

# Why Do We Say In sha' Allah?

*The best among them said:  
"Did I not tell you, why say you not: In shâ' Allâh (If Allâh wills)."  
[068:028]*



Lesson:  
When and Why We Say In sha' Allah

# Introduction for Teachers

## Objectives:

By the end of this lesson, student should be able to:

- State what is added to our speech when talking of the future (Knowledge)
- Tell, in general terms, when we would say “in sha Allah” (Comprehension)
- Give a specific example of when “in sha Allah” would be said (Comprehension)
- Recite the ayaat which are proof for saying in sha Allah (Knowledge)
- Pronounce in sha’ Allah correctly (Knowledge)
- Identify the phrase in sha Allah in Arabic in context (optional)
- Write the phrase “in sha’ Allah” in Arabic by memory (optional)
- State in own words why/how it is important to our emaan (faith) to say in sha’ Allah when speaking of the future.

## Post objectives:

- Student should use “in sha Allah” in everyday speech (Application)

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# Introduction: Past, Present, and Future

"That Allāh may forgive you your sins of the past and the future..." 048:002]

Take a look at the following sentences:

1. Samir went to the store.
2. Samir is eating crackers.
3. Samir is going to the store tomorrow.

- Which sentence tells you about something that Samir already did?
- Which sentence tells you about what Samir is doing right now?
- Which sentences tells you about what Samir is planning to do tomorrow?



Let's take another look at sentence 1:

"Samir went to the store," tells us that the event or action already happened.

The word "went" is the action.

You may already know that a word that describes an action is called a **VERB**. This verb tells us that the action *already happened*, that is, it happened in the **PAST**.

Verbs that tell us an action happened in the past are called **PAST TENSE VERB** (tense means time).

Now, let's look at sentence 2 again:

"Samir is eating crackers," tells us that Samir is doing something **RIGHT NOW**.

What part of the sentence tells us that?

Answer: "is eating."

In this case, "is eating" is our whole verb ("is" is a helper verb, and eating is the main verb).

These verbs together tell us that the action (eating) is **happening RIGHT NOW**.

Verbs that tell us an action is happening **RIGHT NOW**, that is, in the **PRESENT**, are called **PRESENT TENSE VERBS**.



And finally, let's look at sentence 3 again:

"Samir is going to the store tomorrow" tells us that Samir has not yet done an action.

Which part of the sentence tells us this? Answer: "is going"

Again, we have a helper verb, "is," and our main verb is what?

These verbs together, tells us that an action has not yet happened, but will happen in the **FUTURE** (time yet to come).

Verbs that tells us an action will happen in time yet to come, that is, in the **FUTURE**, are called **FUTURE TENSE VERBS**.



## What does this have to do with Islamic Studies?

When Muslims speak about the FUTURE, the time yet to come, we add some words to our speech. Do you know what they are?

Muslims say “in sha’ Allah” when they speak about something they plan to do in the future. This is translated in English as “God willing.”

“In sha’ Allah” is made up of three parts:

1. in
2. sha’
3. Allah

Of course you already know what “Allah” is, so let’s take a look at the other two parts:

in (ان) - can be translated to mean “that”

sha’ - comes from the verb (شاء) which means “to want” or “to wish”

“In sha’ Allah,” (ان شاء الله) expresses the hope that something will occur because we know that nothing will occur, even if it seems certain, unless Allah allows it to happen.

# How Do We Know to Say In sha' Allah?

Allah has left us instructions for this, as with hundreds of other things, in the Quraan.

[018:023] And never say of anything, "I shall do such and such thing tomorrow."

[018:024] Except (with the saying), "If Allāh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."

The Tafsir of Suratul Kahf (Tafsir ibn Kathir) explains this further for us:

## Saying In sha' Allah

"Here Allah, may He be glorified, shows His Messenger the correct etiquette when determining to do something in the future; this should always be referred to the will of Allah, the Knower of the Unseen, Who knows what was and what is yet to be and what is not to be, and how it will be if it is to be. It was recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said:

Sulayman bin Dawud (peace be upon them both) said: "Tonight I will go around to seventy women )according to some reports, it was ninety or one hundred women (so that each one of them will give birth to a son who will fight for the sake of Allah." It was said to him,) according to one report, the angel said to him ("Say: `If Allah wills'", but he did not say it. He went around to the women but none of them gave birth except for one who gave birth to a half-formed child.) The Messenger of Allah said, (By the One in Whose hand is my soul, had he said, "If Allah wills," he would not have broken his oath, and that would have helped him to attain what he wanted. ) .....At the beginning of this Surah we discussed the reason why this Ayah was revealed: when the Prophet was asked about the story of the people of the Cave, he said, "I will tell you tomorrow." Then the revelation was delayed for fifteen days."

## Forgetting to Say In sha' Allah

(And remember your Lord when you forget) It was said that this means, if you forget to say "If Allah wills", then say it when you remember. This was the view of Abu Al-`Aliyah and Al-Hasan Al-Basri. Hushaym reported from Al-A`mash from Mujahid that concerning a man who swears an oath, Ibn `Abbas said "He may say `If Allah wills' even if it is a year later." Ibn `Abbas used to interpret this Ayah:

(And remember your Lord when you forget) in this way. Al-A`mash was asked, "Did you hear this from Mujahid" He said, "Layth bin Abi Salim told it to me." The meaning of Ibn `Abbas' view, that a person may say "If Allah wills", even if it is a year later, is that if he forgets to say it when he makes the oath or when he speaks, and he remembers it later, even a year later, the Sunnah is that he should say it, so that he will still be following the Sunnah of saying "If Allah wills", even if that is after breaking his oath. This was also the view of Ibn Jarir, but he stated that this does not make up for breaking the oath or mean that one is no longer obliged to offer expiation. What Ibn Jarir said is correct, and it is more appropriate to understand the words of Ibn Abbas in this way. And Allah knows best.

(And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allah wills!" And remember your Lord when you forget) At-Tabarani recorded that Ibn `Abbas said that this meant saying, "If Allah wills."

(and say: "It may be that my Lord guides me to a nearer way of truth than this.") meaning, `if you (O Prophet) are asked about something you know nothing about, ask Allah about it, and turn to Him so that He may guide you to what is right.' And Allah knows best.

## The Quraanic Proof

If you are asked or need to know the proof for saying "in sha' Allah" you can recite the ayaat 18:23-24.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا  
إِلَّا أَن يَشَاءَ اللَّهُ ۗ وَاذْكُرْ رَبَّكَ  
إِذَا نَسِيتَ ۗ وَقُلْ عَسَىٰ أَن يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِن هَٰذَا رَشَدًا

And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allâh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."

As Muslims, it is important to know why we are doing something. Memorizing the proof for something can help us keep it close to our minds and hearts in sha' Allah.



# Story

One way that Allah teaches us things in the Quraan is by giving us examples or stories.

The story of the two men and the garden is a reminder to help us remember to say in sha' Allah and gives an example of what could happen if we don't say it.



Turn to the appendix of the lesson and read the story. You choose to read from:

- The Quraanic Text
- The Tafsir
- A version of the story (for younger students)

When you are finished come back here (to the next page) to review what we have learned in this lesson.

## Putting It All Together

- A. Check our progress
- B. Practice
- C. Memorization of Proof

### ☑ Checkpoint

Now, let's see what you got from the lesson by responding to the following:

- What is the future?
- What do we say when we mention something that we hope or think will happen or plan to do in the future?
- Give a specific example of when "in sha Allah" would be said.
- What is the proof for the saying of in sha' Allah when speaking of the future. (Where does it come from?)
- Tell why it is important to say in sha' Allah when speaking of the future

If you can answer these questions, you've gotten the main points of the lesson! If not, don't worry, you will just need to go back and review any of the parts that were troublesome.

### Apply It!

Once you learn something, it is important for you to put what you have learned into action. That is the reason why we learn things, so that we can use the knowledge, not to just learn it for show.

When you speak of the future from now on, try to remember to say in sha' Allah. When you hear someone else speak of the future and they do not say in sha' Allah, kindly remind them. One way you can do this, is by saying it for them, this may help them to remember and say it after hearing you, in sha' Allah.

## Mini Experiment

Make a tally sheet for today. Each time you say in sha' Allah, mark one tally mark on the chart. At the end of the day, see how many times you remembered that you said "in sha' Allah."

## Practice A: To Say In sh'a Allah or Not?

You will be given some sentences below. Mark yes if you should say in sha' Allah (it talks about the future) or No if you shouldn't (it talks about the past or present)

1. Safiyah is coming tomorrow.	
2. Sumayyah is eating cheese.	
3. Basheer is going to the library this afternoon.	
4. The boy hit the ball.	
5. We are going to the beach next week.	
6. I closed the door.	
7. I will see you tomorrow.	
8. Isa did his homework.	
9. Ibrahim is going skateboarding this afternoon.	
10. Ismaeel drank the soda.	
11. Yusuf will pick me up at 9 this morning.	
12. Muhammad ate his soup.	
13. Sarah is using the scissors.	
14. Sharifah fixed breakfast this morning.	
15. Samirah watched the pigeons.	
16. Aminah is going to the beauty shop tomorrow afternoon.	
17. Anisah checked out a book yesterday.	
18. Maryam is playing outside with her brothers.	
19. Jamilah ate the cookies.	
20. Suad will call the bank in a few minutes.	

## Practice B: Practice Saying, in sha' Allah

Say the following statements about events expected to happen in the future.

(Teacher should check to make sure in sha' Allah is pronounced correctly.)

1. I am going to have Fruit Loops for breakfast, in sha' Allah.
2. We are going to the park today, in sha' Allah.
3. I will call you tomorrow, in sha' Allah.
4. I will see you tomorrow, in sha' Allah.
5. They are going to the lake next week, in sha' Allah.
6. We will go to the beach tomorrow, in sha' Allah.
7. She will go to the dentist on Monday, in sha' Allah.
8. We will go to the masjid to pray Asr, in sha' Allah.
9. He will buy a new car tomorrow, in sha' Allah.
10. They will go to the store after Dhuhr, in sha' Allah.
11. I will visit my grandparents on Wednesday, in sha' Allah.
12. He will go to work tomorrow, in sha' Allah.
13. I will see you at school, in sha' Allah.
14. She will be home at six, in sha' Allah.
15. They are going to go shopping today, in sha' Allah.

## Creative Writing A

Write a dialogue (conversation) between two people.

Let them one of them tell the other about his/her plans to do something (go somewhere, do an activity) and the other one respond to what is said.

Let them both use "in sha' Allah" whenever they speak about the future (be sure to include their thoughts as well about what they are getting ready to do to make it interesting, in other words, don't only make statements such as I am going to do this, in sha' Allah. I am going to do that, in sha' Allah. )

Remember to use quotation marks properly and as needed.

You may want to make it like a story and give a short introduction explaining what is taking place.

## Creative Writing B

Pretend that you are a newspaper reporter who lived during the time of the two men and the garden. The mighty storm that destroyed the one man's garden has just blown through town.

Use the template on the next page to write your final copy of a news article telling about the storm and the damage to the man's property. Use facts from the story, Quraan, or Tafsir to add detail to your story such as interviewing the man's companion about what took place before the storm.

Your goal is to retell the story but in an interesting and different format.

View a sample news article to see how to format your article.

Gather your thoughts before you write and make a rough draft on a plain piece of paper. Write your final draft on the newspaper template.

# *The Ancient Times*

Vol X

A Long Time Ago

## Creative Writing C

Write one or more journal entries by the rich property owner or the companion about the events in the story of the two men and the gardens.

Be creative and detailed. You might be the property owner and talk about how you spent the day attending to the garden and how you conversed with the companion. In a later journal entry, you can talk about the storm and what your garden looked like after the storm.



# Memorization

Below are ayaat 18:23-24, the proof from the Quraan for saying in sha' Allah.

Let's learn about and memorize the ayaat.

وَلَا تَقُولَنَّ لِشَيْءٍ **إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا**  
**إِلَّا أَن يَشَاءَ اللَّهُ** وَاذْكُرْ رَبَّكَ  
 إِذْ أَنْسَيْتَ **وَقُلْ عَسَىٰ أَن يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِن هَٰذَا رَشَدًا**

<b>إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا</b>	<b>وَلَا تَقُولَنَّ لِشَيْءٍ</b> ←
"I shall do such and such thing tomorrow."	And never say of anything
Innee faa'ilun thaalika ghadan	Wa laa taquulanna li shaayin

<b>إِذْ أَنْسَيْتَ <sup>ط</sup>وَقُلْ عَسَىٰ أَن يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِن هَٰذَا رَشَدًا</b>	<b>إِلَّا أَن يَشَاءَ اللَّهُ <sup>ط</sup>وَاذْكُرْ رَبَّكَ</b>
when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."	Except (with the saying), "If Allâh wills!" And remember your Lord
Ithaa naseeta wa qul 'asaa an yah-diyani rabbee li aqraba min hatha rashad.	Illa an yashaaaa'allah(u) wath kur rabbaka

### Selected vocabulary

- shaayin - thing
- ghadan - tomorrow
- illa - except
- itha - when
- naseeta - forget
- aqraba - nearer

## Appendix: Parables

- Younger Version
- Quraanic Version
- Tafsir Version

## The Two Men and The Garden: (Younger students)

(adapted from the English translations of the Quraan and Tafsir)

Once upon a time there was a

man whom Allah blessed with two gardens of grapes surrounded by date palms.

In between the gardens were green crops. Each of the gardens never failed to produce grapes plentifully.

Allah allowed rivers to gush forth in between the gardens.

One day, while talking to a companion, the property owner said to the second man, "I am more money and property than you and I have more servants, attendants, and children than you!"

He went into his gardens in arrogance (prie) and denial of the Hereafter

He said and said boastfully, "I think that this will never perish (end)!"

He allowed himself to be deceived because of the plants, fruits and trees that he saw, and the rivers flowing through the different parts of his gardens. He thought that it could never come to an end or be destroyed. This was because of his lack of understanding and the weakness of his faith in Allah, and because he was in love with this world and its adornments, and because he disbelieved in the Hereafter.

"And the Hour will never come. If I am brought back to my Lord on the Day of Resurrection, I will get much better than this."

He thought that if there were a Hereafter and a return to Allah, then he would have a better share than this with his Lord, for if it were not that he was dear to Him, He would not have given him all this.



The rich man's believing companion replied to him, warning and rebuking him for his disbelief in Allah and allowing himself to be deceived:

"Do you not believe in Him Who created you out of dust, then made you into a man? As for me, I believe that He is Allah, my Lord, (meaning I do not say what you say) and I will not associate anything with Him as partner."

He continued, "It was better for you to say when you entered your garden, 'That which Allah wills will come to pass! There is no power but with Allah.'

The companion was urging and encouraging him to say that, as if he was saying, "When you entered your garden and looked at it and liked it, why wouldn't you praise Allah for the blessings He gave you and the wealth and children that He has given to you and not to others. Why did you not say 'That which Allah wills! There is no power but with Allah!'

"If you see me less than you in wealth and children, it may be that my Lord will give me something better than your garden and will send on it a torment from the sky, then it will be nothing but slippery earth. Or, the water between the gardens could become deep-sunken underground so that you will never be able to find it."

And it did happen.

A mighty rain fell down upon his gardens and uprooted its plants and trees. There was nothing but smooth mud in which one cannot get a foothold. There was no vegetation left.

The boastful man's gardens were destroyed.

He clapped his hands with sorrow over all the time and effort he had spent upon the garden and the all wealth he had lost. It was all destroyed now and he could only say: "Would that I had not joined partners to my Lord!"

He had no group of men (as he had boasted to his companion) to help him against Allah, nor could he defend or save himself.

*The End*

## Quraanic Version: Parable of the Two Mean and the Gardens

[018:032] And put forward to them the example of two men: to one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).

[018:033] Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

[018:034] And he had property (or fruit) and he said to his companion in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." (See Tafsir Qurtubî)

[018:035] And he went into his garden while in a state (of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish.

[018:036] "And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection), I surely shall find better than this when I return to Him."

[018:037] His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. created your father Adam), then out of Nutfah (mixed drops of male and female sexual discharge), then fashioned you into a man?

[018:038] "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.

[018:039] "It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh!' If you see me less than you in wealth, and children,

[018:040] "It may be that my Lord will give me something better than your garden, and will send on it Husbân (torment, bolt) from the sky, then it will be as a barren slippery earth.

[018:041] "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."

[018:042] So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!" (Tafsir Ibn Kathîr)

[018:043] And he had no group of men to help him against Allâh, nor could he defend (or save) himself.

## Tafsir of the Parable of Two Men and the Gardens

Allah then gives a parable for them of two men, one of whom Allah gave two gardens of grapes, surrounded with palm trees and cultivated with crops throughout. All of the trees and plants were abundantly fruitful, providing readily accessible, good quality produce. Allah says:

﴿كَلَّمَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا﴾

(Each of those two gardens brought forth its produce,) meaning, produced its fruits,

﴿وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا﴾

(and failed not in the least therein,) meaning, nothing at all was diminishing.

﴿وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا﴾

(and We caused a river to gush forth in the midst of both.) means, rivers were flowing through them here and there.

﴿وَكَانَ لَهُ ثَمْرٌ﴾

(And he had Tamar,) It was said that what was meant here was wealth, and it was said that what was meant were fruits, which is the more apparent meaning here. This is also supported by the alternative recitation, Thumr, which is the plural of Thamrah (fruit) just as Khushb is the plural of Khashab (wood). Others recite it as Tamar.

﴿فَقَالَ﴾

(and he said) the owner of the two gardens

﴿لَصَحْبِهِ وَهُوَ يُجَاوِرُهُ﴾

(to his companion in the course of discussion) means, while he was disputing with him and boasting to him and showing off,

﴿أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا﴾

(I am greater than you in wealth and have a mightier entourage.) meaning, 'I have more servants, attendants and children.' Qatadah said, "This, by Allah, is the wish of the immoral to have a lot of wealth and a large entourage. R

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ﴾

(And he went into his garden having been unjust to himself.) meaning, in his disbelief, rebellion, arrogance and denial of the Hereafter.

﴿قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا﴾

(He said: "I do not think this will ever perish.") Thus he was allowing himself to be deceived because of the plants, fruits and trees that he saw, and the rivers flowing through the different parts of his gardens. He thought that it could never come to an end or cease or be destroyed. This was because of his lack of understanding and the weakness of his faith in Allah, and because he was enamored with this world and its adornments, and because he disbelieved in the Hereafter. So he said:

﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً﴾

("And I do not think the Hour will ever come...") meaning, will ever happen

﴿وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا﴾

(and if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him.) meaning, 'if there is a Hereafter and a return to Allah, then I will have a better share than this with my Lord, for if it were not that I am dear to Him, He would not have given me all this.' As Allah says elsewhere:

﴿وَلَئِن رُّجِّعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ﴾

(But if I am brought back to my Lord, surely there will be for me the best with Him.)  
41:50 (

## ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا وَوَلَدًا﴾

(Have you seen him who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children (if I will be alive again).") 19: 77 (He took it for granted that Allah would give him this, without any sound evidence for that. The reason why this Ayah was revealed was because of Al-`As bin Wa'il, as we will explain in the appropriate place, if Allah wills. In Allah we put our trust.

﴿قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحْورُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ  
 مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا - لَكِنَّهُ هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي  
 أَحَدًا - وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا  
 بِاللَّهِ إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا - فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي  
 خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ  
 صَعِيدًا زَلَقًا - أَوْ يُصْبِحَ مَأْوَهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا﴾

(37. His companion said to him during his discussion: "Do you disbelieve in Him Who created you out of dust, then out of Nutfah, then fashioned you into a man") (38. "But as for my part, (I believe) that He is Allah, my Lord, and none shall I associate as partner with my Lord.") (39. "It was better for you to say, when you entered your garden: `That which Allah wills! There is no power but with Allah!' If you see me less than you in wealth, and children,") (40. "It may be that my Lord will give me something better than your garden, and will send on it Husban from the sky, then it will be as a barren slippery earth.") (41. "Or the water thereof becomes Ghawran so that you will never be able to seek it.")

Allah tells us how the rich man's believing companion replied to him, warning and rebuking him for his disbelief in Allah and allowing himself to be deceived.

## ﴿أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ﴾

(Do you disbelieve in Him Who created you out of dust...) This is a denunciation, pointing out the seriousness of his rejection of his Lord Who created and formed man out of dust -- that is, referring to Adam -- then made his offspring from despised liquid,



as Allah says:

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

(How can you disbelieve in Allah Seeing that you were dead and He gave you life)  
)2: 28 (meaning, how can you reject your Lord and His clear signs to you, which every one recognizes in himself, for there is no one among His creatures who does not know that he was nothing, then he came to be, and his existence is not due to himself or any other creature. He knows that his existence is due to his Creator, beside Whom there is no other god, the Creator of all things. So the believer said:

﴿لَكِنَّهُ هُوَ اللَّهُ رَبِّي﴾

(But as for my part, (I believe) that He is Allah, my Lord,) meaning, 'I do not say what you say; rather I acknowledge the Oneness and Lordship of Allah,'

﴿وَلَا أُشْرِكُ بِرَبِّي أَحَدًا﴾

(and none shall I associate as partner with my Lord. ) meaning, He is Allah, the One Who is to be worshipped Alone, with no partner or associate. Then he said:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ

تَرِنَ أَنَا أَقَلُّ مِنكَ مَالًا وَوَلَدًا﴾

(It was better for you to say, when you entered your garden, 'That which Allah wills! There is no power but with Allah!' If you see me less than you in wealth, and children.) Here he was urging and encouraging him to say that, as if he was saying, "When you entered your garden and looked at it and liked it, why would'nt you praise Allah for the blessings He gave you and the wealth and children that He has given to you and not to others Why did you not say 'That which Allah wills! There is no power but with Allah!'" One of the Salaf said, "Whoever is delighted with something in his circumstances or his wealth or his children, let him say, 'That which Allah wills! There is no power but with Allah!'" This is based on this Ayah. It was reported in the Sahih from Abu Musa that the Messenger of Allah said:

«أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

(Shall I not tell you about some of the treasure of Paradise La hawla wa la quwwata illa

billah (There is no power or might but with Allah).)

﴿فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ﴾

(It may be that my Lord will give me something better than your garden, ) in the Hereafter

﴿وَيُرْسِلَ عَلَيْهَا﴾

(and will send on it) on your garden in this world, which you think will never come to an end or cease to be,

﴿حُسْبَانًا مِّنَ السَّمَاءِ﴾

(Husban from the sky,) Ibn `Abbas, Ad-Dahhak and Qatadah said -- and Malik narrated that Az-Zuhri said -- a punishment from heaven. The apparent meaning is that it is a mighty rain which would disrupt his garden and uproot its plants and trees. As he said:

﴿فَتُصْبِحُ صَعِيدًا زَلَقًا﴾

(then it will be as a barren slippery earth.) meaning, smooth mud in which one cannot get a foothold. Ibn `Abbas said, "Like land without vegetation, where nothing grows."

﴿أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا﴾

(Or the water thereof becomes Ghawran) means, it disappears into the earth, which is the opposite of flowing water that seeks the surface of the earth. So Gha'ir is to go lower. as Allah says:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَأْوُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ﴾

(Say: "Tell me! If your water were Ghawran, who then can supply you with flowing water") )67: 30 (meaning, water that flows in all directions. And here Allah says:

﴿أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا﴾

(Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.) Ghawr is from the same root as Gha'ir and has a similar meaning, but is more intensive.

﴿وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا - وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا - هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا﴾

(42. So his fruits were encircled (with ruin). And began Yuqallibu his hands over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!") (43. And he had no group of men to help him against Allah, nor could he defend (or save) himself.) (44. There (on the Day of Resurrection), Al-Walayah will be for Allah (Alone), the True God. He (Allah) is the best for reward and the best for the final end.)

Allah says:

﴿وَأُحِيطَ بِثَمَرِهِ﴾

(So his fruits were encircled), meaning his wealth, or according to the other opinion, his crops. What is meant is that what this disbeliever was afraid of and what the believer had terrified him actually had happened. A storm struck his garden, a garden which he had erroneously thought would last forever, distracting him from thoughts of Allah, may He be glorified.

﴿فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا﴾

(And he began Yuqallibu his hands over what he had spent upon it,) Qatadah said: "He was clasping his hands together in a gesture of regret and grief for the wealth he had lost."

﴿وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا وَلَمْ تَكُنْ لَهُ فِئَةٌ﴾

(and he could only say: "Would that I had ascribed no partners to my Lord!" And he had no group of men) meaning a clan or children, as he had vainly boasted,

﴿يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا هُنَالِكَ الْوَلِيَّةُ لِلَّهِ

الْحَقِّ﴾

(to help him against Allah, nor could he defend himself. There, Al-Walayah will be for Allah, the True God.) Here there are differences in recitation. Some of the reciters pause at the word there,

﴿وَمَا كَانَ مُنتَصِرًا هُنَالِكَ﴾

(nor could he defend himself there. ), i.e., at that time, when Allah sends the punishment upon him, there will be no one to save him. Then they start the next phrase with Al-Walayah;

﴿الْوَلِيَّةُ لِلَّهِ الْحَقِّ﴾

(Al-Walayah will be for Allah, the True God.) Some of them pause at the phrase

﴿وَمَا كَانَ مُنتَصِرًا﴾

(nor could he defend himself) and start the next phrase;

﴿هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ﴾

(There, Al-Walayah will be for Allah, the True God.) There is a further difference in the recitation of the word Al-Walayah. Some read it as Al-Walayah, which gives the meaning that all allegiance will be to Allah, i.e., on that Day everyone, believer or disbeliever, will return to Allah, for allegiance and submission to Him when the punishment comes to pass. This is like the Ayah:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ

مُشْرِكِينَ﴾

(So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as partners.") )40:84 (and Allah says concerning the Fir`awn;

﴿وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا  
وَعُدْوًا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَأَمِنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي  
ءَأَمِنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ - ءَأَلَنَ وَقَدْ عَصَيْتَ  
قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ﴾

(Till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims." Now! While you refused to believe before and you were one of the mischief-makers.) )10:90-91 (Some others read it as Al-Wilayah, meaning that on that Day the rule will belong to Allah, the True God. Some read Haqqu (True) referring to Al-Wilayah, as in the Ayah;

﴿الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا﴾

(The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers) )25:26(. Others it read Haqqi referring to Allah, may He be glorified, as in the Ayah:

﴿ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ﴾

(Then they are returned to Allah, their True Protector.) )6:62 (So Allah says:

﴿هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا﴾

(He (Allah) is the best to reward and the best for the final end.) for deeds that were done for the sake of Allah, their reward is good and their consequences are all good.

﴿وَاضْرِبْ لَهُم مَّثَلِ الْحَيَاةِ الدُّنْيَا كَمَا آءِ أَنْزَلْنَاهُ مِنَ السَّمَاءِ  
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ  
عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا - الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا  
وَالْبَقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾

(45. And mention the parable of the worldly life: it is like the water which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything.) (46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for reward and better for hope.)