



SURAH FUSSILAT
VERSE 30-36

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إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿30﴾



Sahih International: Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. (30)

- ❖ There are two levels of excellence.
 - ❖ Perfect your own belief and actions.
 - ❖ To call others to excellence and help them achieve goodness.
- ❖ In these verses, Allah mentions the first level of excellence and mentions that it has its reward. That is «Indeed, those who have said, "Our Lord is Allah " and then stood steadfast»
- ❖ Then, he mentions the second level and says it also has its reward. That is «And who is better in speech than one who invites to Allah».

FIRST LEVEL OF EXCELLENCE

- ❖ Allah says: «Indeed, those who have said, "Our Lord is Allah " and then stood steadfast» -
- ❖ Allah gives two qualities for the people in this verse:
 1. They say "Our Lord is Allah"
 2. They stand steadfast
- ❖ The first indicates belief in Allah in both the heart and tongue.
- ❖ The second phrase «and then stood steadfast» can have a lot of meanings. The Salaf understood this phrase in two major ways:
 - ❖ They stayed firm on this belief and did not commit kufr after it. An example is what Abu Bakr (RA) is reported to have said, "They did not commit shirk."
 - ❖ They stayed firm on fulfilling the obligations of Allah. This is reported from many scholars such as Ibn Abbas (RA).
- ❖ It is fine if we understand it to include all of them. So, Allah talks about people who first believe then stay firm on that belief and stay firm on fulfilling the obligations that come along with that belief.


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- ❖ Allah says: «the angels will descend upon them»
 - ❖ The time this refers to is most likely the time of death. Some people added:
 - ❖ it is at the time of death,
 - ❖ the time of the questioning in the grave,
 - ❖ and the time of resurrection.
 - ❖ The Prophet (SAW) said, "When a believer is about to leave the world and go forward to the next world, angels with faces white as the sun come down to him from heaven with one of the shrouds of Paradise and some of the perfume of paradise and sit away from him as far as the eye can see." (Musnad Ahmad, excerpt from a long hadith)
 - ❖ Allah says: The angels say «"Do not fear» for what will happen after death «and do not grieve» for what you left behind in the world, «but» instead of worrying about any bad, «receive good tidings of Paradise, which you were promised.»
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- ❖ **Question:** Why is fear mentioned before grief?
 - ❖ **Answer:** Fear and grief are two sides of the same coin.
 - ❖ Fear is for something bad you expect will happen in the future. Grief is over something bad that happened in the past.
 - ❖ However, the future is always coming closer while the past is always going farther away. So, a person is more preoccupied or concerned about the future than the past. If he has fear and sadness at the same time, the fear is more immediate and effective.
 - ❖ That is why the angels first negate fear because that is more concerning to a person. Fear of what will happen on Qiyamah. Then, they negate grief of what happened in the past in the world because that is a less powerful emotion.
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نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ نُزِّلَ
مِنْ عَفْوَ رَحِيمٍ ﴿٣٢﴾

Sahih International: We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish] (31) As accommodation from a [Lord who is] Forgiving and Merciful." (32)



- ❖ Whenever you enter a new place, you look for something familiar to comfort you.
- ❖ That is why the angels console the believer by telling them that they are in fact their familiar friends that have always been with them, and they are not strangers.



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- ❖ Allah says the angels say: «We were your allies in worldly life»
 - ❖ The friendship and company of the angels is a large topic to study in detail. One of the important goals for any believer should be that he is in the company of the angels. There are many, many ahadith about what actions attract the angels and what actions make them go away.
 - ❖ The angels are supporters of the believer in the world. They whisper to them good thoughts, they protect them from many dangers that they do not see, they respond to their enemies on their behalf, and they make dua for them in front of Allah.
 - ❖ All of us should work to make sure we are in the company of the angels.



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- ❖ A hadith is recorded in Tirmidhi (2988) that the Prophet (SAW) said:
 - ❖ "Indeed the Shaitan has an effect on the son of Adam, and the angel also has an effect. As for the Shaitan, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds that, let him know that it is from Allah, and let him praise Allah for it. Whoever finds the other then let him seek refuge with Allah from the Shaitan."
 - ❖ It is recorded in Sahih Muslim that the Prophet (SAW) said: "There is none of you who does not have his partner from among the jinn and his partner from among the angels put in charge of him."







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- ❖ Some of the Salaf used to say: When the son of Adam wakes up in the morning, the angel and the devil race to him. If he remembers Allah and does takbir, tahmid, and tahlil, the devil retreats and the angel accompanies him. If he starts with anything else, the angel goes away and the devil accompanies him.
 - ❖ When you keep the company of the angels and avoid the company of the devils, you will be pushed more with good thoughts in your heart and good words on your tongue from the angel. If you keep the company of the devil, your words and thoughts will be dominated by him.
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- ❖ The angels not only put good thoughts in your heart, but they respond and fight for you.
 - ❖ It is reported in a hadith of the Musnad that: A man reviled Abu Bakr while the Prophet, peace and blessings be upon him, was sitting down. That made the Prophet impressed by Abu Bakr and he smiled. Then, Abu Bakr reviled the man with the same words as him and the Prophet became angry and he stood to leave. Abu Bakr went to the Prophet and he said, “O Messenger of Allah, the man reviled me and you were sitting, but when I responded you became angry and stood up.” The Prophet said, “Verily, there was an angel with you responding on your behalf, but Satan appeared when you responded with the same words as him and I will not sit in the presence of Satan.” End of Hadith
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ANGELS PROTECT US

- ❖ The angels not only argue for you, but they physically protect you except from whatever Allah has decreed.
- ❖ Allah says: «For each» servant «are successive [angels] before and behind him who protect him by the decree of Allah.»
(13:11)
- ❖ What attracts more and more angels to a person's company is recitation of the Quran and Zikr.
- ❖ What pushes them away is evil deeds. The more company you build of angels now, the more company you will have when you die.



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- ❖ Allah says the angels say: «and» we will remain your companions «in the Hereafter»
 - ❖ This means the angels will accompany people in the hardest times of death and judgement, consoling them and comforting them until they enter Jannah. They will not be left alone.
 - ❖ Allah says that the angels say describing Paradise: «And you will have therein whatever your souls desire, and you will have therein whatever you request»
 - ❖ People will have in Paradise both whatever bodily desire they have and whatever spiritual and intellectual desire they have. The first is that they have food, drink, houses, spouses, and things that cannot be counted. The second is that they will have complete satisfaction when they meet with Allah and look at Him without a barrier.
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- ❖ Allah says that the angels say: «As accommodation from a [Lord who is] Forgiving and Merciful.»»
 - ❖ Accommodation is what you give to a guest, and Allah calls Paradise accommodation in 5 verses of the Quran. He calls Hell accommodation in one verse in Surah Kahf sarcastically.
 - ❖ Similarly, He says «Is Paradise a better accommodation or the tree of zaqqum?» (37:62)
 - ❖ The reason Allah calls Paradise accommodation is that we treat a guest with the highest respect and give him the best of our food. We take care of his every need.
 - ❖ That is how Paradise will be. Even though people will be its residents, they will still be treated like guests for eternity. Not only guests but guests of Allah Himself.
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وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

Sahih International: And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims." (33)

- ❖ After mentioning excellence of the first level and their reward, Allah moves on to explain excellence of a higher level.
- ❖ He says: «And who is better in speech» and this shows that this is even higher than what was mentioned before.
- ❖ He says: «than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."»
- ❖ Allah mentions three qualities of theirs in increasing importance but decreasing relevance.
 1. Invites to Allah
 2. Does righteousness
 3. Says I am one of the Muslims


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- ❖ These are increasing importance because the most important thing is to first become Muslim and believe. The second important thing is to do righteous actions yourself. Only after you do those two can you move on to invitation.
 - ❖ The reason they are decreasing in relevance is that the second two are already known from what we read about the previous level of excellence. So, the new thing Allah is emphasizing in this verse is the invitation to Allah. This invitation puts them in a higher level than those who only fulfill the second two qualities.
 - ❖ This is the best speech because not only is this person working on excellence within himself but he also spreads this excellence to others. The person who does is the highest level.
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- ❖ The reason the prophets are the best of people is because they fulfilled these qualities in the best ways.
 - ❖ They became Muslims first, then they were the most pious in actions,
 - ❖ then they invited people to Islam in the best way from their speech and from their actions.
 - ❖ Not only did they invite to Islam, but they established Islam as law with war if people refused them and attacked them.
 - ❖ The Muslims today can only do these things in limited capabilities. Now, the invitation to Islam has been divided between people.
 - ❖ The scholars are the first and foremost in inviting to Islam with their speech. That is why it is reported that the Prophet (SAW) said: "The scholars of my Ummah are like the prophets of Bani Israel." The common people can invite as well with their speech and actions. The rulers are those that are able to establish Islam in law.
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وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾
وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

Sahih International: And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. (34) But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]. (35)

- ❖ After informing us of the best level of excellence, Allah gives us some advice of how to stay on that path effectively. There are two troubles you will face when inviting people:
 - ❖ human enmity and provocation and
 - ❖ the provocation of Shaitan.
- ❖ Allah first tells us how to deal with humans, then tells us what to do with Shaitan.

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- ❖ Allah says: «And not equal are the good deed» of you inviting people to Islam «and the bad» of people objecting to Islam with bad words and arguments.
 - ❖ It is human psychology that we feel like we have lost if we don't respond to an insult with insult. It feels like we have lost the argument.
 - ❖ That is why Allah eases this on the inviters to Islam by giving them approval from Himself. He tells them that He knows their actions are better than the actions of the disbelievers. You do not need to feel like you have lost when Allah Himself knows you are on the correct path.
 - ❖ Then, Allah says: «Repel» their ignorance «by that» behavior «which is better;»
 - ❖ Meaning, do not stoop to their level. Respond to ignorance with knowledge, anger with patience, and harm with forgiveness.



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- ❖ He then says: «and thereupon the one whom between you and him is enmity» when you do this action of responding with better will become «as though he was a devoted friend».
 - ❖ In the life of the Prophet (SAW), this can be seen in people like Abu Sufyan and other converts in Makkah like Suhail ibn Amr. They were enemies of Islam before, but then they became the best of Muslims after a certain time. This would not have happened if everyone was treated with extreme enmity.
 - ❖ After giving the advice, Allah gives incentives by praising those who are able to do it and calling them patient and promising them great reward in the Hereafter.
 - ❖ He states: «But none is granted it» i.e., the ability to respond with better in the face of ignorance «except those who are patient» in being able to swallow their anger and bear what they dislike, «and none is granted it except one having a great portion» of reward.




وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (36)

Sahih International: And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing. (36)

❖ There are many benefits in this order.

1. After mentioning how to deal with humans, Allah advises us on how to deal with the devils.
2. This passage starts out with Allah mentioning the company of the angels, and Allah ends it by telling us how to stay away from the company of the devils.
3. After advising us to stay patient and respond with better, Allah knows that the devil will try to push us to respond to evil with evil. So, He tells us how to deal with that.



❖ Allah says: «And if there comes to you from Satan an evil suggestion» trying to push you away from what I have advised you to do, «then seek refuge in Allah» and He will protect you from Satan. And there is no doubt He will hear your seeking refuge as «Indeed, He is the Hearing, the Knowing.»



KEY TAKE AWAYS

- ❖ Believe and then stay steadfast on belief and obligation
- ❖ Remember Allah often so that we are in the company of Angels
- ❖ Invite others to Allah to be in the best level of excellence
- ❖ Respond to evil with something better
- ❖ Be patient in the face of evil
- ❖ Seek refuge in Allah from shaitan



جَزَاكَ اللَّهُ خَيْرًا



May Allah reward you with goodness