Surah 34 Surah Saba

SABA

THE LINK BETWEEN SURAH SABA AND SURAH AHZAAB

By Name: Surah Ahzaab contained the message to remain steadfast upon Tawheed even though the Ahzaab (various groups) oppose Tawheed. As long as they are steadfast on Deen, the Mu'mineen will always be victorious over the Kuffaar, just as they were victors in the Battle of Ahzaab. Surah Saba presents the message that instead of opposing the Mu'mineen, it would be best for the Kuffaar to accept the belief in Tawheed. If they do not, they will suffer the same fate as the people of Saba, who were annihilated for rejecting Tawheed.

By Content: Surah Ahzaab mentioned that a man's wife will not be treated as his mother merely because he says so. Similarly, a person's adopted child will not be regarded as his own child, even though he desires that the child be his. In a like manner, no one can overrule Allaah's verdict in the Aakhirah despite peoples' belief.

Surah Saba replies to the doubts that the Kuffaar have about the Ambiyaa رضي الله عنهم, the angels and the jinn being able to hold weight in Allaah's court.

A SUMMARY OF THE SURAH

The fourth part of the Qur'aan commences with Surah Saba. The central theme of this part is that no one is able to alter Allaah's decree by his own will. Therefore, only Allaah must be called upon whenever one is afflicted with any adversity. Only He must be worshipped and no partner should be ascribed to Him.

There are therefore two central issues discussed in this part, viz. (1) that no one can overrule Allaah's decisions, and (2) that only Allaah is worthy of worship. Surah Saba discusses the first of these two issues while Surah Faatir discusses the fact that Only Allaah must be worshipped. The Surah asks people why do they foolishly worship others and appeal to them as Helpers?

The central theme of Surah Saba is denying the belief that others can influence Allaah's decision by their intercession. This is supported by six proofs. Replies to four incorrect beliefs concerning the theme are also given in the Surah. The first concerns Dawood عليه السلام, the second concerns Sulaymaan عليه السلام, the third concerns the Jinn, and the fourth concerns the angels.

Verses 10 and 11 reply to the first incorrect belief concerning Dawood عليه السلام. People thought that since the mountains and birds glorified Allaah with Dawood عليه السلام and since iron became as soft as wax in his hands, he must certainly possess the ability to influence Allaah's decision...
through his intercession. Allaah replies to this incorrect belief by saying that all the capabilities and feats that Dawood ﷺ possessed were given to him by Allaah. Therefore, he can never overrule Allah's decree in any way.

The same misguided belief was held about Sulaymaan ﷺ because he possessed overwhelming authority over many of Allaah's creation, including the Jinn. From verse 12, Allaah dispels this false belief by impressing upon man that it was Allaah alone who granted everything to Sulaymaan ﷺ. Although he was certainly a great Prophet and king, yet this was so only by virtue of Allaah's grace. Whatever the Jinn did for him was for the benefit of the public, and only possible by Allaah's command.

The Mushrikeen also believed that the Jinn possessed knowledge of the unseen. Allaah dispels this belief in verse 14, where He describes how Sulaymaan ﷺ passed away while engaged in worship. However, Allaah caused his body to remain upright in a standing position with his staff, which proped him up. Thinking him to be alive, the Jinn continued to work as he had commanded them to. It was only after some time when termites consumed the staff that his body collapsed to the ground. Then Only did the Jinn realise that he was dead. If they possessed knowledge of the unseen, they would have never toiled for such a long time.

The fourth incorrect belief that the Mushrikeen held was that the angels also possessed the ability to influence Allaah's decision by their intercession. Allaah dispels this belief from verse 22 by telling them that it is He who has granted to the angels every ability that they possess. Therefore, they cannot be regarded as beings whose intercession can overrule Allaah's decision. The angels will speak the truth only when they are asked to speak on the Day of Judgement and will say or do nothing to save people who deserve punishment.

Allaah makes the theme clear in verse 23, where He states, “Intercession (on behalf of anyone) cannot profit (another) in His presence, save for the one whom He permits (intercession).”
In the name of Allaah, the Most Compassionate, the Most Merciful.

1. All praise (in all forms and aspects) belongs to Allaah, to Whom belongs whatever is in the heavens and whatever is in the earth. All praise belongs to Him in the Aakhirah as well. He is The Wise, the Informed.

2. He knows what (rain) enters the earth, what (plantation) emerges from it, what (revelation) descends from the sky and what (actions of people) ascends into it. He is the Most Merciful, the Most Forgiving.

3. Those who commit kufr say, “Qiyaamah will never dawn on us.” Say, “Why not? (Qiyaamah is inevitable!) I swear By my Rabb Who possesses the knowledge of the unseen! It will definitely dawn upon you. (His knowledge is so complete that) Not even (something that equals) the weight of an atom in the heavens and the earth can hide from Him. Even everything smaller (than an atom) and everything larger is (recorded) in the Clear Book (the “Lowhul Mahfoodh”)."

4. (Qiyaamah will come) So that Allaah may reward those who have Imaan and who work righteous deeds. Theirs shall be forgiveness and a bountiful sustenance (in Jannah).

5. Those who exert themselves to defeat Our Aayaat (to make them seem false to others), theirs
shall be a punishment of painful proportions.

6. Those (Jews and Christians) who have been granted (proper) knowledge (of the previous scriptures) will realise that what has been revealed to you (O Muhammad ﷺ)! from your Rabb is the truth and that it guides to the path of the Mighty, Most Praiseworthy. (Because of this realisation, they accept Islam and also invite others to it.)

7. (However,) The Kuffaar (who do not realise the truth) say (mockingly to others), “Should we lead you to a man (Rasulullaah ﷺ) who says that when you have been completely reduced to fragments (decomposed after your death), you will reappear as a new creation?”

8. “Does he invent lies about Allaah, or is he insane?” Rather, (it is) those who do not believe in the Aakhirah (who invent lies about Allaah and are insane and who) are soon to suffer (in punishment and are lost in) a distant deviation (who are so misguided that they cannot realise the truth).

9. Do they not look at the sky and the earth before them and behind them (and ponder that the Allaah Who first created all of it also has the might to to destroy them also)? If We will, We could sink them into the ground or cause a portion of the sky to fall on them. There are certainly Aayaat (demonstrating Allaah’s power) in this for every slave who repents.

10. Verily, We granted Dawood ﷺ a great bounty from Us (referring to his Prophethood and the Zaboor). (Addressing the mountains, We said,) “O mountains! Repeat (the Tasbeeh) with Dawood” and the birds (were also given this command). We also made iron soft (like wax) for him (so that he could mould it as he wished without any effort).

11. (Allaah commanded Dawood ﷺ,) “Make coats of armour (with the iron), perfect the links
(so that they join together and allow the soldiers wearing the amour to move freely) and you all (your family) should do good deeds. I am certainly watching whatever you do (and will reward you for all the good you do)."

12. We placed the wind at the service of Sulaymaan — (so that it blew at his command). Its (distance of) travel (when transporting him) in the morning was (equal to the distance covered in) a month’s journey and its travel in the evening was (also equal to the distance covered in) a month’s journey. (Sulaymaan could therefore travel wherever he wished at tremendous speed.) We also caused a spring of (molten) copper to flow for him (which he could use as he pleased without having to dig it and melt it). There were those of the Jinn who used to work before him by the command of his Rabb. Those of them (the Jinn) who turned away from Our command (refusing to work for Sulaymaan) We would make them taste the (blazing) punishment (made) of fire.

13. As he (Sulaymaan) pleased, they (the Jinn) would construct for him huge buildings, sculptures, dishes (basins) the size of dams and large pots which (were so heavy that they) could not be moved from their place. (Allaah addressed the family of Daawood saying,) “O family of Dawood! Express your thanks (to Me for the favours I have given you). (Unfortunately,) Few of My bondsmen are thankful.”

14. When We decreed death for him (Hadhrat Sulaymaan as he stood watch over the Jinn constructing something), it was only the termites that made them aware of his death by eating his staff (thereby causing his body to fall without the support of the staff). When he fell, it became evident to the Jinn that if they had knowledge of the unseen (as some misguided people claimed), they (would have known of his death a long time ago and) would not have remained in a humiliating (disgraceful) punishment. (Had they known about Sulaymaan’s death, they would not have punished themselves by continuing the hard work. This incident made it clear to the people that the Jinn do not possess knowledge of the unseen.)

15. There was certainly an Aayah (denoting Allaah’s greatness) for the people of Saba (a place in...
Yemen) in their (picturesque) settlements, (which consisted of) two (fertile) orchards, lying on the right and the left. (It was said to them) “Eat from the provision of your Rabb and be grateful to Him (for all He has given you). (You ought to be grateful for having) A beautiful land and a Forgiving Rabb.”

16. (However, instead of being grateful to Allaah) They turned away (from the advice and committed kufr), so We sent (to their city) the flood (water) of the (ruptured) dam (which destroyed everything in its path) and We replaced their two (flourishing) orchards with two orchards of foul smelling (bitter) fruit, tamarisks and a few sparse lotus trees (these were the only things that grew there after their orchards were destroyed).

17. This was the punishment We gave them for their ingratitude. We punish only the extremely ungrateful ones.

18. Between them and the towns that We blessed (the towns of Shaam to which they travelled for trade), We made several conspicuous (accessible) villages (where they could easily stop to trade and to fulfil their needs) and made their journey in easy stages (so that they could reach a village whenever they needed to eat or rest.) (It was said to them) “Travel peacefully (in security) by them (by these stages) by night and by day (without any fear).”

19. However, (instead of appreciating these favours) they (greedily) said, “O our Rabb! Make our journeys (make the distance) longer (so that we can tred more and get more profit).” (In asking this) They oppressed (wronged) themselves, so We (destroyed them and) made them (non-existent so that all that remained of them were) mere narratives (and stories about them) and shattered them into fragments (without any traces to be found). There are definitely Aayaat in this for every person who is extremely patient and extremely grateful.

20. Iblees (Shaytaan) certainly found his expectation (beliefs) about them to be true, so all
of them followed him (into kufr) besides a group of Mu'mineen.

21. **He** (Shaytaan) cannot wield any power over them (cannot force them to do anything), except that (We have granted him some ability to influence them to do wrong so that) We may know those (differentiate) who have Imaan in the Aakhirah from those who are in doubt about it. Your Rabb is Watchful over everything.

22. **Say**, “Call those (gods) whom you worship besides Allaah (to assist you in any way in this world or in the Aakhirah). (However, they are unable to assist you in the least because) They have no control over (even) an atom's weight in the heavens or in the earth. (Let alone having complete power over anything,) They do not even share any partnership in the two (in the heavens or in the earth), and none of them are assistants to Allaah (because He needs none to assist Him in anything).”

23. (Some Mushrikeen maintained that their idols would intercede on their behalf before Allaah. Allaah dispels this belief by saying that) **Intercession** (on behalf of anyone) cannot profit (another) in His presence, **except for the one** (for) whom He permits (intercession). (However, it is certainly beyond the capability of their idols to ever receive such permission to intercede on the day of Qiyamah because even the Mushrikeen admit that they are helpless. In fact, receiving any command from Allaah is not an easy affair because even when the mighty angels receive commands from Allaah, they are overcome with fear. They remain in this condition of fear) Until the time comes when the fear leaves their hearts and they say (to each other), “What has your Rabb said?” The reply is, “(He speaks) The truth and He is the Exalted, the Great.”

24. **Say** (to the Mushrikeen), “Who sustains you from the heavens (by sending rain) and the earth (by growing crops)?” **Say** (in reply to the question), **“Allaah!”** (Since even the Mushrikeen accept this fact, they should think that it is) **Either we** (Muslims) or you (Mushrikeen who) are certainly correctly guided or clearly misguided.” (It is obvious that the misguided ones are those who do not worship Allaah despite knowing that it is Only He Who sustains them.)

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25. Say (to them), “You will not be questioned about the sins we commit and we will not be questioned about what you do.”

26. Say, “Our Rabb will gather us (on the Day of Qiyaamah) and then decide between us with the truth (with justice). He is certainly the Best Judge, the All Knowing.” (No information is hidden from Him.)

27. Say, “Show me those (gods) whom you ascribe as partners (to Allaah). Never (they cannot ever be equal to Allaah)! But (far superior to all of your gods) He is Allaah, the Mighty, the Wise.”

28. We have sent you (O Muhammad ﷺ) to the whole of mankind only as a carrier of good news and a warner (and not as one who has to force people to accept Imaan). However, most people (the Kuffaar) do not know (that you are Allaah’s true Nabi).

29. They (the Kuffaar) say, “When will this promise (of punishment) be fulfilled, if you are truthful (in your claim to prophethood)?”

30. Say, “You have an appointment (the promise of punishment) on a day which you will be unable to postpone for a moment nor bring forward.”

31. The Kuffaar (adamantly) say, “We shall neither believe in this Qur’aan nor in those (scriptures revealed) before it.” If only you could see the time when the oppressors (these Kuffaar and sinners of shirk) will be standing before their Rabb. Each one will be passing the blame to the other. Those of a lower status (the misguided followers in the world) will say to those of a higher status (their leaders who misguided them), “If it were not for you (influencing us to commit kufr), we would have been Mu’mineen.”
32. Those of higher status (the leaders in the world) will reply to those of lower status (the weak ones who followed them in the world) saying, “Did we (forcefully) prevent you from the guidance (Islaam) when it came to you? No (we did not force you to reject Islaam) ! You were all criminals (sinners) yourselves (you were yourselves guilty of the kufr and sin and cannot place the blame on us).”

33. Those of a lower status (weak ones) will say to those of a higher status (the proud leaders), “Day and night did your schemes (deception) prevent us (from Islaam) when you (tirelessly) instructed (deceived) us to disbelieve in Allaah and to ascribe partners to Him.” (However,) They (both groups) will suppress (hide) their remorse (for not accepting Imaan) when they see the punishment (knowing that remorse will now be useless to them and fearing that others will taunt them). We will then place yokes on the necks of the Kuffaar (and drag them to Jahannam). They will be punished only for what they did (and not for anything they did not do).

34. Whenever We sent a warner (a Nabi) to a town, the affluent people (because of their wealth, power and fame) said, “We disbelieve in what has been sent with you.”

35. They (the affluent) said, “We possess more wealth and more children than you (so how can you expect us to follow you?) . We can never (ever) be punished (because Allaah loves us, as seen by the many favours with which He has blessed us).”

36. Say, “Verily my Rabb increases sustenance for whoever He wills (reasons known best to Him and not because He loves them) and decreases (the sustenance of whoever He wills for good reason and not because He dislikes them). However, most people do not know (this and foolishly think otherwise).”

37. Your wealth and children are not such that they can draw you closer to Us (merely
because you have them in abundance), except for him who has Imaan and does good deeds. (Such a person's wealth and children can certainly take him closer to Allaah because he will use them to please Allaah.) For these people, there shall be a multiplied reward on account of what (good) they do, and they shall rest peacefully on balconies (of lofty chambers in Jannah).

38. (On the other hand,) Those who exert (tire) themselves to defeat Our Aayaat (to make them seem false to others), these people will be presented (seized) for punishment (in Jahannam).

39. Say, "Verily my Rabb increases sustenance for whoever of His bondsmen He wills and decreases for him (whom He wills as a test for them). Whatever good (wealth) you spend (in charity for Allaah's pleasure), He will replace it (with a reward that is far more valuable). He is the best of providers."

40. (Do not forget) The day when We shall gather them all, and Allaah will say to the angels, "Are these the ones (people) who used to worship you?"

41. They will say, "You (Allaah) are Pure! You are our Protecting Friend, not them. The fact is that they (never worshipped us but) used to worship the Jinn (the Shayateen who persuaded them to worship us), most of them believing them (believing the reasons the Shayateen gave them for worshipping us)."

42. Today (on the Day of Qiyaamah), none shall be able to do good or harm to anyone. We will say to the oppressors (the Kuffaar), "Taste the punishment of the Fire which you used to openly deny."
43. When Our clear Aayaat are recited to them (the Kuffaar), they say, “He (Rasulullaah ﷺ is but a man who wishes to prevent you from (worshipping) what your forefathers worshipped (so that he can become your leader).” They also say, “This (Quraan) is just a forged lie (that is falsely attributed to Allaah).” (However, when asked why the Qur’aan has such a profound effect on even intelligent people when it is alleged to be a forged lie), the Kuffaar say about the truth (the Qur’aan) when it comes to them, “This is but obvious magic (which bewitches people).”

44. (It is strange that the Mushrikeen of Makkah so adamantly refused to believe in Rasulullaah ﷺ when) We neither gave them any scriptures that they could study (read) nor did we send a warner (Nabi) to them before you. (They therefore did not have anything authentic to hold onto, which they would find hard to forsake in order to accept Islaam.)

45. (However, the rejection of the Mushrikeen of Makkah is nothing new because) Those before them (also) rejected (their Ambiya’). (The Mushrikeen of Makkah regarded their wealth and honour as a source of pride to justify their opposition to Rasulullaah ﷺ, whom they regarded as an ordinary person. Allaah says that) These people (the Mushrikeen of Makkah pride themselves for their wealth when they) cannot even reach a tenth of what We gave them (the nations of the past), yet (despite their meagre resources) they (dare to) reject My Rusul. How (grievous) will be My retribution (My punishment in both worlds for such insolence)!

46. Say (to the Mushrikeen of Makkah), “I give you only one (piece of) advice. (The advice is) That for Allaah’s sake (pleasure), you stand (either) in pairs or individually and then you think (about the sanctity of Rasulullaah ﷺ whom you allege is insane). (After sober thought, you will admit that) Your companion (Rasulullaah ﷺ) is not insane (because you had known him since his young days and have never known him to say or do anything blameworthy). He is but a warner to you before the arrival of a severe (terrible) punishment (catastrophe).”

47. (O Rasulullaah ﷺ) Say (to the Kuffaar), “(If you claim that I have asked you for some payment for accepting my message, then listen.) You can keep whatever payment I may have asked of you. My reward is Allaah’s responsibility (with Allaah) and He is Witness over all things (my honesty and intentions are known to Him).”

48. Say, “Verily my Rabb hurls the truth (at falsehood, causing it to) He has perfect
49. Say, “The truth (Imaan and Islaam) has arrived (come) and falsehood (kufr and Shirk) shall neither show its face, nor make a return (to deceive people).”

50. Say (to the Kuffaar), “If I am astray, then I have strayed to my own detriment (without his firing you, so why do you continue harassing me?). However, if I am rightly guided, then it is on account of what (revelation) my Rabb has revealed to me. (Hence it will benefit you tremendously to follow me rather than oppose me.) Verily, He is the All Hearing. Close.”

51. If only you could see (the Day of Qiyaamah) when they (the Kuffaar) will be terrified (when they are punished), (they) will have no escape (from it) and will be seized from nearby (so suddenly that they will be unable to offer any resistance to escape).

52. They will (then) say, “We (now) believe it (in everything the Ambiyaa ungalow told us).” How can they reach it (Imaan) from a distant place (from the Aakhirah) ...

53. ...when they had already disbelieved it before (in the world)? (The opportunity to accept Imaan is restricted to this world. It will not be possible to accept Imaan in the Aakhirah.) They were shooting at the unseen (an invisible target) from a far-off place (from a great distance, meaning that they were merely attempting the impossible when they tried to justify their beliefs).

54. A barrier will fall (be set) between them and the desires they hoped for, just as it occurred to the groups before them. (They will therefore not be given the opportunity to repent and accept Imaan. All the expectations they had about their gods saving them in the Aakhirah will also vanish into thin air.) Indeed, they were ever in a confused doubt (and therefore they did not accept Imaan).