older or changing. They will circulate among them with vessels of drink,

{with cups} - the word translated here as **{cups}** refers to a vessel that has no handle

{and jugs} - the word translated here as **{jugs}** refers to a vessel that does have a handle.

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

{which will not cause any headache} or cause their heads to hurt, as the wine of this world does to the one who drinks it

{or intoxication} that is, they will not lose their minds or power of rational thinking, as happens in the case of earthly wine.

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

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

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

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

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

[56:22-24] That is, they will have fair companions with big beautiful eyes (*hoor al-'een*). The word *hoor* refers to a beautiful woman whose eyes are lined with *kohl*, and the word *'een* refers to huge and beautiful eyes. Beautiful eyes in the female is one of the greatest characteristics of beauty.

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

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

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

[56:25-26] That is, in the gardens of delight, they will not hear any idle talk. In that place there will be nothing that is of no benefit and no words that are sinful.

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

This is indicative of the good manners of the people of paradise when they address one another, and that it will be the best and most pleasing of speech, that is most free of idle and sinful talk. We ask Allah for His grace.

[56:27-34] Then Allah speaks of the bliss of those on the right: **{Those on the right - how blessed will be those on the right}** that is, how great their status and how high their standing.

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

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

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

{and flowing water} that is, abundant water, coming from springs, meandering rivers and gushing water.

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

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

[56:35-40] {We shall indeed have created them [their spouses] anew and perfect} that is, We shall have created the wives of the people of paradise in a form other than their earthly form, perfect and not subject to death.

{and shall have made them virgins} that is, both young and old.

This general wording includes both the *hoor al-'een* and the women who lived in this world. This description - of being virgins - will be constant, and that will be their state at all times, just as they will remain **{loving and of equal age}** at all times.

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

That includes coquettish behaviour when engaging in intercourse.

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

{for those on the right} that is, they are prepared for them.

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

(6) This is your reward, for your endeavours are appreciated.

Allah ﷻ says:

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا (٥) عَيْنًا يَشْرَبُ بِهَا عِبَادُ
اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا (٦) يُوفُونَ بِالْأَنْدَرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ
مُسْتَطِيرًا (٧) وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حُبِّهِ ۖ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا (٨)
إِنَّمَا نَطْعِمُكُمْ لِرُؤُفِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا (٩) إِنَّا نَخَافُ
مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا (١٠) فَوَقَّهْمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ
وَلَقَّهْمُ نَصْرَةَ وَسُرُورًا (١١) وَجَزَّهْمُ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا (١٢)
مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا (١٣)
وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أَلْفُوفُهَا تَذَلِيلًا (١٤) وَيُطَافُ عَلَيْهِمْ
بِأَنِيَّةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا (١٥) قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا
تَقْدِيرًا (١٦) وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا (١٧) عَيْنًا فِيهَا
تُسَمَّى سَلْسَبِيلًا (١٨) * وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ
حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا (١٩) وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلَكًا كَبِيرًا (٢٠)
عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوْا أَسَاوِرَ مِّنْ فِضَّةٍ
وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا (٢١) إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيِكُمْ
مَشْكُورًا (٢٢)

[الإنسان : ٥-٢٢]

Verily the righteous will drink from a cup [of wine] mixed with camphor (5) [drawn from] a spring from which the slaves of Allah will drink, making it flow wherever they wish (6) They fulfil their vows and fear a day the evil of which will be widespread (7) and they give food, despite their love for it, to the needy, orphans and captives (8) [saying]: We feed you only for the sake of Allah; we seek of you neither recompense nor thanks (9) Verily we fear from our Lord a grim and awful day (10) Therefore Allah will protect them from the evil of that day, and will bestow upon them radiance and joy (11) and will reward them for their patience and steadfastness with paradise and garments of silk (12) wherein they will recline on couches; they will feel neither scorching heat nor bitter cold (13) Its shady branches will come down low over them, and its clusters [of fruit] will hang within easy reach (14) Vessels of silver and goblets of crystal will be passed around among them (15) crystal-clear, made of silver, filled to exact measure (16) Therein they will be given to drink a cup [of wine] mixed with ginger (17) [drawn from] a spring therein called Salsabeel (18) Immortal [servant] boys will circulate among them; if you saw them, you would think they were scattered pearls (19) and if you were to look there [paradise], you would see bliss and a vast domain (20) They will wear green garments of fine silk and heavy brocade, and will be adorned with bracelets of silver, and their Lord will give them

to drink a pure beverage (21) [It will be said to them:] This is your reward, for your endeavours are appreciated (22)

[Surah al-Insan 76:5-22]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

{The righteous}, who are the ones whose hearts are pure because of what they contain of love of Allah and knowledge of Him, and because of their good manners, and because of their having purified themselves physically by using their faculties in doing righteous deeds,

Allah tells us that they **{will drink from a cup [of wine]}** that is, a delicious drink of wine **{mixed with camphor}** to cool it down and reduce the sharpness of its taste. This camphor will be extremely delicious, free of any contamination and unpalatability, as is the case with the camphor of this world, because whatever Allah tells us of that which is in paradise of things that have earthly counterparts, they will be free of any of the problematic elements that they have in this world.

As Allah tells us elsewhere:

{[They will be] amidst thornless lote-trees, and banana trees laden with fruit.} (al-Waqi'ah 56: 28-29)

{...with pure spouses...} (Al Imran 3: 15)

{For them will be an abode of peace with their Lord...} (al-An'am 6: 127)

{... [there will be] therein all that souls may desire and all that eyes may delight in...} (az-Zukhruf 43: 71)

{[drawn from] a spring from which the slaves of Allah will drink} that is, they will have no fear about that delicious cup from which they will drink ever running out, for it has a source that will never end; it comes from a spring that flows constantly, and the slaves of Allah will make it flow wherever and however they wish.

If they wish, they will be able to direct it towards beautiful gardens full of blossoms, or make it run between the palaces and adorned dwellings, or in any direction they want.

[76:7-10] Here Allah tells us about some of their deeds:

{They fulfil their vows} that is, they fulfil what they commit themselves to for the sake of Allah.

If they fulfil vows, which are not obligatory upon them unless they take that upon themselves, it is more likely that they will fulfil their commitment to basic obligatory duties.

{and fear a day the evil of which will be widespread} that is, it will spread and reach everywhere, so they fear that its evil may reach them, therefore they avoid everything that may lead to that.

{and they give food, despite their love for it} that is, although they love wealth and food, they give precedence to love of Allah over love of themselves, and they try to give their

food to those who are most deserving and most in need of it, **{the needy, orphans and captives}**.

By spending and feeding others, they seek the pleasure of Allah, implicitly saying: **{We feed you only for the sake of Allah; we seek of you neither recompense nor thanks}** that is, we seek neither financial recompense nor verbal praise.

{Verily we fear from our Lord a grim} that is, very hard and evil **{and awful}** that is, stressful and miserable **{day}**.

[76:11-13] {Therefore Allah will protect them from the evil of that day} so the greatest terror will not grieve them; and the angels will welcome them (saying): This is your day, that you were promised **(al-Anbiya 21: 103)**.

{and will bestow upon them} that is, He will honour them and give them **{radiance}** in their faces **{and joy}** in their hearts, thus combining both outward and inward bliss.

{and will reward them for their patience and steadfastness} in obeying Allah, for they strove as much as they could; in avoiding disobedience towards Allah, so they refrained from sin; and in accepting the painful decrees of Allah, so they did not complain about them.

{with paradise} that contains all bliss and is free of all troubles and problems

{and garments of silk}, as Allah says elsewhere: **{...and their garments therein will be of silk.} (Fatir 35: 33)**

Perhaps Allah singled out silk for mention because their outward dress will be indicative of the condition of the wearer.

{wherein they will recline on couches} - reclining means sitting comfortably, with ease and in a relaxed manner. The word translated here as **{couches}** refers to couches covered with adorned cloths.

{they will feel} in paradise **{neither scorching heat}** that would cause them harm **{nor bitter cold}**. At all times they will be in shade, with no heat or cold, so that they may feel physical enjoyment with no pain or discomfort caused by heat or cold.

[76:14] That is, its fruits will be near at hand for anyone who wants them, so that he may take them whether he is standing, sitting or lying on his side.

[76:15-16] There will be passed around among the people of paradise by their servants **{Vessels of silver and goblets of crystal... crystal-clear, made of silver}** that is, they will be made of silver but they will be as clear as crystal. This is something most amazing, that something as dense and opaque as silver will be as clear as crystal because it is so pure.

{filled to exact measure}. They will be filled to the exact measure as desired by the people of paradise, the amount that will be most pleasing to them, so it will come to them exactly as they thought of it in their minds.

[76:17-18] {Therein} in paradise, **{they will be given to drink a cup}** of wine and nectar **{mixed with ginger}** to make its taste and scent good.

{[drawn from] a spring therein} in paradise **{called Salsabeel}** it is called this because it is palatable, delicious and wholesome.

[76:19-20] {Immortal [servant] boys}, who are created in paradise to remain therein; they will never change or grow old, and they are very handsome

{will circulate among them} that is, among the people of paradise, with their food and drink, to serve them.

{if you saw them} spreading out to serve the people **{you would think}** because of their beauty, that **{they were scattered pearls}**. This is part of the pleasure of the people of paradise, that their servants will be immortal boys who are a pleasure to look at. They will enter their houses in complete safety, and will bring whatever they ask for and want.

{and if you were to look there [paradise]} and you observed the bliss in which they live **{you would see bliss and a vast domain}**. You would see that one of them possesses palaces, dwellings and chambers that are adorned and decorated in a manner that can barely be described. He will have blooming gardens, delicious fruits hanging within easy reach, flowing rivers, amazing gardens, and birds that sing in an

enchanting manner that moves the heart and brings joy to the soul.

He will have wives who are extremely beautiful and kind, combining inner and outer beauty that fills the heart with joy and brings great pleasure and delight.

Around him will be immortal boys and eternal servants, bringing ease and comfort; thus they will enjoy a life of complete pleasure and perfect joy.

Over and above all that will be the greatest joy of seeing the Most Merciful Lord, hearing His words, delighting in closeness to Him and rejoicing in attaining His pleasure and eternal life that constantly increases in bliss at every moment.

Glory be to the Sovereign Lord, the clear Truth, Whose stores never run out and Whose generosity never decreases. Just as there is no end to His attributes, there is no end to His kindness and generosity.

(7) A generous gift from their Lord

Allah ﷻ says:

إِنَّ لِلْمُتَّقِينَ مَفَازًا (٣١) حَدَائِقَ وَأَعْنَابًا (٣٢) وَكَوَاعِبَ أَتْرَابًا (٣٣)
وَكَأْسًا دِهَاقًا (٣٤) لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذِّبًا (٣٥) جَزَاءً مِّن رَّبِّكَ
عَطَاءً حِسَابًا (٣٦) رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا
يَمْلِكُونَ مِنْهُ خِطَابًا (٣٧)

[النباء : ٣١-٣٧]

Verily for the righteous there will be salvation (31) gardens and vineyards (32) and youthful [companions], of equal age (33) and a cup that is full (34) They will not hear therein any vain talk or lies (35) a recompense from your Lord, a generous gift (36) [from] the Lord of the heavens and the earth and all that is between them, the Most Gracious, Whom they will have no power to address (37)

[Surah an-Naba' 78:31-37]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

Having described the situation of the evildoers, Allah now describes the destination of the righteous, as He says:

{**Verily for the righteous there will be salvation**} that is, for those who feared the wrath of their Lord by consistently obeying

Him and refraining from that which He dislikes, there will be salvation and they will be kept far away from the fire.

By virtue of that salvation, they will have **{gardens}** containing all kinds of trees, colourful and bearing fruit, through which rivers run. Vineyards or grapevines are singled out for mention because of their high quality and abundance in those gardens.

And there they will have wives as they would like, **{youthful [companions], of equal age}** that is, all close in age. Usually people who are close in age get along and are in harmony. The age in question is thirty-three years, which is the prime of youth.

{and a cup that is full} that is, full of nectar that is delicious for those who drink it.

{They will not hear therein any vain talk} that is, talk in which there is no benefit

{or lies} that is, sin. This is like the verse in which Allah says:

{They will not hear therein any vain talk or sinful speech, but only the salutation: Peace, peace.} (al-Waqi'ah 56: 25-26)

Rather Allah will give them this great reward by His grace and bounty, as **{a recompense from your Lord}** to them,

{a generous gift} that is, because of the good deeds that Allah enabled them to do and which He made the price of admittance to paradise and its delights.

The One Who will bestow these gifts upon them is their Lord,

{the Lord of the heavens and the earth and all that is between them} that is, the One Who created them and controls them,

{the Most Gracious} Whose mercy encompasses all things. So He took care of them, had mercy on them and showed kindness to them until they attained what they attained.

The Attributes of
the People of
Paradise

(8) They follow guidance, and they will prosper.

Allah ﷻ says:

آلَمْ (١) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢) الَّذِينَ يُؤْمِنُونَ
بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) وَالَّذِينَ يُؤْمِنُونَ
بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤) أُولَئِكَ
عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥)

[البقرة : ١-٥]

Alif. Lam. Meem. (1) This is the Book about which there is no doubt; in it is guidance for those who fear Allah (2) Who believe in the unseen, establish prayer, and spend out of what We have provided for them (3) And who believe in the Revelation sent down to you, and in what was sent before your time, and believe with certainty in the hereafter (4) It is they who are following guidance from their Lord and it is they who will prosper (5)

[Surah al-Baqarah 2:1-5]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

With regard to the letters that appear at the beginning of some *soorahs*, the most prudent approach is to refrain from discussing their meaning, without basing that on any *shar'i* (of or pertaining to *Sharia*; Islamic) text, whilst being certain that Allah

did not reveal them in vain; rather there is wisdom behind that, of which we are not aware.

{This is the Book} that is, this great Book is the Book in a true sense; it contains that which the previous Books did not contain of great knowledge and clear truth. So **{there is no doubt}** about it in any way, shape or form. Stating that there is no doubt implies the opposite; the opposite of doubt is certainty, so this Book contains certain knowledge that dispels doubt. This is a useful principle to note, that when it is stated that something is not the case, that inevitably refers to the opposite.

As it is based on certainty, and guidance cannot be attained except on the basis of certainty, Allah says: **{in it is guidance for those who fear Allah}**. Guidance is the means of being directed away from misguidance and doubt, and it is the means of following the proper ways. Guidance is mentioned, but to what is not mentioned; Allah did not say guidance towards achieving such and such a purpose or to such and such a thing, because He intended it to be general in meaning. It is guidance to that which is in people's best interests in both realms (this world and the hereafter). So it is guidance for people in all matters, both fundamental and minor. It differentiates true from false, sound from flawed, and it explains to them how to follow the paths that will benefit them in this world and in the hereafter.

Allah says elsewhere: **{as guidance for humankind}** (**al-Baqarah 2: 185**) - which is general in meaning, but here and

elsewhere He says **{guidance for those who fear Allah}** because it is, in and of itself, guidance for all people, but those who are doomed do not pay heed and they do not accept the guidance of Allah. Thus proof is established against them and they do not benefit from it because they are doomed. But the pious are those who have attained the main cause of achieving guidance, namely *taqwa* (piety or fear of Allah), the true meaning of which is taking measures to protect themselves from the wrath and punishment of Allah by obeying His commands and heeding His prohibitions. So they are guided by it and they benefit from it in the fullest sense.

Allah says: **{O you who believe. If you fear Allah, He will give you the insight to distinguish between right and wrong...} (al-Anfal 8: 29)**

So the pious are the ones who benefit from the verses (*ayat*, lit. signs) of the Qur'an and the signs in creation.

Guidance is of two types: guidance in the sense of being aware of the message, and guidance in the sense of being helped to follow the message. The pious have been granted both types of guidance, whereas others have not been helped to follow the message. Being aware of the message without being helped to act upon it is not guidance in any real or complete sense.

Then Allah describes the pious in terms of both inward and outward deeds, because piety (*taqwa*) includes both. He says:

{Who believe in the unseen}. The true meaning of belief or faith is complete affirmation of what the Messengers taught; this also includes physical actions. It does not refer to believing in things that are visible or may be known through any of the physical senses, because in that regard there is no difference between the Muslim and the disbeliever. Rather the issue here is belief in the unseen, which we cannot see or know through any of the physical senses; rather we believe in it because Allah and His Messenger ﷺ have told us of it. This faith is what distinguishes the Muslim from the disbeliever, because it is believing and affirming, with no hesitation, what Allah and His Messenger ﷺ said.

So the believer believes everything that Allah and His Messenger ﷺ have told him, whether he sees it or not and whether he understands it and comprehends it or not, unlike the heretics and those who disbelieve in the unseen, because their limited intellects could not grasp it, so they rejected what they could not comprehend. Thus their intellect was corrupted and their thinking was flawed, whilst the thinking of the believers, who were guided by Allah, was sound.

Belief in the unseen includes belief in everything that Allah and His Messengers have told us about unseen matters in the past and in the future, events of the hereafter and the reality of the divine attributes and their essence. So they believe in the attributes of Allah in a true sense and with certain faith, even if they do not understand their essence.

Then Allah says: **{establish prayer}**. He did not say that they "do" the prayer or "perform" the prayer, because it is not sufficient to only do the outward motions. Establishing prayer means establishing its outward form completely, with all its essential and obligatory parts and fulfilling its conditions, as well as establishing it inwardly, paying attention to its essence, which means having presence of mind whilst praying, and pondering the meaning of what one is saying and doing. Such is the prayer of which Allah says:

{...for verily prayer keeps [one] away from obscenity and wickedness...} (al-Ankaboot 29: 45)

- and this is the prayer that brings reward. The individual will be rewarded for his prayer only in as much he offered it with presence of mind. This applies to both obligatory and supererogatory prayers.

{and spend out of what We have provided for them}. This includes both obligatory spending, such as *zakah* and spending on one's wives, relatives, slaves and so on, and spending on all kinds of charitable causes, which is encouraged in Islam (*mustahabb*). The recipients of this spending are not mentioned, because there are so many different ways of spending and because spending in and of itself is a means of drawing close to Allah. The word *min* (translated here as **{out of}**) refers to some of the wealth; this draws attention to the fact that all that is expected of them is to give a small portion of their wealth, in

such a way that does not harm them and is not burdensome; in fact, they themselves benefit from spending and their brothers will also benefit.

{what We have provided for them}. This indicates that this wealth that you possess was not obtained by your strength and efforts; rather it is provision that Allah has bestowed upon you and blessed you with. Therefore, as He has blessed you and favoured you above many of His slaves, you should show gratitude to Him by giving some of that with which He has blessed you, thus helping (literally, consoling) your brothers who are destitute.

Allah often mentions prayer and *zakah* together in the Qur'an, because prayer is a reflection of sincerity towards Allah, and *zakah* and spending are a reflection of kindness towards His slaves. The sign of a person's being blessed (destined for paradise) is his sincerity towards Allah and his striving to help and benefit people, just as the sign of a person's being doomed (destined for hell) is that he does not have these two characteristics, sincerity and kindness.

{And who believe in the Revelation sent down to you}, namely the Qur'an and Sunnah. Allah says:

{...For Allah has sent down to you the Book and wisdom...}
(an-Nisa 4: 113)

So the pious believe in everything that the Messenger ﷺ brought, and they do not differentiate between what he

brought, believing in some parts and not believing in others, either by rejecting them or interpreting them in a manner other than that which was intended, as some of the innovators do, who misinterpret the texts that point to something other than what they say, which results in them not believing in the correct meaning, even if they believe the wording. Therefore, they do not believe in them in a true sense.

{and in what was sent before your time}. This includes belief in all the previous Books; belief in the Books implies belief in the Messengers and everything that the Books contain, especially the Torah, Gospel and Psalms. This is something unique to the believers, that they believe in all the divinely revealed Books and in all the Messengers, and they do not differentiate between any of them.

{and believe with certainty in the hereafter}. The hereafter is that which comes after death; it is singled out for mention after discussing beliefs in general terms, because belief in the Last Day is one of the pillars of faith, and because it gives one the strongest motive to hope for reward, fear punishment and strive hard. Certainty is perfect knowledge that leaves no room for doubt at all and should prompt one to strive hard and do righteous deeds.

{It is they} that is, those who have these praiseworthy characteristics **{who are following guidance from their Lord}**. The word guidance (*huda*) appears in the indefinite form, which

in Arabic is an indication of how great it is; what guidance can be greater than the characteristics mentioned above, of having sound belief and righteous deeds? True guidance cannot be anything but the guidance followed by these people; anything that is contrary to that is misguidance.

The preposition (in the phrase translated here as **{It is they who are following guidance}**, lit. "on guidance") is indicative of superiority. A different preposition is used when referring to misguidance, as in the verse:

{...and verily either we or you are rightly guided or clearly misguided.} (Saba' 34: 24)

- because the one who is guided is elevated to a superior position by means of that guidance, whereas the one who is misguided is sinking in it and is despised as a result.

{it is they who will prosper}. Prosperity means achieving what you are seeking and being saved from you fear. Prosperity is exclusive to them, because there is no way of attaining prosperity except by following their path. Any paths other than that are paths that lead to doom, loss and destruction.

(9) They will receive blessings and mercy from their Lord, and they will be guided.

Allah ﷻ says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (١٥٥) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا
لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ (١٥٦) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (١٥٧)

[البقرة : ١٥٥-١٥٧]

We will certainly test you with something of fear and hunger, and loss of property, lives and crops, but give glad tidings to those who patiently persevere (155) Who say, when afflicted with calamity: To Allah we belong, and to Him is our return (156) They are the ones on whom blessings and mercy from their Lord are [bestowed], and they are the ones who are guided (157)

[Surah al-Baqarah 2:155-157]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

Here Allah tells us that He will inevitably test His slaves with all sorts of trials and tribulations, in order to distinguish the sincere from the liars, and the impatient from the patient. This is

His way with His slaves, because if times of ease were to persist for people of faith, without any trials, it would not be clear who is who, and that would lead to mischief.

The wisdom of Allah dictates that good people should be distinguished from bad people. The purpose of tests is not to cause the believers to lose their faith or turn away from the religion, for Allah will not let the faith of the believers go to waste. But in this verse He tells us that He will test His slaves **{with something of fear}** of their enemies **{and hunger}**. That is, He will test them with a little of these things, because if He tested them with extensive fear or hunger, they would be destroyed, but the purpose of tests is to purify, not to destroy.

{and loss of property} - this includes everything that may befall wealth and property, such as vermin, drowning and other types of loss, or the seizing of wealth by evildoers, such as unjust rulers, bandits and the like.

{lives} that is, loss of loved ones such as children, relatives and friends. It also includes various kinds of diseases that may affect the individual or one of his loved ones.

{and crops} that is, grains and the fruits of palm trees and other kinds of trees and plants, because of intense cold, hail, burning, plagues of locusts and so on.

These things will inevitably happen, because the All-Knowing, All-Aware has told us of it, and it happened as He

foretold. When it happens, people respond in one of two ways, either impatience or patience.

The one who is impatient suffers two calamities: the loss of what he loves, which is the calamity that he has been stricken with, and loss of something greater than that, which is the reward for obeying Allah's command to be patient. Thus he incurs loss and deprivation of reward and whatever he has of faith decreases. He misses out on patience, acceptance and gratitude, and he becomes resentful, which is indicative of a lack of faith.

As for the one whom Allah enables to be patient when calamities occur, he controls himself and stops himself developing any resentment that could be reflected in his words or deeds. He seeks reward for it from Allah, and he knows that the reward he will attain for his patience is greater than the calamity that has befallen him. In his case, the calamity turns into a blessing, because it becomes a means of attaining something better and more beneficial for him than what he lost. So he obeys the command of Allah and earns reward.

Hence Allah says: **{but give glad tidings to those who patiently persevere}** that is, give them the glad tidings that they will be rewarded without measure. Those who are patient are those who attain these great glad tidings and immense gifts.

Then Allah describes them thus: **{who say, when afflicted with calamity}** - calamity is anything that causes mental anguish or physical harm, or both, such as the things mentioned above.

{To Allah we belong} that is, Allah owns us and we are under His control; we have no control over our own selves and property at all. If we are tested with regard to some of it, then the Most Merciful has decreed something concerning His slaves and their property as He wills, so there should be no objection to Him. Rather it is part of being a true slave of Allah (*uboodiyah*) to realize that the calamity has been decreed by the Sovereign, the Most Wise, Who is more merciful to him than he is to himself. This gives him a sense of contentment and acceptance of Allah's decree, which makes him grateful to Allah for decreeing for His slave that which is good for him, even if he does not realize it.

In addition to the fact that we belong to Allah, we will return to Him on the Day of Resurrection, when He will requite each person in accordance with his deeds. So if we show patience and seek reward, we will find our reward waiting for us with Him, but if we are impatient and resentful, our share will be nothing but resentment and the loss of reward. Knowing that we are slaves of Allah and will return to Him is among the greatest means of attaining patience.

{They} that is, the ones who have this characteristic of patience as described above **{are the ones on whom blessings**

and mercy from their Lord are [bestowed]} that is, His praising them and highlighting their high status. His mercy is great; by His mercy towards them, He enables them to be patient, by virtue of which they will attain a perfect reward.

{and they are the ones who are guided} and who know the truth; they know that they belong to Allah and that they will return to Him, so they act accordingly, thus showing patience for the sake of Allah.

This verse indicates that the one who is not patient will have the opposite of what they have. This implies that he is condemned by Allah and will be punished; it is also indicative of misguidance and loss. How great is the difference between the two types of people; how little is the trouble that the patient may have to bear, and how great is the trouble that the impatient will face.

These two verses refer to training oneself to deal with calamity before it happens, so as to make things easier when it does happen; they also tell us what his response should be when calamity strikes, which is to be patient, how to help oneself develop patience, and what those who are patient will have of reward. We also learn that the situation of one who is impatient is the opposite of the situation of one who is patient.

These trials and tests have been Allah's way with those who have gone before, and you will find no change in Allah's way (**al-Ahzab 33: 62**).

(10) They are the true believers and the pious

Allah ﷻ says:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى
حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُتَّقُونَ

[البقرة : ١٧٧]

It is not righteousness that you turn your faces towards east or west; rather righteousness is to believe in Allah and the Last Day, the angels, the Book, and the Prophets; to spend from your wealth, despite your love for it, on kinsfolk, orphans, the needy, wayfarers and those who ask, and for the ransom of slaves; to establish prayer and give zakah; to fulfil the covenants you make; to be patient in the face of hardship and adversity, and in times of conflict. Such are the true believers, and such are the pious.

[Surah al-Baqarah 2:177]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

{It is not righteousness that you turn your faces towards east or west} that is, this is not the righteousness that is expected from people, therefore discussing it at length and arguing about it is a kind of effort that only leads to division and dispute. This is similar to the words of the Prophet ﷺ:

«The strong man is not the one who wrestles others to the ground; rather the strong man is the one who controls himself when he is angry.» (Bukhari and Muslim)

{rather righteousness is to believe in Allah} that is, that He is one God, He possesses all the attributes of perfection and is far above all shortcomings.

{and the Last Day} This refers to everything that Allah has told us in His Book, or that the Messengers have told us, of what happens after death.

{the angels} whom Allah has described to us in His Book, and His Messenger ﷺ has also described.

{the Book} this refers to all the Books that Allah sent down to His Messengers, the greatest of which is the Qur'an. Thus we believe in all that it contains of stories and rulings

{and the Prophets} in general, and especially the last and best of them, Muhammad ﷺ.

{to spend from your wealth} this refers to everything that an individual may possess of wealth, whether it is great or small. What is meant is giving

{despite your love for it} that is, love of wealth. Here Allah highlights the fact that wealth is something that people love and find it hard to give to others.

If a person gives of his wealth, despite his love for it, in order to draw closer to Allah, this is indicative of his faith. Part of giving one's wealth despite one's love for it is to give charity when one is healthy and inclined to be stingy, hoping to become rich and fearing poverty. Similarly, giving charity when one does not have much is better, because in this situation one may want to keep it because of what is expected of need and poverty. It is also better to give what is precious and what one loves of one's wealth, as Allah says: **{You will never attain righteousness until you spend [in charity] of that which you love...}** (Al Imran 3: 92) All of those who do these things are among those who give their wealth despite their love for it.

Then Allah tells us of those on whom it is to be spent, who are the most deserving of your kindness, such as **{kinsfolk}**, those whose joys and sorrows you share; they are the ones who support one another and help one another to pay the *diyah* (blood money) if need be. It is the best and most proper of righteousness to take care of kinsfolk by spending on them and

speaking kindly to them, according to how closely they are related and the extent of their need.

{orphans} who have no breadwinner and do not have the strength to be independent of means. This highlights to us Allah's mercy towards His slaves, and shows us that He is more merciful to them than a father to his child, because Allah has enjoined His slaves, and made it obligatory for them, to spend some of their wealth on those who have lost their parents, so that they be equal to those who have not lost their parents. Moreover, as the reward matches the nature of the deed, whoever shows mercy towards the orphans of another, mercy will be shown to his orphan (if he dies).

{the needy} this refers to those whose are subdued by need and humiliated by poverty. They have rights over the rich, so as to ward off or reduce their need; hence the rich should give as much as they can afford.

{wayfarers} the wayfarer is the stranger who is cut off in a foreign land. Allah encourages His slaves to give him some of their wealth in order to help him on his journey, because he is most likely in need of help and has a great deal of expenses. Hence the one on whom Allah has bestowed the blessings of living comfortably in his homeland and so on should show compassion towards his brother who is a stranger, and help him in whatever way he can, even if that is by giving him food or a

means of transportation, or protecting him from any wrongdoing that may befall him, and so on.

{and those who ask}. They are the ones who are faced with some troubles or desperate need which dictate that they should go and ask for help, such as one who has to pay for damage caused accidentally or has to pay a tax that has been imposed by the authorities. This also applies to one who asks people for donations for the maintenance of public utilities, such as mosques, schools, bridges and the like; such a person has the right to ask even if he is rich.

{and for the ransom of slaves} this includes manumission and helping others with it; giving money to a *mukatib* (slave with a contract of manumission) so that he can pay off his master; ransoming captive Muslims from the disbelievers; and paying ransoms in the case of those who are being held by evildoers.

{to establish prayer and give zakah}. We have seen above that Allah often mentions prayer and *zakah* together because they are the best acts of worship, for they are spiritual, physical and financial. By means of them a person's faith and certainty may be evaluated.

{to fulfil the covenants you make}. A covenant means fulfilling that which Allah has made binding or that which one has made binding upon oneself. That includes all the rights of Allah, which Allah has enjoined upon His slaves so that they have become binding and form part of the covenant, hence they are

obliged to fulfil them. It also includes the rights of other people that Allah has enjoined upon them, and the obligations that an individual takes upon himself, such as oaths, vows and so on.

{to be patient in the face of hardship} that is, poverty, because the poor man needs patience in many ways, as he is going through ongoing psychological distress and physical pain that no one else is going through. When he sees rich people enjoying that which is beyond his means, he feels distress. When he or his dependents go hungry, he feels distress. If he eats food that does not suit him (because he cannot afford anything else), he feels distress. If he goes naked or almost naked, he feels distress. When he thinks of his current situation and what he expects to face in the future, he feels distress. When faced with cold that he cannot ward off, he feels distress. All of these and similar calamities he is enjoined to face with patience, seeking reward with Allah and hoping for it.

{and adversity} — this refers to sickness of all types, including fever, injuries, stomach ailments and pain in any part of the body, even toothache or aching fingers and so on. He needs to have patience in facing all of these things, because he feels weak and helpless and is suffering physical pain that is very difficult to bear, especially when it goes on for a long time. So he is enjoined to be patient and to seek reward with Allah.

{and in times of conflict} that is, times of fighting enemies whom we are enjoined to fight, because engaging in physical

fighting is very difficult, and a person may fear being killed, injured or captured. So in this situation he needs to be patient and seek reward with Allah, hoping for reward from Allah, from Whom come the help and victory that He has promised to those who are patient.

{Such} that is, those who have the characteristics mentioned above, such as correct belief, and good deeds that are the result and proof of faith, and good manners that reflect the dignity of the individual and the essence of true humanity - such people are **{the true believers}** who are sincere in their faith because their deeds are a confirmation of that faith.

{and such are the pious} because they have given up what is forbidden and have done what is enjoined, and these qualities inevitably include all good characteristics; fulfilling covenants includes all Islamic teachings.

The acts of worship mentioned in this verse are the greatest acts of worship, and the one who does them is more likely to do others. Such are the righteous people who are sincere and pious.

(11) They hasten towards forgiveness

Allah ﷻ says:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ (١٣٣) الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيمِينَ الْغَيْظَ
وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤) وَالَّذِينَ إِذَا فَعَلُوا
فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ
الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥) أُولَٰئِكَ
جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ (١٣٦)

[آل عمران : ١٣٣-١٣٦]

Hasten towards forgiveness from your Lord and a garden as vast as the heavens and the earth, which is prepared for the pious (133) Those who spend in times of both ease and hardship, who control their anger, and pardon people, for Allah loves those who do good (134) And those who, if they do something shameful or wrong themselves, remember Allah and ask for forgiveness for their sins - for who can forgive sins except Allah? - and do not knowingly persist in what they have done (135) For such their reward is forgiveness from their Lord, and gardens through which rivers flow, to abide

**therein forever; how excellent a reward for those who work
[and strive] (136)**

[Surah Al 'Imran 3:133-136]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

Then Allah commanded them to hasten towards His forgiveness and His paradise, as vast as the heavens and the earth, which Allah has prepared for the pious who fear Him, for they are its people and acts of piety are what bring one to it.

Then Allah describes the pious and their deeds:

{Those who spend in times of both ease and hardship} that is, at times of difficulty or ease. When things are easy, they spend a great deal and when things are hard they do not think of any deed of kindness as being too little.

{who control their anger} that is, if someone else harms them in a way that makes them angry - which refers to the heart being filled with rage and the desire to take revenge in word and deed - they do not act in accordance with human nature; rather they suppress the anger in their hearts and show patience in refraining from treating the offender in the same manner.

{and pardon people} - pardoning people includes pardoning everyone who mistreats you in word or deed. Pardon is superior to suppressing anger because pardon means not holding it against the one who mistreated you and forgiving the offender. This can only come from one who has attained

praiseworthy characteristics and has given up bad characteristics, and who is thinking of the reward of Allah, so he forgives the slaves of Allah out of compassion and kindness towards them, because he does not want to hurt them, and so that Allah will forgive him and his reward will be with his generous Lord, not with His helpless slave, as Allah says:

{...but whoever forgives and reconciles, his reward is with Allah...} (ash-Shoora 42: 40)

Then Allah tells us about a quality that is more comprehensive, better and more sublime, which is doing good (*ihsan*):

{for Allah loves those who do good}. Doing good refers to two things: (1) doing well in worshipping the Creator and (2) doing good to other people.

The Prophet ﷺ described doing well in worshipping the Creator as: **«...worshipping Allah as if you can see Him, for if you do not see Him, He sees you.» (Muslim)**

Doing good to other people means trying to help or benefit them in both spiritual and worldly terms, and warding off harm from them in both spiritual and worldly terms. That includes enjoining them to do good and forbidding them to do bad, teaching those who are ignorant, admonishing those who are heedless, offering sincere advice to the common folk and prominent figures, striving to bring them together, giving them

charity, and spending on them in ways that are obligatory or encouraged, according to their situation and needs.

That includes being generous and helpful, refraining from annoying them, and putting up with their annoyance, as Allah described the pious in these verses. Whoever does these things has done his duty towards Allah and towards His slaves.

Then Allah tells us how they apologize to their Lord for their sins: **{And those who, if they do something shameful or wrong themselves}** that is, if they do bad deeds, whether they are major sins or of a lesser degree, they hasten to repent and seek forgiveness, and they remember their Lord and His warning to those who are disobedient and His promise to those who fear Him. So they ask for forgiveness for their sins and concealment for their faults; at the same time, they give up their sins and regret them. Hence Allah says: **{and [they] do not knowingly persist in what they have done}**.

{For such} that is, for those who are described in these terms **{their reward is forgiveness from their Lord}** that removes the burden of sin that forms an impediment to reaching paradise

{and gardens through which rivers flow} in which there is eternal blessing, delight, happiness, well-being, goodness, happiness, palaces, lofty and elegant dwellings, beautiful and fruitful trees, and rivers flowing through that splendid abode.

{to abide therein forever} - they will never leave it; they will never want anything else and its delights will never change.

{how excellent a reward for those who work [and strive]}. They strove a little for the sake of Allah and were rewarded with much. Those who push themselves to travel by night will, in the morning, be glad that they made that effort, and at the time of reward, the one who strove hard will find his reward paid in full.

These verses are among the texts quoted by *Ahl as-Sunnah wal-Jama'ah* as evidence that deeds are part of faith, which is unlike the view of the *Murjites*.

To prove this, we quote the following verse from *Soorat al-Hadeed*, which is akin to this passage in *Al 'Imran*:

{Race towards forgiveness from your Lord and paradise which is as wide as the heavens and the earth, prepared for those who believe in Allah and His Messengers...} (al-Hadeed 57: 21)

The verse in *Soorat al-Hadeed* only refers to believing in Allah and His Messengers, and the verse here in *Soorat Al 'Imran* (3:133) says that paradise is prepared for the pious.

Then Allah describes the pious in terms of financial and physical actions, which indicates that these pious people who are described in these terms are the same as those who are mentioned in *Soorat al-Hadeed* as believers (in Allah and His Messenger ﷺ).

(12) They follow the straight path

Allah ﷻ says:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا أَلْفَوْاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْنُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (١٥١) وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّيْنُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (١٥٢) وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّيْنُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ (١٥٣)

[الأنعام : ١٥١-١٥٣]

Say: Come, I will recite to you what your Lord has made binding on you: that you should not ascribe any partner to Him; that you should show kindness to parents; that you should not kill your children because of poverty, for We will provide for you and for them; that you should not approach shameful deeds, whether openly or in secret; that you should not kill, for that is forbidden by Allah, except in the course of

justice. Thus He instructs you, so that you may understand (151) Do not touch the orphan's property, before he comes of age, except to improve it; give full measure and weight, with equity. We do not place on any soul a burden greater than it can bear. And when you speak, be fair, even if it concerns a close relative. And fulfil the covenant of Allah. Thus He instructs you, so that you may pay heed (152) Verily, this is My path, leading straight; follow it, and do not follow [other] paths, lest they cause you to deviate from His path. Thus He instructs you, so that you may protect yourselves [from misguidance] (153)

[Surah al-An'aam 6:151-153]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

Here Allah says to His Prophet ﷺ: **{Say}** to these people who prohibited that which Allah had made permissible: **{Come, I will recite to you what your Lord has made binding on you}**, the rulings that are binding upon everyone and which include what is prohibited in terms of food, drink, words and actions.

{that you should not ascribe any partner to Him} that is, neither few nor many. The real nature of ascribing partners to Allah is that a created being is worshipped as Allah is to be worshipped, or is venerated as Allah is to be venerated, or is described in terms of any attribute that is unique to Allah in terms of Lordship or divinity. If a person refrains from ascribing partners to Allah in any way, then he becomes a monotheist (one

who affirms the oneness of Allah), sincere towards Him in all his affairs. It is Allah's right over His slaves that they should worship Him alone, and not associate anything with Him.

Then Allah lists the most important rights after His own:

{that you should show kindness to parents} by speaking respectfully and kindly, and doing good deeds. Showing kindness includes any word or deed that benefits one's parents and makes them happy, and if the individual shows kindness to his parents, then there is no disobedience towards them.

{that you should not kill your children} male or female **{because of poverty}** that is, because you are worried about how to provide for them, as happened during the *jahiliyah* when hard-heartedness and injustice prevailed. If they are prohibited to kill their own children in this situation, then killing their children for no reason, or killing the children of others, is even more emphatically prohibited.

{for We will provide for you and for them} that is, We have guaranteed the provision of all. You are not the ones who provide for your children or even for yourselves, so there is no need to worry about them.

{that you should not approach shameful deeds} - this refers to major sins that are regarded as obscene or repugnant

{whether openly or in secret} - this refers to actions that are visible and those that have to do with thoughts and

intentions. The prohibition on approaching shameful deeds is more effective than a prohibition on merely doing them, because it includes a prohibition on their precursors and the means that lead to them.

{that you should not kill, for that is forbidden by Allah} this refers to killing any Muslim, male or female, young or old, righteous or evildoer, or killing a non-Muslim who is protected by a covenant with the Muslims

{except in the course of justice} such as the previously-married adulterer, cases of murder, or one who leaves his religion and splits from the main body of Muslims.

{Thus He instructs you} and enjoins what is mentioned above **{so that you may understand}** His instructions, then pay attention to them and adhere to them.

This verse indicates that the individual's compliance with the commands of Allah will be commensurate with his level of understanding.

{Do not touch the orphan's property} by consuming it or replacing it with your wealth in an unfair manner, or taking it for no reason **{before he}** that is, the orphan **{comes of age}** that is, reaches maturity and knows how to handle it. When he reaches maturity, he may be given his wealth at that point and he may dispose of it as he sees fit.

{except to improve it} that is, except in the event that you are trying to improve their wealth, so that they may benefit from it. This indicates that it is not permissible to touch the orphan's property or dispose of it in a manner that is detrimental to the orphan, or in a manner that, although it is not detrimental to him, is not in his best interests either.

This indicates that the orphan - before he comes of age - is not allowed to dispose of his wealth and that his guardian may dispose of his wealth in the manner that is best, and this ruling comes to an end when the orphan comes of age.

{give full measure and weight, with equity} that is, on the basis of fairness and honesty. If you strive hard in that, then **{We do not place on any soul a burden greater than it can bear}** that is, as much as it is able to bear, and not too much. So if anyone strives hard to be honest in terms of measures and weights, then falls short without realising, and without being negligent, then Allah is Oft-Pardoning, Oft-Forgiving.

The scholars of *usool* quoted this and similar verses as evidence that Allah does not burden anyone with more than he can bear, and that if a person fears Allah with regard to His commands, and does whatever he can, then there is no blame on him for anything beyond that.

{And when you speak} in the event of judging between people and putting an end to their disputes, or you comment on their views or their situations, then **{be fair}** in what you say, by

paying attention to being truthful both regarding those whom you like and those whom you dislike, and by being fair and not concealing that which needs to be disclosed, for being biased against someone because you dislike him or some of his views constitutes wrongdoing, which is prohibited.

In fact, when a scholar discusses the views of the innovators, what he is required to do is give credit where it is due, and to explain what there is of truth or falsehood in their statements and to take into consideration how close to or far from the truth it is.

The *fuqaha* (jurists) have stated that the *qadi* (judge) must be fair and equitable towards both disputants in the way he speaks to them and looks at them.

{And fulfil the covenant of Allah} that includes the covenant which He has made with His slaves, according to which they must fulfil His rights, as well as the covenants that people make with one another. All covenants must be fulfilled and it is prohibited to break any covenant or fail to fulfil it properly.

{Thus} that is, the rulings mentioned above

{He instructs you, so that you may pay heed} to what He has explained to you of rulings, and so that you may carry out His instructions properly and learn the wisdom behind them and the rulings concerning them.

Having explained many of the major rulings and important laws, Allah then refers to them and to that which is more comprehensive and general than them, as He says:

{Verily, this is My path, leading straight} that is, these and similar rulings, which Allah has explained in His Book and made clear to His slaves, are the path of Allah that leads to Him and to paradise; it is a moderate, easy and straightforward

{follow it} in order to attain success and prosperity, and to fulfil your hopes

{and do not follow [other] paths} that is, paths that are contrary to this path

{lest they cause you to deviate from His path} that is, lead you astray and cause you to deviate right and left. For if you go astray from the straight path, there is nothing else but paths that lead to hell.

{Thus He instructs you, so that you may protect yourselves [from misguidance]} if you do what Allah has explained to you, by learning it and acting upon it, you will be among the pious and successful slaves of Allah. The path is described in the singular and as being His because there is only one path that leads to Him, and Allah is the One Who helps those who follow it to adhere to it.

(13) They will receive glad tidings

Allah ﷻ says:

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ
الْمَامِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ
وَبَشِّرِ الْمُؤْمِنِينَ

[التوبة : ١١٢]

[Those believers] are the ones who repent to Allah, worship Him, praise Him, fast, bow and prostrate, enjoin what is right and forbid what is wrong, and observe the limits set by Allah.

So give glad tidings to the believers.

[Surah at-Tawbah 9:112]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

It is as if it was said: Who are the believers who have glad tidings from Allah of admission to paradise and attaining honor? So He said: They are:

{[Those believers] are the ones who repent to Allah} constantly and at all times from all kinds of sin

{worship Him} that is, their characteristic is servitude to Allah and constantly obeying Him by doing obligatory and recommended acts at all times; thus a person becomes one of those who worship Allah,

{praise Him} at times of hardship and of ease, and they acknowledge the rights that Allah has over them because of the blessings He bestows, both apparent and hidden; they praise Allah by remembering His blessings and they remember Him during the night and during the day.

{fast} the word translated here as 'fasting' may also refer to travelling in pursuit of knowledge; thus it is understood as referring to the heart taking a spiritual journey to know Allah and love Him, turning constantly to Him. However, the correct view is that what is meant is travelling for the purpose of doing good deeds, such as *hajj* and *'umrah*, *jihad*, seeking knowledge, upholding ties of kinship, and the like.

{bow and prostrate} that is, they pray a great deal, for the prayer includes bowing and prostrating

{enjoin what is right} which includes all obligatory and recommended acts

{and forbid what is wrong} which includes everything that Allah and His Messenger ﷺ have forbidden.

{and observe the limits set by Allah} by learning the content of that which Allah has revealed to His Messenger ﷺ and what it includes of commands, prohibitions and rulings, and what it does not include, so that they adhere to it by doing what it enjoins and refraining from what it forbids.

{So give glad tidings to the believers} No mention is made of what the glad tidings refer to, hence it includes everything that results from faith of reward in this world and the hereafter. Hence the glad tidings are applicable to every believer. As for the amount and nature of that reward, that is according to each believer's degree of faith, how strong or weak it is, and the extent to which he acts upon it.

(14) They are the Allies and Close Friends of Allah

Allah ﷻ says:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢) الَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ (٦٣) لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ
لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٦٤)

[يونس : ٦٢-٦٤]

Verily the allies and close friends of Allah will have no fear nor will they grieve (62) Those who believe and guard against evil (63) For them are glad tidings in the life of this world and in the hereafter; there can be no change in the words [promises] of Allah. That is the supreme triumph (64)

[Surah Yunus 10:62-64]

◆ Imam as-Sa'di [May Allāh have mercy on him] said:

Here Allah tells us of His close friends and loved ones, and mentions their deeds, characteristics and reward.

{**Verily the allies and close friends of Allah will have no fear**} with regard to the future and what lies ahead of fear and terror (on the Day of Resurrection)

{**nor will they grieve**} over what they have done in the past, because they will have done nothing but righteous deeds. As they will have no fear and will not grieve, it is established that

they will be safe and happy, and will have much good, such as no one knows except Allah.

Then He describes them: they are **{Those who believe}** in Allah and in His angels, His Books, His Messenger, the Last Day, and the divine decree, both good and bad; and they confirm their faith by fearing Allah and guarding against evil, and by complying with His commands and heeding His prohibitions.

Whoever is a believer and guards against evil, Allah will be his ally, and **{For them are glad tidings in the life of this world and in the hereafter}** Glad tidings in this world means being spoken well of, praised and loved by the believers. It also includes good dreams, and the kindness that Allah shows to him by enabling him to do the best of deeds and acquire the best of characteristics, and by diverting from him bad characteristics.

In the hereafter, the first glad tidings the believers receive are at the time when their souls are taken in death, as Allah says:

{Verily, those who say: Our Lord is Allah, then remain steadfast, to them the angels will come down [at the time of death, saying]: Fear not, nor grieve; but receive the glad tidings of paradise which you were promised} [Fussilat 41: 30]

After that, in the grave they receive the glad tidings of the good pleasure of Allah and eternal bliss. Then in the hereafter they will receive the ultimate glad tidings of admission to the gardens of bliss and salvation from the painful punishment.

(15) They will inherit al-Firdous and abide therein forever

Allah ﷻ says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (٣) وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (٤) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦) فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (٧) وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٨) وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ (٩) أُولَٰئِكَ هُمُ الْوَارِثُونَ (١٠) الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ (١١)

[المؤمنون : ١-١١]

The believers have indeed attained true success (1) Those who humble themselves in their prayers (2) who turn away from all that is vain (3) who are active in giving zakah (4) and who restrain their carnal desires (5) except with their wives or any slave women they may own, for then they are free of blame (6) But whoever seeks anything beyond that, such are the transgressors (7) Those who are faithful to their trusts and pledges (8) and who are diligent in their prayers (9) such will be the heirs (10) who will inherit paradise; they will abide therein forever (11)

[Surah al-Mu'minoon: 23:1-11]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

Here Allah praises and commends His believing slaves, highlighting their success and bliss, and the means by which they attain that. This implicitly urges us to acquire the same characteristics and encourages us to do so. So the individual should take stock of himself and others, measuring against these standards; thus he will know what he and others have of faith, and the level and extent of that faith.

{The believers have indeed attained true success} that is, they are victorious, blessed and successful, for they have attained everything that one may seek. Among the perfect attributes of the believers who believe in Allah and in the Messengers is the fact that they **{humble themselves in their prayers}**.

Humble focus in prayer means presence of mind before Allah, bearing in mind how close He is. Thus the believer's heart is comforted, his mind is put at rest, his movements become still and he is not distracted, as he stands humbly before his Lord, focusing on everything that he says and does in his prayer, from beginning to end. Thus he dispels devilish whispers and bad thoughts. This is the essence and purpose of prayer, and this is what will be written down in the individual's record.

With regard to prayer in which there is no humility and focus of mind, even though it may be valid and rewardable, the

reward for it will be commensurate with the person's level of focus and understanding of what he says.

{who turn away from all that is vain}, which is words in which there is nothing good and no benefit. They turn away from it out of dislike for it, and so as to protect themselves and rise above it; if they pass by (people engaged in) idle talk, they pass by with dignity (**al-Furqan 25: 72**). As they turn away from all that is vain, it is even more apt that they should turn away from that which is prohibited.

If a person can rein in his tongue and keep it under control - speaking only of that which is good - then he will be in control of all his affairs, as the Prophet ﷺ said to Mu'adh ibn Jabal (*radiya Allahu anhu* - may Allah be pleased with him) when he gave him advice:

«The Prophet ﷺ said: Shall I not tell you of the basis of all of that? I said: Yes, O Messenger of Allah. He took hold of his own tongue and said: Restrain this.» (Ibn Majah)

One of the praiseworthy characteristics of the believers is that they restrain their tongues and refrain from vain talk and saying that which is prohibited.

{who are active in giving zakah} that is, they give *zakah* on their wealth of all types, thus purifying themselves by giving up bad attitudes and bad deeds. So they do well in worshipping the Creator and in focusing humbly in their prayer, and they do good to His creation by giving *zakah*.

{and who restrain their carnal desires} and refrain from *zina* (unlawful sexual relationships). Part of restraining their carnal desires is avoiding anything that leads to that which is unlawful, such as looking, touching and so on. So they restrain their carnal desires and refrain from illicit relationships with anyone except **{their wives or any slave women they may own, for then they are free of blame}** if they have intimate relations with them, because Allah has permitted that.

{But whoever seeks anything beyond that} that is, beyond the wife or the female slave

{such are the transgressors} who have gone beyond what Allah has permitted to that which He has prohibited, and have the audacity to transgress the limits set by Allah.

The general meaning of this verse indicates that *Mut'ah* marriage (temporary marriage) is prohibited, and the woman in such a marriage is not a wife in a true sense, with the intention of permanent marriage, nor is she a slave. *Tahleel* marriage is prohibited for the same reason.

The words **{or any slave women they may own}** indicate that in order for it to be permissible to have intimate relations with a slave woman, it is stipulated that one should own her entirely. If a man has a part-share in ownership of a slave woman, it is not permissible to have intimate relations with her, because he does not fully own her; rather she belongs to him and to someone else. Just as it is not permissible for two husbands

to share a free woman, it is not permissible for two masters to share a slave woman.

{Those who are faithful to their trusts and pledges} that is, they are faithful to them, knowing the terms thereof and adhering to them, and they are keen to fulfil the conditions and implement what they promised. This is general in meaning and applies to all trusts that have to do with the rights of Allah and those that have to do with the rights of people. Allah says:

{Verily, We offered the Trust to the heavens, the earth, and the mountains, yet they refused to undertake it and were afraid of it. But man undertook it...} (al-Ahzab 33: 72)

Everything that Allah has enjoined upon His slave is a trust, and the slave must adhere to it by complying with it fully. This also includes things that are entrusted to people, such as property or wealth, secrets and so on. The individual must pay attention to both and must fulfil both types of trusts.

{Verily, Allah commands you to render back trusts to those to whom they are due...} (an-Nisa 4: 58)

The same applies to pledges, including pledges between people and their Lord, and pledges that people make amongst themselves. They must be faithful to them and fulfil them, and it is forbidden to be heedless and negligent with regard to them.

{and who are diligent in their prayers} that is, they persist in offering them on time, in the prescribed manner, fulfilling

their conditions and doing all the essential parts thereof. Allah praises them for their humble focus and diligence in prayer, because they cannot be in good shape unless they do both. Whoever persists in praying without humbling themselves, or humbles himself without being diligent in prayer, is falling short.

{such} that is, those who are described in these terms

{will be the heirs who will inherit paradise}. The word translated here as **{paradise}** (*firdous*) refers to the highest part of paradise, the middle and best of it, because they attained the best of praiseworthy attributes. Or it may be that what is meant is all of paradise, so that this includes all the believers of varying levels, each according to his situation.

{they will abide therein forever} and will never leave it, nor will they want to move from it, because it contains the most perfect, best and most complete delights, without anything to spoil their joy or undermine their happiness.

(16) They are the true slaves of the Most Gracious

Allah ﷻ says:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا (٦٣) وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (٦٤)
وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا
(٦٥) إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا (٦٦) وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا
وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (٦٧) وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا
آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ
يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (٦٨) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ
فِيهِ ۖ مُهَانًا (٦٩) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ
اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٧٠) وَمَنْ تَابَ وَعَمِلَ
صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا (٧١) وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا
مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا (٧٢) وَالَّذِينَ إِذَا ذُكِّرُوا بِبِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا
عَلَيْهَا صُمًّا وَعُمْيَانًا (٧٣) وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (٧٤) أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ
بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا (٧٥) خَلِدِينَ فِيهَا حَسُنَتْ
مُسْتَقَرًّا وَمُقَامًا (٧٦) قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ
فَسَوْفَ يَكُونُ لِزَامًا (٧٧)

[الفرقان : ٦٣-٧٧]

The true slaves of the Most Gracious are those who walk humbly and with dignity on the earth and, when the ignorant address them, they say words of peace (63) those who spend the night prostrating and standing before their Lord (64) And who say: Our Lord, avert from us the punishment of hell, for verily its punishment is unrelenting (65) Indeed, it is an evil halting-place and an evil abode (66) And who, when they spend, are neither extravagant nor stingy, but follow a middle path between the [two] (67) Those who do not call upon any other god besides Allah; and who do not kill, for that is forbidden by Allah, except in the course of justice; and who do not commit fornication or adultery, for whoever does any of these things will receive the punishment (68) The punishment will be doubled for them on the Day of Resurrection, and they will abide therein disgraced forever (69) Except those who repent and believe, and do righteous deeds; for them Allah will change their evil deeds into good deeds, for Allah is Oft-Forgiving, Most Merciful (70) Whoever repents to Allah and does righteous deeds has truly turned to Allah (71) Those who will not witness falsehood and, if they pass by [people engaged in] idle talk, they pass by with dignity (72) Those who, when they are reminded of the revelations of their Lord, do not turn a deaf ear and a blind eye to them (73) And those who say: Our Lord, let our spouses and children be a source of joy for us, and make us good examples for those who fear You (74) Those are the ones who will be rewarded with high places

in paradise for their patience and steadfastness; they will be met therein with greetings and salutations of peace (75) They will abide therein forever, an excellent halting-place and an excellent abode (76) Say [O Muhammad, to the disbelievers]: My Lord would not concern Himself with you, were it not for your supplication. But you have rejected the call, so it [punishment] is inevitable (77)

[Surah al-Furqan 25:63-77]

◆Imam as-Sa'di [may Allah have mercy on him] said:

Servitude to Allah is of two types: the first of which is being subject to His Lordship and His control and care. This includes all of humankind, both Muslims and disbelievers, righteous and evildoers; all of them are slaves under His care and control.

{There is no one in the heavens or on earth but he will come to the Most Gracious as a slave}. (Maryam 19: 93)

The second type is the servitude of those who are His slaves in the sense that they worship Him alone and are subject to His mercy. This is the servitude of His Prophets and close friends, and this is what is meant here. Hence Allah connected it to His name the Most Gracious, so as to indicate that they only attained this state because of His grace and mercy.

So He states that their attributes and characteristics are the best and most perfect of attributes and characteristics, and He describes them as **{those who walk humbly and with dignity on**

the earth} that is, they are humble towards Allah and towards His creation. Thus they are described as dignified, tranquil and humble towards Allah and towards His slaves.

{and, when the ignorant address them} in an ignorant manner

{they say words of peace} that is, they respond to them in such a manner that they are safe from sin and avoid responding to ignorance with ignorance. This is praise for their great forbearing, responding to evil with something better, pardoning the one who is ignorant, and thinking in a mature manner that enabled them to achieve that.

{those who spend the night prostrating and standing before their Lord} that is, they pray a great deal at night, showing sincere devotion towards their Lord and humbling themselves before Him. This is like the verse in which Allah says:

{Who forsake their beds, calling upon their Lord with fear and hope, and spend out of what We have provided for them. No soul knows what is kept hidden in store for them of delight as a reward for what they used to do.} (as-Sajdah 32: 16-17)

{And who say: Our Lord, avert from us the punishment of hell} that is, ward it off from us by keeping us away from that which leads to it, and forgiving us for what we did of deeds that may incur the punishment

{for verily its punishment is unrelenting} that is, ongoing.

{Indeed, it is an evil halting-place and an evil abode} this is a supplication from them by way of beseeching their Lord and expressing how great their need for Him is, for it is not in their power to withstand this punishment. That is so that they may remember the blessings of Allah to them, because diverting hardship will have a great impact and cause great joy, commensurate with the degree of the hardship that was diverted.

{And who, when they spend}, whether that spending is obligatory or recommended

{are neither extravagant} by spending more than is necessary, so that they come under the heading of those who spend to excess

{nor stingy} so that they come under the heading of miserliness, covetousness and neglecting people's rights and dues

{but} in their spending **{follow a middle path}** between the extremes of extravagance and miserliness, so they spend on that which is obligatory, such as *zakah*, expiation and other obligations, and they spend on what is appropriate, in an appropriate manner, without causing harm to themselves or others. This is part of their just and moderate character.

{Those who do not call upon any other god besides Allah}; rather they worship Him alone, devoting their worship solely to

Him as true monotheists, turning to Him alone and turning away from all others.

{and who do not kill, for that is forbidden by Allah} - this refers to killing Muslims and disbelievers who have covenants with the Muslims

{except in the course of justice} such as execution of murderers and previously married adulterers, and disbelievers whom it is permissible to kill (in the case of war)

{and who do not commit fornication or adultery}; rather they restrain their carnal desires: **{Except with their wives or any slave women they may own...}** (al-Mu'minoon 23: 6)

{for whoever does any of these things} that is, ascribing partners to Allah, killing unlawfully any soul that Allah has forbidden, or committing fornication or adultery, **{will receive the punishment}**.

Then Allah explains that further:

{The punishment will be doubled for them on the Day of Resurrection, and they will abide therein} that is, in the punishment, **{disgraced forever}**. The warning of eternal punishment is addressed to the one who does all three; that is confirmed and is inevitable; the same also applies to the one who ascribes partners to Allah. The warning of severe punishment is for each of these three sins, because it is either an ascription of partners to Allah or it is a major sin.

With regard to the murderer and the fornicator or adulterer, he will not be subject to eternal punishment, because the texts of the Qur'an and the Prophet's ﷺ Sunnah indicate that all the believers will be brought forth from hell, and no believer will abide therein forever, no matter what sins he commits. Allah mentions these three, because these are the worst of major sins. Ascribing partners to Him leads to destruction of religious commitment, murder destroys bodies and adultery destroys honor.

{Except those who repent} from these sins and others, by giving them up immediately, regretting what has been done in the past and firmly resolving not to do that again

{and believe} in Allah, with sound faith, which requires one to give up sin and do acts of obedience

{and do righteous deeds} that are enjoined by the Lawgiver, seeking thereby the pleasure of Allah.

{for them Allah will change their evil deeds into good deeds} that is, He will change their words and deeds, that would have been bad, into good words and deeds. So their ascription of partners to Allah is changed into sound faith, and their disobedience into obedience, and what they committed of bad deeds in the past, then repented sincerely from every one of them, in obedience to Allah, will be turned into good deeds, as is the apparent meaning of the verse.

Concerning that there is a *hadith* that speaks of the man whom Allah brought to account for some of his sins, and He enumerated them to him, then He replaced each bad deed with a good deed, so he said: «**O Lord, I have some bad deeds that I do not see here.**» (at-Tirmidhi). And Allah knows best.

{for Allah is Off-Forgiving} to the one who repents, and He forgives great sins

{Most Merciful} towards His slaves, as He calls them to repent after they challenged Him by committing major sins, then He guided them and enabled them to repent, then He accepted it from them.

{Whoever repents to Allah and does righteous deeds has truly turned to Allah} that is, he should know that his repentance is the most perfect thing he could do, because it is coming back to the path that leads to Allah, which is the essence of a person's happiness and success. So let him be sincere in his repentance, and let him purify it from any contamination of bad intentions. The point here is to urge the individual to make his repentance perfect and do it in the best manner, so that when he comes to the One to Whom he repented, Allah will give him a reward in full, commensurate with the perfection of his repentance.

{Those who will not witness falsehood} that is, they do not attend when false talk is occurring, namely unlawful words and deeds. So they avoid all gatherings in which there is unlawful talk or unlawful deeds, such as speaking scornfully about the

revelations of Allah, arguing on the basis of falsehood, backbiting, spreading malicious gossip, insulting, slander, ridiculing, unlawful music, drinking alcohol, silk furnishings, images and the like. If they do not witness falsehood, it is even more appropriate that they should not say or do anything that constitutes falsehood. If they do not witness falsehood, they will not speak falsehood, which includes giving false testimony.

{and, if they pass by [people engaged in] idle talk} this refers to talk in which there is nothing good and no benefit, whether spiritual or worldly, such as the speech of fools and the like **{they pass by with dignity}** that is, they respect themselves too much to indulge in such things, and they regard indulging in it - even if there is no sin involved - as foolishness and contrary to dignity, so they stay away from it in order to preserve their dignity.

The phrase **{and, if they pass by [people engaged in] idle talk}** indicates that they did not intend to be present or listen to it; rather that happened by coincidence, without any intention on their part. So they honor themselves by keeping away from it.

{Those who, when they are reminded of the revelations of their Lord} that they are instructed to listen to attentively and be guided by **{do not turn a deaf ear and a blind eye to them}** that is, they do not respond by turning away from them and turning a deaf ear to them, or turning away their eyes and hearts

from it, as those who do not believe in it do. Rather their reaction to it, when they hear it, is as Allah describes elsewhere:

{Only those believe in Our revelations who, when they are reminded of them, fall down in prostration, and glorify and praise their Lord, and they are not arrogant} (as-Sajdah 32: 15)

They respond by accepting it, showing their need for it and submitting to it. You will find that they listen attentively, contemplate the meanings in their hearts, and increase in faith and certainty thereby; they are energized by it and they rejoice greatly in it.

{And those who say: Our Lord, let our spouses} - the word translated here as **{spouses}** may include friends and companions, as well as spouses

{and children be a source of joy for us} that is, a delight to us. If we examine the situation of such people, we will realize that, as they have high ambitions and high status, they will not settle until they see their spouses and children obeying their Lord, having knowledge and acting on the basis thereof. As they pray for their spouses and children to follow the path of righteousness, they are, in a way, praying for themselves because the benefit of that comes back to them. Hence they regard that as a gift to them, as is reflected in the original Arabic, where the phrase translated as **{let our spouses and children be a source of joy for us}** carries the connotation of a gift that is given. Indeed, their supplication will be of benefit to all the

Muslims, for if those mentioned are righteous, many more will be righteous because of their connection to them, and they will benefit from them.

{and make us good examples for those who fear You} that is, help us to attain that high status, the status of those who are strong and true in faith, and those of the righteous slaves of Allah who are perfect. This is the status of leadership in terms of religion, so that they will be a good example to those who fear Allah in their words and deeds, and they will be people whose example is followed and whose words people trust, so that good people follow them and thus they are guided and guide others.

It is well known that supplication to attain something is also supplication for that means without which it cannot be attained. This status - the status of leadership in religion - can only be attained by means of patience and certain faith, as Allah says elsewhere: **{We made some of them leaders, guiding people by Our command, because they were patient and steadfast, and they believed with certainty in Our revelations}** (as-Sajdah 32: 24) This requires a great deal of effort and patience in obeying Allah and in refraining from disobedience to Him, accepting His decree even when it is painful, and acquiring perfect knowledge that will bring one to the level of certain faith.

Therefore - because their ambitions and goals were high - the reward matches the nature of the deeds, so Allah will reward them with lofty and high places, as He says:

{Those are the ones who will be rewarded with high places in paradise for their patience and steadfastness} that is, lofty places and beautiful dwellings, containing all that one could desire and that could delight the eye, and they will attain that because of their patience and steadfastness, as Allah says elsewhere: **{...Angels will enter unto them from every gate [saying]: Peace be upon you because you patiently persevered. How excellent is the ultimate end} (ar-Ra'd 13: 23-24)**

Hence He says here: **{they will be met therein with greetings and salutations of peace}** from their Lord, and from His noble angels, and from one another, and they will be safe from all that could spoil their joy.

Thus Allah describes them as being dignified, tranquil, humble towards Him and His slaves, well mannered, forbearing, and easy-going; they overlook the ignorant and turn away from them, responding to their bad treatment with good treatment; they pray *qiyam* (voluntary prayers at night), with complete sincerity; they fear the fire and beseech their Lord to save them from it; they spend what is obligatory and what is encouraged, and are moderate in spending, and if they are moderate in spending - when people usually go to extremes in this matter, either spending too much or too little - then it is more likely that they will be moderate in other matters.

They are free of major sins and are described as being sincere in their worship of Allah; they refrain from harming

people physically or impugning their honor, and they repent if they do any such thing. They do not attend gatherings in which there are immoral and evil words or deeds, and they do not do such things themselves; they protect themselves from idle talk and bad deeds in which there is no good. This is indicative of their dignity, humanity, perfection and rising above vile words or deeds.

They respond to the revelations of Allah by accepting them, understanding their meanings, acting upon them and striving hard to implement their rulings. They call upon Allah with the most perfect of supplications, from which they and those who are connected to them benefit, as do the Muslims at large, such as praying that their spouses and offspring will be righteous. This implies that they strive to teach them, exhort them and advise them, because the one who is keen to attain something and prays to Allah for it, should take measures to attain it. They pray to Allah to enable them to reach the highest possible level, which is the level of leadership and being strong and true in faith (*siddeeq*).

How sublime are these attributes; how noble are these aims and goals; how pure are these hearts and souls; and how pious are these leaders! Allah bestowed His grace, blessings and mercy upon them so that they were able to attain that status. It is a blessing from Allah to His slaves that He highlighted their attributes, described their manners and ambitions, and mentioned their reward, so that people may long to attain these

attributes and strive hard to do so, and ask the One Who blessed and honored them, Whose grace reaches all times and places, to guide them as He guided these people, and to bestow His special care upon them, as He did for these people.

O Allah, to You be praise, to You we complain, and You are the One Whose help we seek. There is no strength and no power except with You, for we have no power to benefit ourselves or ward off harm from ourselves, and we cannot do even an atom's weight of good unless You make it easy for us; verily we are weak and incapable in all ways.

We bear witness that if you left us to our own devices for even the blink of an eye, You would have left us to our weakness, helplessness and sin. Our Lord, we can only put our trust in Your mercy, by which You created us, granted us provision and bestowed blessings upon us both visible and hidden, and You warded off hardship from us. So have mercy on us, mercy that will suffice us so that we have no need of the mercy of anyone else, for the one who asks of You and puts his hope in You will never be disappointed.

As Allah encompasses all of these people in His mercy and singles them out to be His slaves, because of their honor and virtue, perhaps someone may wonder why others are not included as being His slaves? The answer is, as Allah tells us, that He would not care for anyone other than these, for were it not for your calling upon Him, with the supplication of worship and

the supplication of asking, He would not care about you or love you, as He says: **{Say [O Muhammad, to the disbelievers]: My Lord would not concern Himself with you, were it not for your supplication. But you have rejected the call, so it [punishment] is inevitable}** that is, punishment is inevitable, and Allah will judge between you and His believing slaves.

(17) They are not conceited nor boastful

Allah ﷻ says:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢) وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۗ
وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣) وَوَصَّيْنَا
الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُهِ فِي عَامَيْنِ أَنْ
اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ (١٤) وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا
لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ
سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٥)
يَبُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (١٦) يَبُنَيَّ
أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ
ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٧) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي
الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨) وَأَقْصِدْ فِي
مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩)

[لقمان : ١٢-١٩]

Indeed, We granted wisdom to Luqman, [saying]: Be grateful to Allah. Whoever is grateful, his gratitude is to his own benefit, and whoever is ungrateful, then surely Allah is Self-Sufficient, Worthy of all praise (12) And [remember] when Luqman said to his son as he was advising him: O my son, do not associate anything in worship with Allah, for associating others in worship with Him is indeed grievous wrongdoing (13) We have enjoined upon man kindness to his parents. In travail upon travail his mother bears him, and his weaning takes place within two years. Be grateful to Me and to your parents. Unto Me is the return [of all] (14) But if they endeavor to make you ascribe partners to Me of which you have no knowledge, then do not obey them. But keep company with them in this world kindly, and follow the way of those who turn to Me. Then to Me you will all return, and I will inform you about what you used to do (15) [Luqman said:] O my son, even if [a deed] is the weight of a grain of mustard seed, and it is hidden in a rock, or in the heavens, or in the earth, Allah will bring it forth. Verily Allah is the Knower of subtleties, the All-Aware (16) O my son, establish prayer, enjoin what is right and forbid what is wrong; be patient and steadfast in the face of whatever befalls you: that is something that must be adhered to, [as it is enjoined by Allah] (17) Do not turn your face away from people [in contempt], and do not walk on the earth with insolence. Verily Allah does not love anyone who is conceited and boastful (18) Be

moderate in your gait and lower your voice; verily the most hideous of sounds is the voice [braying] of the donkey (19)

[Surah Luqman 31:12-19]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

Here Allah tells us of the blessing of wisdom that He bestowed upon His virtuous slave Luqman, which refers to attaining proper knowledge concerning the truth and understanding the wisdom behind different issues of knowledge. That is knowledge of rulings and learning the subtle reasons behind them and how precise and proper they are. A man may be knowledgeable without being wise. Wisdom is based on knowledge and also on actions. Hence wisdom is described as being beneficial knowledge and righteous deeds.

Having bestowed this great blessing upon him, Allah instructed him to give thanks for what He had given him, so that He might bless it for him and increase him in virtue. He told him that the benefit of gratitude comes back to the grateful, but if a person is ungrateful and does not give thanks to Allah, the negative consequences of that will come back to him. Allah has no need of such a person, and He is praiseworthy in all that He decrees and ordains for the one who goes against His command. Among His essential attributes, He has no need of anyone and He is praiseworthy for all His perfect attributes and praiseworthy for all His beautiful actions. Each of these two attributes is an

attribute of perfection, and adding one of them to the other is perfection upon perfection.

The commentators differed as to whether Luqman was a Prophet or a righteous slave. Allah only tells us that He gave him wisdom and told us something about his exhortation of his son which is indicative of his wisdom, namely the foundations and main pillars of wisdom.

{And [remember] when Luqman said to his son as he was advising him}, or he said some words to him, exhorting him with commands and prohibitions, encouragement and warnings. He instructed him to show sincere devotion to Allah alone, and forbade him to ascribe partners to Him, explaining to him the reason for that by saying: **{for associating others in worship with Him is indeed grievous wrongdoing}**. The reason why it is grievous is that there is nothing more horrendous or abhorrent than one who regards that which was created from dust as equal to the Sovereign of all things, and he regards the one who has no control over anything as equal to the One Who has control over all things, and he regards one who is lacking in all ways as equal to the perfect Lord Who is self-sufficient in all respects, and he regards the one who does not bestow even an atom's weight of blessings as equal to the One Who bestows every single blessing that is bestowed upon humankind in terms of their spiritual and worldly affairs, and Who wards off evil from them. Can there be any wrongdoing more grievous than this?

Is there any wrongdoing greater than that of one whom Allah created to worship Him and affirm His oneness, yet he decides to degrade his noble soul and bring it down to the lowest of ranks by making it a worshipper of that which has no value, thus wronging himself greatly?

Having enjoined fulfilment of His rights by refraining from ascribing partners to Him, which means adhering to affirmation of His oneness, Allah then enjoined fulfilment of the rights of parents:

{We have enjoined upon man kindness to his parents} that is, We have commanded him and given him instructions to that effect, and We will question him as to how he did that and whether he complied or not. We said to him:

{Be grateful to Me} by worshipping Me, fulfilling My rights and not using My blessings to disobey Me

{and to your parents} by showing kindness to them, speaking gently to them, behaving nicely with them, being humble towards them, honoring them, respecting them, taking care of them, and avoiding mistreating them in any way, in word or deed.

We gave him this advice and We told him that **{Unto Me is the return [of all]}** that is, you - O humankind - will all return to the One Who instructed you and enjoined these duties upon you, and He will ask you: did you fulfil them, so that He might

reward you immensely? Or did you neglect them, so that He might punish you severely?

Then He tells us the reason why parents are to be honored, which has to do with the mother:

{In travail upon travail his mother bears him} that is, in hardship upon hardship; she continues to go through hardship, from the time when he is a sperm drop, faced with cravings, sickness, weakness, heaviness and changing moods, which is followed by the severe pain of childbirth.

Then **{his weaning takes place within two years}** and throughout these two years he enjoys the care of his mother. Is it not appropriate that in the case of the one who bears all this hardship because of her child, yet loves him dearly, the child is emphatically enjoined and instructed to show the highest level of kindness to that person?

{But if they} namely your parents **{endeavor to make you ascribe partners to Me of which you have no knowledge, then do not obey them}** and do not think that this comes under the heading of kind treatment of them, because the rights of Allah take precedence over the rights of anyone else, and:

«There is no obedience to any created being if it involves disobedience towards the Creator.» (Recorded by at-Tabrayzi; al-Albani graded it as sound)

Allah did not say "But if they endeavor to make you ascribe partners to Me of which you have no knowledge, then treat them badly or be defiant towards them." Rather He said **{then do not obey them}** that is, by ascribing partners to Allah. As for honoring them and treating them kindly, one should persist in that. Hence Allah says: **{But keep company with them in this world kindly}** that is, keep them company in a kind way. As for following them, when they are in a state of disbelief and disobedience, do not follow them. **{and follow the way of those who turn to Me}** namely those who believe in Allah, His angels, His Books and His Messengers, those who submit to their Lord and turn to Him.

Following their path means behaving like them in turning to Allah, meaning that all of one's emotions and will are focused on Allah, which is then followed by physically taking action to do that which pleases Allah and brings one closer to Him.

{Then to Me you will all return} both those who obey Allah and those who disobey Him, those who turn to Him and those who do not **{and I will inform you about what you used to do}** for nothing is hidden from Allah of their deeds.

{[Luqman said:] O my son, even if [a deed] is the weight of a grain of mustard seed} which is the smallest and most insignificant of things **{and it is hidden in a rock}** that is, in the middle of it **{or in the heavens, or in the earth}** in any direction whatsoever, **{Allah will bring it forth}** because of His vast

knowledge, perfect awareness and perfect might. Hence He says: **{Verily Allah is the Knower of subtleties, the All-Aware}** that is, He is subtle in His knowledge and awareness, to the extent that He is aware of all that is hidden and secret, and all that is hidden on land and in the sea.

The point of mentioning this is to urge people to remember that Allah is always watching and to do acts of obedience as much as possible; and to warn against doing evil deeds, small or great.

{O my son, establish prayer} prayer is encouraged and singled out for mention because it is the greatest of physical acts of worship **{enjoin what is right and forbid what is wrong}** - this requires one to have knowledge of what is right, so that he may enjoin it, and to have knowledge of what is wrong, so that he may forbid it. That without which one cannot enjoin what is right and forbid what is wrong is also enjoined, such as kindness and patience. That is stated clearly in the words: **{be patient and steadfast in the face of whatever befalls you} (31: 17)**. He should do what he enjoins others to do and refrain from what he forbids them to do. Thus he will be striving to perfect himself by doing good and refraining from evil, and will be striving to perfect others by enjoining what is right and forbidding what is wrong.

Because Allah knew that man would inevitably be faced with troubles if he enjoins what is right and forbids what is

wrong, and that doing this is difficult for people, He enjoined them to be patient and steadfast in doing it:

{be patient and steadfast in the face of whatever befalls you; that} which Luqman advised his son to do **{is something that must be adhered to, [as it is enjoined by Allah]}** that is, it is one of the things that must be adhered to and paid attention to, and no one is able to attain that except people of strong resolve.

{Do not turn your face away from people [in contempt]} that is, do not frown at people out of arrogance towards them, looking down on them.

{and do not walk on the earth with insolence} that is, with arrogance, feeling proud because of the blessings that have been bestowed upon you whilst forgetting the Bestower, and being filled with self-admiration.

{Verily Allah does not love anyone who is conceited} in the way he thinks of himself and carries himself and boastful; in his speech.

{Be moderate in your gait} that is, walk humbly and modestly, not in the manner of one who is insolent and arrogant, or in the manner of one who is weak and exhausted.

{and lower your voice} out of good manners towards people and towards Allah

{verily the most hideous of sounds} that is, the ugliest and most abhorrent

{is the voice [braying] of the donkey}. If there was any benefit in raising the voice, the donkey - which is known for being ignoble and stupid - would not have been singled out for mention.

This advice which Luqman gave to his son represents the main points of wisdom and implies those that were not mentioned. Each piece of advice is mentioned with a reason that motivates one to comply with it.

This supports what we have mentioned about the meaning of wisdom, which is that it means knowing the rulings, understanding the reasons behind them, and knowing when and how to implement them.

Luqman enjoined on his son the foundation of religion, namely the affirmation of the oneness of Allah; he forbade him to ascribe partners to Allah and explained why he should avoid doing that. He instructed him to honor his parents, and explained the reason for doing so. He instructed him to give thanks to Allah and to his parents, then he highlighted that the injunction to honor them and comply with their instructions is only applicable so long as they do not enjoin sin, yet he should still not mistreat them or turn against them if they do tell him to commit sin. Rather he should treat them kindly even if he does not obey them when they endeavor to make him ascribe partners to Allah. He instructed him to remember that Allah is always watching, and reminded him to fear the time when he will stand before

Him, for Allah will not leave any deed, small or great, good or bad, but He will bring it.

He forbade him to be arrogant and instructed him to be humble; He forbade him to be insolent, boastful or conceited; He instructed him to show humility in the way he moves and talks, and forbade him to do the opposite of that.

He instructed him to enjoin what is right and forbid what is wrong, to establish prayer and to be steadfast and patient, for by means of prayer and patience, everything is made easy, as Allah says. So it is no wonder that the one who gave these instructions must be a man who was blessed with wisdom and was well known for that. Hence one of the blessings that Allah bestows upon him and upon all His slaves is that He told them the story of his wisdom, so that he might be a good example to them.

(18) Allah has prepared forgiveness and an immense reward for them

Allah ﷻ says:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ
وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ
وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

[الأحزاب : ٣٥]

For Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and patient women, humble men and humble women, charitable men and charitable women, men who fast and women who fast, men who restrain their carnal desires and women who do likewise, men who remember Allah much and women who do likewise - for them Allah has prepared forgiveness and an immense reward.

[Surah al-Ahzab 33:35]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

{For Muslim men and Muslim women} that is, with regard to visible actions and rulings, if they comply with them

{believing men and believing women} this refers to inward actions, namely beliefs and deeds of the heart

{obedient men and obedient women} who are obedient to Allah and His Messenger ﷺ

{truthful men and truthful women} who are true in their words and deeds

{patient men and patient women} who are patient in bearing hardship and calamity

{humble men and humble women} who are humble in all circumstances, especially in worship, and especially in prayer

{charitable men and charitable women} who give in charity, both obligatory and voluntary

{men who fast and women who fast} which includes both obligatory and supererogatory fasts

{men who restrain their carnal desires and women who do likewise}, refraining from *zina* (unlawful sex) and that which leads to it

{men who remember Allah much and women who do likewise} that is, they remember Him at most times, especially

at times when specific *dhikr* is to be recited, such as in the morning and afternoon, and following the obligatory prayers.

{for them} that is, for these people who are described in these glowing terms as possessing these noble characteristics, which include beliefs, deeds of the heart, physical deeds, spoken words, and doing acts that may benefit oneself or others, as well as doing good deeds and refraining from evil deeds, for the one who does these things has established the religion in the fullest sense, both outwardly and inwardly, and has attained Islam, *eeman* (faith) and *ihsan*.

{Allah has prepared forgiveness} - Allah will reward them for their deeds with forgiveness of their sins, because good deeds erase bad deeds

{and an immense reward} that cannot be estimated except by the One Who gives it, of that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man. We ask Allah to make us among them.

(19) Who is better in speech than one who calls people to Allah, does righteous deeds, and says: Verily I am one of those who submit to Allah [in Islam]?

Allah ﷻ says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (٣٠) نَحْنُ أَوْلِيَائُكُمْ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا
تَدَّعُونَ (٣١) نَزَّلًا مِّنْ غَفُورٍ رَّحِيمٍ (٣٢) وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا
إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ (٣٣) وَلَا تَسْتَوِي
الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (٣٤) وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا
ذُو حَظٍّ عَظِيمٍ (٣٥)

[فصلت : ٣٠-٣٥]

Verily those who say: Our Lord is Allah, then remain steadfast, to them the angels will come down [at the time of death, saying]: Fear not, nor grieve; but receive the glad tidings of paradise which you were promised (30) We have been your close friends in the life of this world and [will remain so] in the hereafter. There you will have all that your souls desire and

there you will have all that you ask for (31) a recompense from One Who is Oft-Forgiving, Most Merciful (32) Who is better in speech than one who calls people to Allah, does righteous deeds, and says: Verily I am one of those who submit to Allah [in Islam]? (33) Good deeds and evil deeds are not equal. Repel evil with that which is good, whereupon he between whom and you there was ill feeling will become like a close friend (34) But none can attain that except those who are patient, and none can attain it except one who is blessed with a great share of good and righteousness (35)

[Surah Fussilat 41:30-35]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

Here Allah speaks of His close friends, and implicitly offers encouragement and urges us to follow their example:

{Verily those who say: Our Lord is Allah, then remain steadfast} that is, they acknowledge, speak out loud and are content with Allah as their Lord and submit to His command, then they remain steadfast in following the straight path in terms of knowledge and action. For them there are glad tidings in this world and in the hereafter.

{to them the angels will come down [at the time of death]} that is, the noble angels repeatedly come down to them, giving them glad tidings at the time of death

{[saying]: Fear not} what lies ahead of you

{nor grieve} for what is past. So they will tell them that there is nothing to worry about in the past or in the future.

{but receive the glad tidings of paradise which you were promised} for it is due to you and is confirmed, and the promise of Allah is bound to be fulfilled.

They will also say to them, by way of reassuring them and giving them glad tidings: **{We have been your close friends in the life of this world and [will remain so] in the hereafter}**. They urge them to do good in this world, making it fair-seeming to them, and warn them against doing evil deeds, making them abhorrent in their hearts; and they pray to Allah for them, and reassure them at times of calamity and fear, especially at the time of death with its hardships, in the grave with its darkness, on the Day of Resurrection with its horrors, and on the *sirat* (bridge over hell). And in paradise they will congratulate them on having attained the honor of their Lord, and they will enter unto them from every gate (saying):

{Peace be upon you because you patiently persevered. How excellent is the ultimate end} (ar-Ra'd 13: 24)

They will also say to them:

{There} in paradise **{you will have all that your souls desire}** for it has been prepared and made ready for you, **{and there you will have all that you ask for}** that is, all that you request of anything that you could want or ask for of all kinds of

delights and desires, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

{a recompense from One Who is Oft-Forgiving, Most Merciful} this abundant reward and eternal bliss is a recompense and a gift **{from One Who is Oft-Forgiving}** and has forgiven you your sins **{Most Merciful}** as He has enabled you to do good deeds, then accepted them from you. So His forgiveness has removed from you what you feared, and by His mercy He has helped you to attain what you wanted.

{Who is better in speech than one who calls people to Allah, does righteous deeds, and says: Verily I am one of those who submit to Allah [in Islam]?} This appears in the form of a question, but what is meant is confirmation that no one is better in speech - that is, in words, manners and attitude, **{than one who calls people to Allah}** by teaching the ignorant and exhorting those who are heedless and turn away; debating with the followers of falsehood by enjoining worship of Allah in all ways and urging people to worship Him, making that fair-seeming by all possible means; telling people to stay away from that which Allah has forbidden and making it appear abhorrent by any means that will make people refrain, especially calling people to the religion of Islam, presenting it in the best of terms, debating with its enemies in ways that are best, speaking out against its opposite, namely disbelief and polytheism, enjoining what is right and forbidding what is wrong.

Part of calling people to Allah is endearing Him to His slaves by mentioning in detail His blessings, vast generosity and perfect mercy, and mentioning His perfect and majestic attributes.

Another aspect of calling people to Allah is encouraging people to acquire knowledge and learn guidance from the Book of Allah and the Sunnah of His Messenger ﷺ and urging them to do that by all possible means, which includes encouraging them to attain noble characteristics, treating people kindly, responding to those who behave offensively with kindness, and enjoining upholding of ties of kinship and honoring parents.

It also includes exhorting people on special occasions, at special events and times of calamity, in a manner that is appropriate to the situation. And there are innumerable other ways of calling people to Allah, which includes calling them to all that is good and warning against all that is evil.

{does righteous deeds} that is, in addition to calling people to Allah, he himself hastens to obey the command of Allah, by doing righteous deeds that are pleasing to his Lord

{and say: Verily I am one of those who submit to Allah [in Islam]} that is, those who submit to His command and follow His path. Reaching a high level in this regard means reaching the level of the strong and true in faith who strive to perfect themselves and perfect others, and who are the rightful heirs of the Messengers. By the same token, among the worst of people

in speech are those who call people to misguidance and follow its path.

Between these two levels, the one who attains the highest level and the one who sinks to the lowest levels, are many other levels that are known to Allah, all of which are occupied by people: **{For all there will be ranks according to their deeds, for your Lord is not unaware of what they do.} (al-An'am 6: 132)**

{Good deeds and evil deeds are not equal} that is, doing good deeds and acts of obedience for the sake of Allah is not the same as doing evil deeds and acts of disobedience that incur His wrath and do not please Him. Kindness towards people is not the same as mistreatment of them, whether in essence, description or requital. **{Is the reward of goodness anything but goodness} (ar-Rahman 55: 60)**

Then Allah enjoins a specific type of kindness, which may have a great impact. It is being kind to one who mistreats you, as He says: **{Repel evil with that which is good}** that is, if anyone mistreats you in word or deed, especially one who has great rights over you, such as relatives, friends and the like, then respond with kindness towards him. If he cuts you off, then uphold ties with him. If he wrongs you, then forgive him. If he speaks ill of you, in your absence or in your presence, then do not respond in kind; rather forgive him and speak gently to him. If he forsakes you and does not speak to you, then speak nicely

to him and be the first to greet him with *salam*. If you respond to mistreatment with kindness, you will achieve much good.

{whereupon he between whom and you there was ill feeling will become like a close friend} that is, like one of your nearest and dearest.

{But none can attain that} that is, no one is enabled to attain this good characteristic **{except those who are patient}** and make themselves bear with patience that which they dislike, and force themselves to do that which Allah loves. For people are naturally inclined to respond to mistreatment in like manner, and not to forgive it, let alone react with kindness.

But if a person makes himself be patient and obeys the command of his Lord, and is aware of the immense reward that this attitude brings, and understands that responding in kind to the one who mistreats him will not benefit him in the slightest and will only make the enmity worse, and that treating him kindly will not detract from his status, for whoever humbles himself for the sake of Allah, Allah will raise him in status, then it will become easy for him and he will do that with pleasure and find delight in it.

{and none can attain it except one who is blessed with a great share of good and righteousness} because it is one of the characteristics of the elite among humankind, by means of which a person attains high status in this world and the hereafter; it is one of the greatest of good characteristics.

(20) They used to sleep but little at night and before dawn, they would seek forgiveness.

Allah ﷻ says:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (١٥) ءَأَخَذِينَ مِمَّا آتَاهُمْ رَبُّهُمْ ؕ إِنَّهُمْ
كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ (١٦) كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ
(١٧) وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ (١٨) وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ
وَالْمَحْرُومِ (١٩)

[الذاريات : ١٥-١٩]

Verily the righteous will be amidst gardens and springs (15) receiving what their Lord will bestow upon them, because before that they had been doers of good (16) They used to sleep but little at night (17) and before dawn, they would seek forgiveness (18) and in their wealth, there was a due share for the beggar and the deprived (19)

[Surah adh-Dhariyaat 51:15-19]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

Here Allah says, mentioning the reward of the righteous and the deeds that brought them to that reward: **{Verily the righteous}** that is, those who feared Allah and were very pious and obedient

{will be amidst gardens} containing all kinds of trees and fruit that have equivalents in this world, and those that have no earthly equivalent, such as eyes have never seen the like thereof, ears have never heard of them, and they have never crossed people's minds.

{and springs} that is, flowing springs that irrigate the gardens and from which people drink, making them flow as they please **(al-Insan 76: 6)**.

{receiving what their Lord will bestow upon them} - it may be that what is meant is that the Lord has given the people of paradise all that they wished for, of all kinds of delights, which they receive with contentment and which bring them joy and delight, and they do not ask for any alternative or seek any change. All of them will have attained bliss to such a degree that they will not ask for more.

Or it may be that this is a description of the righteous in this world; they accept what Allah gives of commands and prohibitions. In other words, they welcome them open-heartedly and submit to what Allah commands, complying with it in the most perfect manner, and they respond to His prohibitions by refraining for the sake of Allah, in the most perfect manner. For what Allah has given them of commands and prohibitions is the best gift, which deserves to be received with gratitude and submission to Allah.

The former meaning is more appropriate to the context, because the following verse gives a description of them and their deeds in this world, as Allah says: **{because before that}**, before they attained that bliss, **{they had been doers of good}**.

This includes their excellence in worship of the Lord, for they worship Him as if they could see Him, and although they cannot see Him, He sees them; and it includes their kindness towards other people by benefitting them in terms of wealth or knowledge, or using their status to help them, or showing sincerity towards them, or enjoining what is right, or forbidding what is wrong, or other ways of showing kindness and doing good.

That also includes speaking kindly and gently, and showing kindness to slaves and to animals, whether they are owned by people or not.

One of the best kinds of doing good is worshipping the Creator by praying at night, which is indicative of sincerity and of harmony between what is in the heart and the words one utters.

Hence Allah says: **{They}** namely the doers of good **{used to sleep but little at night}** that is, their sleep at night was little. Most of the night was spent in devotion to their Lord, by praying, reading Qur'an, remembering Allah, calling upon Him and beseeching Him.

{and before dawn} that is, the time just before dawn **{they would seek forgiveness}** from Allah. So they would make their

prayer last until the time just before dawn, then at the end of the night prayers, they would ask Allah for forgiveness in the manner of a sinner seeking forgiveness for his sins. Praying for forgiveness before dawn is an act that has a special virtue and character that is not present at other times, as Allah says, describing the people of faith and obedience: **{...those who pray for forgiveness before dawn.} (Al 'Imran 3: 17)**

{and in their wealth, there was a due share} whether obligatory or recommended

{for the beggar and the deprived} that is, for the needy who ask of people and those who do not ask.

(21) They will be honored in the gardens of paradise

Allah ﷻ says:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (١٩) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (٢٠) وَإِذَا مَسَّهُ
الْخَيْرُ مَنُوعًا (٢١) إِلَّا الْمُصَلِّينَ (٢٢) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ
(٢٣) وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ (٢٤) لِلسَّائِلِ وَالْمَحْرُومِ (٢٥)
وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ (٢٦) وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ
مُشْفِقُونَ (٢٧) إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ (٢٨) وَالَّذِينَ هُمْ
لِفُرُوجِهِمْ حَافِظُونَ (٢٩) إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
غَيْرُ مَلُومِينَ (٣٠) فَمَنْ آتَبَعِي وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (٣١)
وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٣٢) وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ
قَائِمُونَ (٣٣) وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ (٣٤) أُولَٰئِكَ فِي
جَنَّةٍ مُّكْرَمُونَ (٣٥)

[المعارج : ١٩-٣٥]

Verily man was created fretful (19) if misfortune befalls him, he panics (20) but when good fortune comes his way, he becomes stingy (21) - except those who pray (22) who are steadfast in their prayers (23) in whose wealth there is a specified share (24) for the beggar and the deprived (25) who believe in the Day of Judgement (26) and who are

apprehensive about the punishment of their Lord (27) - for none is secure from the punishment of their Lord (28) who restrain their carnal desires (29) except with their wives or any slave women they may own, for then they are free of blame (30) - but whoever seeks anything beyond that, such are the transgressors (31) those who are faithful to their trusts and pledges (32) who are upright in their testimonies (33) who are diligent in their prayers (34) these will be honoured in the gardens of paradise (35)

[Surah al-Ma'aarij 70:19-35]

◆ Imam as-Sa'di [May Allah have mercy on him] said:

This is a description of man as he is, for his basic nature is that he is fretful. Fretfulness is explained as meaning that **{if misfortune befalls him, he panics}** that is, he panics if poverty or sickness befalls him, or if he experiences loss of anything or anyone that he loves, such as property or family or a child, and in such situations he does not resort to patience and acceptance of what Allah has decreed.

{but when good fortune comes his way, he becomes stingy}, so he does not spend from what Allah has given him, and he does not give thanks to Allah for His blessings and kindness. So he panics when faced with hardship and is stingy at times of ease.

{except those who pray}, who are described in these terms. When good fortune comes their way, they give thanks to Allah

and spend from what Allah has bestowed upon them. And if misfortune befalls them, they bear it with patience and seek reward with Allah.

{who are steadfast in their prayers} that is, they persist in offering the prayers on time, fulfilling all the conditions thereof and doing the complementary parts of the prayer. They are not like those who do not pray, or who pray only intermittently, or who do not pray properly.

{in whose wealth there is a specified shared} of *zakah* and other kinds of charity

{for the beggar} - this refers to the one who goes out and asks for help

{and the deprived} - this refers to the one who is needy but he does not ask of people so that they can give to him, and no one notices his situation and therefore gives charity to him.

{who believe in the Day of Judgement}, that is, they believe in what Allah has told us about it and what His Messengers have told us, of the resurrection and the requital, and they are certain of it, so they strive hard in preparing for the hereafter. Belief in the Day of Judgement implies belief in the Messengers and in the Books they brought.

{and who are apprehensive about the punishment of their Lord} that is, they fear it, so they refrain from anything that may bring them close to the punishment of Allah.

{for none is secure from the punishment of their Lord} that is, it is the punishment that is feared and dreaded.

{who restrain their carnal desires} so they do not engage in any kind of prohibited intimacy, such as fornication or adultery, homosexuality, anal intercourse, intercourse at the time of menses, and so on. They also refrain from looking at or touching anyone with whom such actions are not permissible, and they refrain from prohibited means that may lead to committing shameful deeds.

{except with their wives or any slave women they may own, for then they are free of blame} if they engage in intimacy with them, in the manner that is prescribed and is permissible.

{but whoever seeks anything beyond that} with anyone other than a wife or slave woman,

{such are the transgressors} that is, they have overstepped the bounds of what Allah has permitted, and have done that which Allah has forbidden.

These verses indicate that temporary marriage (*mut'ah*) is prohibited, because the woman in such cases is not a wife in the ordinary sense, nor is she a slave woman.

{those who are faithful to their trusts and pledges} that is, they pay attention to them and strive diligently to comply with the terms and fulfil them.

This includes all kinds of trusts between a person and his Lord, such as hidden obligations that no one sees except Allah, and trusts between a person and other people having to do with wealth and secrets.

This also includes promises or pledges that a person gives to Allah and those that he gives to other people, for the individual will be asked about his promises and pledges: did he fulfil them and keep his word, or did he reject them and betray them, and fail to fulfil them?

{who are upright in their testimonies} that is, they only give testimony concerning that which they know, without adding or subtracting or concealing anything, and without showing any bias towards relatives and friends and the like, seeking thereby the pleasure of Allah.

Allah says elsewhere:

{...and give honest testimony for the sake of Allah...} (at-Talaq 65: 2)

- and:

{O you who believe, be steadfast in justice and bear true witness for the sake of Allah, even if it is against yourselves, your parents, or your kinsfolk...} (an-Nisa' 4: 135)

{who are diligent in their prayers} and persist in offering them in the most perfect manner.

{these} namely the people who are described in these terms **{will be honoured in the gardens of paradise}** that is, Allah will bestow upon them honour and everlasting bliss where they will have whatever they desire and whatever will delight their eyes, and they will abide therein forever.

To sum up: Allah describes the good and blessed in these perfect terms and as possessing these noble qualities, doing physical acts of worship such as prayer, in which they persist; and as have having in their hearts beliefs and attitudes such as fearing Allah, which motivates them to do all that is good; doing financial acts of worship; holding beneficial beliefs, possessing virtuous characteristics, and interacting with Allah and with His creation in the best manner, such as being fair-minded, complying with the terms of deals, keeping secrets and observing complete chastity, restraining their carnal desires and refraining from that which Allah dislikes.

والله أعلم

وصلّى الله وسلّم على عبده ورسوله محمّد، وآله وصحبه أجمعين

Dar PDFs

DarPDFs.org | T.me/DarPDFs

24th of Rabi' al-Akhar, 1446 AH (10/27/2024)