

## TAFSIR IBN KATHIR (ABRIDGED)

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**TAFSIR  
IBN KATHIR**  
(ABRIDGED)

VOLUME  
**5**



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**(Surat Hud to Surat Al-Isra', Verse 38)**

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(Surat Hud to Surat Al-Isra', Verse 38)

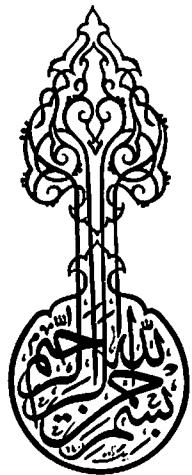
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**In the Name of Allâh  
The Most Beneficent, the Most Merciful**

## Contents

<b>Important Guidelines About the Authenticity of the Reports and Quotations in the <i>Tafsīr of Ibn Kathīr</i></b>	<b>15</b>
<b>The <i>Tafsīr of Surah Hūd</i></b>	<b>17</b>
<i>Sūrah Hūd</i> made the Prophet's Hair turn Gray	17
The Qur'ān and its Call to Allāh	18
Allāh is Aware of All Things	21
Allāh is Responsible for the Provisions of All Creatures	22
Allāh created the Heavens and the Earth in Six Days	24
The Polytheists hasten their Torment by arguing against Resurrection after Death	27
The Meanings of the Word <i>Ummah</i>	28
Changing Man's Attitude in Happiness and Hardship	31
The Messenger ﷺ grieving from the Statents of the Polytheists, and His Gratification	34
An Explanation about the Miracle of the Qur'ān	35
Whoever wants the Worldly Life, then He will have no Share of the Hereafter	36
The One Who believes in the Qur'ān is upon Clear Proof from His Lord	38
Every <i>Hadīth</i> is confirmed by the Qur'ān	41
Those Who invent Lies against Allāh and hinder Others from His Path are the Greatest Losers	43
Rewarding the People of Faith	47
The Parable of the Believers and the Disbelievers	47
<b>Āyah. no. 25</b>	<b>49</b>
The Story of Nūh and His Conversation with His People	50
The Response of Nūh	53
The People's Request of Nūh to bring the Torment and His Response to Them	56
An Interruption to verify the Truthfulness of the Prophet ﷺ	57
The Revelation to Nūh about what would happen to the People and the Command to prepare for It	58
The beginning of the Flood and Nūh loads Every Creature in Pairs upon the Ship	60
The Ship sailing through the huge Waves	62
The Story of Nūh's Disbelieving Son drowning	65
The End of the Flood	66
A Return to the Story of the Son of Nūh and What Transpired Between Nūh and Allāh about Him	67

The Command to descend from the Ship with Peace and Blessings	68
The Explanation of These Stories is a Proof of the Revelation of	
Allâh to His Messenger ﷺ	70
<b>Âyah. no. 50</b>	71
The Story of Prophet Hûd and the People of 'Âd	72
The Conversation between the People of 'Âd and Hûd	73
The Destruction of the People of 'Âd and the Salvation of Those among Them Who believed	76
The Story of Sâlih and the People of Thamûd	77
The Conversation between Sâlih and the People of Thamûd	79
The Coming of the Angels to Ibrâhîm and The news of Ishâq and Ya'qûb	81
<b>Âyah. no. 74</b>	86
The Dispute of Ibrâhîm over the People of Lût	87
The Coming of the Angels to Lût, His Grief, and His Discussion with His People	88
Lût's Inability, His Desire for Strength and the Angels' Informing Him of the Reality	91
The Town of Lût's People is overturned and Their Destruction	93
The Story of the People of Madyan and the Call of Shu'ayb	95
The Response of Shu'ayb's People	98
Shu'ayb's Refutation of His People	99
The Response of Shu'ayb's People	102
Shu'ayb's Refutation of His People	102
Shu'ayb's Threat to His People	104
The Story of Mûsâ and Fir'awn	106
<b>Âyah. no. 100</b>	108
The Lesson taken from the Destroyed Towns	109
The Destruction of the Towns is a Proof of the Establishment of the Hour	111
The Condition of the Wretched People and their Destination	114
The Condition of the Happy People and their Destination	116
Associating Partners with Allâh is no doubt Misguidance	119
The Command to Stand Firm and Straight	121
The Command to establish the Prayer	122
Good Deeds wipe away the Evil Deeds	123
There must be a Group of People Who forbid Lewdness	126
Allâh has not made Faith universally accepted	128
Conclusion	131
<b>The Tafsîr of Sûrah Yûsuf</b>	134
Qualities of the Qur'ân	134
Reason behind revealing Âyah (12:3)	135
Yûsuf's Dream	136

Ya'qūb orders Yūsuf to hide His Vision to avoid <i>Shayṭān's</i> Plots	137
Interpretation of Yūsuf's Vision	138
Lessons from the Story of Yūsuf	140
Yūsuf's Brothers ask for Their Father's Permission to take Yūsuf with Them	142
Ya'qūb's Answer to Their Request	143
Yūsuf is thrown in a Well	144
Yūsuf's Brothers try to deceive Their Father	146
Yūsuf is Rescued from the Well and sold as a Slave	147
Yūsuf in Egypt	150
The Wife of the 'Aziz loves Yūsuf and plots against Him	152
<b>Āyah. no. 25</b>	155
News reaches Women in the City, Who also plot against Yūsuf	160
Yūsuf is imprisoned without Justification	164
Two Jail Mates ask Yūsuf to interpret their Dreams	165
Yūsuf calls His Jail Mates to <i>Tawhīd</i> even before He Interprets Their Dreams	165
The Interpretation of the Dreams	169
Yūsuf asks the King's Distiller to mention Him to the King	170
The Dream of the King of Egypt	172
Yūsuf's Interpretation of the King's Dream	173
<b>Āyah. no. 50</b>	174
The King investigates what happened between the Wife of the 'Aziz, the Women in the City, and Yūsuf	175
Yūsuf's Rank with the King of Egypt	179
Yūsuf's Reign in Egypt	180
Yūsuf's Brothers travel to Egypt	182
Yūsuf's Brothers ask Ya'qūb's Permission to send Their Brother Binyāmīn with Them to Egypt	185
They find Their Money returned to Their Bags	186
Ya'qūb orders His Children to enter Egypt from Different Gates	188
Yūsuf comforts Binyāmīn	189
Yūsuf had His Golden Bowl placed in Binyāmīn's Bag; a Plot to keep Him in Egypt	190
<b>Āyah. no. 74</b>	191
Yūsuf's Brothers accuse Him of Theft!	194
Yūsuf's Brothers offer taking One of Them instead of Binyāmīn as a Slave, Yūsuf rejects the Offer	195
Yūsuf's Brothers consult Each other in Confidence; the Advice Their Eldest Brother gave Them	197
Allāh's Prophet Ya'qūb receives the Grievous News	199
Ya'qūb orders an inquiry about Yūsuf and His Brother	203
Yūsuf's Brothers stand before Him	203
Yūsuf reveals His True Identity to His Brothers and forgives Them	204

Ya'qūb finds the Scent of Yūsuf in his Shirt!	206
Yahūdhā brings Yūsuf's Shirt and Good News	208
Yūsuf's Brothers feel Sorry and Regretful	209
<b>Āyah. no. 100</b>	210
Yūsuf welcomes His Parents; His Dream comes True	210
Yūsuf begs Allāh to die as A Muslim	213
This Story is a Revelation from Allāh	214
People neglect to ponder the Signs before Them	217
The Messenger's Way	220
All of the Prophets are Humans and Men	221
All Prophets were Humans not Angels	222
Drawing Lessons from the Incidents of the Past	223
The Prophets are aided by Victory in Times of Distress and Need	224
A Lesson for Men Who have Understanding	228
<b>The Tafsīr of Sūrat Ar-Ra'd</b>	230
The Qur'ān is Allāh's <i>Kalām</i> (Speech)	230
Clarifying Allāh's Perfect Ability	231
<i>Al-Istawā'</i> , Rising above the Throne	233
Allāh subjected the Sun and the Moon to rotate continuously	233
Allāh's Signs on the Earth	235
Denying Resurrection after Death, is Strange	238
The Disbelievers ask for the Punishment to be delivered now!	239
The Idolators ask for a Miracle	241
Allāh is All-Knower of <i>Al-Ghayb</i> (Unseen)	242
Allāh's Knowledge encompasses all Things Apparent and Hidden	246
The Guardian Angels	248
Clouds, Thunder and Lightning are Signs of Allāh's Power	250
Supplicating to Allāh upon hearing <i>Ar-Ra'd</i> (Thunder)	251
A Parable for the Weakness of the False Gods of the Polytheists	255
Everything prostrates to Allāh	256
Affirming <i>Tawhīd</i>	257
Two Parables that Truth remains and Falsehood perishes	259
The Qur'ān and the Sunnah and Parables of Water and Fire	261
The Reward of the Blessed and Wretched	264
The Believer and the Disbeliever are never Equal	265
Qualities of the Blessed, which will lead to Paradise	267
<b>Āyah. no. 25</b>	271
Characteristics of the Wretched which will lead to the Curse and the Evil Home	271
Increase and Decrease in Provision is in Allāh's Hand	273
Disbelievers ask for Miracles, Allāh's Response to Them	274
The Believer's Heart finds Comfort in the Remembrance of Allāh	276
The Meaning of <i>Tūbā</i>	276
Our Prophet ﷺ was sent to recite and call to Allāh's Revelation	279

Virtues of the Qur'ān and the Denial of Disbelievers	281
Comforting the Messenger of Allāh ﷺ	285
There is no Similarity between Allāh and False Deities	286
Punishment of the Disbelievers and Reward of the Believers	290
The Truthful among the People of the Scriptures rejoice at what Allāh has revealed to Muhammad ﷺ	294
All Prophets and Messengers were Humans	297
No Prophet can bring a Miracle except by Allāh's Leave	298
The Meaning of Allāh blotting out what He wills and confirming what He wills of the Book	299
Punishment is by Allāh, and the Messenger's Job is only to convey the Message	301
The Disbelievers plot, but the Believers gain the Good End	302
Allāh and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet ﷺ	304
<b>The Tafsīr of Sūrah Ibrāhīm</b>	306
Describing the Qur'ān and warning Those Who defy it	307
Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation	309
Story of Mūsā and His People	310
Earlier Nations disbelieved in Their Prophets	315
Meaning of, " <i>They put Their Hands in Their Mouths</i> "	316
The Argument between the Prophets and the Disbelievers	318
Disbelievers reject Prophethood because the Messengers were Humans!	319
Disbelieving Nations threaten Their Messengers with Expulsion	320
A Parable for the Deeds of the Disbelievers	328
Proof that Resurrection occurs after Death	330
Disbelieving Chiefs and Their Followers will dispute in the Fire	332
<i>Shayṭān</i> disowns His Followers on the Day of Resurrection	335
The Parable of the Word of Islām and the Word of <i>Kufr</i>	339
<b>Āyah. no. 27</b>	342
Allāh keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm	342
The Recompense of Those Who have changed the Blessings of Allāh into Disbelief	352
The Command for Prayer and Charity	354
Describing Some of Allāh's Tremendous Favors	356
Ibrāhīm's Supplication to Allāh when He brought Ismā'īl to Makkah	358
Allāh gives Respite to the Disbelievers and is never unaware of what They do	364
There will be no Respite after the Coming of the Torment	366
Allāh never breaks a Promise	369

Ayāh. no. 49	The Condition of the criminals on the Day of Resurrection	373	The Disbelievers will someday wish that They had been Muslims	378	The Disbelievers of Every Nation Mocked their Messengers	381	for Him to bring down Angels	382	Sigils and Wonders They see	383	The Power of Allah and His Signs in the Heavens and on Earth	384	The Supplices for All Things are with Allah	387	Benefits of the Winds	388	Fresh Water is a Blessing from Allah	389	The Power of Allah to initiate and renew Creation	390	Hell for him	391	The Substances from which Mankind and Jinn were created	391	The creation of Adam, the Command to the Angels to prostrate	393	The Exulsion of Iblis from Jannah, and His Reprieve until the Day of Resurrection	394	Hell for Iblis to tempt Mankind, and Allah's Promise of	395	The Gates of Hell are Seven	397	The Description of the People of Paradise	399	The Guests of Ibrahim and their Good News of a Son for Him	402	The Reason why the Angels came	403	Lat is ordered to leave with His Family during the Night	404	The People of the City of Sodom on the Highway	405	The People of the City arrive upon the Angels, thinking that they are Men	406	Ayāh. no. 75	The Destruction of the People of Lut	408	The Destruction of the People of Shu'ayb	409	The City of Sodom on the Highway	411	The Desstruction of the Dwellers of Al-Ayyāch, the People of Shu'ayb	410	The Desstruction of the Dwellers of Al-Hijr Who are the People	413	The World has been created for some Purpose, then the Hour	414	Focus on its Message	418	The Messenger of "Al-Muqtasim"	418	The Command to proclaim the Truth openly	422
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The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers	423
Encouragement to bear Difficulties, and the Command to glorify and worship Allāh until Death	425
<b>The Tafsīr of Sūrat An-Nahl</b>	428
Warning about the approach of the Hour	428
Allāh sends Whomever He wills with the Message of <i>Tawhīd</i>	430
Allāh created the Heavens, the Earth, and Man	431
The Cattle are part of the Creation of Allāh and a Blessing from Him	434
An Explanation of the Different Religious Paths	437
The Blessings of Rain, and explaining how it is one of the Signs Signs in the Subjection of Night and Day, the Sun and the Moon, and in that which grows on Earth	439
441	
Signs in the Oceans, Mountains, Rivers, Roads and Stars	442
Worship is Allāh's Right	444
The gods of the Idolators are Created, they do not create	445
None is to be worshipped except Allāh	446
The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation	447
<b>Āyah. no. 24</b>	450
A Discussion about what the previous Peoples did, and what was done to Them	450
The Condition of the Disbeliever during and after Death	453
What the Pious say about the Revelation, their Reward and their Condition during and after Death	455
The Disbelievers' Refrain from Faith means that They were simply awaiting Punishment	458
The Idolators Argument that their <i>Shirk</i> was Divinely decreed, and the Refutation of this Claim	460
Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allāh	464
The Reward of the Muhājirin	466
Only Human Messengers have been Sent	468
How the Guilty can feel Secure	471
<b>Āyah. no. 50</b>	474
Allāh Alone is Deserving of Worship	476
Among the Behavior of the Idolators was vowing to Things that Allāh had provided for Them to their gods	479
The Idolators' Abhorrence for Daughters	480
Allāh does not immediately punish for Disobedience	482
They attribute to Allāh what They Themselves dislike	482
Finding Consolation in the Reminder of Those Who came before	485
The Reason why the Qur'aan was revealed	485

<b>Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine</b>	<b>486</b>
<b>In the Bee and its Honey there is Blessing and a Lesson</b>	<b>489</b>
<b>In Man there is a Lesson</b>	<b>491</b>
<b>There is a Sign and a Blessing in Matters of People's Livelihood</b>	<b>493</b>
<b>Among His Blessings and Signs are Mates, Children and Grandchildren</b>	<b>494</b>
<b>Denouncing the Worship of anything besides Allâh</b>	<b>495</b>
<b>Āyah. no. 75</b>	<b>496</b>
<b>The Example of the Believer and the Disbeliever, or the Idol and the True God</b>	<b>497</b>
<b>Another Example</b>	<b>497</b>
<b>The Unseen belongs to Allâh and only He has Knowledge of the Hour</b>	<b>498</b>
<b>Among the Favors Allâh granted People are Hearing, Sight and the Heart</b>	<b>499</b>
<b>In the Subjection of the Birds in the Sky there is a Sign</b>	<b>501</b>
<b>Homes, Furnishings and Clothing are also Blessings from Allâh</b>	<b>502</b>
<b>Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allâh</b>	<b>503</b>
<b>All the Messenger has to do is convey the Message</b>	<b>504</b>
<b>The Plight of the Idolators on the Day of Judgement</b>	<b>505</b>
<b>The gods of the Idolators will disown Them at the Time when They need them most</b>	<b>507</b>
<b>Everything will surrender to Allâh on the Day of Resurrection</b>	<b>508</b>
<b>Those among the Idolators who corrupted Others will receive a Greater Punishment</b>	<b>509</b>
<b>Every Prophet will bear Witness against his Nation on the Day of Resurrection</b>	<b>510</b>
<b>The Qur'ân explains Everything</b>	<b>511</b>
<b>The Command to be Fair and Kind</b>	<b>512</b>
<b>The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny</b>	<b>513</b>
<b>The Eyewitness Account of 'Uthmân</b>	<b>514</b>
<b>The Command to fulfill the Covenant</b>	<b>517</b>
<b>If Allâh had willed, He would have made all of Humanity one Nation</b>	<b>521</b>
<b>The Prohibition on taking an Oath for Purposes of Treachery</b>	<b>522</b>
<b>Do not break Oaths for the sake of Worldly Gain</b>	<b>522</b>
<b>Righteous Deeds and their Reward</b>	<b>523</b>
<b>Āyah. no. 100</b>	<b>524</b>
<b>The Command to seek Refuge with Allâh before reciting the Qur'ân</b>	<b>524</b>
<b>The Idolators' Accusation that the Prophet ﷺ was a Liar since some Āyât were abrogated, and the Refutation of their Claim</b>	<b>526</b>

The Idolators' Claim that the Qur'ān was taught by a Human, and the Refutation of their Claim	527
Allāh's Wrath against the Apostate, except for the One Who is forced into Disbelief	529
The One who is forced to renounce Islām will be forgiven if He does Righteous Deeds afterwards	532
The Example of Makkah	533
The Command to eat Lawful Provisions and to be Thankful, and an Explanation of what is Unlawful	536
Some Good Things were Forbidden for the Jews	539
The <i>Khalil</i> (Close Friend) of Allāh	541
The Prescription of the Sabbath for the Jews	543
<b>Ayah. no. 125</b>	545
The Command to invite people to Allāh with Wisdom and Good Preaching	545
The Command for Equality in Punishment	546
<b>The Tafsīr of Sūrat Al-Isrā'</b>	550
The Virtues of Sūrat Al-Isrā'	550
The <i>Isrā'</i> (Night Journey)	550
The Report of Anas bin Mālik	552
The Report of Anas bin Mālik from Mālik bin Ṣa'ā'ah	557
The Report of Anas from Abu Dharr	562
The Report of Jābir bin 'Abdullāh	565
The Report of 'Abdullāh bin 'Abbās	565
The Report of 'Abdullāh bin Mas'ūd	570
The Report of Abu Hurayrah	570
The Time that <i>Isrā'</i> took place, and the Fact that it included both Body and Soul, when the Prophet ﷺ was awake, not in a Dream	572
An Interesting Story	574
Mūsā and how He was given the <i>Tawrāh</i>	576
It was mentioned in the <i>Tawrāh</i> that the Jews would spread Mischief twice	579
The First Episode of Mischief caused by the Jews, and their Punishment for it	579
The Second Episode of Mischief	581
Praising the Qur'ān	583
Man's Haste and Prayers against Himself	583
The Night and Day are Signs of the Great Power of Allāh	585
Every Person will have the Book of his Deeds with Him	588
No One will have to bear the Sins of Another	591
No Punishment until a Messenger has been sent	592
<b>The Issue of Small Children who die</b>	593
The First <i>Hadīth</i> from Al-Aswad bin Sari'	593
The Second <i>Hadīth</i> from Abu Hurayrah	594

The Third <i>Hadīth</i> from Samurah	595
The Fourth <i>Hadīth</i> from the Paternal Uncle of Ḥasnā'	596
<b>It is Makrūḥ to discuss this Matter</b>	596
Meanings of <i>Amarnā</i>	597
A Threat to Quraysh	598
The Reward of Those who desire this World and Those who desire the Hereafter	599
Do not Associate Anything in Worship with Allāh	602
<b>The Command to Worship Allāh Alone and to be Dutiful to One's Parents</b>	603
Another <i>Hadīth</i>	605
Another <i>Hadīth</i>	606
Another <i>Hadīth</i>	606
Another <i>Hadīth</i>	607
<b>Āyah. no. 125</b>	907
Omissions committed against Parents are pardoned with Good Relations and Repentance	607
<b>The Command to maintain the Ties of Kinship and the Prohibition of Extravagance</b>	609
Moderation in Spending	612
<b>Prohibition of killing Children</b>	615
<b>The Command to avoid <i>Zinā</i> (Unlawful Sex) and Every- thing that leads to it</b>	616
<b>Prohibition of Unlawful Killing</b>	618
<b>The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures</b>	620
Do not speak without Knowledge	621
<b>The Condemnation of strutting</b>	623
Everything previously mentioned is Revelation and Wisdom	625

# **Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr**

## **Reports from the Companions of the Messenger of Allāh ﷺ**

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

## **Incomplete Chains of Narration**

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Alī bin Abī Ṭalhah (Al-Wālibī) reported that Ibnu 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibnu 'Abbās said...
- Ad-Daḥḥāk from Ibnu 'Abbās.
- As-Suddī reported from Abu Mālik and Abu Ṣalih from Ibnu 'Abbās, Ibnu Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of Ḥadīth. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

## **Reports from the Followers of the Companions and those who Follow them**

The following is a list of those who did not see the Prophet

述, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-Āliyah, Sa‘id bin Jubayr, Sa‘id bin Al-Musayib, ‘Atā’ (bin Abi Rabāḥ), ‘Atā’ Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabi‘ bin Anas, Ash-Sha‘bbi, Qatādah, Mujāhid, Ikrimah, Ad-Daḥḥāk, ‘Abdur-Rahmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

### **Other Scholars After the Companions**

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur’ān’s revelation, are not to be considered as important as authentically narrated texts.

Wakī‘, Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn ‘Atīyyah, Ibn Abi Ḥātim, Ibn Jarir (At-Ṭabarī).

## The Tafsīr of Surah Hūd (Chapter - 11)

Which was Revealed in Makkah

### **Surah Hūd made the Prophet's Hair turn Gray**

Abu Ḥāfiẓ At-Tirmidhi recorded from Ibn ‘Abbās that Abu Bakr said, “O Messenger of Allāh, verily your hair has turned gray.” The Prophet ﷺ replied,

«شَيَّئْنِي هُودٌ وَالْوَاقِفَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَسْأَلُونَ وَإِذَا الشَّفَنُ كَوَرَثٌ»

«Sūrahs Hūd, Al-Waqi’ah, Al-Mursalāt, ‘Amma Yatasā’lun [An-Nabā’] and Idhash-Shāmsu Kuwwirat [At-Takwir] have turned my hair gray.»

In another narration he ﷺ said,

«هُودٌ وَأَخْوَانُهَا»

«Sūrah Hūd and its sisters...»<sup>[1]</sup>

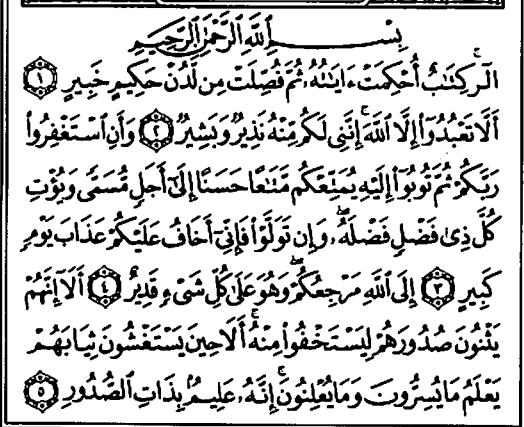
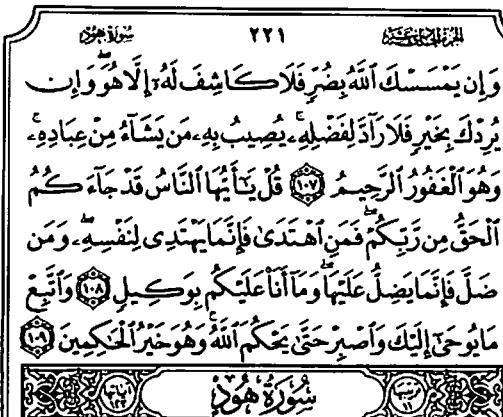
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

هُوَ الَّرَّحِيمُ كَيْتَ أَنْجَكَتْ بِكَلَمَةٍ مِّنْ لَّدُنْ حَكِيمٍ حَيْرٍ ۝ أَلَا تَبْدِلُ إِلَّا اللَّهُ أَيْنِي لَكَ لِيَّنَةً  
نَذِيرٌ وَبَشِيرٌ ۝ وَإِنْ أَسْتَغْفِرُوا رَبِّكُمْ فَمَ تُؤْمِنُوا إِلَيْهِ بِيَقْنَعِكُمْ نَعْنَاعًا إِنَّ اللَّهَ شَمِّيْرٌ وَرَوْقَنٌ  
ذِي قَضْلٍ فَسَلَّمٌ وَإِنْ تَوَلَّنَا فَإِنَّكُمْ عَذَابٌ بَوِيرٌ كَيْرٌ ۝ إِنَّ اللَّهَ مَرِيْمَانٌ وَهُوَ عَلَىٰ  
كُلِّ شَيْءٍ قَدِيرٌ ۝

﴿1. Alif Lam Ra. (This is) a Book, the Āyāt whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted (with all things).﴾

<sup>[1]</sup> Tuhfat Al-Ahwadhi, 9:184.



42. (Saying) worship none but Allâh. Verily, I (Muhammad) am unto you from Him a warner and a bringer of glad tidings.»

43. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentence, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. But if you turn away, then I fear for you the torment of a Great Day.»

44. To Allâh is your return, and He is able to do all things."»

**The Qur'ân and its Call to (worship) Allâh Alone**

A discussion concerning the letters of the alphabet (which appear at the beginning of some chapters of the Qur'ân) has already preceded at the beginning of Sûrat Al-Baqarah. That discussion is sufficient without any need for repetition here. Concerning Allâh's statement,

﴿أَنْتَ بِإِنْشَةٍ ثُمَّ فَتَنَتْ﴾

«The Âyât whereof are perfect and then explained in detail»

This means perfect in its wording, detailed in its meaning. Thus, it is complete in its form and its meaning. This interpretation was reported from Mujâhid and Qatâdah,<sup>[11]</sup> and Ibn Jarîr [At-Tabari] preferred it.

<sup>[11]</sup> At-Tabari 15:227.

Concerning the meaning of Allāh's statement,

﴿فِنْ لَذْنَ حَكِيمٌ حَيْرٌ﴾

«from One (Allāh), Who is All-Wise, Well-Acquainted.»

This means that it (the Qur'ān) is from Allāh, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

﴿وَلَا شَبَدَنَا إِلَّا اللَّهُ﴾

«(Saying) worship none but Allāh.»

This means that this Qur'ān descended, perfect and detailed, with the purpose of Allāh's worship alone, without any partners. This is similar to the statement of Allāh, the Exalted,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحَى إِلَيْهِ أَنَّ اللَّهَ إِلَّا أَنَّمَا فَاعْمَلُونَ﴾

«And We did not send any Messenger before you but We revealed to him (saying): There is no God but I, so worship Me.» [21:25]

It is similar to Allāh's statement,

﴿وَرَأَنَّا بَعْنَاهُ فِي كُلِّ أُمَّةٍ رَسُولاً أَبْيَ أَعْبُدُوا اللَّهَ وَاجْتَنَبُوا الظُّلْمَوْتَ﴾

«And verily, We have sent among every Ummah a Messenger (proclaiming): 'Worship Allāh (Alone), and avoid Taghūt (calling false deities).'» [16:36]

In reference to Allāh's statement,

﴿إِنِّي لَكُمْ مِنْ نَارٍ وَنَارٌ﴾

«Verily, I am unto you from Him a warner and a bringer of glad tidings.»

This means, "Verily, I am unto you a warner of the punishment if you oppose Him (Allāh), and a bringer of the good news of reward if you obey Him." This meaning has been recorded in the authentic *Hadīth* which states that the Messenger of Allāh ﷺ ascended mount As-Safā and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

﴿إِنَّمَا مَغْشِرَ قُرَيْشٍ أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تُصْبِحُكُمُ الْأَنْتَمُ مُضَلِّقِي؟﴾

«O people of Quraysh, if I informed you that a cavalry was

*going to attack you in the morning, would you not believe me?»*

They replied, "We have not found you to be a liar." He ﷺ said,

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدِي عَذَابٍ شَدِيدٍ»

«Verily I am a warner unto you before a severe punishment.»<sup>[1]</sup>

Concerning His statement,

«وَإِنْ أَسْغَفْرُوا رَبِّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُتِعْكِمُ مَنْتَعْمًا حَسَنًا إِنَّ أَجْلَ شَرِّيْ وَرَوْنَتْ كُلُّ ذِي فَضْلَةٍ»

«And (commanding you): 'Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.'»

This means, "I am commanding you to seek forgiveness from previous sins and to turn to Allâh from future sins, and thereafter you abide by that."

﴿يُتِعْكِمُ مَنْتَعْمًا حَسَنًا﴾

«that He may grant you good enjoyment.»

This is in reference to this worldly life.

﴿إِنَّ أَجْلَ شَرِّيْ وَرَوْنَتْ كُلُّ ذِي فَضْلَةٍ فَشَلَّةٍ﴾

«for a term appointed, and bestow His abounding grace to every owner of grace.»

This refers to the Hereafter, according to Qatâdah.<sup>[2]</sup> "This is like the statement of Allâh,

﴿مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنَجْعِلَنَّهُ حَيَاةً طَيِّبَةً﴾

«Whoever works righteousness - whether male or female - while a true believer, verily to him We will give a good life.»[16:97]

Concerning Allâh's statement,

«وَإِنْ تَوَلُّوا فَإِنَّ أَنَّا فَعَلَّمْنَا عِذَابَ يَوْمَ الْحِسْبَرِ»

[1] *Dalâ'il An-Nubuwwah*, 2:181, similar wording with Al-Bukhâri no. 4971, and Muslim no. 208.

[2] At-Tabari 15:231.

﴿But if you turn away, then I fear for you the torment of a Great Day.﴾

This is a severe threat for whoever turns away from the commandments of Allāh, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

﴿إِلَّا إِنَّمَا تُحْكَمُ الْأُجْزَاءُ﴾

﴿To Allāh is your return,﴾

This means your return on the Day of Judgement.

﴿وَمَوْرِئَةُ كُلِّ شَيْءٍ فِي يَوْمٍ﴾

﴿and He is able to do all things.﴾

This means that He is capable of doing whatever He wishes, whether it be goodness towards His *Awliyā'* (friends and allies), or vengeance upon His enemies. This also includes His ability to repeat the creation of His creatures on the Day of Resurrection. This section encourages fear, just as the previous section encourages hope.

﴿أَلَا إِنَّمَا يَتَوَلَّ مُشْرِكُونَ لِيُتَتَّخِذُوا مِنْهُ أَذْلَالًا مِّنْ بَشَرٍ وَّجْدَانٍ يَتَبَاهَنُونَ بِمَا نَعْمَلُ وَمَا  
يَتَبَاهَنُونَ إِنَّمَا عَلَيْهِ يَدَاهُ أَصْدِرُوا﴾

﴿5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.﴾

### Allāh is Aware of All Things

Ibn ‘Abbās said, “They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allāh revealed this verse.” Al-Bukhāri recorded by way of Ibn Jurayj, who reported from Muḥammad bin ‘Abbād bin Ja‘far who said, “Ibn ‘Abbās recited,

﴿أَلَا إِنَّمَا يَتَوَلَّ مُشْرِكُونَ﴾

“Behold their breasts did fold up.”

So I said: ‘O Abu Al-‘Abbās! What does -their breasts did fold

up- mean?' He said, 'The man used to have sex with his woman, but he would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse,

﴿إِنَّمَا يَخْفِي بَنْتُونَ مُذَرَّبُهُ﴾

**«No doubt! They did fold up their breasts,» was revealed.”<sup>[1]</sup>**

In another wording of this narration, Ibn ‘Abbās said, “There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them.” <sup>[2]</sup> Al-Bukhārī reported that Ibn ‘Abbās said that

﴿يَسْتَعْفِفُونَ﴾

**«they cover themselves» means that they cover their heads.<sup>[3]</sup>**

﴿وَمَا يَنْأِي فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْكِنَهَا وَمَسْتَوَاهَا كُلُّ فِي كِتَابٍ مُّبِينٍ﴾

**«6. And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.»**

### Allāh is Responsible for the Provisions of All Creatures

Allāh, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit. This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest. This place of nesting is also considered their place of deposit. ‘Ali bin Abi Ṭalḥah and others reported from Ibn ‘Abbās that he said concerning the statement,

<sup>[1]</sup> *Fath Al-Bārī* 8:200.

<sup>[2]</sup> *Ibid.*

<sup>[3]</sup> *Ibid.*

﴿وَيَعْلَمُ مُسْتَقْرَرَهَا﴾

﴿And He knows its dwelling place﴾ that it means where it resides. In reference to the statement,

﴿وَمَسْتَدِعَهَا﴾

﴿and its deposit.﴾ he (Ibn ‘Abbās) said it means where it will die.<sup>[1]</sup>

Allāh informs us that all of this is written in a Book with Allāh that explains it in detail. This is similar to Allāh’s statement,

﴿وَمَا يَنْهَا فِي الْأَرْضِ وَلَا طَفِيرٌ يَطِيرٌ يَنْجِذِبُ إِلَّا أَمْأَلُكُمْ تَأْتِيَنَا فِي الْكِتَابِ مِنْ مَوْتٍ وَمَرْدَى إِنَّ رَبَّكَ يَعْلَمُ بِمَا يَصْنُعُونَ﴾ ﴿١٤﴾

﴿There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.﴾ [6:38], and

﴿وَعِنْدَمُ مَعَالِيمَ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَعِنْدَمَا فِي الْأَرْضِ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ دَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبْطَةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ﴾ ﴿١٥﴾

﴿And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

﴿وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِنْنَةٍ أَيَّامٍ رَّسَكَاتٍ عَرْشَهُ عَلَى الْمَاءِ يَتَبَعَّدُكُمْ أَيْمَانُ أَحَسَنِ عَمَلٍ وَلَبَّى قُلُوبَكُمْ إِلَكُمْ يَتَبَعُّدُونَ مِنْ بَعْدِ التَّرْتِيلِ لَمَرْأَةِ الْيَمِنِ كَعْرَفَهَا إِنَّهَا إِلَّا يَسْعُرُ شَيْئَنِ﴾ ﴿٧﴾ وَلَكِنْ أَخْرَى عَنْهُمُ الْمَذَابُ إِنَّ أَنْتَ مَعْذُورٌ وَلَيَقُولُوكُمْ تَمْبَثِشُهُ إِلَّا يَوْمَ يَأْتِيهِنَّ لَيْسَ مَقْرُورًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَافُوا بِهِ بِإِشْتِيزُورَ﴾ ﴿٨﴾

﴿7. And He it is Who has created the heavens and the earth in six Days and His Throne was over the water, that He might try you, which of you is the best in deeds. But if you were to say

<sup>[1]</sup> At-Tabari 15:241.

to them : "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."»

﴿8. And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!﴾

### Allāh created the Heavens and the Earth in Six Days

Allāh, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imām Ahmad recorded that ʻImrān bin Ḥuṣayn said, "The Messenger of Allāh ﷺ said,

«أَقْبِلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ!»

«Accept the glad tidings, O tribe of Tamīm!»

They said, 'Verily you have brought us glad tidings and you have given us.' Then he ﷺ said,

«أَقْبِلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ!»

«Accept the glad tidings, O people of Yemen!»

They said, 'We accept. Therefore, inform us about the beginning of this matter and how it was.' He ﷺ said,

«كَانَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْشُهُ عَلَى النَّوْمِ، وَكَتَبَ فِي اللَّوْحِ الْمَخْفُوظِ ذِكْرَ كُلِّ شَيْءٍ»

«Allāh was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything.»

Then a man came to me and said, "O ʻImrān, your she camel has escaped from her fetter."

I then went out after her and I do not know what was said after I left.”<sup>[11]</sup>

This Hadīth has been recorded in the Two Sahīhs of Al-

<sup>[11]</sup> Ahmad 4:431.

Bukhāri and Muslim with a variety of wordings.<sup>[1]</sup>

In Ṣaḥīḥ Muslim, it is recorded that ‘Abdullah bin ‘Amr bin Al-‘Āṣ said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ قَدَرَ مَقَادِيرَ الْخَلَقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Verily Allāh measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»<sup>[2]</sup>

Under the explanation of this verse, Al-Bukhāri recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفَقْ أَنْفَقْ عَلَيْكَ»

«Allāh, the Mighty and Sublime, said, 'Spend and I will spend on you.'»

And he ﷺ said,

«يَدُ اللَّهِ مُلْأَى لَا يَغِيِّرُهَا نَفَقَةً، سَحَاءُ اللَّيلِ وَالنَّهَارِ»

«Allāh's Hand is full, and it is not diminished by spending throughout the night and the day.»

He ﷺ also said,

«أَفَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيدهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ»

«Have you seen what has been spent since the creation of the heavens and the earth? Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.»<sup>[3]</sup>

Concerning Allāh's statement,

﴿يَنْلَوُكُمْ أَنْتُمْ أَحَسَنُ عَمَلًا﴾

«that He might try you, which of you is the best in deeds.»

This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may

<sup>[1]</sup> Fath Al-Bāri 6:330, and Muslim 4:2041.

<sup>[2]</sup> Muslim 4:2044.

<sup>[3]</sup> Fath Al-Bāri 8:202.

worship Him and not associate anything with Him as a partner. Allāh did not create this creation (of the heavens and the earth) out of mere frivolity. This is similar to His statement,

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُنَا بِغَيْرِ أَذْنٍ ذَلِكُمُ الظَّالِمُونَ كُفَّارُوا بِهِنَّا وَمَنْ أَنْتَ بِهِنَّا إِلَّا مَوْلَانِي﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴾ [38:27]

Allāh the Exalted, said,

﴿أَنْحَبَّيْتَ أَنَا خَلْقَكُمْ بِسْمِيْاً وَأَنْكُمْ إِنَّمَا لَا تُعْجِزُونَ ﴾ فَتَعْلَمَ اللَّهُ الْكَوَافِرُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَوَافِرُ ﴾

﴿Did you think that We created you in play (without any purpose), and that you would not be brought back to Us? So Exalted is Allāh, the True King: there is no God but He, the Lord of the Supreme Throne!﴾ [23:115-116]

Allāh, the Exalted, said,

﴿وَرَبَّكُمْ لَمَنْ رَأَيْتُمْ إِلَّا يَعْبُدُونَ﴾

﴿And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).﴾ [51:56]

Concerning the statement of Allāh,

﴿إِنَّمَا لَتَّمِنُ عَلَى﴾

﴿that He might try you,﴾ It means so that He (Allāh) may test you.

Concerning the statement,

﴿أَيُّكُمْ لَتَّمِنُ عَلَى﴾

﴿which of you is the best in deeds.﴾

It is important to note here that Allāh did not say, “Which of you has done the most deeds.” Rather, He said, “Best in deeds.” A deed cannot be considered a good deed until it is done sincerely for Allāh, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allāh

﴿. Whenever a deed lacks one of these conditions, then it is null and void.﴾

### The Polytheists hasten their Torment by arguing against Resurrection after Death

Concerning Allāh's statement,

﴿وَلَئِنْ تُنَكِّرُنَا بِئْمَوْرُوكُتْ بِئْ بَقْدَ الْمُرْبَتْ﴾

﴿But if you were to say to them: "You shall indeed be raised up after death."﴾

Allāh, the Exalted, is saying, "O Muḥammad, if you were to inform these polytheists that Allāh is going to resurrect them after their death, just as He created them originally (they would still reject)." Even though they know that Allāh, the Exalted, is the One Who created the heavens and the earth, just as He said,

﴿وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

﴿And if you ask them who created them, they will surely say: "Allāh."﴾ [43:87]

Allāh says,

﴿وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَعَرَ الشَّمْسَ وَالقَمَرَ لَيَقُولُنَّ اللَّهُ﴾

﴿And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allāh."﴾ [29:61]

Even after their awareness of this (Allāh's creating), they still reject the resurrection and the promised return on the Day of Judgement. Yet, in reference to ability, the resurrection is easier (for Allāh to perform) than the original creation. As Allāh said,

﴿وَهُوَ الَّذِي يَدْرِأُ الْعَذَابَ شَدِيدًا وَهُوَ أَنْوَثُ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.﴾ [30:27]

Allāh also said,

﴿هَنَا خَلْقُكُمْ وَلَا يَخْلُقُمْ إِلَّا كَفَيْنِ وَجْهَهُ﴾

﴿The creation of you all and the resurrection of you all are only

as (the creation and resurrection of) a single person.» [31:28]

Concerning the statement,

﴿إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ﴾

«This is nothing but obvious magic.»

The polytheists say this due to their disbelief and obstinacy. They say, “We do not believe your claim that resurrection will occur.” They also say, “He (Muhammad) only says this (resurrection of the dead) because he is bewitched, and he wants you to follow him in what his bewitchment tells him.

Concerning Allāh’s statement,

﴿وَلَئِنْ أَخْرَجْنَا عَنْهُمُ الْأَنْوَارَ إِلَّا أَنْتُمْ تَمْرُدُونَ﴾

«And if We delay the torment for them till a determined term,»

Allāh, the Exalted, is saying “If We delay the torment and the destruction of these polytheists until an appointed time and a period determined, and We promise them a specific time period (of life), they would still say, in rejection and haste;

﴿فَلَا يَجِدُونَ﴾

«What keeps it back?»

They mean by this, “What delays this torment from overtaking us?” Both rejection and doubt are their very nature. Therefore, they have no escape or refuge from the torment.

### **The Meanings of the Word *Ummah***

The word *Ummah* is used in the Qur’ān and Sunnah with a number of different meanings. Sometimes when it is used it means a specified period of time. An example is the statement of Allāh, the Exalted, in this verse,

﴿إِنْ أَنْتُمْ تَمْرُدُونَ﴾

«till a determined Ummah (term),»

This is also the meaning in the statement of Allāh in Sūrah Yūsuf,

﴿وَقَالَ الَّذِي جَاءَ بِهَا وَأَذْكَرَ بَعْدَ أُمَّةً﴾

«Then the man who was released, now after Ummah (some time) remembered.» [12:45]

The word *Ummah* is also used to refer to the Imām (leader) who is followed. An example of this is in the statement of Allāh,

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً فَاتَّخَذَ اللَّهَ حِিমَا وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ﴾ [14:40]

﴿Verily, Ibrāhīm was an Ummah, obedient to Allāh, Ḥanif, and he was not of those who were polytheists.﴾ [16:120]

The word *Ummah* is also used to mean religion and religious creed. This is as Allāh mentions concerning the polytheists, that they said,

﴿إِنَّا وَجَدْنَا مَا تَبَأَّنَ عَلَى أُمَّةٍ وَلَئِنْ يَأْتُهُمْ بِمُقَنَّدَوْنَ﴾

﴿Verily, we found our fathers following a certain way and religion, and we will indeed follow their footsteps.﴾ [43:23]

The word *Ummah* is also used to mean a group (of people). This is as Allāh says,

﴿وَلَئِنْ وَرَدَ مَاءً مَيْدَنَ وَجَدَ عَلَيْهِ أُمَّةً فِي أَنْكَابِ يَتَفَوَّتُونَ﴾

﴿And when he arrived at the water (well) of Madyan, he found there a group of men watering (their flocks).﴾ [28:23]

Allāh also said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِيبَ أَعْبُدُوا اللَّهَ وَلَا يَتَبَرَّجُوا أَطْلَاثُوتُ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt."﴾ [16:36]

Allāh also said,

﴿وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَهُمْ رَسُولُهُمْ فَيُنَزَّهُ مِنْهُمْ بِالْقِسْطِ وَمَمْ لَا يَظْلَمُونَ﴾ [4:164]

﴿And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.﴾ [10:47]

The meaning of *Ummah* here is those people who have had a Messenger sent among them. The meaning of *Ummah* in this context includes the believers and the disbelievers among them. This is like what has been recorded in *Sahīh Muslim*,

«وَالَّذِي نَسِيَ بَيْدُو لَا يَسْخَعُ بَيْ بَيْ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ بَهْرُوئِي وَلَا نَصْرَانِي ثُمَّ لَا يُؤْمِنُ بَيْ إِلَّا دَخَلَ النَّارَ»

للرَّحْمَنِ الْكَبِيرِ

٢٢٢

جُنُونٌ

وَمَا مِنْ دَانِيٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَعَلَمَ مُسْتَقْرِئِهَا  
وَمُسْتَوْدِعَهَا كُلُّ فِي كِتَابٍ مُّبِينٍ ﴿١﴾ وَهُوَ الَّذِي خَلَقَ  
الْأَسْمَاءَ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشَهُ  
عَلَى الْمَوْلَى لِتُبُلوُكُمْ إِنَّكُمْ أَخْسَنُ عَمَلاً وَلَمْ يُنْقَلِّ  
إِنَّكُمْ بَعْثُوتُونَ مِنْ بَعْدِ الْمَوْتِ لِيَقُولُنَّ الَّذِينَ كَفَرُوا  
إِنْ هَذَا إِلَّا سِرْخَرٌ مُّبِينٌ ﴿٧﴾ وَلَيَنْ أَخْرَنَا عَنْهُمُ الْعَذَابَ إِنَّ  
أَنْقَعَدُوْدَهُ لِيَقُولُنَّ مَا يَحِشُّهُ إِلَيْهِمْ لِيَنْ  
مَصْرُوفًا عَنْهُمْ وَحَافِظُهُمْ مَا كَانُوا بِهِ يَسْتَهِنُونَ ﴿٨﴾  
وَلَيَنْ أَذْقَنَا إِلَيْنَاهُ مَنَارَخَمَةً شَمْ نَزَّعَنَهَا مِنْهُ إِنَّهُ  
لِيَوْسُوكَفُورٌ ﴿٩﴾ وَلَيَنْ أَذْقَنَهُ نَمَاءً بَعْدَ ضَرَّاهُ  
مَسَّتُهُ لِيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لِفَحْرُورٌ ﴿١٠﴾  
إِلَّا الَّذِينَ صَبَرُوا وَأَعْمَلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ  
وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُؤْخَذُ إِلَيْكَ  
وَضَاقَ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَذُرُّ أَزْجَاهَ  
مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكَفِيلٌ ﴿١٢﴾

«فَأَقُولُ: أَشَّيِّ أَمْتَي»

«Then I will say, "My Ummah (followers), my Ummah!"»<sup>[2]</sup>

The word *Ummah* is also used to mean a sect or party. An example of this usage is in the statement of Allāh,

﴿لَوْمَنْ قَوْمٌ مُّوْسَقُ أَنَّهُ هَدُورٌ يَلْمُقُ وَيَهُ. يَتَدَلُّونَ ﴾

«And of the people of Mūsā there is an Ummah who lead (the men) with truth and established justice therewith.» [7:159]

Likewise is His statement,

﴿لَيْنَ أَمْلِ الْكِتَبِ أَنَّهُ تَائِيَةٌ﴾

<sup>[1]</sup> Muslim 1:134.

<sup>[2]</sup> Muslim 1:183.

«By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.»<sup>[1]</sup>

In reference to the Ummah of followers, then they are those who believe in the Messengers, as Allāh said,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُنْزِلْتُكُمْ إِلَيْكُمْ﴾

«You (the followers of Prophet Muhammad) are the best Ummah ever raised up for mankind.» [3:110]

In the *Sahih* the Prophet ﷺ said,

﴿A party of the People of the Scripture stand for the right.﴾ [3:113]

﴿وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِمَّا رَحْمَةً ثُمَّ نَزَّعْنَاهَا مِنْهُ إِنَّهُ لَيَتُؤْمِنُ كَفُورُهُ ۚ وَلَئِنْ أَذَقْنَاهُ نَعْمَلاً بَعْدَ مَرْأَةً مَسَّتَهُ لَيَتُؤْلِنَ ذَهَبَ السَّيِّنَاتِ عَنِّي إِنَّهُ لَفَجُورٌ ۚ إِنَّ الَّذِينَ صَرَّبُوا وَعَصَمُلُوا أَصْنَلَحْتُ أَزْبَكَ لَهُمْ شَفَاعةٌ وَلَبَرْ كَبِيرٌ ۚ﴾

﴿9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.﴾

﴿10. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant and boastful (ungrateful to Allāh).﴾

﴿11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).﴾

### The changing of Man's Attitude in Happiness and Hardship

Allāh, the Exalted, informs about mankind and the blameworthy characteristics that he possesses, except for those believing servants upon whom Allāh has bestowed His mercy. Allāh explains that when any hardship befalls man, after he has experienced blessings, he is disheartened and he despairs of any good in the future. He denies and rejects (the bounties of) his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief (from his situation). Likewise, if any blessing befalls him after displeasure,

﴿لَيَتُؤْلِنَ ذَهَبَ السَّيِّنَاتِ عَنِّي﴾

﴿he is sure to say, "Ills have departed from me."﴾

This means that he will claim that no harm or calamity will afflict him after this (blessing).

﴿إِنَّهُ لَفَجُورٌ فَجُورٌ﴾

﴿Surely, he is exultant and boastful (ungrateful to Allāh).﴾

This means that he is pleased with what he has in his hand and ungrateful (to Allāh). At the same time he is boastful

towards others.

Allāh, the Exalted, then says,

﴿إِلَّا الَّذِينَ صَابَرُوا﴾

«Except those who show patience»

meaning, those who show patience during times of hardship and adversity.

In reference to Allāh's statement,

﴿وَعَمِلُوا الصَّالِحَاتِ﴾

«and do righteous good deeds»

This means that they perform the good deeds in times of ease and good health.

Concerning the statement,

﴿أُولَئِكَ مِنْ تَفْرِيَةٍ﴾

«those, theirs will be forgiveness»

meaning, that they will be forgiven due to the calamities that afflicted them. Concerning Allāh's statement,

﴿وَأَجْرٌ كَبِيرٌ﴾

«and a great reward.» This great reward is due to them because of what they sent forth (of good deeds) in their times of ease. This is similar to what is mentioned in the *Hadīth*,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُصِيبُ الْمُؤْمِنَ هُمْ وَلَا غَمٌ وَلَا نَصْبٌ وَلَا حَزَنٌ، حَتَّى الشَّرْكَةُ يُشَكُّهَا إِلَّا كَفَرَ اللَّهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ»

«By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allāh will expiate his sins for him because of it.»<sup>[11]</sup>

In the *Sahīh* it is recorded that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُقْضِي اللَّهُ لِلنَّمُونِ نَفْسًا إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءٌ فَشَكَرَ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَخْدِي غَيْرِ الْمُؤْمِنِ»

<sup>[11]</sup> Ahmad 3:4.

«By He in Whose Hand is my soul! Allāh does not decree any matter for the believer except that it is good for him. If any blessing befalls him, he is thankful (to Allāh) and that is good for him. If any harm comes to him, he is patient and that is also good for him. This is (a bounty) exclusively for the believer.»<sup>[1]</sup>

For this reason, Allāh, the Exalted, says,

﴿وَالصَّرِيفُ إِنَّ الْإِنْسَنَ لَقِيَ خَسَرًا إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَسَنَى وَتَوَاصَوْا بِالصَّيْرَفِ﴾

«By Al-'Asr (the time). Verily, man is in loss. Except those who believe and do righteous good deeds. And recommend one another to the truth and recommend one another to patience.» [103:1-3]

Allāh also says,

﴿إِنَّ الْإِنْسَنَ خَلَقَ مَلُوعًا﴾

«Verily, man was created very impatient.» [70:19]

﴿فَلَمَّا كَانَ تَارِكًا بَعْضَ مَا يُوحَى إِلَيْكَ وَضَاقَ بِهِ صَدَرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزَلَ عَلَيْهِ كُنْزٌ أَزَّ جَاهَةَ نَعْمَمَ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكَبِيلٌ إِنْ يَقُولُوكَ أَنْتَ رَهْبَةٌ فَلَمَّا قَاتَوْا يُبَشِّرُ سُورَ مُشَاهِدٍ مُفَرِّيَتٍ وَأَذْعَرَ مَنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُ مُنْذِقِينَ إِنَّمَا يَتَنَجِّسُ لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزَلَ يَعْلَمُ اللَّهُ وَإِنْ لَآ إِلَهَ إِلَّا هُوَ فَهَلْ أَنْشَأْتُكُمْ شَيْئًا﴾

¶12. So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him?" But you are only a warner. And Allāh is a Guardian over all things.»

¶13. Or they say, "He forged it." Say: "Bring you then ten forged Sūrahs like unto it, and call whomsoever you can, other than Allāh, if you speak the truth!"»

¶14. If then they answer you not, know then that it is sent down with the knowledge of Allah and that there is no god

<sup>[1]</sup> Muslim 4:2295.

*besides Him! Will you then be Muslims?»*

### The Messenger ﷺ grieving by the Statements of the Polytheists, and His Gratification

This statement of Allāh, the Exalted, to His Messenger ﷺ comforted the worries that the polytheists were causing him due to their statements directed towards him. This is just as Allāh says about them,

﴿وَقَالُوا مَالِهَا الرَّسُولُ يَأْكُلُ الظَّمَادَةَ وَيَتَشَبَّهُ فِي الْأَسْرَارِ لَوْلَا أَنَّ رَبَّهُ مَلِكٌ  
بِكُوْنِهِ مَعْلُومٌ تَذَرِّفُ إِلَيْهِ كَثُرًا أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ فِيهَا وَقَالَ  
الظَّالِمُونَ إِنَّهُ يَتَّمَسَّكُ بِالْأَرْضِ مَسْحُورًا﴾

«And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him?" Or; "(why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."» [25:7-8]

Thus, Allāh commanded His Messenger ﷺ and guided him to not let these statements of theirs grieve his heart. Allāh directed him ﷺ to not let these statements prevent him, or deter him from calling them to Allāh, both day and night. This is as Allāh said,

﴿وَلَقَدْ شَدَّ أَنَّكَ يَصِيبُ صَدْرَكَ بِمَا يَقُولُونَ﴾

«Indeed, We know that your breast is straitened at what they say.» [15:97]

Allāh says in this verse,

﴿تَلَمَّكَ نَارِكَ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَابَقَ بِهِ صَدْرَكَ أَنْ يَقُولُوا﴾

«So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say...»

The meaning here is that he (the Prophet ﷺ) may be compelled to give up the Message due to what they (the polytheists) say about him. However, Allāh goes on to explain: "You (Muhammad) are only a warner and you have an example in your brothers of the Messengers who came before you. For

verily, the previous Messengers were rejected and harmed, yet they were patient until the help of Allāh came to them.”

### An Explanation concerning the Miracle of the Qur’ān

Then Allāh, the Exalted, explains the miracle of the Qur’ān, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it. The reason for this is that the Speech of the Lord of all that exists is not like the speech of the created beings, just as His attributes are not like the attributes of the creation. Nothing resembles His existence. Exalted is He, the Most Holy, and the Sublime. There is no deity worthy of worship except He and there is no true Lord other than He.

Then Allāh goes on to say,

﴿فَإِنْ لَمْ يَجِدُوا لَكُمْ﴾

﴿If then they answer you not,﴾

Meaning, that if they do not come with a reply to that which you have challenged them with (to the reproduction of ten chapters like the Qur’ān), then know that it is due to their inability to do so. Know (that this is a proof) that this is the speech revealed from Allāh. It contains His knowledge, His commands and His prohibitions.

Then Allāh continues by saying,

﴿وَلَا إِلَهَ إِلَّا مُّرَّدٌ فَهُنَّ أَشَدُ شُلُّوشَ﴾

﴿and that there is no God besides Him! Will you then be  
Muslims?﴾

﴿أَنَّ كَانَ بُرِيدُ الْحَيَاةِ الدُّنْيَا وَرِسَّنَاهُ نُوَبَّ إِلَيْهِمْ أَعْتَلَاهُمْ فِيهَا وَمَرْ فِيهَا لَا يَنْخُسُونَ  
أَرْتَهُكُمُ الَّذِينَ لَمْ يَنْفَعْ لَهُمْ فِي الْآخِرَةِ إِلَّا الْكَثَرُ وَحَيْطَ مَا صَنَعُوا فِيهَا وَيَنْطَلُّ مَا كَانُوا  
يَنْتَلُونَ﴾

﴿15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.﴾

﴿16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.﴾

## Whoever wants the Worldly Life, then He will have no Share of the Hereafter

Al-'Awfi reported that Ibn 'Abbâs said concerning this verse, "Verily those who show off, will be given their reward for their good deeds in this life. This will be so that they are not wronged, even the amount equivalent to the size of the speck on a date-stone." Ibn 'Abbâs continued saying, "Therefore, whoever does a good deed seeking to acquire worldly gain - like fasting, prayer, or standing for prayer at night - and he does so in order to acquire worldly benefit, then Allâh says, 'Give him the reward of that which he sought in the worldly life,' and his deed that he did is wasted because he was only seeking the life of this world. In the Hereafter he will be of the losers."<sup>[1]</sup> A similar narration has been reported from Mujâhid, Ad-Dâhhâk and many others.<sup>[2]</sup>

Anas bin Mâlik and Al-Hasan both said, "This verse was revealed concerning the Jews and the Christians."<sup>[3]</sup> Mujâhid and others said, "This verse was revealed concerning the people who perform deeds to be seen."<sup>[4]</sup> Qatâdah said, "Whoever's concern, intention and goal is this worldly life, then Allâh will reward him for his good deeds in this life. Then, when reaches the next life, he will not have any good deeds that will be rewarded. However, concerning the believer, he will be rewarded for his good deeds in this life and in the Hereafter as well."<sup>[5]</sup>

Allâh, the Exalted, says,

﴿نَّمِّ كَانَ يُرِيدُ الْمَالِيَّةَ عَجَلَنَا لَهُ فِيهَا مَا نَشَاءَ لِنَنْرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَضْلُلُنَا مَذْمُومًا  
تَنْهُوْرًا ﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَنَ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأَوْلَئِكَ كَانُوا مُتَقْبَلِينَ  
تَنْكُوْرًا ﴾ كُلُّ ثُبُدٍ حَتَّوْلَهُ وَحَتَّوْلَهُ مِنْ عَلَاهُ رَبُّكَ وَمَا كَانَ عَطَاهُ رَبُّكَ مُحْظَرًا ﴾ اَنْظُرْ  
كُلَّ فَضْلَنَا بِفَضْلِهِمْ عَلَى بَعْضِهِمْ وَلِلْآخِرَةِ أَكْبَرُ دَرْجَاتُ وَأَكْبَرُ تَقْسِيمَاتُهُ ﴾ ﴾

«Whoever desires the quick-passing (transitory enjoyment of this

<sup>[1]</sup> At-Tabari 15:263.

<sup>[2]</sup> At-Tabari 15:264, 265.

<sup>[3]</sup> At-Tabari 15:265.

<sup>[4]</sup> At-Tabari 15:266.

<sup>[5]</sup> At-Tabari 15:264.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٣

أَمْ يَقُولُونَ أَفَرَنَّهُ فَلَمْ يَأْتُوا بِشَرِّ سُوْرَةِ مُتْلِهِ، مُفْرِيَتْ  
 وَأَذْعَامِنَ أَسْتَطْعِمُهُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقُنَّ  
 فَإِنَّمَا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزَلَ يَعْلَمُ اللَّهُ وَأَنَّا لَهُ  
 إِلَّا هُوَ قَهْلٌ أَنْشَمُ مُسْلِمُوْنَ ﴿١٦﴾ مِنْ كَانَ يُرِيدُ الْحَيَاةَ  
 الَّذِي نَا وَرِزَقْنَاهُ ثُوقَ إِنْهِمْ أَعْنَاهُمْ فِيهَا وَهُمْ فِيهَا لَا يَخْسُونَ  
 ﴿١٧﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا الْكَارَ وَحَبْطَ  
 مَاصَعْدَوْفِيهَا وَنَطْلُ مَا كَانُوا يَعْمَلُوْنَ ﴿١٨﴾ أَفَمَنْ كَانَ  
 عَلَى يَنْتَهِيَ مِنْ رَبِّهِ، وَيَتْلُوْ شَاهِدَتِهِ وَمِنْ قَبْلِهِ، كَتَبَ  
 مُوسَى إِلَمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُوْنَ بِهِ، وَمَنْ يَكْفُرُ بِهِ  
 مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ، فَلَا تَكُنْ فِي مُرِيَّهِ مِنْ إِنَّهُ الْحَقُّ  
 مِنْ زَلْكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿١٩﴾ وَمَنْ  
 أَظْلَمُ مِنْ أَفْرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يَمْرَضُونَ  
 عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَدُونَ هَذَا أَهْلُ الْبَيْنَ كَذَبُوا عَلَى  
 رَبِّهِمْ أَلَا لَتَهْنَهُ اللَّهُ عَلَى الْفَظْلِيْمِيْنَ ﴿٢٠﴾ الَّذِينَ يَصْدُوْنَ  
 عَنْ سَبِيلِ اللَّهِ وَيَغْوِيْنَهَا عَوْجَاهُمْ بِالْآخِرَةِ هُمْ كُفَّارُوْنَ ﴿٢١﴾

world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer - then such are the ones whose striving shall be appreciated. On each - these as well as those - We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another, and verily, the Hereafter will be greater in degrees and greater in intricacy.» [17:18-21]

Allāh, the Exalted, says,

مَنْ كَانَ يُرِيدُ حَرَثَ الْآخِرَةِ فَرِزْدَ لَهُ فِي حَرَنَةِ، وَمَنْ كَانَ يُرِيدُ حَرَثَ الدُّنْيَا فَنَهَى، يَنْهَا وَمَا  
 لَهُ فِي الْآخِرَةِ بِنَعِيْبٍ ﴿١﴾

«Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.» [42:20]

﴿أَفَمَنْ كَانَ عَلَى يَنْتَهِيَ مِنْ رَبِّهِ، وَيَتْلُوْ شَاهِدَتِهِ وَمِنْ قَبْلِهِ، كَتَبَ مُوسَى إِلَمَامًا وَرَحْمَةً  
 أُولَئِكَ يُؤْمِنُوْنَ بِهِ، وَمَنْ يَكْفُرُ بِهِ، مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ، فَلَا تَكُنْ فِي مُرِيَّهِ مِنْ إِنَّهُ  
 الْحَقُّ مِنْ زَلْكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿٢﴾

¶17. Can they who rely on a clear proof from their Lord, and

*whom a witness from Him recites (follows) it; and before it, came the Book of Mûsâ, a guidance and a mercy, they believe therein, but those of the sects that reject it, the Fire will be their promised meeting place. So be not in doubt about it. Verily, it is the truth from your Lord, but most of mankind believe not.♦*

### The One Who believes in the Qur'ân is upon Clear Proof from His Lord

Allâh, the Exalted, informs of the condition of the believers who are upon the natural religion of Allâh, which He made inherent in His creatures. This is based upon their confession to Him that there is none worthy of worship except He. This is similar to Allâh's statement,

﴿فَإِنَّ رَبَّكَ لِلَّذِينَ حَسِيبُوا فَنَطَرَ اللَّهُ أَلَّيْ فَلَمَّا نَأَسَ عَلَيْهِمْ﴾

*«So set you your face towards the religion, Hanîfan. Allâh's Fitrah with which He has created mankind.»<sup>[11]</sup> [30:30],*

In the Two *Sahîhs* it is recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«كُلُّ مَرْوِيدٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبْرَأَهُ يَهُودَاهُ أَوْ يَنْصَارَاهُ أَوْ يَمْجَسَّدَاهُ كَمَا تُولَدُ الْبَهِيمَةُ بِهِيمَةً جَمِيعًا هَلْ تُحِشُّونَ فِيهَا مِنْ جَذْعَةٍ؟»

*«Every child is born upon the Fitrah, but his parents make him a Jew, Christian, or Magian. This is just as the calf that is born whole. Have you noticed any calves that are born mutilated?»<sup>[12]</sup>*

In *Sahîh Muslim* it is recorded that Iyâd bin Hîmâr said that the Messenger of Allâh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى : إِنِّي خَلَقْتُ عِبَادِي حُكْمَاءَ ثُمَّ شَيَاطِينَ فَاجْتَأْثَمُهُمْ عَنِ دِينِهِمْ وَخَرَّمْتُ عَلَيْهِمْ مَا أَخْلَقْتُ لَهُمْ، وَأَمْرَتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا»

*«Allâh, the Exalted, says, 'Verily, I created my servants Hunafâ', but the devils came to them and distracted them from*

<sup>[11]</sup> The meaning of this Ayah is, "Dedicate yourself to the natural religion of Allâh which He made for humanity."

<sup>[12]</sup> *Fath Al-Bâri* 3:290, and *Muslim* 4:2047.

*their religion. They made unlawful for them what I had made lawful for them and they commanded them to associate partners with Me, concerning which no authority has been revealed.*<sup>[1]</sup>

Therefore, the believer is one who remains upon this *Fitrāh*. Concerning Allāh's statement,

﴿وَتَنْزُلُ شَاهِدٍ مِّنْهُ﴾

*(and whom a witness from Him recites (follows) it;)*

This means that a witness comes to him from Allāh. That witness is the pure, perfect and magnificent legislation that Allāh revealed to the Prophets. These legislations were finalized with the legislation (*Shari'ah*) of Muḥammad ﷺ. The believer has the natural disposition that bears witness to (the truth of) the general legislation, and accepts that specific laws are taken from the general legislation. The *Fitrāh* accepts the *Shari'ah* and believes in it. For this reason Allāh, the Exalted, says,

﴿أَفَنْ كَانَ عَلَىٰ يَقِينٍ بِنَ رَبِّهِ وَتَنْزُلُ شَاهِدٍ مِّنْهُ﴾

*(Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it;)*

This clear proof which is recited is the Qur'ān, which Jibrīl conveyed to the Prophet ﷺ and the Prophet Muḥammad ﷺ conveyed it to his *Ummah*.

Then Allāh says,

﴿وَمِنْ قَبْلِهِ كِتَابٌ مُّوحَدٌ﴾

*(and before it, came the Book of Mūsa,)*

This means that before the Qur'ān, there was the Book of Mūsā, the Tawrāh.

﴿إِنَّا وَرَحْمَةً﴾

*&a guidance and a mercy;* This means that Allāh, the Exalted, revealed it to that *Ummah* as a leader for them and a guide for them to follow, as a mercy from Allāh upon them. Therefore, whoever believed in it with true faith, then it would lead him to believe in the Qur'ān as well. For this reason Allāh said,

﴿أَنَّا بِرَحْمَةِ رَبِّكَ لَنُوحِشُونَ بِهِ﴾

[1] Muslim 4:2197.

﴿they believe therein﴾ Then Allāh, the Exalted, threatens those who reject the Qur'ān, or any part of it, by saying,

﴿وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَخْرَابِ فَاللَّذَا مَوْعِدُهُمْ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place.﴾

This is directed towards everyone on the face of the earth who disbelieves in the Qur'ān, whether they are idolators, disbelievers, People of the Scripture, or other sects from the descendants of Ādam. This applies to all whom the Qur'ān reaches, regardless of their differences in color, appearance, or nationality. As Allāh says,

﴿لَا يُنَذِّرُكُمْ بِهِ، وَمَنْ يَلْعَبْ﴾

﴿that I may therewith warn you and whomsoever it may reach.﴾ [6:19]

Allāh, the Exalted, said,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah."﴾

Allāh says,

﴿وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَخْرَابِ فَاللَّذَا مَوْعِدُهُمْ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place.﴾

In *Sahīh Muslim* it is recorded that Abu Mūsā Al-Ash'āri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفِيَ إِلَيْهِ لَا يَشْمَعُ بِي أَحَدٌ مِنْ خَلْقِ الْأَمَّةِ يَهُودِيٌّ! [أَوْ] نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.»<sup>[11]</sup>

<sup>[11]</sup> Muslim 1:135.

### **Every Hadīth is confirmed by the Qur'ān**

Ayyūb As-Sakhiyāni reported from Sa'īd bin Jubayr that he said, "I did not hear any *Hadīth* of the Prophet ﷺ, substantiated as he stated it, except that I found its confirmation in the Qur'ān. (The narrator said, "Or he said, 'I found its verification in the Qur'ān.'") Thus, it reached me that the Prophet ﷺ said,

وَلَا يَشْمَعُ بِي أَحَدٌ مِّنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصَارَائِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخْلُ  
الثَّارِ

*«There is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.»*

Therefore, I said, 'Where is its verification in the Book of Allāh? Most of what I have heard reported from the Messenger of Allāh ﷺ, I have found its verification in the Qur'ān.' Then I found this verse,

فَوَمَنْ يَكْفُرُ بِهِ مِنَ الْجَاهِلِينَ فَأُنَذِّرُهُمْ مَوْعِدُهُمْ

*«but those of the sects that reject it (the Qur'an), the Fire will be their promised meeting place.»*

And this means from all religions." [1]

Then Allāh says,

فَلَا تُكُفِّرُ فِي سَبَقٍ بِمَا أَنْهَى اللَّهُ بِنَزْلِكَ

*«So be not in doubt about it. Verily, it is the truth from your Lord,»*

This means that the Qur'ān is the truth from Allāh and there is no doubt or suspicion concerning it. This is as Allāh says,

هُوَ الَّذِي نَزَّلَ الْكِتَابَ لَا رَبَّ لَهُ مِنْ زَيْدٍ مَّا

*«Alif Lām Mīm. The revelations of the Book in which there is no doubt, is from the Lord of all that exists!» [32:1-2]*

Allāh, the Exalted, says,

هُوَ الَّذِي نَزَّلَ الْكِتَابَ لَا رَبَّ لَهُ مِنْ زَيْدٍ مَّا

[1] At-Tabari 15:280.

﴿Alif Lâm Mîm. This is the Book in which there is no doubt.﴾  
[2:1-2]

The Ayah;

﴿وَلَكُنْ أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ﴾

﴿but most of mankind believe not.﴾

is similar to Allâh's statement,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَضْتَهُمْ بِالْحَقِيقَةِ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾ [12:103]

Likewise, Allâh says,

﴿فَوَنَّ تُلْبِغُ أَكْثَرُ مَنْ فِي الْأَرْضِ يُعْسِلُوكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allâh's path.﴾

Allâh also says,

﴿وَلَذِكْرُ صَدَقَ عَلَيْهِمْ إِبْلِيسُ طَائِمٌ فَاتَّبَعُوهُ إِلَّا فِيمَا مِنَ الظَّفَّارِ﴾

﴿And indeed Iblîs did prove true his thought about them: and they followed him, all except a group of true believers.﴾ [34:20]

﴿وَنَنْ أَطْلَدَ مِنْ أَفْرَى عَلَى اللَّهِ كَيْنَى أُولَئِكَ يَعْمَلُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَنْهَدُ حَذَّرَهُمُ الْيَوْمَ كَذَّابُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْعُثُونَ عَوْيَا وَهُمْ بِالآخِرَةِ هُمُ الْكَيْرُونَ ﴿٢﴾ أُولَئِكَ تَمَّ بِكُوْنِهِمْ مُّجْرِمِينَ فِي الْأَرْضِ وَمَا كَانُوا لَمْ يَدْرِيْنَ دُونَ اللَّهِ مِنْ أُولَئِكَ يَضْنَفُّ لَهُمُ الْعَذَابُ نَّا كَلُّا يَسْتَطِعُونَ السَّمْعَ وَمَا كَانُوا يَصْرُوْنَ ﴿٣﴾ أُولَئِكَ الَّذِينَ حَسِّرُوا أَنْفُسَهُمْ وَسَلَّ عَنْهُمْ نَّا كَانُوا يَتَّبِعُونَ ﴿٤﴾ لَا جَنَّمُ أَنْهُمْ فِي الْآخِرَةِ هُمُ الْأَخْرَمُونَ ﴿٥﴾﴾

﴿18. And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! The curse of Allah is on the wrongdoers.﴾

﴿19. Those who hinder (others) from the path of Allâh, and seek a crookedness therein, while they are disbelievers in the Hereafter.﴾

﴿20. By no means will they escape on earth, nor have they

protectors besides Allāh! Their torment will be doubled! They could not bear to listen and they used not to see (the truth).»

﴿21. They are those who have lost their own selves, and that which they invented eluded them.﴾

﴿22. Certainly, they are those who will be the greatest losers in the Hereafter.﴾

### **Those Who invent Lies against Allāh and hinder Others from His Path are the Greatest Losers**

Allāh, the Exalted, explains the condition of those who lie against Him and that their scandal in the Hereafter will be presented before the heads of creation (for testimony) from the angels, Messengers, Prophets and the rest of mankind and Jinns.

This is just as Imām Aḥmad recorded from Ṣafwān bin Muḥrīz. Ṣafwān said, “I was holding the hand of Ibn ‘Umar when a man was brought to him. The man said, ‘How did you hear the Messenger of Allāh ﷺ describe *An-Najwā* (secret counsel or confidential talk) on the Day of Resurrection?’ Ibn ‘Umar said, ‘I heard him say,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يُذْنِي الْمُؤْمِنَ فَيَضْطَعُ عَلَيْهِ كُفَّافُهُ، وَيَسْتَرُّهُ مِنَ النَّاسِ، وَيَقْرُرُهُ بِذُنُوبِهِ وَيَقُولُ لَهُ: أَتَعْرِفُ ذَنْبَكَ كَذَا؟ أَتَعْرِفُ ذَنْبَكَ كَذَا؟ أَتَعْرِفُ ذَنْبَكَ كَذَا؟ حَتَّى إِذَا قَرَرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ: فَإِنِّي قَدْ سَرَّنَاهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ»

“Verily, Allāh, the Mighty and Sublime, will draw near the believer and He will place His shade over him. He will conceal him from the people and make him confess to his sins. He will say to him, “Do you recognize this sin? Do you recognize that sin? Do you recognize such and such sin?” This will continue until He makes him confess to all of his sins and he (the believer) will think to himself that he is about to be destroyed. Then Allāh will say, “Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today.” Then he (the believer) will be given his Book of good deeds. As for the disbelievers and the hypocrites, the witnesses will say,”

﴿هُنَّ لَاءُ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَئِنْهُمْ أَلَّا هُوَ عَلَى الظَّالِمِينَ﴾

﴿These are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers﴾.<sup>[1]</sup>

Both Al-Bukhāri and Muslim recorded this narration in the Two Ṣaḥīhs.<sup>[2]</sup>

Concerning Allāh's statement,

﴿الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِنَا وَيَسْعُونَهُ عَوْجَانًا﴾

﴿Those who hinder (others) from the path of Allāh, and seek a crookedness therein,﴾

This means that they prevent the people from following the truth and traversing upon the path of guidance that leads to Allāh, the Mighty and Sublime. In doing so they also keep the people away from Paradise itself. Allāh's statement,

﴿وَيَسْعُونَهُ عَوْجَانًا﴾

﴿and seek a crookedness therein,﴾ This means that they want their path to be crooked and uneven.

Then, Allāh's statement,

﴿وَمُّلْكُ الْآخِرَةِ مِنْ كُفُّارِنَا﴾

﴿while they are disbelievers in the Hereafter.﴾

This means that they deny the Hereafter and they reject the idea that any of its events will occur, or any of it exists at all.

Concerning Allāh's statement,

﴿أَزْتَهَكَ لَمْ يَكُونُوا مُتَجَيِّنِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِنَا أَنْ لَهُمْ مِنْ أُولَئِكَ﴾

﴿By no means will they escape on earth, nor have they protectors besides Allāh!﴾

This means that these disbelievers are under the power of Allāh and His force. They are in His grasp and are subject to His authority. He is Most Able to exact vengeance against them in this life before the coming of the Hereafter. This is like Allāh's statement,

﴿إِنَّا بِمَا يَعْمَلُونَ لَنَحْنُ نَحْنُ نَخْصُّ فِيهِ الْأَبْصَرَ﴾

﴿but He gives them respite up to a Day when the eyes will

<sup>[1]</sup> Ahmad 2:74.

<sup>[2]</sup> Fath Al-Bārī 8:204, and Muslim 4:2120.

*stare in horror.» [14:42]*

In the Two *Sahīhs* it is recorded that the Prophet ﷺ said,

﴿إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخْذَهُ لَمْ يُفْلِهَ﴾

«Verily Allāh gives respite to the oppressor until He seizes him, then he will not be able to escape Him.»<sup>[11]</sup>

For this reason Allāh says,

﴿يُضَعِّفُ لَهُمُ الْعَذَابُ﴾

«Their torment will be doubled!» This means that the torment will be doubled upon them, because Allāh gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. This is just as Allāh has mentioned concerning them when they enter into the Hellfire. Allāh says,

﴿وَقَالُوا لَوْ كُانَ شَرًّا لَّا كُنَّا فِي أَصْنَبِ الْتَّعْبِ﴾

«And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"»

Allāh also says,

﴿الَّذِينَ كَفَرُوا وَكَثُرُوا عَنْ سَبِيلِ اللَّهِ زَدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ﴾

«Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment.» [16:88]

For this reason they will be punished for every command that they abandoned and every prohibition that they indulged in.

Then Allāh continues by saying,

﴿أَزَّبَكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَمَنْلَأُ عَنْهُمْ مَا كَانُوا يَتَّقُونَ﴾

«They are those who have lost their own selves, and that which they invented eluded them.»

They lost themselves, meaning that they be made to enter a blazing Fire, where they will be punished, and its torment will not be lifted from them for even the blinking of an eye. This is as Allāh said,

<sup>[11]</sup> *Fath Al-Bārī* 8:205, and *Muslim* 4:1997.

﴿كُلَّمَا خَتَبَ زِدْهَنَهُ سَعِيرًا﴾

﴿Whenever it abates, We shall increase for them the fierceness of the Fire.﴾ [17:97]

Concerning the statement,

﴿وَضَلَّ عَنْهُمْ﴾

﴿eluded them.﴾ meaning that it has left them.

﴿فَمَا كَانُوا يَنْذُرُونَ﴾

﴿that which they invented﴾ besides Allâh, such as rivals and idols. Yet, these things did not avail them in the slightest. In fact, these things actually caused them great harm. This is as Allâh says,

﴿وَإِذَا حُسِنَ لِلنَّاسُ كَانُوا لَمَّا تَمَّ أَعْمَالُهُمْ كَانُوا يُبَاهِرُونَ﴾

﴿And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾ [46:6]

Allâh says,

﴿إِذْ تَبَرَّأُ الَّذِينَ أَتَيْمُوا مِنَ الْأَئِمَّةِ أَتَبْهُوا وَرَأَوْا الْكِتَابَ وَنَقْلَمْتُ بِهِمُ الْأَسْبَابَ﴾

﴿When those who were followed disown those who followed (them), and they see the torment, then all their relations will be cut off from them.﴾ [2:166]

Likewise, there are many other verses that prove this loss of theirs and their destruction. For this reason Allâh says,

﴿لَا جَنَمَ أَنْتُمْ فِي الْآخِرَةِ هُمُ الْأَنْفَارُ﴾

﴿Certainly, they are those who will be the greatest losers in the Hereafter.﴾ [11:22]

In this verse Allâh informs about the direction of their end. He explains that they are the greatest losers among mankind in their transaction for the abode of the Hereafter. That is because they exchanged the highest levels (of Paradise) for the lowest levels (of Hell) and they substituted the pleasure of Gardens (of Paradise) for the fierce boiling water (of Hell). They exchanged the drink of sealed nectar with the fierce hot wind, boiling water, and a shade of black smoke. They chose food from the filth of dirty wounds instead of wide-eyed lovely

maidens. They preferred Hāwiyah (a pit in Hell) instead of lofty castles. They chose the anger of Allāh and His punishment over nearness to Him and the blessing of gazing at Him. Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

﴿إِنَّ الَّذِينَ مَا تَرَوْا وَعَمِلُوا الصَّالِحَاتِ وَلَبَّيْتُمْ إِلَيْهِمْ أَخْفَى الْجَنَّةَ هُمْ فِيهَا خَلِيلُوْنَ ﴾ ﴿كَلَّا لِأَغْنِيَ الْأَغْنَى وَلَا يُؤْثِرُ الْأَقْرَبُ وَلَا يُسْبِغُ هُنَّ نَسَّارُ الْأَنْوَافِ﴾

﴿23. Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.﴾

﴿24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?﴾

### Rewarding the People of Faith

When Allāh, the Exalted, mentioned the condition of the wretched, He also commended the people of delight (the believers). They are those who believe and work righteous deeds. Thus, their hearts believed and their limbs worked righteous deeds, both in statements and actions. This includes their performance of deeds of obedience and their abandonment of evils. In this way they are the inheritors of Gardens (of Paradise), which contain lofty rooms and seats arranged in rows. Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired kinds of food and delicious drinks. They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever. They will not die, nor will they grow old. They will not experience sickness, nor will they sleep. They will not have excrement, nor will they spit or snot. Their sweat will be the perfume of musk.

### The Parable of the Believers and the Disbelievers

Then, Allāh, the Exalted, makes a parable of the disbelievers and the believers. He says,

﴿كُلُّ الْمُرْءَةِ﴾

﴿The likeness of the two parties﴾

This refers to those disbelievers whom Allâh first described as wretched, and then those believers whom He described with delightfulness. The first group is like one who is blind and deaf, while the second group is like he who sees and hears. Thus, the disbeliever is blind from the truth in this life and in the Hereafter. He is not guided to goodness, nor does he recognize it. He is deaf from hearing the proofs, thus he does not hear that which would benefit him. As Allâh says,

﴿وَلَوْ عِلِّمَ اللَّهُ نِعِيمَهُمْ خَيْرًا لَا يَنْتَهُمْ﴾

﴿Had Allâh known of any good in them, He would indeed have made them listen.﴾[8:23]

The believer is smart, bright and clever. He sees the truth and distinguishes between the truth and falsehood. Thus, he follows the good and abandons the evil. He hears and distinguishes between the proof and scepticism. Therefore, falsehood does not overcome him. Are these two types of people alike?

﴿أَفَلَا تَذَكَّرُونَ﴾

﴿Will you not then take heed?﴾

This statement means, "Will you not consider, so that you may distinguish between these two categories of people." This is as Allâh mentions in another verse,

﴿لَا يَسْتَوِي أَحَدُبُ النَّارِ وَأَحَدُبُ الْجَنَّةِ هُمُ الظَّالِمُونَ﴾

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾[59:20]

Allâh also says,

﴿وَمَا يَسْتَوِي الْأَعْمَنُ وَالْبَصِيرُ ﴿١﴾ وَلَا الظَّلَمُنُ وَلَا الْثُورُ ﴿٢﴾ وَلَا الظَّلَلُ وَلَا الْمَرْوِرُ ﴿٣﴾ وَمَا يَسْتَوِي الْأَجْلَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُتْسِعُ مَنْ بَشَّأَ وَمَا أَنْتَ يُتْسِعُ مَنْ فِي الْقُوَّرِ ﴿٤﴾ إِنَّ أَنْتَ إِلَّا نَذِيرٌ ﴿٥﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ يُشَرِّبُهُ وَيَذِيرُهُ وَإِنَّ مِنْ أُمَّةٍ إِلَّا حَلَّ فِيهَا نَذِيرٌ ﴿٦﴾﴾

٢٤  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
أُولَئِكَ لَمْ يَكُنُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أُولَيَاءِ يَضْعَفُ لَهُمُ الْعِذَابُ مَا كَانُوا يَسْتَطِعُونَ السَّمْعَ وَمَا كَانُوا يُبَصِّرُونَ ﴿١﴾ أُولَئِكَ الَّذِينَ حَسِروا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَقْرَءُونَ ﴿٢﴾ لَأَجْرُمُ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿٣﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْسَسُوا إِلَيْنَاهُمْ أُولَئِكَ أَنْفَعُ الْجَنَّةَ هُمْ فِيهَا خَلِيلُونَ ﴿٤﴾ مُثْلُ الْفَرِيقَيْنِ كَالْأَغْنَى وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مُثْلًا أَفَلَا ذَكَرُونَ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنَّهُ لَكَذِيرٌ مُبِينٌ ﴿٥﴾ إِنَّ لَا تَعْبُدُو إِلَّا اللَّهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْحِسْرِ ﴿٦﴾ فَقَالَ الْمَلَائِكَةُ لِلَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا زَرْتَكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا زَرْتَكَ أَتَبْعَلَكَ إِلَّا الَّذِينَ هُمْ أَرَادُنَا بَادِيَ الْأَرَأِيِّ وَمَا زَرْتَكَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ إِنَّ نَظَرَكُمْ كَذِينَ قَالَ يَنْقُومُ أَرْدَهُ مَيْمَنَهُ كُنْتُ عَلَى بَيْنَتَهُ مِنْ رَبِّي وَهُنَّنِي رَحْمَةٌ مِنْ عَنْدِ رَبِّي وَفَعِيلَتْ عَلَيْكُمُ الْأَنْزَلْنَا مُكَوَّهَا وَأَشْمَدْلَهَا كَكَرْهُونَ ﴿٧﴾

¶Not alike are the blind and the seeing. Nor are (alike) darkness and light. Nor are (alike) the shade and the sun's heat. Nor are (alike) the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves. You are only a warner. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.» [35:19-24]

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنِّي  
لَكُمْ نَذِيرٌ مُّبِينٌ ٢٦ أَن لَا تَعْبُدُوا  
إِلَّا اللَّهُ إِنَّ الْأَنفَافَ عَلَيْكُمْ عَذَابٌ  
يَوْمَ الْحِسْرٍ ٢٧ فَقَالَ الْمَلَائِكَةِ

كُفِرُوا مِنْ قَوْمٍ، مَا زَرَكُ إِلَّا بَشَرًا يَتَّلَقُ وَمَا زَرَكُ أَبْعَدَكُ إِلَّا الَّذِينَ هُمْ أَرَاوْلُكُمْ بَادِئَيْ الرَّأْيِ  
وَمَا زَرَنِي لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظَرْتُمْ كَذِبَتِكَ ﴿٦﴾

﴿25. And indeed We sent Nūh to his people (and he said): "I have come to you as a plain warner."﴾

¶26. "That you worship none but Allāh; surely, I fear for you the torment of a painful Day." ﴿

¶27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars." »

### The Story of Nūh and His Conversation with His People

Allāh, the Exalted, informs about Prophet Nūh. He was the first Messenger whom Allāh sent to the people of the earth who were polytheists involved in worshipping idols. Allāh mentions that he (Nūh) said to his people,

﴿إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ﴾

﴿I have come to you as a plain warner.﴾

meaning, to openly warn you against facing Allāh's punishment if you continue worshipping other than Allāh. Thus, Nūh said,

﴿أَنَّ لَا تَشْدُرُوا إِلَّا اللَّهُ﴾

﴿That you worship none but Allāh;﴾

This can also be seen in his statement,

﴿إِنِّي لَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَسْرَى﴾

﴿surely, I fear for you the torment of a painful Day.﴾

This means, "If you all continue doing this, then Allāh will punish you with a severe punishment in the Hereafter."

Then Allāh says,

﴿فَقَالَ الْمَلَأُ الَّتِينَ كَفَرُوا مِنْ قَوْمِهِ﴾

﴿The chiefs who disbelieved among his people said;﴾

The word 'chiefs' (*Al-Mala'u*) here means the leaders and the heads of the disbelievers. They said,

﴿مَا نَرَكَ إِلَّا بَشَرًا يَنْعَذِنُ﴾

﴿We see you but a man like ourselves,﴾

This means, "You are not an angel. You are only a human being, so how can revelation come to you over us? We do not see anyone following you except the lowliest people among us, like the merchants, weavers and similar people. No people of nobility, or rulers among us follow you. These people who follow you are not known for their intelligence, wit, or sharp thinking. Rather, you merely invited them (to this Islām) and they responded to your call and followed you (ignorantly)." This is the meaning of their statement,

﴿وَمَا نَرَكَ أَبْيَكَ إِلَّا أَلْيَرَتْ هُنْ أَرَاوَلَكَ بَادِئَ الْأَرْأَى﴾

﴿nor do we see any follow you but the meanest among us and they (too) followed you without thinking.﴾

The statement, “without thinking,” means that they merely followed the first thing that came to their minds. Concerning the statement,

﴿وَمَا نَرَى لَكُمْ عَلَيْكُم مِّنْ قُضِيلٍ﴾

﴿And we do not see in you any merit above us, in fact we think you are liars.﴾

In this they are saying, “We do not see that you [and your followers] have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this (new) religion of yours.”

﴿بَلْ شَكُونَ كُذَّابٌ﴾

﴿in fact we think you are liars.﴾ This means, “We think you are lying about that which you are claiming for yourselves of righteousness, piety, worship and happiness in the abode of the Hereafter when you arrive there.” This was the response of the disbelievers to Nūh and his followers. This is a proof of their ignorance and their deficiency in knowledge and intelligence. For verily, the truth is not to be rejected because of the lowly status of those who follow it. Verily, the truth is correct in itself, regardless of whether its followers are of low status, or nobility. Actually, the reality concerning which there is no doubt, is that the followers of the truth are the noble ones, even though they may be poor. On the other hand, those who reject the truth are the lowly wretches, even though they may be wealthy. Thus, we see that usually the weakest of people are the ones who follow the truth, while the nobility and high-class people usually are opposed to the truth. This is as Allāh says,

﴿وَكَذَّالِكَ مَا أَزْسَلْنَا مِنْ قَبِيلَكَ فِي قَرْيَةِ تِينَ تَدِيرُ إِلَّا قَالَ مُتَرْوِهَا إِنَّا وَجَدْنَا مَا بَعْدَنَا عَلَى أَنْفُسِ رِبَّنَا﴾

﴿عَلَى مَا تَرِهِمْ مُقْسَدُوكَ﴾

﴿And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: “We found our fathers following a certain way and religion, and we will indeed follow their footsteps.”﴾[43:23]

When Heraclius, the emperor of Rome, asked Abu Sufyān

Sakhr bin Ḥarb about the qualities of the Prophet ﷺ, he said to him, "Are his followers the noble people, or the weak?" Abu Sufyān said, "They are the weakest of them." Then Heraclius said, "They (weak ones) are the followers of the Messengers."<sup>[1]</sup>

Concerning their statement,

﴿بِادِيَ الْأَرْأَيِ﴾

﴿without thinking.﴾

In reality this is not objectionable, or something derogatory, because the truth when it is made clear, does not leave room for second-guessing, or excessive thinking. Rather, it is mandatory that it should be followed and this is the condition of every pious, intelligent person. No one continues doubtfully pondering the truth (after it is made clear) except one who is ignorant and excessively critical. The Messengers - Allāh's peace and blessings be upon them all - only delivered what was obvious and clear.

Concerning Allāh's statement,

﴿وَمَا رَأَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ﴾

﴿And we do not see in you any merit above us,﴾

They did not see this (the virtue of accepting Islām) because they were blind from the truth. They could not see, nor could they hear. Rather, they were wavering in their skepticism. They were wandering blindly in the darknesses of their ignorance. They, in reality, were the slanderers and liars, lowly and despicable. Therefore, in the Hereafter they will be the greatest losers.

﴿فَإِنَّ يَقُولُوا أَدَيْتُمْ إِنْ كُثُرَ عَلَىٰ بَشَرٍ مِّنْ رَّبِّ وَالثَّنْيِ رَحْمَةً مِّنْ عِنْدِنِي. فَمُؤْمِنُتُ عَلَيْكُمْ أَنَّهُمْ كُفُورُهُمْ وَإِنَّمَا كَوْهُونَ بِهِمْ﴾

¶28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it?"

<sup>[1]</sup> *Fath Al-Bāri* 1:42.

### The Response of Nūh

Allāh says, informing about the response of Nūh to his people,

﴿أَرَدْيْتُ إِنْ كُثُّ عَلَىٰ بَشَرٍ فَنِيَّ﴾

﴿Tell me, if I have a clear proof from my Lord,﴾

*Bayyinah* means certainty, a clear matter, and truthful prophethood. That is the greatest mercy from Allāh upon him (Nūh) and them (his people).

﴿فَمَعْيَتْ عَلَيْكُمْ﴾

﴿but that (mercy) has been obscured from your sight.﴾

“Obscured from your sight” in this verse means, ‘it was hidden from you and you are not guided to it. Thus, you [people] did not know its importance so you hastily rejected and denied it.’

﴿أَنْلَبْتُكُمْ﴾

﴿Shall we compel you (to accept) it?﴾

This means, “Should we force you to accept it, while you actually detest it.”

﴿وَرَنَقْرُ لَا أَنْلَبْكُمْ عَلَيْهِ مَا لَا إِنْ أَجْرِيَ إِلَّا عَلَىٰ اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ مَأْسَأْتُمْ إِنَّمَّا مُلْقُوا رَبِيعَهُمْ وَلِكِفَتْ أَرْنَكُرْ قَوْمًا تَمْهَلُوكْ ۝ وَرَنَقْرُ مَنْ يَصْرُفُ مِنْ اللَّهِ إِنْ طَرَقْرُمْ أَنَّهُمْ لَذَكْرُونَ ۝﴾

﴿29. And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.﴾

﴿30. And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought?﴾

Nūh says to his people, “I do not ask you for any wealth in return for my sincere advice to you.” Wealth (*Mal*) here means, “payment that I take from you.” Nūh means, “I am only seeking the reward from Allāh, the Mighty and Sublime.”

Concerning the statement,

﴿وَمَا أَنَا بِطَارِدِ الَّذِينَ مَأْسَأْتُمْ﴾

﴿I am not going to drive away those who have believed.﴾

This alludes to the fact that they (the disbelievers) requested Nūḥ to disassociate himself from the believers, because they were averse to them and felt themselves too important to sit with them. This is similar to the request of disbelievers to the seal of the Messengers ﷺ to disassociate himself from a group of the people who were considered weak in their social status. They wanted the Prophet ﷺ to sit with them in a special gathering of the elite. Therefore, Allāh revealed,

﴿وَلَا تُنْهِيَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالنَّدْرَةِ وَالْتَّشِّي﴾

«And turn not away those who invoke their Lord, morning and afternoon.»

Allāh also says,

﴿وَكَذَلِكَ قَسَّاَ بَعْضُهُمْ بَعْضًاٰ لَتَشْوِلُوا أَهْنَاهُمْ مِّنَ اللَّهِ عَلَيْهِ مِّنْ يَقِنَّا أَنَّهُ إِنَّ اللَّهَ يَأْعَلُمُ  
بِالشَّكَرِ﴾

«Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allāh has favored from among us?" Does not Allāh know best those who are grateful?»[6:53]

﴿وَلَا أَفُلُّ لَكُمْ عِنِّي حَزَنِي اللَّهُ وَلَا أَغْلُمُ الْغَيْبَ وَلَا أَفُلُّ إِنِّي مُلْكٌ وَلَا أَفُلُّ لِلْمُلْكِ  
تَزَدَّرِي أَعْيُنَكُمْ لَمْ يُؤْتِهِمُ اللَّهُ خِيرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمْ يَأْتِنَ الظَّالِمِينَ إِنَّمَا  
﴾

¶31. And I do not say to you that with me are the treasures of Allāh, nor that I know the Ghayb; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.»

Nūḥ is informing them that he is a Messenger from Allāh, calling to the worship of Allāh alone, without any partners and he is doing this by the permission of Allāh. At the same time, he is not asking them for any reward for this work. He invites whomever he meets, whether of nobility or low class. Therefore, whoever responds favorably, then he has achieved salvation. He also explains that he has no power to manipulate the hidden treasures of Allāh, nor does he have any knowledge of the Unseen, except what Allāh has allowed him to know. Likewise,

٢٢٥

وَرَفِعُوا لَا سُلْطَنَكُمْ عَلَيْهِ مَا لَا إِنْجِرَى إِلَّا عَلَى اللَّهِ وَمَا  
أَنْبَطَارِدُ الَّذِينَ أَسْنَوْا لِنَهْمَ مُلْكَوْارِيَّهُمْ وَلَكُنُوكْ أَنْكُوكْ  
قَوْمًا بَجْهَلُونَ ﴿٣٢﴾ وَرَفِعُوا مَنْ يَنْصُرُ فِي مَنَ الْوَانَ طَرَهُمْ  
أَفَلَانَدَكَرُونَ ﴿٣٣﴾ وَلَا أَفُولُ لَكُمْ عِنْدِي خَرَابِنَ اللَّهِ وَلَا  
أَعْلَمُ الْقَبِيبَ وَلَا أَفُولُ إِنْ مَلَكَ وَلَا أَفُولُ لِلَّذِينَ تَرَدَّرَى  
أَعْشَنُوكْ أَنْ يُؤْتِيهِمُ اللَّهُ نِيرَهُ اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا  
لَمْ يَنْظَلِلِيَّنَ ﴿٣٤﴾ قَالُوا يَنْشُوْ قَدْ جَنَدَنَا فَأَكْنَثَرَتْ  
جَدَلَنَا فَأَيْنَا بِمَا تَعْدُنَا إِنْ كَشَنَتْ مِنَ الصَّدِيقِينَ ﴿٣٥﴾ قَالَ  
إِنَّمَا يَأْكُمْ بِهِ اللَّهُ إِنْ شَاهَ وَمَا أَنْشَمَ يَمْعِزِينَ ﴿٣٦﴾ لَا يَنْفَعُكُمْ  
نَصْحِيَّ إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ بِرِيدَ أَنْ يَقُوِّيْكُمْ  
هُوَ رَبُّكُمْ وَإِنَّهُ تَرْجِعُونَ ﴿٣٧﴾ أَمْ يَقُولُونَ أَنْدَرَنَهُ  
قُلْ إِنْ أَفَرَدَنَهُ فَعَلَى إِبْرَاهِيمَ وَأَنَّابِرِيَّ وَمَمَا بَجْهَرُونَ ﴿٣٨﴾  
وَأُوْحِيَ إِنْ تُوْجَ أَنَّهُ لَنْ يَوْمَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدَّمَ أَمَنَ  
فَلَا يَنْتَهِيْسِ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٩﴾ وَأَنْصَحَ الْفَلَكَ بِأَعْيُنِنَا  
وَوَحْسِنَا وَلَا تَخْطَبِنِي فِي الَّذِينَ طَلَمُوا إِنَّهُمْ مَغْرِقُونَ ﴿٤٠﴾

he is not an angel, rather, he is merely a human Messenger aided with miracles. Nūh goes on to say, "I do not say about these people whom you (disbelievers) detest and look down upon, that Allāh will not reward them for their deeds. Allāh knows best what is in their souls. If they are believers in their hearts, as their condition appears to be outwardly, then they will have a good reward. If anyone behaves evilly with them after they have believed, then he is a wrongdoer who speaks what he has no knowledge of.

﴿٣١﴾ قَالُوا يَنْشُوْ قَدْ جَنَدَنَا فَأَكْنَثَرَتْ جَدَلَنَا فَأَيْنَا بِمَا تَعْدُنَا إِنْ كَشَنَتْ مِنَ الصَّدِيقِينَ ﴿٣٥﴾  
قَالَ إِنَّمَا يَأْكُمْ بِهِ اللَّهُ إِنْ شَاهَ وَمَا أَنْشَمَ يَمْعِزِينَ ﴿٣٦﴾ لَا يَنْفَعُكُمْ  
نَصْحِيَّ إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ بِرِيدَ أَنْ يَقُوِّيْكُمْ  
لَكُمْ إِنْ كَانَ اللَّهُ بِرِيدَ أَنْ يَقُوِّيْكُمْ هُوَ رَبُّكُمْ وَإِنَّهُ تَرْجِعُونَ ﴿٣٧﴾

﴿32. They said: "O Nūh! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."﴾

﴿33. He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not."﴾

﴿34. "And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray. He is your Lord! and to Him you shall return."﴾

### The People's Request of Nûh to bring the Torment and His Response to Them

Allâh, the Exalted, informs that the people of Nûh sought to hasten Allâh's vengeance, torment, anger and the trial (His punishment). This is based on their saying,

﴿فَإِلَّا يَنْشُحُ قَدْ جَاءَنَا فَأَكْتَرَنَّ جَهَنَّمَ﴾

*«They said: "O Nûh! You have disputed with us and much have you prolonged the dispute with us..."»*

They meant by this, "You (Nûh) have argued with us long enough, and we are still not going to follow you."

﴿فَأَنْتَا بِمَا تَعْدُنَا﴾

*«now bring upon us what you threaten us with,»*

What he (Nûh) promised is referring to the vengeance and torment (from Allâh). They were actually saying, "Supplicate against us however you wish, and let whatever you have supplicated come to us."

﴿إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴾ ﴿فَالْ إِنَّا يَأْسِكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْشَدَ يَسْتَعْزِزُنَّ﴾

*«...if you are of the truthful." (In reply to this,) He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not.» [11:32-33]*

This means, It is only Allâh Who can punish you and hasten your punishment for you. He is the One from Whom nothing escapes.'

﴿وَلَا يَنْعَلِمُ نَصْرِي إِنْ أَرْدَثُ أَنْ أَنْجَحَ لَكُمْ إِنْ كَانَ اللَّهُ بِرِيدٌ أَنْ يَغْوِيَكُمْ﴾

*«And my advice will not profit you, even if I wish to give you good counsel, if Allâh's will is to keep you astray.»*

This means: something that could be useful to you (in acceptance) of my preaching to you, warning you and advising you.

﴿إِنْ كَانَ اللَّهُ بِرِيدٌ أَنْ يَغْوِيَكُمْ﴾

*«if Allâh's will is to keep you astray.»*

This means: your deception and your ultimate destruction.

﴿هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَمُونَ﴾

﴿He is your Lord! and to Him you shall return.﴾

He is the Owner of the finality of all matters. He is the Controller, the Judge, the Most Just and He does not do any injustice. Unto Him belongs the creation and the command. He is the Originator and the Repeater (of the creation). He is the Owner of this life and the Hereafter.

﴿أَرَأْتُمْ كُلَّ إِنْسَانٍ فَلَمَّا أَفْرَدْنَا مِنْهُمْ مِنْهُمْ وَإِنَّمَا يُعْزِيزُونَ﴾

﴿35. Or they (the pagans of Makkah) say: "He has fabricated it." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.﴾

### An Interruption to verify the Truthfulness of the Prophet ﷺ

This is presented in the middle of the story to affirm the story itself. It is as if Allāh, the Exalted, is saying to Muḥammad ﷺ, "Or do these obstinate disbelievers say that he fabricated this and invented it himself?"

﴿فَلَمَّا أَفْرَدْنَا مِنْهُمْ مِنْهُمْ وَإِنَّمَا يُعْزِيزُونَ﴾

﴿Say: "If I have fabricated it, upon me be my crimes..."﴾

This means: such sin would be mine alone.

﴿وَإِنَّمَا يُعْزِيزُونَ﴾

﴿but I am innocent of (all) those crimes which you commit.﴾

This story is not invented, or fabricated falsely. Because he (the Prophet) knows better the punishment of Allāh for one who lies on Allāh.

﴿وَأَوْحَى اللَّهُ لَنِي يَوْمَتِي مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ مَاتَ فَلَا تَبْتَغِنْ بِمَا كَانُوا  
يَقْتَلُوكُمْ وَلَا يُنْصَعِنُكُمْ وَلَا يُخْطِلُونِي فِي الْأَيْنِ طَلَمُوا إِنَّمَا مُنْكَرُونِ  
وَرَسَّعُ الْفَلَكَ وَكَلَّمَ مِنْ عَلَيْهِ مَلَأً مِنْ قَوْمِهِ سَخَرُوا مِنِّي فَلَمَّا إِنْتَ سَخَرْتُ  
مِنْكُمْ كَمَا سَخَرُوكُمْ فَتَوَقَّتُ تَعْلَمُوكُمْ مِنْ يَابِي عَذَابٍ يَخْزِيُهُ وَيَجْلِلُ عَلَيْهِ عَذَابٍ  
مُقْبَلٍ﴾

﴿36. And it was revealed to Nūh: "None of your people will believe except those who have believed already. So be not sad because of what they used to do.﴾

﴿37. "And construct the ship under Our Eyes and with Our revelation, and address Me not on behalf of those who did wrong; they are surely to be drowned."﴾

﴿38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking."﴾

﴿39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."﴾

### **The Revelation to Nūh concerning what would happen to the People and the Command to prepare for It**

Allāh, the Exalted, sent revelation to Nūh when his people hastened the vengeance and punishment of Allāh upon themselves. Then, Nūh supplicated against them, as Allāh mentioned, when He said;

﴿رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكُفَّارِ دِيَارًا﴾

﴿My Lord! Leave not one of the disbelievers inhabiting the earth!﴾ [71:26]

And he said,

﴿فَدَعَاهُ رَبُّهُ أَفِي مَنْزُولَتِ فَانْتَهَرَ﴾

﴿Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴾ [54:10]

At this point Allāh revealed to him,

﴿وَأَنَّمَّا لَنْ يُؤْمِنَ مِنْ قَوْمٍ إِلَّا مَنْ مَاتَ مِنْهُ﴾

﴿None of your people will believe except those who have believed already.﴾

Therefore, do not grieve over them and do not be concerned with their affair.

﴿وَاصْبِحْ لِلنَّاسِ﴾

﴿And construct the ship.﴾ The word *Fulk* here means ship.

﴿وَاعْبُدْنَا﴾

﴿under Our Eyes﴾ This means under Our vision.

﴿وَرَأَيْنَا﴾

﴿and with Our revelation,﴾ This means, “We will teach you (Nūh) what to do.”

﴿وَلَا غُنْطَبِنِي فِي الَّذِينَ ظَلَمُوا إِنَّمَا مُنْهَقُونَ﴾

﴿and address Me not on behalf of those who did wrong; they are surely to be drowned.﴾

Muhammad bin Ishāq mentioned from the Tawrāh, “Allāh commanded him (Nūh) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allāh then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the center of it and it had a cover on top of it that covered the entire ship.”<sup>(1)</sup>

Concerning Allāh’s statement,

﴿وَرَسَّعَ النَّكَ وَكَلَّا مِنْ عَيْنِهِ مَلَأً مِنْ قَوْمٍ سَخِرُوا بِنَّهُ﴾

﴿And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.﴾

This means that they teased him and rejected his threat that they would drown (in the forthcoming flood).

﴿فَلَمَّا أَنْ تَسْخِرُوا بِنَا فَلَمَّا نَسْخِرُ بِنَكُمْ﴾

﴿He said: “If you mock at us, so do we mock at you likewise...”﴾

This is a severe threat and a serious warning.

﴿فَنَبْأَيْدُ عَذَابٌ يَغْرِيْدُ﴾

<sup>(1)</sup> This narration is clearly from the *Isra’iliyāt* (stories of the Jews and Christians) and thus cannot be relied upon totally unless there is support for it from the authentic *Hadīths* of the Prophet ﷺ.

٢٢٦

وَيَصْنَعُ الْفَلَكَ وَكُلُّ أَمْرٍ عَلَيْهِ مَلَائِقُنَّ قَوْمَهُ سَخْرُوا  
مِنْهُ فَأَلَّا يَنْتَهِ رُؤْبَانُ أَنَّاسٍ حَرَمْنَكُمْ كَمَا سَحَرُوكُنَّ  
فَسُوقَ تَعْلَمُونَ مَنْ يَأْنِيهِ عَذَابٌ يُغَزِّيَهُ وَيَحْلِ عَلَيْهِ عَذَابٌ  
مُقِيمٌ ۝ حَتَّىٰ إِذَا جَاءَهُ أَمْرُنَا وَفَارَ الْتَّوْرُقُنَا أَجْهَلَ فِيهَا  
مِنْ كُلِّ زَوْجَيْنِ اثْتَيْنِ وَاهْلَكَ إِلَّا مَنْ سَبَقَ عَيْنَهُ الْقُولَ  
وَمِنْهُ أَمْنٌ وَمَاءٌ أَمْنٌ مَعْدَةٌ إِلَّا أَقْلِيلٌ ۝ وَقَالَ أَنْكَبُوا  
فِيهَا إِسْرَارُ اللَّهِ بَجْرَنَّهَا وَمَرْسَهَا إِنَّ رَبِّ الْفَقَرِ رَحِيمٌ ۝ وَهُنَّ  
تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ أَبْنَئُهُوْكَانَ  
فِي مَعْرِلِيْنَيْنِ أَنْكَبَ مَعْنَاوَلَاتٍ كُنْ مَعَ الْكُفَّارِينَ ۝  
فَالَّذِي سَأَوَى إِلَيْكَ جَبَلٌ بِعَصْمَنِيْنِ مِنَ الْمَاءِ فَالَّذِي أَعْاصَمَ  
الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِيمٌ وَحَالَ بِنَهْمَانَ الْمَوْجَ فَكَانَ  
مِنَ الْمُغْرِقِينَ ۝ وَقَيْلَ يَتَأْرِضُ أَبْلَعِيْ مَاءً لِكَ وَنَسْمَاءَ  
أَطْلَعَ وَغَيَّضَ الْمَاءَ وَقَضَى الْأَمْرُ وَأَسْتَوَتْ عَلَى الْجَبَوِيْنِ وَقَيْلَ  
بَعْدَ الْلَّفْوَرِ الظَّالِمِيْنَ ۝ وَنَادَى نُوحٌ رَبِّهِ فَقَالَ رَبِّيْ إِنَّ  
أَبْيَقَ مِنْ أَهْلِيِّ رَبِّيْ وَعَدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْمُنْكَرِينَ ۝

«who it is on whom will come a torment that will cover him with disgrace»  
This means that it (the torment) will humiliate him in this life.

«وَيَحْلِ عَلَيْهِ عَذَابٌ مُقِيمٌ»

«and on whom will fall a lasting torment.» that is continuous and everlasting.

«حَتَّىٰ إِذَا جَاءَ أَنْرُنَا دَنَارُ الْشُّوْرِ  
ثَلَّنَا أَنْجَلَ فِيهَا مِنْ كُلِّ زَوْجَيْنِ  
اثْتَيْنِ وَاهْلَكَ إِلَّا مَنْ سَبَقَ عَيْنَهُ  
الْقُولَ وَمَنْ أَمْنَ وَمَا مَانَ مَعَهُ  
إِلَّا قَلِيلٌ ۝»

40. (So it was) till when Our command came and the oven gushed forth (water like fountains from the earth).

We said : "Embark therein, of each kind two (male and female), and your family - except him against whom the Word has already gone forth - and those who believe. And none believed with him, except a few."»

### The beginning of the Flood and Nūh loads Every Creature in Pairs upon the Ship

This was the promise of Allāh to Nūh ﷺ, when the command of Allāh came, the rain was continuous and there was a severe storm which did not slacken or subside, as Allāh said,

«نَسْنَحْنَا أَبْوَابَ السَّلَامَ يَمَّا شَاءُوْرِ ۝ وَفَجَرْنَا الْأَرْضَ عَيْنَنَا فَالْقَنَّ الْمَاءَ عَلَى أَنْرَ مَدْنِيرَ ۝  
وَحَمَلْنَاهُ عَلَى ذَاقَ الْرَّجَحِ وَدُشْرِ ۝ نَفَرِي بِأَبْيَنَا جَرَاهَ لِنَ كَانَ كَهْرَ ۝»

«So We opened the gates of the heaven with water pouring

forth. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected!»[54:11-14]

In reference to Allāh's statement,

﴿وَقَرَزَ الْتَّنَّرُ﴾

﴿and the oven gushed forth.﴾ It is related from Ibn 'Abbās that he said, "At-Tannur is the face of the earth."<sup>[11]</sup> This verse means that the face of the earth became gushing water springs. This continued until the water gushed forth from the Tanānīr, which are places of fire. Therefore, water even gushed from the places where fire normally would be. This is the opinion of the majority of the Salaf (predecessors) and the scholars of the Khalaf (later generations).

At this point, Allāh commanded Nūh to select one pair from every kind of creature possessing a soul, and load them on the ship. Some said that this included other creatures as well, such as pairs of plants, male and female. It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey.

Concerning Allāh's statement,

﴿وَأَمْلَكْتَ إِلَّا مَنْ سَعَىٰ عَلَيْهِ الْفَرْسَ﴾

﴿and your family – except him against whom the Word has already gone forth﴾

This means, "Load your family upon the ship." This is referring to the members of his household and his relatives, except him against whom the Word has already gone forth, for they did not believe in Allāh. Among them was the son of Nūh, Yām, who went in hermitage. Among them was the wife of Nūh who was a disbeliever in Allāh and His Messenger.

Concerning Allāh's statement,

﴿وَمِنْ مَا أَنْ﴾

﴿and those who believe.﴾ from your people.

<sup>[11]</sup> At-Tabari 15:318.

﴿وَمَا مَأْمَنَ مَعْهُ إِلَّا قَلْيلٌ﴾

﴿And none believed with him, except a few.﴾

This means that only a very small number believed, even after the long period of time that he (Nūh) was among them – nine hundred and fifty years. It is reported from Ibn ‘Abbās that he said, “They were eighty people including their women.”<sup>[1]</sup>

﴿وَقَالَ أَرْسَكُوا فِيهَا يَسِيرًا أَنَّهُ بَغْرِبَتِهَا وَمُرْسَهَا إِذَا رَأَيْتُ لَنْفَرَ رَجْمَهُ وَهِيَ بَغْرِبِي بِهِمْ فِي مَرْجٍ كَالْجَبَلِ وَنَادَى نُوحُ أَبْنَمْ وَكَاتِ فِي مَقْرِبِهِ بِبُقْبَقِ أَرْسَكَ عَنَّا وَلَا تَكُونُ مَعَ الْكُفَّارِ﴾ ﴿فَأَلْقَى سَارِرَتِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ النَّارِ﴾ قَالَ لَا عَاصِمَ آتِيَّمْ مِنْ أَمْرِ اللَّهِ إِلَّا مِنْ رَحْمَةِ وَسَالَ بِبَنِهِمَا الْمَوْجَ مَكَاتِ مِنَ النَّمَافِ﴾

﴿41. And he said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."﴾

﴿42. So it (the ship) sailed with them amidst waves like mountains, and Nūh called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."﴾

﴿43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nūh said: "This day there is no savior from the decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.﴾

### The riding upon the Ship and Its sailing through the huge Waves

Allāh, the Exalted, says concerning Nūh, that he said to those whom he was commanded to carry them with him in the ship,

﴿أَرْسَكُوا فِيهَا يَسِيرًا أَنَّهُ بَغْرِبَتِهَا وَمُرْسَهَا﴾

﴿Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage.﴾

This means that its sailing upon the surface of the water, the

<sup>[1]</sup> At-Tabari 15:326.

end of its journeying and its anchoring, would all be with the Name of Allāh. Abu Rajā' Al-'Utaridi recited it,

(بِسْمِ اللَّهِ الْمُجْرِيْهَا وَالْمُرْسِيْهَا)

"In the Name of Allāh, Who will be the One Who moves its course, and rests its anchor."<sup>[1]</sup>

Allāh, the Exalted, said,

﴿And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks are to Allah, Who has saved us from the people who are wrongdoers. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land."﴾ [23:28-29]

For this reason, it is preferred to mention the Name of Allāh (*Bismillāh*) at the beginning of all affairs. The Name of Allāh should be mentioned when boarding a ship, or when mounting an animal. This is as Allāh, the Exalted, says,

وَالَّذِي خَلَقَ الْأَنْواعَ لِكُلِّ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ مَا تَرَكَبَهُ ۖ يَتَسْعَىٰ عَلَىٰ طَهْرَةٍ ۝

﴿And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs.﴾[43:12-13]

This practice (mentioning Allāh's Name) has been encouraged in the Sunnah and is considered a preferred act. A discussion concerning this is forthcoming in the explanation of *Sūrat Az-Zukhruf* (43), if Allāh wills.

In reference to Allāh's statement,

﴿إِنَّ رَبَّيْ لِغَفُورٌ رَّحِيمٌ﴾

﴿Surely, my Lord is Oft-Forgiving, Most Merciful.﴾

Such statement is suitable while mentioning (His) vengeance upon the disbelievers by drowning all of them. Therefore, he (Nūh) mentions that His Lord is Oft Forgiving, Most Merciful.

<sup>[1]</sup> At-Tabari 15:328.

This is similar to Allâh's statement,

﴿إِنَّ رَبَّكَ لَسريعُ الْمَقَابِ وَإِنَّهُ لَغَورٌ تَّجِيَّدٌ﴾

«Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.» [7:167]

He also says,

﴿وَإِنَّ رَبَّكَ لَذُو مَنْفَرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِ وَإِنَّ رَبَّكَ لَشَدِيدُ الْمَقَابِ﴾

«But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) severe in punishment.» [13:6]

Likewise, there are many other verses that combine Allâh's mercy and His vengeance.

Concerning Allâh's statement,

﴿وَزِينَتْ بَحْرَىٰ بِهِنْدٍ فِي مَوْعِدٍ كَانِجِيَالِ﴾

«So it sailed with them amidst waves like mountains,»

This means that the ship sailed with them upon the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains and even rose over them by a height of fifteen cubits. It was also said that the waves rose over the mountains by a height of eighty miles. Yet, this ship continued to move upon the water, sailing by the permission of Allâh. It moved under His shade, His help, His protection and His blessing. This is as Allâh, the Exalted, said,

﴿إِنَّا نَطَّلَنَا عَلَىَ اللَّهِ مُنْتَكِرُ فِي الْبَارِيَةِ ۝ إِنَّجَعَلَنَا لَكُمْ نَذِكَرَةً وَتَبِيَّنَ أَذْنَنَ رَعِيَّةَ ۝﴾

«Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and it might be retained by the retaining ears.» [69:11-12]

Allâh also said,

﴿وَرَحِمْنَاهُ عَلَىٰ ذَاتِ الْأَرْجَحِ وَدُشِرَ ۝ بَحْرَىٰ يَأْعِيَنَا جَزَاءٌ لِّئِنْ كَانَ كَفَرَ ۝ وَلَقَدْ رَزَكْنَاهُ بَاهَةَ فَهَنْزَ ۝ مِنْ شَكَرِ ۝﴾

«And We carried him on a (ship) made of planks and nails, floating under Our Eyes: a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?» [54:13-15]

## The Story of the drowning of Nūh's Disbelieving Son

Allāh continues the story, saying,

﴿وَنَادَىٰ نُوحُ أَبْنَاهُ﴾

«and Nūh called out to his son,»

This was the fourth son of Nūh. His name was Yām and he was a disbeliever. His father, Nūh, called him at the time of boarding the ship, that he might believe and embark with them. If he did so, he would be saved from drowning like the other disbelievers.

﴿فَأَلْمَأَ سَنَاوِي إِلَى جَبَلٍ يَعْصِي مِنَ الْمَاءِ﴾

«The son replied: "I will betake myself to some mountain, it will save me from the water."»

He believed, in his ignorance, that the flood would not reach the tops of the mountains and that if he clung to the top of a mountain, he would be saved from drowning. His father, Nūh, said to him,

﴿لَا عَاصِمَ الْيَوْمَ مِنْ أَنْرِيَ اللَّهُ إِلَّا مَنْ رَحِمَ﴾

«This day there is no savior from the decree of Allāh except him on whom He has mercy.»

This means that nothing will be saved today from the command of Allāh.

﴿وَسَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَيْبِينَ﴾

«And waves came in between them, so he (the son) was among the drowned.»

﴿زَقَلَ يَكْأَرُشُ أَبْلَى مَاءُكَ وَكَسَّاهُ أَبْلَى رَعِيشَ الْمَاءَ رَثَقَى أَلْأَمْرُ وَأَسْرَتَ عَلَى لَبْوَدِي وَقَلَ بَعْدًا لِلْقَوْمِ الْفَلَلِيْبِينَ﴾

¶44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the decree was fulfilled. And it rested on (Mount) Jūdi, and it was said: "Away with the people who are wrongdoing!"»

## The End of the Flood

Allāh, the Exalted, informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, which had sprang from it and gathered upon it. Then He commanded the sky to cease raining.

﴿وَغَيَّرَ أَرْضَهُ﴾

﴿And the water was made to subside﴾ This means that it (the water) began to decrease.

﴿وَقُثِنَ أَرْضُهُ﴾

﴿and the decree was fulfilled.﴾ This means that all of those who disbelieved in Allāh were removed from the people of the earth. Not a single one of them remained upon the earth.

﴿وَأَسْتَوْتُ﴾

﴿And it (the ship) rested﴾ This is referring to the ship and those who were in it.

﴿عَلَى الْجُبُورِ﴾

﴿on (Mount) Jūdi.﴾ Mujāhid said, “Jūdi is a mountain in Al-Jazīrah (Northwest Mesopotamia) where the mountains sought to tower above each other on the day of the drowning. On that day of destruction, all the mountains sought to be higher (to avoid being overcome by the water). However, this mountain (Jūdi) humbled itself for Allāh, the Mighty and Sublime, and therefore it was not drowned. This is why Nūh’s ship anchored upon it.”<sup>[1]</sup> Qatādah said, “The ship rested upon it (Mount Jūdi) for a month before they (the people) came down from it.” Qatādah also said, “Allāh made Nūh’s ship remain on Mount Jūdi in the land of Al-Jazīrah, as a lesson and a sign.”<sup>[2]</sup> Even the early generations of this *Ummah* saw it. How many ships are there that have come after it and have been destroyed and became dust?

﴿وَوَلِ بَعْدَ لِلْقَوْمِ الظَّالِمِينَ﴾

<sup>[1]</sup> At-Tabari 15:337.

<sup>[2]</sup> At-Tabari 15:338.

﴿and it was said: "Away with the people who are wrongdoing!"﴾

means destruction and loss for them. The term "away with" here implies being far away from the mercy of Allāh. For verily, they were destroyed to the last of them, and none of them survived.

﴿وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ أَنِي مِنْ أَهْلِ وَرَأَيْ وَأَنْتَ أَنْتَمُ الْمُنْكِرُونَ [١]﴾  
 قَالَ يَسْأَلُ إِنَّمَا لَيْسَ مِنْ أَهْلِكَ إِنَّمَا عَمَلُكَ غَيْرُ مَلِيقٍ فَلَا تَشْفَعُنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّمَا أَعْظَمُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ [٢]﴾  
 قَالَ رَبِّي إِنِّي أَعُوذُ بِكَ أَنْ أَسْتَكِنَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَلَا  
 تَغْزِلْنِي وَتَرْحِقْنِي أَكْثَرُ مِنَ الْخَيْرِينَ [٣]﴾

﴿45. And Nūh called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges."﴾

﴿46. He said: "O Nūh! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant."﴾

﴿47. Nūh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."﴾

### A Return to the Story of the Son of Nūh and mentioning what transpired between Nūh and Allāh concerning Him

This was a request for information and an inquiry from Nūh concerning the circumstances of his son's drowning.

﴿فَشَالَ رَبِّي إِنَّ أَنِي مِنْ أَهْلِي﴾

﴿and said, "O my Lord! Verily, my son is of my family!"﴾

This means, "Verily, You promised to save my family and Your promise is the truth that does not fail. Therefore, how can he (my son) be drowned and You are the Most Just of the judges?"

﴿فَقَالَ يَسْأَلُ إِنَّمَا لَيْسَ مِنْ أَهْلِكَ﴾

﴿He (Allâh) said : "O Nûh! Surely, he is not of your family..."﴾

This means, "He (your son) is not of those whom I promised to save. I only promised you that I would save those of your family who believe." For this reason Allâh said,

﴿وَأَهْلَكَ إِلَّا مَنْ كَفَرَ عَلَيْهِ الْقُلُوبُ يُنْهَمُونَ﴾

﴿and your family except him against whom the Word has already gone forth.﴾ [11:40]

Thus, for his son, it had already been decreed that he would be drowned due to his disbelief and his opposition to his father, the Prophet of Allâh, Nûh peace be upon him.

Concerning Allâh's statement,

﴿إِنَّهُ لَئِنْ مِنْ أَهْلِكَ﴾

﴿Surely, he is not of your family;﴾

meaning that he (Nûh's son) was not among those whom Allâh promised to save.

'Abdur-Razzâq recorded that Ibn 'Abbâs said, "He was the son of Nûh, but he opposed him in deeds and intention." Ikrimah said in some of the modes of recitation it said here,

﴿إِنَّهُ عَمَلَ عَمَلاً غَيْرَ صَالِحٍ﴾

"Verily, he (Nûh's son) worked deeds that were not righteous."<sup>[1]</sup>

﴿فَقُلْ يَسْعُكْ أَقْبِطْ بِكَلْمَةِ مِنَا وَرَجَكْ عَلَيْكَ دُعَى أَمْرُ فَقَنْ شَكَّ وَأَمْرُ سَتِيمَنْ ثُمَّ  
بَشَّهَرْ وَنَا عَذَابُ أَيْمَانْ﴾

﴿48. It was said: "O Nûh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."﴾

### The Command to descend from the Ship with Peace and Blessings

Allâh, the Exalted, informs of what was said to Nûh when the ship anchored on Mount Jûdi, peace be upon him, peace

<sup>[1]</sup> At-Tabari 15:343.

were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection. Muḥammad bin Ka'b said, "Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure."<sup>[1]</sup> Muḥammad bin Ishāq said, "When Allāh wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted. Allāh, the Exalted, says,

﴿وَنَبِلٌ يَّأْمُرُ أَرْضَهُ مَاءً﴾

﴿And it was said: "O earth! Swallow up your water..."﴾  
[11:44]

Thus, the water began decreasing and subsiding until the ship settled on Mount Jūdi. The People of the Tawrāh (the Jews) claim that this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nūh) saw the mountain tops. Then after forty more days, Nūh opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nūh could pull it back into the ship. Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nūh knew that the water had decreased from the face of the earth. He remained in the ship for seven more days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allāh sent the flood, until the time of Nūh sending the pigeon. The first day of the first month of the second year began when the face of the earth appeared and land became

<sup>[1]</sup> At-Tabari 15:353.

الْمُرْسَلُونَ

٢٢٧

فَالْيَسْرُورُ  
مَا لِيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْطَكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ  
قَالَ رَبِّيْ إِنِّي أَعْوَدُكَ أَنْ أَشْتَكَ مَا لِيْسَ لِيْ بِهِ عِلْمٌ وَإِنِّي  
أَعْفَرُ لِيْ وَأَزْرَحُ مِنْ أَكْثَرِ الْخَسِيرِينَ  
فَيَقُولُ يَسْرُورُ فَلَمَّا كَانَ لَيْلًا  
أَقْبَلَ إِلَيْهِ مِنْ قِبَلِهِ وَرَكِبَ عَلَيْكَ وَعَلَى أَمْرِهِ مَعَكَ  
وَأَمْرُ سُمِّيَّهُمْ مِمْسَهُمْ مَنْ تَعَذَّبَ أَلِيمًا  
فَنَذَرَ  
مِنْ أَنْبَاءِ النَّبِيِّ تُوحِيَّةً إِلَيْكَ مَا كُتِّبَ تَلَمَّهَا أَنْتَ وَلَا قُوْمُكَ  
مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْنِّعْمَةَ لِلْمُتَّقِينَ  
وَإِنَّ عَادَ  
أَخَاهُمْ هُودًا قَالَ يَنْقُومُ أَعْبُدُ وَاللَّهُ مَا لَكُمْ مِنَ اللَّهِ  
غَيْرُهُ إِنَّ أَنْتُمْ لِأَمْفَرِضُونَ  
يَنْقُومُ لَا أَسْتَكْرُ عَلَيْهِ  
أَجْرًا إِنْ أَجْرٍ إِلَّا لِلَّهِ فَطَرَقَ أَفَلَا تَعْقِلُونَ  
وَيَنْقُومُ أَسْتَقْفِرُ وَأَرْبَكُمْ شَرَّ تُوبُوا إِلَيْهِ وَرِسْلِ أَسْمَاءَ  
عَلَيْكُمْ مَذْرَارًا وَرَيْزَدَ كُمْ قُوَّةً إِنَّ فُورَتُكُمْ وَلَا تَنْتَلَوْنَا  
بَحْرِينَ  
فَالْأُوَابَتُ هُودٌ مَا جَهَنَّمَ بَيْنَهُ وَمَا نَشَنَ  
يَتَارِكِيْ إِلَهَنَتَاعَنْ قَوْلَكَ وَمَا نَعْنَ لَكَ بِمُؤْمِنِينَ  
وَمِنْ أَنْبَاءِ النَّبِيِّ

visible. This is when Nûh uncovered the opening of the ship. During the second month of the second year, after twenty six nights,<sup>[1]</sup>

﴿فَلَمَّا كَانَ لَيْلًا  
أَقْبَلَ يَسْرُورُ فَلَمَّا كَانَ لَيْلًا﴾

¶ It was said: "O Nûh! Come down (from the ship) with peace from Us"<sup>[2]</sup>

﴿فَنَذَرَ  
مِنْ أَنْبَاءِ النَّبِيِّ تُوحِيَّةً إِلَيْكَ مَا كُتِّبَ تَلَمَّهَا أَنْتَ وَلَا  
قُوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ  
الْنِّعْمَةَ لِلْمُتَّقِينَ﴾

¶ 49. This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So be patient. Surely, the

(good) end is for those who have Taqwâ. ¶

### The Explanation of These Stories is a Proof of the Revelation of Allâh to His Messenger ﷺ

Allâh, the Exalted, says to His Prophet ﷺ concerning these stories and their like,

﴿مِنْ أَنْبَاءِ النَّبِيِّ﴾

¶ of the news of the Unseen from the information of the unseen of the past. Allâh revealed it to you (the Prophet ﷺ) in the way

<sup>[1]</sup> It must be kept in mind that this is related from the Tawrâh (as can be found in the Old Testament of the Christians' Bible) and cannot be totally relied upon as factual. Allah knows best.

<sup>[2]</sup> At-Tabari 15:338.

that it occurred, as if he witnessed it himself.

﴿وَرَجِيْلًا إِلَيْكُمْ﴾

«which We reveal unto you;» This means, “We teach it to you (Muhammad) as revelation from Us to you.”

﴿هَنَا كُنتُ تَعْلَمُهَا أَنْتَ وَلَا فَوْنَىٰ مِنْ قَبْلِ هَذَا﴾

«neither you nor your people knew it before this.»

This means that neither you (Muhammad ﷺ) nor anyone of your people, have any knowledge of this. This is so that no one who rejects you can say that you learned it from him. Rather, it was Allāh Who informed you of it in conformity with the true situation (of the story), just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you. For verily, We shall help you and surround you with Our aid. Then, We will make the (good) end for you and those who follow you in this life and the Hereafter. This is what We did with the Messengers when We helped them against their enemies.

﴿إِنَّا لَنَصْرُ مُرْسَلَنَا وَالَّذِينَ مَاتُوا﴾

«Verily, We will indeed make victorious Our Messengers and those who believe.»

Allāh also said,

﴿وَلَئِنْ سَبَقَتْ كُلُّكُمْ لِيَوْمَنَا الْزَّلَّاتِ إِنَّمَا قُلْمَ الْمُصْرِفُونَ﴾

«And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant.» [37:171-172]

Then, Allāh says,

﴿فَانْسِرْ إِنَّ الْمُتَّقِينَ لِتُنْتَهِكُمْ﴾

«So be patient. Surely, the (good) end is for those who have Taqwā.»

﴿وَإِنْ عَادُ أَخَاهُمْ هُرُدًا فَالْيَقُولُ اتَّبَعُوا اللَّهَ مَا لَكُمْ بِنَ إِنَّمَا عَيْدُهُ إِنْ أَنْتَ إِلَّا  
مُنْذُرُوكُمْ يَقُولُ لَا أَشْكُلُ عَيْهِ أَجْرًا إِنْ أَجْرُكَ إِلَّا عَلَى الَّذِي فَطَرْتُكَ أَفَلَا  
تَقْفَلُنَّ وَلَا يَنْقُولُو أَسْتَغْفِرُو رَبِّكُمْ ثُمَّ نُؤْمِنُ إِلَيْهِ يُرْسِلُ الْكَسَّاهَ عَلَيْكُمْ مِنْذُرًا  
وَرِزْقًا كُمْ قُوَّةٌ إِلَى فُؤْنِكُمْ وَلَا تَنْزَلُوا بَعْرِيْكَ﴾

﴿50. And to the 'Ād (people We sent) their brother Hūd. He said, "O my people! Worship Allāh! You have no other god but Him. Certainly, you do nothing but invent lies!"﴾

﴿51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?"﴾

﴿52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals."﴾

### The Story of Prophet Hūd and the People of 'Ād

Allāh, the Exalted, says,

﴿،﴾

﴿And﴾ This is an introductory to what is implied: "Verily, We sent."

﴿إِنَّ عَادَ لَعَمَّ مُرَدَّهُ﴾

﴿to the 'Ād (people) their brother Hūd.﴾

Hūd came to them commanding them to worship Allāh alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods. He informed them that he did not want any reward from them for his sincere advising and conveying of Allāh's Message. He only sought his reward from Allāh, the One Who created him.

﴿أَفَلَا تَتَقْلِبُونَ﴾

﴿Will you not then understand?﴾

Someone has come calling you to what will benefit your situation in this life and the Hereafter without asking for any wage (from them). Then he commanded them to seek the forgiveness of the One Who is capable of expiating previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allāh will make his sustenance easy for him, grant him ease in his affairs and guard over his situation. For this reason Allāh says,

﴿تَرِيلُ الْكَمَةَ عَلَيْكُمْ يَنْزَلُوا﴾

﴿He will send you (from the sky) abundant rain,﴾

﴿فَالْوَيْلُ لِمَنْ يَكْفُرُ مَا جَنَّبَنَا يَبْيَسْتَهُ إِلَيْهِنَا عَنْ فَوْلَكَ وَمَا تَحْنَنُ لَكَ بِمُؤْمِنِكَ﴾  
 إِنْ تَرُدُّ إِلَّا أَغْرِيكَ بَعْضُ مَا لَهُنَا يَشْتَوُ قَالَ إِنِّي أَسْهِدُ اللَّهَ وَأَشْهَدُ رَايْنِي بِرِئَةِ  
 مَنْنَا شَرِيكُنَّ﴾<sup>٥٦</sup> يَنْ دُونِيَةِ فَكِيدُونِي جِيمَا نَدَ لَا نَتَبِرُونَ﴾<sup>٥٧</sup> إِنِّي تَوَكَّلُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا  
 يَنْ دَائِقَةِ إِلَّا هُوَ مَالِكُهُ يَنْاصِبُنَّهُ إِنِّي رَقِّي عَلَى صَرْطَلِ شَتَّقِنَّهُ﴾<sup>٥٨</sup>

﴿53. They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.﴾

﴿54. All that we say is that some of our gods (false deities) have seized you with evil (madness). He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship,﴾

﴿55. Besides Him (Allāh). So plot against me, all of you, and give me no respite."﴾

﴿56. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).﴾

### The Conversation between (the People of) ‘Ād and Hūd

Allāh, the Exalted, informs that they said to their Prophet,

﴿كَمَا جَنَّبَنَا يَبْيَسْتَهُ﴾

﴿No evidence have you brought us.﴾

This means that they claimed that Hūd had not brought them any proof or evidence for what he claimed.

﴿وَمَا تَحْنَنُ يَتَارِكَ مَا لَهُنَا عَنْ فَوْلَكَ﴾

﴿and we shall not leave our gods for your (mere) saying!﴾

They were saying how could his mere statement, "Leave these gods," be sufficient proof for them to leave their idols?

﴿وَمَا تَحْنَنُ لَكَ بِمُؤْمِنِكَ﴾

﴿and we are not believers in you.﴾

This means that they did not believe what he was saying was true.

﴿إِن تَمْرُلُ إِلَّا أَغْرَيْنَا بِعَوْنَوْهُ﴾

«All that we say is that some of our gods have seized you with evil.»

They were saying, "We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop them from being worshipped and defame them."

﴿فَقَالَ إِنِّي أَشْهُدُ اللَّهَ وَأَنْهَدُوا أَنِّي سَرِيعٌ مِّنْ دُرْبِهِ﴾

«He said : "I call Allâh to witness and bear you witness, that I am free from that which you ascribe as partners in worship besides Him (Allâh).»[11:54-55]

Here, he is saying, "Verily, I am innocent of all of the rivals and idols (that you associate with Allâh).

﴿فَنَجِدُونِي حَيَّا﴾

«So plot against me, all of you,» you and your gods if they are true."

﴿فَنَّمَّ لَا نُظْرُونِ﴾

«and give me no respite.» the blinking of an eye."

Then, Allâh says,

﴿إِنِّي نَوَّكُتُ عَلَى اللَّهِ رِيقَ وَرِيَّكُ مَا مِنْ ذَاقَهُ إِلَّا هُوَ مَا يَخْذُلُ بِنَاصِيَّتِهِ﴾

«I put my trust in Allâh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock.»

Every creature is under His (Allâh's) power and His authority. He is the Best Judge, the Most Just, Who does not do any injustice in His ruling. For verily, He is upon the straight path.

Verily, this argument contains a far-reaching proof and absolute evidence of the truthfulness of what Hûd had come to them with. It also proves the falsehood of them worshipping idols that could not benefit nor harm them. Rather, these idols were inanimate objects that could not hear, see, befriend, or make enmity. The only One Who is worthy of having worship directed solely towards Him is Allâh alone, without any partners. He is the One in Whose Hand is the sovereignty and

تَنْزِيلُهُنَّ

٢٢٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِن تَقُولُ إِلَّا أَعْدَنَا بَعْضًا مِّا لَهُتَنَا بِسُوْرَةٍ قَالَ إِنِّي أَشْهِدُ اللَّهَ وَأَشْهِدُ أَنِّي بَرِيءٌ مِّمَّا تَشَرَّكُونَ ﴿٥٦﴾ مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا شَهَدُونَ ﴿٥٧﴾ إِنِّي تَوَكَّلُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَائِيَةٍ إِلَّا هُوَ أَخْذِنَا صَبَرْنَا إِنَّ رَبِّي عَلَى صَرْطٍ مُّسْتَقِيمٍ ﴿٥٨﴾ إِنَّمَا تَوَلَّ أَفْقَادَ الْمُشَكِّرِ مَا أَرْسَلْتَ بِهِ إِلَيْكُمْ وَسَخَلَ رَبِّي قَوْمًا عَنِّي كُرُوزًا وَلَا تَصْرُونَهُ سَيِّئَاتِ إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ وَحْيِظَةٍ وَلَمَّا جَاءَهُمْ مِّنْ نَّجِيَّتْهُمْ مِّنْ عَذَابٍ عَلِيِّظٍ ﴿٥٩﴾ وَلَكَ عَادَ جَهَدُ وَيَابِيتُ زَيْنُهُمْ وَعَصَمُوا رُسُلَّهُ وَأَبْعَدُوا الْأَمْرَ كُلَّ جَيَارٍ عَنِّيْدِهِ ﴿٦٠﴾ وَأَبْعَدُوا فِي هَذِهِ الْأَذْنِيَّةِ لَعْنَهُ وَيَوْمَ الْقِسْمَةِ الْأَيْنَ عَادَ كُفَّارُ زَيْنِهِمْ لَا بَعْدَ اغْلَاقِ قُورُهُوْرِ ﴿٦١﴾ وَلَيْ تَمُودَ أَخَاهُمْ صَنْلِحَافَالْ يَنْقُومُوْرَعْبُدُوا اللَّهَ مَا لَكُمْ مِّنَ إِلَهٍ بَعْدَهُ هُوَ أَنَا كُمْ مِّنَ الْأَرْضِ وَأَسْتَعْمَرُ كُرْزِنِهِمْ فَاسْتَغْفِرُهُمْ ثُمَّ تَوَبُّوا إِلَيْنَا إِنَّ رَبِّي فِيْرِبْتُ تُجَيِّبُ فَأَلَوْيَاصْنَاعِيْلُعْقَدَكَتْ فِيْنَا مَرْجُوا قَبْلَ هَذَا اَنْتَهَيْنَا إِنَّ تَعْبُدُ مَا يَقْبُدُ مَا بَأْتُوْنَا وَإِنَّا لَنَفِ شَكِّيْلَ مَمَانَدَ عَوْنَانِيْلَهِ مُرِبِّيْرِ ﴿٦٢﴾

He is in control of all things. There is nothing except that it is under His ownership, power and authority. Thus, there is no deity worthy of worship except Him and there is no Lord other than Him.

﴿إِنَّمَا تَوَلَّ أَفْقَادَ الْمُشَكِّرِ مَا أَرْسَلْتَ بِهِ إِنِّي تَوَكَّلُ عَلَى صَرْطٍ مُّسْتَقِيمٍ وَلَا تَصْرُونَهُ سَيِّئَاتِ إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ وَحْيِظَةٍ وَلَمَّا جَاءَهُمْ مِّنْ نَّجِيَّتْهُمْ مِّنْ عَذَابٍ عَادَ جَهَدُ وَيَابِيتُ زَيْنُهُمْ وَعَصَمُوا رُسُلَّهُ وَأَبْعَدُوا الْأَمْرَ كُلَّ جَيَارٍ عَنِّيْدِهِ وَأَبْعَدُوا فِي هَذِهِ الْأَذْنِيَّةِ لَعْنَهُ وَيَوْمَ الْقِسْمَةِ الْأَيْنَ عَادَ كُفَّارُ زَيْنِهِمْ لَا بَعْدَ اغْلَاقِ قُورُهُوْرِ وَلَيْ تَمُودَ أَخَاهُمْ صَنْلِحَافَالْ يَنْقُومُوْرَعْبُدُوا اللَّهَ مَا لَكُمْ مِّنَ إِلَهٍ بَعْدَهُ هُوَ أَنَا كُمْ مِّنَ الْأَرْضِ وَأَسْتَعْمَرُ كُرْزِنِهِمْ فَاسْتَغْفِرُهُمْ ثُمَّ تَوَبُّوا إِلَيْنَا إِنَّ رَبِّي فِيْرِبْتُ تُجَيِّبُ فَأَلَوْيَاصْنَاعِيْلُعْقَدَكَتْ فِيْنَا مَرْجُوا قَبْلَ هَذَا اَنْتَهَيْنَا إِنَّ عَادًا كَفَرُوا زَيْنِهِمْ لَا بَعْدَ اِغْلَاقِ قُورُهُوْرِ﴾

¶ 57. So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things. ¶

¶ 58. And when Our commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment. ¶

¶ 59. Such were [the people of] 'Ād. They rejected the Āyāt of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders). ¶

﴿60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hūd.﴾

Hūd says to them, "If you turn away from that which I have brought to you in reference to worship of Allāh, Who is your Lord alone, without any partners, then the proof has been established against you. This is because I have conveyed the Message of Allāh to you, which He has sent me with."

﴿وَسَتَنْهَا رِقْ قُوتا غَرَّ﴾

﴿My Lord will make another people succeed you,﴾

This refers to a group of people who will worship Allāh alone, without associating anything with Him. This also implies that the polytheists do not bother Allāh and they do not harm Him in the least with their disbelief. To the contrary, their disbelief merely harms their own selves.

﴿إِنَّ رَبِّكَ عَلَىٰ كُلِّ شَيْءٍ حَوِيلٌ﴾

﴿Surely, my Lord is Guardian over all things.﴾

This means that Allāh is a Witness and Guardian over the statements of His servants and their actions. He will give them due recompense for their actions. If they do good deeds, He will reward them with good. If they do evil, He will punish them with evil.

### **The Destruction of the People of 'Ād and the Salvation of Those among Them Who believed**

﴿رَأَلَنَا بِمَا أَنْزَلْنَا﴾

﴿And when Our commandment came,﴾

This is referring to the barren wind with which Allāh destroyed them, to the very last of them. The mercy and kindness of Allāh, the Exalted saved Hūd and his followers from this terrible punishment.

﴿وَرَلَكَ عَادٌ حَمَدُوا بِمَا نَهَمُ﴾

﴿Such were 'Ād (people). They rejected the Āyāt of their Lord.﴾

This means they disbelieved in the proofs and revelations (of

Allāh) and they disobeyed the Messengers of Allāh. This is due to the fact that whoever disbelieves in a Prophet, then verily, he has disbelieved in all of the Prophets, peace be upon them. There is no difference between any one of them, in the sense that it is necessary to believe in all of them. Therefore, ‘Ād disbelieved in Hūd and their disbelief was considered disbelief in all of the Messengers.

﴿وَاتَّبَعُوا أَفْرَادًا كُلُّ جَبَارٍ عَنِيدٍ﴾

﴿and followed the command of every proud, obstinate.﴾

This means that they abandoned following their rightly guided Messenger and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allāh and His believing servants whenever they are mentioned. On the Day of Resurrection a call will be made against them in front of witnesses.

﴿فَلَمَّا إِنْ عَادُوا كَفَرُوا بِرَبِّهِمْ﴾

﴿Verily, ‘Ād disbelieved in their Lord.﴾

﴿وَإِنْ شَوَّدَ أَنَّاهُمْ مُسْلِحَةٌ إِذَا يَقُولُونَ أَعْبَدُوا اللَّهَ مَا لَكُمْ إِنْ يَنْهَا مَنْ يَشَاءُ  
الْأَرْضَ وَاسْتَعْمَرُوكُ فِيهَا فَاسْتَقْرُرُوكُ شَدَّ ثُوبُوكُ إِلَيْهِ إِنْ رَبِّ قَرِيبٌ لَّمْ يُجِتْ﴾

¶61. And to Thamūd (people We sent) their brother Sāliḥ. He said: "O my people! Worship Allāh: you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His knowledge), Responsive."»

### The Story of Sāliḥ and the People of Thamūd

Allāh, the Exalted, says,

﴿وَرَبُّ﴾

﴿And﴾ This is an introduction to that which is implied, "Verily, We sent."

﴿إِنْ شَوَّدَ﴾

﴿to Thamud﴾ They were a group of people who were living in cities carved from the rocks, between Tabūk and Al-Madīnah

(in Arabia). They lived after the people of 'Âd, so Allâh sent to them,

﴿أَتَأْتَمُ صَلِحًا﴾

﴿their brother Sâlih.﴾ He (Sâlih) commanded them to worship Allâh alone. He said to them,

﴿هُوَ أَنْشَأْتُمْ مِنَ الْأَرْضِ﴾

﴿He brought you forth from the earth﴾

This means: 'He began your creation from it (the earth). From it He created your father, Âdam.'

﴿وَأَنْتَمْ رَبُّوكُمْ فِيهَا﴾

﴿and settled you therein,﴾ This means: 'He made you prosperous in the earth. You are settled in it and you treasure it.'

﴿فَأَسْتَغْفِرُهُ﴾

﴿then ask forgiveness﴾ This is in reference to your previous sins.'

﴿ثُمَّ تُوبُوا إِلَيَّ﴾

﴿and turn to Him in repentance.﴾ This is in reference to the future.'

﴿إِنَّ رَبِّكَ يَقِنُّ بِرَبِّكَ﴾

﴿Certainly, my Lord is Near (to all by His knowledge), Responsive.﴾ This is similar to Allâh's statement,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي قَدِيلٌ قَرِيبٌ أَبِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

﴿And when My servants ask you concerning Me, then (answer them), I am indeed Near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me.﴾ [2:186]

﴿فَالْآنَ يَنْتَلِعُ مَذْ كُنْتَ فِينَا مَرْجِعًا قَبْلَ هَذَا أَنْتَهَنَا أَنْ شَدَّ مَا يَقْدُمُ إِلَيْنَا وَإِنَّا لَنِي شَدَّ مِنْا

﴿تَدْعُونَا إِلَيْنَا شَيْرِبَ﴾ ﴿قَالَ يَقُولُ أَرَأَيْتَ إِنْ كُنْتُ عَلَى بَيْسَنَةِ بَنِ رَفِّ وَمَاتَنِي مِنْهُ رَحْمَةً﴾

﴿فَنَّ يَنْتَزِعُ مِنْ أَنْتَ إِنْ عَصَيْتَنِي فَمَا تَرْبِيَنِي غَيْرَ تَخْبِيرِ﴾

¶62. They said: "O Sâlih! You have been among us as a figure of good hope until this! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave

*doubt as to that to which you invite us.”* ﴿

﴿63. He said: “O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss.”﴾

### The Conversation between Sālih and the People of Thamūd

Allāh, the Exalted, mentions what transpired in the discussion between Sālih and his people. Allāh informs of their ignorance and obstinacy in their statement,

﴿فَلَمْ كُنْتَ فِنَا مَرْجُوا قَبْلَ هَذَا﴾

﴿You have been among us as a figure of good hope till this!﴾

They were saying in this, “We had hope in your strong intellect before you began saying what you have said.”

﴿أَنْتَهَا أَنْ شَاءْتَ مَا يَعْدُ بَلَّغْنَا﴾

﴿Do you (now) forbid us the worship of what our fathers have worshipped?﴾

“what those who were before us were upon.”

﴿وَرَأَتُ لَنِي شَاءْتَ مَا تَدْعُونَا إِلَيْهِ شُرِبْ﴾

﴿But we are really in grave doubt as to that which you invite us.﴾

This alludes to the great amount of doubt that they had.

﴿فَالْيَقْنَهُ أَنْتَمْ إِنْ كُثُرْ عَلَىٰ بَيْتَنِي فِنْ رَبِّ﴾

﴿He said: “O my people! Tell me, if I have a clear proof from my Lord...”﴾

In reference to what He (Allāh) has sent me with to you, I am upon conviction and sure evidence.’

﴿وَمَا أَنْتَيَ مِنْ رَحْمَهُ فَمَنْ يَعْصِيْنِي مِنْ أَنْهُ إِنْ عَصَيْنِي﴾

﴿and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him?﴾

‘and abandon calling you to the truth and the worship of Allāh alone. If I did so, you would not be able to bring me any

الْمُرْسَلُونَ

٢٢٩

سورة العنكبوت

فَالَّذِي نَعْوَرُ أَرْءَيْتُ إِنْ كَثُنْ عَلَىٰ بَيْتَكُوْمَنْ رَقِّ وَأَتَنْيِ  
مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُ مِنْ إِنَّ اللَّهَ إِنْ عَصَيْنَاهُ فَمَا تَرْبِدُنَّي  
غَيْرَ تَغْيِيرٍ ۝ وَيَنْقُومُ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ إِيمَانَهُ  
فَدَرُوْهَا تَأْكُلُ فِي أَرْضِ اللَّهِ وَلَا تَمْشُوهَا إِسْوَقًا خَذْكُ  
عَذَابٌ قَرِيبٌ ۝ فَعَقْرُوهَا فَاقْتَالُ تَمَسْعَوْا فِي دَارِكُمْ  
ثَلَاثَةَ أَيَامَ ذَلِكَ وَعَدْ غَيْرَ مَكْذُوبٍ ۝ فَلَمَّا جَاءَهُ  
أَنْزَلَنَا مِنْنَا صَلَحَىْ حَوْلَ الْبَرِّ إِيمَانُهُ بِرَحْمَةِ مَنْ كَانَ  
وَمِنْ حَزْنِي يَوْمِي ذِي إِنْ رَبِّكَ هُوَ الْقَوْيُ الْمَرِيزُ ۝ وَلَخَدَ  
الْبَرِّ طَلْمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِرَرِهِمْ حَشِيشَينَ  
كَانَ لَمْ يَقْتُنُوا فِيهَا إِلَّا إِنْ شَمُودًا كَفَرُوا بِهِمْ الْأَمْدَى  
لِشَمُودٍ ۝ وَلَقَدْ جَاءَتْ رُسْلَانُ ابْرَاهِيمَ بِالْبُشْرَىِ فَأَلَوْا  
سَلَمًا قَالَ سَلَمٌ قَمَالِتَ أَنْ جَاءَ بِعِجْلٍ حَسِيدٍ ۝ فَلَمَّا  
رَأَيْدُهُمْ لَا تَصْلُ إِلَيْهِمْ كَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِفَةً  
قَالُوا لَا تَخْفَ إِنَّا أَرْسَلْنَا إِلَيْهِمْ لُوطٌ ۝ وَأَنْزَلْنَاهُ فَإِيمَانَهُ  
فَضَحِيَّكَتْ فَبَشَّرْنَاهُمْ بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ۝

﴿عَيْدَ تَغْيِيرٍ﴾

benefit, nor increase me

﴿بَلْ فيَوْمٍ﴾ This means loss and ruin.

﴿وَيَنْقُومُ هَذِهِ نَاقَةُ اللَّهِ﴾

﴿لَكُمْ إِيمَانَهُ فَدَرُوْهَا تَأْكُلُ فِي أَرْضِ اللَّهِ وَلَا تَمْشُوهَا إِسْوَقًا خَذْكُ  
عَذَابٌ قَرِيبٌ ۝ فَعَقْرُوهَا فَاقْتَالُ تَمَسْعَوْا فِي دَارِكُمْ ثَلَاثَةَ أَيَامَ ذَلِكَ وَعَدْ غَيْرَ مَكْذُوبٍ ۝ فَلَمَّا جَاءَهُ  
أَنْزَلَنَا مِنْنَا صَلَحَىْ حَوْلَ الْبَرِّ إِيمَانُهُ بِرَحْمَةِ مَنْ كَانَ  
وَمِنْ حَزْنِي يَوْمِي ذِي إِنْ رَبِّكَ هُوَ الْقَوْيُ الْمَرِيزُ ۝ وَلَخَدَ  
الْبَرِّ طَلْمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِرَرِهِمْ حَشِيشَينَ  
كَانَ لَمْ يَقْتُنُوا فِيهَا إِلَّا إِنْ شَمُودًا كَفَرُوا بِهِمْ الْأَمْدَى  
لِشَمُودٍ ۝ وَلَقَدْ جَاءَتْ رُسْلَانُ ابْرَاهِيمَ بِالْبُشْرَىِ فَأَلَوْا  
سَلَمًا قَالَ سَلَمٌ قَمَالِتَ أَنْ جَاءَ بِعِجْلٍ حَسِيدٍ ۝ فَلَمَّا  
رَأَيْدُهُمْ لَا تَصْلُ إِلَيْهِمْ كَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِفَةً  
قَالُوا لَا تَخْفَ إِنَّا أَرْسَلْنَا إِلَيْهِمْ لُوطٌ ۝ وَأَنْزَلْنَاهُ فَإِيمَانَهُ  
فَضَحِيَّكَتْ فَبَشَّرْنَاهُمْ بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ۝

﴿شَمُودٍ﴾

¶ 64. "And O my people! This she-camel of Allāh is a sign to you, so leave her to graze in Allāh's land, and touch her not with evil, lest a near torment should seize you." ¶

¶ 65. But they slaughtered her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied." ¶

¶ 66. So when Our commandment came, We saved Sālih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord - He is the All-Strong, the All-Mighty. ¶

¶ 67. And As-Sayḥah (awful cry) overtook the wrongdoers, so

*they lay (dead), prostrate in their homes.»*

﴿68. As if they had never lived there. No doubt! Verily, Thamūd disbelief in their Lord. So away with Thamūd!﴾

A discussion of this story has already preceded in Sūrat Al-A'rāf and it is sufficient without having to be repeated here. Allāh is the Giver of success.

﴿وَلَقَدْ جَاءَتْ رُسُلًا إِبْرَاهِيمَ بِالشَّرِكَةِ قَالُوا سَلَامٌ فَمَا لِيْثَ أَنْ جَاءَ يُبَغْلِي خَيْرَهُمْ ۝ فَلَمَّا رَأَوْهُمْ لَا تَسْعِلُ إِلَيْهِمْ نَحْكَرَهُمْ دَارِجَاتٍ مِنْهُمْ جِبْرِيلٌ قَالُوا لَا تَخْفَى إِلَيْنَا أَنْ قَوْمٌ لَوْطٌ ۝ وَأَنَّهُمْ قَلِيلُهُمْ فَسَحَّكَتْ فَسَرَّهُمْ يَا سَحْقَ وَمَنْ وَرَأَهُ إِنْسَقَ بَقْوَهُ ۝ فَلَمَّا كَانَ يَنْوِيَنَّهُ مَأْذُونٌ وَلَمَّا عَجَزُوهُ دَهَنَّا بَعْلَهُ شَيْئًا إِنَّهُ مَنَّا لَهُنَّ ۝ عَجَيْبٌ ۝ قَالُوا لَا تَنْجِيْنَنِيْنَ مِنْ أَنْبِرِ اللَّهِ رَحْمَتِ اللَّهِ وَرَحْمَتِهِ عَلَيْكُمْ أَلَفَ الْأَيُّوبُ إِنَّهُ حَيْدَرٌ مَبِيدٌ ۝﴾

﴿69. And verily, there came Our messengers to Ibrāhīm with the glad tidings. They said: "Salāman (greetings or peace!)!" He answered, "Salāmun (greetings or peace!),," and he hastened to entertain them with a roasted calf.﴾

﴿70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lüt."﴾

﴿71. And his wife was standing (there), and she laughed. But We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb.﴾

﴿72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!"﴾

﴿73. They said: "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O the family [of Ibrāhīm]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."﴾

### The Coming of the Angels to Ibrāhīm and Their Glad Tidings to Him of Ishāq and Ya'qūb

Allāh, the Exalted, says,

﴿وَلَقَدْ جَاءَتْ رُسُلًا ۝﴾

﴿And verily, there came Our messengers﴾

The word "messengers" here means angels.

﴿إِذْهَمَ الْبَشَرَى﴾

﴿to Ibrâhîm with the glad tidings.﴾

It has been said that the word “the glad tidings” means, “Receive the glad tidings of Ishâq.” Others have said that it means, “The destruction of the people of Prophet Lüt.” The proof of the correctness of the first view is in Allâh’s statement,

﴿فَلَمَّا ذَهَبَ عَنْ إِذْهَمَ الرُّوحُ وَجَاءَنَا الْبَشَرَى يُخْبِطُنَا فِي قَوْمٍ لُّوطٍ﴾

﴿Then when the fear had gone away from (the mind of) Ibrâhîm, and the glad tidings had reached him, he began to plead with Us for the people of Lut.﴾[11:74]

﴿قَالُوا سَلَّتْ قَالَ سَلَّمَ﴾

﴿They said: “Salâman.” He answered, “Salâmun.”﴾

This means, “Upon you.” The scholars of explanation have said, “Ibrâhîm’s reply of ‘Salâmun’ was better than that with which they had greeted him with, because the subjective case (*Salâmun* instead of *Salâman*) alludes to affirmation and eternity.”

﴿فَكَانَ لَيْتَ أَنْ جَاءَ بِعِنْدِ حَسِينِي﴾

﴿and he hastened to entertain them with a roasted calf.﴾

This means that he (Ibrâhîm) left with haste in order to bring them food, as a host. The food that he brought was a calf. The word *Hanîdh* means roasted upon heated stones. This meaning has been reported from Ibn ‘Abbâs, Qatâdah and others.<sup>[11]</sup> This is as Allâh has said in another verse,

﴿فَرَأَى أَنَّهُمْ فِي جَمِيعِ الْبَشَرٍ قَالَ أَلَا نَأْمُرُكُ﴾

﴿Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): “Will you not eat?”﴾[51:26-27]

This verse contains many aspects of the etiquettes of hosting guests.

<sup>[11]</sup> At-Tabari 15:384, 385.

﴿فَقَاتَ رَبَّا أَتَيْتُمْ لَا تَحِلُّ إِلَيْهِ نَسْكَرَمٌ﴾

﴿But when he saw their hands went not towards it (the meal), he mistrusted them,﴾

This means that he felt estranged from them.

﴿وَأَرَجَسَ مِنْهُمْ خِيَةً﴾

﴿and conceived a fear of them.﴾ This is because angels are not concerned with food. They do not desire it, nor do they eat it. Therefore, when Ibrāhīm saw them reject the food that he had brought them, without tasting any of it at all, he felt a mistrust of them.

﴿وَأَرَجَسَ مِنْهُمْ خِيَةً﴾

﴿and conceived a fear of them.﴾ As-Suddi said, “When Allāh sent the angels to the people of Lüt, they set out walking in the form of young men, until they came to Ibrāhīm and they were hosted by him. When Ibrāhīm saw them, he rushed to host them.

﴿فَرَأَعَ إِنَّ أَطْلَوْهُ فَجَاءَ بِسَعْلَ سَيِّنَ﴾

﴿Then he turned to his household, and brought out a roasted calf.﴾ [51:26]

He slaughtered it (the calf), roasted it on hot stones and brought it to them. Then, he sat down with them. when he placed it before them. (saying): ‘Will you not eat?’ They said, ‘O Ibrāhīm! Verily, we do not eat food without a price.’ Ibrāhīm then said, ‘Verily, this food has a price.’ They said, ‘What is its price?’ He said, ‘You must mention the Name of Allāh over it before eating it and praise Allāh upon finishing it.’ Jibril then looked at Mikā'il and said, ‘This man has the right that his Lord should take him as an intimate friend.’

﴿فَقَاتَ رَبَّا أَتَيْتُمْ لَا تَحِلُّ إِلَيْهِ نَسْكَرَمٌ﴾

﴿But when he saw their hands went not towards it (the meal), he mistrusted them,﴾

When Ibrāhīm saw that they were not eating, he became scared and frightened by them. Then, when Sārah looked and saw that he was honoring them, she began to serve them and she was laughing. She said, ‘What amazing guests we have.

We serve them ourselves, showing them respect and they do not eat our food.”<sup>[1]</sup>

Then, concerning Allāh’s statement about the angels,

﴿فَلَا يَأْخُذُونَ لَا يَنْهَا﴾

﴿They said: “Fear not,”﴾

They were saying, “Do not be afraid of us. Verily, we are angels sent to the people of Lūṭ in order to destroy them.” Then, Sārah laughed in delight of the good news of their destruction. This is because they had caused much corruption and their disbelief was severe. For this reason, she was rewarded with the glad tidings of a son, even after her despair.

Concerning Allāh’s statement,

﴿وَرَبِّكُمْ رَّبُّكُمْ إِنْتُمْ بِنَفْسِيْتُمْ﴾

﴿and after Ishāq, of Ya’qūb.﴾

This means that the son that she was going to have would have a son (her grandson) who would succeed him and beget many children. For verily, Ya’qūb was the son of Ishāq, just as Allāh says in *Sūrat Al-Baqarah*,

﴿أَنَّ كُلَّمَا شَهَدَاهُ إِذْ حَضَرَ يَقُولُ الْمَوْتُ إِذْ قَالَ لِيَنِيهِ مَا تَمَدَّدُونَ مِنْ بَقِيَّةِ قَالُوا نَعَّمْ  
إِنَّهُكَ وَإِنَّهُ مَا يَأْتِي أَبَكَ إِنْزَهَنَّدَ رَاسِتَبِيلَ وَإِنْتَحَقَ إِلَيْهَا وَجَدَنَ وَمَنْ لَمْ مُنْلِمُونَ﴾

﴿Or were you witnesses when death approached Ya’qūb? When he said unto his sons, “What will you worship after me?” They said, “We shall worship your God, the God of your fathers, Ibrāhīm, Ismā’īl, Ishāq, One God, and to him we submit.”﴾ [2:133]

From this point in this verse there is an evidence for those who say that Ismā’īl was the son of Ibrāhīm who was to be sacrificed. It could not have been Ishāq, because the glad tidings were given that he would have a son born to him named Ya’qūb. So how could Ibrāhīm be commanded to sacrifice him when he was a small child and there had not been born to him a child yet, named Ya’qūb, who was promised? The promise of Allāh is true and there is no

<sup>[1]</sup> At-Tabari 15:389.

breaking of Allāh's promise. Therefore, it is not possible that Ibrāhīm was to sacrifice this child (Ishāq) with the condition being as it was. This makes it clear that Ismā'īl was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that. And all praise is due to Allāh.

﴿فَقَاتَتْ بِنَوْيَاقَ مَالِهِ وَلَا نَعْجُزُ وَهَذَا بَطْلَ شَيْئَنَا﴾

«She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man?"»

Allāh speaks of her statement in this verse, just as He spoke of her action in another verse.

﴿فَأَفَلَمْ يَرَ أَمْرَأَةً فِي صَرْقَ قَسَّكَتْ وَجْهَهَا وَقَاتَ عَجُورٌ عَيْنَمْ﴾

«Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!"» [51:29]

This was the custom of the women in their speech and actions when they were expressing amazement.

﴿فَأَلَوْا أَنْتَجِينَ مِنْ أَمْرِ اللَّهِ﴾

«Then said: "Do you wonder at the decree of Allah?"»

This means that the angels were saying to her, "Do not be amazed at the command of Allāh, for verily, whenever He wants something, He merely says 'Be' and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allāh is able to do whatever He wills."

﴿رَحْمَتُ اللَّهِ وَرَحْمَنَتْ عَلَيْكُمْ أَلْفَ الْيَتَمَ حَيْدَ مَبْيَدَ﴾

«The mercy of Allāh and His blessing be on you, O the family (of Ibrāhīm). Surely, He (Allah) is All-Praiseworthy, All-Glorious.»

This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self. For this reason, it is confirmed in the two *Sahīhs* that they (the Prophet's Companions) said, "Verily, we already know how to greet you with *Salām* (peace), but how do we send *Salāh* (prayer) upon you, O Messenger of Allāh?" He ﷺ said,

٢٣٠

قَالَتْ يَوْنِيَّتْ هَذِهِ الْأُدُّ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَقٌّ عَسِيْبٌ<sup>٦١</sup> قَالُوا أَنْتُمْ جِئْنَ مِنْ أَمْرِ اللَّهِ رَحْمَةً<sup>٦٢</sup> اللَّهُ وَبِرَّكَتْهُ عَيْنَكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَيْدَرٌ مَجِيدٌ<sup>٦٣</sup> فَلَمَّا دَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَهُ الْبَشَرَى يُجَدِّلُنَافِ قَوْرُلُوطِ<sup>٦٤</sup> إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوْهُ مَسِيبٌ<sup>٦٥</sup> كَيْإِبْرَاهِيمُ أَغْرِضَ عَنْ هَذَا اللَّهُ قَدْ جَاءَهُ أَمْرُ رَبِّكَ وَإِنَّهُمْ مَا تَرَوْ<sup>٦٦</sup> وَلَمَّا جَاءَتْ رُسْلَانُ الْوَطَاسِيَّةَ يَهُونُ وَضَاقَ بِهِمْ ذَرْعَا وَقَالَ هَذَا يَوْمُ عَصِيْبٍ<sup>٦٧</sup> وَجَاءَهُ قَوْمُهُ يَهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَافُوا بِعَصِيلُونَ الشَّيْخَاتِ قَالَ يَنْقُوْرُ هَنْوَلَهُ بَنَاقِ هُنْ طَهْرُ لَكُمْ فَانْقُوْلَهُ اللَّهُ وَلَا يَخْزُنُونَ فِي ضَيْفِي الْيَتَمِّ مِنْكُمْ رَجُلٌ رَشِيدٌ<sup>٦٨</sup> قَالَ الْأَنْدَ عَلِمْتَ مَا تَنَافَى بِنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَعَلَّمَ مَارِيُّ<sup>٦٩</sup> قَالَ لَوْأَنَّ لِي يَكُمْ قَوْهُ أَوْهُ أَوْيَ إِنَّ رَكِنِ شَدِيدِ<sup>٧٠</sup> قَالُوا يَنْلُوطِي إِنَّا شُرِّلَ رَبِّكَ لَنْ يَصِلُّ إِلَيْكَ فَأَشِرِّيْهِلَكَ يَقْطُعُ مِنَ الْأَلْيَلِ وَلَا يَلْتَفِتُ مِنْكُمْ أَحَدٌ إِلَّا أَتَرَ أَنَّكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدُهُمُ الصَّيْحُ الْيَسِّ الصَّيْحُ يَقْرِبُ<sup>٧١</sup>

«قولوا: اللهم صل على محمد وعلى آله محمد كما صليت على إبراهيم وآل إبراهيم، وبارك على محمد وعلى آله محمد كما باركت على آله إبراهيم إنك حميد مجيد»

«Say, "O Allāh, send prayers upon Muham-mad and the family of Muham-mad, just as You have sent prayers upon Ibrāhīm and the family of Ibrāhīm. And bless Muham-mad and the fa-mily of Muham-mad, just as You have blessed the family of Ibrāhīm. Truly, You are the All-Praiseworthy, All-Glorious."»<sup>[11]</sup>

﴿فَلَمَّا دَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَهُ الْبَشَرَى يُجَدِّلُنَافِ قَوْرُلُوطِ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوْهُ شَيْشٌ<sup>٦١</sup> كَيْإِبْرَاهِيمُ أَغْرِضَ عَنْ هَذَا بَلْهُ قَدْ جَاءَهُ أَنْزُرِكَ رَبِّنَاهُمْ مَا تَرَوْ<sup>٦٦</sup> ذَرْعَ مَرْدُورِ<sup>٦٧</sup>﴾

﴿74. Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lüt.﴾

﴿75. Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant.﴾

﴿76. "O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."﴾

<sup>[11]</sup> Fath Al-Bārī 6:469, and Muslim 1:305.

### The Dispute of Ibrāhīm over the People of Lüt

Allāh, the Exalted, informs of what happened after the fright of Ibrāhīm left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the destruction of the people of Lüt. When they told him of this, he spoke to them as Sa‘id bin Jubayr narrated concerning this verse. Sa‘id said: When Jibril and the other angels who were with him came to Ibrāhīm, they said,

﴿إِنَّا مُهْلِكُرَا أَقْلَمْ هَذِهِ الْقُرْبَى﴾

﴿Verily, we are going to destroy the people of this town.﴾

Ibrāhīm said to them, “Will you destroy a town that has three hundred believers in it?” They said, “No.” He then said, “Will you destroy a town that has two hundred believers in it?” They said, “No.” He said, “Will you destroy a town that has forty believers in it?” They said, “No.” He then said, “Thirty?” They still replied, “No.” This continued until he said, “Five?” They said, “No.” Then he said, “What do you think if there is one Muslim man in the town, would you destroy it?” They said, “No.” With this, Ibrāhīm ﷺ said,

﴿إِنَّ فِيهَا لُوطًا قَالُوا مَنْ يَعْنِي بِنَ فِيهَا لَشَجَنَةٌ وَأَنَّهُ إِلَّا أَمْرَأَةٌ﴾

﴿But there is Lüt in it. They said: “We know better who is there. We will verily, save him and his family except his wife.”﴾

Therefore, Ibrāhīm remained silent and his soul was at rest.<sup>[11]</sup>

Concerning Allāh’s statement,

﴿إِنَّ إِبْرَاهِيمَ لَعَلِيمٌ أَنَّهُ شَفِيتُ﴾

﴿Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant (to Allāh).﴾ [11:75]

This is a commendation for Ibrāhīm because of these beautiful characteristics.

Then Allāh says,

﴿يَبَرَّاهِيمُ أَتَيْضَ عَنْ هَذَا إِنَّمَا تَدْعُهُ أَنْشَرَ رَبِّكَ﴾

<sup>[11]</sup> At-Tabari 15:403.

﴿O Ibrâhîm! Forsake this. Indeed, the commandment of your Lord has gone forth.﴾

This means the decree was settled concerning them and the Word was already given that they should be destroyed. The evil torment was coming to them, that cannot be averted from wicked people.

﴿وَلَمَّا جَاءَهُمْ رُسُلُنَا لُوكَلَا بْنَةَ يَهُونَ وَشَاقِيْهِمْ ذَرَعَا وَقَالَ هَذَا يَوْمٌ عَصَيْتُكُمْ وَرَجَأْتُمْ  
بِهِرْعَوْنَ إِلَيْهِ وَنَفَلُ كَانُوا يَعْتَلُونَ الْأَتِيَّاتَ قَالَ يَقُولُهُمْ هَذِلَّاهُ بَنَانِيْهِ مُنْ أَطْهَرُ لَكُمْ فَأَنْقُوا  
أَنَّهُ وَلَا تَخْرُونَ فِي ضَيْقَنِ أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ﴾ (vii) **فَالَّذِي لَمْ يَعْلَمْ مَا لَمْ يَأْتِ فِي بَيْانِكَ مِنْ  
حَقٍّ وَلَئِنْكُمْ لَتَعْلَمُ مَا تَرْبِدُ﴾ (viii)**

﴿77. And when Our messengers came to Lût, he was grieved on account of them and was concerned for them. He said: "This is a distressful day."﴾

﴿78. And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwâ of Allâh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"﴾

﴿79. They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!"﴾

### The Coming of the Angels to Lût, His Grief, and His Discussion with His People

Allâh, the Exalted, informs about the coming of His messenger angels. After they informed Ibrâhîm of their mission to destroy the people of Lût, they left him and set out to destroy Lût's people that very night. After leaving Ibrâhîm, they came to Lût. Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home. They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allâh that contained much wisdom and a firm evidence. Their appearance saddened him (Lût) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people

would host them and harm them.

﴿وَقَالَ هَذَا يَوْمٌ عَصِيمٌ﴾

﴿He said : "This is a distressful day."﴾

Ibn 'Abbās and others said that this means, "A severe test for him."<sup>[1]</sup> This was because he knew that he would have to defend them and it would cause great problems for him. Qatādah said, "They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away, 'By Allāh, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.' Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times." Then Qatādah said, "They were ordered not to destroy them until their Prophet testified against them of this."<sup>[2]</sup>

Concerning Allāh's statement,

﴿بَرْغَدُونَ إِلَيْهِ﴾

﴿rushing towards him.﴾

meaning, they made haste and rushed due to their delight of this (new young men).

Concerning the statement,

﴿وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ الشَّنَآنَ﴾

﴿and since aforetime they used to commit crimes.﴾

This means that this did not cease being their behavior until they were seized (by Allāh's torment) and they were still in the same condition.

﴿فَقَالَ يَكْتُمُونَ هَؤُلَاءِ بَنَاتِي مِنْ أَطْهَرِ لَكُنَّ﴾

﴿He said : "O my people! Here are my daughters (the women of the nation), they are purer for you..."﴾

This was his attempt to direct them to their women, for verily

<sup>[1]</sup> At-Tabari 15:411.

<sup>[2]</sup> At-Tabari 15:408.

the Prophet is like a father for his nation. Therefore, he tries to guide them to that which is better for them in this life and the Hereafter. This is similar to his statement to them in another verse,

﴿أَتَأْتُوْنَ الْمُكَارَ مِنَ الْمُنَاهِيْنَ قُلْ وَتَرَوْنَ مَا خَلَقَ لَكُمْ لَا رَبَّكُمْ مِنْ أَنْشَئَ قُلْ عَادُوكُمْ﴾

«Go you in unto the males of the nation, and leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!» [26:165-166]

Allâh said in another verse,

﴿فَالْأَوْنَىْ تَهَكَّ عَنِ الْمُنَاهِيْنَ﴾

«They (the people of the city) said: "Did we not forbid you from entertaining any of the 'Âlamîn?"» [15:70]

This means, "Didn't we forbid you from hosting men (male) guests?"

﴿فَإِنْ هُنُّ لَا يَنْأِيْنَ إِنْ كُنْتُمْ تَهِيْلَيْنَ لَمَنْكُمْ إِنْ سَكَنُوكُمْ بَسْهَنُوكُمْ﴾

«[Lüt] said: "These (the girls of the nation) are my daughters, if you must act (so)." Verily, by your life, in their wild intoxication, they were wandering blindly.» [15:71-72]

Then, Allâh said, in this noble verse,

﴿هُنَّ لَهُنْ لَكُمْ﴾

«Here are my daughters, they are purer for you.»

Mujâhid said, "Actually, they were not his daughters, but they were from among his nation. Every Prophet is like a father to his nation."<sup>[1]</sup> A similar statement has been reported from Qatâdah and others.<sup>[2]</sup>

Concerning the statement,

﴿فَاتَّهُوا اللَّهُ وَلَا تُخْزِنُونَ فِي ضَيْفَقٍ﴾

«So have Taqwâ of Allâh and disgrace me not with regard to my guests!»

<sup>[1]</sup> At-Tabari 15:414.

<sup>[2]</sup> At-Tabari 15:413.

This means, "Accept what I command you by limiting the fulfillment of your desires to your women."

﴿إِنَّمَا يُنْهَا رَجُلٌ رَّشِيدٌ﴾

﴿Is there not among you a single right-minded man?﴾

This means, "Is there not a good man among you who will accept what I am enjoining upon you and abandon what I have forbidden for you?"

﴿فَأَلَّا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَائِكُنَّ مِنْ حَقٍ﴾

﴿They said: "Surely, you know that we have no need of your daughters..."﴾

This means, "Verily, you know that we do not want our women, nor do we desire them."

﴿وَإِنَّكُمْ لَتَتَّهَّدُ مَا تُرِيدُونَ﴾

﴿and indeed you know well what we want!﴾

This means, "We only want males and you know that. So what need is there for you to continue speaking to us about this?"

﴿فَقَالَ لَهُ أَنَّ لِي يَكُنْ قُوَّةً أَوْ مَارِي إِنْ ذَكُورٌ شَوِيهِ ﴿١٩﴾ فَأَلَّا يَنْلُوطُ إِلَيْنَا رُشْدُ رَبِّكَ لَنْ يَصِلُّ إِلَيْنَا فَأَنْسِرْ يَاهْلَكَ يَقْطُلُونَ إِلَيْنَا لَوْلَا يَنْقُتُ مِنْكُمْ أَهْدُ إِلَّا أَنْزَلْنَا إِنَّمَا مُؤْسِيْهَا مَا أَسَابِيهِمْ إِنْ مَوْعِدُهُمُ الشَّيْخُ الْيَسْرَى يَقْرِيرُهُ ﴿٢٠﴾﴾

﴿80. He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support."﴾

﴿81. They (messengers) said: "O Lüt! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"﴾

### Lüt's Inability, His Desire for Strength and the Angels' Informing Him of the Reality

Allāh, the Exalted says that Lüt was threatening them with his statement,

﴿أَنَّ لِي يَكُنْ قُوَّةً﴾

﴿Would that I had strength (men) to overpower you,﴾

meaning, 'I would surely have made an example of you and done (harm) to you from myself and my family.' In this regard, there is a *Hadīth* which is reported from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«رَحْمَةُ اللهِ عَلَى لُرْطٍ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ» يَعْنِي اللَّهُ عَزَّ وَجَلَّ «فَمَا بَعْثَتِ اللَّهُ بَعْذَهُ مِنْ نَبِيٍّ إِلَّا فِي نَزَوَةٍ مِنْ قَوْمِهِ»

«May Allāh's mercy be upon Lüt, for verily, he betook himself to a powerful support -[meaning Allāh, the Mighty and Sublime.] Allāh did not send any Prophet after him, except amidst [an influential family] among his people.»<sup>[1]</sup>

With this, the angels informed him that they were the messengers of Allāh sent to them. They also told him that his people would not be able to reach him (with any harm).

﴿فَالَّذِي بَلَوْطَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ﴾

﴿They (messengers said): "O Lüt! Verily, we are the messengers from your Lord! They shall not reach you!"﴾

They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be as though he were driving his family (as a cattle herder).

﴿وَلَا يَنْقُتْ مِنْكُمْ أَحَدٌ﴾

﴿and let not any of you look back;﴾

This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving."

﴿إِلَّا أَنْتَ﴾

﴿but your wife,﴾ Most of the scholars said that this means that she would not travel at night and she did not go with Lüt. Rather, she stayed in her house and was destroyed. Others said that it means that she looked back (during the travel). This later group says that she left with them and when she heard the inevitable destruction, she turned and looked back. When

<sup>[1]</sup> At-Tirmidhi no. 3116.

she looked she said, "O my people!" Thus, a stone came down from the sky and killed her. Then they (the angels) brought close to him the destruction of his people as good news for him, because he said to them, "Destroy them in this very hour." They replied,

﴿وَإِنَّ مَوْعِدَهُمُ الظَّبْحُ إِنَّمَا أَصْبَحُوا بُرَيْبَ﴾

﴿Indeed, morning is their appointed time. Is not the morning near?﴾

They were saying this while Lūt's people were standing at his door. They tried to rush his door from all sides and Lūt was standing at the door repelling them, deterring them and trying to prevent them from what they were doing. Yet, they would not listen to him. Instead, they threatened him and sought to intimidate him. At this point, Jibril came out to them and struck them in their faces with his wing. This blow blinded their eyes and they retreated, unable to see their way. This is as Allāh said,

﴿وَلَقَدْ رَدَدُوا عَنْ حَسِيبِهِ فَطَمَّسْتَ أَعْيُنَهُمْ فَلَمْ يُفُوْغُ عَنْكُمْ وَلَذِرَ﴾

﴿And they indeed sought to shame his guest (asking to commit sodomy with them). So We blinded their eyes (saying), "Then taste you My torment and My warnings."﴾ [54:37]

﴿فَلَمَّا جَاءَهُمْ نَجْلَتْهُمْ عَلَيْهِمَا وَأَنْطَلَتْهُمْ عَلَيْهَا حِجَارَةٌ مِّنْ سِجْرٍ مُّنْشُورٍ  
شَوْمَةٌ عَنْ زَيْلَكُ وَمَا هُنَّ بِمِنْ أَظْلَالِيْكُ بَيْمِدَ﴾

﴿82. So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array.﴾

﴿83. Marked from your Lord; and they are not ever far from the wrongdoers.﴾

### The Town of Lūt's People is overturned and Their Destruction

Allāh, the Exalted, says,

﴿فَلَمَّا جَاءَهُمْ أَنْزَلْنَا﴾

﴿So when Our commandment came,﴾

This happened at sunrise.

﴿جَعَلْنَا عَلَيْهَا﴾

﴿We [turned it]...﴾ The city of Sadūm (Sodom)

﴿كَانَتْ﴾

﴿upside down,﴾ This is similar to Allāh's statement,

﴿فَتَسْهَلَهَا مَا غَشِّيَ﴾

﴿So there covered them that which did cover (torment with stones).﴾ [53:54]

This means, "We rained upon it with stones made of *Sijjil*." *Sijjil* is a Persian word meaning stones made of clay. This definition has been mentioned by Ibn 'Abbās and others.<sup>[1]</sup>

Some of the scholars said that it (*Sijjil*) derived from the word *Sang*, which means a stone. Some others said it means *Wakil*, which is clay. In another verse Allāh says,

﴿جِبَارَةُ بَنِ طِينٍ﴾

﴿the stones of clay,﴾ This means clay made into strong, hard stone. Some of the scholars said it means baked clay. Al-Bukhari said, "*Sijjil* means that which is big and strong."

Concerning Allāh's statement,

﴿مَصْوِرٌ﴾

﴿in an array.﴾ Some of the scholars said that *Mandūd* means the stones were arranged in the heavens and prepared for that (destruction). Others said,

﴿مَنْصُورٌ﴾

﴿in an array.﴾ This word means that some of them (the stones) followed others in their descent upon the people of Lüt.

Concerning the statement,

﴿مُسَّاَوَمَةٌ﴾

﴿Marked﴾ meaning the stones were marked and sealed, all of them having the names of their victims written on them. Qatādah and Ikrimah both said, "*Müsāwwamah* means each

<sup>[1]</sup> At-Tabari 15:434.

stone was encompassed by a sprinkling of red coloring.”<sup>[1]</sup> The commentators have mentioned that it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained.

Concerning Allāh’s statement,

﴿وَمَا هِيَ بِنَ الظَّالِمِينَ يَعْدِلُهُمْ﴾

*«and they are not ever far from the wrongdoers.»*

This means that this vengeance (of Allāh) is not far from similar wrongdoers. Verily, it has been reported in a *Hadīth* of the *Sunan* collections, from Ibn ‘Abbās, which he attributed to the Prophet ﷺ,

«مَنْ وَجَدْتُمُوهُ يَفْعَلُ عَمَلَ قُرْبَةِ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

*«Whoever you find doing the deed of Lūt's people [homosexuality], then kill the doer and the one who allows it to be done to him (both partners).»<sup>[2]</sup>*

﴿وَإِذَا مَنَّ أَنَاهُرَ شَعَبَيْأً قَاتَلْتُمْ أَغْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرِهِ وَلَا تَنْصُوا  
الْبَخَلَ وَالْبَرَازَ إِنَّ أَرْبَكُمْ بِغَيْرِ رَبِّكُمْ إِنَّ أَنَّا فَعَلَيْكُمْ عِذَابٌ بَوْرٌ شَحِيطٌ﴾

¶84. And to the Madyan people (We sent) their brother Shu‘ayb. He said: “O my people! Worship Allāh, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.”<sup>¶</sup>

### The Story of the People of Madyan and the Call of Shu‘ayb

Allāh, the Exalted, says, ‘We sent a Messenger to the people of Madyan.’ They were a tribe of Arabs who lived between the land of the Al-Hijāz and Ash-Shām, close to the land of Ma‘ān.

[1] At-Tabari 15:438.

[2] Abu Dawud no.4462, At-Tirmidhi no.1456 and Ibn Majah, no. 2561.

الْمَدْيَانِيُّونَ  
٢٢١  
سَلَامٌ

فَلَمَّا جَاءَهُ أَمْرٌ نَاجَلْنَا عَنْهَا سَاقِهَا وَأَمْطَرْنَا عَلَيْهَا  
جِبَارَةً مِنْ سِجِيلٍ مَصْوُدٍ ﴿٤٦﴾ سُوْمَةً عَنْ دَرِيْكَ  
وَمَا هِيَ مِنَ الظَّلَمِيْنَ كَبَيِيرٍ ﴿٤٧﴾ وَإِلَى مَدِينَ أَخَاهُرَ  
شَعِيْنَا قَالَ يَنْقُومُ أَغْبَبُ وَاللَّهُ مَالَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
وَلَا نَنْصُوا الْمَكْيَالَ وَالْأَمْيَارَ إِنِّي أَرِكُمْ بَغْيَرَ  
وَإِنِّي أَخَافُ عَيْبَكُمْ عَذَابَ يَوْمٍ شَحِيطٍ ﴿٤٨﴾ وَيَنْقُومُ  
أَوْثُوا الْمَكْيَالَ وَالْأَمْيَارَ بِالْقِسْطِ وَلَا تَبْخُسُوا  
النَّاسَ أَشْيَاهُهُمْ وَلَا تَنْتَوِفُ الْأَرْضَ مُفْسِدِينَ ﴿٤٩﴾  
بَقِيَتْ اللَّهُ خَيْرُكُمْ إِنْ كَثُشْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَنِّيْكُمْ  
بِحَفِيْظٍ ﴿٥٠﴾ قَالَ أَوْلَادُ شَعِيْبٍ أَصْلُوْنَكَ تَأْمُرُكَ أَنْ  
تَنْزَكَ مَا يَغْبُدُ إِمَّا بَأْفُونَا أَرْأَنَ شَفَعَ فِي أَمْوَالِنَا مَا نَشَوْأُ  
إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٥١﴾ قَالَ يَنْقُومُ أَرِيَّتُهُ إِنْ  
كُثُشَ عَلَيْيَتُهُ مِنْ رَبِّيْ وَرَدَقَنِيْ مِنْهُ رِزْقًا حَسْنًا وَمَا أَرِيَّدُ أَنْ  
أَخْلَفَكُمْ إِنْ مَا أَنْهَيْتُكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا إِلَاصْحَاحَ  
مَا أَسْطَقْتُ وَمَا تَوْفِيقِي إِلَّا لِلَّهِ عَلَيْهِ تَوْكِيدُ وَإِلَيْهِ أُنْتُ  
﴿٥٢﴾

Their land was known by the name of their tribe and was thus, called Madyan. Allâh sent unto them the Prophet Shu'ayb and he was of the noblest of them in lineage. For this reason, Allâh said,

﴿أَنَّا هُمْ شَتَّيْنَ﴾

﴿their brother Shu'ayb.﴾ Shu'ayb commanded them to worship Allâh alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

﴿إِنِّي أَرِكُمْ بَغْيَرَ﴾

﴿I see you in prosperity﴾ meaning, ‘in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allâh’s prohibitions.’

﴿وَرَاقَ لَنَّافَ عَيْبَكُمْ عَذَابَ يَوْمٍ شَحِيطٍ﴾

﴿and verily, I fear for you the torment of a Day encompassing.﴾

This means the abode of the Hereafter.

﴿وَيَنْقُومُ أَوْثُوا الْمَكْيَالَ وَالْأَمْيَارَ بِالْقِسْطِ وَلَا تَبْخُسُوا  
الْأَرْضَ مُفْسِدِينَ ﴿٤٩﴾ بَقِيَتْ اللَّهُ خَيْرُكُمْ إِنْ كَثُشْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَنِّيْكُمْ  
بِحَفِيْظٍ ﴿٥٠﴾﴾

485. “And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.”

﴿86. "That which is left by Allāh is better for you, if you are believers. And I am not a guardian over you."﴾

First, he (Shu'ayb) prohibited them from cheating in business by decreasing the weights whenever they gave (products) to people. He commanded them to give just measure and weight whether they were giving or receiving (in transactions). He also forbade them from causing mischief and corruption in the land. This was due to their practice of highway robbery along the roads. Abu Ja'far bin Jarīr said,

﴿يَقِيْدُ اللَّهُ خَيْرُكُمْ﴾

﴿That which is left by Allah (after giving the rights of the people) is better for you.﴾

"This means what you gain from your successful business dealings in which you have given just measure, is better for you than wrongfully taking the wealth of the people."<sup>[1]</sup> Ibn Jarīr said that this statement has been reported from Ibn 'Abbās and I say it is similar to Allāh's statement,

﴿فَلَا يَسْتَوِي الْخَيْرُ وَالظَّنِّ وَلَئِنْ أَعْجَبَكَ كُثْرَةُ الْخَيْرِ﴾

﴿Say: "Not equal are Khabith (all that is evil) and Tayyib (all that is good), even though the abundance of Khabith may please you."﴾[5:100]

Allāh then says,

﴿وَرَأَيْتَ أُنَّا عَلَيْكُم بِحَفِظٍ﴾

﴿And I am not a guardian over you.﴾

This means a watcher over you people. In other words, "Do this for Allāh and not to be seen by the people."

﴿فَإِذَا يَشْعُبُ أَصْنَافُكَ تَأْمُرُكَ أَنْ تَرْكَ مَا يَعْبُدُ مَا بَأْتُنَا أَوْ أَنْ تَعْمَلْ فِي أُمَّوَالِنَا مَا نَهَى إِنَّكَ لَا تَنْهَا الْعَلِيُّ الْأَمَيْدُ﴾

﴿87. They said: "O Shu'ayb! Does your Salāh command you that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!"﴾<sup>[2]</sup>

<sup>[1]</sup> At-Tabari 15:447.

<sup>[2]</sup> They said this sarcastically.

## The Response of Shu‘ayb’s People

They said to Shu‘ayb, in mockery,

﴿أَسْلُوكَ﴾

﴿Does your Salāh﴾ Al-A‘mash said, “This means your reading.”

﴿نَأْمِنُكَ أَنْ تَرْكَ مَا يَقْبَلُهُ إِلَيْنَا﴾

﴿command you that we give up what our fathers used to worship,﴾

meaning the idols and statues.

﴿فَأَنْ أَنْ شَكَّلَ فِي أَمْوَالِنَا مَا نَتَّهِى﴾

﴿or that we give up doing what we like with our property?﴾

This means, “Should we abandon our practice of lightening the scales because of your statement? This is our wealth and we will do with it as we please.” Al-Hasan said concerning Allāh’s statement,

﴿أَسْلُوكَ نَأْمِنُكَ أَنْ تَرْكَ مَا يَقْبَلُهُ إِلَيْنَا﴾

﴿Does your Salāh command you that we give up what our fathers used to worship,﴾[11:87]

“By Allāh, this means that his prayer commanded them to abandon what their fathers used to worship.”<sup>[11]</sup> At-Thawri said concerning Allāh’s statement,

﴿فَأَنْ أَنْ شَكَّلَ فِي أَمْوَالِنَا مَا نَتَّهِى﴾

﴿or that we give up doing what we like with our property?﴾

“They were speaking in reference to the paying of Zakāh (charity).”

﴿إِنَّكَ لَأَنْتَ الْحَلِيلُ أَرَيْتَهُ﴾

﴿Verily, you are the forbearer right-minded!﴾

Ibn ‘Abbās, Maymūn bin Mihrān, Ibn Jurayj, Ibn Aslam, and Ibn Jarīr all said, “These enemies of Allāh were only saying this in mockery. May Allāh disfigure them and curse them

<sup>[11]</sup> At-Tabari 15:451.

from ever receiving His mercy. And verily, He did so.<sup>[1]</sup>

﴿فَلَمْ يَنْقُولْ أَرْبَيْشَرَ إِنْ كُثُّ عَلَىٰ بَيْتَهُ مِنْ رَّفِ وَرَزْقَهِ مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُنَاهِلَّكُمْ إِلَّا مَا آتَيْتُكُمْ مَا أَنْتُمْ فَطَغْتُ وَمَا تَوْفِيقِي إِلَّا يَا لَهُ عَلَيْهِ تَوْكِيدُ وَالْبَدْرُ  
أَرْبَيْشَر﴾

¶88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I put my trust and unto Him I repent."<sup>¶</sup>

### Shu'ayb's Refutation of His People

He said to them: Do you see O my people, that if I

﴿عَلَىٰ بَيْتَهُ مِنْ رَّفِ﴾

¶have a clear evidence from my Lord<sup>¶</sup>

meaning, upon clear guidance in that which I am calling to.

﴿وَرَزْقَهِ مِنْهُ رِزْقًا حَسَنًا﴾

¶and He has given me a good sustenance from Himself.<sup>¶</sup>

It has been said that he meant the prophethood. It has also been said that he meant the lawful provisions. It seems that the verse carries both meanings. Ath-Thawri said,

﴿وَرَبِّا أُرِيدُ أَنْ أُنَاهِلَّكُمْ إِلَّا مَا آتَيْتُكُمْ عَنْهُ﴾

¶I wish not, in contradiction to you, to do that which I forbid you.<sup>¶</sup>

meaning, 'do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.' This is similar to what Qatādah said concerning Allāh's statement,

﴿وَرَبِّا أُرِيدُ أَنْ أُنَاهِلَّكُمْ إِلَّا مَا آتَيْتُكُمْ عَنْهُ﴾

¶I wish not, in contradiction to you, to do that which I forbid

<sup>[1]</sup> At-Tabari 15:453.

*you.♦*

"He is saying, 'I do not forbid you all from something while I do it myself.'"<sup>[1]</sup>

﴿إِنْ أُرِيدُ إِلَّا أَجْعَلَنَّ مَا أَنْتُمْ تَأْتِيَنَّ﴾

*«I only desire reform to the best of my power.♦*

This means, "In that which I command and forbid you, I only want to correct your affair as much as I am able."

﴿وَمَا تَوْفِيقِي﴾

*«And my guidance cannot come»*

This means, "In whatever I intend that agrees with the truth."

﴿إِلَّا بِاللَّهِ عَلَيْهِ تَوَكِّلَتْ﴾

*«except from Allah, in Him I put my trust»*

This means in all of my affairs.

﴿وَإِلَيْهِ أُبِثُ﴾

*«and unto Him I repent.♦* meaning; "I return." This has been said by Mujāhid and others.<sup>[2]</sup>

﴿وَرَنَّقُورُمْ لَا يَجِدُونَكُمْ شَفَاقَةً أَنْ بُشِّيَّكُمْ بَلْ مَا أَسَابَ قَوْمَ شُرْجُ أَوْ قَوْمَ هُرُودٍ أَوْ قَوْمَ صَنْدِيجَ وَمَا قَوْمُ لُوطٍ مَنْكُمْ يَعْبُدُونَ وَانْتَقِرُوا رَبِّكُمْ ثُمَّ ثُوَّبُوا إِلَيْهِ إِنَّ رَبَّ رَبِّيْتَ دَوْدَدَ﴾

*¶89. "And O my people! Let not my Shiqāq cause you to suffer the fate similar to that of the people of Nūh or of Hūd or of Ṣāliḥ, and the people of Lūt are not far off from you!"♦*

*¶90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."♦*

He (Shu'ayb) said to them,

﴿وَرَنَّقُورُمْ لَا يَجِدُونَكُمْ شَفَاقَةً﴾

*«And O my people! Let not my Shiqāq cause you»*

This means, "Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue

[1] At-Tabari 15:453.

[2] At-Tabari 15:454.

this way, you will suffer the same vengeance and torment that overcame Nūh's people, Hūd's people, Sālih's people and Lūt's people." Qatādah said,

﴿وَرَبُّكُمْ لَا يَجِدُونَ شِفَاقًا﴾

﴿And O my people! Let not my Shiqāq cause you﴾

"He is saying, 'Do not be influenced by your differing with me.'<sup>[1]</sup> As-Suddi said, "This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them."

Concerning His statement,

﴿وَمَا قَوْمٌ لُّوطٍ مِّنْكُمْ يَعْبُدُونَ﴾

﴿and the people of Lūt are not far off from you!﴾

It has been said that this refers to the period of time. Qatādah said, "This means that they were only destroyed before you yesterday." It has also been said that it refers to place. Actually, the verse carries both meanings.

﴿وَأَنْتَفِرُوا إِلَيْكُمْ﴾

﴿And ask forgiveness of your Lord﴾ from the previous sins.

﴿ثُمَّ شُوَّرُوا إِلَيْهِ﴾

﴿and turn unto Him in repentance.﴾ In whatever evil actions you may encounter in the future.

Concerning his statement,

﴿إِنَّ رَبَّكَ رَحِيمٌ وَّدُودٌ﴾

﴿Verily, my Lord is Most Merciful, Most Loving.﴾ to those who repent.

﴿فَالَّذِي يَشْعُبُ مَا تَقْعُدُ كُلُّ بَرِّاً مِّنَ الْأَرْضِ فِيهَا ضَيْقَانٌ لَّكُلُّ رَفِطَكَ لَرَجْنَاتِكَ وَمَا أَنَّ عَلَيْنَا يَسِيرٌ﴾ <sup>۱۱</sup> ﴿فَالَّذِي يَنْقُولُ أَنْفُلَنَّ أَعْزَزَ عَلَيْكُمْ مِّنْ أَنَّهُ رَانِدَنُوكُمْ وَرَاءَكُمْ ظَهِيرَةً إِنَّكَ رَبَّ بَنَى نَسَلَوْنَ مُحْبَطًا﴾

﴿91. They said: "O Shu'ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not

<sup>[1]</sup> At-Tabari 15:455.

*powerful against us."* ﴿

﴿92. He said : "O my people! Is then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do."﴾

### The Response of Shu'ayb's People

They said,

﴿بَلْ نَحْنُ بَشِّرُونَا مَا تَنْهَى﴾

﴿O Shu'ayb! We do not understand﴾ This means that we do not comprehend.

﴿كَيْفَ يَرَوْنَا﴾

﴿much﴾ 'most of what you say'. Ath-Thawri said, "He (Shu'ayb) was called the orator of the Prophets."<sup>[1]</sup> As-Suddi said,

﴿هُوَ إِنَّا لَنَرَيْكُمْ فِينَا ضَيْفًا﴾

﴿and we see you weak among us.﴾ "They meant, 'You are only one person.'" Abu Rawq said, "They meant, 'You are despised, because your tribe is not upon your religion.'"

﴿وَلَوْلَا دَفَطَكُلْ لِجَنَاحَكَ﴾

﴿Were it not for your family, you would have been stoned,﴾

This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death. Some said that this means with rocks. It has also been said that this means that they would have cursed and insulted him verbally.

﴿وَمَا أَنْتَ عَلَيْنَا بِسَرِيرٍ﴾

﴿and you are not powerful against us.﴾

This means, "You have no position of power over us."

### Shu'ayb's Refutation of His People

﴿قَالَ يَنْقُولُ أَنْعَلَى أَنْعَلَى عَلَيْكُمْ مِنْ أَنْفُسِكُمْ﴾

﴿He said : "O my people! Is then my family of more weight with you than Allah?"﴾

[1] At-Tabari 15:458.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٣٢

الْحُكْمُ لِلَّهِ

وَنَقْرُونَ لَا يَجِدُونَكُمْ شَفَاقًا أَنْ يُصِيبَكُمْ مِثْلَ مَا أَصَابَ  
 قَوْمَ شُعُوجَ أَوْ قَوْمَ صَلِيجَ وَمَا قَوْمُ لُوطٍ مِنْكُمْ  
 يُعِيدُونَ ﴿٩﴾ وَأَسْتَغْفِرُ لَهُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبَّ  
 رَحِيمٌ وَدُودٌ ﴿١٠﴾ قَالُوا يَا نَبِيُّنَا مَا فَقَهَ كَثِيرٌ مِمَّا تَقُولُ  
 وَإِنَّ الْأَرْضَ كَيْفَ فِي نَارٍ ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَنَكَ وَمَا أَنْتَ  
 عَلَيْنَا بِعِزِيزٍ ﴿١١﴾ قَالَ يَنْقُرُونَ أَرْغَطُونِي أَعْزِزُ عَلَيْنَاهُمْ مِنْ  
 اللَّهِ وَأَخْذُ شَوْهَةَ وَرَاءَكُمْ طَهْرَتِي إِنَّ رَبَّيِ مِنَ الْمَعْلُومَ  
 مُحِيطٌ ﴿١٢﴾ وَنَقْرُونَ أَعْمَلُوا عَلَىٰ مَكَانَاتِكُمْ إِنِّي عَنِّي  
 سُوفَ تَعْلَمُونَ مَنْ يَأْتِيَهُ عَذَابٌ يُغَزِّيَهُ وَمَنْ هُوَ  
 كَذِيبٌ وَأَرْتَقِبُو إِلَيْيَ مَعَكُمْ رَفِيقٌ ﴿١٣﴾ وَلَمَاجَةَ  
 أَمْرَنَا عَجَّيْنَا شَعِيبًا وَالَّذِينَ أَمْتُوا عَمَّهُ بِرَحْمَةٍ مِمَّا وَآخَذُتِ  
 الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَاضْبَحُوْهُ وَدِيْرُهُمْ جَيْشٌ ﴿١٤﴾  
 كَانُ لَنْ يَغْنُوْفِيهِمْ أَلَّا بَعْدَ الدِّينِ كَانَ يَعْدَتْ شَمُودٌ ﴿١٥﴾ وَلَقَدْ  
 أَرْسَلْنَا مُوسَىٰ بِرَأْيِنَا وَأَسْلَطْنَا مُثِينٍ ﴿١٦﴾ إِنَّ فَرْعَوْنَ  
 وَمَلَائِيْهِ فَابْتَغُوا أَثْرَ فِرْعَوْنَ وَمَا أَمْرَ فِرْعَوْنَ بِرَشِيدٍ ﴿١٧﴾

He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted? Does not your awe of Allāh prevent you from harming His Prophet? Indeed you have placed the fear of Allāh,

﴿وَرَاءَكُمْ طَهْرَتِي﴾

behind your backs. This means that you have thrown it behind you. You do not obey it, nor do you respect it.

﴿إِنَّ رَبَّيِ مِنَ الْمَعْلُومَ مُحِيطٌ﴾

Verily, my Lord is surrounding all that you do. ﴿١٢﴾

This means that He knows all of your actions and He will reward you according to them.

﴿وَنَقْرُونَ أَعْمَلُوا عَلَىٰ مَكَانَاتِكُمْ إِنِّي عَنِّي سُوفَ تَعْلَمُونَ مَنْ يَأْتِيَهُ عَذَابٌ يُغَزِّيَهُ وَمَنْ  
 هُوَ كَذِيبٌ وَأَرْتَقِبُو إِلَيْيَ مَعَكُمْ رَفِيقٌ ﴿١٣﴾ وَلَمَاجَةَ  
 مَمْهُ بِرَحْمَةٍ مِنَّا وَآخَذَتِ الَّذِينَ ظَلَمُوا أَقْبَيْهُ فَاضْبَحُوْهُ وَدِيْرُهُمْ جَيْشٌ ﴿١٤﴾ كَانُ لَنْ يَغْنُوْفِيهِمْ أَلَّا  
 فِيهِمْ أَلَا بَعْدَ لَيْلَتَنَ كَانَ يَوْدَتْ شَمُودٌ ﴿١٥﴾

¶93. "And O my people! Act according to your ability, and I am acting. You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you." ﴿١٦﴾

¶94. And when Our commandment came, We saved Shu'ayb

*and those who believed with him by a mercy from Us. And Aṣ-Sayḥah (awful cry) seized the wrongdoers, and they lay (Jāthimīn) in their homes.»*

﴿95. As if they had never lived there! So away with Madyan just as Thamūd went away!﴾

### Shu'ayb's threatening of His People

When the Prophet of Allāh, Shu'ayb, despaired of their response to him, he said, "O my people,

﴿أَفْعُلُوا عَلَىٰ مَا كُنْتُمْ تَكْرِهُونَ﴾

﴿Act according to your ability.﴾

This means, "Act according to your current ways." This is actually a severe threat.

﴿إِنِّي عَنِ الْعَذَابِ لَغَافِلٌ﴾

﴿I am acting.﴾ according to my way.

﴿سُوقَ شَمْلُوكَ مِنْ ثَانِيَهُ عَذَابٌ يَغْزِيهِ وَمَنْ هُوَ كَذَّابٌ﴾

﴿You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!﴾ meaning, between me and you.

﴿وَآرَيْنَاهُوا﴾

﴿And watch you!﴾ This means to wait.

﴿إِنِّي مَكِنْتُ رَقِيبًا﴾

﴿I too am watching with you.﴾ Allāh then says,

﴿وَلَئِنْ جَاءَ أَمْرًا جَعَلْنَا شَعِينَاهُ وَالَّذِينَ مَامُوا سَعْدًا بِرَحْمَةِ مَنْنَا وَاحْذَدْنَ الَّذِينَ طَلَمُوا الصَّيْمَةَ نَأْمَبُهُوا فِي يَوْمِ الْحِسَابِ﴾

﴿And when Our commandment came, We saved Shu'ayb and those who believed with him by a mercy from Us. And Aṣ-Sayḥah (awful cry) seized the wrongdoers, and they lay (Jāthimīn) in their homes.﴾

His saying *Jāthimīn* means extinct and lifeless without any movement. Here Allāh mentions that a loud cry (*Sayḥah*) came to them. In *Surat Al-A'rāf* He says a severe quake (*Rajrah*)

came to them. In *Sūrat Ash-Shu'arā'*, He said it was a torment of a cloudy day. They were one nation upon which all of these punishments were gathered on the day of their destruction. In each context, Allāh only mentioned that which was suitable. In *Sūrat Al-A'rāf* when they said,

﴿لَنُخْرِجَنَّكُمْ يَنْهَايَةً وَالَّذِينَ مَأْمُوا مَعَكُمْ مِنْ قَرِبَتِنَا﴾

«We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town.» [7:88]

In this verse it was suitable to mention a tremor, or quake (*Rajfah*). The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them. Here, due to their disrespectful manners in speaking to their Prophet, Allāh mentioned the awful cry (*Sayḥah*) which overcame them and killed them. In *Sūrat Ash-Shu'arā'* when they said,

﴿فَأَسْقِطْنَا عَلَيْنَا كَسْنًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾

«So cause a piece of the heaven to fall on us, if you are of the truthful!» [26:187]

Allāh said in response,

﴿فَأَخْذَنَّهُمْ عَذَابٌ بِوْرُ الظُّلُمَّةِ إِنَّهُ كَانَ عَذَابُ يَوْمٍ عَظِيمٍ﴾

«So the torment of the day of Shadow seized them. Indeed that was the torment of a Great Day.» [26:189]

This is from the intricate secrets and to Allāh belongs all praise and much bounty forever.

Concerning the statement,

﴿كَانُوا لَمَنْ يَقْتَلُوا فِيهَا﴾

«As if they had never lived there!» This means it was as if they had not lived in their homes before that.

﴿أَلَا بَعْدًا لِمَنِينَ كَمَا بِيَوْمَ تَشَوَّدُ﴾

«So away with Madyan as just as Thamūd went away!»

They (Thamūd) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِكِتَابِنَا وَسُلْطَنِنَا ثَيْمِنَ ﴾ۚ إِنْ فِرْعَوْنَ كَوَّلَنِيْدَ وَكَلَنِيْدَ، فَأَبَغُوا أَنْهَ فِرْعَوْنَ وَمَا  
أَنْهَ فِرْعَوْنَ بِرَشِيدٍ ﴾ۚ يَقْدُمْ قَوْمَهُ يَوْمَ الْيَقْتُلَةِ فَأَزَادَهُمُ الْتَّارَ وَبَيْسَ الْوَرَدَ الْمَوْرَدَ ﴾ۚ وَأَتَسْبِعُوا فِي هَذِهِ لَعْنَةَ وَيَوْمَ الْقِيَمَةِ يَأْسَ لِيَقْدَ الْمَرْفُودَ ﴾ۚ﴾

﴿96. And indeed We sent Mūsā with Our Āyāt and a manifest authority.﴾

﴿97. To Fir'awn and his chiefs, but they followed the command of Fir'awn, and the command of Fir'awn was no right guide.﴾

﴿98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.﴾

﴿99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.﴾

### The Story of Mūsā and Fir'awn

In these verses Allāh informs of His sending Mūsā with His signs and clear proofs to Fir'awn, the king of the Coptic people, and his chiefs.

﴿فَأَبَغُوا أَنْهَ فِرْعَوْنَ﴾

﴿but they followed the command of Fir'awn.﴾ This means that they followed his path, way and methodology in transgression.

﴿وَمَا أَنْهَ فِرْعَوْنَ بِرَشِيدٍ﴾

﴿and the command of Fir'awn was no right guide.﴾

This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir'awn will have a great share in that awful punishment. This is as Allāh, the Exalted, said,

﴿فَصَنَى فِرْعَوْنَ الرَّسُولَ تَلَذَّتْهُ أَنْذَنَا وَيَلَا﴾

﴿But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.﴾ [73:16]

Allāh also said,

﴿كَذَّابٌ وَّغَنِيٌّ ثُمَّ أَنْزَلْنَا إِلَيْهِ مُكَثَّرَ نَاسًا فَنَادَىٰ لَهُمُ الْأَغْنِيَّةُ لَمَّا دَرَّ كَلَّ  
الآخِرَةَ وَالْأُولَئِكُمْ إِنَّ فِي ذَلِكَ لِبَرَّةً لَّمَّا تَجْعَلُنَّ﴾ ﴿But Fir'awn belied and disobeyed. Then he turned his back, striving (against Allāh). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high." So Allāh, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.﴾ [79:21-26]

Allāh also said,

﴿يَقْدُمُ قَوْمٌ يَوْمَ الْقِيَامَةِ فَأَوْرَدْهُمُ الشَّارِرُ وَيُشَّرِّسُ الْوَرَدُ الْمَوْرُودُ﴾

﴿He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.﴾

This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection. This is as Allāh says,

﴿إِنَّكُمْ ضَنَّتُمْ وَلَكُنْ لَا تَمْلَؤُنَّ﴾

﴿For each one there is double (torment), but you know not.﴾ [7:38]  
Allāh also says that the disbelievers will say while they are in the Hellfire,

﴿رَبَّنَا إِنَّا أَطَمَّنَا سَادِنَا وَكَبَّرَنَا فَأَضْلَلُنَا السَّيِّلَا﴾ رَبَّنَا يَا إِيمَنْ ضَنَقْتُمْ بِنَكَابَ

﴿Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them double torment.﴾ [33:67-68]

Concerning the statement,

﴿وَأَتَيْمُوا فِي هَذِهِ لَنَّتَهَةَ وَيَوْمَ الْقِيَامَةِ﴾

﴿They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection.﴾

meaning, 'We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'

﴿وَيَوْمَ الْقِيَامَةِ يُنَسِّلُ الْأَرْقَدُ الْمَرْفُودُ﴾

﴿and on the Day of Resurrection, evil is the gift granted.﴾

Mujāhid said, "Another curse will be added to them on the Day of Resurrection, so these are two curses."<sup>[1]</sup> 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said,

﴿يُنَسِّلُ الْأَرْقَدُ الْمَرْفُودُ﴾

﴿evil indeed is the gift granted.﴾

"The curse of this life and the Hereafter."<sup>[2]</sup> Ad-Ḍahhāk and Qatādah both said the same thing.<sup>[3]</sup> This is similar to Allāh's statement,

﴿وَجَعَلْنَاهُمْ أَيْسَأَةً بِكَذَّابِهِنَّ وَبِيَوْمِ الْقِيَامَةِ لَا يُصْرَفُونَ ﴿٤١﴾ وَأَنْبَغَتْهُمْ فِي هَذِهِ الْأَيَّامِ لَفْكَةً لَفْكَةً وَبِيَوْمِ الْقِيَامَةِ هُمْ فِي النَّقْبَوْنَ ﴿٤٢﴾﴾

﴿And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the despised.﴾[28:41-42]

Allāh also says,

﴿أَنَّا رَأَيْنَاهُمْ عَلَيْهَا عَدُوا وَعَشِيَّا وَيَوْمَ نَقْمُ الْأَيَّامَةِ أَذْخَلُوا مَا لَمْ فِرَغُوكُنَّ أَنْذَلَ الْمَنَابِ ﴿٤٣﴾﴾

﴿The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"﴾[40:46]

﴿ذَلِكَ مِنْ أَنْبَاءِ الْقُرْآنِ نَقْصَمُ عَلَيْكَ بِنَهَا قَائِمٌ وَحَسِيدٌ ﴿٤٤﴾ وَمَا كَلَّفْنَاهُمْ وَلَكِنْ ظَلَّمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ مَا لَهُمْ مِنْ دُونِ أَنْفُسِهِمْ إِنَّمَا يُنَذِّلُ لَهُمْ أَنْوَرُ رَبِّكَ وَمَا زَادُوهُمْ عَلَيْهِ تَنْزِيلٌ ﴿٤٥﴾﴾

﴿100. That is some of the news of the (population of) towns which We relate unto you; of them, some are (still) standing,

<sup>[1]</sup> At-Tabari 15:468.

<sup>[2]</sup> At-Tabari 15:469.

<sup>[3]</sup> At-Tabari 15:469, 470.

*and some have been (already) reaped.»*

﴿101. We wronged them not, but they wronged themselves. So their gods whom they call upon besides Allāh, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction.﴾

### The Lesson taken from the Destroyed Towns

When Allāh mentioned the story of the Prophets and what happened with them and their nations – how He destroyed the disbelievers and saved the believers – He goes on to say,

﴿وَذَلِكَ مِنْ أَبْلَأَهُ الْفَرَقَ﴾

﴿That is some of the news of the (population of ) towns﴾  
meaning, news of them

﴿فَقَسْطُمُ عَلَيْكَ مِنْهَا قَائِمَةً﴾

﴿which We relate unto you; of them, some are (still) standing,﴾

This means still remaining.

﴿وَرَحِيدَةً﴾

﴿and some have been (already) reaped.﴾

This means totally destroyed.

﴿وَرَتَنَا ظَلَّنَتْهُمْ﴾

﴿We wronged them not,﴾ This means, “When We destroyed them.”

﴿وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ﴾

﴿but they wronged themselves.﴾

their rejecting their Messengers and disbelieving in them.

﴿فَنَّا أَنْتَ عَنْهُمْ وَالْهُنَّ مُّنْكَرٌ﴾

﴿So their gods, profited them [not]...﴾

This is referring to their idols that they used to worship and invoke.

﴿وَنِ دُونَ اللَّهِ يَنْ شَفِعُو﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٣

يَقْدُمْ فَوْمَهُ يَوْمَ الْقِسْمَةِ فَأَوْرَدُهُمُ النَّارَ وَيُنَسِّ الْوَرْدُ  
 الْمَوْرُودُ ﴿١﴾ وَأَتْسِعُوا فِي هَذِهِ لَعْنَهُ وَيَوْمَ الْقِسْمَةِ يُنَسِّ  
 الْرِّفْدَ الْمَرْفُودَ ﴿٢﴾ ذَلِكَ مِنْ أَبْنَاءَ الْقَرْبَى نَقْصَهُ عَلَيْكُمْ  
 مِنْهَا قَائِمٌ وَحَسِيدٌ ﴿٣﴾ وَمَا ظَلَّنَتْهُمْ وَلَكِنْ ظَلَّمُوا  
 أَنفُسَهُمْ قَمَا أَغْنَتْهُمْ إِلَهُهُمْ الَّتِي يَدْعُونَ مِنْ دُونِ  
 اللَّهِ مِنْ شَيْءٍ وَلَمَّا جَاءَهُمْ أَمْرِ رَبِّكَ وَمَا رَأَدُوهُمْ غَيْرَ تَقْبِيبٍ  
 وَكَذِيلَاتٍ أَخْذَرُوكَ إِذَا أَخْذَ الْقَرْبَى وَهِيَ طَلْلَةٌ إِنَّ أَخْذَهُ  
 الْمُشَدِّيدُ ﴿٤﴾ إِنَّ فِي ذَلِكَ لَآيَةً يَمِنَ حَافَ عَدَابَ الْآخِرَةِ  
 ذَلِكَ يَوْمٌ تَخْمُوعُ لَهُ الْأَشْدُ وَذَلِكَ يَوْمٌ مَسْهُودٌ ﴿٥﴾ وَمَا  
 تُؤْخَرُ إِلَّا لِأَجْلٍ مَقْدُورٍ ﴿٦﴾ يَوْمٌ يَأْتِ لَكُمْ كُلُّ نَفْسٍ  
 إِلَيْأُدِينَ فَمِنْهُمْ شَقِيقٌ وَسَعِيدٌ ﴿٧﴾ فَأَمَّا الَّذِينَ شَعُورًا فِي  
 النَّارِ لَهُمْ فِيهَا زَفَرٌ وَشَهِيقٌ ﴿٨﴾ حَذَلِيلُكَ فِيهَا مَادَّ أَمَّتَ  
 السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبِّكَ فَعَالٌ لِمَا يُرِيدُ  
 ﴿٩﴾ وَأَمَّا الَّذِينَ سُعِدُوا فِي الْجَنَّةِ خَالِدُونَ فِيهَا مَادَّ أَمَّتَ  
 السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاهُ غَيْرَ بَخِذُونَ ﴿١٠﴾

«other than Allâh naught» the idols did not benefit them, nor did they save them when Allâh's command came for their destruction.

﴿وَمَا زَادُهُمْ غَيْرَ تَقْبِيبٍ﴾

«nor did they add aught to them but destruction.» Mujâhid, Qatâdah and others said, "This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter."<sup>(1)</sup>

﴿وَكَذِيلَاتٍ أَخْذَ رَبِّكَ إِذَا أَنْذَهُ  
 الْقَرْبَى وَهِيَ طَلْلَةٌ إِنَّ أَنْذَهَهُ اللَّهُ  
 شَدِيدٌ﴾

¶102. Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe. ¶

It is as though Allâh is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them."

﴿إِنَّ أَنْذَهَهُ اللَّهُ شَدِيدٌ﴾

¶Verily, His punishment is painful (and) severe. ¶

In the Two *Sahîhs*, it is recorded that Abu Mûsâ said that the Messenger of Allâh ﷺ said,

<sup>(1)</sup> At-Tabari 15:473.

إِنَّ اللَّهَ لَيُنْهَا لِلظَّالِمِينَ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ

«Verily, Allāh gives respite to a wrongdoer until He seizes him and he cannot escape.»

Then the Messenger of Allāh ﷺ recited,

﴿وَرَكِدَاتٍ أَخَذَ رَبَكَ إِذَا أَنْذَى الْقُرَىٰ وَهِيَ ظَالِمَةٌ﴾

«Such is the punishment of your Lord when He seizes the towns while they are doing wrong.»<sup>[11]</sup>

﴿إِنَّ فِي ذَلِكَ لَذِيَّةً لِئَنْ كَانَ عَذَابُ الْآخِرَةِ ذَلِكَ يَوْمٌ يَغْشِي لَهُ النَّاسُ وَذَلِكَ يَوْمٌ تَسْهُمُوا ۝ وَمَا تُؤْخَرُهُ إِلَّا لِأَجْلٍ مَقْدُورٍ ۝ يَوْمٌ يَأْتِ لَا تَكُونُ لَهُ نَفْسٌ إِلَّا يَاذَنَهُ فَيَشَهَدُ ۝ شَيْئًا وَسَبِيلًا ۝﴾

﴿103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.﴾

﴿104. And We delay it only for a term (already) fixed.﴾

﴿105. On the Day when it comes, no person shall speak except by His (Allāh's) leave. Some among them will be wretched and (others) blessed.﴾

### The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)

Allāh, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

﴿لَزِيَّةٌ﴾

«a sure lesson».

This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

﴿إِنَّ لَنَصْرَ رُشْدًا وَالْبَطْشَ مَأْسَىٰ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُولُ الْأَنْهَادُ ۝﴾

«Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.»[40:51]

<sup>[11]</sup> Fath Al-Bārī 8:205, and Muslim 4:1997.

Allâh, the Exalted, also says,

﴿فَأَرْجِعُ إِلَيْهِمْ رَبِّهِمْ لَئِكْنَ الظَّالِمِينَ﴾

﴿So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.﴾ [14:13]

Concerning Allâh's statement,

﴿وَذَلِكَ يَوْمٌ يَقْسِمُ لَهُمُ الْأَثْاثُ﴾

﴿That is a Day whereon mankind will be gathered together,﴾

This means the first of them and the last of them. This is similar to Allâh's statement,

﴿وَمُنْتَزَهُمْ لَمَّا تَمَّ مَا بَعْدُ﴾

﴿And We shall gather them all together so as to leave not one of them behind.﴾ [18:47]

﴿وَذَلِكَ يَوْمٌ شَهُودٌ﴾

﴿and that is a Day when all will be present.﴾

This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, Jinns, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom's weight, will judge between them and He will increase their good deeds in reward.

Concerning the statement,

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجْلٍ يَعْلَمُونَ﴾

﴿And We delay it only for a term (already) fixed.﴾

This means for a fixed period of time than cannot be increased or decreased.

Then He says,

﴿يَوْمَ يَأْتِ لَا يَكُلُّ شَيْءٌ إِلَّا يُذَاقُ﴾

﴿On the Day when it comes, no person shall speak except by His (Allâh's) leave.﴾

This means that on the Day of Judgement no one will speak except with the permission of Allâh. This is similar to another verse, which says,

﴿لَا يَنْكُلُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَفَالَّذِي أَذِنَ لَهُ﴾

«they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.» [78:38]

Allāh also says,

﴿وَخَنَقَتِ الْأَصْوَاتُ لِلرَّبِّنَ﴾

«And all the voices will be humbled for the Most Gracious (Allāh).» [20:108]

In the Ḥadīth about the intercession, which is recorded in the Two Ṣaḥīḥs, the Messenger of Allah ﷺ said,

«وَلَا يَنْكُلُنَّ يَوْمَيْنِ إِلَّا الرَّسُولُ، وَذَغَرِي الرَّسُولِ يَوْمَيْنِ اللَّهُمَّ اسْلِمْ سَلْمَ»

«No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allāh, save us, save us."»<sup>[1]</sup>

Concerning Allāh's statement,

﴿فِيهِنَّ شَقِيقٌ وَسَيِّدٌ﴾

«Some among them will be wretched and (others) blessed.»

This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy. This is as Allāh said,

﴿فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي النَّارِ﴾

«When a party will be in Paradise and a party in the blazing Fire» [42:7]

Al-Ḥāfiẓ Abu Ya’lā recorded in his *Musnad* on the authority of Ibn ‘Umar that ‘Umar said, “When this verse was revealed,

﴿فِيهِنَّ شَقِيقٌ وَسَيِّدٌ﴾

«Some among them will be wretched and (others) blessed.»

I asked the Prophet ﷺ, ‘O Messenger of Allāh, will there be a sign for us to know (which party we are from)? Will it be because of something that a person did, or something that he did not do?’ He said,

«عَلَى شَيْءٍ فَذُرْغَ مِنْهُ يَا عُمَرُ! وَجَرَثَ بِهِ الْأَفْلَامُ، وَلَكِنْ كُلُّ مُبِيرٍ لِمَا خَلَقَ لَهُ»

<sup>[1]</sup> *Fath Al-Bārī* 2:341, and *Muslim* 1:169.

«O 'Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out).»<sup>[1]</sup>

Then Allāh explains the situation of the wretched people and the happy people. He, the Exalted, says,

﴿فَإِنَّ الَّذِينَ شَقَوْا فِي الدُّنْيَا لَمْ يَرَوْا نَفِيرًا وَشَهِيقًا خَلِيلِكُمْ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكُمْ إِنَّ رَبَّكَ مُهَمَّلٌ لَمَّا بَرِدَ﴾

¶106. As for those who are wretched, they will be in the Fire, in it they will experience Zafir and Shahiq.»

¶107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or wills).

### The Condition of the Wretched People and their Destination

Allāh, the Exalted, says,

﴿لَمْ يَرَوْا نَفِيرًا وَشَهِيقًا﴾

¶in it they will experience Zafir and Shahiq.»

Ibn 'Abbās said, "Az-Zafir is a sound in the throat and Ash-Shahiq is a sound in the chest. This means that their exhaling will be Zafir and their inhaling will Shahiq."<sup>[2]</sup> This will be due to the torment that they will be experiencing. We seek refuge with Allāh from such evil.

﴿خَلِيلِكُمْ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ﴾

¶They will dwell therein for all the time that the heavens and the earth endure,»

Imām Abu Ja'far bin Jarīr said, "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, 'This is as enduring as the heavens and the earth.' Or, 'It will last as until the night and day separate.' They would say, 'As long as talkers at night continue to chat.' They meant by these statements the

<sup>[1]</sup> At-Tirmidhi no. 3111.

<sup>[2]</sup> At-Tabari 15:480.

condition of eternity. Therefore, Allāh addressed them in a manner that they were familiar with among themselves. Thus, He said,

﴿خَلِيلِينَ فِيهَا مَا دَامَتْ أَنْتَوْرُثُ وَالْأَرْضُ﴾

﴿They will dwell therein for all the time that the heavens and the earth endure,﴾<sup>[1]</sup>

The literal meaning is also intended with; “for all the time that the heavens and the earth endure.” This is due to the fact that there will be heavens and earth in the life of the next world, just as Allāh said,

﴿يَوْمَ تَبَدَّلُ الْأَرْضُ عَيْنَ الْأَرْضِ وَالْأَنْتَوْرُثِ﴾

﴿On the Day when the earth will be changed to another earth and so will be the heavens.﴾ [14:48]

For this reason, Al-Hasan Al-Baṣri said concerning the statement of Allāh,

﴿هَنَا دَامَتْ أَنْتَوْرُثُ وَالْأَرْضُ﴾

﴿the heavens and the earth endure.﴾

“Allāh is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal.”

Concerning Allāh’s statement,

﴿إِنَّمَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَلَّ فَنَّا بِرِيدٍ﴾

﴿except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends.﴾

This is similar to His statement,

﴿أَنَّارُ مَشْوِنِكُمْ خَلِيلِينَ فِيهَا إِلَّا نَّاهَى اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

﴿The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing.﴾ [6:128]

It has been said that the exception mentioned in this verse refers to the disobedient among the people of *Tawhid*. It is these whom Allāh will bring out of the Fire by the intercession

<sup>[1]</sup> At-Tabari 15:481.

of the interceders. Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allâh will remove from the Fire those who have never done any good, except for saying *La ilâha illallâh* one day of their life. This has been mentioned in numerous authentic reports from the Messenger of Allâh ﷺ, including narrations from Anas bin Mâlik, Jâbir bin 'Abdullâh, Abu Sa'îd Al-Khudri, Abu Hurayrah and other Companions. No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

﴿وَإِنَّ الَّذِينَ شُيُّدُوا فِي الْجَنَّةِ خَلِيلِنَّ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكُمْ﴾  
﴿عَطَاهُمْ غَيْرَ مُحْدُثٍ﴾

﴿108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.﴾

### The Condition of the Happy People and their Destination

Allâh, the Exalted, says,

﴿وَإِنَّ الَّذِينَ شُيُّدُوا﴾

﴿And those who are blessed.﴾ These are the followers of the Messengers.

﴿فِي الْجَنَّةِ﴾

﴿they will be in Paradise,﴾ This means that their final abode will be Paradise.

﴿خَلِيلِنَّ فِيهَا﴾

﴿abiding therein for all the time﴾

This means that they will remain there forever.

﴿مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكُمْ﴾

﴿that the heavens and the earth endure, except as your Lord wills:﴾

The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allāh. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe.<sup>[1]</sup> Ad-Dahhak and Al-Ḥasan Al-Baṣrī both said, "It is about the right of the disobedient people of *Tawhīd* who were in the Fire and then brought out of it." Then Allāh finished this statement by saying,

﴿عَطَةٌ غَرِيبٌ مَّدُورٌ﴾

﴿a gift without an end.﴾ This means that it will never be cut off. This has been mentioned by Mujāhid, Ibn ‘Abbās, Abu Al-‘Āliyah and others.<sup>[2]</sup> This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allāh. Someone may think that the mention of Allāh's will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allāh has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says,

﴿إِنَّ رَبَّكَ مَشَّالٌ لِّنَا بُرِيْدُ﴾

﴿Verily, your Lord is the doer of whatsoever He intends.﴾

Similarly, Allāh says,

﴿لَا يَسْأَلُ عَنِ الْفَلْقِ وَمَن يَسْأَلُ﴾

﴿He cannot be questioned as to what He does, while they will be questioned.﴾[21:23]

Here, Allāh soothes the hearts and affirms the intent, by His saying,

﴿عَطَةٌ غَرِيبٌ مَّدُورٌ﴾

﴿a gift without an end.﴾ It has been recorded in the Two *Sahīhs* that the Messenger of Allāh ﷺ said,

<sup>[1]</sup> Muslim 4:2181.

<sup>[2]</sup> At-Tabarī 15:490.

الْمَرْأَةُ الْمُكَبَّلَةُ

٢٣٤

فَلَا تَكُنْ فِي مِرْيَةٍ مَمَّا يَعْبُدُ هُنَّ لَهُ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ  
هُنَّ أَبْوَاهُمْ مِنْ قَبْلِ رَبِّنَا الْمَوْلَوْهُمْ تَصْبِيْهُمْ عَنْ سَعْوَصِ[١]  
وَلَقَدْ كَاتَبَنَا مُوسَى الْحَكِيمُ فَأَخْتَرْفَ فِيهِ وَلَوْلَا كُلَّمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ لَعَنِي بَعْدَهُمْ وَإِنَّهُ لَفِي شَكٍّ مِنْهُ مُرِيبٌ  
وَلَوْلَا كُلَّا لَنَا لَيْوَقِنُهُمْ رَبِّكَ أَعْمَلَهُمْ رَبَّنَاهُ بِمَا يَعْمَلُونَ  
حَيْثُ[٢] فَأَسْتَقِمْ كَمَا أُمْرَتْ وَمَنْ تَابَ مَعَكَ وَلَا تَغْفِرْ  
إِنَّهُ يَمْكُثُمُوا بِصَيْرٍ[٣] وَلَا تَرْكُوكُمْ إِلَى الَّذِينَ ظَامُوا  
فَتَسْكُمُ الْأَنْارُ وَمَا الْكُمُّ مِنْ دُوْنِ اللَّهِ مِنْ أَفْيَاَهَ شَدَّ  
لَا تُنْصُرُونَ[٤] وَأَقِمْ الْصَّلَاةَ طَرِيقَ النَّارِ وَلَا فَارَّ مِنْ  
أَشْيَلَ إِنَّ الْحَسَنَةَ يُذْهِنُ الْسَّيْئَاتَ ذَلِكَ ذَكْرُ اللَّذِكْرِ  
وَأَصِيرَ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ[٥] فَلَوْلَا  
كَانَ مِنَ الْقَرُونِ مِنْ قَبْلِكُمْ أَفْلَوْا قَيْقَةَ نَبِوْتِكُمْ عَنِ النَّسَادِ  
فِي الْأَرْضِ إِلَّا قَلِيلًا مِنْ أَبْيَانِنَا مِنْهُمْ وَأَشَبَّ الَّذِينَ  
ظَلَمُوا مَا أَثْرَفُوا فِيهِ وَكَانُوا بَغْرِيمِكَ[٦] وَمَا كَانَ  
رَبِّكَ لِيَهْلِكَ الْفَرِيْدَ بِطَلْمِ وَأَهْلُهَا مُضْلِّهِوْنَ[٧]

«فَيَقُولُ : يَا أَهْلَ الْجَنَّةِ ! إِنَّ لَكُمْ  
أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا ،  
وَإِنَّ لَكُمْ أَنْ تَشْبُهُوا فَلَا تَهْرُمُوا أَبَدًا ،  
وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبَأْسُوا أَبَدًا»

«It will be said, 'O people of Paradise, verily you will live and you will never die. You will remain young and you will never grow old. You will remain healthy and you will never become ill. You will be happy and you will never grieve.'»<sup>[2]</sup>

«فَلَا تَكُنْ فِي مِرْيَةٍ مَمَّا يَعْبُدُ هُنَّ لَهُ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ مَآبْوَاهُمْ مِنْ قَبْلِ رَبِّنَا  
لَمَوْلَوْهُمْ تَصْبِيْهُمْ عَنْ سَعْوَصِ[١] وَلَقَدْ كَاتَبَنَا مُوسَى الْحَكِيمُ فَأَخْتَرْفَ فِيهِ وَلَوْلَا كُلَّمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ لَعَنِي بَعْدَهُمْ وَإِنَّهُ لَفِي شَكٍّ مِنْهُ مُرِيبٌ[٢] وَلَوْلَا كُلَّا لَنَا لَيْوَقِنُهُمْ رَبِّكَ

[١] Fath Al-Bâri 8:282, and Muslim 4:2188.

[٢] Muslim 4:2182.

دُبُوشَ بِالْمَوْتِ فِي صُورَةِ كُنْشِي  
أَنْلَحَ قَدْبَحٌ بَيْنَ الْجَنَّةِ وَالثَّارِ،  
ثُمَّ يَقُولُ : يَا أَهْلَ الْجَنَّةِ ! خُلُودَ  
فَلَا مَوْتٌ ، وَيَا أَهْلَ الثَّارِ !  
خُلُودٌ فَلَا مَوْتٌ»

«Death will be brought in the form of a handsome ram (on the Day of Judgement) and it will be slaughtered between Paradise and the Hellfire. Then, it will be said, "O people of Paradise! Eternity and no death! O people of Hellfire! Eternity and no death!"»<sup>[1]</sup>

In the Sahîh it is recorded that the Messenger of Allâh ﷺ said,

«فَيَقُولُ : يَا أَهْلَ الْجَنَّةِ ! إِنَّ لَكُمْ  
أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا ،  
وَإِنَّ لَكُمْ أَنْ تَشْبُهُوا فَلَا تَهْرُمُوا أَبَدًا ،  
وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبَأْسُوا أَبَدًا»

أَعْنَاهُمْ إِنَّهُ يَمْلَأُ كُلَّ خَيْرٍ

﴿109. So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.﴾

﴿110. Indeed, We gave the Book to Mūsā, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān).﴾

﴿111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.﴾

### **Associating Partners with Allāh is no doubt Misguidance**

Allāh, the Exalted, says,

﴿لَكُمْ فِي مِنَّةِ نَعْبُدُ حُكْمُنَا﴾

﴿So be not in doubt as to what these people worship.﴾

This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance. Verily, they are only worshipping what their fathers worshipped before. This means that they have no support for their Shirk. They are only mimicking their fathers in ignorance. Therefore, Allāh will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allāh will reward them for those good works in this life, before the life of the Hereafter.

Concerning Allāh's statement,

﴿وَإِنَّا لَمُؤْمِنُمْ بِحَبِّئِنَّمْ عَبْدَ شَفَعِيِّنَ﴾

﴿And verily, We shall repay them in full their portion without diminution.﴾

'Abdur-Rahmān bin Zayd bin Aslam said, "We will pay them in full their portion of punishment without diminution."<sup>[1]</sup> Then, Allāh mentions that He gave Mūsā the Book, but the people

<sup>[1]</sup> At-Tabari 15:492.

differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muhammâd, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

﴿وَلَا كُلُّكُمْ سَبَقَتْ بِنَزَلِكَ لِتُعَذِّبَ بِئْنَهُمْ﴾

¶*and had it not been for a Word [Kalimah] that had gone forth before from your Lord, the case would have been judged between them,»*

Ibn Jarîr said, “If it were not that the punishment had already been delayed until an appointed time, then Allâh would have decided the matter between you now. The word *Kalimah* carries the meaning that Allâh will not punish anyone until the proof has been established against him and a Messenger has been sent to him.”<sup>[1]</sup> This is similar to Allâh’s statement,

﴿فَمَا كَانَ مُذَنبِينَ حَتَّىٰ يُنَذَّبُوكُمْ﴾

¶*And We never punish until We have sent a Messenger (to give warning).» [17:15]*

For verily, Allâh says in another verse,

﴿وَلَا كُلُّكُمْ سَبَقَتْ بِنَزَلِكَ لَكَنَ لِرَبِّكَ وَجَلَّ مُسْمَىٰ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

¶*And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world). So bear patiently what they say.» [20:129-130]*

Then, Allâh informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad. Allâh says,

﴿وَإِنَّ لَكُمْ لِيَوْمِ الْقِيَامَةِ رِيشَ أَعْمَلَهُمْ إِنَّمَا يَمْلأُونَ حِينَهُ﴾

¶*And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.»*

This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds,

<sup>[1]</sup> At-Tabâri 15:493.

their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned. This is similar to Allāh's statement,

﴿وَلَنْ يَجِدُ لَهُمْ لِيَنَا مُحَضِّرُونَ﴾

﴿And surely, all - everyone of them will be brought before Us.﴾ [36:32]

﴿فَإِنَّمَا كَانَ أَرْبَعَةَ وَمَنْ تَابَ مَنْكَرَ وَلَا ظَفَرُوا إِلَيْهِ بِمَا تَمْكِرُونَ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوكُمُ الظَّالِمُونَ وَمَا لَكُمْ بِمِنْ دُونِ اللَّهِ مِنْ أَوْلَيَةٍ ثُمَّ لَا تُنَصِّرُونَ﴾

﴿112. So stand (ask Allāh to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not. Verily, He is All-Seer of what you do.﴾

﴿113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor would you then be helped.﴾

### The Command to Stand Firm and Straight

Allāh, the Exalted, commands His Messenger ﷺ and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition. Allāh also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist. Then, Allāh informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him.

Concerning Allāh's statement,

﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا﴾

﴿And incline not toward those who do wrong,﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "Do not compromise with them." Ibn Jarīr said that Ibn 'Abbās said, "Do not side with those who do wrong."<sup>(11)</sup> This is a good statement. This means, "Do not seek assistance from

<sup>(11)</sup> At-Ṭabarī 15:501.

wrongdoers, because it will be as if you are condoning their actions (of evil)."

﴿فَتَسْأَمُ الْكَارِ وَنَا لَكُمْ بَنْ دُونَ اللَّهِ مِنْ أَزْيَادَهُ شَدَّ لَا نُصْرُونَ﴾

﴿lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped.﴾

This means that you will not have besides Allāh any friend who can save you, nor any helper who can remove you from His torment.

﴿وَأَنْجِبَ الْمَلَائِكَةُ طَرَقَ الْتَّابُورَ وَرَأَلَنَا مِنَ الْأَبْلَى إِنَّ الْحَسَنَاتِ يُذْفَنَ الْشَّيْخَاتِ ذَلِكَ ذَكْرُنَا لِلرَّحْمَنِ كَلَّا وَآتَيْنَا فَانَّ اللَّهَ لَا يُؤْمِنُ بِأَغْرِيَ الْمُخْيَرِينَ﴾

﴿114. And perform the Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.﴾

﴿115. And be patient; verily, Allāh wastes not the reward of the doers of good.﴾

### **The Command to establish the Prayer**

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَأَنْجِبَ الْمَلَائِكَةُ طَرَقَ الْتَّابُورَ﴾

﴿And perform the Ṣalah, at the two ends of the day﴾

"This is referring to the morning prayer (*Ṣubh*) and the evening prayer (*Maghrib*)."<sup>[1]</sup> The same was said by Al-Hasan and 'Abdur-Raḥmān bin Zayd bin Aslam.<sup>[2]</sup> In one narration reported by Qatādah, Ad-Daḥḥak and others, Al-Hasan said, "It means the morning prayer (*Ṣubh*) and the late afternoon prayer ('Aṣr)." Mujaḥid said, "It is the morning prayer at the beginning of the day and the noon prayer (*Zuhr*) and late afternoon prayer ('Aṣr) at the end of the day." This was also said by Muḥammad bin Ka'b Al-Quraẓi and Ad-Daḥḥak in one narration from him.

﴿وَرَأَلَنَا مِنَ الْأَبْلَى﴾

﴿and in some hours of the night.﴾

[1] At-Tabari 15:503.

[2] Ibid.

Ibn ‘Abbās, Mujaħid, Al-Hasan and others said, “This means the night prayer (*‘Ishā’*).” Ibn Al-Mubārak reported from Mubārak bin Faḍālah that Al-Hasan said,

﴿وَرَبِّنَا مِنْ أَلَيْلٍ﴾

*«and in some hours of the night.»*

“This means the evening (*Maghrib*) and late night (*‘Ishā’*) prayers. The Messenger of Allāh ﷺ said,

﴿هُنَّا زُلْفَا اللَّيلَ: الْمَغْرِبُ وَالْعِشَاءُ﴾

*«They are the approach of the night: Maghrib and ‘Ishā’.»*

The same was said by Mujaħid, Muħammad bin Ka'b, Qatādah and Ad-Daħħak (that this means the *Maghrib* and *‘Ishā’* prayers). It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of *Isrā'* (the Prophet's night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset. During the late night another prayer (*Tahajjud*) was also made obligatory upon the Prophet ﷺ and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him ﷺ. Finally, this obligation was abrogated for the Prophet ﷺ as well, according to one opinion. Allāh knows best.

### The Good Deeds wipe away the Evil Deeds

Concerning Allāh's statement,

﴿إِنَّ الْحَسَنَاتِ يُذْفَنُ الْأَسْيَمَاتِ﴾

*«Verily, the good deeds remove the evil deeds.»*

This is saying that the performance of good deeds is an expiation of previous sins. This has been mentioned in a *Hadīth* recorded by Imām Aħmad and the *Sunan* Compilers, that the Commander of the faithful, ‘Ali bin Abi Ṭalib, said, “Whenever I used to hear a narration from the Messenger of Allāh ﷺ, Allāh would cause me to benefit by it however He willed. If anyone informed me of any statement that he said, I would make him swear (by Allāh) that the Prophet ﷺ said it. If he swore by Allāh, then I would believe him. Abu Bakr once told me – and Abu Bakr was truthful – that he heard the Messenger of Allāh ﷺ say,

«مَا مِنْ مُسْلِمٍ يَتُوبُ ذَنْبًا فَيَوْمًا وَيُصَلِّي رَكْعَتَيْنِ إِلَّا غُفْرَانَ لَهُ»

«There is not any Muslim who commits a sin, then he makes Wudu' and prays two units of prayer, except that he will be forgiven (that sin).»<sup>[1]</sup>

In the Two Ḫaḍīths it is recorded that the Commander of the faithful, ‘Uthmān bin ‘Affān made Wudu' for the people (to see), just like the Wudu' of the Messenger of Allāh ﷺ. Then he said, “I saw the Messenger of Allāh ﷺ make Wudu' like this, and he ﷺ said,

«مَنْ تَوَضَّأَ وَضْوَنِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُعَذَّبُ فِيهَا نَفْسَةً غَيْرَ لَهُ مَا تَقْدَمُ مِنْ ذَنْبٍ»

«Whoever makes Wudu' like this Wudu' of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins.»<sup>[2]</sup>

In the Ḫaḍīth it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَرَأَيْتُمْ لَنَا أَنَّ بَابَ أَحِدُكُمْ نَهْرًا غَمْرًا، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَاتٍ، هَلْ يَتَبَيَّنُ مِنْ ذَرَرِهِ شَيْئًا؟»

«Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him?»

They said, “No, O Messenger of Allāh!” He ﷺ said;

«كَذَلِكَ الصلَّاتُ الْخَمْسُ يَنْحُوا اللَّهُ بِهِنَّ الذُّنُوبَ وَالْخَطَايَا»

«This is like the five daily prayers, for Allāh uses them to wipe away the sins and wrongdoings.»<sup>[3]</sup>

Muslim recorded in his Ḫaḍīth that Abu Hurayrah said that the Messenger of Allāh ﷺ used to say,

«الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفَّرَاتٌ لِمَا يَتَهَّنَّ مَا اجْتَنَبَ الْكَبَائِرُ»

<sup>[1]</sup> Ahmad 1:9, Abu Dawud 2:180, Tuhfat Al-Āhwadhi 8:357, An-Nasā'i in Al-Kubra 6:109 and Ibn Mājah 1:446.

<sup>[2]</sup> Fath Al-Bārī 1:320, Muslim 1:260.

<sup>[3]</sup> Al-Bukhāri no. 527, and Muslim no. 667.

«The five daily prayers, Jumu'ah (Friday prayer) to Jumu'ah and (the fast of) Ramadān to Ramadān are expiations for whatever sins were committed between them, as long as you stay away from the major sins.»<sup>[1]</sup>

Al-Bukhārī recorded Ibn Mas'ud saying that a man kissed a woman (who was not his relative or wife). He then came to the Prophet ﷺ and informed him about the incident. Thus, Allāh revealed,

﴿وَأَنِّي أَفْسُدُ طَرْفَ النَّهَارِ وَرَلَقًا مِنْ أَبَلِيلٍ إِنَّ الْحَسَنَاتِ يُذَهِّنُنَّ الْشَّيْطَانَ﴾

«And perform Salāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.» [11:114]

The man then said, “O Messenger of Allāh, is this only for me?” The Prophet ﷺ replied,

﴿لِجَمِيعِ أَئْمَانِي كُلَّهُمْ﴾

«This is for all of my (Ummah) followers.»<sup>[2]</sup>

Al-Bukhārī recorded this narration in the Book of Prayer as well and the Book of Tafsīr.<sup>[3]</sup>

Imām Ahmad recorded that Ibn 'Abbās said that a man came to 'Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse. 'Umar said, “Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allāh.” The man said, “Of course she was.” 'Umar then said, “Go to Abu Bakr and ask him about this.” The man went to Abu Bakr and asked him about the matter. Abu Bakr said, “She probably was a woman whose husband is away (fighting) in the path of Allāh,” just as 'Umar had said. Then he went to the Prophet ﷺ and told him the same story. The Prophet ﷺ said,

﴿فَلَمَّا هَا مُعِيَّةً فِي سَبِيلِ اللَّهِ﴾

<sup>[1]</sup> Muslim 1:209.

<sup>[2]</sup> Fath Al-Bārī 2:12.

<sup>[3]</sup> Fath Al-Bārī 7:206.

«She probably was a woman whose husband is away (fighting) in the path of Allâh.»

Then a verse of Qur'ân was revealed,

﴿وَأَنِيبْرَ الْكَلْمَةَ طَرِيقَ الْتَّبَرِ وَلَكُمَا مِنَ اللَّيْلِ إِنَّ الْمَسْكِنَتَ يُذْهَنُنَ النَّيْفَانَ﴾

«And perform the Salâh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.»

The man then said, “O Messenger of Allâh! Is this verse only for me, or does it apply to all of the people in general?” Umar then struck the man on his chest with his hand and said, “No, rather it is for all of the people in general.” Then the Messenger of Allâh ﷺ said,

«صَدَقَ عُمَرٌ»

“Umar has spoken the truth.”<sup>[1]</sup>

﴿فَلَمَّا كَانَ مِنَ الظُّرُوفِ مِنْ قِبْلَتِكُمْ أُولَئِكُمْ بَيْتُوْتُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَبِيلًا مَمَّنْ أَبْيَسْتَهُ وَأَشَجَّ الَّذِيْكَ طَلَّمُوا تَآثِرُوا فِيهِ وَكَانُوا تَمْرِيدُوكَ وَمَا كَانَ رَبُّكَ لِيُنْهَاكَ الْفَرِّيْدَ يُطْلِمَ وَأَهْلُهَا مُشْلُومُوكَ﴾<sup>[2]</sup>

﴿116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fâsâd (corruption) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.﴾

﴿117. And your Lord would never destroy the towns wrongfully, while their people were doers of good.﴾

### **There must be a Group of People Who forbid Lewdness**

Allâh, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land.

His statement,

﴿إِلَّا قَبِيلًا﴾

<sup>[1]</sup> Ahmad 1:245.

﴿except a few﴾ This means that there were only a small number of people present among them who were of this caliber. They were those whom Allāh saved at the sudden striking of His vengeance, when His anger was let lose. For this reason Allāh commanded this noble *Ummah* (followers of Muḥammad ﷺ) to always have among them those who command the good and forbid the evil. This is as Allāh says,

﴿وَلَا تَكُونُ مِنْكُمْ أُنْذَرُوا إِلَى الْخَيْرِ وَإِيمَانُهُ وَتَنْهُونَ عَنِ الْمُنْكَرِ وَأُذْنِبُكُمْ هُمُ الظَّالِمُونَ﴾

﴿Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.﴾ [3:104]

It is related in a *Hadith* that the Prophet ﷺ said,

«إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ قَلَمْ يَعْتَرِفُهُ أَوْ شَكَّ أَنْ يَعْمَلُهُ اللَّهُ بِعَذَابٍ»

«Verily, whenever a group of people see an evil and they do not change it, it is likely that Allāh will cover them with (His) punishment.»<sup>[11]</sup> Thus, Allāh says,

﴿فَلَزِلاَ كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُلُوَّ الْجِنَاحِ يَتَهَوَّنُ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا فِيلَا مِنْ أَجْبَسَنَا بِشَهَادَةٍ﴾

﴿If only there had been among the generations before you persons having wisdom, prohibiting (others) from the *Fasād* in the earth,- except a few of those whom We saved from among them!﴾

Concerning the statement,

﴿وَأَنْجَيْتَ الَّذِينَ ظَلَمُوكُمْ مَا أَنْتُ فَوْلَادُهُمْ﴾

﴿Those who did wrong pursued the enjoyment of good things of (this worldly) life,﴾

This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

﴿وَرَأَتُمُّا مُغْرِيَتَهُ﴾

<sup>[11]</sup> Ibn Majah 2:1327.

٢٣٥

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَيَدِهَ وَلَا يَرَوْنَ مُخْلِفِينَ  
 إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلْمَةُ رَبِّكَ  
 لِأَمَلَانَ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسَ أَجْمَعِينَ ﴿١٩﴾ وَلَكُلَّ نَفْسٍ  
 عَلَيْكَ مِنْ أَنْبَاءِ الرَّسُولِ مَا نَهِيْتُ بِهِ فَوَادَكَ وَجَاءَكَ فِي هَذِهِ  
 الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ  
 أَعْمَلُوا عَلَىٰ مَا كَانُوكُمْ إِنَّا عَنِّيْلُونَ ﴿٢١﴾ وَانْظُرْهُمْ إِنَّا نَأْنَطُرُهُمْ  
 وَلَلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِنَّهُ بِرَجْعِ الْأَمْرِ كُلُّهُ  
 فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٢٢﴾

سُورَةُ الْمُسْكَنِ

﴿and were criminals.﴾ Then, Allāh informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allāh says,

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا  
 أَنفُسَهُمْ﴾

﴿We wronged them not, but they wronged themselves.﴾ [11:101]

Allāh also says,

﴿وَرَبُّكَ يَظْلِمُ لِلْعَمِيدِ﴾

﴿And your Lord is not at all unjust to (His) servants.﴾ [41:46]

سُورَةُ الْمُرْسَلِينَ

الرِّبُّكَ أَيْتَ الْكِتَابَ الْمِئِينَ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ فِي قَرْآنٍ عَرَبِيًّا  
 لَمَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ مَنْ نَقْصَ عَلَيْكَ أَحْسَنُ الْفَصْصِينَ  
 يَمَا أَرْجَحْنَا إِلَيْكَ هَذَا الْفَرْزَهُ أَنَّ رَبَّكَ كَثُنَتْ مِنْ قَبْلِهِ  
 لِمَنْ أَغْنَيْنَا إِلَيْكَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِي إِنِّي رَأَيْتُ  
 أَحَدَعَشْرَ كَوْكَباً وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَجِيدِينَ ﴿٤﴾

وَرَبُّ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَيَدِهَ وَلَا يَرَوْنَ مُخْلِفِينَ ﴿١﴾ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ  
 خَلَقَهُمْ وَتَمَّتْ كَلْمَةُ رَبِّكَ لِأَمَلَانَ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسَ أَجْمَعِينَ ﴿٢﴾

﴿118. And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.﴾

﴿119. Except him on whom your Lord has bestowed His mercy, and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."﴾

### Allāh has not made Faith universally accepted

Allāh, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief. This is just as He said,

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمِنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَيْبَنَا﴾

«And had your Lord willed, those on earth would have believed, all of them together.» [10:99]

Allāh goes on to say,

﴿وَلَا يَرَوْنَ مُخْتَلِفِينَ إِلَّا مَنْ رَحْمَ رَبُّكَ﴾

«but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy,»

This means that people will always differ in religions, creeds, beliefs, opinions and sects.

Concerning Allāh's statement,

﴿إِلَّا مَنْ رَحْمَ رَبُّكَ﴾

«Except him on whom your Lord has bestowed His mercy,»

This means that those who have received the mercy of Allāh by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allāh. That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muhammad ﷺ). Those who received Allāh's mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter. They are the Saved Sect mentioned in the *Hadīth* recorded in the *Musnād* and *Sunan* collections of *Hadīth*. The routes of transmission of this *Hadīth* all strengthen each other (in authenticity). In these narrations the Prophet ﷺ said,

«إِنَّ الْيَهُودَ افْتَرَقُتُ عَلَى إِخْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى افْتَرَقُتُ عَلَى اثْتَنْتِينَ وَسَبْعِينَ فِرْقَةً، وَسَتَقْرُبُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثَ وَسَبْعِينَ فِرْقَةً، كُلُّهُمْ فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً»

«Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.»

They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allāh?" He said,

«مَا أَنَا عَلَيْهِ وَأَضْحَابِي»

«The sect that is upon what my Companions and I are upon.»<sup>[1]</sup>

Al-Ḥākim recorded this narration in his *Mustadrak* with this additional wording.<sup>[2]</sup>

Concerning Allāh's statement,

﴿وَقَسَّتْ كُلَّتُهُ رِبَكَ لَأَنْلَاقَ جَهَنَّمَ مِنَ الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

«And the Word of your Lord has been fulfilled (His saying):  
"Surely, I shall fill Hell with Jinn and men all together."»

Allāh, the Exalted, informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and Jinns. His is the profound evidence and the perfect wisdom. In the Two *Ṣaḥīhs* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اخْتَصَّمْتُ الْجَنَّةَ وَالنَّارَ قَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلُنِي إِلَّا ضُعْنَاءُ النَّاسِ وَسَخْنَتْهُمْ وَقَالَتِ النَّارُ: أُوئِزِّثُ بِالْمُسْكِبِرِينَ وَالسَّجَبِرِينَ. قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْخَمْتُكِي مِنْ أَشَاءَ، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَنْتَيْمُكِي مِنْ أَشَاءَ، وَلِكُلِّ رَاجِحةٍ يَمْكُنُنَا مِلْؤُها، فَأَنَّا الْجَنَّةُ فَلَا يَرَأُنَا فَضْلٌ، حَتَّى يُنْشَئِنَا اللَّهُ تَعَالَى خَلْقًا يُشْكِنُ فَضْلَ الْجَنَّةِ، وَأَنَّا النَّارُ فَلَا تَرَأَنَا ثُقُولٌ: هُنْ مِنْ مُزِيدٍ حَتَّى يَقْسِنَ عَلَيْنَا رَبُّ الْبِرَّةِ قَدَّمَهُ قَنْطُولٌ: قَطْ قَطْ وَعِزَّتِكَ»

«Paradise and the Hellfire debated. Paradise said, 'None will enter me except the weak and despised of the people.' The Hellfire said, 'I have inherited the haughty and the arrogant people.' Then Allāh said to the Paradise, 'You are My mercy and I grant mercy with you to whoever I wish.' Then He said to the Hellfire, 'You are My torment and I take vengeance with you.'

<sup>[1]</sup> Ahmad 2:332, Abu Dāwud 5:4, *Tuhfat Al-Āhwadhi* 7:397 and Ibn Majah 2:1322.

<sup>[2]</sup> Al-Ḥākim 1:129.

upon whoever I wish. I will fill each one of you.' However, the Paradise will always have more bounties, to such an extent that Allāh will create more creatures to dwell in it and enjoy its extra bounties. The Hellfire will continue saying, 'Are there anymore (to enter me),' until the Lord of might places His Foot over it. Then it (Hell) will say, "Enough, enough, by Your might!"<sup>[1]</sup>

﴿وَكُلًا لَّمْ تَقْصُّ عَلَيْكَ مِنْ أَئِبَاءِ الرَّشِيلِ مَا شَيْتُ يَدُوِّي، فُزُادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقِّ وَمُؤْنِثَةً وَذَكْرَى لِلْمُؤْمِنِينَ...﴾

﴿120. And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.﴾

### The Conclusion

Allāh, the Exalted, is saying, 'We relate all of these stories to you (Muhammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allāh helped His party of believers and disgraced His enemies, the disbelievers. We relate all of this to you (Muhammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.'

Concerning Allāh's statement,

﴿وَجَاءَكَ فِي هَذِهِ الْحَقِّ﴾

﴿And in this has come to you the truth,﴾

This is referring to this Sūrah itself. This was said by Ibn 'Abbās, Mujāhid and a group of the Salaf and it is the correct view. This means, 'This comprehensive Sūrah contains the stories of the Prophets and how Allāh saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muhammad) stories of

<sup>[1]</sup> Fath Al-Bāri 13:444 and Muslim 4:2186.

truth and true events in this Sūrah. In this Sūrah is an admonition that prevents the disbelievers, and a reminder that causes the believers to reflect.'

﴿وَرُقِلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَنْسَلُوا عَلَىٰ مَكَانِكُمْ إِنَّا عَنِ الْعِذَابِ لَمْ نَنْهَا وَإِنْتَظِرُوا إِنَّا مُسْتَرِئُونَ﴾

¶121. And say to those who do not believe: "Act according to your ability and way, We are acting." ¶

¶122. And you wait! We (too) are waiting." ¶

Allāh, the Exalted, commands His Messenger ﷺ to say to those who disbelieve in what he has come with from his Lord, by way of warning,

﴿أَنْسَلُوا عَلَىٰ مَكَانِكُمْ﴾

¶Act according to your ability¶ This means upon your path and your way.

﴿إِنَّا عَنِ الْمُرْسَلِينَ﴾

¶We are acting (in our way). This means that we are upon our path and our way (Islām).

﴿وَإِنْتَظِرُوا إِنَّا مُسْتَرِئُونَ﴾

¶And you wait ! We (too) are waiting.¶ This means,

﴿فَمَسْوَقَ تَسْمُوتَ مَنْ تَكُونُتْ لَهُ عَيْنَةً الْدَّارِ إِنَّمَا لَا يَقْبَعُ الظَّالِمُونَ﴾

¶And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.¶ [6:135]

Verily, Allāh fulfilled His promise to His Messenger ﷺ, helped him and aided him. He made His Word uppermost (victorious), and the word of those who disbelieved lowly and disgraced. Allāh is truly the Most Mighty, Most Wise.

﴿وَرَبُّهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يَرْجِعُ الْأَنْثُرُ كُلُّمَا ظَاهِرُهُ وَكُوَكْلُ عَلَيْهِ وَمَا زَرَكَ يَعْنَفِلُ عَنَّا تَسْمُوتَ﴾

¶123. And to Allah belongs the Ghayb of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do.¶

Allāh, the Exalted, informs that He is the All-Knower of the

unseen of the heavens and the earth and that unto Him is the final return. He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him.

Concerning His statement,

﴿وَمَا يَنْهَا نَفْلُ عَنِّا شَرْلَوْن﴾

«And your Lord is not unaware of what you do.»

This means, 'The lies (of the disbelievers) against you O Muhammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in this life and the Hereafter. He will lead you (Muhammad) and His party over the disbelievers in this life and in the Hereafter.'

This is the end of the *Tafsir* of *Sūrah Hud*, and all praises and thanks are due to Allāh.

## The Tafsīr of Sūrah Yūsuf (Chapter - 12)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿أَرْبَعَةٌ مِّنْكُمْ يَأْتِيَنَّكُمْ بِالْحَقِيقَاتِ إِنَّا أَرْزَقْنَاهُمْ فَمَا عَرَفُوكُمْ تَمْقِلُونَ﴾ عَنْ شَفَاعَةِ  
عَلَيْكُمْ أَخْسَنُ الْفَصْصِ بِمَا أَرْجَبْنَا إِلَيْكُمْ هَذَا الْمُرْءَانَ وَإِنْ كَثُرَ مِنْ قَبْلِهِ لَيْسَ  
الْمُنْتَهِيَاتِ ﴾٤﴾

﴿1. Alif-Lām-Rā. These are the verses of the Book that is clear.﴾

﴿2. Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.﴾

﴿3. We relate unto you the best of stories through Our revelations unto you, of this Qur'ān. And before this, you were among those who knew nothing about it.﴾

### Qualities of the Qur'ān

In the beginning of Sūrat Al-Baqarah we talked about the separate letters, Allah said,

﴿يَا أَيُّهَا الْكَوَافِرُ﴾

﴿These are the verses of the Book﴾ in reference to the Clear Qur'ān that is plain and apparent, and explains, clarifies and makes known the unclear matters. Allāh said next,

﴿إِنَّا أَرْزَقْنَاهُمْ فَمَا عَرَفُوكُمْ تَمْقِلُونَ﴾

﴿Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.﴾

The Arabic language is the most eloquent, plain, deep and expressive of the meanings that might arise in one's mind. Therefore, the most honorable Book, was revealed in the most

honorable language, to the most honorable Prophet and Messenger ﷺ, delivered by the most honorable angel, in the most honorable land on earth, and its revelation started during the most honorable month of the year, Ramadān. Therefore, the Qur’ān is perfect in every respect. So Allāh said,

﴿تَعْلَمُ نَفْسُكَ أَنْحَنَّ الْقَصَصَ إِنَّا أَرْجَبْنَا إِلَيْكَ هَذَا الْفَزَّارَ﴾

﴿We relate unto you the best of stories through Our revelations unto you, of this Qur’ān.﴾

### Reason behind revealing Āyah (12:3)

On the reason behind revealing Āyah (12:3), Ibn Jarīr At-Tabārī recorded that ‘Abdullāh bin ‘Abbās said, “They said, ‘O, Allāh’s Messenger! Why not narrate to us stories?’<sup>[1]</sup> Later on, this Āyah was revealed,

﴿تَعْلَمُ نَفْسُكَ أَنْحَنَّ الْقَصَصَ﴾

﴿We relate unto you the best of stories...﴾<sup>[2]</sup>

There is a *Hadīth* that is relevant upon mentioning this honorable Āyah, which praises the Qur’ān and demonstrates that it is sufficient from needing all books besides it. Imām Ahmad recorded a narration from Jābir bin ‘Abdullāh that ‘Umar bin Al-Khaṭṭāb came to the Prophet ﷺ with a book that he took from some of the People of the Book. ‘Umar began reading it to the Prophet ﷺ who became angry. He said,

«أَمْنِيَّكُونَ فِيهَا يَا ابْنَ الْخَطَّابِ؟ وَالَّذِي تَسْبِي يَدُوِّ، لَقَدْ جَثَّكُنْ بِهَا يَضَاءَ نَبِيَّةَ،  
لَا تَسْأَلُوهُمْ عَنْ شَيْءٍ فَيُخَبِّرُوكُمْ بِمَا يَحْقُقُ فَتَكْبِيُّهُمْ، أَوْ بِنَاطِلٍ فَتَصْدِقُونَهُ، وَالَّذِي تَسْبِي  
يَدِيُّو، لَوْ أَنَّ مُوسَى كَانَ حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَعَجَّبَ»

“Are you uncertain about it Ibn Al-Khaṭṭāb? By the One in Whose Hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they might tell you something true and you reject it, or they might tell you something false and you believe it. By the One in Whose Hand is my soul! If Mūsā were living, he would have no choice but

<sup>[1]</sup> About nations that have passed, how they answered their Prophets, what happened to them afterwards, etc.

<sup>[2]</sup> At-Tabārī 15:552.

*to follow me.<sup>[1]</sup>*

Imām Ahmād also recorded a narration from 'Abdullāh bin Thābit who said, "Umar came to Allāh's Messenger ﷺ and said; 'O Messenger of Allāh! I passed by a brother of mine from [the tribe of] Qurayzah, so he wrote some comprehensive statements from the Tawrāh for me, should I read them to you?' The face of Allāh's Messenger ﷺ changed [with anger]. So I said to him, 'Don't you see the face of Allāh's Messenger?' Umar said, 'We are pleased with Allāh as our Lord, Islām as our religion, and Muḥammad as our Messenger.' So the anger of the Prophet ﷺ subsided, and he said,

«وَالَّذِي نَفْسُ مُحَمَّدٍ يَنْهَا، لَوْ أَضْبَغَ فِيْكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لِصَلَّتُمْ، إِنْكُمْ حَظِيَّ مِنَ الْأُمَّةِ، وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّينَ»

«By the One in Whose Hand is Muḥammad's soul, if Mūsā appeared among you and you were to follow him, abandoning me, then you would have strayed. Indeed you are my share of the nations, and I am your share of the Prophets.»<sup>[2]</sup>

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِي إِنِّي رَأَيْتُ لَمَّا عَنَّتِ كَوَافِرُ وَالشَّمْسُ وَالقَمَرُ رَأَيْتُهُمْ لِي سَاجِدِينَ﴾

44. (Remember) when Yūsuf said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me."»

## Yūsuf's Dream

Allāh says, 'Mention to your people, O Muḥammad, among the stories that you narrate to them, the story of Yūsuf.' Prophet Yūsuf (Joseph) mentioned his dream to his father, Prophet Ya'qūb (Jacob), son of Prophet Ishāq (Isaac), son of Prophet Ibrāhīm (Abraham), peace be upon them all. 'Abdullāh bin 'Abbās stated that the dreams of Prophets are revelations from Allāh.<sup>[3]</sup> Scholars of *Tafsīr* explained that in Yūsuf's dream the eleven stars represent his brothers, who were

<sup>[1]</sup> Ahmad 3:387

<sup>[2]</sup> Ahmad 4:266. See *Al-Irwā'* no. 1589.

<sup>[3]</sup> At-Tabārī 15:554.

eleven, and the sun and the moon represent his father and mother. This explanation was collected from Ibn ‘Abbās, Ad-Dāḥhāk, Qatādah, Sufyān Ath-Thawri and ‘Abdur-Rahmān bin Zayd bin Aslam. Yūsuf's vision became a reality forty years later, or as some say, eighty years, when Yūsuf raised his parents to the throne while his brothers were before him,

﴿وَخَرُّوا لِهِ شُجَنًا وَقَالَ يَأْتِيَ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلٍ فَدَعَهُمْ رَبُّهُمْ حَفَّةً﴾

*(and they fell down before him prostrate. And he said : "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!"*)<sup>[1]</sup>

﴿فَأَلَّا يَكُنْ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْرَيْكَ فَيَكِيدُوا لَكَ كُنْدًا إِنَّ الشَّيْطَانَ لِلنَّاسِ عَدُوٌّ ثُبَّثٌ﴾

**¶5.** *He (the father) said : "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shaytān is to man an open enemy!"*)

### Ya‘qūb orders Yūsuf to hide His Vision to avoid Shaytān's Plots

Allāh narrates the reply Ya‘qūb gave his son Yūsuf when he narrated to him the vision that he saw, which indicated that his brothers would be under his authority. They would be subjugated to Yūsuf's authority to such an extent that they would prostrate before him in respect, honor and appreciation. Ya‘qūb feared that if Yūsuf narrated his vision to any of his brothers, they would envy him and conspire evil plots against him. This is why Ya‘qūb said to Yūsuf,

﴿لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْرَيْكَ بَيْكِيدُوا لَكَ كُنْدًا﴾

*(Relate not your vision to your brothers, lest they should arrange a plot against you.)*

This Āyah means, "They might arrange a plot against you that causes your demise." In the Sunnah, there is a confirmed Hadīth that states,

﴿إِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلْيَخُذْ بِهِ، وَإِذَا رَأَى مَا يُنْكِرُ فَلْيَتَحَوَّلْ إِلَى جِنِّيٍّ﴾

<sup>[1]</sup> At-Tabari 15:557.

الآخر، وَلِيُغْنِلَ عَنْ يَسَارِهِ ثَلَاثًا، وَلِيُسْتَعِدْ بِاللَّهِ مِنْ شَرِّهَا، وَلَا يُحَدِّثَ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ»

*«If any of you saw a vision that he likes, let him narrate it. If he saw a dream that he dislikes, let him turn on his other side, blow to his left thrice, seek refuge with Allāh from its evil and not tell it to anyone. Verily, it will not harm him in this case.»<sup>[1]</sup>*

In another *Hadīth* that Imām Aḥmad and collectors of the *Sunan* collected, Mu'āwiyah bin Ḥaydah Al-Qushayri said that the Messenger of Allāh ﷺ said,

«الرُّؤْيَا عَلَى رِجْلٍ طَائِرٍ مَا لَمْ تُغْبِرْ، فَإِذَا غَبَرَتْ وَقَعَتْ»

*«The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it comes true.»<sup>[2]</sup>*

Therefore, one should hide the prospects or the coming of a bounty until it comes into existence and becomes known. The Prophet ﷺ said,

«اسْتَعِينُوا عَلَى قَضَاءِ الْحَوَاجِجِ بِكَشْفِهَا، فَإِنَّ كُلَّ ذِي نِعْمَةٍ مَخْسُودٌ»

*«Earn help for fulfilling needs by being discrete, for every owner of a blessing is envied.»<sup>[3]</sup>*

﴿وَلَذِكْرُ يَجْتَبِيهِ رَبُّكَ وَيَعْلَمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَرَسْتَهُ نِعْمَتَهُ عَلَيْكَ وَعَلَى أَهْلِ يَقْوُبٍ كَمَا أَنَّهَا عَلَى أَبْوَابِكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِنَّهُ إِنَّ رَبَّكَ عَلَيْهِ حَكِيمٌ﴾

¶ 6. “Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you and on the offspring of Ya'qūb, as He perfected it on your fathers, Ibrāhīm and Ishaq aforetime! Verily, your Lord is All-Knowing, All-Wise.”

### Interpretation of Yūsuf’s Vision

Allāh says that Ya'qūb said to his son Yūsuf, ‘Just as Allāh chose you to see the eleven stars, the sun and the moon

<sup>[1]</sup> Muslim 4:1772.

<sup>[2]</sup> Aḥmad 4:10, Abu Dāwud 5:283 Ibn Mājah 2:1288.

<sup>[3]</sup> At-Tabari 20:94.

prostrate before you in a vision,

﴿وَكَذَلِكَ يَعْنِي لَكَ رَبُّكَ﴾

«Thus will your Lord choose you» designate and assign you to be a Prophet from Him,

﴿وَيُؤْتِيلُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ﴾

«and teach you the interpretation of Ahadith». Mujāhid and several other scholars said that this part of the Āyah is in reference to the interpreting of dreams.<sup>11</sup> He said next,

﴿وَوُبِئْتُ بِمَسْأَلَةِ عَلَيْكَ﴾

«and perfect His favor on you», by His Message and revelation to you. This is why Ya'qūb said afterwards,

﴿كَمَا أَفْتَهَا عَلَى أَبْرَيكَ مِنْ قَبْلِ إِرْزِيمِ﴾

«as He perfected it aforetime on your fathers, Ibrāhīm...», Allāh's intimate friend,

﴿وَإِنْحَقْ﴾

«and Ishāq», Ibrāhīm's son,

﴿إِنَّ رَبَّكَ عَلَيْهِ حَكْمٌ﴾

«Verily, your Lord is All-Knowing, All-Wise.» Allāh knows best whom to chose for His Messages.

﴿لَقَدْ كَانَ فِي يُوسُفَ وَلِغْوَيْهِ، مَيْنَاتُ الْكَلَابِينَ، إِذَا قَالُوا لِيُوسُفَ وَأَخْوَهُ لَمْحُبُّ إِلَهٍ أَيْمَنًا وَمَا وَجَنَّ عَصْبَيْهِ إِنَّ أَيْمَنًا لَنِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَمَنْتُ مَيْنَاتَ أَوْ أَطْرَحْجُوَهُ أَنْتَمَا بَقْلَ لَكُمْ وَبِيَةَ أَيْكُمْ وَرَكْكُونُوا مِنْ بَعْدِهِ، قَوْمًا مَنْلِيَّيْنَ، قَالَ قَابِلُ يَنْتَهُمْ لَا تَقْتُلُوْ يُوسُفَ وَالْقُوَّةُ فِي عَيْبَتِ الْجُنُّ يَلْتَيْطِهِ بَعْضُ أَشْيَاءَهُ إِنْ كَسْتُمْ تَقْبِيلَنَّ﴾

«7. Verily, in Yūsuf and his brethren there were Āyāt for those who ask.»

«8. When they said: "Truly, Yūsuf and his brother are dearer to our father than we, while we are 'Uṣbah (a group). Really, our father is in a plain error."»

«9. "Kill Yūsuf or cast him out to some (other) land, so that

<sup>11</sup> At-Tabari 15:560.

*the favor of your father may be given to you alone, and after that you will be righteous folk.”*»

¶10. One from among them said: “Kill not Yūsuf, but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers.”»

### There are Lessons to draw from the Story of Yūsuf

Allāh says that there are Āyāt, lessons and wisdom to learn from the story of Yūsuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated.

﴿إِذْ قَالُوا لَيُوشَّدْ وَأَنْوْهَ لَئِنْ أَتَبْ إِنْ أَبْيَنْ يَتَّمَ﴾

¶When they said: “Truly, Yūsuf and his brother are dearer to our father than we...”»

They swore, according to their false thoughts, that Yūsuf and his brother Binyāmīn (Benjamin), Yūsuf’s full brother,

﴿لَئِنْ أَتَبْ إِنْ أَبْيَنْ يَتَّمَ وَخَنْ عَصْبَةً﴾

¶dearer to our father than we, while we are ‘Uṣbah.»

meaning, a group. Therefore, they thought, how can he love these two more than the group,

﴿إِنَّ أَبَانَا لَنِي صَلَلِ ثَيَّبِنَ﴾

¶Really, our father is in a plain error.» because he preferred them and loved them more than us.

﴿أَقْتَلُوْ بُوْسَفْ أَوْ أَطْرَحُوْ أَرْضَا بَعْلَ لَكُمْ وَنَبْلَ لِكُمْ﴾

¶Kill Yūsuf or cast him out to some (other) land, so that the favor of your father may be given to you alone,»

They said, ‘Remove Yūsuf, who competes with you for your father’s love, from in front of your father’s face so that his favor is yours alone. Either kill Yūsuf or banish him to a distant land so that you are rid of his trouble and you alone enjoy the love of your father.’

﴿وَنَكُوْنُوْ مِنْ بَعْدِوْ فَرِمَا صَلَبِيَّنَ﴾

¶and after that you will be righteous folk.», thus intending repentance before committing the sin,

﴿فَإِنْ قَاتَلُوكُمْ فَقَاتِلُوهُ﴾

﴿One from among them said...﴾

Qatādah and Muḥammad bin Ishaq said that he was the oldest among them and his name was Rūbil (Reuben).<sup>[1]</sup> As-Suddi said that his name was Yahūdha (Judāh). Mujāhid said that it was Shām'ūn (Simeon) who said,

﴿لَا قَاتِلُوا يُوْسُفَ﴾

﴿Kill not Yūsuf,﴾ do not let your enmity and hatred towards him reach this level, of murder.

However, their plot to kill Yūsuf would not have succeeded, because Allāh the Exalted willed that Yūsuf fulfill a mission that must be fulfilled and complete; he would receive Allāh's revelation and become His Prophet. Allāh willed Yūsuf to be a powerful man in Egypt and govern it. Consequently, Allāh did not allow them to persist in their intent against Yūsuf, through Rūbil's words and his advice to them that if they must do something, they should throw him down to the bottom of a well,

﴿لَا يَبْتَطِلُهُ بَعْضُ أَكْبَارِهِ﴾

﴿he will be picked up by some caravan﴾ of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him,

﴿إِنْ كُنْتُمْ تَرِيدُونَ﴾

﴿if you must do something,﴾

meaning, if you still insist on getting rid of him. Muḥammad bin Ishaq bin Yasār said, "They agreed to a particularly vicious crime that involved cutting the relation of the womb, undutiful treatment of parents, and harshness towards the young, helpless and sinless. It was also harsh towards the old and weak who have the rights of being respected, honored and appreciated, as well as, being honored with Allāh and having parental rights on their offspring. They sought to separate the beloved father, who had reached old age and his bones became weak, yet had a high status with Allāh, from his beloved young son, in spite of his weakness, tender age and his need of his

<sup>[1]</sup> At-Tabari 15:564-565.

٢٣٦

فَلَأَبْنَى لَا تَنْصُصْ رِءَيَّا فَعَلَى إِخْرَجِكَ فَيُكَيِّدُوا لَكَ كِنْدَا<sup>١</sup>  
 إِنَّ الشَّيْطَنَ لِلنَّاسِنَ عَدُوٌّ مُّبِينٌ ۝ وَكَذَلِكَ جَهَنَّمَ يَكْرَهُ  
 رَبَّكَ وَيَعْلَمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُشَرِّفُ نَفْسَهُ، عَلَيْكَ  
 وَعَلَيْهِ إِلَيْكَ يَقْتُلُوبَ كَمَا قَاتَهَا عَلَى أَبُوكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ  
 إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝ لَذَكَانَ فِي يُوسُفَ وَإِخْرَجَهُ  
 مَائِتَّا لِلْسَّابِيلِينَ ۝ إِذْ قَالُوا يُوسُفَ وَلَغُوَّهُ أَحَبُّ إِلَيْهِ  
 أَيْنَا مَا تَوَسَّعْنَ عَصَبَيْنَ إِنَّ أَبَانَا لَقِيَ ضَلَالَيْ مَيْنَ ۝ أَقْنَلُوا  
 يُوسُفَ أَوْ اطْرَحُوهُ أَرْضَانِيَّا بَخْلَ لَكُمْ رَبِّهِ أَيْسَمُ وَتَكْرُونُوا مِنْ  
 بَعْدِهِ، فَوَمَا صَلَحَاهُنَّ ۝ قَالَ قَابِلُ مَهْنَمَ لَا نَقْتُلُو يُوسُفَ  
 وَالْفَوْقُو فيَغِيَّبَ الْجِبْرِيلَ بِلِقَطَهُ بَعْضُ السَّيَارَةِ إِنْ كُنْشَرَ  
 فَنَعِلَانَ ۝ قَالُوا يَا أَبَانَا مَالِكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّ اللَّهَ  
 لِتَصْحُونَ ۝ أَرْسَلَهُ مَسَاعِدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّ اللَّهَ  
 لَحَفِظُونَ ۝ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذَهَّبُوا إِيمَانُهُ وَأَخَافُ  
 أَنْ يَأْكُلَهُ الدَّنَبُ وَأَتَشَدُّ عَنْهُ عَذَلُونَ ۝ قَالُوا إِنَّ  
 أَكَلَهُ الدَّنَبُ وَتَحْنُ عَصَبَيْهِ إِنَّا إِذَا لَخَسِرُونَ ۝

¶12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."»

### Yûsuf's Brothers ask for Their Father's Permission to take Yûsuf with Them

When Yûsuf's brothers agreed to take him and throw him down the well, taking the advice of their elder brother Rûbil, they went to their father Ya'qûb, peace be upon him. They said to him, "Why is it that you,

«لَا تَأْمَنَّا عَلَى يُوسُفَ وَلَا مَمْلِكَتُنَا لِتَصْحُونَهُ»

¶do not trust us with Yûsuf though we are indeed his well-wishers?».

They started executing their plan by this introductory

father's compassion and kindness. May Allâh forgive them, and indeed, He is the Most Merciful among those who have mercy, for they intended to carry out a "grave error." Ibn Abî Hâtim collected this statement, from the route of Salamah bin Al-Fâdîl from Muâmmad bin Ishâq.

«فَأَلْوَأُ بِتَاهَا مَا لَكَ لَا تَأْمَنَّا عَلَى  
 يُوسُفَ وَلَا مَمْلِكَتُنَا لِتَصْحُونَهُ ۝  
 أَرْسَلَهُ مَمْلِكَةً عَنْكَ بَرْقَنَ وَيَلْعَبُ  
 وَلَا مَمْلِكَةً لَحَفِظُونَ ۝

¶11. They said: "O our father! Why do you not trust us with Yûsuf though we are indeed his well-wishers?"»

statement, even though they really intended its opposite, out of envy towards Yūsuf for being loved by his father. They said,

﴿أَرِسْلُهُ مَنَّا﴾

“﴿Send him with us﴾ tomorrow so that we all enjoy ourselves and play.”<sup>[1]</sup> Qatādah, Ad-Ḍahhāk and As-Suddi said similarly.<sup>[2]</sup> Yūsuf’s brothers said next,

﴿وَرِبَّنَا لَهُ لَحَيْظَوْنَ﴾

“and verily, we will take care of him.”, we will protect him and ensure his safety for you.

﴿فَالَّذِي لَيَخْرُقُونَ أَن تَذَهَّبُوا بِهِ وَلَخَافُ أَن يَأْكُلَهُ الْذِئْبُ وَأَشَدُ عَنْهُ عَنْفُولُوكَ﴾  
 ﴿فَأُولَئِنَّ أَكْلَهُ الْذِئْبُ وَنَحْنُ عَصْبَةٌ إِنَّا إِذَا لَغَيْرُونَ﴾

¶13. He (Ya’qūb) said : “Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.”¶

¶14. They said : “If a wolf devours him, while we are ‘Uṣbah (a group), then surely, we are the losers.”¶

### Ya’qūb’s Answer to Their Request

Allāh narrates to us that His Prophet Ya’qūb said to his children, in response to their request that he send Yūsuf with them to the desert to tend their cattle,

﴿إِنِّي لَيَخْرُقُونَ أَن تَذَهَّبُوا بِهِ﴾

“Truly, it saddens me that you should take him away.”

He said that it was hard on him that he be separated from Yūsuf for the duration of their trip, until they came back. This demonstrates the deep love that Ya’qūb had for his son, because he saw in Yūsuf great goodness and exalted qualities with regards to conduct and physical attractiveness associated with the rank of prophethood. May Allāh’s peace and blessings be on him. Prophet Ya’qūb’s statement next,

﴿وَلَخَافُ أَن يَأْكُلَهُ الْذِئْبُ وَأَشَدُ عَنْهُ عَنْفُولُوكَ﴾

<sup>[1]</sup> At-Tabari 15:570.

<sup>[2]</sup> At-Tabari 15:571.

﴿I fear lest a wolf should devour him, while you are careless of him.﴾

He said to them, 'I fear that you might be careless with him while you are tending the cattle and shooting, then a wolf might come and eat him while you are unaware.' They heard these words from his mouth and used them in their response for what they did afterwards. They also gave a spontaneous reply for their father's statement, saying,

﴿لَئِنْ أَكَلَهُ الْيَئُوثُ وَرَأَخْنَنُ عَصْبَيْهِ إِنَّا إِذَا لَخَنِيْرُونَ﴾

﴿If a wolf devours him, while we are an 'Ushabah, then surely, we are the losers.﴾

They said, 'If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.'

﴿فَلَئِنْ ذَهَبُوا يَهُدُوا وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجِبْرِيلِ رَأَيْتَنَا إِنَّهُ لَتَقْتِلَنَا إِنَّرِيمَ هَذَا﴾

﴿وَقُمْ لَا يَتَقْتُلُنَّ﴾

﴿15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."﴾

### **Yûsuf is thrown in a Well**

Allâh says that when Yûsuf's brothers took him from his father, after they requested him to permit that,

﴿وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجِبْرِيلِ﴾

﴿they all agreed to throw him down to the bottom of the well,﴾

This part of the Ayah magnifies their crime, in that it mentions that they all agreed to throw him to the bottom of the well. This was their intent, yet when they took him from his father, they pretended otherwise, so that his father sends him with a good heart and feeling at ease and comfortable with his decision. It was reported that Ya'qûb, peace be upon him, embraced Yûsuf, kissed him and supplicated to Allâh for him when he sent him with his brothers. As-Suddî said that the time spent between pretending to be well-wishers and harming Yûsuf was no longer than their straying far from their

father's eyes. They then started abusing Yūsuf verbally, by cursing, and harming him by beating. When they reached the well that they agreed to throw him in, they tied him with rope and lowered him down. When Yūsuf would beg one of them, he would smack and curse him. When he tried to hold to the sides of the well, they struck his hand and then cut the rope when he was only half the distance from the bottom of the well. He fell into the water and was submerged. However, he was able to ascend a stone that was in the well and stood on it.<sup>[11]</sup> Allāh said next,

﴿وَإِذْ جَاءَ إِلَيْهِ لِتُبَيَّنَ لَهُمْ هَذَا وَقْتٌ لَا يَشْعُرُونَ﴾

«and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."»

In this Āyah, Allāh mentions His mercy and compassion and His compensation and relief that He sends in times of distress. Allāh revealed to Yūsuf, during that distressful time, in order to comfort his heart and strengthen his resolve, 'Do not be saddened by what you have suffered. Surely, you will have a way out of this distress and a good end, for Allāh will aid you against them, elevate your rank and raise your grade. Later on, you will remind them of what they did to you,'

﴿وَقْتٌ لَا يَشْعُرُونَ﴾

«when they know not.» Ibn ‘Abbās commented on this Āyah, "You will remind them of this evil action against you, while they are unaware of your identity and unable to recognize you."<sup>[2]</sup>

﴿وَجَاءَهُ أَبَاهُمْ عَنَّاهُ بِكُوكُتٍ ﴿١٦﴾ قَالُوا يَا يَابْنَاهَا إِنَّا ذَهَبْنَا تَسْقُيْ وَرَكَشْنَا يُوسُفَ عِنْدَ مَسْنِيَا فَأَكَلَهُ الْيَثْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَنَوْ كَيْنَ صَدِيقُنَّ ﴿١٧﴾ وَجَاءَهُ عَلَى قَبِيْصِهِ وَدَمَرْ كَيْنَ قَالَ بَلْ سَوْلَتْ لَكُمْ أَشْكُمْ أَنْزَرْ قَسْبَرْ جَيْلَ وَاللهُ الشَّهَادَةُ عَلَى مَا تَشْفُونَ ﴿١٨﴾﴾

«16. And they came to their father in the early part of the night weeping.»

«17. They said: "O our father! We went racing with one another, and left Yūsuf by our belongings and a wolf devoured

<sup>[11]</sup> At-Tabari 15:574.

<sup>[2]</sup> At-Tabari 15:577.

him; but you will never believe us even when we speak the truth."»

﴿18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe."﴾

### Yūsuf's Brothers try to deceive Their Father

Allāh narrates to us the deceit that Yūsuf's brothers resorted to, after they threw him to the bottom of the well. They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yūsuf. They started giving excuses to their father for what happened to Yūsuf, falsely claiming that,

﴿إِنَّا ذَكَرْنَا لَتَقْرِيبًا﴾

﴿We went racing with one another﴾, or had a shooting competition,

﴿وَتَرَكْشَنَا بُرُوشَتْ عِنْدَ مَتَّيْنَا﴾

﴿and left Yūsuf by our belongings﴾, guarding our clothes and luggage,

﴿فَأَكَلَهُ الظَّبَابُ﴾

﴿and a wolf devoured him﴾, which is exactly what their father told them he feared for Yūsuf and warned against. They said next,

﴿وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَدِيقِنَ﴾

﴿but you will never believe us even when we speak the truth.﴾

They tried to lessen the impact of the grave news they were delivering. They said, 'We know that you will not believe this news, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that the wolf might devour Yūsuf and that is what happened?' Therefore, they said, 'You have reason not to believe us because of the strange coincidence and the amazing occurrence that happened to us.'

﴿وَجَاءُوكُمْ عَنْ قَبْلِيْكُمْ وَذَرُوكُنُوبُكُمْ﴾

﴿And they brought his shirt stained with false blood.﴾

on it, to help prove plot that they all agreed on. They slaughtered a sheep, according to Mujāhid, As-Suddi and several other scholars, and stained Yūsuf's shirt with its blood.<sup>[1]</sup> They claimed that this was the shirt Yūsuf was wearing when the wolf devoured him, being stained with his blood. But, they forgot to tear the shirt, and this is why Allāh's Prophet Ya'qūb did not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim,

﴿إِنْ سَوْلَتْ لَكُمْ أَشْكُنْ أَنْرَا نَسْبَرْ جَيْلَ﴾

﴿Nay, but your own selves have made up a tale. So (for me) patience is most fitting.﴾

Ya'qūb said, 'I will firmly observe patience for this plot on which you agreed, until Allāh relieves the distress with His aid and compassion,

﴿وَاللهُ أَلْمَتْ عَلَىٰ مَا تَصْفُونَ﴾

﴿And it is Allāh (alone) Whose help can be sought against that which you describe.﴾, against the lies and unbelievable incident that you said had occurred.'

﴿وَجَاءَتْ سَيَارَةٌ فَأَرْسَلَهُ وَارِدَّهُمْ فَأَذَلَّ دَلْوَمْ قَالَ يَكْبُرُنِي هَذَا غُلَمْ وَأَسْرُهُ يَضْعَفُهُ وَاللهُ عَلَيْهِ بِمَا يَسْأَلُوكُمْ وَمَرْأَةٌ يَتَّهِي بِخَيْرٍ دَرَاهِمَ مَقْدُودَهُ وَكَانَهُ فِيهِ مِنَ الْأَزَوَادِ﴾

﴿19. And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was the All-Knower of what they did.﴾

﴿20. And they sold him for a Bakhs price, - for a few Dirhams. And they were of those who regarded him insignificant.﴾

### **Yūsuf is Rescued from the Well and sold as a Slave**

Allāh narrates what happened to Yūsuf, peace be upon him, after his brothers threw him down the well and left him in it, alone, where he remained for three days, according to Abu Bakr bin 'Ayyāsh. Muḥammad bin Ishāq said, "After Yūsuf's

<sup>[1]</sup> At-Tabari 15:580.

brothers threw him down the well, they remained around the well for the rest of the day to see what he might do and what would happen to him. Allāh sent a caravan of travelers that camped near that well, and they sent to it the man responsible for drawing water for them. When he approached the well, he lowered his bucket down into it, Yūsuf held on to it and the man rescued him and felt happy,

﴿بَيْتُنَّرَى هَذَا عَلِمٌ﴾

﴿“What good news! Here is a boy.”﴾

Al-‘Awfi reported that Ibn ‘Abbās commented, “Allāh’s statement,

﴿وَأَنْزَهَهُ بِضَعْنَةٍ﴾

﴿So they hid him as merchandise﴾, is in reference to Yūsuf’s brothers, who hid the news that he was their brother. Yūsuf hid this news for fear that his brothers might kill him and preferred to be sold instead. Consequently, Yūsuf’s brothers told the water drawer about him and that man said to his companions,

﴿بَيْتُنَّرَى هَذَا عَلِمٌ﴾

﴿“What good news! Here is a boy.”﴾, a slave whom we can sell. Therefore, Yūsuf’s own brothers sold him.<sup>[1]</sup>

Allāh’s statement,

﴿وَوَاللهُ عَلَيْهِ بِمَا يَصْنَعُ﴾

﴿And Allāh was the All-Knower of what they did.﴾

states that Allāh knew what Yūsuf’s brothers, and those who bought him, did. He was able to stop them and prevent them from committing their actions, but out of His perfect wisdom He decreed otherwise. He let them do what they did, so that His decision prevails and His appointed destiny rules,

﴿إِنَّا لَمَنْفَعٌ وَاللَّهُ بِكُلِّ شَيْءٍ رَبٌّ﴾

﴿Surely, His is the creation and commandment. Blessed is Allāh, the Lord of the all that exists!﴾ [7:54]

This reminds Allāh’s Messenger Muḥammad ﷺ, that Allāh

<sup>[1]</sup> At-Tabari 16:6.

has perfect knowledge in the persecution that his people committed against him and that He is able to stop them. However, He decided to give them respite, then give Muḥammad ﷺ the victory and make him prevail over them, just as He gave Yūsuf victory and made him prevail over his brothers.

Allāh said next,

﴿وَشَرِيكٌ لِّيَقْتَلُونَهُ بَرْزَمَ مَنْدُورَةٍ﴾

﴿And they sold him for a Bakhs price, - for a few Dirhams﴾ in reference to Yūsuf's brothers selling him for a little price, according to Mujāhid and ‘Ikrimah. ‘Bakhs’ means decreased,<sup>[1]</sup> just as Allāh the Exalted said in another Āyah,

﴿فَلَا يَخَافُ بَعْثَارًا وَلَا رَهَقًا﴾

﴿shall have no fear, either of a Bakhs (a decrease in the reward of his good deeds) or a Rahaq (an increase in the punishment for his sins).﴾ [72:13]

meaning that Yūsuf's brothers exchanged him for a miserably low price. Yet, he was so insignificant to them that had the caravan people wanted him for free, they would have given him for free to them! Ibn ‘Abbās, Mujāhid and Ad-Dahhāk said that,

﴿وَشَرِيكٌ﴾

﴿And they sold him﴾, is in reference to Yūsuf's brothers.<sup>[2]</sup> They sold Yūsuf for the lowest price, as indicated by Allāh's statement next,

﴿بَرْزَمَ مَنْدُورَةٍ﴾

﴿for a few Dirhams﴾, twenty Dirhams, according to ‘Abdullāh bin Mas‘ūd.<sup>[3]</sup> Similar was said by Ibn ‘Abbās, Nawf Al-Bikāli, As-Suddi, Qatādah and ‘Atiyah Al-‘Awfi, who added that they divided the Dirhams among themselves, each getting two Dirhams.<sup>[4]</sup> Ad-Dahhāk commented on Allāh's statement,

[1] At-Tabari 16:12.

[2] At-Tabari 16:14-17.

[3] At-Tabari 16:12.

[4] At-Tabari 16:14.

٢٣٧

فَلَمَّا ذَهَبُوا إِلَيْهِ وَاجْمَعُوا أَن يَجْعَلُوهُ فِي غَيْبَتِ الْجَبَّ وَأَوْحَيْنَا  
إِلَيْهِ لِتَنْتَهِمْ بِآمْرِنِّهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ۝ وَجَاءَهُ  
أَبَاهُمْ عِشَّاً يَكُونُ ۝ قَالُوا إِنَّا بِإِنَّا إِنَّا هَبْنَانِتِي  
وَرَكَّنَاتِي يُوسُفَ عِنْدَ مَتَّعِنَا فَأَكَلَهُ الْذَّئْبُ وَمَا أَنْتَ  
يُمُؤْمِنٌ لَنَا وَلَوْ كُنْتَ صَدِيقَنَ ۝ وَجَاءَهُ عَلَىٰ قِيمِهِ  
يَدْرِكُهُ ۝ قَالَ بَلْ سَوْلَتْ لَكُمْ أَنْقَسْكُمْ آمِرًا فَصَبَرْ جَمِيلٌ  
وَاللَّهُ أَمْسَعَهُ عَلَىٰ مَا صِفْقُونَ ۝ وَجَاءَتْ سَيَّارَةٍ فَارَسَلُوا  
وَارِدَهُمْ فَأَذْلَلَ دُلُوهُ ۝ قَالَ يَبْشِرِي هَذَا غَلَمٌ وَسَرُورٌ بِضَعَةٌ  
وَاللَّهُ عَلَيْهِ مِمَّا يَسْأَلُونَ ۝ وَشَرُورٌ يَشَمُّ بَخِسٌ  
دَرَاهِمٌ مَعْدُودَةٌ وَكَلَوْافِيَهُ مِنَ الرَّاهِدِينَ ۝ وَقَالَ  
الَّذِي أَشَرَّتُهُ مِنْ مَصْرٍ لِأَنْرَاهُهُ أَكْرَمِي مَثْوِيَهُ عَسَىٰ  
أَنْ يَنْفَصَّنَا أَوْ يَنْخَذِهُ وَلَدَأَوْ كَذَلِكَ مَكَنَّا لِيُوسُفَ فِي  
الْأَرْضِ وَلِنَعْلَمُهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ عَالِيٌّ عَلَىٰ  
أَثْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ وَلِمَابَعَ  
أَشْدَدُهُ وَأَبَيْتَهُ حَكْمًا وَعَلَمًا وَكَذَلِكَ بَصِرِي الْمُحْسِنِينَ ۝

﴿وَكَانُوا فِيهِ مِنَ الظَّاهِرِينَ﴾

﴿And they were of those who regarded him insignificant.﴾

“Because they had no knowledge of his prophethood and glorious rank with Allāh, the Exalted and Most Honored.”

﴿وَقَالَ الَّذِي أَشَرَّهُ مِنْ مَصْرَ لِأَنْرَاهُهُ أَكْرَمِي مَثْوِيَهُ عَسَىٰ أَنْ  
يَنْفَصَّنَا أَوْ يَنْخَذِهُ وَلَدَأَوْ كَذَلِكَ مَكَنَّا لِيُوسُفَ فِي  
مَكَنًا يَلْيُسْفَتْ فِي الْأَرْضِ رَلْعَلِيَّةٌ  
مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ عَالِيٌّ  
عَلَىٰ أَثْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ۝ وَلَمَّا بَلَغَ أَشَدَّهُ  
أَبَيْتَهُ حَكْمًا وَعَلَمًا وَكَذَلِكَ بَصِرِي  
الْمُحْسِنِينَ ۝

¶21. And he (the man) from Egypt who bought him, said to his wife: “Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.” Thus did We establish Yūsuf in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His affairs, but most of men know not.»

¶22. And when he [Yūsuf] attained his full manhood, We gave him wisdom and knowledge (the prophethood), thus We reward the doers of good.»

### Yūsuf in Egypt

Allāh mentions the favors that He granted Yūsuf, peace be on him, by which He made the man from Egypt who bought him, take care of him and provide him with a comfortable life.

He also ordered his wife to be kind to Yūsuf and had good hopes for his future, because of his firm righteous behavior. He said to his wife,

﴿أَكْشِرِي مَنْوَهَةً عَنِّي أَنْ يَقْعُدَنَا أَوْ نَتَخَذَنَاهُ وَلَدًا﴾

﴿Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.﴾

The man who bought Yūsuf was the minister of Egypt at the time, and his title was 'Azīz'. Abu Ishāq narrated that Abu 'Ubaydah said that 'Abdullāh bin Mas'ūd said, "Three had the most insight: the 'Azīz of Egypt, who said to his wife,

﴿أَكْشِرِي مَنْوَهَةً﴾

﴿Make his stay comfortable...﴾, the woman who said to her father,   
 ﴿بِيَاتٍ أَسْتَجِرُ﴾

﴿O my father! Hire him...﴾, [28:26] and Abu Bakr Aṣ-Ṣiddīq when he appointed 'Umar bin Al-Khaṭṭāb to be the Khalīfah after him, may Allāh be pleased with them both.<sup>[1]</sup>

Allāh said next that just as He saved Yūsuf from his brothers,

﴿كَذَلِكَ مَكَّنَنَا لِيُوسُفَ فِي الْأَرْضِ﴾

﴿Thus did We establish Yūsuf in the land﴾, in reference to Egypt,   
 ﴿وَلِنُلْمِنَّهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ﴾

﴿that We might teach him the interpretation of events.﴾ the interpretation of dreams, according to Mujāhid and As-Suddi.<sup>[2]</sup> Allāh said next,

﴿وَاللَّهُ عَالِيٌّ عَلَىٰ أَمْرِهِ﴾

﴿And Allāh has full power and control over His affairs.﴾

if He wills something, then there is no averting His decision, nor can it ever be stopped or contradicted. Rather, Allāh has full power over everything and everyone else. Sa'īd bin Jubayr said while commenting on Allāh's statement,

﴿وَاللَّهُ عَالِيٌّ عَلَىٰ أَمْرِهِ﴾

<sup>[1]</sup> At-Tabari 16:19.

<sup>[2]</sup> At-Tabari 16:20.

﴿And Allāh has full power and control over His affairs,﴾  
 “He does what ever He wills.”<sup>١١</sup> Allāh said,

﴿وَلِكُنْ أَكْثَرُ النَّاسِ لَا يَشْرِفُونَ﴾

﴿but most of men know not.﴾ meaning, have no knowledge of Allāh’s wisdom with regards to His creation, compassion and doing what He wills. Allāh said next,

﴿وَلَمَّا بَلَغَ﴾

﴿And when he attained﴾, in reference to Prophet Yūsuf, peace be upon him,

﴿أَشْدَادَهُ﴾

﴿his full manhood﴾, sound in mind and perfect in body,

﴿وَآتَيْتَهُ حَكْمًا وَعِلْمًا﴾

﴿We gave him wisdom and knowledge﴾, which is the prophethood that Allāh sent him with for the people he lived among,

﴿وَكَذَلِكَ جَعَلْنَا الْخَيْرَاتِ﴾

﴿thus We reward the doers of good.﴾ because Yūsuf used to do good in the obedience of Allāh the Exalted.

﴿وَرَدَدْنَاهُ إِلَى هُوَ فِي بَيْتِهَا عَنْ نَفْيِهِ وَعَلَقْنَاهُ الْأَبْرَقَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَمَّا زَوْجِي  
 إِنَّمَا رَزَقْنَاكَ أَخْسَنَ مَنْوَعًا إِنَّمَا لَا يَنْطِلِعُ الظَّالِمُونَ﴾

﴿23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: “Come on, O you.” He said: “I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort! Verily, the wrongdoers will never be successful.”﴾

### **Wife of the ‘Azīz loves Yūsuf and plots against Him**

Allāh states that the wife of the ‘Azīz of Egypt, in whose house Yūsuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yūsuf! She called him to do an evil act with her, because she loved him very much. Yūsuf was very handsome, filled with

<sup>١١</sup> At-Tabari 16:21.

manhood and beauty. She beautified herself for him, closed the doors and called him,

﴿وَقَالَتْ هَبِّي لَكُمْ﴾

«and (she) said: "Come on, O you."» But he categorically refused her call,

﴿فَأَلْمَعَ اللَّهُ إِنَّمَا يَرِي أَحْسَنَ مَتَّوَاعِي﴾

«He said: "I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort!"»

as they used to call the chief and master a 'Rabb', Yūsuf said to her, 'your husband is my master who provided me with comfortable living and was kind to me, so I will never betray him by committing immoral sins with his wife,'

﴿إِنَّمَا لَا يُنْجِي الظَّالِمُونَ﴾

«Verily, the wrongdoers will never be successful.»

This was said by Mujāhid, As-Suddi, Muḥammad bin Ishāq and several others. The scholars differ in their recitation of,

﴿هَبِّي لَكُمْ﴾

«Hayta Laka», whereby Ibn 'Abbās, Mujāhid and several other scholars said that it means that she was calling him to herself.<sup>[1]</sup> Al-Bukhāri said; "Ikrimah said that,

﴿هَبِّي لَكُمْ﴾

«Hayta Laka'» means, 'come on, O you', in the Aramaic language." Al-Bukhāri collected this statement from Ikrimah without a chain of narration.<sup>[2]</sup> Other scholars read it with the meaning, 'I am ready for you'. Ibn 'Abbās, Abu 'Abdur-Rahmān As-Sulami, Abu Wā'il, Ikrimah and Qatādah were reported to have read this part of the Āyah this way and explained it in the manner we mentioned, as 'I am ready for you'.

﴿وَلَقَدْ هَمَتْ يَوْمٌ وَهُمْ بِهَا لَوْلَا أَنْ رَبَّا بِرْعَنَ رَبِّهِ. كَذَلِكَ لِتُصْرِفَ عَنَّهُ الْشَّرَّ وَالْفَحْشَةَ﴾

﴿إِنَّمَا مِنْ عِبَادِنَا الظَّالِمُونَ﴾

<sup>[1]</sup> At-Tabari 16:27.

<sup>[2]</sup> Fath Al-Bāri 8:214.

﴿24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and immoral sins. Surely, he was one of Our Mukhlisūn servants.﴾

This is about the thoughts that cross the mind, according to Al-Baghawi who mentioned this opinion from some of the analysts. Al-Baghawi next mentioned here a *Hadīth* that he narrated from ‘Abdur Razzāq, from Ma’mar, from Hammām, from Abu Hurayrah, from the Messenger of Allāh ﷺ,

«يَقُولُ اللَّهُ تَعَالَى : إِذَا هُمْ عَبْدِي بِحَسْنَةٍ فَأَكْتُبُهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَأَكْتُبُهَا لَهُ بَعْشَرَ أَمْثَالَهَا، وَإِنْ هُمْ بِسُوءٍ فَلَمْ يَعْمَلُهَا فَأَكْتُبُهَا سُوءً، فَإِنَّمَا تُرَجِّعُهَا مِنْ جَرَائِي، فَإِنْ عَمِلَهَا فَأَكْتُبُهَا بِعِصْلَاهَا»

«Allāh the Exalted said, ‘If my slave intends to perform a good deed, then record it for him as one good deed; if he performs it, then record it for him multiplied ten folds. If he intends to commit an evil act but did not commit it, then record it for him as one good deed, if he left it for My sake. But if he commits it, then write it as one evil deed.’»<sup>[1]</sup>

This *Hadīth* was also collected in the Two *Sahīhs*<sup>[2]</sup> using various wording, this is one of them. It was also reported that the Āyah means that Yūsuf was about to beat her. As for the evidence that Yūsuf saw at that moment, there are conflicting opinions to what it was. Ibn Jarir At-Tabari said, “The correct opinion is that we should say that he saw an Āyah from among Allāh’s Āyāt that repelled the thought that crossed his mind. This evidence might have been the image of Ya’qūb, or the image of an angel, or a divine statement that forbade him from doing that evil sin, etc. There are no clear proofs to support any of these statements in specific, so it should be left vague, as Allāh left it. Allāh’s statement next,

﴿كَذَلِكَ يُنَزَّلُ عَنِّي الْبُشْرَى وَالنَّهُمَّ اسْمِعْ﴾

﴿Thus it was, that We might turn away from him evil and immoral sins.﴾

<sup>[1]</sup> Al-Baghawi 2:420.

<sup>[2]</sup> Fath Al-Bārī 13:473 Muslim 1:117.

سورة يوسف

٢٣٨

وَرَوَدْتُهُ إِلَيْيَ هُوَ فِي بَيْتِهِ عَنْ نَفْسِهِ وَعَلَقَتِ الْأَبْرَارُ  
وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّ أَخْسَنِ شَوَّافِي  
إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٥﴾ وَلَقَدْ هَمَتْ بِهِ وَهُمْ بِهَا  
لَوْلَا أَنَّ رَبَّهُنَّ رَبِّهِ ﴿٢٦﴾ كَذَلِكَ لِنَصْرِفَ عَنَّهُ السُّوءَ  
وَالنَّحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٧﴾ وَأَسْبَقَ  
الْأَبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرِهِ وَلَقَيْا سَيِّدَهَا لَهَا الْأَبَابُ  
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ  
أَلِيمٌ ﴿٢٨﴾ قَالَ هِيَ رَوَدْتُهُ إِنَّهُ عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ  
أَهْلِهَا إِنْ كَانَ كَانَ قَمِيصُهُ قُدْمَ مِنْ قُبْلِ فَصَدَقَتْ وَهُوَ مِنَ  
الْكَذِيبِينَ ﴿٢٩﴾ وَإِنْ كَانَ قَمِيصُهُ قُدْمَ مِنْ دُبُرِ فَكَذَبَتْ وَهُوَ  
مِنَ الصَّدِيقِينَ ﴿٣٠﴾ فَلَمَّا رَأَيْتَهُ أَقْبَيْصَهُ قُدْمَ مِنْ دُبُرِ قَالَ إِنَّهُ  
مِنْ كَيْنَدِكَنْ إِنْ كَيْنَدِكَنْ عَظِيمٌ ﴿٣١﴾ يُوشَّفُ أَغْرِضُ عَنْ  
هَذَا وَأَسْتَغْفِرِي لِذَلِكَ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ  
﴿٣٢﴾ وَقَالَ نَسْوَةٌ فِي الْمَدِينَةِ أُمَّرَاتُ الْمُرِيزِ رَوَدَ فَنَهَا  
عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّ الرَّهْنَاهِي ضَلَلَ شَيْئِينَ ﴿٣٣﴾

means, 'Just as We showed him the evidence that turned him away from that sin, We save him from all types of evil and illegal sexual activity in all his affairs,' because,

﴿إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾

﴿Surely, he was one of Our Mukhlaṣin servants.﴾

meaning, chosen, purified, designated, appointed and righteous. May Allah's peace and blessings be on him.”<sup>11</sup>

﴿وَأَسْبَقَاهَا الْأَبَابَ وَقَدَّتْ قَمِيصَهُ  
مِنْ دُبُرِهِ وَلَقَيْا سَيِّدَهَا لَهَا الْأَبَابُ  
قَاتَ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ  
سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ

أَلِيمٌ ﴿٢٨﴾ قَالَ هِيَ رَوَدْتُهُ إِنَّهُ عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدْمَ مِنْ قُبْلِ  
فَصَدَقَتْ وَهُوَ مِنَ الْكَذِيبِينَ ﴿٢٩﴾ وَإِنْ كَانَ قَمِيصُهُ قُدْمَ مِنْ دُبُرِ فَكَذَبَتْ وَهُوَ مِنَ الصَّدِيقِينَ ﴿٣٠﴾ فَلَمَّا  
رَأَيْتَهُ أَقْبَيْصَهُ قُدْمَ مِنْ دُبُرِ قَالَ إِنَّهُ مِنْ كَيْنَدِكَنْ إِنْ كَيْنَدِكَنْ عَظِيمٌ ﴿٣١﴾ يُوشَّفُ أَغْرِضُ عَنْ هَذَا  
وَأَسْتَغْفِرِي لِذَلِكَ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ ﴿٣٢﴾

¶25. So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"<sup>12</sup>

<sup>11</sup> At-Tabari 16:49.

﴿26. He [Yūsuf] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"﴾

﴿27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"﴾

﴿28. So when he (her husband) saw his [Yūsuf's] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"﴾

﴿29. "O Yūsuf ! Turn away from this! (O woman!) . Ask forgiveness for your sin, verily, you were of the sinful."﴾

Allāh says that Yūsuf and the wife of the 'Azīz raced to the door, Yūsuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yūsuf's back. Yūsuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when she responded by deceit and evil plots, trying to exonerate herself and implicate him, saying,

﴿فَمَا جِزَاءُهُ مِنْ أَرَادَ بِأَهْلِكَ سُوءً﴾

﴿What is the recompense (punishment) for him who intended an evil design against your wife...?﴾

in reference to illegal sexual intercourse,

﴿إِلَّا أَنْ يَتَعْجَلَ﴾

﴿except that he be put in prison﴾

﴿أَزْعَجَ أَيْمَنَ﴾

﴿or a painful torment?﴾

tormented severely with painful beating. Yūsuf did not stand idle, but he declared the truth and exonerated himself from the betrayal she accused him of,

﴿قَالَ﴾

﴿He [Yūsuf] said﴾, in truth and honesty,

﴿فَمَنْ زَوَّقَ عَنْ فَحْشَى﴾

﴿It was she that sought to seduce me﴾,

and mentioned that she pursued him and pulled him towards her until she tore his shirt.

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَبِيسْتُمْ فَذَلِكَ مِنْ ثُلُبٍ﴾

﴿And a witness of her household bore witness (saying) : "If it be that his shirt is torn from the front..."﴾, not from the back,

﴿صَدَقَتْ﴾

﴿then her tale is true﴾

that he tried to commit an illegal sexual act with her. Had he called her to have sex with him and she refused, she would have pushed him away from her and tore his shirt from the front,

﴿وَإِنْ كَانَ قَبِيسْتُمْ فَذَلِكَ بَطَّافَةٌ وَهُوَ مِنَ الظَّالِمِينَ﴾

﴿But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!﴾

Had Yūsuf run away from her, and this is what truly happened, and she set in his pursuit, she would have held to his shirt from the back to bring him back to her, thus tearing his shirt from the back.

There is a difference of opinion over the age and gender of the witness mentioned here. 'Abdur-Razzāq recorded that Ibn 'Abbās said that,

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا﴾

﴿and a witness of her household bore witness﴾

"was a bearded man," meaning an adult male. Ath-Thawri reported that Jābir said that Ibn Abi Mulaykah said that Ibn 'Abbās said, "He was from the king's entourage." Mujāhid, Ikrīmah, Al-Ḥasan, Qatādah, 'As-Suddi, Muḥammad bin Ishāq and others also said that the witness was an adult male.

Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا﴾

﴿and a witness of her household bore witness﴾

"He was a babe in the cradle."<sup>[1]</sup> Similar was reported from Abu Hurayrah, Hilāl bin Yasāf, Al-Hasan, Sa'īd bin Jubayr and Ad-Daḥhāk bin Muzāḥim, that the witness was a young boy who lived in the 'Azīz's house.<sup>[2]</sup> Ibn Jarīr At-Ṭabarī preferred this view.

Allāh's statement,

﴿فَلَمَّا رَأَهَا قَوْصِنَةُ قُدَّ مِنْ دُبْرِهِ﴾

﴿So when he saw his [Yūsuf's] shirt torn at the back,﴾

indicates that when her husband became certain that Yūsuf was telling the truth and that his wife was lying when she heralded the accusation of betrayal at Yūsuf,

﴿قَالَ إِنَّمَا يَكْتُمُونَ كُلَّ بَيْكِيرٍ﴾

﴿he said: "Surely, it is a plot of you women!..."﴾

He said, 'This false accusation and staining the young man's reputation is but a plot of many that you, women, have,'

﴿إِنَّ يَكْتُمَ عَظِيمٌ﴾

﴿Certainly mighty is your plot!﴾

The 'Azīz ordered Yūsuf, peace be upon him, to be discrete about what happened,

﴿بُوْشَ أَغْرِضَ عَنْ هَذَا﴾

﴿O Yūsuf ! Turn away from this!, do not mention to anyone what has happened,

﴿وَأَسْتَغْفِرِي لِذَنْبِكَ﴾

﴿And ask forgiveness for your sin,﴾

addressing his wife. The 'Azīz was an easy man, or gave excuse to his wife because she saw in Yūsuf an appeal she could not resist. He said to her, 'Ask forgiveness for your sin, the evil desire that you wanted to satisfy with this young man, and then inventing false accusations about him,'

﴿إِنَّكِ كُنْتِ مِنَ الظَّالِمِينَ﴾

<sup>[1]</sup> At-Ṭabarī 16:56

<sup>[2]</sup> At-Ṭabarī 16:54-55.

الْمُنْذِرُ

٢٣٩

فَلَمَّا سَمِعَتْ بِمَا كَانَتْ إِلَيْهِنَّ وَأَعْنَدَتْ لَهُنَّ شَكَاوَةً أَثَّ  
كُلَّ وَجْهٍ وَمِنْهُنَّ يُسْكَنُوا فَوَالِيَ أَخْرُجَ عَلَيْهِنَّ فَلَمَّا رَأَيْتَهُمْ أَكْبَرْتَهُمْ  
وَقَطَعْتَ إِلَيْهِنَّ وَقَلَ حَشْ لِلَّهِ مَا هَذَا بَشَرٌ إِنْ هَذَا إِلَّا مَلَكٌ  
كَرِيمٌ لَّهُمَا قَالَتْ فَذَلِكُنَّ الَّذِي لَمْ تَنْتَنِ فِيهِ وَلَقَدْ رَوَدْنَاهُ عَنْ  
شَهِيدٍ فَأَسْعَصْمَ وَلَيْلَنَّ لَمْ يَفْعَلْ مَا أَمْرَرْتُ لِي سَجَنَ وَلَيْكُونَا  
مِنَ الصَّاغِرِينَ ۝ قَالَ رَبِّ الْيَسْجُنِ أَحَبَّ إِلَيَّ مَمَا يَدْعُونِي  
إِلَيْهِ وَإِلَّا تَصْرِفَ عَنِّي كَيْدَهُنْ أَصْبَحَ إِلَيْهِنَّ وَأَكْنَى مِنَ الْجَهَلِينَ  
فَأَسْتَجَابَ لَهُ رَبُّهُ فَصَرَّفَ عَنْهُ كَيْدَهُنْ إِنَّهُ هُوَ السَّيِّعُ  
الْعَلِيمُ ۝ ثُمَّ بَدَأَ الْمُمَّنْ بِعَدْ مَا رَأَوْا إِلَيْنَتْ لِي سَجَنَهُ  
حَتَّىٰ حِينَ ۝ وَدَخَلَ مَعَهُ الْيَسْجُنَ فَتَيَّانَ قَالَ أَحَدُهُمَا  
إِنِّي أَرَيْتُنِي أَعْصِرُ حَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَيْتُنِي أَحْمِلُ فُوقَ  
رَأْسِي خَبْرًا تَأْكُلُ الظُّرُفُ مِنْهُ يُشَتَّنُوا وَيُلْهُ إِنَّا نَارُنَّكَ مِنَ  
الْمُحْسِنِينَ ۝ قَالَ لَيْأَيْتُكُمَا طَاعَمٌ تُزَفَّانُهُ إِلَيْنَأَنْشَكُمَا  
يَتَأْوِيلُوهُ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِنَ اعْلَمَنِي رَبِّي إِنِّي قَرَكُتُ  
مِلَّةً فَوْرٌ لَّا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَفِرُونَ ۝

لِلْتَّيَّابِ ۝ فَأَسْتَجَابَ لَهُ رَبُّهُ فَصَرَّفَ عَنْهُ كَيْدَهُنْ إِنَّهُ هُوَ السَّيِّعُ الْمُكْبِرُ ۝

verily, you were of the sinful.»

وَقَالَ يَسُوْفُ فِي التَّدِيَّنَةِ أَمْرَأَتُ  
الْعَبِيرِ تُرْوِيَتْهَا عَنْ تَقْيِيَةِ فَدَّ  
شَغَفَهَا حَتَّىٰ إِنَّا لَرَأَيْنَاهَا فِي ضَلَالٍ  
شَيْئِينَ ۝ ثُمَّ بَيَّنَتْ بِسَكَنَةِ  
أَرْسَكَتْ إِلَيْهِنَّ وَأَعْنَدَتْ لَهُنَّ شَكَاوَةً  
وَأَثَّتْ كُلَّ وَجْهٍ وَمِنْهُنَّ يُسْكَنُوا  
وَقَاتَلَتْ أَخْرُجَ عَلَيْهِنَّ ثُمَّ رَأَيْتَهُمْ أَكْبَرْتَهُمْ  
وَقَطَعْتَ إِلَيْهِنَّ وَقَلَ حَشْ لِلَّهِ مَا هَذَا بَشَرٌ إِنْ هَذَا إِلَّا مَلَكٌ  
كَرِيمٌ ۝ ثُمَّ بَكَرَ إِنْ هَذَا إِلَّا مَلَكٌ  
كَرِيمٌ ۝ ثُمَّ قَالَ فَذَلِكُنَّ الَّذِي  
شَنَشَنِي فِيهِ وَلَقَدْ رَوَدْنَاهُ عَنْ تَسْبِيَةِ  
فَأَسْعَصْمَ وَلَيْلَنَّ لَمْ يَفْعَلْ مَا أَمْرَرْتُ  
لِي سَجَنَ وَلَيْكُونَا مِنَ الصَّاغِرِينَ ۝  
قَالَ رَبِّ الْيَسْجُنِ أَحَبَّ إِلَيْنَأَنْ  
يَدْعُونِي إِلَيْهِ وَإِلَّا تَصْرِفَ عَنِّي  
كَيْدَهُنْ أَصْبَحَ إِلَيْهِنَّ وَأَكْنَى مِنْ

﴿30. And women in the city said: "The wife of the 'Azīz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error."﴾

﴿31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife, and she said [to Yūsuf]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allāh! No man is this! This is none other than a noble angel!"﴾

﴿32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be

*cast into prison, and will be one of those who are disgraced."♦*

﴿33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant."♦

﴿34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.♦

### The News reaches Women in the City, Who also plot against Yūsuf

Allah states that the news of what happened between the wife of the 'Aziz and Yūsuf spread in the city, that is, Egypt, and people talked about it,

﴿وَرَأَتِ نِسْوَةٌ فِي الْمَدِينَةِ﴾

﴿And women in the city said...﴾, such as women of chiefs and princes said, while admonishing and criticizing the wife of the 'Aziz,

﴿أَنْرَأَتِ الْمَرْيَزِ ثُرُودُ فَتَنَّهَا عَنْ تَقْبِيَةِ﴾

﴿The wife of the 'Aziz is seeking to seduce her (slave) young man,﴾

she is luring her servant to have sex with her,

﴿فَقَدْ شَغَلَنَا خَيْرًا﴾

﴿indeed she loves him violently;﴾, her love for him filled her heart and engulfed it,

﴿إِنَّا لَنَرَيْنَا فِي مُكَلَّلِ شَيْنِ﴾

﴿verily, we see her in plain error.﴾, by loving him and trying to seduce him.

﴿فَنَّا سَمِّتْ بِسَكِيرِهِنَ﴾

﴿So when she heard of their accusation,﴾

especially their statement, "indeed she loves him violently." Muḥammad bin Ishāq commented, "They heard of Yūsuf's beauty and wanted to see him, so they said these words in order to get a look at him." This is when,

﴿أَرْسَلَتِ إِلَيْنَاهُمْ﴾

﴿she sent for them﴾, invited them to her house,

﴿وَأَغْتَسَلَتْ لَهُنَّ مَكَانًا﴾

﴿and prepared a banquet for them.﴾

Ibn 'Abbās, Sa'īd bin Jubayr, Mujaħid, Al-Hasan, As-Suddi and several others commented that she prepared a sitting room which had couches, pillows [to recline on] and food that requires knives to cut, such as citron.<sup>[1]</sup> This is why Allāh said next,

﴿وَأَتَتْهُنَّ كُلُّ وَجْدَنٍ مِّنْهُنَّ سِكَّةً﴾

﴿and she gave each one of them a knife﴾, as a part of her plan of revenge for their plot to see Yūsuf,

﴿وَقَالَتْ أَخْرُجْ عَلَيْنَا﴾

﴿and she said [to Yūsuf]: "Come out before them."﴾, for she had asked him to stay somewhere else in the house,

﴿فَلَمَّا﴾

﴿Then, when﴾ he went out and,

﴿رَأَيْنَاهُ أَكْبَرَهُ﴾

﴿they saw him, they exalted him﴾

they thought highly of him and were astonished at what they saw. They started cutting their hands in amazement at his beauty, while thinking that they were cutting the citron with their knives. Therefore, they injured their hands with the knives they were holding, according to several reports of *Tafsīr*.<sup>[2]</sup>

Others said that after they ate and felt comfortable, and after having placed citron in front of them, giving each one of them a knife, the wife of the 'Azīz asked them, "Would you like to see Yūsuf?" They said, "Yes." So she sent for him to come in front of them and when they saw him, they started cutting

<sup>[1]</sup> At-Tabari 16:71-72.

<sup>[2]</sup> At-Tabari 16:76-78.

their hands. She ordered him to keep coming and going, so that they saw him from all sides, and he went back in while they were still cutting their hands. When they felt the pain, they started screaming and she said to them, "You did all this from one look at him, so how can I be blamed?"

﴿وَقُلْنَ حَشْ لِيَوْ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾

«They said: "How perfect is Allāh! No man is this! This is none other than a noble angel!"»

They said to her, "We do not blame you anymore after the sight that we saw." They never saw anyone like Yūsuf before, for he, peace be upon him, was given half of all beauty. An authentic Ḥadīth stated that the Messenger of Allāh ﷺ passed by Prophet Yūsuf, during the Night of Isrā<sup>[1]</sup> in the third heaven and commented,

«فَإِذَا هُوَ قَدْ أَغْطَيَ شَطَرَ الْحُسْنِ»

«He was given a half of all beauty.»<sup>[2]</sup>

Mujāhid and others said [they said]: "We seek refuge from Allāh,"

﴿كَمَا هَذَا بَشَرًا﴾

«No man is this!»<sup>[3]</sup>

They said next,

﴿هَذِهِ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٢٦﴾ قَالَتْ مَذَلِيلَكُنَّ الَّذِي لَتُشْتَغِلُ فِيهِ﴾

«"This is none other than a noble angel!" She said: "This is he (the young man) about whom you did blame me..."»

She said these words to them so that they excuse her behavior, for a man who looks this beautiful and perfect, is worthy of being loved, she thought. She said,

﴿وَلَقَدْ رَوَدْتُمْ عَنْ نَفْسِي. فَأَنْتُمْ تَصْنَعُونَ﴾

«and I did seek to seduce him, but he refused»

<sup>[1]</sup> The overnight journey from Makkah to Jerusalem, then to heaven, then back to Makkah.

<sup>[2]</sup> Muslim 1:146.

<sup>[3]</sup> At-Tabari 16:84

to obey me. Some scholars said that when the women saw Yūsuf's beauty, she told them about his inner beauty that they did not know of, being chaste and beautiful from the inside and outside. She then threatened him,

﴿وَلَئِنْ لَمْ يَفْعَلْ مَا أَمْرَرْتُ لِتَسْجُنَ وَلَيَكُونَا يَمِنَ الْمُنْذَرِينَ﴾

«And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.»

This is when Prophet Yūsuf sought refuge with Allāh from their evil and wicked plots,

﴿قَالَ رَبِّيَ الْتِسْجُنُ أَحَبُّ إِلَيَّ مِنْ مَا يَعْرِقُ إِلَيَّهُ﴾

«He said: "O my Lord! Prison is dearer to me than that to which they invite me..."» illegal sexual acts,

﴿وَإِلَّا شَرِيفٌ عَنِ كَيْدَهُنَّ أَنْتَ إِلَيْهِنَّ﴾

«Unless You turn away their plot from me, I will feel inclined towards them»

Yūsuf invoked Allāh: If You abandon me and I am reliant on myself, then I have no power over myself, nor can I bring harm or benefit to myself, except with Your power and will. Verily, You are sought for each and everything, and our total reliance is on You Alone for each and everything. Please, do not abandon me and leave me to rely on myself, for then,

﴿أَنْتَ إِلَهُنَّ وَأَنْ يَنْزَلَنَّ لِتَنْهَيَنَ ﴿١٧﴾ تَأْسِيْجَابَ لَمْ رَبِّهِ﴾

«"I will feel inclined towards them and be one of the ignorant." So his Lord answered his invocation»

Yūsuf, peace be upon him, was immune from error by Allāh's will, and He saved him from accepting the advances of the wife of the 'Azīz'. He preferred prison, rather than accept her illicit call. This indicates the best and most perfect grade in this case, for Yūsuf was youthful, beautiful and full of manhood. His master's wife was calling him to herself, and she was the wife of the 'Azīz of Egypt. She was also very beautiful and wealthy, as well as having a great social rank. He refused all this and preferred prison, for he feared Allāh and hoped to earn His reward.

It is recorded in the Two *Sahīhs* that the Messenger of Allāh

**she** said,

«ستبعة يطلبُهُمُ اللَّهُ فِي طَلَبِهِ يَوْمًا لَا طَلَبٌ إِلَّا طَلَبُهُ»: إِمَامُ عَادِلٍ، وَشَابٌ نَسَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلِيلُهُ مُعْلَقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَمُوْدَ إِلَيْهِ، وَرَجُلًا لَيْلَانِ تَحَاجَبَ فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَرَقَّا عَلَيْهِ، وَرَجُلٌ تَضَدَّقَ بِضَدَّقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شَيْءًا مَا أَنْفَقَتْ بِنِيهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِلًا فَقَاضَتْ عَيْنَاهُ

«Allāh will give shade to seven, on the Day when there will be no shade but His: A just ruler, a youth who has been brought up in the worship of Allāh, a man whose heart is attached to the Masjid, from the time he goes out of the Masjid until he gets back to it, two persons who love each other only for Allāh's sake and they meet and part in Allāh's cause only, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: "I am afraid of Allāh, and a person who remembers Allāh in seclusion and his eyes are then flooded with tears."»<sup>[1]</sup>

﴿فَتَمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْأَيَّتِ لِيَسْجُنُوهُ حَتَّىٰ جِئَنَ ۝ ٢٥﴾

¶35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. ¶

## **Yūsuf is imprisoned without Justification**

Allāh says, 'Then it occurred to them that it would be in their interest to imprison Yūsuf for a time, even after they were convinced of his innocence and saw the proofs of his truth, honesty and chastity.' It appears, and Allāh knows best, that they imprisoned him after the news of what happened spread. They wanted to pretend that Yūsuf was the one who tried to seduce the 'Azīz's wife and that they punished him with imprisonment. This is why when the Pharaoh asked Yūsuf to leave jail a long time afterwards, he refused to leave until his innocence was ascertained and the allegation of his betrayal was refuted. When this was successfully achieved,

<sup>[1]</sup> *Fath Al-Bāri* 2:168, *Muslim* 2:715.

Yūsuf left the prison with his honor intact, peace be upon him.

﴿وَرَدَعَ مَنْهُ أَلْتَخَنَ فَتَيَانَ قَالَ أَمْدُهُمَا إِنَّ رَبِّي أَعْصَى حَمَرًا وَقَالَ الْآخَرُ إِنَّ رَبِّي  
أَخْبَلَنِي بِوَقْتٍ زَلِيلٍ نَّاهِيًّا نَّاهِيًّا تِلْأَبِيَةً إِنَّا نَرِكُكَ مِنَ الْمُخْسِنِينَ﴾

¶36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the doers of good."»

### Two Jail Mates ask Yūsuf to interpret their Dreams

Qatādah said, "One of them was the king's distiller and the other was his baker."<sup>[1]</sup> Each of these two men had a dream and asked Yūsuf to interpret it for them.

﴿قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْفَادُهُ إِلَّا بِأَنْ يَأْتِيكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي  
إِنِّي نَرَكُكَتْ مِلَّةً قَوْمٍ لَا يَقْسِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كُفَّارٌ وَأَنْبَثْتُ مِلَّةً مَا بَأْدَاهُ  
بِإِنْزِهَيْهَ وَلَسْخَنَ وَيَقْعُوبَ مَا كَاتَ لَنَا أَنْ نُشَرِّكَ بِاللَّهِ مِنْ شَيْءٍ وَذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا  
وَعَلَّ أَنَّا نَسْأَلُ وَلَكِنَّ أَشَرَّ أَنَّا لَا يَشْكُرُونَ﴾

¶37. He said: "No food will come to you as your provision, but I will inform its interpretation before it comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter."»

¶38. "And I have followed the religion of my fathers, - Ibrāhīm, Ishāq and Ya'qūb and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind, but most men thank not."»

### Yūsuf calls His Jail Mates to Tawhīd even before He interprets Their Dreams

Yūsuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their

[1] At-Tabari 16:95.

dream, and that he will tell them about the interpretation of the dreams before they become a reality. This is why he said,

﴿لَا يَأْتِكُمَا طَعَامٌ تُرْزَقُونَهُ إِلَّا بِنَائِكُمَا بِتَأْبِيلِهِ﴾

«No food will come to you as your provision, but I will inform you of its interpretation»

Mujāhid commented,

﴿لَا يَأْتِكُمَا طَعَامٌ تُرْزَقُونَهُ﴾

«No food will come to you as your provision,» this day,

﴿إِلَّا بِنَائِكُمَا بِتَأْبِيلِهِ، قَبْلَ أَنْ يَأْتِيَكُمَا﴾

«but I will inform you of its interpretation before it comes.»

As-Suddi said similarly.<sup>[1]</sup> Yūsuf said that, this knowledge is from Allāh Who taught it to me, because I shunned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allāh's reward nor fear His punishment on the Day of Return,

﴿وَأَبْتَثْتُ مِلَّةَ مَآبَاءِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ﴾

«And I have followed the religion of my fathers, - Ibrāhīm, Ishāq and Ya'qūb»

Yūsuf said, 'I have avoided the way of disbelief and polytheism, and followed the way of these honorable Messengers,' may Allāh's peace and blessings be on them. This, indeed, is the way of he who seeks the path of guidance and follows the way of the Messengers, all the while shunning the path of deviation. It is he whose heart Allāh will guide, teaching him what he did not know beforehand. It is he whom Allāh will make an Imām who is imitated in the way of righteousness, and a caller to the path of goodness. Yūsuf said next,

﴿هَنَا كَاتَ لَنَا أَنْ شُرِكَ بِاللَّهِ مِنْ مَنْ نُّنَزِّلْنَا مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى أَنَّا مِنْ﴾

«and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind,» this *Tawhīd* -Monotheism-, affirming that there is no deity

<sup>[1]</sup> At-Tabari 16:100.

جَنَاحِينَ ٢٤٠

وَأَبْعَثْتُ مِلَّةً مَا بَاءَهُ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَقْرُبَ مَا كَاتَ  
لَنَا أَنْ شَرِيكَ بِاللَّهِ مِنْ شَيْءٍ وَذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى  
الْأَنْسَابِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿١﴾ يَصْنُعُ  
الْمَسْجِنَ مَأْرِيَاتٍ تُشَفِّرُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْفَهَارُ  
مَا قَبْدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَيَّتُهُمَا أَنْشَمَ  
وَإِبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهِ مِنْ سُلْطَنٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ  
أَمْرٌ أَلَا تَبْدِلُوا إِلَيْهِ أَيَّاهَ ذَلِكَ الَّذِينَ الْقَيْمُ وَلَكِنَّ أَكْثَرَ  
الْأَنْسَابِ لَا يَعْلَمُونَ ﴿٢﴾ يَصْنُعُ السِّجْنَ أَمَا حَدَّكُمَا  
فِي سَقِيرِهِ خَمْرًا وَمَا الْأَخْرَ يَصْلِبُ فَتَأْكُلُ الظَّرِيرَ  
مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَشْفَقُكُنَّ ﴿٣﴾ وَقَالَ لِلَّذِي  
ظَلَّنَ أَنَّهُ نَاجٌ مِنْهُمَا أَذْكُرْتُ فِي عِنْدَرِيَكَ فَأَنْسَنَهُ  
الشَّيْطَانُ ذَكَرَ رَبِّهِ فَلَيَسَّ في السِّجْنِ بِضَعَ سِنِينَ  
وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ  
سَبْعَ عَجَافٍ وَسَبْعَ سُبْلَاتٍ خَضْرًا وَأَخْرَ يَأْسَنَتِ  
يَأْتِيَهَا الْمَلَأُ أَفْتَوَنِ فِي رُؤْيَتِي إِنْ كُتُرُ لِرَأْهُ يَأْتَفِرُونَ ﴿٤﴾

worthy of worship  
except Allāh alone  
without partners,

﴿مِنْ فَضْلِ اللَّهِ عَلَيْنَا﴾

﴿is from the grace of  
Allāh to us﴾, He has  
revealed it to us and  
ordained it on us,

﴿وَعَلَى النَّاسِ﴾

﴿and to mankind﴾, to  
whom He has sent us  
as callers to Tawhīd,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَشْكُرُونَ﴾

﴿but most men thank  
not.﴾ they do not  
admit Allāh's favor  
and blessing of sending  
the Messengers to  
them, but rather,

﴿وَبَدَلُوا يَنْهَى اللَّهُ كَثِيرًا وَلَهُوا  
قَوْمَهُمْ دَارُ الْبَوَار﴾

﴿Have changed the blessings of Allāh into disbelief, and caused  
their people to dwell in the house of destruction.﴾ [14:28]

﴿يَصْنُعُ السِّجْنَ مَأْرِيَاتٍ تُشَفِّرُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْفَهَارُ مَا قَبْدُونَ  
إِلَّا أَسْمَاءٌ سَمَيَّتُهُمَا أَنْشَمَ وَإِبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهِ مِنْ سُلْطَنٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمْرٌ  
تَبْدِلُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِينَ الْقَيْمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

439. "O two companions of the prison! Are many different  
lords (gods) better or Allāh, the One, the Irresistible?"

440. "You do not worship besides Him but only names which  
you have named (forged) - you and your fathers - for which  
Allāh has sent down no authority. The command is for none  
but Allāh. He has commanded that you worship none but Him;

*that is the straight religion, but most men know not.”* ﴿

Prophet Yūsuf went on calling his two prison companions to worship Allāh alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men, Yūsuf said,

﴿أَرَيْتَ مُشْرِكُوْنَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

*«Are many different lords (gods) better or Allāh, the One, the Irresistible?»* ﴿

to Whose grace and infinite kingdom everything and everyone has submitted in humiliation. Prophet Yūsuf explained to them next that it is because of their ignorance that they worship false deities and give them names, for these names were forged and are being transferred from one generation to the next generation. They have no proof or authority that supports this practice, hence his statement to them,

﴿فَنَّا أَنْزَلَ اللَّهُ يَعْلَمُ مِنْ سُلْطَنٍ﴾

*«for which Allāh has sent down no authority»* ﴿

or proof and evidence. He then affirmed that the judgement, decision, will and kingdom are all for Allāh alone, and He has commanded all of His servants to worship none but Him. He said,

﴿ذَلِكَ أَنْزِلْنَا لَكُمْ مِنْ أَنْفُسِكُمْ﴾

*«that is the straight religion,»* ﴿

‘this, *Tawhīd* of Allāh and directing all acts of worship at Him alone in sincerity, that I am calling you to is the right, straight religion that Allāh has ordained and for which He has revealed what He wills of proofs and evidences,’

﴿وَلَكُمْ أَكْثَرُ النَّاسِ لَا يَشْرِكُونَ﴾

*«but most men know not.»* ﴿, and this is why most of them are idolators,

﴿وَرَبَّا أَكْثَرُ النَّاسِ وَلَا حَرَضَتْ بِمُؤْمِنِينَ﴾

*«And most of mankind will not believe even if you eagerly desire it.»* ﴿ [12:103]

When Yūsuf finished calling them, he started interpreting their

dreams for them,

﴿يَصْنُعُ الْمِنْجَنَ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ حَمَرًا وَأَمَا الْآخَرُ فَيُضْلَلُ فَتَأْكُلُ الظُّبَيرَ بِنَرَائِيهِ. قُوْنَ الْأَئْمَرُ الَّذِي فِيهِ تَشَفِّيَانَ﴾

¶41. "O two companions of the prison! As for one of you, he will pour out wine for his master to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."<»

### The Interpretation of the Dreams

Yūsuf said,

﴿يَصْنُعُ الْمِنْجَنَ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ حَمَرًا﴾

¶O two companions of the prison! As for one of you, he will pour out wine for his master to drink;»

to the man who saw in a dream that he was pressing wine. He did not direct this speech at him, however, so that to lessen the grief of the other person. This is why he made his statement indirect,

﴿وَأَمَا الْآخَرُ فَيُضْلَلُ فَتَأْكُلُ الظُّبَيرَ بِنَرَائِيهِ﴾

¶and as for the other, he will be crucified and birds will eat from his head.»

which is the interpretation of the other man's dream in which he saw himself carrying bread above his head. Yūsuf told them that the decision about their matter has already been taken and it shall come to pass. This is because the dream is tied to a bird's leg, as long as it is not truthfully interpreted. If it is interpreted, then it becomes a reality. Ath-Thawri said that 'Imarah bin Al-Qa'qā' narrated that Ibrāhīm said that 'Abdullāh bin Mas'ūd said, "When they said what they said to him, and he explained their dreams to them, they replied, 'We did not see anything at all.' This is when he said,

﴿فُقِنَ الْأَئْمَرُ الَّذِي فِيهِ تَشَفِّيَانَ﴾

¶Thus is the case judged concerning which you both did inquire.»<sup>[1]</sup>

<sup>[1]</sup> At-Tabari 16:108.

The understanding in this is that he who claims that he saw a dream and was given its interpretation, then he will be tied to its interpretation, and Allâh has the best knowledge. There is an honorable *Hadîth* that Imâm Ahmad collected from Mu'âwiyah bin Haydah that the Prophet ﷺ said,

«الرُّؤيا عَلَى رِجْلٍ طَائِرٍ مَا لَمْ تُبَيِّنْ، فَإِذَا عُبَرَتْ وَقَعَتْ»

*«The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it becomes a reality.»*<sup>[1]</sup>

﴿وَقَالَ لِلَّذِي طَنَّ أَنَّهُ تَاجٌ مِنْهُمَا أَذْكُرْنِي عِنْدَ رَبِّكَ تَأْنِيَةً ذَكَرْ رَبِّيَّهُ﴾

﴿فَلَمَّا تَسْخَنَ يَقْعَدَ سَيِّدِنَا﴾

¶42. And he said to the one whom he knew to be saved: "Mention me to your king." But Shaytân made him forget to mention it to his master. So [Yûsuf] stayed in prison a few (more) years.»

### **Yûsuf asks the King's Distiller to mention Him to the King**

Yûsuf knew that the distiller would be saved. So discretely, so that the other man's suspicion that he would be crucified would not intensify, he said,

﴿أَذْكُرْنِي عِنْدَ رَبِّكَ﴾

¶*Mention me to your King.*»

asking him to mention his story to the king. That man forgot Yûsuf's request and did not mention his story to the king, a plot from the devil, so that Allâh's Prophet would not leave the prison. This is the correct meaning of,

﴿تَأْنِيَةً ذَكَرْ رَبِّيَّهُ﴾

¶*But Shaytân made him forget to mention it to his master.*»

that it refers to the man who was saved. As was said by Mujâhid, Muâmmad bin Ishâq and several others.<sup>[2]</sup> As for, 'a few years', or, *Bîda'* in Arabic, it means between three and nine,

<sup>[1]</sup> Ahmad 4:10.

<sup>[2]</sup> At-Tabari 16:113.

٢٤١

فَالْوَأْضَعَنْتُ أَخْلِنْ وَمَا خَنْ بِتَأْوِيلِ الْأَخْلَنِ يَعْلَمُونَ  
 وَقَالَ الَّذِي جَاءَ مِنْهُمْ وَأَذْكَرَ بَعْدَ أَنَّهُ أَنْتَ كُمْ بِتَأْوِيلِهِ  
 فَأَرْسَلُونَ<sup>٤٣</sup> يُوْسُفَ إِلَيْهِ الصِّدِيقَ أَفْتَنَ فِي سَبْعَ بَقَرَاتٍ  
 سِمَانِ يَا كُلُّهُنَّ سَبْعَ عَجَافٍ وَسَبْعَ شَبَكَتِ حُضْرَ  
 وَأَخْرَ يَأْسَتِ لَعْنَ أَرْجُمَ إِلَى النَّاسِ لَعَلَهُمْ يَعْلَمُونَ<sup>٤٤</sup> قَالَ  
 نَزَّعُونَ سَبْعَ سِينَ دَابَا فَاحْصَدْ ثُمَّ فَدَرَوْهُ فِي سُنْلِهِ إِلَّا  
 قَلِيلًا تَنَاهُنَّ تَكُونُ<sup>٤٥</sup> ثُمَّ يَأْنِي مِنْ بَعْدِ ذَلِكَ سَبْعَ شَنَادِيْنَ كُلُّنَّ  
 مَاقْدَمْ لَمَّا إِلَّا قَلِيلًا مَمَّا تَحْصِنُونَ<sup>٤٦</sup> ثُمَّ يَأْنِي مِنْ بَعْدِ ذَلِكَ  
 عَامٌ فِيهِ يَغْاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ<sup>٤٧</sup> قَالَ الْمَلِكُ أَنْوَنِي  
 يَهُ، فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَى رَبِّكَ فَشَلَّهُ مَابَالُ  
 الْيَسْوَةِ الَّتِي قَطَعْنَ أَيْدِيْهِنَّ رَبِّيْكِيْدِهِنَّ عَلِيمٌ<sup>٤٨</sup> قَالَ  
 مَا خَطَبُكُنَّ إِذْ رَوَدُنَّ يُوْسُفَ عَنْ نَقْسِيْهِ عَلَىْ حَسْنِ اللَّهِ  
 مَا عَلَمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ أَمْرَاتُ الْعَزِيزِ أَنْ حَصَّنَ  
 الْحَقَّ أَنَّارَ رَوَدَهُ عَنْ نَقْسِيْهِ وَإِنَّهُ لِمَنِ الصَّدِيقَاتِ<sup>٤٩</sup> ذَلِكَ  
 لِعَلَمَ أَنِّي لَمْ أَخْذِنْ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كِيدَ الْخَائِنِينَ<sup>٥٠</sup>

according to Mujāhid and Qatādah.<sup>[1]</sup> Wahb bin Munabbih said, "Ayyūb suffered from the illness for seven years, Yūsuf remained in prison for seven years and Bu k h t a n a s s a r (Nebuchadnezzar - Chaldean king of Babylon) was tormented for seven years."<sup>[2]</sup>

هُوَ قَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ  
 بَقَرَاتٍ سِمَانِ يَا كُلُّهُنَّ سَبْعَ  
 عَجَافٍ وَسَبْعَ شَبَكَتِ حُضْرَ  
 وَأَخْرَ يَأْسَتِ يَأْتِيَنَا الْمَلَأُ أَقْرَبُ  
 فِي رَبِّيْنِ إِنْ كَنْتَ لِلرَّفِيْا  
 شَهِيْرُوكَ<sup>٤٣</sup> قَالَ أَضَعَنْتُ أَخْلِنْ  
 وَمَا خَنْ بِتَأْوِيلِ الْأَخْلَنِ يَعْلَمُونَ<sup>٤٤</sup>  
 وَقَالَ الَّذِي يَهُ مَا يَهْنَهَا وَأَذْكَرَ بَعْدَ  
 أَنَّهُ أَنْتَ كُمْ بِتَأْوِيلِهِ فَأَرْسَلُونَ<sup>٤٥</sup> يُوْسُفَ إِلَيْهِ الصِّدِيقَ أَفْتَنَ فِي سَبْعَ بَقَرَاتٍ سِمَانِ يَا كُلُّهُنَّ  
 سَبْعَ عَجَافٍ وَسَبْعَ شَبَكَتِ حُضْرَ وَلَخْ يَأْسَتِ لَعْنَ أَرْجُمَ إِلَى النَّاسِ لَعَلَهُمْ يَعْلَمُونَ<sup>٤٦</sup> قَالَ  
 نَزَّعُونَ سَبْعَ سِينَ دَابَا فَاحْصَدْ ثُمَّ فَدَرَوْهُ فِي سُنْلِهِ إِلَّا قَلِيلًا يَمَّا تَكُونُ<sup>٤٧</sup> ثُمَّ يَأْنِي مِنْ بَعْدِ ذَلِكَ  
 سَبْعَ شَنَادِيْنَ يَا كُلُّنَّ تَأَدَّمْتُ لَمَّا إِلَّا قَلِيلًا يَمَّا تَحْصِنُونَ<sup>٤٨</sup> ثُمَّ يَأْنِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يَغْاثُ النَّاسُ  
 وَفِيهِ يَعْصِرُونَ<sup>٤٩</sup>

443. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables!

[1] At-Tabari 16:115.

[2] At-Tabari 16:114.

*Explain to me my dream, if it be that you can interpret dreams."*

¶44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."»

¶45. Then the man who was released, now at length remembered and said: "I will tell you its interpretation, so send me forth."»

¶46. (He said): "O Yūsuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."»

¶47. [Yūsuf] said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat."»

¶48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)."»

¶49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."»

### The Dream of the King of Egypt

The King of Egypt had a dream that Allāh the Exalted made a reason for Yūsuf's release from prison, with his honor and reputation preserved. When the king had this dream, he was astonished and fearful and sought its interpretation. He gathered the priests, the chiefs of his state and the princes and told them what he had seen in a dream, asking them to interpret it for him. They did not know its interpretation and as an excuse, they said,

﴿أَنْسَتَ أَخْطَر﴾

¶*Mixed up false dreams*», which you saw,

﴿وَمَا تَنْهَىٰ بِأَنْوَابِ الْأَنْلَامِ بِيَنْبِينَ﴾

¶*and we are not skilled in the interpretation of dreams.*»

They said, had your dream been a vision rather than a mixed up false dream, we would not have known its

interpretation. The man who was saved from the two, who were Yūsuf's companions in prison, remembered. *Shaytān* plotted to make him forget the request of Yūsuf, to mention his story to the king. Now, years later, he remembered after forgetfulness and said to the king and his entourage,

﴿أَنَا أَيْتُكُمْ تَأْوِيلَهُ﴾

﴿I will tell you its interpretation,﴾ he interpretation of this dream,

﴿فَأَرْسِلُونِ﴾

﴿so send me forth.﴾ to the prison, to Yūsuf, the man of truth. So they sent him, and he said to Yūsuf,

﴿يُوسُفُ أَيْتُ الْقِدْرَى أَتَيْتَ﴾

﴿O Yūsuf, the man of truth! Explain to us..﴾ and mentioned the king's dream to him.

### **Yūsuf's Interpretation of the King's Dream**

This is when Yūsuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather, he said,

﴿تَزَرَّعُونَ سَعْيَ بَيْنَ دَابِّاً﴾

﴿For seven consecutive years, you shall sow as usual,﴾

'you will receive the usual amount of rain and fertility for seven consecutive years.' He interpreted the cows to be years, because cows till the land that produce fruits and vegetables, which represent the green ears of corn in the dream. He next recommended what they should do during these fertile years,

﴿فَاقْحَصْدُمْ مَذْرُورًا فِي شَبَابِكُمْ إِلَّا بِلِكَ مِمَّا تَأْكُلُونَ﴾

```and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.﴾

He said, 'Whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the

harvest during the seven years of drought that will follow the seven fertile years.' This was represented by the seven lean cows that eat the seven fat cows.

During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yūsuf told them that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest, so he said,

﴿إِنَّمَا مَا ذَنَّبْتُمْ لَمْ يَأْتِ إِلَّا قَبْلًا مَّا تَحْصِلُونَ﴾

*(which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).)* ﴿

He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

﴿وَقَالَ لِلْكَلِيلِ أَتَقْرَنْ يَهُدِي لَنَا جَاهَهُ الرَّسُولُ ثَلَاثَ أَنْجِعَ إِلَى رَبِّكَ فَتَعْلَمَهُ مَا بَيْلَ الْفَسْوَةِ الْأَنْجِيَةِ  
فَلَعِنَ الْيَهُودُ إِنَّ رَبَّهُ يَكْبِرُونَ عَلَيْهِ﴾ ﴿٦﴾ قَالَ مَا خَطَبَكُنْ إِذْ رَوَدْتُنْ يُوشَقُ عَنْ نَفْسِهِ فَلَعِنَ  
خَشَنْ لَهُ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ لِمَرْأَتِ الْمَرْبِزِ الْفَنْ حَسْنَ الْحَقِّ إِنَّ رَوَدْتُهُ عَنْ  
شَيْءٍ وَإِنَّمَا لَيَهُدِي لِمَنْ أَخْتَهُ بِالْغَيْبِ وَإِنَّ اللَّهَ لَا يَهُدِي كَيْدَ  
الْمُفْلِحِينَ﴾ ﴿٧﴾ وَنَبَأَ أَبْرَئُ شَيْئَ إِنَّ النَّفَسَ لِأَثَارَةٍ يَأْشُو إِلَّا مَا رَحَمَ رَبُّهُ إِنَّ رَبَّهُ عَلَوْرٌ  
﴿٨﴾

¶50. And the king said: "Bring him to me." But when the messenger came to him, [Yūsuf] said: "Return to your king and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'" ﴿

¶51. (The king) said (to the women): "What was your affair when you did seek to seduce Yūsuf?" The women said: "Allāh forbid! No evil know we against him!" The wife of the 'Azīz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful." ﴿

¶52. [Then Yūsuf said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence." And, verily, Allāh guides not the plot of the betrayers. ﴿

¶53. "And I free not myself (from the blame). Verily, the self is

*inclined to evil, except when my Lord bestows His mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.”* ﴿

### The King investigates what happened between the Wife of the ‘Azīz, the Women in the City, and Yūsuf

Allāh narrates to us that when the king was conveyed the interpretation of his dream, he liked Yūsuf’s interpretation and felt sure that it was true. He realized the virtue of Prophet Yūsuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country. The king said,

﴿أَنْتُمْ بِّيَدِكُمْ﴾

﴿Bring him to me.﴾

‘Release him from prison and bring him to me.’ When the king’s emissary came to Yūsuf and conveyed the news of his imminent release, Yūsuf refused to leave the prison until the king and his subjects declare his innocence and the integrity of his honor, denouncing the false accusation that the wife of the ‘Aziz made against him. He wanted them to know that sending him to prison was an act of injustice and aggression, not that he committed an offense that warranted it. He said,

﴿أَتَتْبِعُ إِلَيْنَا رَبَّكَ﴾

﴿Return to your lord (i.e. king...).﴾

The Sunnah of our Prophet ﷺ praised Prophet Yūsuf and asserted his virtues, honor, elevated rank and patience, may Allāh’s peace and blessings be on him. The *Musnad* and the Two *Sahīhs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَحْنُ أَحْنُ بِالشَّكْ مِنْ إِبْرَاهِيمَ إِذْ قَالَ»

«We are more liable to be in doubt than Ibrāhīm when he said,»

﴿رَبِّ أَرِيفٍ كَيْفَ تَعْنِي الْوَقْتَ﴾

﴿My Lord! Show me how You give life to the dead...﴾

«وَيَرْجُمُ اللَّهُ لُوطًا لَئِذْ كَانَ يَأْوِي إِلَى رُمْنَ شَدِيدٍ، وَلَوْ لَبِثَ فِي السُّخْنِ مَا لَبِثَ»

بُوْسَفْ لَا جَبَتِ الدَّاعِيْنَ

«And may Allâh send His mercy on Lüt! He wished to have powerful support! If I were to stay in prison for such a long time as Yûsuf did, I would have accepted the offer.»<sup>[1]</sup>

In another narration collected by Ahmâd from Abu Hurayrah, the Prophet ﷺ said about Yûsuf's statement,

﴿فَتَعَلَّمَ مَا بَالِ النِّسَاءِ الَّتِي قَطَّعْنَ يَدَيْهِنَ إِنَّ رَبَّنِيْكَ يَعْلَمُ عَلَيْهِمْ﴾

﴿“...and ask him, ‘What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot.’”﴾

﴿لَنْ كُنْتُ أَنَا، لَا شَرَعْتُ الْإِجَابَةَ وَمَا ابْتَثَيْتُ الْغَذْرَ﴾

«If it was me, I would have accepted the offer rather than await my exoneration first.»<sup>[2]</sup>

Allâh said (that the king asked),

﴿فَأَلَّا مَا خَلَقْنَ إِذْ رَوَدْنَ بُوْسَفَ عَنْ نَّفِيْسَهِ﴾

﴿He said, “What was your affair when you did seek to seduce Yûsuf?”﴾

The king gathered those women who cut their hands, while being hosted at the house of the wife of the 'Azîz. He asked them all, even though he was directing his speech at the wife of his minister, the 'Azîz in particular. He asked the women who cut their hands,

﴿فَمَا خَلَقْنَ﴾

﴿What was your affair...﴾, what was your story with regards to,  
﴿إِذْ رَوَدْنَ بُوْسَفَ عَنْ نَّفِيْسَهِ﴾

﴿when you did seek to seduce Yûsuf?﴾ on the day of the banquet?  
﴿قُلْنَ حَشْ لِلَّهِ مَا عِلْمَنَا عَلَيْهِ مِنْ شَوْرَ﴾

﴿The women said: “Allâh forbid! No evil know we against him!”﴾

The women answered the king, ‘Allâh forbid that Yûsuf be

[1] Ahmâd 2:326, Fath Al-Bâri 8:216 Muslim 1:133.

[2] Ahmâd 2:346.

guilty of this, for by Allāh, we never knew him to do evil.' This is when,

﴿قَالَتْ أُنْرَأَتُ الْعَزِيزَ إِذْنَ حَضَرَ الْحَقَّ﴾

﴿The wife of the 'Azīz said: "Now the truth has Ḥashāṣa..."﴾ or the truth is manifest to all, according to Ibn 'Abbās, Mujaḥid and others.<sup>[1]</sup> Ḥashāṣa also means, 'became clear and plain';

﴿فَإِنَا رَوَدْنَا عَنْ نَقْيَهُ وَإِنَّمَا لَيْلَنَ الْمُدَبِّرِينَ﴾

﴿it was I who sought to seduce him, and he is surely of the truthful.﴾ when he said,

﴿هِيَ زَوْدَنِي عَنْ نَقْيِهِ﴾

﴿It was she that sought to seduce me.﴾

﴿هَذِهِكَ لِعْلَمَ أَنِّي لَمْ أَخْتَهُ بِالْتَّبِّ﴾

﴿in order that he may know that I betrayed him not in (his) absence.﴾

She said, 'I admit this against myself so that my husband knows that I did not betray him in his absence and that adultery did not occur. I tried to seduce this young man and he refused, and I am admitting this so that he knows I am innocent,'

﴿وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْمُلَّاَسِينَ وَمَا أُبَرِّئُ نَقْيِهِ﴾

﴿And, verily, Allāh guides not the plot of the betrayers. And I free not myself (from the blame).﴾

She said, 'I do not exonerate myself from blame, because the soul wishes and lusts, and this is what made me seduce him,' for,

﴿أَنَّ النَّفْسَ لَأَنَّارَةٌ بِالشَّوَّهِ إِلَّا مَا رَحِمَ رَبُّهُ﴾

﴿Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).﴾

whom Allāh the Exalted wills to grant them immunity,

﴿إِنَّ رَبَّهُ عَفْوٌ نَّعِيمٌ﴾

<sup>[1]</sup> At-Tabari 16:138.

﴿Verily, my Lord is Oft-Forgiving, Most Merciful.﴾

This is the most viable and suitable understanding for the continuity of the story and the meanings of Arabic speech. Al-Mâwardî mentioned this in his *Tafsîr*, in support of it, it was also preferred by Imâm Abu Al-'Abbâs Ibn Taymiyyah who wrote about it in detail in a separate work.

It was said Yûsuf peace be upon him is the one who said,

﴿وَذَلِكَ لِيَلْمَعَ أَنِّي لَمْ أَخْتُنْ﴾

﴿in order that he (the 'Azîz) may know that I betrayed him not﴾ with his wife,

﴿بِالنِّسْبِ﴾

﴿in (his) absence.﴾ until the end of Ayah (53) He said, I sent back the emissary, so that the king would investigate my innocence and the 'Azîz be certain that,

﴿أَنِّي لَمْ أَخْتُنْ﴾

﴿I betrayed him not﴾, with his wife,

﴿بِالْفَتْيَةِ وَإِنَّ اللَّهَ لَا يَهِدِ كُلَّ الْمُرْسَلِينَ﴾

﴿in (his) absence. And, verily, Allâh guides not the plot of the betrayers.﴾'

This is the only explanation presented by Ibn Jarîr At-Tabârî and Ibn Abî Hâtim, but the first view is stronger and more obvious because it is a continuation of what the wife of the 'Azîz said in the presence of the king. Yûsuf was not present at all during this time, for he was released later on and brought to the king by his order.

﴿وَقَالَ الْكَلِيلُ أَتَتُؤْتُ بِهِ أَسْتَغْفِرَةً لِنَفْسِي فَلَمَّا كَلَّتِنَا نَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَيْمَنٌ ﴾فَأَلْجَمَنِي عَلَى حَرَابِنَ الْأَرْضِ إِنِّي سَوِيَطٌ عَلَيْهِ﴾

﴿54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."﴾

﴿55. [Yûsuf] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge."﴾

### **Yūsuf's Rank with the King of Egypt**

Allāh states that when he became aware of Yūsuf's innocence and his innocence of what he was accused of, the king said,

﴿أَتُنُورُ بِهِ أَنْتَ خَلْفُهُ لِتَنْتَهِ﴾

«Bring him to me that I may attach him to my person.», ‘that I may make him among my close aids and associates,’

﴿فَلَمَّا كَانَ لَهُ﴾

«Then, when he spoke to him», when the king spoke to Yūsuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him,

﴿إِنَّكَ أَنْبَوْنَا مِنْ بَنِي إِمَرْيَنْ﴾

«Verily, this day, you are with us high in rank and fully trusted.»

The king said to Yūsuf, ‘You have assumed an exalted status with us and are indeed fully trusted.’ Yūsuf, peace be upon him said,

﴿أَبْعَثْنِي عَلَى حَزَابِنَ الْأَرْضِ إِنِّي حَفِظْتُ عَلَيْهِ﴾

«Set me over the storehouses of the land; I will indeed guard them with full knowledge.»

Yūsuf praised himself, for this is allowed when one's abilities are unknown and there is a need to do so. He said that he is,

﴿حَفِظْتُ﴾

«Hafiz», an honest guard,

﴿عَلِيمٌ﴾

«Alīm», having knowledge and wisdom about the job he is to be entrusted with. Prophet Yūsuf asked the king to appoint him as minister of finance for the land, responsible for the harvest storehouses, in which they would collect produce for the years of drought which he told them will come. He wanted to be the guard, so that he could dispense the harvest in the wisest, best and most beneficial way. The king accepted Yūsuf's offer, for he was eager to draw Yūsuf close to him and to honor him. So

Allâh said,

﴿وَكَذَلِكَ مَكَّا لِيُوسُفَ فِي الْأَرْضِ يَبْتَسِئُ مِنْهَا حَيْثُ يَشَاءُ ثُمَّ يَرْجِعُ إِلَيْنَا مِنْ شَاءَ وَلَا  
شَيْءٌ أَبْرَزَ الْمُخْرِجِينَ﴾ وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ مَامَنُوا وَكَانُوا يَنْقُولُونَ

﴿56. Thus did We give full authority to Yûsuf in the land, to take possession therein, when or where he likes. We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴾

﴿57. And verily, the reward of the Hereafter is better for those who believed and had Taqwâ.﴾

### Yûsuf's Reign in Egypt

Allâh said next,

﴿وَكَذَلِكَ مَكَّا لِيُوسُفَ فِي الْأَرْضِ﴾

﴿Thus did We give full authority to Yûsuf in the land﴾, in Egypt,  
﴿يَبْتَسِئُ مِنْهَا حَيْثُ يَشَاءُ﴾

﴿to take possession therein, when or where he likes.﴾

As-Suddî and 'Abdur-Rahmân bin Zayd bin Aslam said that this part of the Ayah means, "To do whatever he wants therein."<sup>[1]</sup> Ibn Jarîr at-Tabârî said that it means, "He used to move about freely in the land after being imprisoned, suffering from hardship and the disgrace of slavery."<sup>[2]</sup> Allâh said next,

﴿ثُمَّ يَرْجِعُ إِلَيْنَا مِنْ شَاءَ وَلَا شَيْءٌ أَبْرَزَ الْمُخْرِجِينَ﴾

﴿We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴾

Allâh says here, We did not let the patience of Yûsuf, from the harm his brothers exerted on him and being imprisoned because of the wife of the 'Azîz, to be lost. Instead, Allâh the Exalted and Most Honored rewarded him with His aid and victory,

﴿وَلَا شَيْءٌ أَبْرَزَ الْمُخْرِجِينَ﴾ وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ مَامَنُوا وَكَانُوا يَنْقُولُونَ

<sup>[1]</sup> At-Tabârî 16:151-152.

<sup>[2]</sup> At-Tabârî 16:151.

سُلَيْمَانُ بْنُ نَبِيٍّ

٢٤٢

وَمَا أَبْرَىٰ نَقْسِي إِنَّ النَّفْسَ لِأَمَارَةٍ بِالشَّوَّءِ إِلَّا مَارِحَمَ رَبِّ إِنَّ رَبِّ عَفْوٍ رَّحِيمٌ ﴿٥٦﴾ وَقَالَ الْمَلِكُ أَتُؤْنِي بِهِ أَسْخَلْصَهُ لِنَفْسِي فَلَمَّا كَلَمَهُ قَالَ إِنَّكَ الْيَوْمَ لِدِي نَامِكِينٌ أَمِينٌ ﴿٥٧﴾ قَالَ أَجْعَلْنِي عَلَىٰ خَرَابِيْنِ الْأَرْضِ إِنِّي حَفِظْتُ عَلَيْكُمْ ﴿٥٨﴾ وَكَذَلِكَ مَكَّنَاهُ لِلْوُسْفِ فِي الْأَرْضِ يَسْوِي مِنْهَا حَيْثُ شَاءَ تُصْبِّطُ يَرْحَسْتَنَانَ نَشَاءَ وَلَا يُضْعِي أَجْرَ الْمُحْسِنِينَ ﴿٥٩﴾ وَلَا يَرْجُ الْآخِرَةَ وَخَيْرُ الَّذِينَ آمَنُوا وَكَانُوا يَنْقُوتُونَ ﴿٦٠﴾ وَجَاهَةً إِخْوَةً يُوْسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفُهُمْ وَهُمْ لَهُمْ مُشْكُرُونَ ﴿٦١﴾ وَلَنَا جَهَزْهُمْ بِمَا هُمْ بِهِ مَرْهُومُونَ قَالَ أَتُؤْنِي بِهِ أَنْتُوْنِي يَأْخُذُكُمْ مِنْ أَيْمَكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِيَ الْكِيلَ وَلَا نَأْخِرُ الْمُتَزَلِّنَ ﴿٦٢﴾ فَإِنَّ لَنَّ رَأْنِي بِهِ فَلَا كَلَّ لَكُمْ عِنْدِي وَلَا تَقْرُبُونَ ﴿٦٣﴾ فَالْأُسْرَدُ دُعَةُ أَبَاهُ وَإِنَّ الْفَدَعُونَ ﴿٦٤﴾ وَقَالَ لِيَنْبِيَّهِ أَجْمَلُوا بِيَضْنَمِهِمْ فِي رَحَالِهِمْ لَعَلَّهُمْ يَعْرُفُونَ هَا إِذَا أَنْتُلَوْا إِنَّ أَهْلَهُمْ لَعَلَّهُمْ يَرْجِعُونَ فَلَمَّا رَجَعُوا إِلَيْهِمْ قَالُوا يَأْتِبَا بَانِيْا مُعِيشَةً مِنَ الْكِيلِ فَأَرْسَلَ مَعَنَّا أَخَانَا كَشْتَلَ وَرَاتَهُ لَحْفَظُونَ ﴿٦٥﴾

﴿And We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believed and had Taqwā.﴾

Allāh states that what He has prepared for His Prophet Yūsuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life. Allāh said about His Prophet Sulaymān (Solomon), peace be upon him,

﴿مَنْدَأ عَطَانِيْا تَائِنَنْ أَوْ أَنِيكَ يَتَبَرِّجُونَ حَيَّابَ ﴿٦٦﴾ فَلَئِنْ لَمْ يَعْدَنَا لَرْنَقَ وَحْمَنَ نَقَابَ ﴿٦٧﴾﴾

﴿“This is Our gift, so spend or withhold, no account will be asked of you.” And verily, for him is a near access to Us, and a good (final) return (Paradise).﴾ [38:39-40]

Yūsuf, peace be upon him, was appointed minister of finance by Ar-Rayyan bin Al-Walid, king of Egypt at the time, instead of the ‘Azīz who bought him and the husband of she who tried to seduce him. The king of Egypt embraced Islām at the hands of Yūsuf, peace be upon him, according to Mujāhid.

﴿وَجَاهَةً إِغْوَةً يُوْسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفُهُمْ وَقُمْ لَهُمْ مُشْكُرُونَ ﴿٦٨﴾ وَلَنَا جَهَزْهُمْ بِمَا هُمْ بِهِ مَرْهُومُونَ قَالَ أَتُؤْنِي بِهِ أَنْتُوْنِي يَأْخُذُكُمْ مِنْ أَيْمَكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِيَ الْكِيلَ وَلَا نَأْخِرُ الْمُتَزَلِّنَ ﴿٦٩﴾ فَإِنَّ لَنَّ رَأْنِي بِهِ فَلَا كَلَّ لَكُمْ عِنْدِي وَلَا تَقْرُبُونَ ﴿٧٠﴾ فَالْأُسْرَدُ دُعَةُ أَبَاهُ وَإِنَّ الْفَدَعُونَ ﴿٧١﴾ وَقَالَ لِيَنْبِيَّهِ أَجْمَلُوا بِيَضْنَمِهِمْ فِي رَحَالِهِمْ لَعَلَّهُمْ يَعْرُفُونَ هَا إِذَا أَنْتُلَوْا إِنَّ أَهْلَهُمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾﴾

﴿58. And Yûsuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.﴾

﴿59. And when he furnished them with their provisions, he said: "Bring me a brother of yours from your father. See you not that I give full measure, and that I am the best of the hosts?"﴾

﴿60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."﴾

﴿61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it!"﴾

﴿62. And [Yûsuf] told his servants to put their money into their bags, so that they might know it when they go back to their people; in order that they might come again.﴾

### **Yûsuf's Brothers travel to Egypt**

As-Suddi, Muhammad bin Ishâq and several others said that the reason why Yûsuf's brothers went to Egypt, is that after Yûsuf became minister of Egypt and the seven years of abundance passed, then came the seven years of drought that struck all areas of Egypt. The drought also reached the area of Kana'ân (Canaan), where Prophet Ya'qûb, peace be upon him, and his children resided. Prophet Yûsuf efficiently guarded the people's harvest and collected it, and what he collected became a great fortune for the people. This also permitted Yûsuf to give gifts to the people who sought his aid from various areas who came to buy food and provisions for their families. Yûsuf would not give a family man more than whatever a camel could carry, as annual provisions for them. Yûsuf himself did not fill his stomach from this food, nor did the king and his aids eat except one meal a day. By doing so, the people could sustain themselves with what they had for the remainder of the seven years. Indeed, Yûsuf was a mercy from Allâh sent to the people of Egypt.

Yûsuf's brothers were among those who came to Egypt to buy food supplies, by the order of their father. They knew that the 'Aziz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Ya'qûb

peace be upon him kept his son and Yūsuf's brother Binyāmin with him. Binyāmin was the dearest of his sons to him after Yūsuf.

When Prophet Yūsuf's brothers entered on him in his court and the center of his authority, he knew them the minute he saw them. However, they did not recognize him because they got rid of him when he was still young, and sold him to a caravan of travelers while unaware of their destination. They could not have imagined that Yūsuf would end up being a minister, and this is why they did not recognize him, while he did recognize them. As-Suddi said that Yūsuf started talking to his brothers and asked them, "What brought you to my land?" They said, "O, 'Azīz, we came to buy provisions." He asked them, "You might be spies." They said, "Allāh forbids." He asked them, "Where are you from?" They said, "From the area of Kana'ān, and our father is Allāh's Prophet Ya'qūb." He asked them, "Does he have other children besides you?" They said, "Yes, we were twelve brothers. Our youngest died in the desert, and he used to be the dearest to his father. His full brother is alive and his father kept him, so that his closeness compensates him for losing our youngest brother [who died]." Yūsuf ordered that his brothers be honored and allowed to remain,

﴿رَأَنَا جَهْرًا مِّنْ بَهَارَهُمْ﴾

﴿And when he furnished them with their provisions,﴾

according to their needs and gave them what they wanted to buy, he said to them, "Bring me your brother from your father's side whom you mentioned, so that I know that you have told me the truth." He continued,

﴿أَلَا تَرَوْنَ أَنِّي أَوْفِي إِلَيْكُمْ وَأَنَا خَيْرُ الْمُنْتَهِينَ﴾

﴿See you not that I give full measure, and that I am the best of the hosts?﴾

encouraging them to return to him. He then threatened them,

﴿فَإِنْ لَمْ تَأْتُنِي بِهِ فَنَلْ كُلَّ نَكْمَ عَنِّي﴾

﴿But if you bring him not to me, there shall be no measure (of corn) for you with me.﴾

He threatened them that if the next time they come without Binyâmin with them, they will not be allowed to buy the food that they need,

﴿وَلَا تَقْرُبُونَا فَإِنَّا لَنَعْلُمُ﴾

﴿...nor shall you come near me." They said : "We shall try to get permission (for him) from his father, and verily, we shall do it."﴾

They said, 'We will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.' Allâh said,

﴿وَقَالَ لِيُوسُفَ﴾

﴿And [Yûsuf] told his servants﴾, or his slaves,

﴿أَجْعِلُوكُمْ بِضَعْفِهِمْ﴾

﴿to put their money﴾, or the merchandise they brought with them to exchange for food,

﴿فِي سَكَنِنِمْ﴾

﴿into their bags﴾, while they were unaware,

﴿لَتَأْتُمْ بِرَحْمَوْنَ﴾

﴿in order that they might come again.﴾ It was said that Yûsuf did this because he feared that his brothers might not have any more merchandise they could bring with them to exchange for food.

﴿فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَأْبَاكُمْ مُنْعِنْ مِنَ الْكَبِيلِ فَأَزِيلَ مِنْكُمْ أَخَنَا نَكْشَلْ وَلَنَّا لَهُ لَحْفُطُونَ﴾  
 ﴿قَالَ هُلْ مَلَكُوكُمْ عَلَيْهِ إِلَّا كَعَنَّا أَمْنَكُوكُمْ عَلَى أَخِيهِ مِنْ قَبْلِهِ مَنْ تَرَكْ حَفَظًا  
 وَهُوَ أَرْحَمُ الرَّاجِعِينَ﴾

﴿63. So, when they returned to their father, they said : "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him."﴾

﴿64. He said : "Can I entrust him to you except as I entrusted his brother [Yûsuf] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."﴾

### **Yūsuf's Brothers ask Ya'qūb's Permission to send Their Brother Binyāmin with Them to Egypt**

Allāh says that when they went back to their father,

﴿فَقُلُّوا يَا أَبَانَا مِنْهُ مِمَّا أَكَيْدُنَا﴾

﴿they said: "O our father! No more measure of grain shall we get..."﴾

'after this time, unless you send our brother Binyāmin with us. So send him with us, and we shall get our measure and we shall certainly guard him.' Some scholars read this Āyah in a way that means, 'and he shall get his ration.' They said,

﴿وَإِنَّا لَمْ لَحِظْنُوهُ﴾

﴿and truly, we will guard him.﴾, 'do not fear for his safety, for he will be returned back to you.' This is what they said to Ya'qūb about their brother Yūsuf,

﴿وَأَرْسِلْهُ مَمَّا شَاءَ بِرْزَقَنِ وَلَا نَأْمَنْهُ لَحِظْنُوهُ﴾

﴿"Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."﴾ [12:12]

This is why Prophet Ya'qūb said to them,

﴿فَلَمْ يَأْتُكُمْ عَلَيْهِ إِلَّا كَمَا أَيْنَتُكُمْ عَلَى أَخْيَهِ مِنْ قِبْلَةِ﴾

﴿Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime?﴾

He asked them, 'Will you do to him except what you did to his brother Yūsuf before, when you took him away from me and separated me from him?'

﴿فَأَنَّهُ خَيْرٌ حَنِيفٌ وَهُوَ أَنْحَمُ الْأَرْجُونِ﴾

﴿But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.﴾

Ya'qūb said, 'Allāh has the most mercy with me among all those who show mercy, He is compassionate with me for my old age, feebleness and eagerness for my son. I invoke Allāh to return him to me, and to allow him and I to be together; for surely, He is the Most Merciful of those who show mercy.'

٢٤٣

وَلَمَّا فَتَحُوا مَنَّهُنَّ وَجَدُوا  
يَضْعَفُهُنَّ رَدَّتِ إِلَيْهِمْ قَالُوا  
يَا أَبَانَا مَا تَبَغِي هَذِهِ، يَضْعَفُ  
رَدَّتِ إِلَيْهِمْ قَالُوا بَلَّا  
أَخَاهَا وَزَرَدَادَ كَيْلَ بَعْرِيزَرَ  
كَيْلَ بَيْسِرَ قَالَ لَنْ أَرِسلَهُ  
أَرِسْلَهُ مَعَكُمْ حَتَّى تُقْرِبُونَ مَوْنِيقَاتِ اللَّهِ لَأَنَّكُمْ بِهِ إِلَّا  
أَنْ يُحَاطَ بِكُمْ فَلَمَّا أَتَوْهُمْ مَوْنِيقَهُمْ قَالَ اللَّهُ عَلَى مَانِقُولِيْكُمْ  
وَقَالَ يَسِيَّنَ لَأَنْدَخْلُوْمِنْ بَابَ وَجْدَرَ وَأَذْخُلُوْمِنْ آبَوْبَ  
مُشْفَرَةً وَمَا أَغْنَى عَنْكُمْ مِنْ اللَّهِ مِنْ شَيْءٍ إِنَّ الْحَكْمَ إِلَّا  
لِلَّهِ عَلَيْهِ تَوَكِّلُتُ وَعَلَيْهِ فَلِتَوَكِّلُ الْمُتَوَكِّلُونَ وَلَمَّا  
دَخَلُوا مِنْ حَيْثُ أَمْرَهُمْ أَبُوهُمْ مَا كَارَ يُغْنِي عَنْهُمْ  
مِنْ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِي يَعْقُوبَ قَضَسَهَا وَإِنَّهُ  
لَذُو عِلْمٍ لِمَا عَلِمَنَهُ وَلَذِكْنَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ  
وَلَنَادَخْلُوا عَلَى بُوشَكَ أَوْفَ إِلَيْهِ أَخَاهَ قَالَ  
إِنِّي أَخَاهُ كَفَلَ أَتَبَتَّيسِ بِمَا كَانُوا يَعْمَلُونَ

﴿فَأَرَا يَابَانَا مَا تَبَغِي﴾  
﴿وَلَئِنْ فَتَحُوا مَنَّهُنَّ وَجَدُوا  
يَضْعَفُهُنَّ رَدَّتِ إِلَيْهِمْ قَالُوا  
يَا أَبَانَا مَا تَبَغِي هَذِهِ، يَضْعَفُ  
رَدَّتِ إِلَيْهِمْ قَالُوا بَلَّا  
أَخَاهَا وَزَرَدَادَ كَيْلَ بَعْرِيزَرَ  
كَيْلَ بَيْسِرَ قَالَ لَنْ أَرِسلَهُ  
أَرِسْلَهُ مَعَكُمْ حَتَّى تُقْرِبُونَ مَوْنِيقَاتِ اللَّهِ لَأَنَّكُمْ بِهِ إِلَّا  
أَنْ يُحَاطَ بِكُمْ فَلَمَّا أَتَوْهُمْ مَوْنِيقَهُمْ قَالَ اللَّهُ عَلَى مَانِقُولِيْكُمْ  
وَقَالَ يَسِيَّنَ لَأَنْدَخْلُوْمِنْ بَابَ وَجْدَرَ وَأَذْخُلُوْمِنْ آبَوْبَ  
مُشْفَرَةً وَمَا أَغْنَى عَنْكُمْ مِنْ اللَّهِ مِنْ شَيْءٍ إِنَّ الْحَكْمَ إِلَّا  
لِلَّهِ عَلَيْهِ تَوَكِّلُتُ وَعَلَيْهِ فَلِتَوَكِّلُ الْمُتَوَكِّلُونَ وَلَمَّا  
دَخَلُوا مِنْ حَيْثُ أَمْرَهُمْ أَبُوهُمْ مَا كَارَ يُغْنِي عَنْهُمْ  
مِنْ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِي يَعْقُوبَ قَضَسَهَا وَإِنَّهُ  
لَذُو عِلْمٍ لِمَا عَلِمَنَهُ وَلَذِكْنَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ  
وَلَنَادَخْلُوا عَلَى بُوشَكَ أَوْفَ إِلَيْهِ أَخَاهَ قَالَ  
إِنِّي أَخَاهُ كَفَلَ أَتَبَتَّيسِ بِمَا كَانُوا يَعْمَلُونَ﴾

¶ 65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)." »

¶ 66. He [Ya'qub] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said." »

### They find Their Money returned to Their Bags

Allāh says, when Yūsuf's brothers opened their bags, they found their merchandise inside them, for Yūsuf had ordered his servants to return it to their bags. When they found their merchandise in their bags,

﴿فَأَرَا يَابَانَا مَا تَبَغِي﴾

«They said: "O our father! What (more) can we desire?..."», what more can we ask for,

﴿هَذِهِ بِضَعْنَا رُدَّتْ إِلَيْنَا﴾

«This, our money has been returned to us;»

Qatādah commented (that they said), "What more can we ask for, our merchandise was returned to us and the 'Azīz has given us the sufficient load we wanted?"<sup>[1]</sup> They said next,

﴿وَنَبِرْ أَهْنَانْ﴾

«so we shall get (more) food for our family,», 'if you send our brother with us the next time we go to buy food for our family,'

﴿وَنَعْنَطْ أَهْنَانْ وَنَزَادْ كُلَّ بَعْرَ﴾

«and we shall guard our brother and add one more measure of a camel's load.»

since Yūsuf, peace be upon him, gave each man a camel's load of corn.

﴿ذَلِكَ كَبِيرَ﴾

«This quantity is easy (for the king to give).»

They said these words to make their case more appealing, saying that taking their brother with them is worth this gain,

﴿فَالَّذِي لَنْ أُرْسِلَ مَكْثُومَ حَقَّ تَوْرُونَ مَوْنَانْ يَنْ أَنَّ﴾

«He [Ya'qūb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name..."»,

until you swear by Allāh with the strongest oath,

﴿أَنَّنِي يَوْمَ إِلَّا أَنْ جَمَاتِ بِكُمْ﴾

«that you will bring him back to me unless you are yourselves surrounded (by enemies)»,

unless you were all overwhelmed and were unable to rescue him,

﴿فَلَمَّا نَأْتُهُ مَوْنَهَنْ﴾

«And when they had sworn their solemn oath», he affirmed it further, saying,

[1] At-Tabari 16:162.

﴿أَنَّهُ عَلَىٰ مَا شَوَّلْ بِكِيلٌ﴾

﴿Allāh is the Witness to what we have said.﴾

Ibn Ishāq commented, "Ya'qūb did that because he had no choice but to send them to bring necessary food supplies for their survival. So he sent Binyāmin with them."<sup>[1]</sup>

﴿وَقَالَ يَبْرَئِي لَا تَدْخُلُوا مِنْ بَابٍ وَمِنْ دَرْجٍ وَادْخُلُوا مِنْ أَنْوَبٍ شَفَقَةً وَمَا أَغْنَى عَنْكُمْ فِتْنَةُ اللَّهِ مِنْ شَيْءٍ إِنَّ الْحَسْنَمْ إِلَّا يَلْهُ عَلَيْهِ تَوْكِيدٌ وَعَلَيْهِ فَلِتَوْكِيدِ الْمُتَوْكِلُونَ ﴾١٧﴿ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمْرَهُمْ أُتُوهُمْ مَا كَاتَ بِغَنِيَّةِ عَنْهُمْ مِنْ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَمْقُوْبَ فَضَّلَهُمْ وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلِمَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

¶67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him."<sup>¶</sup>

¶68. And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya'qūb's inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.<sup>¶</sup>

### **Ya'qūb orders His Children to enter Egypt from Different Gates**

Allāh says that Ya'qūb, peace be upon him, ordered his children, when he sent Binyāmin with them to Egypt, to enter from different gates rather than all of them entering from one gate. Ibn 'Abbās, Muḥammad bin Ka'b, Mujāhid, Ad-Dahhāk Qatādah, As-Suddi and several others said that he feared the evil eye for them, because they were handsome and looked beautiful and graceful. He feared that people might direct the evil eye at them, because the evil eye truly harms, by Allāh's decree, and brings down the mighty warrior-rider from his horse. He next said,

﴿وَمَا أَغْنَى عَنْكُمْ فِتْنَةُ اللَّهِ مِنْ شَيْءٍ﴾

﴿and I cannot avail you against Allāh at all.﴾

<sup>[1]</sup> At-Tabari 16:164.

this precaution will not resist Allāh's decision and appointed decree. Verily, whatever Allāh wills, cannot be resisted or stopped,

﴿إِنَّمَا تَكُونُ إِلَّا بِإِلَهٍ عَلَيْهِ تَوَكِّلُ ﴾فَتَبَرَّكُوا الْمُتَوَكِّلُونَ ﴾وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَرْمَهُمْ أَبْوَاهُمْ نَّا كَاتَ بَعْنَى عَنْهُمْ بَنَ أَلَّا حَامَةٌ فِي تَقْسٍ يَقْرُبُ قَصْنَاهُ﴾

﴿“Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him.” And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya'qūb's inner self which he discharged.﴾, as a precaution against the evil eye,

﴿وَإِنَّمَا لَذُو عَنْبَرٍ لِّمَا عَلِمْنَاهُ﴾

﴿And verily, he was endowed with knowledge because We had taught him,﴾

he had knowledge that he implemented, according to Qatādah and Ath-Thawri.<sup>[1]</sup> Ibn Jarīr said that this part of the Āyah means, he has knowledge that We taught him,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most men know not.﴾<sup>[2]</sup>

﴿وَلَمَّا دَخَلُوا عَلَى يُوسُفَ مَأْوَى إِبْرَاهِيمَ أَخَاهُ قَالَ إِنِّي أَخْوَكَ مَلَكٌ مُّلَائِكَةٌ بِمَا كَانُوا يَتَكَبَّرُونَ﴾

﴿69. And when they went in before Yūsuf, he took his brother (Binyāmin) to himself and said: “Verily, I am your brother, so grieve not for what they used to do.”﴾

### Yūsuf comforts Binyāmin

Allāh states that when Yūsuf's brothers went in before him along with his full brother Binyāmin, he invited them to a place of honor as privileged guests. He granted them gifts and generous hospitality and kindness. He met his brother in confidence and told him the story of what happened to him and that he was in fact his brother. He said to him,

<sup>[1]</sup> At-Tabari 16:168.

<sup>[2]</sup> Ibid.

﴿لَا تَبْتَهِنُ﴾

﴿grieve not﴾ nor feel sad for what they did to me.' He ordered Binyāmin to hide the news from them and to refrain from telling them that the 'Azīz is his brother Yūsuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

﴿فَلَمَّا جَهَزُوكُم بِمَا يَرْجُونَ حَمَلَ الْيَقِيَّةَ فِي رَمْلِ أَجِيجٍ ثُمَّ أَذْنَ مُؤْمِنٌ أَبْتَهِنَ أَبْكُمْ لَتَرِقُونَ ﴾ۚ قَالُوا وَأَبْتَهِنُهُمْ تَمَّا تَقْدُرُونَ ﴾ۚ قَالُوا تَقْدِيْهُ صَرَاعَ الْمَلِكِ وَلِئَنْ جَاءَ بِهِ حَلْلٌ يَعْبُرُ وَأَنَا بِهِ زَعِيدٌ ﴾ۚ﴾

¶70. So when he furnished them forth with their provisions, he put the bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"»

¶71. They, turning towards them, said: "What is it that you have lost?"»

¶72. They said: "We have lost the bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."»

### Yūsuf had His Golden Bowl placed in Binyāmin's Bag; a Plot to keep Him in Egypt

After Yūsuf supplied them with their provisions, he ordered some of his servants to place his silver bowl (in Binyāmin's bag), according to the majority of scholars. Some scholars said that the king's bowl was made from gold. Ibn Zayd added that the king used it to drink from,<sup>[1]</sup> and later, measured food grains with it since food became scarce in that time, according to Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and 'Abdur-Raḥmān bin Zayd.<sup>[2]</sup> Shu'bah said that Abu Bishr narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said that the king's bowl was made from silver and he used it to drink with.<sup>[3]</sup> Yūsuf had the bowl placed in Binyāmin's bag while they were unaware, and then had someone herald,

﴿أَبْتَهِنَ أَبْكُمْ لَتَرِقُونَ﴾

<sup>[1]</sup> At-Tabari 16:172.

<sup>[2]</sup> At-Tabari 16:173.

<sup>[3]</sup> At-Tabari 16:176.

٢٤٤

لَمَّا جَهَرَتْ هُنَّ مُجَاهِزٌ هُنْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِمْ  
أَذْنَ مُؤْذِنٌ أَيْتَهَا الْعِيرَ إِنَّكُمْ لَسَرَفُونَ ﴿٦٣﴾ قَالُوا وَأَقْبَلُوا  
عَلَيْهِمْ مَاذَا نَفْقِدُوْتَ ﴿٦٤﴾ قَالُوا نَفْقِدُ صَوَاعَ الْمَلِكِ  
وَلَمْ يَنْجُمْ بِهِ حِلْ بَعْدِ وَأَنَّا يَدِهِ رَعِيمٌ ﴿٦٥﴾ قَالُوا تَالَّهُ  
لَقَدْ عَلِمْتُمْ مَا جَاهَنَا لِنَفْسِي فِي الْأَرْضِ وَمَا كَسَرْتُ فِي  
لَقَدْ عَلِمْتُمْ مَا جَاهَنَا لِنَفْسِي فِي الْأَرْضِ وَمَا كَسَرْتُ فِي  
فَالْأَوْافِمَا جَرَرْتُهُ إِنْ كُنْتُتْ كَذِيْنَ ﴿٦٦﴾ قَالُوا جَرَرْتُهُ  
مِنْ وَجْهِ دِرْحَلِهِ فَهُوَ جَرَرْتُهُ كَذَلِكَ نَجَرِي الظَّالِمِينَ  
فَبَدَأْتُ أَيْذِنَهُمْ قَبْلَ وَعَاءَ أَخِيهِمْ أَسْتَخْرِجُهُمْ  
وَعَاءَ أَخِيهِ كَذَلِكَ كَذَلِكَ يُوسُفَ مَا كَانَ لِي أَخْدَى أَخَاهُ  
فِي دِيْنِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرْجَتِي مِنْ شَأْنِ  
وَفَوْقَ كُلِّ ذِي عَلِيْمٍ ﴿٦٧﴾ قَالُوا إِنْ يَسْرِقُ  
فَقَدْ سَرَقَ أَخَاهُ اللَّهُ مِنْ قَبْلِ فَأَسْرَهَا يُوسُفُ فِي نَقْسِهِ  
وَلَمْ يَرِدْهَا الْهَمْ فَأَلْأَنَّهُ سَرَمَكَانَا وَاللهُ أَعْلَمُ بِمَا  
تَصْفِقُونَ ﴿٦٨﴾ قَالُوا إِنَّهَا الْعَزِيزُ إِنَّهُ لَأَبَا شَيْخًا كَيْرًا  
فَخُذْ أَحْدَنَا مَكَانَهُ إِنَّا زَانَكَ مِنَ الْمُحْسِنِينَ ﴿٦٩﴾

delivery of the reward.

﴿O you (in) the caravan! Surely, you are thieves!﴾

They looked at the man who was heralding this statement and asked him,

﴿هَمَّاذا نَفْقَدُوكَ ﴿٧٠﴾ قَالُوا نَفْقَدُ صَوَاعَ الْمَلِكِ﴾

“What is it that you have lost?” They said: “We have lost the bowl of the king...”, which he used to measure food grains,

﴿وَلَمْ يَنْجُمْ بِهِ حِلْ بَعْدِ وَأَنَّا يَدِهِ رَعِيمٌ﴾  
and for him who produces it is a camel load; as a reward,  
﴿وَأَنَا بِهِ رَعِيمٌ﴾

and I will be bound by it., as assurance of

﴿قَالُوا تَالَّهُ لَقَدْ عَلِمْتُمْ مَا جَاهَنَا لِنَفْسِي فِي الْأَرْضِ وَمَا كَانَ سَرِيقِي ﴿٧٠﴾  
إِنْ كُنْتُتْ كَذِيْنَ ﴿٧١﴾ قَالُوا جَرَرْتُهُ مِنْ وَجْهِ دِرْحَلِهِ فَهُوَ جَرَرْتُهُ كَذَلِكَ نَجَرِي  
الظَّالِمِينَ ﴿٧٢﴾ فَبَدَأْتُ أَيْذِنَهُمْ قَبْلَ وَعَاءَ أَخِيهِمْ أَسْتَخْرِجُهُمْ مِنْ وَعَاءَ أَخِيهِ كَذَلِكَ  
يُوشَقُتْ مَا كَانَ لِي أَخْدَى أَخَاهُ فِي دِيْنِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرْجَتِي مِنْ شَأْنِ  
وَفَوْقَ كُلِّ ذِي عَلِيْمٍ ﴿٧٣﴾

473. They said: “By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!”

474. They said: “What then shall be the penalty of him, if you are (proved to be) liars.”

475. They [Yūsuf's brothers] said: “His penalty should be that

*he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the wrongdoers!"* ﴿

¶76. So he [Yûsuf] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf. He could not take his brother by the law of the king (as a slave), except that Allâh willed it. We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh). ﴿

After Yûsuf's servants accused his brothers of theft, they said,

﴿نَّا لَنَا لَمَّا عِلْمْتُمْ مَا جِئْنَا لِتَقْبِيْدِ فِي الْأَرْضِ وَمَا كُنَّا سَرِيْقِيْنَ﴾

«By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!» ﴿

'Ever since you knew us, you, due to our good conduct, became certain that,

﴿مَا جِئْنَا لِتَقْبِيْدِ فِي الْأَرْضِ وَمَا كُنَّا سَرِيْقِيْنَ﴾

«we came not to make mischief in the land, and we are no thieves!» ﴿

They said, 'Theft is not in our character, as you came to know.' Yûsuf's men said,

﴿فَقَاتُوا جَزْرُوْهُ﴾

«What then shall be the penalty of him?», in reference to the thief, if it came out that he is one of you;

﴿إِنْ كُنْتُمْ كَذِيْبِيْنَ﴾

«if you are (proved to be) liars?» They asked them, 'What should be the thief's punishment if he is one of you?'

﴿فَالَّذِيْنَ جَرَوْهُ مَنْ وُجِدَ فِي رَجْلِهِ فَهُوَ جَرَوْهُ كَذِيْلَكُمْ بَعْزِيْ أَنْظَلِيْمِيْنَ﴾

«They said : "His penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers!"» ﴿

This was the law of Prophet Ibrâhîm, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yûsuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot,

﴿فَمَنْ اسْتَرْجَجَهَا مِنْ وِعَاءِ أَخِيْهِ﴾

﴿Then he brought it out of his brother's bag.﴾

Therefore, Yūsuf took Binyāmin as a slave according to their judgement and the law which they believed in. So Allāh said;

﴿كَذَلِكَ كَذَنَا لِيُوْشَفَ﴾

﴿Thus did We plan for Yūsuf.﴾ and this is a good plot that Allāh likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all.

Allāh said next,

﴿كَمَا كَانَ لِيَأْتِنَّ أَخَاهُ فِي دِينِ الْمَلِكِ﴾

﴿He could not take his brother by the law of the king.﴾

as a captive, for this was not the law of king of Egypt, according to Ad-Dāḥhāk and several other scholars.<sup>[1]</sup> Allāh only allowed Yūsuf to take his brother as a captive after his brothers agreed to this judgement beforehand, and he knew that this was their law. This is why Allāh praised him when He said,

﴿نَرَفَعُ دَرَجَاتٍ مَّنْ شَاءُ﴾

﴿We raise to degrees whom We will,﴾ just as He said in another Āyah,

﴿بَيْرُقُ اللَّهِ الَّذِينَ آمَنُوا مِنْكُمْ﴾

﴿Allāh will exalt in degree those of you who believe.﴾ [58:11] Allāh said next,

﴿وَنَرَقَ كُلُّ ذِي عِلْمٍ عَلَيْهِ﴾

﴿but over all those endowed with knowledge is the All-Knowing.﴾

Al-Hasan commented, "There is no knowledgeable person, but there is another person with more knowledge until it ends at Allāh the Exalted and Most Honored."<sup>[2]</sup> In addition, 'Abdur-Razzāq recorded that Sa'īd bin Jubayr said, "We were with Ibn 'Abbās when he narrated an amazing Ḥadīth. A man in the audience said, 'All praise is to Allāh! There is an all-knowing above every person endowed with knowledge.' Ibn 'Abbās responded, 'Worse it is that which you said! Allāh is the All-

<sup>[1]</sup> At-Tabari 16:188.

<sup>[2]</sup> At-Tabari 16:193.

Knowing and His knowledge is above the knowledge of every knowledgeable person.<sup>[1]</sup> Simâk narrated that Ikrimah said that Ibn 'Abbâs said about Allâh's statement,

﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيهِ﴾

﴿بَلْ وَأَنَّمَا يَعْلَمُ الْعِلْمُ إِنَّمَا يَعْلَمُ الْعِلْمَ الْعَالِمُ﴾

"This person has more knowledge than that person, and Allâh is above all knowledgeable persons."<sup>[2]</sup> Similar was narrated from Ikrimah.<sup>[3]</sup> Qatâdah said, "Over every person endowed with knowledge is a more knowledgeable person until all knowledge ends with Allâh. Verily, knowledge started from Allâh, and from Him the scholars learn, and to Him all knowledge returns." 'Abdullâh bin Mas'ûd read the Âyah this way,

﴿وَفَوْقَ كُلِّ عَالَمٍ عَلِيهِ﴾

﴿وَأَنَّمَا يَعْلَمُ الْعِلْمُ إِنَّمَا يَعْلَمُ الْعِلْمَ الْعَالِمُ﴾

﴿قَالُوا إِنْ يَسْرِقُ أَحَدٌ مِّنْ قَبْلِهِ فَإِنَّمَا يُوْثُفُ فِي قَبْلِهِ وَلَئِنْ يُنْذَهُ أَهْمَنْ فَالْأَنْذَهُ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصْنَعُونَ﴾

¶77. They [Yûsuf's brothers] said: "If he steals, there was a brother of his [Yûsuf] who did steal before (him)." But these things did Yûsuf keep in himself, revealing not the secrets to them. He said (within himself): "You are in an evil situation, and Allâh is the Best Knower of that which you describe!"

### **Yûsuf's Brothers accuse Him of Theft!**

After Yûsuf's brothers saw that the king's bowl was taken out of Binyâmîn's bag, they said,

﴿إِنْ يَسْرِقُ أَحَدٌ مِّنْ قَبْلِهِ﴾

﴿إِنْ يَسْرِقُ أَحَدٌ مِّنْ قَبْلِهِ﴾

They tried to show themselves as innocent from being like Binyâmîn, saying that he did just like a brother of his did

[1] 'Abdur-Razzâq 2:327.

[2] At-Tabari 16:192.

[3] Ibid.

[4] At-Tabari 16:193.

beforehand, meaning Yūsuf, peace be upon him! Allāh said,

﴿فَأَسْرَهَا بُؤْثُتْ فِي تَقْبِيَةٍ﴾

«But these things did Yūsuf keep in himself», meaning the statement that he said afterwards,

﴿أَنْتَ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصْنَعُونَ﴾

«You are in an evil situation, and Allāh is the Best Knower of that which you describe!»

Yūsuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it. Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿فَأَسْرَهَا بُؤْثُتْ فِي تَقْبِيَةٍ﴾

«But these things did Yūsuf keep in himself», “He kept in himself [his statement next],

﴿أَنْتَ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصْنَعُونَ﴾

«You are in an evil situation, and Allāh is the Best Knower of that which you describe!».

﴿فَأَلْوَأُوا يَكِيْلَاهُ الْمَزِيزَ إِنَّ اللَّهَ أَبْيَا شَبَيْنَا كِبِيرًا فَعَذَّ أَمْدَنَا مَكَانَهُ إِنَّا نَرِكَ مِنَ النَّخْيِيْنَ ﴾VA قَالَ مَكَازَ أَنَّوْ أَنْ تَأْخُذَ إِلَّا مَنْ وَجَدَنَا مَتَّهُنَا عِنْدَهُ إِنَّا إِذَا أَظْلَمْيُومُوكَ﴾

¶78. They said: "O 'Azīz! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the doers of good."»

¶79. He said: "Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrongdoers."»

### **Yūsuf's Brothers offer taking One of Them instead of Binyāmīn as a Slave, Yūsuf rejects the Offer**

When it was decided that Benyāmīn was to be taken and kept with Yūsuf according to the law they adhered by, Yūsuf's brothers started requesting clemency and raising compassion in his heart for them,

﴿فَأَلْوَأُوا يَكِيْلَاهُ الْمَزِيزَ إِنَّ اللَّهَ أَبْيَا شَبَيْنَا كِبِيرًا﴾

٢٤٥

سورة البقرة  
قوله تعالى  
قال مكاذب الله أن نأخذ إلا من وجدنا متنعا عنده إنا  
إذا ظلمون [٦] قلنا أنسينا شوامن حاصلوا بعثنا  
قال كيدهم ألم تسلموا أن أباكم قد أخذ عليكم  
مؤذنها من الله ومن قتل ما فطرته في يوسف فلن أبيع  
الارض حتى يأذن لي أبا أو يحكم الله على وهو خير الحكيمين  
أرجعوا إلينا أيكم فقولوا يا باناء إن ابنك سرق  
وماشدتنا إلا بما علمنا وما شدنا لغيره حفظين  
وسل القرية التي كنا فيها والغير التي أقبلنا إليها  
وإن الصدقة [٧] قال بل سوت لكم أنفسكم إنما  
فاصبر وحييل عسى الله أن يأتي بني بهم بعثنا إله هؤلا  
العليمة الحكيم [٨] وتولى عنهم وقال يا سف عن  
يوسف وابتليت عيشه من الحزن فهو كظيم [٩]  
قال أتألل الله تفتؤ أنا كذلك يوسف حتى تكون حرضا  
أو تكون من الهلكين [١٠] قال إنما أشكوا بني  
وحرز إلى الله وأعلم من الله ما لا تعلمون [١١]

«They said, "O 'Azîz! Verily, he has an old father..."»

who loves him very much and is comforted by his presence from the son that he lost,

﴿فَخُذْ أَحَدَنَا مَكَاهِنَه﴾

«so take one of us in his place.», instead of Binyâmin to remain with you,

﴿إِنَّا مَرِنَاكَ مِنَ الْمُخْرِيْنَ﴾

«Indeed we think that you are one of the doers of good.», the good doers, just, and accepting fairness,

﴿فَقَالَ مَكاذب الله أن نأخذ إلا من وجدنا متنعا عنده﴾

«He said: "Allâh forbid,

that we should take anyone but him with whom we found our property..."», according to the judgement that you gave for his punishment,

﴿إِنَّا إِذَا ظَلَمْنَا﴾

«Indeed, we should be wrongdoers.», if we take an innocent man instead of the guilty man.'

﴿قلنا أنسينا شوامن حاصلوا بعثنا قل كيدهم ألم تسلموا أن أباكم قد أخذ عليكم  
مؤذنها من الله ومن قتل ما فطرته في يوسف فلن أبيع الأرض حتى يأذن لي أبا أو يحكم الله لي وهو خير الحكيمين أرجعوا إلينا أيكم فقولوا يا باناء إن ابنك سرق وما  
شدتنا إلا بما علمنا وما شدنا لغيره حفظين وسل القرية التي كنا فيها والغير التي أقبلنا إليها  
والغير التي أقبلنا فيها وإنما أشكوا بنيها ولينا لمن يفون [١٢]﴾

﴿80. So, when they despaired of him, they consulted in private. The eldest among them said: "Know you not that your father did take an oath from you in Allāh's Name, and before this you did fail in your duty with Yūsuf? Therefore I will not leave this land until my father permits me, or Allāh decides my case and He is the Best of the judges.﴾

﴿81. "Return to your father and say, 'O our father! Verily, your son has stolen, and we testify not except according to what we know, and we could not know the Unseen!'﴾

﴿82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."﴾

### **Yūsuf's Brothers consult Each Other in Confidence; the Advice Their Eldest Brother gave Them**

Allāh narrates to us that Yūsuf's brothers were desperate because they could not secure the release of their brother Binyāmīn, even though they had given a promise and sworn to their father to bring him back. They were unable to fulfill their promise to their father, so,

﴿خَلْصَا﴾

﴿in private﴾, away from people's eyes,

﴿بِيَّنَاتٍ﴾

﴿they consulted﴾, among themselves,

﴿كَبِيرُهُم﴾

﴿The eldest among them said﴾, and his name, as we mentioned, was Rūbil, or Yahudhā. He was the one among them who recommended throwing Yūsuf into a well, rather than killing him. So Rūbil said to them,

﴿أَلَمْ تَعْلَمُوا أَنَّ أَبَكُمْ قَدْ أَخْذَ عَلَيْكُمْ مَوْعِدًا مِّنْ أَنَّهُ﴾

‘Know you not that your father did take an oath from you in Allāh's Name,﴾

that you will return Binyāmīn to him? However, you were not able to fulfill this promise and, before you caused Yūsuf to be lost from his father,

﴿فَلَنْ أُبْرِحَ أَلْأَرْضَ﴾

«Therefore I will not leave this land», I will not leave Egypt,

﴿وَهُنَّ يَأْذَنُ لِي أَنِّي﴾

«until my father permits me», allows me to go back to him while he is pleased with me,

﴿فَإِنْ يَعْلَمُ اللَّهُ لِي﴾

«or Allâh decides my case» by using the sword, or, they says; by allowing me to secure the release of my brother,

﴿وَهُوَ خَيْرُ الْحَكَمَاتِ﴾

«and He is the Best of the judges.»,

He next ordered them to narrate to their father what happened so that they could present their excuse about that happened to Binyâmîn and as claim their innocence before him. Rûbil said to them (to say to their father),

﴿وَمَا كُنَّا لِنَتَبَرَّخُ عَنِ الظَّنِينَ﴾

«and we could not know the Unseen!»

or, 'we did not know that your son had committed theft,' according to Qatâdah and Ikrimah.<sup>[1]</sup> 'Abdur-Râhmân bin Zayd bin Aslam said that it means, 'we did not know that Binyâmîn stole something that belonged to the king, we only stated the punishment of the thief,'

﴿وَنَسْأَلُ الْقَرْبَى أَلَيْ كُنَّا فِيهَا﴾

«And ask (the people of) the town where we have been», in reference to Egypt,<sup>[2]</sup> according to Qatâdah,<sup>[3]</sup> or another town.

﴿وَالْعَبَدُ أَلَيْ أَنْتَنَا فِيهَا﴾

«and the caravan in which we returned», 'about our truthfulness, honesty, protection and sincere guardianship,

﴿وَإِنَا لَسَدِيقُونَ﴾

<sup>[1]</sup> At-Tabari 16:211-212.

<sup>[2]</sup> At-Tabari 16:210.

<sup>[3]</sup> At-Tabari 16:212.

﴿and indeed we are telling the truth.﴾

in what we have told you, that Binyāmīn stole and was taken as a captive as compensation for his theft.'

﴿فَقَالَ بْلَ سَوْتَ لَكُمْ أَنْتُمْ أَشْكُنْتُمْ أَنِّي فَسَرَّتْ جَبِيلٌ عَنِ الْأَنْهَى أَنْ يَأْتِيَنِي بِهِ هَبَيْتَا إِنَّهُ هُوَ الْعَلِيهِ الْحَكِيمُ﴾ ٨٣ وَتَوَكَّلْتُ عَنْهُمْ وَقَالَ يَأْسَفُنِي بُشْرٌ وَيَبْيَضُتْ عَيْنَاهُ مِنَ الْعَزَى فَهُوَ كَطِيمٌ لَهُ قَالُوا نَاهُو تَقْنُوا تَذَكَّرْ بُشْرٌ حَتَّى تَكُونُ حَرَمَةً أَوْ تَكُونُ مِنَ الْمَلِكِينَ قَالَ إِنَّمَا أَشْكُنْتُمْ بَنِي وَحْزِنَتْ إِلَى اللَّهِ وَأَغْلَمْتُمْ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ﴾ ٨٤

﴿83. He [Ya'qūb] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."﴾

﴿84. And he turned away from them and said: "Alas, my grief for Yūsuf!" And he lost his sight because of the sorrow that he was suppressing.﴾

﴿85. They said: "By Allāh! You will never cease remembering Yūsuf until you become weak with old age, or until you be of the dead."﴾

﴿86. He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not."﴾

### Allāh's Prophet Ya'qūb receives the Grievous News

Allāh's Prophet Ya'qūb repeated to his children the same words he said to them when they brought false blood on Yūsuf's shirt,

﴿بَلْ سَوْتَ لَكُمْ أَنْتُمْ أَشْكُنْتُمْ أَنِّي فَسَرَّتْ جَبِيلٌ﴾

﴿Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).﴾

Muhammad bin Ishāq said, "When they went back to Ya'qūb and told him what happened, he did not believe them and thought that this was a repetition of what they did to Yūsuf. So he said,

﴿بَلْ سَوْتَ لَكُمْ أَنْتُمْ أَشْكُنْتُمْ أَنِّي فَسَرَّتْ جَبِيلٌ﴾

﴿Nay, but your own selves have beguiled you into something.﴾

*So patience is most fitting (for me).»*

Some said that since this new development came after what they did before [to Yūsuf], they were given the same judgement to this later incident that was given to them when they did what they did [to Yūsuf]. Therefore, Ya'qūb's statement here is befitting,

﴿إِنْ سَرَّتْ لَكُمْ أَشْكُنْ أَنْزَلْ فَصَبَرْ جَيْلَ﴾

*«Nay, but your own selves have beguiled you into something.  
So patience is most fitting (for me).»*

He then begged Allāh to bring back his three sons: Yūsuf, Binyāmīn and Rūbil to him.<sup>[1]</sup> Rūbil had remained in Egypt awaiting Allāh's decision about his case, either his father's permission ordering him to go back home, or to secure the release of his brother in confidence. This is why Ya'qūb said,

﴿عَنِ اللَّهِ أَنْ يَأْتِيَنِي بِهِنْ جَيْمَانَ إِنَّهُ هُوَ الْعَلِيمُ﴾

*«May be Allāh will bring them (back) all to me. Truly, He!  
Only He is All-Knowing,» in my distress,*

﴿أَنْذِكُ﴾

*«the All-Wise», in His decisions and the decree and preordainment He appoints. Allāh said next,*

﴿فَوَتَرَ عَنْهُمْ وَقَالَ يَكَاسِفُ عَنْ بُؤْتَ﴾

*«And he turned away from them and said: "Alas, my grief for Yūsuf!"»*

He turned away from his children and remembered his old grief for Yūsuf,

﴿يَكَاسِفُ عَنْ بُؤْتَ﴾

*«Alas, my grief for Yūsuf!»*

The new grief, losing Binyāmīn and Rūbil, renewed his old sadness that he kept to himself. 'Abdur-Razzāq narrated that Ath-Thawri said that Sufyān Al-'Uṣfuri said that Saīd bin Jubayr said, "Only this nation [the following of Prophet

<sup>[1]</sup> At-Tabari 16:214.

Muhammad ﷺ were given *Al-Istirja'*.<sup>[1]</sup> Have you not heard the statement of Ya'qūb, peace be upon him,

﴿يَكْأسِنُ عَلَى بُرُوشَ رَأَيْتَنِي عَيْنَاهُ وَتَهْزُنُ فَهُوَ كَلِيلٌ﴾

«Alas, my grief for Yūsuf! And he lost his sight because of the sorrow that he was suppressing.»?<sup>[2]</sup>

Ya'qūb suppressed his sorrow and did not complain to a created being, according to Qatādah and other scholars.<sup>[3]</sup> Ad-Dahhāk also commented, "Ya'qūb was aggrieved, sorrowful and sad."<sup>[4]</sup>

Ya'qūb's children felt pity for him and said, while feeling sorrow and compassion,

﴿فَاتَّمُو نَفْسَنَا نَذْكُرُ بُرُوشَ﴾

«By Allāh! You will never cease remembering Yūsuf, you will keep remembering Yūsuf,

﴿حَتَّى تَكُونَ حِفْظًا﴾

«until you become weak with old age», until your strength leaves you,'

﴿أَوْ تَكُونَ مِنَ الْمَلْكِينَ﴾

«or until you be of the dead.» They said, 'if you continue like this, we fear for you that you might die of grief.'

﴿قَالَ إِنَّمَا أَشْكُوُ بَقِيَّ وَحْزَنِي إِلَى اللَّهِ﴾

«He said: "I only complain of my grief and sorrow to Allāh."» When they said these words to him, Ya'qūb said,

﴿إِنَّمَا أَشْكُوُ بَقِيَّ وَحْزَنِي﴾

'I only complain of my grief and sorrow» for the afflictions that struck me,

﴿إِلَى اللَّهِ﴾

«to Allāh,» alone,

[1] Saying: "To Allah we belong and to Him shall be our return."

[2] 'Abdur-Razzāq 2:227.

[3] At-Tabari 16:216.

[4] At-Tabari 16:218.

٢٤٦

يَبْيَنِي أَذْهَبُوا فَتَحَسَّوْا مِنْ يُوشَقَ وَأَخِيهِ وَلَا تَأْتِشُوا  
مِنْ رَفْعَ اللَّهِ إِنَّهُ لَا يَأْتِشُ مِنْ رَفْعَ اللَّهِ إِلَّا الْقَوْمُ الْكُفَّارُونَ  
فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَهَذَا الضُّرُّ  
وَرَجَشْنَا بِيَضْنَعَةٍ مُّرْجَحَةٍ فَأَوْفَ لَنَا الْكِيلَ وَنَصَدَقُ عَلَيْنَا  
إِنَّ اللَّهَ يَعْلَمُ بِمَا يَعْمَلُونَ  
يُوشَقَ وَأَخِيهِ إِذَا سَمِعُوا جَهَلُونَ  
لَأَنَّ يُوشَقَ قَالَ أَنَا يُوشَقَ وَهَذَا أَخِي قَدْ مَرَّ اللَّهُ  
عَلَيْنَا إِنَّهُمْ مَنْ يَسْقُى وَيَصْدِرُ فَإِنَّ اللَّهَ لَا يَقْسِمُ أَخْرَى<sup>(١)</sup>  
الْمُحْسِنِينَ  
قَالُوا أَتَالَّهُ لَقَدْ مَأْرَكَ اللَّهُ عَلَيْنَا  
وَإِنْ كُنَّا لِلْخَاطِئِينَ  
فَلَمَّا لَأْتَنَا بِرِبِّ عَلَيْكُمْ  
الْيَوْمَ يَعْلَمُ اللَّهُ كُلُّمَا وَهُوَ أَحَدٌ حَمِيرٌ  
أَذْهَبُوا بِيَقْبِصِي هَذَا فَالْقُوَّةُ عَلَى وَجْهِي أَيْ بَصِيرًا  
وَأَنْوَفِي أَهْلِكُمْ أَجْمَعِينَ  
الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِبِّ يُوشَقَ لَوْلَا أَنَّ  
تَقْنِدُونِ  
قَالُوا أَنَّ اللَّهَ إِنَّكَ لَنِي ضَلَّلَكَ الْقَدِيرُ<sup>(٢)</sup>

﴿وَأَنْعَذْ مِنْ أَنَّهُ مَا لَا شَكُونَ﴾

«and I know from Allâh that which you know not.»

I anticipate from Allâh each and every type of goodness.' Ibn 'Abbas commented on the meaning of,

﴿وَأَنْعَذْ مِنْ أَنَّهُ مَا لَا شَكُونَ﴾

«and I know from Allâh that which you know not.»

"The vision that Yûsuf saw is truthful and Allâh will certainly make it come true."<sup>(1)</sup>

﴿يَبْيَنِي أَذْهَبُوا مَنَّكُوا مِنْ  
يُوشَقَ وَأَخِيهِ وَلَا تَأْتِشُوا مِنْ  
رَفْعَ اللَّهِ إِنَّهُ لَا يَأْتِشُ مِنْ رَفْعَ  
اللَّهِ إِلَّا الْقَوْمُ الْكُفَّارُونَ  
دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ  
مَسَّنَا وَهَذَا الضُّرُّ وَرَجَشْنَا بِيَضْنَعَةٍ مُّرْجَحَةٍ فَأَوْفَ لَنَا الْكِيلَ وَنَصَدَقُ عَلَيْنَا إِنَّ اللَّهَ يَعْلَمُ  
الْمُصْنَعِينَ<sup>(2)</sup>

487. "O my sons! Go you and inquire about Yûsuf and his brother, and never give up hope of Allâh's mercy. Certainly no one despairs of Allâh's mercy, except the people who disbelieve."»

488. Then, when they entered unto him, they said: "O 'Azîz! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable."»

<sup>(1)</sup> At-Tabari 16:227.

### Ya'qūb orders His Children to inquire about Yūsuf and His Brother

Allāh states that Ya'qūb, peace be upon him, ordered his children to go back and inquire about the news of Yūsuf and his brother Binyāmīn, in a good manner, not as spies. He encouraged them, delivered to them the good news and ordered them not to despair of Allāh's mercy. He ordered them to never give up hope in Allāh, nor to ever discontinue trusting in Him for what they seek to accomplish. He said to them that only the disbelieving people despair of Allāh's mercy.

### Yūsuf's Brothers stand before Him

Allāh said next,

﴿فَلَمَّا دَخَلُوا عَلَيْهِ﴾

﴿Then, when they entered unto him﴾, when they went back to Egypt and entered upon Yūsuf,

﴿فَأَلْرَأُوا يَكْيِنُ الْمَرِيرُ مَسْنَانَا وَأَنْتَ الْمُرِيرُ﴾

﴿they said: "O Azīz! A hard time has hit us and our family..."﴾, because of severe droughts and the scarcity of food,

﴿وَجَشَنَا بِيَضَّنَقَةٍ مُّرْجَحَةٍ﴾

﴿and we have brought but poor capital,﴾

means, 'we brought money for the food we want to buy, but it is not substantial,' according to Mujāhid, Al-Hasan and several others.<sup>[1]</sup>

Allāh said that they said next,

﴿فَأَنْزَبْنَا لَنَا الْكَيْلَ﴾

﴿so pay us full measure﴾ meaning, 'in return for the little money we brought, give us the full measure that you gave us before.' Ibn Mas'ūd read this Āyah in a way that means, "So give the full load on our animals and be charitable with us."<sup>[2]</sup> Ibn Jurayj commented, "So be charitable to us by returning our brother to us."<sup>[3]</sup> And when Sufyan bin 'Uyaynah was asked if

<sup>[1]</sup> At-Tabari 16:238.

<sup>[2]</sup> Ibid.

<sup>[3]</sup> At-Tabari 16:243.

the *Sadaqah* (charity) was prohibited for any Prophet before our Prophet ﷺ, he said, "Have you not heard the Ayah,

﴿فَأَنْوِبْ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَعْزِيزُ النَّصَارَى﴾

¶so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable.﴾?"

Ibn Jarîr At-Tabârî<sup>[1]</sup> collected this statement.

﴿فَقَالَ هَلْ عَلِمْتُ مَا فَعَلْتُمْ بِيُوسُفَ وَأَجِيبُهُ إِذْ أَسْتَدْ جَهَنَّمَكُمْ ﴾ ﴿ قَالُوا أَوْنَاكُ لَأَنَّ يُوسُفَ قَالَ أَنَا يُوسُفَ وَهَذَا أَخِي مَذَاقُ اللَّهِ عَلَيْنَا إِنَّمَا كُنَّا بَيْتَ اللَّهِ لَا يُضْطَعُ أَخْرَى الْخَرَبَيْنِ ﴾ ﴿ قَالُوا تَائِبٌ لَنَدَ مَأْرِكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ ﴾ ﴿ قَالَ لَا تُثْرِبُ عَلَيْكُمُ الْيَوْمَ يَقْرِئُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴾﴾

¶89. He said: "Do you know what you did with Yûsuf and his brother, when you were ignorant?"

¶90. They said: "Are you indeed Yûsuf?" He said: "I am Yûsuf, and this is my brother. Allâh has indeed been gracious to us. He who has Taqwâ, and is patient, then surely, Allâh makes not the reward of the gooddoers to be lost."

¶91. They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners."

¶92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!"

### **Yûsuf reveals His True Identity to His Brothers and forgives Them**

Allâh says, when Yûsuf's brothers told him about the afflictions and hardship, and shortages in food they suffered from in the aftermath of the drought that struck them, and he remembered his father's grief for losing his two children, he felt compassion, pity and mercy for his father and brothers. He felt this way, especially since he was enjoying kingship, authority and power, so he cried and revealed his true identity to them when he asked them,

﴿هَلْ عَلِمْتُ مَا فَعَلْتُمْ بِيُوسُفَ وَأَجِيبُهُ إِذْ أَسْتَدْ جَهَنَّمَكُمْ﴾

<sup>[1]</sup> At-Tabârî 16:242.

﴿Do you know what you did with Yūsuf and his brother, when you were ignorant?﴾ meaning, ‘when you separated between Yūsuf and his brother,’

﴿إِذْ أَنْتُمْ جَهْلُوكُمْ﴾

﴿when you were ignorant?﴾ He said, ‘What made you do this is your ignorance of the tremendous sin you were about to commit.’ It appears, and Allāh knows best, that Yūsuf revealed his identity to his brothers only then by Allāh’s command, just as he hid his identity from them in the first two meetings, by Allāh’s command. When the affliction became harder, Allāh sent His relief from that affliction, just as He said He does,

﴿فَإِنَّمَا يُعَذِّبُ اللَّهُ مَنْ يَرِيدُ﴾

﴿Verily, along with every hardship is relief. Verily, along with every hardship is relief.﴾ [94:5-6]

This is when they said to Yūsuf,

﴿أَوْلَئِكَ لَا تَرَوْنَ﴾

﴿Are you indeed Yūsuf?﴾, in amazement, because they had been meeting him for more than two years while unaware of who he really was. Yet, he knew who they were and hid this news from them. Therefore, they asked in astonishment,

﴿أَوْلَئِكَ لَا تَرَوْنَ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي﴾

﴿Are you indeed Yūsuf? He said: “I am Yūsuf, and this is my brother...”﴾

Yūsuf said next,

﴿فَقَدْ مَرَجَ اللَّهُ عَلَيْنَا﴾

﴿Allāh has indeed been gracious to us.﴾ by gathering us together after being separated all this time,

﴿إِنَّمَا مَنْ يَتَّقِنَ وَيَفْسِرُ فَإِنَّكَ اللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ فَأَلَوْا نَاسًا لَمَنْ مَا شَرَكَ اللَّهُ عَلَيْنَا﴾

﴿“Verily, he who has Taqwā, and is patient, then surely, Allāh makes not the reward of the gooddoers to be lost.” They said: “By Allāh! Indeed Allāh has preferred you above us.”﴾

They affirmed Yūsuf’s virtue above them, being blessed with

beauty, conduct, richness, kingship, authority and, above all, prophethood. They admitted their error and acknowledged that they made a mistake against him,

﴿فَقَالَ لَا تُنَذِّرْنِي عَلَيْكُمُ الْأَوْمَةَ﴾

﴿He said : "No reproach on you this day."﴾

He said to them, 'There will be no blame for you today or admonishment, and I will not remind you after today of your error against me.' He then multiplied his generosity by invoking Allāh for them for mercy,

﴿يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَنْحَمُ الْأَرْجَحِينَ﴾

﴿may Allāh forgive you, and He is the Most Merciful of those who show mercy!﴾

﴿إذْهَبُوا يَعْصِمُ هَذَا فَالْقُرْآنُ عَلَى وَجْهِ أَبِي يَاءَ بَصِيرًا وَأَتُوْفِ يَأْمُلُكُمْ أَجْمَعِينَ ﴿١٧﴾  
وَرَأَنَا فَصَلَّتِ الْمِيزَادُ قَالَ أَبُو هُمَّةُ إِنِّي لَا يَأْتِي رِيحَ يُؤْسَفَ تَرَالاً أَنْ تُنَذِّرُنِي ﴿١٨﴾ قَالُوا تَاهَ إِنَّكَ لَئِنْ حَشَّلَكَ الْكَتَبِيَّ﴾

¶93. "Go with this shirt of mine, and cast it over the face of my father, his vision will return, and bring to me all your family."»

¶94. And when the caravan departed, their father said : "I do indeed sense the smell of Yūsuf, if only you think me not senile)."»

¶95. They said : "By Allāh! Certainly, you are in your old Dalāl (error)."»

### **Ya'qūb finds the Scent of Yūsuf in his Shirt!**

Yūsuf said, Take this shirt of mine,

﴿فَالْقُرْآنُ عَلَى وَجْهِ أَبِي يَاءَ بَصِيرًا﴾

and cast it over the face of my father, his vision will return,' because Ya'qūb had lost his sight from excessive crying,

﴿وَأَتُوْفِ يَأْمُلُكُمْ أَجْمَعِينَ﴾

and bring to me all your family.)» all the children of Ya'qūb.

﴿وَرَأَنَا فَصَلَّتِ الْمِيزَادُ﴾

¶And when the caravan departed) from Egypt,

﴿فَقَالَ أَبُوهُنْسَ﴾

﴿their father said...﴾, Ya'qūb, peace be upon him, said to the children who remained with him,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُشَدُّونَ﴾

‘I do indeed feel the smell of Yūsuf, if only you think me not senile.﴾, except that you might think me senile because of old age.’ ‘Abdur-Razzāq narrated that Ibn ‘Abbās said, “When the caravan departed [from Egypt], a wind started blowing and brought the scent of Yūsuf’s shirt to Ya’qūb. He said,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُشَدُّونَ﴾

﴿I do indeed feel the smell of Yūsuf, if only you think me not senile.﴾

He found his scent from a distance of eight days away!<sup>[1]</sup>  
Similar was also reported through Sufyān Ath-Thawri and Shu'bāh and others reported it from Abu Sinān.<sup>[2]</sup>

Ya'qūb said to them,

﴿لَوْلَا أَنْ تُشَدُّونَ﴾

﴿if only you think me not senile.﴾

Ibn ‘Abbās, Mujāhid, ‘Atā, Qatādah and Sa‘īd bin Jubayr commented, “If only you think me not a fool!”<sup>[3]</sup> Mujāhid and Al-Ḥasan said that it means, “If only you think me not old.”<sup>[4]</sup> Their answer to him was,

﴿إِنَّكَ لَئِنْ مَلَّاكَ الْكَبِيرَ﴾

﴿Certainly, you are in your old Dalāl.﴾

meaning, ‘in your old error,’ according to Ibn ‘Abbās.<sup>[5]</sup>  
Qatādah commented, “They meant that, ‘because of your love for Yūsuf you will never forget him.’ So they uttered a harsh word to their father that they should never have uttered to

[1] ‘Abdur-Razzāq 2:329.

[2] At-Tabari 16:250.

[3] At-Tabari 16:253.

[4] At-Tabari 16:255.

[5] At-Tabari 16:257.

him, nor to a Prophet of Allāh.<sup>[1]</sup> Similar was said by As-Suddi and others.<sup>[2]</sup>

﴿فَلَمَّا أَنْ جَاءَ النَّبِيُّ الْأَنْقَةَ عَلَى وَجْهِهِ، قَاتَدَ بَصِيرًا قَالَ اللَّهُ أَكْلَ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ  
مَا لَا تَعْلَمُونَ﴾ فَلَمَّا يَتَلَقَّاهُ أَسْتَغْفِرُ لَهُ ذُوبَانَ إِنَّمَا كَانَ خَطِيبِي﴾ قَالَ سُوفَ أَسْتَغْفِرُ  
لَكُمْ رَبِّي إِنَّهُ هُوَ الْمَغْفُرُ الرَّحِيمُ﴾

¶96. Then, when the bearer of the good news arrived, he cast it (the shirt) over his face, and his vision returned. He said: "Did I not say to you, 'I know from Allāh that which you know not?'"

¶97. They said: "O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners."

¶98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

### **Yahūdhā brings Yūsuf's Shirt and Good News**

Ibn ‘Abbās and Ad-Dahhāk said;

﴿أَبْشِرُ﴾

«good news» means information.

Mujāhid and As-Suddi said that the bearer of good news was Yahūdhā, son of Ya‘qūb.<sup>[3]</sup> As-Suddi added, "He brought it (Yūsuf's shirt) because it was he who brought Yūsuf's shirt stained with the false blood. So he liked to erase that error with this good act, by bringing Yūsuf's shirt and placing it on his father's face. His father's sight was restored to him."<sup>[4]</sup> Ya‘qūb said to his children,

﴿أَلَمْ أَكُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

¶Did I not say to you, 'I know from Allāh that which you know not?'», that I know that Allāh will return Yūsuf to me and that,

﴿إِنِّي لَأَجُدُّ رِيحَ بُوشَّتْ لَوْلَا أَنْ تُهَبَّدُونَ﴾

[1] At-Tabari 16:257.

[2] Ibid.

[3] At-Tabari 16:258.

[4] At-Tabari 16:259.

٢٤٧

فَلَمَّا آتَاهُ الْبَشِيرُ الْقَنْهُ عَلَى وَجْهِهِ، فَأَزَّنَدَ بَصِيرَةً قَالَ  
إِنَّمَا أَقْلَلْتُكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٩﴾ قَالَ أَخْلَوُ  
يَتَابَانَا أَسْتَغْفِرُ لَنَا ذُوْبَانًا إِنَا كُنَّا خَطِيبِينَ ﴿١٠٠﴾ قَالَ سُوفَ  
أَسْتَغْفِرُ لَكُمْ رَبِّ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠١﴾ فَلَمَّا  
دَخَلُوا عَلَى يُوسُفَ مَوْتَيْهِ أَبُوبَيْهِ وَقَالَ أَدْخُلُوا مَصْرَ  
إِنْ شَاءَ اللَّهُ أَمْنِينَ ﴿١٠٢﴾ وَرَفَعَ أَبُوبَيْهِ عَلَى الْمَرْسَى وَخَرُوْ  
لَهُ سُجْدًا وَقَالَ يَتَابَتْ هَذَا نَأْوِيلُ رَبِّيْنِيْ مِنْ قَبْلِ  
رَبِّ حَقًا وَقَدْ أَخْسَنَ إِذَا أَخْرَجَنِيْ مِنَ السِّجْنِ وَجَاهَ بِكُمْ  
مِنَ الْبَدْرِ وَمِنْ بَعْدِ أَنْ تَرَعَ الشَّيْطَانُ بَيْنِيْ وَبَيْنِ إِخْرَوْتِيْ إِنَّ  
رَبِّ الْطَّيْفِ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٣﴾ رَبِّ  
قَدْ أَتَيْتَنِيْ مِنَ النَّارِيْ وَعَلَّمْتَنِيْ مِنْ تَأْوِيلِ الْأَحَادِيثِ فَأَطْرَ  
السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيْ فِي الدُّنْيَا وَالْأَخِرَةِ تُوْفِنِيْ  
مُسْلِمًا وَالْحَقِيقِيْ بِالصَّلَاحِينَ لِنِعْمَةِ ذَلِكَ مِنَ أَيْمَانِ الْفَقِيرِ  
نُوْحِيْهِ إِلَيْكَ وَمَا كُنْتَ لَدَنِيْهِ إِذَا جَعَوْا أَشَرَّهُمْ وَهُمْ يَنْكُرُونَ  
وَمَا أَكْسَرَ أَنْتَ اسْتَأْنِسَ وَلَوْ حَرَضْتَ بِمُؤْمِنِينَ ﴿١٠٤﴾

¶ I do indeed feel the smell of Yūsuf, if only you think me not senile. ¶

### Yūsuf's Brothers feel Sorry and Regretful

This is when Yūsuf's brothers said to their father, with humbleness,

¶ يَتَابَانَا أَسْتَغْفِرُ لَنَا ذُوْبَانًا إِنَّا  
كُنَّا خَطِيبِينَ ﴿١٠٠﴾ قَالَ سُوفَ  
أَسْتَغْفِرُ لَكُمْ رَبِّ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ ﴿١٠١﴾

¶ "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners." He said: "I will ask my Lord for forgiveness for you, verily, He! Only

He is the Oft-Forgiving, the Most Merciful." ¶

and He forgives those who repent to Him. 'Abdullāh bin Mas'ūd, Ibrāhīm At-Taymi, 'Amr bin Qays, Ibn Jurayj and several others said that Prophet Ya'qūb delayed fulfilling their request until the latter part of the night.<sup>[11]</sup>

¶ فَلَمَّا دَخَلُوا عَلَى يُوسُفَ مَوْتَيْهِ أَبُوبَيْهِ وَقَالَ أَدْخُلُوا مَقْرَبَ إِنْ شَاءَ اللَّهُ مَأْمِنِينَ ﴿١٠٢﴾  
وَرَفَعَ أَبُوبَيْهِ عَلَى الْمَرْسَى وَخَرُوْلَهُ سُجْدًا وَقَالَ يَتَابَتْ هَذَا نَأْوِيلُ رَبِّيْنِيْ مِنْ قَبْلِ  
رَبِّ حَقًا وَقَدْ أَخْسَنَ إِذَا أَخْرَجَنِيْ مِنَ السِّجْنِ وَجَاهَ بِكُمْ مِنَ الْبَدْرِ مِنْ بَعْدِ أَنْ تَرَعَ  
الشَّيْطَانُ بَيْنِيْ وَبَيْنِ إِخْرَوْتِيْ إِنَّ رَبِّيْهِ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٣﴾

¶ 99. Then, when they came in before Yūsuf, he took his

<sup>[11]</sup> At-Tabari 16:262.

*parents to himself and said: "Enter Egypt, if Allâh wills, in security."»*

﴿100. And he raised his parents to the 'Arsh and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after Shaytân had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.»

### **Yûsuf welcomes His Parents; His Dream comes True**

Allâh states that Ya'qûb went to Yûsuf in Egypt. Yûsuf had asked his brothers to bring all of their family, and they all departed their area and left Kana'an to Egypt. When Yûsuf received news of their approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yûsuf to meet Allâh's Prophet Ya'qûb, peace be upon him. It is said that the king also went out with them to meet Ya'qûb. Yûsuf said to his family, after they entered unto him and he took them to himself,

﴿وَقَالَ أَنْتُمُوا بَصَرٌ إِنْ شَاءَ اللَّهُ مَا بِيَدِنَّ﴾

﴿and said: "Enter Egypt, if Allâh wills, in security."»

He said to them, 'enter Egypt', meaning, 'reside in Egypt', and added, 'if Allâh wills, in security', in reference to the hardship and famine that they suffered.

Allâh said next,

﴿إِذْ أَعْزَجَ إِلَيْهِ أَبْوَيْنِهِ﴾

﴿and he took his parents to himself.»

As-Suddî and 'Abdur-Rahmân bin Zayd bin Aslam said that his parents were his father and maternal aunt,<sup>[1]</sup> as his mother had died long ago.<sup>[2]</sup> Muhammâd bin Ishâq and Ibn

[1] At-Tabârî 16:267.

[2] At-Tabârî 16:269.

Jarir At-Tabari said, "His father and mother were both alive." Ibn Jarir added, "There is no evidence that his mother had died before then. Rather, the apparent words of the Qur'an testify that she was alive." This opinion has the apparent and suitable meaning that this story testifies to.<sup>[1]</sup>

Allāh said next,

﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْأَرْشِ﴾

«And he raised his parents to Al-'Arsh»

he raised them to his bedstead where he sat, according to Ibn 'Abbās, Mujāhid and several others.<sup>[2]</sup> Allāh said,

﴿وَخَرُّوا لَهُ مُسْجِدًا﴾

«and they fell down before him prostrate.»

Yūsuf's parents and brothers prostrated before him, and they were eleven men,

﴿وَقَالَ يَا بَتَّ هَذَا تَأْوِيلُ رُؤْيَايِنِي مِن قَبْلِ﴾

«And he said : "O my father! This is the Ta'wil (interpretation) of my dream aforesight..."», in reference to the dream that he narrated to his father before,

﴿إِنِّي رَأَيْتُ أَحَدَ عَنْ كَوَافِرِ﴾

«I saw (in a dream) eleven stars...»

In the laws of these and previous Prophets, it was allowed for the people to prostrate before the men of authority, when they met them. This practice was allowed in the law of Ādam until the law of 'Isā, peace be upon them, but was later prohibited in our law. Islām made prostration exclusively for Allāh Alone, the Exalted and Most Honored. The implication of this statement was collected from Qatādah and other scholars.<sup>[3]</sup>

When Mu'ādh bin Jabal visited the Shām area,<sup>[4]</sup> he found them prostrating before their priests. When he returned (to Al-

<sup>[1]</sup> At-Tabari 16:267.

<sup>[2]</sup> Ibid.

<sup>[3]</sup> At-Tabari 16:269.

<sup>[4]</sup> Greater Syria, which now comprises Syria, Lebanon, Palestine and Jordan.

Madīnah), he prostrated before the Messenger of Allāh ﷺ, who asked him,

«مَا هَذَا يَا مُعَاذ؟»

«What is this, O, Mu'ādh?» Mu'ādh said, "I saw that they prostrate before their priests. However, you, O Messenger of Allāh, deserve more to be prostrated before." The Messenger ﷺ said,

«لَزِّ كُنْتُ أَبْرَأَا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَا مَرْضُ الْمَرْأَةِ أَنْ تَسْجُدَ لِزَوْجِهَا بِعِظَمِ حَقَّهُ عَلَيْهَا»

*If I were to order anyone to prostrate before anyone else (among the creation), I would have ordered the wife to prostrate before her husband because of the enormity of his right on her.<sup>[1]</sup>*

Therefore, this practice was allowed in previous laws, as we stated. This is why they (Ya'qūb and his wife and eleven sons) prostrated before Yūsuf, who said at that time,

﴿يَكْبَثُ حَدَّا تَأْوِيلُ رُؤْبَىٰ إِنْ قَبْلَ قَدْ جَعَلَهَا رَبِّ حَتَّا﴾

«O my father! This is the Ta'wil of my dream aforetime! My Lord has made it come true!»

using the word, 'Ta'wil', to describe what became of the matter, later on. Allāh said in another Āyah,

﴿فَلَمْ يَنْلَوْنَ إِلَّا تَأْوِيلُهُمْ يَأْتِي نَأْوِيلَهُمْ﴾

«Await they just for its Ta'wil? On the Day the event is finally fulfilled...»

meaning, on the Day of Judgement what they were promised of good or evil will surely come to them.

Yūsuf said,

﴿قَدْ جَعَلَهَا رَبِّ حَتَّا﴾

«My Lord has made it come true!»

mentioning that Allāh blessed him by making his dream come true,

﴿وَرَقَدْ أَخْسَنَ بِهِ إِذَا أَخْرَجَهُ مِنَ الْتَّيْمَنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ﴾

<sup>[1]</sup> Ibn Mājah 1:595.

﴿He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life.﴾

out of the desert, for they lived a bedouin life and raised cattle, according to Ibn Jurayj and others.<sup>[1]</sup> He also said that they used to live in the Arava, Ghur area of Palestine, in Greater Syria. Yūsuf said next,

﴿مِنْ بَعْدِ أَنْ نَزَّأَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْرَوْتِي إِذَا رَأَيْتُ لَهُ مَكَانًا﴾

﴿after Shaytān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills.﴾

for when Allāh wills something, He brings forth its reasons and elements of existence, then wills it into existence and makes it easy to attain,

﴿إِنَّهُ هُوَ الْأَلِيمُ﴾

﴿Truly, He! Only He is the All-Knowing.﴾ what benefits His servants,

﴿الْحَكِيمُ﴾

﴿the All-Wise.﴾ in His statements, actions, decrees, preordination and what He chooses and wills.

﴿رَبِّنَا فَقَدْ مَاتَتْنَا مِنَ الْمُلْكِ وَعَلَّمَنَا مِنْ تَأْوِيلِ الْآيَاتِ فَاطَّلَعَ الْمَسَوَّتُ وَالْأَرْضُ أَنَّهُ  
وَلَنِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَكَّلَنِّي سَلِّمَنِّي وَلَعْنَتِي بِالْمُشَكِّرِينَ﴾

﴿101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Wali in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous."﴾

### **Yūsuf begs Allāh to die as A Muslim**

This is the invocation of Yūsuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allāh after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and kingship. He begged his Lord the Exalted and Ever High, that

<sup>[1]</sup> At-Tabari 16:276.

as He has perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim, as Ad-Dâhhâk said, and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allâh's peace and blessings be on them all.<sup>[1]</sup> It is possible that Yûsuf, peace be upon him, said this supplication while dying. In the Two *Sahîhs*, it is recorded that 'A'ishah, may Allâh be pleased with her, said that while dying, the Messenger of Allâh ﷺ was raising his finger and said - thrice,

«اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَىٰ، نَدَأْنَا»

«O Allâh to Ar-Rafiq Al-A'lâ [the uppermost, highest company in heaven].»<sup>[2]</sup>

It is also possible that long before he died, Yûsuf begged Allâh to die as a Muslim and be joined with the ranks of the righteous.

﴿ذَلِكَ مِنْ أَنْبَاءِ الْقَرِيبِ تُوحِيدُ إِلَيْكَ وَمَا كُنْتَ لِتَنْهَمْ إِذْ أَجْمَعُوا أَنَّمُّ وَمُثُمْ بِكُلِّكُوْنِ ﴾ وَمَا  
أَخْتَرْ أَنَّا يَسِّرْ وَلَوْ حَرَضْتْ بِمُؤْمِنِينَ ﴾ وَمَا تَشَاهَدَ عَلَيْهِ مِنْ أَعْجَزَ إِنْ هُوَ إِلَّا ذِكْرٌ  
لِّلْمُلْكَيْنِ ﴾

﴿102. That is of the news of the Ghayb (Unseen) which We reveal to you. You were not (present) with them when they arranged their plan together, and (while) they were plotting.﴾

﴿103. And most of mankind will not believe even if you desire it eagerly.﴾

﴿104. And no reward you ask of them for it; it (the Qur'ân) is no less than a Reminder unto the 'Âlamîn (men and Jinn).﴾

### **This Story is a Revelation from Allâh**

Allâh narrated to Muhammad, peace be upon him, the story of Yûsuf and his brothers and how Allâh raised him over them, giving him the better end, triumph, the sovereignty and wisdom (i.e., prophethood), even though they tried to harm and kill him. Allâh said, This and similar stories are part of

<sup>[1]</sup> At-Tabari 16:280.

<sup>[2]</sup> *Fath Al-Bâri* 7:743.

the unseen incidents of the past, O Muḥammad,

﴿وُجِيزَ لِيَكُنْ﴾

﴿which We reveal to you.﴾

and inform you of, O Muḥammad, because it carries a lesson, for you to draw from and a reminder to those who defy you.' Allāh said next,

﴿وَمَا كُنْتَ لَهُمْ بِلَدِيهِمْ﴾

‘﴿You were not (present) with them﴾, you did not witness their conference nor saw them,

﴿إِذْ أَجْمَعُوا أَنَّمِ﴾

﴿when they arranged their plan together,﴾ to throw Yūsuf into the well,

﴿وَقَمْ بِنَكْرَتِهِ﴾

﴿and (while) they were plotting﴾

against him. We taught you all this through Our Revelation which We sent down to you.' Allāh said in other Āyāt,

﴿وَمَا كُنْتَ لَهُمْ إِذْ يَلْتَهِنُونَ أَنْفَالَهُمْ﴾

‘﴿You were not with them, when they cast lots with their pens..﴾ and,

﴿وَمَا كُنْتَ بِجَانِبِ الْقَنْزِينِ إِذْ فَسَيَّنَا إِلَى مُؤْمِنِي الْأَنْزِ﴾

‘And you were not on the western side, when We made clear to Musā the commandment...﴾ [28:44] until,

﴿وَمَا كُنْتَ بِجَانِبِ الظُّورِ إِذْ نَادَيْنَا﴾

‘And you were not at the side of the Tur when We did call.﴾ [28:46]

Allāh also said,

﴿وَمَا كُنْتَ تَأْوِي سَيْرًا فَتَأْفِلُ مَيِّقَ تَنَاهُ عَلَيْهِمْ بِإِيمَنِهِ﴾

‘And you were not a dweller among the people of Madyan, reciting Our verses to them.﴾ [28:45]

Allāh states that Muḥammad is His Messenger and that He has taught him the news of what occurred in the past, which

carry lessons for people to draw from, so that they acquire their safety in their religious affairs as well as their worldly affairs. Yet, most people did not and will not believe, so Allâh said,

﴿وَإِنَّ أَكْثَرَ النَّاسِ لَيُؤْمِنُونَ﴾

«And most of mankind will not believe even if you desire it eagerly.» Allâh said in similar Âyât,

﴿وَإِنْ تُلْهِنَّ أَكْثَرَ مَنْ فِي الْأَرْضِ بِعِصْلَانِكَ عَنْ سَبِيلِ اللَّهِ﴾

«And if you obey most of those on the earth, they will mislead you far away from Allâh's path» [6:116], and,

﴿إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ شَقِيقِينَ﴾

«Verily, in this is an Âyah, yet most of them are not believers.» [26:8]

Allâh said next,

﴿وَرَبِّا تَنْهَىُنَّ عَنْكَهُ مِنْ أَنْفُسِهِمْ﴾

«And no reward you ask of them for it;»

Allâh says, You, O Muhammad, do not ask them in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so seeking Allâh's Face and to deliver good and sincere advice to His creatures,

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْمُتَّدِينَ﴾

«it (the Qur'ân) is no less than a Reminder unto the 'Âlamîn (men and Jinn)»

with which they remember, receive guidance and save themselves in this life and the Hereafter.'

﴿وَكَيْنَنْ مِنْ مُّلْكِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ يَنْرُوتَ عَلَيْهَا وَهُنْ عَنْهَا مُغَرِّبُونَ﴾ وَمَا يُؤْمِنُ  
أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ شَرِكُونَ ﴿أَنَّمَا مُؤْمِنُو أَنْ تَأْتِهِمْ عَذَابٌ أَنَّمَّا أُولَئِكُمْ لَا يَشْعُرُونَ﴾  
﴿فَتَنَّ وَهُنْ لَا يَشْعُرُونَ﴾

«105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.»

«106. And most of them believe not in Allâh except that they

*attribute partners unto Him.¶*

*¶107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?¶*

### People neglect to ponder the Signs before Them

Allāh states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth. Allāh created brilliant stars and rotating heavenly objects and planets; all made subservient. There are many plots of fertile land next to each other on earth, and gardens, solid mountains, lively oceans, with their waves smashing against each other, and spacious deserts. There are many live creatures and others that have died; and animals, plants and fruits that are similar in shape, but different in taste, scent, color and attributes. All praise is due to Allāh the One and Only, Who created all types of creations, Who Alone will remain and last forever. It is He Who is unique in His Names and Attributes.

Allāh said next,

﴿وَمَا يَنْوِي أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُم مُشْرِكُون﴾

*¶And most of them believe not in Allāh except that they attribute partners unto Him.¶*

Ibn ‘Abbās commented, “They have a part of faith, for when they are asked, ‘Who created the heavens? Who created the earth? Who created the mountains?’ They say, ‘Allāh did.’ Yet, they associate others with Him in worship.”<sup>[1]</sup> Similar is said by Mujāhid, ‘Atā, Ikrimah, Ash-Sha’bi, Qatādah, Ad-Dahhāk and ‘Abdur-Rahmān bin Zayd bin Aslam.<sup>[2]</sup> In the *Sahīh*, it is recorded that during the *Hajj* season, the idolators used to say in their *Talbiyah*: “Here we rush to Your service. You have no partners with You, except a partner with You whom You own but he owns not!”<sup>[3]</sup> Allāh said in another Āyah,

<sup>[1]</sup> At-Tabārī 16:292.

<sup>[2]</sup> Ibid.

<sup>[3]</sup> Muslim 2:843.

﴿إِنَّ الظُّلْمَةَ عَظِيمٌ﴾

﴿Verily, joining others in worship with Allâh is a great Zulm (wrong) indeed.﴾ [31:13]

This indeed is the greatest type of *Shirk*, associating others with Allâh in worship. It is recorded in the Two *Sâhihs* that 'Abdullâh bin Mas'ûd said, "I said, 'O Allâh's Messenger! What is the greatest sin?' He said,

«أَن تَجْعَلَ شَوِيْدًا وَهُوَ خَلْقُكَ»

«That you call a rival to Allâh while He alone created you.»<sup>[1]</sup>

Al-Hasan Al-Bâsri commented on Allâh's statement,

﴿وَرَبَّا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَقُمْ شَرِيكُنَّ﴾

﴿And most of them believe not in Allah except that they attribute partners unto Him.﴾

"This is the hypocrite; if he performs good deeds, he does so to show off with the people, and he is an idolator while doing this." Al-Hasan was referring to Allâh's statement,

﴿إِنَّ الْمُتَّقِينَ يَخْتَيِّفُونَ اللَّهَ وَهُوَ خَذِيلُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَ بِرَغْبَةِ النَّاسِ وَلَا يَذَكَّرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

﴿Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for Aş-Şâlah, they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴾ [4:142]

There is another type of hidden *Shirk* that most people are unaware of. Hammâd bin Salâmah narrated that 'Âsim bin Abi An-Najîd said that 'Urwah said, "Hudhayfah visited an ill man and saw a rope tied around his arm, so he ripped it off while reciting,

﴿وَرَبَّا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَقُمْ شَرِيكُنَّ﴾

﴿And most of them believe not in Allah except that they attribute partners unto Him.﴾

In a *Hadîth*, from Ibn 'Umar collected by At-Tirmidhi who said

<sup>[1]</sup> *Fath Al-Bâri* 8:350, Muslim 1:90.

it was Ḥasan, the Prophet ﷺ said,

«مَنْ حَلَّ بِعِزْرَى اللَّهُ فَقَدْ أَشْرَكَ»

«He who swears by other than Allāh, commits Shirk.»<sup>[1]</sup>

Imām Aḥmad, Abu Dawud and other scholars of Ḥadīth narrated that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ الرُّقْبَى وَالثَّانِيَمْ وَالثَّوْلَةَ شِرْكٌ»

«Verily, Ar-Ruqā, At-Tamā'im and At-Tiwalah are all acts of Shirk.»<sup>[2]</sup>

In another narration collected by Aḥmad and Abu Dāwud, the Prophet ﷺ said,

«الطَّيْرَةُ شِرْكٌ وَمَا مِنَ إِلَّا، وَلَكِنَّ اللَّهَ يَذْهِبُهُ بِالْتَّوْكِيلِ»

«Verily, At-Tiyarah [omen] is Shirk; everyone might feel a glimpse of it, but Allāh dissipates it with Tawakkul.»<sup>[3]</sup><sup>[4]</sup>

Allāh said next,

«أَنَّا نَسِنَا أَنْ تَأْتِيهِمْ غَيْثَيْهُ مِنْ عَذَابِنَا»

«Do they then feel secure from the coming against them of the covering veil of the torment of Allāh?»

Allāh asks, 'Do these idolators who associate others with Allāh in the worship, feel secure from the coming of an encompassing torment from where they perceive not?' Allāh said in other 'Āyāt,

«أَنَّا مِنْ أَنَّهُمْ مُكَرِّرُوا أَكْبَارَهُنَّا أَنْ يَخْفِيَ اللَّهُ يَوْمَ الْأَرْضِ أَنْ يَأْتِيهِمُ الْمَذَاجِبُ مِنْ جَهَنَّمَ لَا

يَنْعَرُونَ»<sup>[5]</sup> أَنْ يَأْتِهِمُ فِي تَقْلِيْهِمْ فَمَا هُمْ بِمُعْجِزِينَ.

<sup>[1]</sup> *Tuhfat Al-Ahwadhi* 5:135.

<sup>[2]</sup> Aḥmad 1:381, Abu Dāwud 4:212, Ibn Mājah 2:1167. *Ar-Ruqā* is the act of reciting incantations, charm etc., the lawful type is done with Qur'ān. *At-Tamā'im* is the act of putting an amulet around the necks of children to save them from the effects of evil eye. *At-Tiwalah* is a kind of bewitchment done by those who claim they can cause a woman to be more loved by her husband or vice versa.

<sup>[3]</sup> Reliance on and trust in Him.

<sup>[4]</sup> Aḥmad 1:389, Abu Dāwud 4:230.

لِرُؤْفَةٍ رَّجِيْهُ ﴿٤﴾

﴿Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and from, so that there be no escape for them (from Allāh's punishment)? Or that He may catch them with gradual wasting (of their wealth and health)? Truly, Your Lord is indeed full of kindness, Most Merciful.﴾ [16:45-47]

and,

﴿أَنَّا يَنِدِيْنَ أَقْلَمَ الْقَرْئَى أَنْ يَأْتِيهِمْ بَأْشَنَا بَيْكَى وَهُمْ تَاهُوْنَ ﴿١﴾ أَوْ أَنَّ أَقْلَمَ الْقَرْئَى أَنْ يَأْتِيهِمْ بَأْشَنَا ضُحَى وَهُمْ يَلْمَبُوْنَ ﴿٢﴾ أَنَّا يَمِيْنُوا مَخْرَهُ اللَّهُ فَلَمْ يَأْمِنْ مَخْرَهُ اللَّهُ إِلَّا الْقَوْمُ الْخَيْرُوْنَ ﴿٣﴾﴾

﴿Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the plan of Allāh? None feels secure from the plan of Allāh except the people who are the losers.﴾ [7:97-99]

﴿فَقَدْ هَذَبُوا سَبِيلَ اذْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنْ أَنْبَهْتَيْ وَسَبَعَنَ اللَّهُ وَمَا أَنَا بِنَ الْمُتَشَرِّكِينَ ﴿١﴾﴾

﴿108. Say "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh. And I am not of the idolators."﴾

### The Messenger's Way

Allāh orders His Messenger ﷺ to say to mankind and the Jinns that this is his way, meaning, his method, path and Sunnah, concentrating on calling to the testimony that there is no deity worthy of worship except Allāh alone without partners. The Messenger ﷺ calls to this testimonial with sure knowledge, certainty and firm evidence. He calls to this way, and those who followed him call to what Allāh's Messenger ﷺ called to with sure knowledge, certainty and evidence, whether logical or

religious evidence,

﴿وَرَبِّنَا اللَّهُ﴾

﴿And Glorified and Exalted be Allāh.﴾

This part of the Āyah means, I glorify, honor, revere and praise Allāh from having a partner, equal, rival, parent, son, wife, minister or advisor. All praise and honor be to Allāh, glorified He is from all that they attribute to Him,

﴿تَسْبِحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَلَنْ يَنْ شَفَعْ إِلَّا بِسُبْحَانِهِ وَلَكِنْ لَا يَقْهَمُونَ تَسْبِيْحَهُمْ إِنَّمَا كَانَ حِلْيَةً عَنْهُمْ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him, and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾ [17:44]

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِّي إِلَيْهِمْ مِنْ أَنفُلِ الْفَرْقَانِ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَسْتَطِعُوا كَيْفَ كَانَ عِنْقَبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَاهُمُ الْآخِرَةُ حَيْثُ لِلَّهِ رَبِّكُمْ أَنْقَلَهُمْ سَقَطُؤُنَّ﴾

﴿109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not traveled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who have Taqwā. Do you not then understand?﴾

### All of the Prophets are Humans and Men

Allāh states that He only sent Prophets and Messengers from among men and not from among women, as this Āyah clearly states. Allāh did not reveal religious and legislative laws to any woman from among the daughters of Ādam. This is the belief of *Ahlus-Sunnah wal-Jamā'ah*. Shaykh Abu Al-Hasan, 'Ali bin Ismā'il Al-Ash'ari mentioned that it is the view of *Ahlus-Sunnah wal-Jamā'ah*, that there were no female Prophets, but there were truthful believers from among women. Allāh mentions the most honorable of the truthful female believers, Maryam, the daughter of Imrān, when He said,

﴿نَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَّتْ مِنْ قَبْلِهِ الرُّؤْشُ وَأَنْتُمْ صَدِيقَةٌ كَانَتْ﴾

يُكْثِلُونَ الظَّاهِرَةَ

﴿The Messiah [Isâ], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Sîdîqah [truthful believer]. They both used to eat food.﴾ [5:75]

Therefore, the best description Allâh gave her is *Sîdîqah*. Had she been a Prophet, Allâh would have mentioned this fact when He was praising her qualities and honor. Therefore, Mary was a truthful believer according to the words of the Qur'ân.

### All Prophets were Humans not Angels

Ad-Dâhîk reported that Ibn 'Abbâs commented on Allâh's statement,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا﴾

﴿And We sent not before you (as Messengers) any but men﴾

"They were not from among the residents of the heaven (angels), as you claimed."<sup>[11]</sup> This statement of Ibn 'Abbâs is supported by Allâh's statements,

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنْ مُرْسَلِينَ إِلَّا إِنَّهُمْ لَيْكُنْ طَعَامًا وَيَكْشُفُونَ فِي الْأَسْوَاقِ﴾

﴿And We never sent before you any of the Messengers, but verily, they ate food and walked in the markets﴾, [25:20]

﴿وَمَا جَعَلْنَاهُمْ جِدَارًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَلِيلِينَ ﴿٨﴾ ثُمَّ صَدَقْتَهُمُ الْوَعْدَ فَأَنْجَيْتَهُمْ وَمَنْ شَاءَ وَأَمْلَأْتَنَا التَّسْرِيفَ﴾

﴿And We did not create them with bodies that ate not food, nor were they immortals. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed extravagants﴾, [21:8-9]

and,

﴿فَلَمْ يَكُنْ بِذَٰلِكَ يَنْدَعَ مِنَ الْأُرْشِ﴾

﴿Say: "I am not a new thing among the Messengers."﴾ [46:9]

<sup>[11]</sup> Ad-Durr Al-Manthûr 4:595.

Allāh said next,

﴿مِنْ أَهْلِ الْأَرْضِ﴾

«from among the people of townships», meaning, from among the people of cities, not that they were sent among the bedouins who are some of the harshest and roughest of all people.

### Drawing Lessons from the Incidents of the Past

Allāh said next,

﴿أَفَلَا يَسِيرُوا فِي الْأَرْضِ﴾

«Have they not traveled in the land?», meaning, ‘Have not these people who rejected you, O Muḥammad, traveled in the land?’

﴿فَيَسْتَطِعُوا كَيْفَ كَانَ عَيْبَةُ الَّذِينَ مِنْ قَبْلِهِمْ﴾

«and seen what was the end of those who were before them?»

that is, the earlier nations that rejected the Messengers, and how Allāh destroyed them. A similar end is awaiting all disbelievers. Allāh said in another Āyah,

﴿أَفَلَا يَسِيرُوا فِي الْأَرْضِ فَلَمْ يَقُولُ بَعْدَ مَا يَعْلَمُ إِنَّمَا﴾

«Have they not traveled through the land, and have they hearts wherewith to understand?» [22:46]

When they hear this statement, they should realize that Allāh destroyed the disbelievers and saved the believers, and this is His way with His creation. This is why Allāh said,

﴿وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا﴾

«And verily, the home of the Hereafter is the best for those who have Taqwā.»

Allāh says, ‘Just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the life of the present world.’ Allāh said in another Āyah,

﴿إِنَّا نَصْرُ مُشْكِنَاتَ وَالَّذِينَ آمَنُوا فِي الْجَنَّةِ الْأُدُنِيَّةِ وَيَوْمَ يَقُولُمُ الْأَنْهَنَدُ﴾

﴿يَوْمًا لَا يَنْعَثُ الْأَنْهَنَدُ وَلَهُمْ سُوءُ الدَّارِ﴾

«Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses

الْمَلَائِكَةُ  
تَوْزِيعُهُنَّا  
٢٤٨

وَمَا نَثَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذَكَرٌ لِلْعَذَابِ  
وَكَانُوا مِنْ مَا يَوْمَ فِي السَّمَوَاتِ وَالْأَرْضِ يَمْرُونَ عَلَيْهَا  
وَهُنَّ عَنْهَا مُغَرَّضُونَ ﴿١﴾ وَمَا يَوْمُ مِنْ أَكْثَرِهِمْ بِاللَّهِ إِلَّا  
وَهُمْ مُشْرِكُونَ ﴿٢﴾ أَفَأَمْنُوا أَنْ تَأْتِيهِمْ عَذَابُهُمْ مِنْ عَذَابِ اللَّهِ  
أَوْ تَأْتِيهِمُ الْسَّاعَةُ بَعْدَهُ وَهُمْ لَا يَعْلَمُونَ ﴿٣﴾ قُلْ هَذِهِ  
سِبِيلِي أَذْعُرُ إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنْ أَتَبَعَنِي وَسَبِيلُ  
اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٤﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ  
إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرْبَى أَفَلَمْ يَسِيرُوا فِي  
الْأَرْضِ فَيَسْتُرُوا كِيفَ كَانَ عَنْهُمْ الَّذِينَ مِنْ قَبْلِهِمْ  
وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آتَقْنَا أَهْلَ الْأَنْعَامَ لَهُنَّ حَقُّ  
إِذَا أَسْتَيْقَنَ الرَّسُولُ وَظَلُّوا أَنَّهُمْ قَدْ كَذَبُوا جَاهَهُمْ  
نَصْرَنَا فَنَجَّى مَنْ نَشَاءَ وَلَا يُرِدُ بِأَسْنَاعِنَا عِنْ الْقَوْمِ الْمُجْرِمِينَ  
لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَئِكَ الْأَذْيَانِ  
حَدِيشَ يُقْتَرَى وَلَكِنْ تَصْدِيقُ الْوَعْدِ بَيْنَ يَدَيْهِ  
وَتَقْصِيلُ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِلْقَوْمِ يُؤْمِنُونَ ﴿٥﴾

from the people who are criminals.»

### Allāh's Prophets are aided by Victory in Times of Distress and Need

Allāh states that He sends His aid and support to His Messengers, peace be upon them, when distress and hardship surround them and they eagerly await Allāh's aid. Allāh said in another Āyah,

﴿وَرَأَلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ مَأْمَنُوا مَعَنِّي نَصْرُ اللَّهِ﴾

«...and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?"» [2:214]

As for saying of Allāh,

will stand forth (i.e. Day of Resurrection). The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode (in Hellfire).» [40:51-52]

﴿حَقٌّ إِذَا أَسْتَيْقَنَ الرَّسُولُ وَظَلُّوا  
أَنَّهُمْ قَدْ كَذَبُوا جَاهَهُمْ نَصْرَنَا  
فَنَجَّى مَنْ نَشَاءَ وَلَا يُرِدُ بِأَسْنَاعِنَا عِنْ  
الْقَوْمِ الْمُجْرِمِينَ﴾

¶ 110. (They were reprimed) until, when the Messengers gave up hope and thought that they were denied, then came to them Our help, and whomsoever We willed were rescued. And Our punishment cannot be warded off

﴿كَذَّبُوا﴾

﴿they were denied﴾ There are two recitations for it. One of them is with a *Shadda* (meaning: they were betrayed by their people). And this is the way ‘Ā’ishah, may Allāh be pleased with her, recited it.

Al-Bukhārī said that ‘Urwah bin Az-Zubayr narrated that he asked ‘Aishah about the meaning of the following verse,

﴿وَهُنَّ إِذَا أُنْتَقِسُ أَرْسَلُوا﴾

﴿Until when the Messengers give up hope...﴾, Respite will be granted, is it denied or betrayed? ‘A’ishah replied, “betrayed.” ‘Urwah said, “I said, They were sure that their people betrayed them, so why use the word ‘thought?’ She said, ‘Yes, they were sure that they betrayed them.’ I said,

﴿وَظَلُّوا أَنْتَمْ قَدْ كَذَّبُوا﴾

﴿and they thought that they were denied (by Allāh)?﴾

‘A’ishah said, ‘Allāh forbid! The Messengers did not suspect their Lord of such a thing.’ I asked, ‘So what does this Āyah mean?’ She said, ‘This Verse is concerned with the Messengers’ followers who had faith in their Lord and believed in their Messengers. The period of trials for those followers was long and Allāh’s help was delayed until the Messengers gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allāh’s help then came to them.’<sup>[1]</sup>

Ibn Jurayj narrated that Ibn Abi Mulaikah said that Ibn ‘Abbās read this Āyah this way,

﴿وَظَلُّوا أَنْتَمْ قَدْ كَذَّبُوا﴾

﴿and they thought they were denied.﴾ ‘Abdullāh bin Abi Mulaikah said, “Then Ibn ‘Abbās said to me that they were humans. He then recited this Āyah,

﴿مَنْ يَقُولُ أَرْسَلَ رَسُولًا وَاللَّيْلَ مَا نَمُوا مَكْفُرٌ مَنْ تَصْرُّ أَنَّهُ أَلَا إِنْ تَفَرَّجْ لَهُو فَوْبَث﴾

﴿..even the Messenger and those who believed along with him said, “When (will come) the help of Allāh?” Yes! Certainly, the

<sup>[1]</sup> *Fath Al-Bāri* 8:217.

*help of Allāh is near!» [2:214]”*

Ibn Jurayj also narrated that Ibn Abi Mulaykah said that 'Urwah narrated to him that 'Aishah did not agree to this and rejected it. She said, “Nothing that Allāh has promised Muḥammad, peace be upon him, but Muḥammad knew for certainty that it shall come, until he died. However, the Messengers were tried with trials until they thought that those believers, who were with them, did not fully support them.” Ibn Abi Mulaykah said that 'Urwah narrated that 'Aishah recited this Āyah this way,

(وَظَنُوا أَنَّهُمْ قَدْ كُذِبُوا)

“and they thought that they were betrayed.”<sup>[1]</sup>

Therefore, there is another way of reciting this word, and there is a difference of opinion about its meaning. We narrated the meaning that Ibn 'Abbās gave. Ibn Mas'ūd said, as Sufyān Ath-Thawri narrated from him, that he read the Āyah this way,

﴿حَتَّىٰ إِذَا أَسْتَيْقَنَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِبُوا﴾

«until, when the Messengers gave up hope and thought that they were denied.»

'Abdullāh commented that this is the recitation that you dislike. Ibn 'Abbās also commented on the Āyah,

﴿حَتَّىٰ إِذَا أَسْتَيْقَنَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِبُوا﴾

«until, when the Messengers gave up hope and thought that they were denied»

“When the Messengers gave up hope that their people would accept their messages, and their people thought that their Messengers had not said the truth to them, Allāh’s victory came then,

﴿فَنَجَّقَ مَنْ شَاءَ﴾

«and whomsoever We willed were rescued.»

Ibn Jarīr At-Ṭabarī narrated that Ibrāhīm bin Abi Ḥamzah [Hurrah] Al-Jazari said, “A young man from Quraysh asked

<sup>[1]</sup> At-Ṭabarī 16:307.

Sa‘īd bin Jubayr ‘O, Abu ‘Abdullāh! How do you read this word, for when I pass by it, I wish I had not read this Surah,

﴿ حَتَّىٰ إِذَا أَسْتَقِنَ الْرُّسُلُ وَكَفَرُوا أَتَهُمْ قَدْ كَذَّبُواهُ ﴾

«until, when the Messengers gave up hope and thought that they were denied...»

He said, ‘Yes, it means, when the Messengers gave up hope that their people will believe in them and those to whom the Messengers were sent thought that the Messengers were not truthful.’ Ad-Dahhāk bin Muzāhīm commented, “I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If you traveled to Yemen just to get this explanation, it will still be worth it.” Ibn Jarīr At-Tabārī narrated that Muslim bin Yasār asked Sa‘īd bin Jubayr about the same Āyah and he gave the same response. Muslim stood up and embraced Sa‘īd bin Jubayr, saying, “May Allāh relieve a distress from you as you relieved a distress from me!”<sup>[1]</sup> This was reported from Sa‘īd bin Jubayr through various chains of narration. This is also the *Tafsīr* that Mujaħid bin Jabr and several other Salaf scholars gave for this Āyah. However, some scholars said that the Āyah,

﴿ وَكَفَرُوا أَتَهُمْ قَدْ كَذَّبُواهُ ﴾

«and thought that they were denied»,

is in reference to the believers who followed the Messengers, while some said it is in reference to the disbelievers among the Messengers’ nation. In the latter case, the meaning becomes: ‘and the disbelievers thought that the Messengers were not given a true promise of victory.’ Ibn Jarīr At-Tabārī narrated that Tamīm bin Ḥadhlām said, “I heard ‘Abdullāh bin Mas‘ūd comment on this Āyah,

﴿ حَتَّىٰ إِذَا أَسْتَقِنَ الْرُّسُلُ ﴾

«until, when the Messengers gave up hope»

that their people will believe in them, and their people thought when the respite was long, that the Messengers were not given a true promise.”<sup>[2]</sup>

[1] At-Tabārī 16:303.

[2] At-Tabārī 16:304.

﴿لَقَدْ كَانَ فِي قُصُّهُمْ عِزَّةٌ لَا يُؤْلِي الْأَلْبَابُ مَا كَانَ حَدِيثًا يَقْرَئُ وَلَكِنْ تَصْدِيقَ  
الَّذِي بَيْنَ يَدَيْهِ وَتَقْسِيلَ كُلُّ شَيْءٍ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

¶111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of that which was before it and a detailed explanation of everything and a guide and a mercy for the people who believe.»

### A Lesson for Men Who have Understanding

Allâh states here that the stories of the Messengers and their nations and how we saved the believers and destroyed the disbelievers are,

﴿عِزَّةٌ لَا يُؤْلِي الْأَلْبَابُ﴾

¶*a lesson for men of understanding*, who have sound minds,  
﴿مَا كَانَ حَدِيثًا يَقْرَئُ﴾

¶*It is not a forged statement.*

Allâh says here that this Qur'ân could not have been forged; it truly came from Allâh,

¶*وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ*

¶*but a confirmation of that which was before it*

in reference to the previously revealed Divine Books, by which this Qur'ân testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people. The Qur'ân accepts or abrogates whatever Allâh wills of these Books,

¶*وَتَقْسِيلَ كُلُّ شَيْءٍ*

¶*and a detailed explanation of everything*

Meaning the allowed, the prohibited, the preferred and the disliked matters. The Qur'ân deals with the acts of worship, the obligatory and recommended matters, forbids the unlawful and discourages from the disliked. The Qur'ân contains major facts regarding the existence and about matters of the future in general terms or in detail. The Qur'ân tells us about the Lord, the Exalted and Most Honored, and about His Names

and Attributes and teaches us that Allāh is glorified from being similar in any way to the creation. Hence, the Qur'ān is,

﴿مَدِي رَّحْمَةً لِّلْفَّارِقِ بِوَسْطِهِ﴾

*«a guide and a mercy for the people who believe.»*

with which their hearts are directed from misguidance to guidance and from deviation to conformance, and with which they seek the mercy of the Lord of all creation in this life and on the Day of Return. We ask Allāh the Most Great to make us among this group in the life of the present world and in the Hereafter, on the Day when those who are successful will have faces that radiate with light, while those whose faces are dark will end up with the losing deal.

This is the end of the *Tafsīr* of Sūrah Yūsuf, and all the thanks and praises are due to Allāh, and all our trust and reliance are on Him Alone.

## The Tafsīr of Sūrat Ar-Ra‘d (Chapter -13)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الْأَرْتُكَبُ مِنْكُمْ وَالَّذِي أُنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمُ الْحَقُّ وَلَكُمْ أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ﴾

﴿1. Alif Lām Mīm Rā. These are the verses of the Book (the Qur’ān), and that which has been revealed unto you from your Lord is the truth, but most men believe not.﴾

### The Qur’ān is Allāh’s Kalām (Speech)

We talked before, in the beginning of Sūrat Al-Baqarah (chapter 2) about the meaning of the letters that appear in the beginnings of some chapters in the Qur’ān. We stated that every Sūrah that starts with separate letters, affirms that the Qur’ān is miraculous and is an evidence that it is a revelation from Allāh, and that there is no doubt or denying in this fact. This is why Allāh said next,

﴿إِنَّكَ مَيْتُ الْكِتَابَ﴾

﴿These are the verses of the Book﴾, the Qur’ān, which Allāh described afterwards,

﴿وَالَّذِي أُنْزَلَ إِلَيْكُمْ﴾

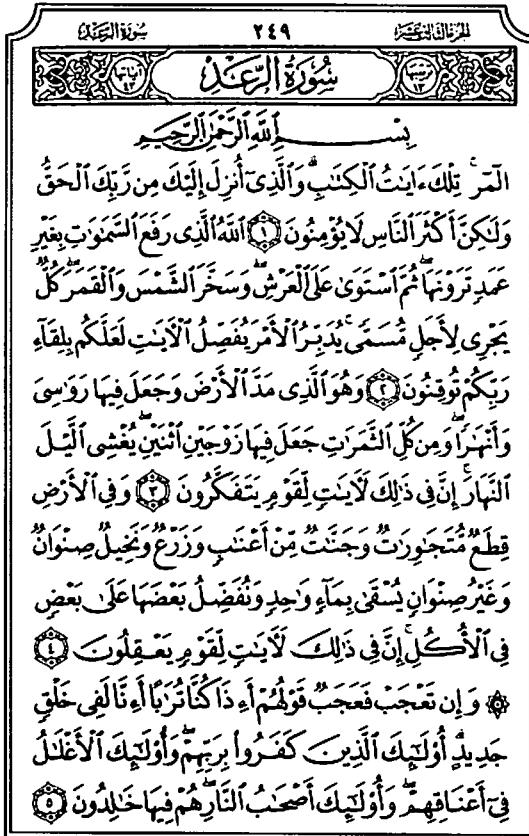
﴿and that which has been revealed unto you﴾, O Muḥammad,

﴿بِنْ رَبِّكُمُ الْحَقُّ﴾

﴿from your Lord is the truth,﴾ Allāh said next,

﴿وَلَكُمْ أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ﴾

﴿but most men believe not.﴾ just as He said in another Āyah,



﴿وَمَا أَكْثَرُ النَّاسِ لَذَّ  
حَرَضَتْ بِشَوَّهِينَ ﴾

«And most of mankind will not believe even if you desire it eagerly.» [12:103]

Allāh declares that even after this clear, plain and unequivocal explanation (the Qur'aan), most men will still not believe, due to their rebellion, stubbornness and hypocrisy.

هُنَّ اللَّهُمَّ رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَذْلٍ  
تَرَوْهَا هُنْ أَسْوَى عَلَى الْأَرْضِ وَسَخَّرَ  
الشَّمْسَ وَالْقَمَرَ كُلَّهُ بَعْرِي لِأَجْلٍ  
مُسَمٍّ يَدِيرُ اَلْأَمْرَ يُفْصِلُ الْآيَتِ  
لَعَلَّكُمْ يَلْقَأُونَ رَبِّكُمْ ثُقْنَوْنَ ﴿٦﴾

﴿2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawā) the 'Arsh [Throne]. He has subjected the sun and the moon, each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Āyāt in detail, that you may believe with certainty in the meeting with your Lord.﴾

### Clarifying Allāh's Perfect Ability

Allāh mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high

above it from every direction. The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years. The second heaven surrounds the first heaven from every direction, encompassing everything that the latter carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens.<sup>[1]</sup> Allāh said,

﴿أَنَّهُ الَّذِي خَلَقَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِنْهُنَّ﴾

*¶It is Allāh who has created seven heavens and of the earth the like thereof.» [65:12]*

Allāh said next,

﴿وَيَنْهَا عَنْ تَرْوِيَتِكُمْ﴾

*¶..without any pillars that you can see.»*

meaning, ‘there are pillars, but you cannot see them,’ according to Ibn ‘Abbās, Mujāhid, Al-Hasan, Qatādah, and several other scholars.<sup>[2]</sup> Iyās bin Mu‘āwiyah said, “The heaven is like a dome over the earth,” meaning, without pillars.<sup>[3]</sup> Similar was reported from Qatādah, and this meaning is better for this part of the Āyah,<sup>[4]</sup> especially since Allāh said in another Āyah,

﴿تَسْكِينُ السَّمَاءَ أَنْ تَقْعُدَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾

*¶He withholds the heaven from falling on the earth except by His permission.» [22:65]*

Therefore, Allāh’s statement,

﴿تَرْوِيَتِكُمْ﴾

[1] This comes from an authentic narration from Ibn Mas’ud. See *Al-Ulū (Mukhtaṣir)* p. 103. and *Al-Majma’ 1:86*. There is also a weak narration attributed to the Prophet ﷺ saying the same. It was recorded by At-Tirmidhi 2:525, as well as others.

[2] At-Tabari 16:324.

[3] Ibid.

[4] At-Tabari 16:325.

﴿...that you can see﴾, affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see. This meaning best affirms Allāh's ability and power.

### **Al-Istawā', Rising above the Throne**

Allāh said next,

﴿أَتَرَى عَلَى الْمُرْبَضِ﴾

﴿Then, He rose above (Istawā) the Throne.﴾

We explained the meaning of the *Istawā'* in Sūrat Al-A'rāf (7:54), and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allāh is glorified and praised from all that they attribute to Him.

### **Allāh subjected the Sun and the Moon to rotate continuously**

Allāh said,

﴿وَسَخَّرَ النَّحْشَنَ وَالقَمَرَ كُلَّ بَيْرِي لِأَجَلٍ شَيْئَ﴾

﴿He has subjected the sun and the moon, each running (its course) for a term appointed.﴾

It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allāh stated,

﴿وَالشَّمْسُ بَغْرِي لِيَشْتَقِرْ نَهَا﴾

﴿And the sun runs on its fixed course for a term (appointed).﴾ [36:38]

It was also said that the meaning is: until they settle under the Throne of Allāh after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a dumb, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried.<sup>[11]</sup> This fact is clear to those who

<sup>[11]</sup> See Sūrat Ghāfir 40:7.

correctly understand the *Âyât* and authentic *Hadîths*. All the (praise is due to) Allâh and all the favors are from Him.

Allâh mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allâh subjected these to His power, then it is clear that He has also subjected all other heavenly objects. Allâh said in other *Âyât*,

﴿لَا تَسْجُدُوا لِلنَّسِنَ وَلَا لِلْقَمَرِ وَاسْتَجِدُوا إِلَيْهِ الَّذِي خَلَقَهُمْ إِنْ كُنْتُمْ إِيمَانًا﴾  
تَبَارُكَ ﴿٤١﴾

«Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.» [41:37]

and,

﴿وَالنَّسِنَ وَالْقَمَرَ وَالنُّجُومُ مُسْخَرُونَ إِلَيْهِ أَلَا لَهُ الْفُلُقُ وَالْأَنْشَرُ بَارَكَ اللَّهُ رَبُّ الْمَلَائِكَةِ وَالْمَلَائِكَ﴾

«And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allâh, the Lord of all that exists!» [7:54]

Allâh's statement next,

﴿يَقُولُ الْأَنْبِيَاءُ لَكُمْ يُلْقَأُو رَبُّكُمْ تُوقَنُونَ﴾

«He explains the *Âyât* in detail, that you may believe with certainty in the Meeting with your Lord.»

means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

﴿وَرَوَوْهُ الَّذِي مَدَ الْأَرْضَ وَجَعَلَ فِيهَا رَوَى وَأَنْهَرَ وَمِنْ كُلِّ النَّمَرَاتِ جَعَلَ فِيهَا رَوَى جِنَّتَينَ يَتَشَبَّهُ أَيْلَلُ الْأَنْهَارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلَّذِي يَتَعَجَّلُونَ ﴿٤٢﴾ وَفِي الْأَرْضِ قَطْعَ شَجَنَوْرَتْ وَجَنَّتْ مِنْ أَغْشَبِ رَوَقَ وَتَحِيلُّ صَنَوَانُ وَغَيْرُ صَنَوَانَ يَتَقَنُ بِمَاؤَ وَجَدَ وَتَقْيَلُ بَقَضَبَا مَلَكَ تَبَرِّضَ فِي الْأَكْلُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلَّذِي يَتَعَجَّلُونَ ﴿٤٣﴾﴾

«3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made

Zawjayn Ithnayn (two in pairs). He brings the night as a cover over the day. Verily, in these things, there are Āyāt (signs) for people who reflect.»

﴿4. And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt (signs) for the people who understand.﴾

### Allāh's Signs on the Earth

After Allāh mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world. Allāh said,

﴿وَهُوَ الَّذِي مَدَ الْأَرْضَ﴾

﴿And it is He Who spread out the earth﴾

made it spacious in length and width. Allāh has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

﴿وَمِن كُلِّ نَسْبَتِنَ آتَيْنَا﴾

﴿and of every kind of fruit He made Zawjayn Ithnayn.﴾, two types from every kind of fruit,

﴿يَتَشَابَهُ أَبْلَلُ الْأَنْزَارِ﴾

﴿He brings the night as a cover over the day.﴾

Allāh made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allāh controls time just as He controls space and matter,

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّقَوْمٍ يَسْكُنُونَ﴾

﴿Verily, in these things, there are Āyāt for people who reflect.﴾ who reflect on Allāh's signs and the evidences of His wisdom.

Allāh said,

﴿وَرَفِيْ الْأَرْضِ قَطْعَ مُشَبَّهَاتٍ﴾

﴿And in the earth are neighboring tracts,﴾

Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything. This meaning was collected from Ibn 'Abbās, Mujaħid, Sa'īd bin Jubayr, Ad-Daħħāk and several others.<sup>[1]</sup> This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him. Allāh said next,

﴿وَجَنَّتُ مِنْ أَغْنَبِ رَزْقِنِي﴾

﴿and gardens of vines, and green crops (fields), and date palms...﴾

Allāh's statement, next,

﴿صِنْوَانٌ وَغَيْرُ صِنْوَانٍ﴾

﴿Sinwānūn wa (or) Ghayru Sinwān.﴾

'Sinwān' means, growing into two or three from a single stem, such as figs, pomegranate and dates. 'Ghayru Sinwān' means, having one stem for every tree, as is the case with most plants. From this meaning, the paternal uncle is called one's 'Sinw' of his father. There is an authentic *Hadīth* that states that the Messenger of Allāh ﷺ said to 'Umar bin Al-Khaṭṭāb,

«أَنَا شَرِيكُ أَنَّ عَمَ الرَّجُلِ صِنْوَانٌ أَبِيهِ»

«Do you not know that man's paternal uncle is the Sinw of his father?»<sup>[2]</sup>

Allāh said next,

﴿بَثَقَ يَسَّاً وَرَبِيعَ وَفَضِيلَ تَعْصِمُهَا عَلَىٰ بَعْضِهَا فِي الْأَكْلِ﴾

﴿watered with the same water; yet some of them We make more excellent than others to eat.﴾

[1] At-Tabārī 16:331-333.

[2] Muslim 2:677.

Abu Hurayrah narrated that the Prophet ﷺ commented on Allāh's statement,

﴿وَنَقْصِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْثَرِ﴾

﴿yet some of them We make more excellent than others to eat.﴾

«الدَّقْلُ، وَالْفَارِسِيُّ، وَالْحُلُولُ، وَالْحَامِضُ»

『The Dagal,<sup>[1]</sup> the Persian, the sweet, the bitter...』<sup>[2]</sup>

At-Tirmidhi collected this Ḥadīth and said, "Hasan Gharīb." Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allāh's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water. Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allāh said,

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّتُغُورُ بِمَقْلُوبَتِكَ﴾

﴿Verily, in these things there are Āyāt for the people who understand.﴾

﴿وَإِنْ شَجَنَتْ نَعْجَنْتْ قَوْلَنْمُ أَذَا كَمَا تَرَبَّى أَمَّا لَمَّا تَنَقَّ جَدِيدُهُ أُنْجِيلُكَ الْيَسِيرَ كَفَرُوا بِرَبِّهِمْ وَأَرَيْكَ الْأَغْلَلُ فِي أَغْنَافِهِمْ وَأَوْلَيْكَ أَخْبَثُ أَنَّارَهُمْ فِيهَا خَلِيلُونَ﴾

『5. And if you wonder, then wondrous is their saying : "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever.』

<sup>[1]</sup> These are different dates.

<sup>[2]</sup> Tuhfah Al-Ahwadhi 8:544.

### **Denying Resurrection after Death, is Strange**

Allāh says to His Messenger Muḥammad, peace and blessings be upon him,

﴿وَإِنْ شَجَنَ﴾

﴿And if you wonder.﴾

at the rejection of the polytheists who deny Resurrection, even though they witness Allāh's signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allāh originated the creation of all things and brought them into existence after they were nothing. However, they deny Allāh's claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject. Therefore, it is amazing that they said,

﴿أَمْذَدَا كُلَّا نَزَّلَنَا لَيْلَةَ الْحِجَّةِ﴾

﴿When we are dust, shall we indeed then be (raised) in a new creation?﴾

It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

﴿أَرَأَرَى أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَقِنْ بِخَلْقِهِنَّ يُكَذِّبُهُ عَلَى أَنْ يُحْسِنَ  
الْمَوْتَ كَلَّا إِنَّهُ عَلَى كُلِّ شَيْءٍ قَوِيرٌ﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things﴾[46:33]

Allāh described those who deny Resurrection,

﴿وَإِنَّبِكَ الظَّاهِرَ كُفَّارًا بِرَبِّهِمْ وَأَذْنَبَكَ الظَّاهِرَلَّ فِي أَعْنَاقِهِمْ﴾

﴿They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks.﴾

They will be dragged in the Fire by these chains,

﴿وَإِنَّبِكَ أَضَعَنَّهُمْ أَنَّا هُمْ فِيهَا خَلِيلُوكَ﴾

﴿They will be dwellers of the Fire to abide therein forever.﴾, for they will remain in Hell forever and will never escape it or be

removed from it.

﴿يَسْتَعْجِلُوكُمْ بِالْأَيْنَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمُنَذَّلَاتُ وَإِنَّ رَبَّكَ لَذُو فَتْرَةٍ لِّنَذَلِيلٍ عَلَى ظَلَمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾ (١)

¶ 6. They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.»

### The Disbelievers ask for the Punishment to be delivered now!

Allāh said,

﴿يَسْتَعْجِلُوكُمْ﴾

«They ask you to hasten», in reference to the disbelievers,   
﴿بِالْأَيْنَةِ قَبْلَ الْحَسَنَةِ﴾

«the evil before the good», meaning, the punishment. Allāh said in other Āyāt that they said,

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نَزَّلَ عَلَيْهِ الْكِتَابَ إِنَّكَ لَمُخْرِجٌ ① أَفَمَا نَأْتَنَا بِالْمُتَقْبِلَةِ إِنْ كَثَرَ مِنْ الْمَسْدِيقَاتِ ⑦ مَا نَزَّلْنَا الْكِتَابَ إِلَّا بِالْحِقْطِ وَمَا كَانُوا إِذَا شَرَبُرِينَ ⑮﴾

«And they say: "O you to whom the Dhikr (the Qur'ān) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful?" We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelieves) would have no respite!» [15:6-8], and two Āyāt;

﴿يَسْتَعْجِلُوكُمْ بِالْمَذَابِ﴾

«And they ask you to hasten on the torment!» [29:53-54] Allāh also said,

﴿سَأَلَ سَاهِلٌ مَنَّابٌ وَاقِعٌ ⑩﴾

«A questioner asked concerning a torment about to befall.» [70:1],

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ مَأْتُوا مُشْفِقُونَ مِنْهَا وَيَقْلِمُونَ أَنَّهَا لَمْعٌ﴾

﴿Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.﴾[42:18],

and,

﴿وَقَالُوا رَبُّنَا يَعِيشُ لَنَا فِي أَنَّا قُلْنَا﴾

﴿They say: "Our Lord! Hasten to us Qiṭṭana.﴾[38:16], meaning, our due torment and reckoning. Allāh said that they also supplicated,

﴿وَرَأَةٌ قَاتَلُوا اللَّهَ أَنَّ كَاتَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ﴾

﴿And (remember) when they said: "O Allāh! If this (the Qur'an) is indeed the truth from You.﴾[8:32]

They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allāh's torment. Allāh replied,

﴿وَرَأَتِنَّا خَلَقْنَا مِنْ قِبِيلِهِمُ الْأَنْتَكُ﴾

﴿while exemplary punishments have indeed occurred before them.﴾

Meaning, 'We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.'

If it was not for His forbearance and forgiveness, Allāh would have indeed punished them sooner. Allāh said in another Āyah,

﴿وَلَوْ بُوَاجِدَ اللَّهُ أَنَّاسٌ يَسَاكِنُونَ مَا تَرَكُوكُمْ عَلَى ظَاهِرِهِمْ كَمَا مَنَّا بِكُنْكُمْ﴾

﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.﴾[35:45]

Allāh said in this honorable Āyah,

﴿وَرَأَتِنَّكُمْ لَذُو مَغْفِرَةً لِلنَّاسِ عَلَى ظَاهِرِهِمْ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.﴾

He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day. Allāh next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned. Allāh said in other Āyāt,

﴿إِنَّ رَبَّكَ لَتَسْرِيْعُ الْوَقَابَ وَإِنَّهُ لَغَنُورٌ رَّحِيمٌ﴾

﴿If they belie you, say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."﴾[6:147]

﴿إِنَّ رَبَّكَ لَسَرِيعُ الْوَقَابَ وَإِنَّهُ لَغَنُورٌ رَّحِيمٌ﴾

﴿Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.﴾[7:167],

and,

﴿تَبَّأْتَ عِبَادَتِي أَنِّي أَلْمَغُورُ الرَّجِيمُ وَإِنَّ عَذَابِي هُوَ الْمَدَابُ الْأَلِيمُ﴾

﴿Declare unto My servants that truly I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.﴾[15:49-50]

There are many other Āyāt that mention both fear and hope.

﴿وَرَبُّكُولُ الَّذِينَ كَفَرُوا لَوْلَا أَنْزَلْنَا عَلَيْهِمْ إِيمَانَنَا أَنَّ شَذَّرَ وَلِكُلِّ قَوْمٍ حَادِيْمٌ﴾

﴿7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.﴾

### The Idolators ask for a Miracle

Allāh states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger ﷺ from his Lord, just like the earlier Messengers? For instance, the disbelievers were being stubborn when they asked the Prophet ﷺ to turn As-Ṣafā into gold, to remove the mountains from around them, and to replace them with green fields and rivers. Allāh said,

﴿وَمَا مَنَّا أَنْ تُرِسِّلَ إِلَيْكُمْ إِلَّا أَنَّ كَثَّارَ بِهَا الْأَوْلَوْنُ﴾

﴿And nothing stops Us from sending the Āyāt but that the people of old denied them.﴾[17:59]

Allāh said here,

﴿إِنَّا أَنَّ شَذَّرَ﴾

﴿You are only a warner﴾, and your duty is only to convey Allāh's Message which He has ordered you,

﴿لَيْسَ عَلَيْكُمْ مُّهِاجِرَةٌ وَلَكُمْ أَنْ يَهْدِي مَنْ يَشَاءُ﴾

«Not upon you is their guidance, but Allâh guides whom He wills.» [2:272]

Allâh said;

﴿وَلِكُلِّ قَوْمٍ هَادِي﴾

«And to every people there is a guide.»

meaning that for every people there has been a caller, according to Ibn 'Abbâs and as narrated from him by Ali bin Abi Talhah.<sup>[1]</sup> Allâh said in a similar Âyâh,

﴿وَإِنَّ مِنْ أُنْوَنَةٍ إِلَّا حَلَّ فِيهَا نَذِيرٌ﴾

«And there never was a nation but a warner had passed among them.» [35:24]

Similar has reported from Qatâdah and 'Abdur-Râhmân bin Zayd.<sup>[2]</sup>

﴿أَنَّهُ يَعْلَمُ مَا تَحْيِلُ كُلُّ أُنْوَنَةٍ وَمَا تَقْبِلُ الْأَزْكَارُ وَمَا تَرْدَادُ وَكُلُّ شَءْ عِنْدُهُ بِمِقدَارٍ ﴿٤٦﴾ عَنِّيْلُ النَّبِيِّ وَالثَّمَدَةُ الْكَبِيرُ الْمُعَالَمُ﴾

48. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.»

49. All-Knower of the unseen and the seen, the Most Great, the Most High.»

### Allâh is All-Knower of Al-Ghayb (Unseen)

Allâh affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying,

﴿وَيَعْلَمُ مَا فِي الْأَرْجَاءِ﴾

«And He knows that which is in the wombs.» [31:34], whether male or female, fair or ugly, miserable or happy,

<sup>[1]</sup> At-Tabari 16:357.

<sup>[2]</sup> At-Tabari 16:356.

whether it will have a long or a short life. Allāh said in other Āyāt,

﴿فَمَنْ أَنْذَرْتَ يَعْلَمُ إِذَا أَنْتَ كُرِّمٌ فَإِنَّ الْأَرْضَ وَإِذَا أَنْتَ لَطِيفٌ﴾

«He knows you well when He created you from the earth, and when you were fetuses.»[53:32],

and,

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَيْكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلْمَنْتِ ثَلْثَةِ﴾

«He creates you in the wombs of your mother: creation after creation in three veils of darkness.»[39:6]

meaning stage after stage. Allāh also said,

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَّطَنٍ مِّنْ طِينٍ ۝ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرْبٍ مَّا يَكْنُونُ ۝ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً ثُمَّ خَلَقْنَا الْمُلْعَنَةَ مُضْعَفَةً ثُمَّ خَلَقْنَا الْمُعْنَمَةَ عَظِيمَةً ثُمَّ كَسَّوْنَا الْوَلَدَةَ لَهُنَا ۝ ثُمَّ أَنْشَأْنَاهُ خَلْقًا مَّا فِرَقْنَا مَعْرُوفًا ۝ فَبَارَكَ اللَّهُ أَحْسَنُ الْمُلْبِرِينَ ۝﴾

«And indeed We created man out of an extract of clay. Thereafter We made him as a Nutfah in a safe lodging. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.»[23:12-14]

In the two Ṣahīhs it is recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ خَلْقَ أَخْدُوكُمْ يُجْمَعُ فِي بَطْنِ أُمَّهَيْكُمْ بَزْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْعَفَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا فِيؤْمِرُ بِأَرْبَعِ كَلِمَاتٍ، يَكْتُبُ بِرْزُوفِهِ، وَعُمْرِهِ، وَعَمَلِهِ، وَشَفَقَةِ أَوْ سَعِيدٍ»

«The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allāh sends an angel who is ordered to write four things. He is ordered to write down his provisions, his life span, his deeds, and whether he will be blessed or wretched.»<sup>[1]</sup>

<sup>[1]</sup> Fath Al-Bari 11 :486, Muslim 4 :2036.

In another *Hadîth*, the Prophet ﷺ said,

﴿يَقُولُ الْمَلَكُ: أَيْ رَبٌ أَذْكَرَ أَمْ أَنْتَ؟ أَيْ رَبٌ أَشْفَقَ أَمْ سَعِيدٌ؟ فَمَا الرُّزْقُ؟ فَمَا الأَجْلُ؟ فَيَقُولُ اللَّهُ: وَيَكْتُبُ الْمَلَكُ﴾

«Then the angel asks, "O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span?" Allâh then ordains and the angel records it.»<sup>[1]</sup>

Allâh said next,

﴿وَمَا تَبِعُصُ الْأَرْحَامُ وَمَا تَرَدَادُ﴾

«and by how much the wombs fall short or exceed.»

Al-Bukhâri recorded that 'Abdullâh bin 'Umar said that the Messenger of Allâh ﷺ said,

«مَفَاتِيحُ الْغَيْبِ خَمْسَةٌ، لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ: لَا يَعْلَمُ مَا فِي غَدِ إِلَّا اللَّهُ، وَلَا يَعْلَمُ  
مَا تَبِعُصُ الْأَرْحَامُ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَنْ يَأْتِي النَّفَرَ أَحَدٌ إِلَّا اللَّهُ، وَلَا تَدْرِي  
نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَلَا يَعْلَمُ مَنْ تَقْرُمُ السَّاغِعَةُ إِلَّا اللَّهُ»

«The Keys of the Ghayb (unseen knowledge) are five, nobody knows them but Allâh. Nobody knows what will happen tomorrow except Allâh; nobody knows what is in the womb except Allâh; nobody knows when it will rain except Allâh; no soul knows at what place he will die except Allâh; and nobody knows when the (Final) Hour will begin except Allâh.»<sup>[2]</sup>

Al-'Awfi reported from Ibn 'Abbâs that he said,

﴿وَمَا تَبِعُصُ الْأَرْحَامُ﴾

«and by how much the wombs fall short», this refers to miscarriages,

﴿وَمَا تَرَدَادُ﴾

«or exceed», this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allâh the Exalted mentioned, and all this occurs by His knowledge.<sup>[3]</sup>

<sup>[1]</sup> *Fath Al-Bâri* 11:486, *Muslim* 4:2038.

<sup>[2]</sup> *Fath Al-Bâri* 8:225.

<sup>[3]</sup> *At-Tabari* 16:359.

Qatādah commented on Allāh's statement,

﴿وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

«Everything with Him is in proportion.»

“For a term appointed. Allāh has the records of the provisions and terms of His creation and made an appointed term for everything.” An authentic Ḥadīth mentioned that one of the Prophet’s daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet ﷺ returned the messenger and told him to say to her,

إِنَّ اللَّهَ مَا أَخْذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ يَأْجِلُ مُسْمَى، فَمَرْوِحًا فَلَا تُنْهَبُ  
وَلَا تُنْخَبُ.

“Verily, whatever Allāh takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allāh’s reward.”<sup>[1]</sup>

Allāh said next,

﴿عَلَمَ الْغَيْبَ وَالشَّهادَةَ﴾

«All-Knower of the Ghayb (the unseen) and the Shahadah (the witnessable),»

Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge,

﴿الْكَبِيرُ﴾

«the Most Great», greater than everything,

﴿الْتَّعَالَى﴾

«the Most High.» above everything,

﴿فَنَّ أَسَاطِيرُ كُلِّ شَيْءٍ عَلَيْهِ﴾

«(Allāh) surrounds all things in (His) knowledge.»[65:12], and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

<sup>[1]</sup> Fath Al-Bāri 11:502.

الْمُنَذِّرُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٠

وَتَسْعِيْلُوكَ بِالسِّيَّنَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَّتْ مِنْ  
فِلِيْمَهُ الْمُنْذَلَّتُ وَإِنَّ رَبَّكَ لَذُو مَقْرَرٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ  
وَإِنَّ رَبَّكَ لَشَدِيدُ الْعَقَابِ ① وَرَبِّكُوكَ الَّذِينَ كَفَرُوا لَوْلَا  
أُنْزَلَ عَلَيْهِمْ آيَةٌ مِنْ رَبِّهِ إِنَّمَا تَمُّدُّرُ وَرَكْلُ عَوْنَاهُ  
اللَّهُ يَعْلَمُ مَا تَعْمَلُ كُلُّ أُنْفَقٍ وَمَا تَنْهِيْضُ الْأَرْحَامُ  
وَمَا تَرْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ② عَلَيْهِ الْغَيْبُ  
وَالشَّهَدَةُ الْكَبِيرُ الْمُتَعَالُ ③ سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ  
الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخِفٌ بِأَيْشِلٍ وَسَارِبٍ  
بِأَنْتَهَارِ ④ لَهُ مَعْقِبَتُمْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ  
مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يَعْلِمُ مَا يَفْعَلُونَ حَتَّى يُعْلِمُهُمْ أَمَا يَأْنِسُهُمْ  
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا الْهُمْ بِمِنْ ذُوْنٍ مِنْ  
وَالِّي ⑤ هُوَ الَّذِي يُرِيكُمُ الْبَرَقَ خَوْفًا وَطَمَعًا  
وَيُنْشِئُ السَّحَابَ الْأَنْقَالَ ⑥ وَيُسْبِحُ الرَّعَدُ حَمْدِهِ  
وَالْمَلَائِكَةُ مِنْ خَفْفَتِهِ وَيُرِسِّلُ الْعَصَوْعَقَ فَيُصِيبُ بِهَا  
مَنْ يَشَاءُ وَهُمْ بِجُنُودِهِ لِلْمَحَالِ ⑦

﴿سَوَاءٌ مِنْ أَنْزَلَ الْقَوْلَ وَمَنْ  
جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخِفٌ  
بِأَيْشِلٍ وَسَارِبٍ بِأَنْتَهَارِ ④ لَهُ  
مَعْقِبَتُمْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ  
يَعْلَمُهُمْ مِنْ قَبْلِهِ حَتَّى يُعْلِمُهُمْ مَا  
يَأْنِسُهُمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا  
فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ بِمِنْ ذُوْنٍ مِنْ  
وَالِّي ⑤ هُوَ الَّذِي يُرِيكُمُ الْبَرَقَ خَوْفًا وَطَمَعًا  
وَيُنْشِئُ السَّحَابَ الْأَنْقَالَ ⑥ وَيُسْبِحُ الرَّعَدُ حَمْدِهِ  
وَالْمَلَائِكَةُ مِنْ خَفْفَتِهِ وَيُرِسِّلُ الْعَصَوْعَقَ فَيُصِيبُ بِهَا  
مَنْ يَشَاءُ وَهُمْ بِجُنُودِهِ لِلْمَحَالِ ⑦﴾

¶ 10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day. ¶

¶ 11. For him (each person), there are angels in succession, before and behind him. They guard him by the command of

Allāh. Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector. ¶

### Allāh's Knowledge encompasses all Things Apparent and Hidden

Allāh declares that His knowledge is encompassing all of His creation, those who declare their speech or hide it, He hears it and nothing of it ever escapes His observation. Allāh said in other Āyāt,

﴿وَلَنْ يَجْهَرَ بِالْأَنْتِلِ فَإِنَّهُ بِكُلِّ أُنْتَرٍ وَلَخْفَقٍ ④﴾

¶ And if you speak aloud, then verily, He knows the secret and

*that which is yet more hidden.» [20:7],  
and,*

﴿وَيَعْلَمُ مَا تُخْفِنُونَ وَمَا تُشَيْئُونَ﴾

*«And (Allāh) knows what you conceal and what you reveal.»*

Ā'ishah said, "All praise is due to Allāh Whose hearing has encompassed all voices! By Allāh, she who came to complain about her husband to the Messenger of Allāh ﷺ was speaking while I was in another part of the room, yet I did not hear some of what she said. Allāh sent down,

﴿أَنَّهُ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُبَدِّلُكُ فِي رَأْيِهَا وَتَشْكِكُ إِلَّا أَنَّ اللَّهَ يَعْلَمُ كُلَّ أَنْشَاءٍ بِمَا يَعْمَلُونَ﴾

*«Indeed Allāh has heard the statement of her that disputes with you concerning her husband and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.» [58:1]<sup>[1]</sup>*

Allāh said next,

﴿وَمَنْ هُوَ مُسْتَخِفٌ بِأَيْمَانِهِ﴾

*«whether he be hid by night», in his house in the darkness of the night,*

﴿وَسَارِبٌ بِأَنْهَارٍ﴾

*«or goes forth freely by day.» moves about during the daylight; both are encompassed by Allāh's knowledge. Allāh said in other Āyāt,*

﴿أَلَا جِئَنَّ بِتَنَقْشُونَ يَيَاهَمْزَ﴾

*«Surely, even when they cover themselves with their garments.» [11:5],*

and,

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتَلَوَّ مِنْ قُرْبَانٍ وَلَا تَحْمِلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُثْبِطُونَ فِيهِ وَمَا يَرْثُونَ عَنْ ذَكَرِكُمْ مِنْ يَنْقَالَ ذَرَرَ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ وَلَا أَنْفَرَ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ شَيْئِنَ﴾

<sup>[1]</sup> Al-Bukhārī 7385, An-Nasā'ī in Al-Kubrā 11570, Ibn Mājah 188, At-Tabrī 5:28.

﴿Neither you do any deed nor recite any portion of the Qur'ān nor you do any deed, but We are witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.﴾[10:61]

### The Guardian Angels

Allāh said next,

﴿لَمْ يُمْكِنْ لِيَنْ يَدِيهِ وَمِنْ خَلْفِهِ، يَعْتَلُونَهُ مِنْ أَنْفُسِهِ﴾

﴿For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allāh.﴾

Allāh states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents. There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night. There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds. There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards. An authentic Ḥadīth states,

«يَتَعَاوَّذُونَ فِيْكُمْ مُلَائِكَةُ اللَّلِيْلِ وَمُلَائِكَةُ النَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَةِ الصُّبْحِ وَصَلَةِ النَّصْرِ، فَيَضَعُ إِلَيْهِ الَّذِيْنَ يَأْتُوا فِيْكُمْ قَبْلَاهُمْ وَمَوْا بَعْدَهُمْ بِكُمْ: كَيْفَ تَرَكُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصْلِّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصْلِّونَ»

«Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the Fajr and 'Aṣr prayers. Then those who have stayed with you throughout the night, ascend to Allāh Who asks them, and He knows the answer better than they about you, "How have you left My servants?" They reply, "As we have found them praying, we have left them praying."»<sup>[1]</sup>

<sup>[1]</sup> *Fath Al-Bārī* 13:426.

Imām Ahmād recorded that ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِلَ بِهِ قَرِينٌ مِنَ الْجِنِّ وَقَرِينٌ مِنَ النَّلَّاتِ»

«Verily, every one among you has his companion from the Jinn and his companion from the angels.»

They said, “And you too, O Allāh's Messenger?” He said,

«رَبِّيَّاً، وَلَكِنَّ اللَّهَ أَغْنَانِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ»

«And I too, except that Allāh has helped me against him, so he only orders me to do good.»<sup>[1]</sup> Muslim collected this Ḥadīth.<sup>[2]</sup>

Ibn Abi Ḥātim narrated that Ibrāhīm said, “Allāh revealed to a Prophet from among the Children of Israel, ‘Say to your nation: every people of a village or a house who used to obey Allāh but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike.’” Ibrāhīm next said that this statement has proof in Allāh's Book,

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾

«Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.»

﴿هُوَ الَّذِي يُعِيشُكُمُ الْأَزْوَاجَ خَرْقًا وَطَمَعًا وَمُنْتَهِيَ الْتَّحَابَ الْفَنَالَ﴾ وَيَسْتَعِيْرُ الرَّعْدَ يُعْنِدُهُ وَالْمَلَائِكَةُ مِنْ جِنَاحِهِ وَيُرِسِّلُ الْصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْعِدَالِ﴾

﴿12. It is He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).﴾

﴿13. And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment.﴾

<sup>[1]</sup> Ahmad 1:401.

<sup>[2]</sup> Muslim no. 2814.

## **Clouds, Thunder and Lightning are Signs of Allâh's Power**

Allâh states that He has full power over *Al-Barq* (lightning), which is the bright light that originates from within clouds. Ibn Jarîr recorded that Ibn 'Abbâs once wrote to Abu Al-Jald asking about the meaning of *Al-Barq*, and he said that it is water.<sup>[1]</sup> Qatâdah commented on Allâh's statement,

﴿خَرْفَانَ وَطَمَّانَ﴾

﴿as a fear and as a hope.﴾ “Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its blessing and benefit and anticipating Allâh's provisions.” Allâh said next,

﴿وَيُشَقِّعُ الْكَلَابَ أَنْفَالَ﴾

﴿And it is He Who brings up the clouds, heavy.﴾ meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain. Mujâhid said that this part of the Ayah is about clouds that are heavy with rain.<sup>[2]</sup> Allâh's statement,

﴿وَسَجِّعَ الرَّعْدُ بِحَمْدِهِ﴾

﴿And Ar-Râ'd (thunder) glorifies and praises Him﴾, is similar to His other statement,

﴿وَلَوْلَا قَنْ شَفَّهَ إِلَّا بِسْمِ رَبِّهِ﴾

﴿And there is not a thing but glorifies His praise.﴾ [17:44]

Imâm Ahmad recorded that Ibrâhîm bin Sa'd said, “My father told me that he was sitting next to Ḥamîd bin 'Abdur Rahmân in the *Masjid*. A man from the tribe of Ghifâr passed and Ḥamîd sent someone to him to please come to them. When he came, Ḥamîd said to me, ‘My nephew! Make space for him between me and you, for he had accompanied Allâh's Messenger ﷺ.’ When that man came, he sat between me and Ḥamîd and Ḥamîd said to him, ‘What was the *Hadîth* that you narrated to me from the Messenger of Allâh ﷺ?’ He said, ‘A

<sup>[1]</sup> At-Tabâri 16:387.

<sup>[2]</sup> At-Tabâri 16:388.

man from Ghifār said that he heard the Prophet ﷺ say,

إِنَّ اللَّهَ يُنْشِيُ السَّحَابَ فَيُنَطِّئُ أَخْسَنَ الْأُنْفِنِ، وَيُضَحِّكُ أَخْسَنَ الْضَّاحِكِينَ

*«Verily, Allāh originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.»<sup>[1]</sup>*

It appears, and Allāh has the best knowledge, that the cloud's voice is in reference to thunder and its laughter is the lightning. Mūsā bin 'Ubaydah narrated that Sa'd bin Ibrāhīm said, "Allāh sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder."

### Supplicating to Allāh upon hearing Ar-Ra'd (Thunder)

Imām Ahmād recorded that Sālim bin 'Abdullāh narrated that his father said that the Messenger of Allāh ﷺ used to say upon hearing the thunder and thunderbolts,

اللَّهُمَّ لَا تَقْتُلْنَا بِتَقْبِيكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَاغْفِنَا قَبْلَ ذَلِكَ

*"O Allāh! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that."<sup>[2]</sup>*

This *Hadīth* was recorded by At-Tirmidhi, Al-Bukhāri in his book *Al-Adab Al-Mufrad*, An-Nasā'i in 'Amal Al-Yawm wal-Laylah, and Al-Hākim in *Al-Mustadrak*.<sup>[3]</sup> When 'Abdullāh bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate, "All praise is to He Whom Ar-Ra'd (thunder) glorifies and praises, and so do the angels because of His awe." He would then say, "This is a stern warning to the people of earth." Mālik collected this *Hadīth* in *Al-Muwatta'*, and Al-Bukhāri in *Al-Adab Al-Mufrad*.<sup>[4]</sup>

Imām Ahmād recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

فَإِنْ رَأَيْتُمْ عَرْجَلًا: لَوْ أَنَّ عَيْدِي أَطَاغُونِي لَا شَيْءَ مِنْهُ أَنْتَرَ بِاللَّيْلِ، وَأَطْلَقْتُ عَلَيْهِمُ الشَّفَنَ بِالنَّهَارِ، وَلَمَّا أَسْمَعْتُهُمْ صَرَّتِ الرَّغْدَةِ

[1] Ahmad 5:435.

[2] Ahmad 2:100.

[3] *Tuhfat Al-Ahwadhi* 9:412, *Al-Adab Al-Mufrad* 187, An-Nasā'i in *Al-Kubrā* 6:230, Al-Hākim 4:286.

[4] *Al-Muwatta'* 2:992, Al-Bukhāri in *Al-Adab Al-Mufrad* no. 724.

«Your Lord, the Exalted and Most High, said, 'Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the Ra'd (thunder).'<sup>(11)</sup>

Allāh's statement,

﴿وَيُرْسِلُ الْمَرْعِقَ فَهُبَّيْتُ يَهَا مَنْ يَشَاءُ﴾

«He sends the thunderbolts, and therewith He strikes whom He wills,»

indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end.

Al-Ḥāfiẓ Abu Al-Qāsim At-Tabarānī narrated that Ibn ‘Abbās said that Arbad bin Qays bin Juzu’ bin Julayd bin Ja’far bin Kulab, and ‘Āmir bin At-Tufayl bin Mālik came to Al-Madīnah to the Messenger of Allāh ﷺ and sat where he was sitting. ‘Āmir bin At-Tufayl said, “O Muḥammad! What will you give me if I embrace Islām?” The Messenger of Allāh ﷺ said,

﴿لَكَ مَا لِلْمُسْلِمِينَ وَعَلَيْكَ مَا عَلَيْهِمْ﴾

«You will have the rights and duties of all Muslims.»

‘Āmir bin At-Tufayl said, “Will you make me your successor if I embrace Islām?” The Messenger of Allāh ﷺ said,

﴿أَئِنْ ذَلِكَ لَكَ وَلَا لِتَفْرِيْكَ، وَلَكِنْ لَكَ أَعْجَمُ النَّاسِ﴾

«That is not your right, nor your people's right. However, I could appoint you a commander of the horsemen (i.e., war).»

‘Āmir said, “I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities.” The Messenger of Allāh ﷺ refused. When these two men were leaving the Messenger of Allāh ﷺ, ‘Āmir said, “By Allāh! I will fill it (Al-Madīnah) with horses and men (hostile to Muslims).” The Messenger of Allāh ﷺ replied,

﴿يَنْتَكِ اَنْتَ﴾

«Rather, Allāh will prevent you.»

When ‘Āmir and Arbad left, ‘Āmir said, “O Arbad! I will keep

<sup>(11)</sup> Ahmad 2:359.

Muhammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muhammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money." Arbad said, "I will do that," and they went back to the Messenger ﷺ. 'Amir said, "O Muhammad! Stand next to me so that I can talk to you." The Messenger ﷺ stood up, and they both stood next to a wall talking to each other. Arbad wanted to grab his sword, but his hand froze when it touched the sword's handle and he could not take the sword out of its sheath. Arbad did not strike the Messenger ﷺ as 'Amir suggested, and the Messenger of Allāh ﷺ looked at Arbad and realized what he was doing, so he departed. When Arbad and 'Amir left the Messenger of Allāh ﷺ and arrived at Al-Harrah of Wāqim area, they dismounted from their horses. However, Sa'd bin Mu'ādh and Usayd bin Ḥudayr came out saying, "Come, O enemies of Allāh! May Allāh curse you." 'Amir asked, "Who is this with you, O Sa'd?" Sa'd said, "This is Usayd bin Ḥudayr." They fled until they reached the Riqm area, where Allāh struck Arbad with a bolt of lightning and he met his demise. As for 'Amir, he went on until he reached the Kharīm area, where Allāh sent an open ulcer that struck him. During that night, 'Amir took refuge in a woman's house, from Banu Salūl. 'Amir kept touching his open ulcer and saying, "An ulcer as big as a camel's hump, while I am at the house of a woman from Bani Salūl, seeking to bring my death in her house!" He rode his horse, but he died while riding it headed to his area. Allāh sent down these Āyāt (13:8-11) in their case,

﴿أَنَّ اللَّهَ يَعْلَمُ مَا تَحْمِلُنَّ﴾

﴿وَمَا لَهُمْ بِنِيَّةٍ مِّنْ وَالِّيٰ﴾

﴿..and they will find besides Him no protector.﴾

Ibn 'Abbās commented, "The angels in succession, guard Muhammad, peace be upon him, by the command of Allāh." He next mentioned the demise of Arbad by Allāh's command, reciting this Āyah,

﴿وَبِرِسْلِ الْمَرْءَعِ﴾

﴿He sends the thunderbolts,﴾<sup>[1]</sup>

Allāh said next,

﴿وَمَنْ يُنْذِلُكُتْ فِي اللَّهِ﴾

﴿yet they (disbelievers) dispute about Allāh.﴾ they doubt Allāh's greatness and that there is no deity worthy of worship except Him,

﴿وَهُوَ شَيْدُ الْعَالَمِ﴾

﴿And He is Mighty in strength and Severe in punishment.﴾

Allāh's torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the *Tafsīr* of Ibn Jarīr At-Tabarī.<sup>[2]</sup> There is a similar Āyah in the Qur'ān,

﴿وَتَكَرَّزَا مَكْحُراً وَتَكَرَّزَا مَكْحُراً وَمُمْ لَا يَشْرُكُونَ﴾<sup>٤٦</sup> ﴿فَانظُرْ كَيْنَتْ كَيْنَتْ عَيْنَةً  
مَكْرِيْهِمْ أَنَا دَمَرْتُهُمْ وَقَوْمَهُمْ لَعْنَيْهِمْ﴾<sup>٤٧</sup>

﴿So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.﴾[27:50-51]

'Ali bin Abi Tālib said that,

﴿وَهُوَ شَيْدُ الْعَالَمِ﴾

﴿And He is Mighty in strength and Severe in punishment (Al-Miḥāl)), means, His punishment is severe.<sup>[3]</sup>

﴿لَمْ يَعْرِفْ الْمُنْتَقِيْرُ رَأْيِنَ يَدْعُونَ بِنْ دُونِهِ. لَا يَسْتَجِيْرُونَ لَهُمْ يَشْرُكُهُ إِلَى اللَّهِ يَتَّلَعْ فَأَهْ  
وَنَاهُ فَوْ يَنْلَهُهُ. وَمَا دَعَهُ الْكُفَّارُ إِلَّا فِي مُنْكَلَبٍ﴾

﴿14. For Him is the Word of Truth. And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.﴾

<sup>[1]</sup> At-Tabarāni 10:379-381. A *Hadīth* mentioning some of this story was collected by Al-Bukhari, no. 4091, it does not mention the sayings of the Prophet ﷺ.

<sup>[2]</sup> At-Tabari 16:394.

<sup>[3]</sup> At-Tabari 16:396.

## A Parable for the Weakness of the False Gods of the Polytheists

'Ali bin Abi Ṭālib said that Allāh's statement,

﴿لَهُ دُرْجَاتٌ مُّنَاهِجٌ﴾

﴿For Him is the Word of Truth.﴾

is in reference to *Tawhīd*, according to Ibn Jarīr At-Tabārī.<sup>[1]</sup> Ibn 'Abbās, Qatādah, and Mālik who narrated it from Muḥammad bin Al-Munkadir, said that,

﴿لَهُ دُرْجَاتٌ مُّنَاهِجٌ﴾

﴿For Him is the Word of Truth.﴾ means, "La ilāha illallāh."<sup>[2]</sup> Allāh said next,

﴿وَالَّذِينَ يَدْعُونَ مِنْ دُوَبِيَّ﴾

﴿And those whom they invoke besides Him...﴾, meaning, the example of those who worship others besides Allāh,

﴿كَبَطَ كَثِيرٌ إِلَّا لَهُ يَتْعَجَّلُ﴾

﴿like one who stretches forth his hand for water to reach his mouth.﴾

'Ali bin Abi Ṭālib commented, "Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it; so how can the water reach his mouth?"<sup>[3]</sup> Mujāhid said about,

﴿كَبَطَ كَثِيرٌ﴾

﴿like one who stretches forth his hand.﴾

"Calling the water with his words and pointing at it, but it will never come to him this way."<sup>[4]</sup> The meaning of this Āyah is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed. Likewise, those idolators who call

[1] At-Tabārī 16:398.

[2] Ibid.

[3] At-Tabārī 16:400.

[4] Ibid.

٢٥١

المرتّب بالكتاب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَهُ دُعَوةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا  
كَبْرِيتٌ كَفَنَهُ إِلَى الْمَاءِ لِيَلْتَهُ فَاهُ وَمَا هُوَ بِلَغِيْفِهِ وَمَادِعَةُ الْكُفَّارِ  
إِلَّا فِي صَنْلَبٍ ﴿١١﴾ وَلَهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوعًا  
وَكَرْهًا وَظَلَّلُهُمْ بِالْعَدْوَى وَالْأَصَالِ ﴿١٢﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ  
وَالْأَرْضِ قُلْ إِنَّ اللَّهَ قُلْ أَفَأَخْذَتُمْ مِنْ دُونِهِ أُولَئِكَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ  
نَعْوًا لَا ضَرًا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ نَسْتَوِي  
الْأَظْلَمُونَ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرًّا: حَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْحَلْقُ  
عَبَّيْمَ قُلْ إِنَّ اللَّهَ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٣﴾ أُنْزَلَ مِنْ  
السَّمَاءَ مَا هُوَ بِهِ يَقْدِرُ هَا فَاحْتَمَلَ السَّيْلُ زَيْدٌ أَرَابِيًّا  
وَمَعَائِيْدُونَ عَلَيْهِمْ فِي التَّارِيْخِ أَبْعَثَاهُ جَلِيلًا أَوْ مَنْ زَيْدٌ مِنْهُ كَذَلِكَ  
يَقْسِرُ إِنَّ اللَّهَ الْعَلِيُّ وَالْبَطِلُ فَمَا أَرْبَدَ يَدِيْهِ ذَهَبُ جُفَاءَ وَأَمَامًا  
يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَبْصِرُ إِنَّ اللَّهَ الْأَمَانَالِ ﴿١٤﴾  
لِلَّذِينَ أَسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ  
لَوْزَاتٌ لَهُمْ تَأْمَافِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَا فَدْرَأَيْهُ  
أُولَئِكَ هُمْ سُوءُ الْحِسَابِ وَمَا وَنَهُمْ جَهَنَّمُ وَيُنَسَّ لِهَا دُوَّرٌ ﴿١٥﴾

another deity besides Allāh, will never benefit from these deities in this life or the Hereafter, hence Allāh's statement,

﴿وَمَا دَعَهُ الْكُفَّارُ إِلَّا فِي ضَلَالٍ﴾

«and the invocation of the disbelievers is nothing but misguidance.»

﴿وَلَهُ يَسْجُدُ مَنْ فِي السَّمَاءِ  
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظَلَّلُهُمْ بِالْعَدْوَى  
وَالْأَصَالِ﴾

15. And unto Allāh falls in prostration who-ever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.»

### Everything prostrates unto Allāh

Allāh affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allāh willingly, while the disbelievers do so unwillingly,

﴿وَظَلَّلُهُمْ بِالْعَدْوَى﴾

«and so do their shadows in the mornings», in the beginning of the days,

﴿وَالْأَصَالِ﴾

«and in the afternoons.» towards the end of the days. Allāh said in another Ayah,

﴿أَوْلَئِكُمْ يَرَوْنَا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَلَا يَنْعِيُونَا طَلَبَتِهِ﴾

﴿Have they not observed things that Allāh has created: (how) their shadows incline.﴾ [16:48]

﴿فَلَمَنْ رَبَّ السَّمَاوَاتِ وَالْأَرْضِ فَلَمْ يَرَهُ أَنَّهُ فَلَمْ يَأْخُذْهُمْ بِنَدْرِهِ أَوْلَاهُ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ شَيْئاً وَلَا هُنَّ صَارِفُوْنَ  
فَلَمَّا هُنَّ مِنْهُمْ مُّسْتَأْنِدُونَ أَنَّهُمْ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ أَنْهُمْ جَعَلُوا لِيَهُ شَرِكَةً حَلَقُوا كُلُّهُمْ  
شَيْئَهُ الْمُقْرَنُ عَلَيْهِمْ فَإِنَّ اللَّهَ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَحِيدُ الْمُهَمَّ﴾

﴿16. Say: "Who is the Lord of the heavens and the earth?"  
Say: "(It is) Allāh." Say: "Have you then taken (for worship) Awliyā' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."﴾

### Affirming Tawhīd

Allāh affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allāh and worship them, even though these false gods do not have the power to benefit or harm themselves, or those who worship them. Therefore, the polytheists will not benefit or have harm removed from them by these false deities. Are those who worship the false deities instead of Allāh equal to those who worship Him alone, without partners, and thus have a light from their Lord? This is why Allāh said here,

﴿فَلَمَّا هُنَّ مِنْهُمْ مُّسْتَأْنِدُونَ أَنَّهُمْ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ أَنْهُمْ جَعَلُوا لِيَهُ شَرِكَةً حَلَقُوا  
كُلُّهُمْ شَيْئَهُ الْمُقْرَنُ عَلَيْهِمْ﴾

﴿Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation seemed alike to them?"﴾

Allāh asks, 'Do these polytheists worship gods besides Him

that rival Him in what He created? Have their false deities created similar creations to those Allāh created and, thus, they are confused between the two types of creations, not knowing which was created by others besides Allāh?' Rather, the Āyah proves that the truth is nothing like this. There is none similar to Allāh, nor does He have an equal, a rival, anyone like Him, a minister, a son, or a wife. Allāh is glorified in that He is far away from all that is ascribed to Him. These idolators worship gods that they themselves admit were created by Allāh and are subservient to Him. They used to say during their *Talbiyah*:

"Here we rush to Your obedience. There is no partner for You, except Your partner, You own him and he owns not." Allāh also mentioned their polytheistic statements in other Āyāt,

﴿هُنَّا نَبْدُلُهُمْ إِلَّا لِيُقْرِبُونَا إِلَى اللَّهِ رَبِّنَا﴾

﴿We worship them only that they may bring us near to Allāh.﴾ [39:3]

Allāh admonished them for this false creed, stating that only those whom He chooses are allowed to intercede with Him,

﴿وَلَا تَنْتَهِي السَّفَّةُ عِنْهُ إِلَّا لِنَ اذْكُرَ لَهُ﴾

﴿Intercession with Him profits not except for him whom He permits.﴾ [34:23]

﴿وَكُوَّكَ مِنْ مَالِكٍ فِي السَّمَاوَاتِ﴾

﴿And there are many angels in the heavens.....﴾ [53:26], and,

﴿إِنَّ كُلَّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا مَنِ الْأَجْئِنْ عَبْدًا ﴿لَهُ لَهُ أَخْصَنْ وَعَدَهُمْ عَدَدًا وَكُلُّهُمْ مَاتِيهِ يَوْمَ الْقِيَامَةِ قَرِبًا﴾

﴿There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.﴾ [19:93-95]

If all are Allāh's servants, then why do any of them worships each other without proof or evidence that allows them to do so? Rather, they rely on sheer opinion and innovation in the religion, even though Allāh has sent all of His Prophets and Messengers, from beginning to end, prohibiting this practice

(polytheism) and ordering them to refrain from worshipping others besides Allāh. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense,

﴿وَلَا يُظْلِمُ رَبُّكَ أَحَدًا﴾

﴿And your Lord treats no one with injustice﴾ [18:49]

﴿أَنْزَلَ رَبُّكَ مِنَ السَّمَاءِ مَا كَانَتْ أُرْبَيْةً بِنَدِيرِهِ فَأَخْتَلَ السَّبِيلَ زَيْدًا زَلَبِيًّا وَمَا يُوَقِّرُونَ عَلَيْهِ فِي الْأَرْضِ  
أَتَيْهُمْ جِلْدَهُ أَوْ سَعْيَهُ أَوْ مَنْعَلٌ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَطْلُ فَإِنَّ اللَّهَ يَرِيدُ فِي ذَهَبٍ جُمَاهَرًا وَإِنَّهَا  
يَقْعُدُ أَنَّاسٌ فَيَنْكُفُّ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَنْجَالَ﴾

﴿17. He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allāh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.﴾

### Two Parables proving that Truth remains and Falsehood perishes

This honorable Āyah contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. Allāh said,

﴿أَنْزَلَ رَبُّكَ مِنَ السَّمَاءِ مَا كَانَتْ أُرْبَيْةً بِنَدِيرِهِ﴾

﴿He sends down water from the sky,﴾ He sends rain,

﴿كَانَتْ أُرْبَيْةً بِنَدِيرِهِ﴾

﴿and the valleys flow according to their measure,﴾

each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water. This Āyah indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,

﴿فَأَخْتَلَ السَّبِيلَ زَيْدًا زَلَبِيًّا﴾

*¶but the flood bears away the foam that mounts up to the surface»*

of the water that ran down the valleys; this is the first parable.

Allāh said next,

﴿وَمِنَ الْأَرْضِ مَا يُفْقَدُ عَلَيْهِ فِي الْأَرْضِ جُلْنَةٌ أَوْ مَسْعَ﴾

*¶(and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils...)»*

This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

﴿كَذَلِكَ يَقْرَبُ اللَّهُ الْحَقُّ وَالْبَاطِلُ﴾

*¶thus does Allāh (by parables) show forth truth and falsehood.»*

when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

﴿فَأَنَا أَرْبَدُ فِي دَهَنَةٍ﴾

*¶Then, as for the foam it passes away as scum upon the banks,)»*

for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man's benefit. This is why Allāh said next,

﴿وَإِنَّمَا يَتَنَاهُ النَّاسُ فِي الْأَرْضِ كَذَلِكَ يَقْرَبُ اللَّهُ الْأَمْثَالُ﴾

*¶while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.»*

Allāh said in a similar Āyah,

﴿وَذَلِكَ الْأَمْثَالُ نَضْرِبُهَا لِلثَّابِتِ وَمَا يَعْتَلُهَا إِلَّا الْكَلِيلُونَ﴾

*¶And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.»*

[29:43]

Some of the Salaf (rightly guided ancestors) said, "When I would read a parable in the Qur'ān that I could not comprehend, I would cry for myself because Allāh the Exalted says,

﴿وَمَا يَقْرَئُهَا إِلَّا عَالِمٌ بِهَا﴾

«But none will understand them except those who have knowledge.» [29:43]

'Ali bin Abi Talhah reported that 'Abdullāh bin 'Abbās commented on Allāh's statement,

﴿أَنْزَلَ رَبُّكَ مِنَ السَّمَاءِ مَاءً مَّا كَانَ أَوْدِيَةً بِمَدِيرِهَا﴾

«He sends down water from the sky, and the valleys flow according to their measure.»

"This is a parable that Allāh has set; the hearts carry knowledge from Him, and certainty according to the amount of doubt. As for doubt, working good deeds does not benefit while it exists. As for certainty, Allāh benefits its people by it, hence Allāh's statement,

﴿فَتَنَّا أَرَيْدُ﴾

«Then, as for the foam», which refers to doubt,

﴿فَيَذْهَبُ حَمَّةٌ وَّلَا مَا يَنْعَثُ أَنَّاسٌ فَيَنْكُثُ فِي الْأَرْضِ﴾

«it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth.»

in reference to certainty. And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allāh accepts certainty and discards doubt."<sup>[1]</sup>

### The Qur'ān and the Sunnah contain Parables that use Water and Fire

Allāh has set two examples in the beginning of Sūrat Al-Baqarah (chapter 2) about the hypocrites, one using fire and another using water. Allāh said,

﴿شَنَّهُمْ كَثِيرٌ الَّذِي أَسْتَرْوْدُ نَارًا فَلَمَّا أَشَاءْتُ مَا شَوَّلْمَ﴾

<sup>[1]</sup> At-Tabari 16:410.

﴿Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him.﴾ [2:17] then He said,

﴿فَأَزْكَنْبِرْ بْنَ الْكَسَّابِ فِيهِ مُلْتَكْتَرْ رَوْغَدْ وَرَقْ﴾

﴿Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.﴾ [2:19]

Allah also has set two parables for the disbelievers in Sūrat An-Nūr (chapter 24), one of them is,

﴿وَالَّذِينَ كَفَرُوا أَعْنَلُمُنَمْ كَلِيلٌ﴾

﴿As for those who disbelieved, their deeds are like a mirage in a desert.﴾ [24:39]

The mirage occurs during intense heat. It is recorded in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said,

«فَيَقَالُ لِلْيَهُودِ يَوْمَ الْقِيَامَةِ: فَمَا تُرِيدُونَ؟ فَيَقُولُونَ: أَنِي زَبَّانٌ عَطَشْنَا فَأَشْقَانَا. فَيَقَالُ: أَلَا تَرِدُونَ؟ فَيَرِدُونَ النَّارَ فَإِذَا هِيَ كَسَرَابٌ يَخْطُمُ بَعْضَهَا بَعْضًا»

«It will be said to the Jews on the Day of Resurrection, "What do you desire?" They will reply, "We need to drink, for we have become thirsty, O our Lord!" It will be said, "Will you then proceed to drink," and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts.»<sup>[11]</sup> Allāh said in the second parable (in Sūrat An-Nūr);

﴿فَأَزْكَلْمَنْتَ فِي تَحْرِي لَجْنِي﴾

﴿Or is like the darkness in a vast deep sea.﴾ [24:40]

In the Two Ṣaḥīḥs it is recorded that Abu Mūsā Al-Ash'ārī said that the Messenger of Allāh ﷺ said,

«إِنَّ مَثَلَ مَا بَعْثَنَى اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ غَيْثِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا طَافِئَةً قَبَلَتِ الْمَاءَ فَأَنْتَسَتِ الْكَلَأَ وَالْعُشَبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَنْتَسَكَتِ الْمَاءَ، فَفَتَّعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا، وَرَغَوا، وَسَقُوا، وَرَزَعُوا، وَأَصَابَتْ طَافِئَةً مِنْهَا أَخْرَى، إِنَّمَا هِيَ قِيمَانَ لَا تُنْسِكُ مَاءَ وَلَا تُثْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَهَمَ فِي

<sup>[11]</sup> Fath Al-Bārī 8:98, Muslim 4:168.

دِيْنَ اللَّهِ وَنَفْعُهُ اللَّهُ بِمَا يَعْتَقِي وَنَفْعٌ لَهُ، فَعَلِمَ وَعْلَمَ، وَمَثَلٌ مِنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا  
وَلَمْ يَبْلِغْ حُدُودَ اللَّهِ الَّذِي أَزَّسْتُ بِهِ

«The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance. And another portion of it was hard, it held the rain water and Allāh benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes. And another portion of it fell on barren land, which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion and gets benefit, as well as benefiting others (from the knowledge and guidance) which Allāh has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not embrace Allāh's guidance revealed through me.»<sup>[1]</sup>

This parable uses water in it. In another Ḥadīth that Imām Aḥmad collected, Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«مَثَلِي وَمَثَلُكُمْ كَمَلٌ رَجُلٌ اسْتَوْدَدَ نَارًا فَلَمَّا أَصَابَهُتْ مَا حَوْنَاهُ، جَعَلَ الْفَرَاشُ وَمِنْهُ  
الدَّوَابُ الَّتِي يَعْنَى فِي النَّارِ يَعْنَى فِيهَا، وَجَعَلَ يَحْجُرُهُنَّ وَيَعْلِمُهُنَّ فَيَقْتَحِمُنَّ فِيهَا -  
فَالَّذِي - : فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا آخُذُ يَحْجُرُكُمْ عَنِ النَّارِ، هَلُمْ عَنِ النَّارِ،  
فَتَغْلِيُونِي، فَيَقْتَحِمُونِي فِيهَا»

«My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling; but they overwhelmed him and kept falling into the fire. This is the parable of me and you, I am holding you by the waist trying to save you from the Fire, saying, "Go away from the Fire," yet you overwhelm me and fall into it.»<sup>[2]</sup>

<sup>[1]</sup> *Fath Al-Bārī* 1:211, *Muslim* 4:1788.

<sup>[2]</sup> *Aḥmad* 2:312.

The Two *Sahīhs* also collected this *Hadīth*.<sup>(11)</sup> This is a parable using fire.

﴿لِلَّذِينَ أَسْتَجَابُوا لِرَبِّهِمُ الْحُنْفَ وَالَّذِينَ لَمْ يَسْتَجِبُوا لَهُ لَوْ أَنَّ لَهُمْ نَّا فِي الْأَرْضِ حَيْثُماً وَمِنْهُمْ مَمَّا لَاقَدْرًا بِهِ إِذْ أَنْجَبَهُمْ لِنَفْسَهُمْ وَمَا لَوْنَهُمْ جَهَنَّمُ وَيَقْنَطُ الْهَادُونَ﴾

﴿18. For those who answered their Lord's call is Al-Husnā. But those who answered not His call, if they had all that is in the earth together with its like, they would offer it in order to save themselves. For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.﴾

### Reward of the Blessed and Wretched Ones

Allāh mentions the final destination of the blessed ones and the wretched ones,

﴿لِلَّذِينَ أَسْتَجَابُوا لِرَبِّهِمُ الْحُنْفَ﴾

﴿For those who answered their Lord's call﴾

obeyed Allāh and followed His Messenger (Muhammad, peace be upon him) by obeying his commands and believing in the narrations he brought about the past and the future, theirs will be,

﴿الْحُنْفَ﴾

﴿Al-Husnā﴾, which is the good reward. Allāh said that Dhul-Qarnayn declared,

﴿أَنَّا مَنْ خَلَقَ قَوْمَ فَسَوْفَ تُعَذِّبُهُمْ ثُمَّ يُرْدُ إِلَى زَيْدٍ فَيُعَذِّبُهُمْ عَذَابًا لَكِرًا﴾ [١٨] وَأَنَّا مَنْ مَأْمَنَ وَعَمِلَ صَلِيلًا فَلَمَّا جَزَّهُ الْحُنْفَ وَسَأَلَوْهُمْ لَهُ مِنْ أَمْرِنَا يُشَرِّكُهُمْ﴾

﴿As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward (Al-Husnā), and we shall speak unto him mild words by our command﴾ [18: 87-88]

Allāh said in another Āyah,

﴿لِلَّذِينَ أَخْسَرُوا الْحُنْفَ وَزَيْدَادَةَ﴾

﴿For those who have done good is the best (Al-Husnā) and even

<sup>(11)</sup> *Fath Al-Bāri* 11:323, *Muslim* 4:1790.

more. ﴿ [10:26]

Allāh said next,

﴿ وَالَّذِينَ لَمْ يَتَجَيَّسُوا لِمَّا﴾

﴿But those who answered not His call,﴾ disobeyed Allāh,

﴿ لَهُمْ تَأْكُلُهُمْ تِبْيَانًا﴾

﴿if they had all that is in the earth together﴾

meaning, in the Hereafter. This Āyah says: Had the earth's fill of gold and its like with it, they would try to ransom themselves from Allāh's torment at that time. However, this will not be accepted from them. Verily, Allāh the Exalted will not accept any type of exchange from,

﴿ وَأُولَئِكَ لَمْ يُنْزَلُوا لِنَفْسَاتِهِمْ﴾

﴿For them there will be the terrible reckoning.﴾

in the Hereafter, when they will be reckoned for the *Naqūr*<sup>[11]</sup> and the *Qītmīr*,<sup>[22]</sup> the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allāh's statement next,

﴿ وَمَا ذَرَّهُمْ جَهَنَّمُ وَيَقْنَصُ الْهَادِيَّةَ﴾

﴿Their dwelling place will be Hell; and worst indeed is that place for rest.﴾

﴿ أَكَنْ يَدْرِكُ أَنَّا أَنْزَلْنَا إِلَيْكُمْ مِّنْ رَّبِيعِ الْمَلُوْقِ كُلُّ مُّرْأَىٰ بِمَا يَنْذَرُكُمْ أُولُوا الْأَيْمَانُ﴾

﴿19. Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.﴾

### The Believer and the Disbeliever are never Equal

Allāh says, They could never be equal; those among people who know that what,

﴿ أَنْزَلْنَا إِلَيْكُمْ﴾

﴿has been revealed unto you﴾, O Muḥammad,

[11] The speck on the back of a date stone.

[22] The thin membrane over the date stone.

﴿وَمِنْ رَبِّكُمْ﴾

﴿from your Lord﴾ is the truth about which there is no doubt and in which there is no confusion, vagueness or contradiction. Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,

﴿وَنَتَّقَنَّ كُلُّ شَيْءٍ وَنَعْلَمُ﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice.﴾ [6:15]

It is accurate in its information and stories and just in what it orders. Therefore, the Āyah says, those who believe in the truth that you brought, O Muhammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.' Allāh said in another Āyah,

﴿لَا يَسْتَوِي أَهْنَبُ النَّارِ وَأَحْنَبُ الْجَنَّةِ أَشْخَبَ الْجَنَّةَ هُمُ الظَّابِرُونَ﴾

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾ [59:20]

Allāh said in this honorable Āyah,

﴿أَفَنْ يَذَّكَّرُ إِنَّمَا أُنْزَلَ إِلَيْكَ مِنْ رَبِّكَ لِئَلَّا كُنَّ مُّؤْمِنُونَ﴾

﴿Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind?﴾

They are not equal. Allāh said next,

﴿إِنَّمَا يَذَّكَّرُ أُولَئِكُمُ الظَّالِمُونَ﴾

﴿But it is only the men of understanding that pay heed.﴾

meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allāh to make us among them.

﴿الَّذِينَ يُؤْمِنُونَ بِمَنْهُوَ وَلَا يَنْقُضُونَ الْيَتَمَّ﴾ وَالَّذِينَ يَعْصِيُونَ تَা أَمْرَ اللَّهِ يَوْمَ أَنْ يُوَصَّلُ  
وَنَخْشَوْنَ رَبَّهُمْ وَهُمْ لَا يُفْلِتُونَ سُورَةُ الْحَسَابِ ﴿ۚ﴾ وَالَّذِينَ صَدَّرُوا آتِيَاتَهُ وَنَجَّوْهُمْ وَلَاقُوْهُمُ الْعَذَابُ وَلَانْفَقُوا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَيَدْرُوْكَ بِالْمُكْتَفَى أُولَئِكَ لَمْ يَعْنِي اللَّارِ ﴿٢٠﴾ حَتَّىٰ عَنْ يَقْطُونَ  
وَمَنْ سَلَّحَ بَنِ الْمَلَوِيْمَ لَاذْجَوْهُمْ دَرْتَهُمْ وَالْمُكْتَكَهُ يَدْخُلُونَ عَنْهُمْ مِنْ كُلِّ يَابِ ﴿٢١﴾ سَلَّمَ عَلَيْكَ بِمَا  
صَرَّعْتُمْ فَيَقْعِي عَنِي اللَّارِ ﴿٢٢﴾

﴿20. Those who fulfill, the covenant of Allāh and break not the trust.﴾

﴿21. And those who join that which Allāh has commanded to be joined and fear their Lord, and dread the terrible reckoning.﴾

﴿22. And those who remain patient, seeking their Lord's Face, perform the Ṣalāh, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.﴾

﴿23. 'Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):﴾

﴿24. "Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"﴾

### **Qualities of the Blessed Ones, which will lead to Paradise**

Allāh states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

﴿أَلَيْنَ يُؤْمِنُ بِمَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْيَمِنَ ﴾

﴿Those who fulfill the covenant of Allāh and break not the trust.﴾

They are nothing like the hypocrites who when one of them makes a covenant, he breaks it; if he disputes, he is most quarrelsome; if he speaks, he lies; and if he is entrusted, he betrays his trust. Allāh said next,

﴿وَالَّذِينَ يَصِلُونَ مَا أَمْرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾

﴿And those who join that which Allāh has commanded to be joined﴾

they are good to their relatives and do not sever the bond of

kinship. They are also kind to the poor and the needy and generous in nature,

﴿وَتَعْشُونَكُمْ﴾

﴿and fear their Lord﴾, in what they do or do not do of actions and statements. They remember that Allâh is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

﴿وَالَّذِينَ صَدَقُوا أَيْمَانَهُ وَجَاهُوا بِرَبِّهِمْ﴾

﴿And those who remain patient, seeking their Lord's Face,﴾

They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

﴿وَأَنْفَأُوا أَصْلَوَاتَهُ﴾

﴿and perform the Salâh﴾, preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

﴿وَأَنْقُوا مِنَ رَّزْقِنَّهُمْ﴾

﴿and spend out of that which We have bestowed on them,﴾

They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

﴿سِرِّاً وَعَلَانِيَةً﴾

﴿secretly and openly,﴾ They spend during all conditions and times, whether during the night or the day, secretly and openly,

﴿وَبَدْرُوكَ بِالْمَسْنَةِ الْبَيْنَةِ﴾

﴿and repel evil with good﴾ they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon. Allâh said in another Âyah,

﴿وَدَعْفَ بِإِلَيْفٍ هِنَّ أَخْسَنُ فَإِذَا أَلَّذِي بَيْنَكَ وَبَيْنَهُمْ عَدَاوَةٌ كَانَهُمْ وَلِيُّ حَمِيمٌ﴾

إِلَّا أَنَّمَا صَرُورًا وَمَا يُلْقَهَا إِلَّا دُرْ حَظِيْدَ عَظِيْمٍ ﴿٢٤﴾

﴿Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world.﴾[41:34-35]

This is why Allāh states here that those who have these good qualities, the blessed ones, will earn the final home, which He explained next,

﴿جَنَّتِ عَذْنَ﴾

﴿'Adn Gardens﴾, where, 'Adn, indicates continuous residence; they will reside in the gardens of everlasting life.

Allāh said next,

﴿وَمِنْ صَلَحَ مِنْ أَنَّابِرِهِمْ وَأَنَّزِبِهِمْ وَذُرْتِهِمْ﴾

﴿and (also) those who acted righteously from among their fathers, and their wives, and their offspring.﴾

Allāh will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise). Allāh said in another Āyah,

﴿وَأَئِيمَنُوا وَاتَّبَعُهُمْ ذُرْتِهِمْ يَابْنِي الْفَنَّا يَوْمَ ذُرْتِهِمْ﴾

﴿And those who believe and whose offspring follow them in faith: to them shall We join their offspring.﴾ [52:21]

Allāh said next,

﴿وَالنَّاسِكَةُ بَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٥﴾ سَلَامٌ عَلَيْكُمْ يَا صَابِرِمْ فَيَقُولُمْ عَنِي اللَّارِ﴾

﴿And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"﴾

The angels will enter on them from every direction congratulating them for entering Paradise. The angels will

welcome them with the Islâmic greeting and commend them for earning Allâh's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers.

Imâm Ahmad recorded that 'Abdullâh bin 'Amr bin Al-Âs, may Allâh be pleased with them both, narrated that the Messenger of Allâh ﷺ said,

«هَلْ تَذَرُّونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ؟»

*«Do you know who among Allâh's creation will enter Paradise first?»*

They said, "Allâh and His Messenger have more knowledge." He said,

«أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ الْفُقَرَاءُ الْمُهَاجِرُونَ الَّذِينَ نُسْدِّيْهُمُ التَّغْوِيرَ، وَنَتَّقِيْهُمُ الْمُكَارَةَ، وَنَمُوتُ أَخْدُمُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ، لَا يَسْتَطِعُ لَهَا قَصَاءُ، يَقُولُ اللَّهُ تَعَالَى لِمَنْ يَسْأَلُ مَنْ تَلَاقَكُوْيَ: إِثْرُهُمْ فَخُبُورُهُمْ، فَقَوْلُ الْمَلَائِكَةِ: نَحْنُ شَكَانُ سَمَايِّكَ، وَخِيرُكَ مِنْ خَلْقِكَ، أَفَتَمِرُّنَا أَنْ تَأْتِيْهُمْ هُؤُلَاءِ وَنَسْلِمُ عَلَيْهِمْ؟ يَقُولُ: إِنَّهُمْ كَافُرُوا عَبَادًا يَتَبَدَّلُونَ لَا يُشَرِّكُونَ بِي شَيْئًا، وَنُسْدِّيْهُمُ التَّغْوِيرَ، وَنَتَّقِيْهُمُ الْمُكَارَةَ، وَنَمُوتُ أَخْدُمُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِعُ لَهَا قَصَاءُ - قَالَ - : شَاتِيْهُمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ»

*«The first among Allâh's creation to enter Paradise are the poor emigrants (in Allâh's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allâh will say to whom He will among His angels, "Go to them and welcome them with the Salâm." The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the Salâm?" Allâh will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it." So the angels will go to them from every gate (of Paradise),» saying,*

سورة العنكبوت

٢٥٢

اللّٰهُمَّ عَلَيْكُمْ بِمَا صَدَقْتُمْ فِيمَ شَفَقْتُمْ  
أَنْتَمْ اللّٰهُمَّ إِنَّمَا أَنْزَلَتِي مِنْ رِبِّ الْخُلُقِ كُنْ هُوَ أَعْلَمُ بِمَا يَنْذِكُرُ  
أُولُوا الْأَلْبَابُ (١١) الَّذِينَ يُؤْفَوْنَ بِمَهْدِ اللّٰهِ وَلَا يَنْقُضُونَ الْمِيَقَاتَ  
وَالَّذِينَ يَعْصِلُونَ مَا أَمْرَ اللّٰهُ بِهِ أَنْ يُوَصَّلَ وَيَخْشَوْنَ رَبَّهُمْ  
وَيَخَافُونَ سُوءَ الْمِسَابِ (١٢) وَالَّذِينَ صَرُورُ الْأَيْمَانَ وَجَهُورُهُمْ  
وَأَقَامُوا الْأَصْلَوَةَ وَأَنْقَلُوا مَارِزَقَتْهُمْ بِرَأْوَ عَلَيْهِ وَيَدْرُهُ وَنَتَ  
بِالْمُسْتَنَّةِ السَّيِّنَةِ أُولَئِكَ لَمْ يَعْقِبُ الدَّارِ (١٣) جَئَتْ عَنْنِي بِلَهُوْنَاهَا  
وَمَنْ صَلَحَ مِنْ أَمْبَاهُمْ وَأَزْوَاجُهُمْ وَذَرِيَّتْهُمْ وَالْمُلْتَكَهُ يَدْخُلُونَ  
عَلَيْهِمْ مِنْ كُلِّ بَابٍ (١٤) سَلَامٌ عَلَيْكُمْ بِمَا صَرَبْتُمْ فِيمَ عَنِي الدَّارِ  
وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللّٰهِ مِنْ بَعْدِ مِيقَاتِهِ وَيَقْطَعُونَ مَا  
أَمْرَ اللّٰهُ بِهِ أَنْ يُوَصَّلَ وَيُقْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَمْ يَأْتُنَّهُ  
وَلَمْ سُرِّ الدَّارِ (١٥) اللّٰهُ يُبَيِّنُ الرُّزْقَ لِمَنْ يَشَاءُ وَيُقْدِرُ وَرُحْوا  
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْأَخْرَقِ إِلَّا مُتَنَعِّثُ (١٦) وَيَقُولُ  
الَّذِينَ كَفَرُوا لَوْلَا أُنْزَلَ عَلَيْهِمْ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللّٰهَ يُعْلِمُ  
مَنْ يَشَاءُ وَهَدَى إِلَيْهِ مِنْ أَنَابَ (١٧) الَّذِينَ مَأْمَنُوا وَرَطَمُوا  
فَلَوْهُمْ يَذَكَّرُ اللّٰهُ أَلَا يَنْكِرُ اللّٰهُ تَعَظِّمُ الْفَلُوبُ

the unhappy (evil) home (i.e. Hell).»

### Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allāh mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life. The latter used to keep Allāh's covenant and join that which Allāh has ordained on them to join. As for the former, they used to,

»يَنْقُضُونَ عَهْدَ اللّٰهِ مِنْ بَعْدِ مِيقَاتِهِ وَيَقْطَعُونَ مَا أَمْرَ اللّٰهُ بِهِ أَنْ يُوَصَّلَ وَيُقْسِدُ فِي

<sup>[11]</sup> Ahmad 2:168.

«سَلَامٌ عَلَيْكُمْ بِمَا صَدَقْتُمْ فِيمَ شَفَقْتُمْ  
اللّٰهُمَّ إِنَّمَا أَنْزَلَتِي مِنْ رِبِّ الْخُلُقِ كُنْ هُوَ أَعْلَمُ بِمَا يَنْذِكُرُ  
أُولُوا الْأَلْبَابُ (١١) الَّذِينَ يُؤْفَوْنَ بِمَهْدِ اللّٰهِ وَلَا يَنْقُضُونَ الْمِيَقَاتَ  
وَالَّذِينَ يَعْصِلُونَ مَا أَمْرَ اللّٰهُ بِهِ أَنْ يُوَصَّلَ وَيَخْشَوْنَ رَبَّهُمْ  
وَيَخَافُونَ سُوءَ الْمِسَابِ (١٢) وَالَّذِينَ صَرُورُ الْأَيْمَانَ وَجَهُورُهُمْ  
وَأَقَامُوا الْأَصْلَوَةَ وَأَنْقَلُوا مَارِزَقَتْهُمْ بِرَأْوَ عَلَيْهِ وَيَدْرُهُ وَنَتَ  
بِالْمُسْتَنَّةِ السَّيِّنَةِ أُولَئِكَ لَمْ يَأْتُنَّهُ  
وَلَمْ سُرِّ الدَّارِ (١٣) اللّٰهُ يُبَيِّنُ الرُّزْقَ لِمَنْ يَشَاءُ وَيُقْدِرُ وَرُحْوا  
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْأَخْرَقِ إِلَّا مُتَنَعِّثُ (١٤) وَيَقُولُ  
الَّذِينَ كَفَرُوا لَوْلَا أُنْزَلَ عَلَيْهِمْ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللّٰهَ يُعْلِمُ  
مَنْ يَشَاءُ وَهَدَى إِلَيْهِ مِنْ أَنَابَ (١٥) الَّذِينَ مَأْمَنُوا وَرَطَمُوا  
فَلَوْهُمْ يَذَكَّرُ اللّٰهُ أَلَا يَنْكِرُ اللّٰهُ تَعَظِّمُ الْفَلُوبُ

«Salāmūn 'Alaykum  
(peace be upon you) for  
you persevered in  
patience! Excellent indeed  
is the final home!»<sup>[11]</sup>

«وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللّٰهِ مِنْ بَعْدِ  
صَلَوةِ وَيَقْطَعُونَ مَا أَمْرَ اللّٰهُ بِهِ  
أَنْ يُوَصَّلَ وَيُقْسِدُونَ فِي الْأَرْضِ  
أُولَئِكَ لَمْ يَأْتُنَّهُ  
لَمْ سُرِّ الدَّارِ (١٦)

425. And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined, and work mischief in the land, on them is the curse, and for them is

﴿الْأَرْضِ﴾

﴿break the covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined, and work mischief in the land,﴾

An authentic *Hadîth* states that,

﴿إِنَّمَا الظَّانِقُ تَلَاقُتٌ: إِنَّمَا حَدَّثَ كَذَبٌ، وَإِنَّمَا وَعَدَ أَخْلَافٌ، وَإِنَّمَا اؤْتُمِنْ خَانَةً﴾

«The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise); if you entrust him, he proves to be dishonest.»<sup>[1]</sup>

In another narration, the Prophet ﷺ said,

﴿وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ﴾

«If he enters into a covenant, he betrays it; and if he disputes, he proves to be most quarrelsome.»<sup>[2]</sup>

This is why Allâh said next,

﴿أُولَئِكَ لَمْ يُمْلِمُ اللَّهَ بِهِمْ﴾

﴿on them is the curse,﴾ they will be cast away from Allâh's mercy,

﴿وَلَمْ يُمْلِمُ اللَّهَ بِهِمْ﴾

﴿and for them is the unhappy home.﴾ the evil end and destination,

﴿وَلَأَوْدِيَهُمْ جَهَنَّمَ وَيَقْسِنَ الْهَادِيَ﴾

﴿Their dwelling place will be Hell; and worst indeed is that place for rest.﴾ [13:18]

﴿فَاللَّهُ يَعْلَمُ أَرْزَقَ لِمَن يَكْتَبُ وَلَا يُغَيِّرُ مَا يَعِيشُ الْأَنْجَى وَمَا لَمْ يَعِيشُ الْأَنْجَى فِي الْآخِرَةِ إِلَّا

﴿تَنَعَّمُ﴾

﴿26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.﴾

<sup>[1]</sup> *Fath Al-Bâri* 1:111.

<sup>[2]</sup> *Ibid.*

### Increase and Decrease in Provision is in Allāh's Hand

Allāh states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried. Allāh said in other Āyāt,

﴿أَيَحْسَبُونَ أَنَّا نُؤْمِنُ بِهِمْ مِنْ تَائِلٍ وَسِينٍ فَلَمَّا نَكَبْرُوا لَمْ يَتَفَرَّقُوا﴾

﴿Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.﴾ [23:55-56]

Allāh belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

﴿وَمَا لِلْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مُتَّعَةٌ﴾

﴿whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.﴾

Allāh said in other Āyāt,

﴿فَلَمْ تَمَنُّ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ مِنْ أَنْفُقٍ وَلَا ظُلْمُونَ فِي لِلَّهِ﴾

﴿Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who has Taqwā, and you shall not be dealt with unjustly even equal to the amount of a Fatilā.﴾<sup>[11]</sup> [4:77]

and,

﴿لَلَّهُمَّ تُؤْتُنَا الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقِنَا﴾

﴿Nay, you prefer the life of this world, although the Hereafter is better and more lasting.﴾ [87:16-17]

Imām Ahmad recorded that Al-Mustawrid, from Bani Fihr, said that the Messenger of Allāh ﷺ said,

«مَا الْدُنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلَيَنْظُرْ بِهِ تَرْجِعَ»

«The life of the present world, compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.»

<sup>[11]</sup> The thin membrane over the date stone.

and he pointed with the index finger.<sup>[1]</sup> Imâm Muslim also collected this *Hadîth* in his *Sahîh*.<sup>[2]</sup> In another *Hadîth*, the Prophet ﷺ passed by a dead sheep, whose ears were small, and said,

«وَإِنَّ لَهُ دُنْيَا أَمْوَالَ مَذَا عَلَى الْأَرْضِ هُنَّ أَقْفَوْهُ»

«By Allâh! The life of this present world is as insignificant to Allâh as this sheep was to its owners when they threw it away.»<sup>[3]</sup>

﴿وَقَوْلُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَا يَبَدِّلُ وَنَزَّلَهُ إِنَّمَا  
مَنْ أَنْزَلَ [١٧] الَّذِينَ مَا يَنْتَهُنَّ وَنَظَرُهُمْ يُذَكِّرُ اللَّهُ أَلَا يَنْذِكِرُ اللَّهُ تَعَالَى مِنْ قَلْبِهِ  
الَّذِينَ مَا يَنْتَهُنَّ وَعَمِلُوا أَفْسَدَهُنَّ طُوبٌ لَهُمْ وَمُنْهُنَّ نَابٌ﴾

﴿27. And those who disbelieved say: "Why is not a sign sent down to him from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."﴾

﴿28. Those who believed and whose hearts find rest in the remembrance of Allâh. Verily, in the remembrance of Allâh do hearts find rest.﴾

﴿29. Those who believed, and work righteousness, Tûbâ is for them and a beautiful place of (final) return.﴾

### **Disbelievers ask for Miracles, Allâh's Response to Them**

Allâh says that the idolators said,

﴿لَزِلَّا﴾

«Why is not», meaning, there should be,

«أُنْزِلَ عَلَيْهِ مَا يَبَدِّلُ وَنَزَّلَهُ»

«a sign sent down to him from his Lord?»

The idolators also said,

﴿لَبَّأْنَا بِنَائِبَةٍ كَمَا أُنْزِلَ الْأَزْلَانَ﴾

[1] Ahmad 4:228.

[2] Muslim 4:2193.

[3] Muslim no. 2957.

﴿Let him then bring us an Āyah like the ones (Prophets) that were sent before (with signs)!﴾ [21:5]

We mentioned this subject several times before and stated that Allāh is able to bring them what they wanted. There is a Ḥadīth which mentions that the idolators asked the Prophet ﷺ to turn Mount Aṣ-Ṣafā into gold and, they also asked him for a spring to gush forth for them and to remove the mountains from around Makkah and replace them with green fields and gardens. Allāh revealed to His Messenger ﷺ: “If You wish, O Muḥammad, I will give them what they asked for. However, if they disbelieve thereafter, I will punish them with a punishment that I did not punish any among the ‘Alāmīn (mankind and the Jinns). Or, if you wish, I will open for them the door to repentance and mercy.” The Prophet ﷺ said,

﴿بَلْ تُفْتَحُ لَهُمْ بَابُ الْثُّوْبَةِ وَالرَّحْمَةِ﴾

“Rather, open for them the door to repentance and mercy.”<sup>[1]</sup>

This is why Allāh said to His Messenger ﷺ next,

﴿فَلَمَّا أَتَكَ اللَّهُ يُؤْمِنُ مَنْ يَشَاءُ وَيَسْعَى إِلَيْهِ مِنْ أَنْوَافِ﴾

﴿Say: “Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance.”﴾

Allāh states that He brings misguidance or guidance whether the Messenger ﷺ was given a sign (a miracle) according to their asking or not. Verily, earning the misguidance or the guidance are not connected to the miracles or the lack of them. Allāh said in other Āyāt,

﴿وَمَا شَفَقَ الْأَيُّوبُ رَأَيْدُرُ عَنْ قَوْبَرٍ لَا يَقْوِمُونَ﴾

﴿But neither Ayāt nor warners benefit those who believe not.﴾ [10:101]

﴿إِنَّ الَّذِينَ حَسِّنُوا عَلَيْهِمْ كَلِمَاتٍ رِّزِقَ لَا يَقْوِمُونَ﴾ دَلَّ جَانِبَهُمْ كُلُّ مَا يَهْدِي حَتَّى يَرَوُا  
﴿الْمَنَابُ الْأَلِيمُ﴾

﴿Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴾ [10:96-97],

<sup>[1]</sup> There is a Ḥadīth with similar wording recorded by Ahmad 1:242.

and,

﴿وَرَأَوْنَا أَنَّا رَزَقْنَا إِلَيْهِمُ الْكَلِمَاتَ وَكَلَمَهُنَا الْوَقْنَ وَحَسَرَنَا عَلَيْهِمُ كُلُّ شَيْءٍ وَقُبْلًا مَا كَانُوا يَتَّمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَتَّمِنُونَ﴾

﴿And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.﴾ [6:111]

Allāh said here,

﴿فَقُلْ إِنَّ اللَّهَ يُعِيشُ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنْابَ﴾

﴿Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."﴾

meaning, He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

### **The Believer's Heart finds Comfort in the Remembrance of Allāh**

Allāh said,

﴿الَّذِينَ مَأْمَنُوا وَنَظَرُبُ فُؤُلُومُهُمْ يَذْكُرُ اللَّهَ﴾

﴿Those who believed, and whose hearts find rest in the remembrance of Allāh.﴾

for their hearts find comfort on the side of Allāh, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter. So Allāh said,

﴿أَلَا يَذْكُرُ اللَّهُ قُلْمَيْنَ الْقُلُوبَ﴾

﴿Verily, in the remembrance of Allāh do hearts find rest.﴾ and surely, He is worthy of it.

### **The Meaning of Tūbā**

Allāh said,

﴿الَّذِينَ مَأْمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُرُوفَ لَهُنَّدَ وَخُسْنُ مَنَابَ﴾

﴿Those who believed, and work righteousness, Tūbā is for them and a beautiful place of (final) return.﴾

'Ali bin Abi Talhah reported that Ibn 'Abbās said that Tūbā

means, "Happiness and comfort or refreshment of the eye."<sup>[1]</sup> Ikrimah said that *Tūbā* means, "How excellent is what they earned,"<sup>[2]</sup> while Ad-Dahhāk said, "A joy for them."<sup>[3]</sup> Furthermore, Ibrāhīm An-Nakhī said that *Tūbā* means, "Better for them,"<sup>[4]</sup> while Qatādah said that it is an Arabic word that means, 'you have earned a good thing.'<sup>[5]</sup> In another narration, Qatādah said that 'Tūbā for them' means, "It is excellent for them,"<sup>[6]</sup>

﴿وَخُسْنُ مَقَاب﴾

*«and a beautiful place of return.»* and final destination. These meanings for *Tūbā* are all synonymous and they do not contradict one another.

Imām Ahmād recorded that Abu Sa'id Al-Khudrī said that a man asked, "O Allāh's Messenger! *Tūbā* for those who saw you and believed in you!" The Prophet ﷺ said,

﴿طَوْبَى لِمَنْ رَأَنِي وَآمَنَ بِي، وَطَوْبَى ثُمَّ طَوْبَى ثُمَّ طَوْبَى لِمَنْ آمَنَ بِي وَلَمْ يَرَنِي﴾

*«*Tūbā* is for he who saw me and believed in me. *Tūbā*, and another *Tūbā*, and another *Tūbā* for he who believed in me, but did not see me.»*

A man asked, "What is *Tūbā*?" The Prophet ﷺ said,

﴿شَجَرَةٌ فِي الْجَنَّةِ مَسِيرُهَا مائةُ عَامٍ يَتَابُ أَفْلَى الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَابِهَا﴾

*«A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.»*<sup>[7]</sup>

Al-Bukhārī and Muslim recorded that Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

﴿إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مائةً عَامٍ لَا يَقْطَعُهَا﴾

*«There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.»*

[1] At-Tabari 16:435.

[2] Ibid.

[3] Ibid.

[4] Al-Baghawi 3:18.

[5] At-Tabari 16:435.

[6] Ibid.

[7] Ahmad 3:71.

الْمَنَّابُ الْمُكَبِّرُ

٢٥٣

الَّذِينَ أَمْنَوْا وَعَمِلُوا الصَّالِحَاتِ طَوبَ لَهُمْ وَحْسُنَ مَيَابٌ ﴿٦﴾ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قِبَلِهَا أُمَّةٌ لَتَشْتَأْلُ عَلَيْهِمُ الَّذِي أَرْجَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّ الْإِلَهِمْ لَا إِلَهَ مِنْهُ عَلَيْهِ تَوْكِيدٌ وَالِيهِ مَيَابٌ ﴿٧﴾ وَلَوْزَانٌ قَرْنَاءٌ أَسَيْرَتْ بِهِ الْجَبَالُ أَوْ قَطَعَتْ بِهِ الْأَرْضَ أَوْ كَلَمَ بِهِ الْمَوْقِنْ بَلْ لِلَّهِ الْأَمْرُ حِيمًا إِنَّمَا يَأْتِيَنَّ الَّذِينَ أَمْنَوْا أَنَّ لَوْزَانَ اللَّهِ لَهَدِيَ النَّاسَ جَيْعَانًا وَلَا زَرَالَ الَّذِينَ كَفَرُوا نُصَبِّيْهُمْ بِمَا صَنَعُوا فَإِنَّهُ أَوْتَحُلُّ فِي سَيَامِ دَارِهِمْ حَتَّى يَأْتِي وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يَخْلُفُ الْمِيعَادَ ﴿٨﴾ وَلَقَدْ أَسْتَبَزَيَ رِسْلُ مِنْ قِبَلَكَ فَأَنْلَيْتُ لِلَّذِينَ كَفَرُوا شَمَّا لَخْدَتْهُمْ فَكِيفَ كَانَ عَقَابٌ ﴿٩﴾ أَفَنَّ هُوَ قَارِئٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شَرِكَاءَ قُلْ سَمُوهُمْ أَمْ تَنْتَسُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَظْهِرُ مِنَ الْقَوْلِ بَلْ زِينَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصَدُّوا عَنِ السَّبِيلِ وَمَنْ يُضْلِلِ اللَّهُ فَإِلَهُهُ مَنْ هَادَهُ ﴿١٠﴾ لَمْ يَأْتِ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا هُمْ بِمِنَ اللَّهِ مِنْ وَاقِفٍ ﴿١١﴾

An-Nu'mân bin Abi 'Ayyâsh Az-Zuraqî added, "Abu Sa'îd Al-Khudri narrated to me that the Prophet ﷺ said,

إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادُ الْمُضَمَّرُ السَّرِيعُ بِإِمَّةٍ عَامٍ مَا يَقْطُعُهَا

"There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it."<sup>[1]</sup>

In his *Sahîh*, Imâm Muslim recorded that Abu Dharr narrated that the Messenger of Allâh ﷺ said that Allâh the Exalted and Most Honored said,

بِإِيمَانِي لَوْلَمْ أَوْلَكُمْ

وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنْكُمْ قَامُوا فِي صَعِيدٍ وَاجِدُ فَسَلْوَنِي فَأَغْطَيْتُ كُلَّ إِنْسَانٍ مَنْ أَنْتَهُ مَا تَقْصَنَ ذَلِكَ مِنْ مُلْكِي شَبَّا إِلَّا كَمَا يَنْقُضُ الْمِيقَطُ إِذَا أَذْخَلَ فِي الْبَخْرِ

"O My slaves! If the first and the last among you, mankind and Jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea."<sup>[2]</sup>

Khâlid bin Ma'ddân said, "There is a tree in Paradise called Tûbâ, that has breasts that nurse the children of the people of

<sup>[1]</sup> Al-Bukhârî no. 6552, Muslim no. 2827.

<sup>[2]</sup> Muslim 4:1994.

Paradise. Verily, the miscarriage of a woman will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age." Ibn Abi Hātim collected this statement.

﴿كَذَلِكَ أُرْسَلْتُكُمْ فِي أُنْوَنٍ مَّا خَلَقْتُ مِنْ قَبْلِهَا أَمْ لَتَشْتَرُوا عَلَيْهِمُ الْأَيْمَنَ أَزْجَيْتَ إِلَيْكُمْ رَهْمَمْ  
بَكَفِرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبُّ الْأَمْمَاتِ إِلَّا هُوَ عَلَيْهِ تَوْكِيدُكُمْ وَإِلَيْهِ مَأْبِ﴾ [٢٣]

﴿30. Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn."﴾

**Our Prophet ﷺ was sent to recite and call to Allāh's Revelation**

Allāh says, 'Just as We sent you, O Muḥammad, to your Ummah,

﴿لَتَشْتَرُوا عَلَيْهِمُ الْأَيْمَنَ أَزْجَيْتَ إِلَيْكُمْ﴾

﴿..in order that you might recite unto them what We have revealed to you,﴾

so that you deliver to them Allāh's Message. Likewise, We sent others to earlier nations that disbelieved in Allāh. The Messengers whom We sent before you, were also denied and rejected, so you have an example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced.'

﴿لَقَدْ أَنْذَرْنَا إِنَّ أَنْذِرْنَا إِنْ قَبِيلَكُمْ﴾

﴿By Allāh, We indeed sent (Messengers) to the nations before you.﴾ [16-63]

Allāh said in another Āyah,

﴿وَلَقَدْ كَذَبَتِ الْمُشْرِكُونَ إِنْ قَبِيلَكُمْ فَصَبَرُوا عَلَىٰ مَا كَيْنُوا وَأَدْنُوا حَتَّىٰ اللَّهُمْ نَهْرَنَا وَلَا مُبَرِّرٌ  
لَكَلَّا كَذَبَ اللَّهُ وَلَقَدْ جَاءَكُمْ مِنْ بَيْنِ أَنْفُسِكُمْ﴾ [٦٣]

﴿Verily, many Messengers were denied before you, with

*patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you).» [6:34],*

meaning, ‘How We gave them victory and granted the best end for them and their followers in this life and the Hereafter.’

Allāh said next,

﴿وَهُمْ يَكْفُرُونَ بِالْأَنْعَمِ﴾

«while they disbelieve in the Most Gracious (Allāh).»

Allāh says, ‘These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allāh by Ar-Rahmān Ar-Rahīm [the Most Gracious, Most Merciful].’ This is why on the day of Al-Hudaybiyyah, as Al-Bukhāri narrated,<sup>[1]</sup> they refused to write, “In the Name of Allāh, Ar-Rahmān Ar-Rahīm,” saying, “We do not know Ar-Rahmān Ar-Rahīm!” Qatādah narrated this words.<sup>[2]</sup> Allāh the Exalted said,

﴿فَلْ آتُّهُمْ أَذْعُوا أَزْمَنَةً إِنَّمَا تَدْعُوا فِيَّ الْأَنْسَاءُ لِتُشْتَهِنُ﴾

«Say: “Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him, for to Him belong the Best Names.» [17:110]

In his *Sahīh*, Imām Muslim recorded that ‘Abdullāh bin Umar said that the Messenger of Allāh ﷺ said,

«إِنَّ أَحَبَّ الْأَنْسَاءِ إِلَى اللَّهِ تَعَالَى عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ»

«The most beloved names to Allāh the Exalted are: ‘Abdullāh and ‘Abdur-Rahmān.»<sup>[3]</sup> Allāh said next,

﴿فَلْ هُوَ رَبِّ لَا إِلَهَ إِلَّا هُوَ﴾

«Say: “He is my Lord! None has the right to be worshipped but He!”»

meaning: for I believe in Allāh in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no

[1] At-Tabārī 16:446.

[2] Fath Al-Bārī 5:390.

[3] Muslim 3:1682.

deity worthy of worship except Him,

﴿عَلَيْهِ تَوْكِيدُنَا﴾

﴿In Him is my trust,﴾ in all of my affairs,

﴿وَإِلَيْهِ مَأْتَى﴾

﴿and to Him I turn.﴾ meaning: to Him I return and repent, for He alone is worthy of all this and none else besides Him.

﴿وَلَوْ أَنَّ فِرْمَاتَنَا شِرِيكٌ لِّي الْجِبَالُ أَوْ فُطِعْتَ يَهُ الْأَرْضُ أَوْ كُلِّمَ يَهُ الْمَوْقِتُ بِلَ تَوْ أَلَمْرُ  
جِيمَاً أَلَمْ يَأْتِنِي الْيَوْمُ مَاسِنَا أَنَّ لَوْ يَسْتَأْمِنَ اللَّهُ لَهَدِي النَّاسَ جِيمَاً وَلَا يَرَأُ الَّذِينَ كَفَرُوا  
ثِيَمِهِمْ يَمَا صَنَعُوا فَارِعَةً أَوْ تَخْلُقُ فِيَمَا مِنْ دَارِهِمْ حَتَّى يَأْتِي وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُغْيِلُ الْمِيعَادَ﴾



﴿31. And if there had been a Qur'ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ān). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allāh comes to pass. Certainly, Allāh breaks not His promise.﴾

### Virtues of the Qur'ān and the Denial of Disbelievers

Allāh praises the Qur'ān which He has revealed to Muḥammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

﴿وَلَوْ أَنَّ فِرْمَاتَنَا شِرِيكٌ لِّي الْجِبَالُ﴾

﴿And if there had been a Qur'ān with which mountains could be moved,﴾

Allāh says, 'If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur'ān and none else.' Or, this Qur'ān is more worthy to cause all this, because of its marvelous eloquence that defies the ability of

mankind and the *Jinns*, even if all of them gather their forces together to invent something like it or even a *Sūrah* like it. Yet, these idolators disbelieve in the Qur'ān and reject it. Allāh said,

﴿بِلَّا إِلَهَ إِلَّا هُوَ جَمِيعًا﴾

﴿But the decision of all things is certainly with Allāh.﴾

The decision over all affairs is with Allāh Alone, whatever He wills, occurs and whatever He does not will, never occurs. Certainly, he whom Allāh misguides, will never find enlightenment and he whom Allāh guides, will never be misled.

We should state here that it is possible to call other Divine Books, 'Qur'ān', since this Qur'ān is based on all of them. Imām Ahmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«حَفَّقْتُ عَلَى دَارُودِ الْقِرَاءَةِ فَكَانَ يَأْمُرُ بَنَائِيهِ أَنْ تُسْرِحَ، فَكَانَ يَثْرَا الْقُرْآنَ مِنْ قَبْلِ أَنْ تُسْرِحَ دَائِيَّهُ، وَكَانَ لَا يَأْكُلُ إِلَّا مِنْ عَصْلِ يَنْتَنِي»

*«Reciting was made easy for (Prophet) Dawud (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur'ān. He used to eat only from what his hand made.»<sup>[1]</sup>*

Al-Bukhāri collected this *Hadīth*.<sup>[2]</sup> The Qur'ān mentioned here is refers to the Zabūr. Allāh said next,

﴿أَفَلَمْ يَأْتِيَنَّ الظَّالِمُونَ﴾

﴿Have not then those who believed yet known?﴾

that not all people would believe and understand and that,

﴿أَنَّ لَوْ بَشَّاهَ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا﴾

﴿had Allāh willed, He could have guided all mankind?﴾

Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur'ān. Had Allāh revealed it to a mountain, you would see the mountain shake and humbled from fear of Allāh. The *Sahīh* recorded that the

<sup>[1]</sup> Ahmad 2:314.

<sup>[2]</sup> *Fath Al-Bāri* 8:248.

Messenger of Allāh ﷺ said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مَا آمَنَ عَلَى مَثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْهُ وَخَلِّيَ أُزْخَاهُ اللَّهُ إِلَيَّ، فَأَزْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

*«Every Prophet was given (a miracle) the type of which would make (some) people believe. What I was given, however, is a revelation from Allāh to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection.»<sup>[1]</sup>*

This *Hadīth* indicates that every Prophet's miracle disappeared upon his death, but this Qur'ān will remain as evidence for all times. Verily, the miracle of the Qur'ān will never end, nor will it become old the more it is read, nor will scholars ever have enough of it. The Qur'ān is serious and is not meant for jest; any tyrant that abandons it, Allāh will destroy him; he who seeks guidance in other than the Qur'ān, then Allāh will misguide him.

Allāh said next,

﴿فَإِنَّ اللَّهَ بِأَنْفُسِ النَّاسِ جَيِّنٌ﴾

*«But the decision of all things is certainly with Allāh.»*

Ibn 'Abbās commented, "He will only do what He wills and He decided that He will not do that."<sup>[2]</sup> Ibn Ishāq reported a chain for this, and Ibn Jarīr At-Tabārī agreed with it. Allāh said next,

﴿وَلَا يَرَأُلُ الَّذِينَ كَفَرُوا تُصِيبَتِهِم بِمَا صَنَعُوا فَارِيَةً أَوْ تَحْلُلُ فِي بَيْنِ دَارِيْهِمْ﴾

*«And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes,»*

because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them. Allāh said in other Āyāt,

﴿وَلَقَدْ أَفْلَكَنَا مَا حَوَلَكُمْ مِنَ الْمُرْئَى وَصَرَقْنَا الْآيَتِ لَلَّهُمَّ إِنَّمَا يَرْجُونَ﴾

*«And indeed We have destroyed towns round about you, and We have shown (them) the Āyāt in various ways that they*

<sup>[1]</sup> Fath Al-Bārī 8:619.

<sup>[2]</sup> At-Tabārī 16:447

*might return (to the truth).» [46:27], and,*

﴿أَفَلَا يَرَوْنَ أَنَّا نَأْمِنُ الْأَرْضَ تَنْصُصَهَا مِنْ أَطْرَافِهَا أَفَهُمْ لَا يَشْعُرُونَ﴾ [21:44]

«See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?» [21:44]

Qatādah narrated that Al-Hasan commented on Allāh's statement,

﴿أَوْ تَحْلُّ فَرِيقًا مِنْ دَارِهِمْ﴾

«or it settles close to their homes,»

“It is in reference to the disaster.”<sup>[1]</sup> This is the apparent meaning here.

Al-'Awfi reported that bin 'Abbās said about,

﴿تُشَيَّبُهُمْ بِمَا صَنَعُوا قَارِيَةً﴾

«And a Qāri'ah (disaster) strikes them because of their (evil) deeds»

“A torment that descends on them from heaven,

﴿أَوْ تَحْلُّ فَرِيقًا مِنْ دَارِهِمْ﴾

«or it settles close to their homes,»

when the Messenger of Allāh ﷺ camps near their area and fights them.” Similar was reported from Mujāhid and Qatādah. Ikrimah said in another narration he reported from Ibn 'Abbās that,

﴿قَارِيَةً﴾

«Qari'ah» means affliction. These scholars also said that,

﴿حَتَّىٰ يَأْتِيَنَّ وَعْدَ اللَّهِ﴾

«until the promise of Allāh comes to pass.»

refers to the conquering of Makkah. Al-Hasan Al-Baṣri said that it refers to the Day of Resurrection. Allāh said next,

﴿إِنَّ اللَّهَ لَا يَنْهَاكُ عَنِ الْبِحَارِ﴾

[1] At-Tabari 16:459.

﴿Certainly, Allāh breaks not His promise.﴾

to His Messengers to aid them and their followers in this life and the Hereafter,

﴿فَلَا يَحْسِنَ اللَّهُ عِنْدَهُ مُغْلَظَةٌ وَعِنْهُ رُشْدٌ إِنَّ اللَّهَ عَزِيزٌ ذُو الْقَوْمَارِ﴾

﴿So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.﴾[14:47]

﴿وَلَقَدْ أَشْتَرِقَ رِسُولٌ مِنْ قَبْلِكَ فَأَنْبَيْتُ لِلَّذِينَ كَفَرُوا مِمَّا أَنْذَهُمْ مَكْفَرًا كَانَ عِنْيَابِ﴾

﴿32. And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!﴾

### Comforting the Messenger of Allāh ﷺ

Allāh says to His Messenger, while comforting him in facing his people's denial of him,

﴿وَلَقَدْ أَشْتَرِقَ رِسُولٌ مِنْ قَبْلِكَ﴾

﴿And indeed (many) Messengers were mocked at before you, so you have a good example in them,

﴿فَأَنْبَيْتُ لِلَّذِينَ كَفَرُوا﴾

﴿but I granted respite to those who disbelieved,﴾ deferred their judgment for a term appointed,

﴿مِمَّا أَنْذَهُمْ﴾

﴿and finally I punished them.﴾

with encompassing punishment. How did you obtain the news of how I gave them respite and then took them with punishment?' Allāh said in another Āyah,

﴿وَكَيْنَ مِنْ قَرِيبَةِ أَنْبَيْتُ لَمَّا وَهَى ظَالِمَةٌ مِمَّا أَنْذَهُمْ وَإِنَّ النَّصِيرَ﴾

﴿And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).﴾[22:48]

It is recorded in the Two Ṣaḥiḥs that the Prophet ﷺ said,

«إِنَّ اللَّهَ يَنْهَا لِلظَّالِمِ حَتَّى إِذَا أَخْذَهُ لَمْ يَنْلَهُ»

«Verily, Allāh gives respite to the unjust until when He seizes him, He never lets go of him.»

The Messenger ﷺ next recited this Āyah,

﴿وَكَذَلِكَ أَنْذَرْنَا إِذَا أَنْذَرْنَا الظَّرْفَ وَهُنَّ ظَلَمَةٌ إِنَّ اللَّهَ أَلْيَهُ شَدِيدٌ﴾

«Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful, (and) severe.»[11:102]<sup>[1]</sup>

﴿أَنَّنَّ هُوَ فَاعِدٌ عَلَىٰ كُلِّ نَعْبُدٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شَرِكَةً قُلْ مَسْوُهُمْ أَمْ تَشْفُعُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَزْوَاجِ أَمْ يُظْلِمُونَ يَقْرَئُ الْقُرْآنَ لِلَّذِينَ كَفَرُوا مَكْرُهًا وَصَدُّوْنَ عَنِ الْإِيمَانِ وَمَنْ يَقْتُلْ إِلَهًا مَّا لَمْ يَنْهَا مَوْلَانِي مَنْ حَادَ﴾

433. Is then He (Allāh) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words?" Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allāh sends astray, for him there is no guide.»

### There is no Similarity between Allāh and False Deities in any Respect

Allāh said,

﴿أَنَّنَّ هُوَ فَاعِدٌ عَلَىٰ كُلِّ نَعْبُدٍ بِمَا كَسَبَتْ﴾

«Is then He (Allāh) Who takes charge of every person and knows all that he has earned?»

Allāh is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation. Allāh said in other Āyāt,

﴿وَرَبُّكُنُّ فِي شَاءَ وَمَا تَنْتَرِي مِنْهُ إِنْ فَرِيَانَ وَلَا تَسْتَأْنُونَ مِنْ عَمَلٍ إِلَّا كَثَّا عَلَيْكُمْ شَهُودًا إِذَا تُبَيَّنُونَ فِي بُلْبُلٍ﴾

«Neither you do any deed nor recite any portion of the Qur'ān,

<sup>[1]</sup> Fath Al-Bārī 8:205, Muslim 4:1997.

nor you do any deed, but we are witness thereof, when you are doing it.» [10:61] and Allāh said,

﴿وَمَا تَنْقُضُ مِنْ دَرْقَهُ إِلَّا يَعْلَمُهَا﴾

«Not a leaf falls, but He knows it.» [6:59]

﴿وَمَا مِنْ دَانِيَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْجُفُهَا وَيَعْلَمُ شَقَّرَهَا وَمُسْتَوَدَّهَا كُلُّ فِي كِتَابٍ مُّبِينٍ﴾

«And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposits. All is in a Clear Book.» [11:6],

﴿سَوَاءٌ مَنْكَرٌ مِنْ أَسْرَ القَوْلِ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخِفٌ بِالْأَيْلَلِ وَسَارِبٌ بِالنَّهَارِ﴾

«It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.» [13:10]

﴿يَعْلَمُ أَكْثَرُهُ وَأَنْجَقِي﴾

«He knows the secret and that which is yet more hidden.» [20:7] and,

﴿وَهُوَ مَعْلُوٌ أَيْنَ مَا كُشِّمَ وَاللَّهُ يَعْلَمُ بِمَا تَحْمِلُونَ بِبَصِيرَتِهِ﴾

«And He is with you wherever you may be. And Allāh is the All-Seer of what you do.» [57:4]

Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers? The answer to the question in the Āyah was omitted, because it is implied; for Allāh said next,

﴿وَجَعَلُوا بِلِوْ شَرِيكَاتٍ﴾

«Yet, they ascribe partners to Allāh.»

which they worshipped besides Him, such as idols, rivals and false deities,

﴿فَقْلُ سَوْمَهُمْ﴾

«Say : "Name them!"»

make them known to us and uncover them so that they are known, for surely, they do not exist at all! So Allāh said,

﴿لَمْ تَعْلَمْنَا بِمَا لَا يَعْلَمُ فِي الْأَرْضِ﴾

﴿Is it that you will inform Him of something He knows not in the earth?﴾

for had that thing existed in or on the earth, Allāh would have known about it because nothing ever escapes His knowledge,

﴿أَمْ يُطَهِّرُونَ مِنَ الْقَوْلِ﴾

﴿or is it (just) a show of words?﴾

or doubts expressed in words, according to Mujāhid,<sup>[1]</sup> while Aḍ-Daḥḥāk and Qatādah said, false words.<sup>[2]</sup> Allāh says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,

﴿إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُهَا أَنْتَ وَآبَاؤُكُرْ تَأْذِنَ اللَّهُ يَعْلَمُ مِنْ سُلْطَنٍ إِلَّا الظُّلُمَّ وَنَّا  
قَوْمٌ أَنْفَشْنَا لَنَا نَجَّانُهُمْ بَنْ رَبِّهِمُ الْمَدْعُ﴾

﴿They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!﴾[53:23]

Allāh said next,

﴿بَلْ زُنْدَ لِلَّاهِنَ كَدْرُوا مَكْرُهُمْ﴾

﴿Nay! To those who disbelieved, their plotting is made fair seeming,﴾

or their words, according to Mujāhid.<sup>[3]</sup> This Āyah refers to the misguidance of the polytheists and their propagation night and day. Allāh said in another Āyah,

﴿وَقَيَّضْنَا لَهُنَّ قُرَّةَ عَيْنِهِمْ فَرَبَّنَا لَهُمْ﴾

[1] At-Tabari 16:466.

[2] Ibid.

[3] At-Tabari 16:467

﴿And We have assigned for them (devils) intimate companions, who have made fair-seeming to them.﴾

Allāh said next,

﴿وَصَدُّوا عَنِ التَّبِيِّل﴾

﴿and they have been hindered from the right path;﴾

Some read with *Fatha* over the *Sād* (i.e. *wa Ṣaddū*), which would mean, ‘and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.’ Others read it with *Damma* over the *Sād* (i.e. *wa Ṣuddū*), which would mean, ‘and they have been hindered from the right path,’ explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path, so Allāh said,

﴿وَمَنْ يَشْهِدُ اللَّهَ فَقَاتَهُ مِنْ حَادِرٍ﴾

﴿and whom Allāh sends astray, for him there is no guide.﴾

Allāh said in similar instances,

﴿وَمَنْ يُرِيدُ اللَّهَ فَتَنَّهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا﴾

﴿And whomsoever Allāh wants to suffer a trial, you can do nothing for him against Allāh.﴾ [5:41], and,

﴿إِن تَعْرِضُ عَلَىٰ هُدَيْنَهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُفْسِدُ وَمَا لَهُمْ مِنْ نَصِيرٍ﴾

﴿If you covet for their guidance, then verily, Allāh guides not those whom He makes to go astray. And they will have no helpers.﴾ [16:37]

﴿لَمْ يَعْلَمْ فِي الْأَرْضِ أَذْنَابًا وَلَمْ يَأْتِ أَخْرَجَةً أَشْنَىٰ وَمَا لَهُمْ مِنْ أَنْوَافٍ وَلَمْ يَأْتِ مَنْ شَنَّ الْجَنَّةَ الَّتِي وُعِدَ الْمُتَقْرُونَ بِهِ مِنْ خَمْنَةِ الْأَنْتَرِ أَكْثَرُهُمْ قَاتِلُهُمْ وَظَلَّمُهُمْ بِالْأَنْكَارِ فَلَكَ عَفْوَ الَّذِينَ أَنْفَقُوا وَعَفْوَ الْكَافِرِينَ الْأَنْكَارِ﴾

﴿34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender (or protector) against Allāh.﴾

﴿35. The description of the Paradise which those who have Taqwā have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final

*destination) of those who have Taqwâ, and the end (final destination) of the disbelievers is Fire.♦*

### Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allâh mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the *Kufr* and *Shirk* that the disbelievers indulge in,

﴿لَمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا﴾

*¶For them is a torment in the life of this world,♦ by the hands of the believers, killing and capturing them,*

﴿وَلَنَابٌ الْآخِرَةِ﴾

*¶and certainly, the torment of the Hereafter.♦ which will come after they suffer humiliation in this life,*

﴿إِنَّ﴾

*¶is harder♦ many times harder. The Messenger of Allâh ﷺ said to those who agreed to *Mulâ'anah*,<sup>[1]</sup>*

«إِنَّ عَذَابَ الدُّنْيَا أَفْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

*¶Surely, the torment of this life, is easier than the torment of the Hereafter.♦<sup>[2]</sup>*

Indeed, and just as the Messenger of Allâh ﷺ stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable. Allâh said in other Âyât,

﴿فَبِئْدَرْ لَا يَنْتَهِ عَذَابُهُ أَمْ لَا يُوْقَنُ وَقَاتُهُ أَمْ لَا يَنْتَهِ﴾

*¶So on that Day none will punish as He will punish. And none will bind as He will bind.♦[89:25-26], and,*

﴿وَاعْتَدْنَا لِئَنْ حَكَّذَ بِالْكَاعَةِ سَوِيرًا إِذَا رَأَيْتُمْ نِنْكَنَ يَعِيرُ سَمِعًا لَمَّا قَنَطَ﴾

[1] The curse invoked when it is believed that the spouse has committed adultery and there are no witnesses. See the *Tafsîr* of *Sûrat An-Nûr* no 7.

[2] Muslim 2:1131.

وَقَبِيلًا ۝ وَلَا أَنْفَأَ الْفَرَّارَ بِهَا مَكَانًا ضَيْقًا دَعَاهَا هَذَاكَ شَبُورًا ۝ لَا تَنْغُوا  
الْيَوْمَ شَبُورًا وَجِدًا وَأَنْغُوا شَبُورًا كَثِيرًا ۝ فَلِذَلِكَ خَيْرٌ أَوْ جَنَّةُ الْحَسَدِ الَّتِي  
وُهِدَ الْمُنَفَّرُ كَاتَ لَهُمْ جَزَاءً وَمَصِيرًا ۝

«And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have Taqwā?" It will be theirs as a reward and as a final destination.» [25:11-15]

Similarly He said;

﴿كَلَّ الْجَنَّةَ أَيُّ رُوعَةُ الْمُتَّقِينَ﴾

«The description of the Paradise which those who have Taqwā have been promised»

meaning its description and qualities;

﴿جَنَّرِي مِنْ حَمِيمَةِ الْأَنْهَرِ﴾

«Underneath it rivers flow,»

these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them.

Allāh also said,

﴿كَلَّ الْجَنَّةَ أَيُّ رُوعَةُ الْمُتَّقِينَ فِيهَا أَنْهَرٌ مِنْ مَاءٍ عَذِيرٍ مَاءِنِينَ وَأَنْهَرٌ مِنْ لَبَّوْ لَهُمْ بَشِيرَةٌ طَمَسَهُ دَانِهِرٌ﴾

«In it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness.» [47:15]

Allāh said next,

﴿أَكُلُّهَا دَابِشٌ وَظَلَّمَهَا﴾

«its provision is eternal and so is its shade»

for Paradise has foods, fruits and drinks that never end or finish. It is recorded in the Two *Šaḥīḥs* that Ibn ‘Abbās narrated in the *Hadīth* about the Eclipse prayer that the Companions said, “O Allāh’s Messenger! While you were standing [in prayer], we saw you reach for something with your hand and then you brought it back.” The Messenger ﷺ said,

إِنِّي رَأَيْتُ الْجَنَّةَ - أَوْ أُرِيْتُ الْجَنَّةَ - فَتَازَتْ مِنْهَا شُثْرُدًا، وَلَنْ أَخْذَهُ لَا كُثْرَةَ بِهِ  
مَا يَقِيْتُ الدُّنْيَا

“I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.”<sup>[1]</sup>

Imām Muslim recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ said,

يَا أَكْلُ أَفْلُ الْجَنَّةَ وَيَسِيرُونَ، وَلَا يَتَمَظَّلُونَ وَلَا يَتَغَطَّلُونَ، وَلَا يُبُولُونَ، طَعَانُهُمْ  
جُشَّاءٌ كَرِيعُ الْمِسْكِ، وَتَلْهُمُونَ النَّبِيْحَ وَالْمُنْدَسِ كَمَا يَلْهُمُونَ النَّقْسَ

“The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allāh) as spontaneously as they breathe.”<sup>[2]</sup>

Imāms Ahmād and An-Nasā’ī recorded that Thumāmah bin ‘Uqbah said that he heard Zayd bin Arqam say, “A man from the People of the Scriptures came and said [to the Prophet ﷺ], ‘O Abul-Qāsim! You claim that the people of Paradise eat and drink?’ The Prophet ﷺ said,

أَنَّمَّا، وَالَّذِي تَقْرُنُ مُحَمَّدٌ بِيَدِهِ، إِنَّ الرَّجُلَ مِنْهُمْ لَيُعْطَى فُؤْةً مِائَةَ رَجُلٍ فِي الْأَكْلِ  
وَالشُّرْبِ وَالجِمَاعِ وَالشَّهْوَةِ

“Yes. By He in Whose Hand is Muhammad’s life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.”

That man asked, ‘He who eats and drinks needs to relieve the

<sup>[1]</sup> *Fath Al-Bārī* 2:271, Muslim 2:626.

<sup>[2]</sup> Muslim no. 2835.

call of nature, but Paradise is pure [from feces and urine]? The Prophet ﷺ said,

**«تَكُونُ حَاجَةً أَخِدُهُمْ رَشْحًا يَقِيسُ مِنْ جُلُودِهِمْ كَرِيعُ الْمِنْكِ قَيْصِمُ بَطْنَهُ»**

*“One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.”*

<sup>[11]</sup> Imām Ahmad and An-Nasā'ī collected this *Hadīth*.

Allāh said in other Āyāt,

﴿ وَنِكَاهَةٌ كَبِيرَةٌ لَا مَقْطُوعَةٌ وَلَا مَنْوَعَةٌ ﴾

*¶And fruit in plenty, whose supply is not cut off nor are they out of reach.»[56:32-33], and,*

﴿ وَدَاهِنَةٌ عَلَيْهِمْ بِلَلَّهِ وَذُلَّتْ فُطُوفُهَا نَذِيلًا ﴾

¶And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.¶[76:14]

**The shade of Paradise is everlasting and never shrinks, just as Allāh said,**

هُوَ الَّذِينَ مَاءَنُوا وَعِمِلُوا الصَّنْعَاتِ سَنْدِنَتُهُمْ جَسْتَ تَغْرِي مِنْ عَيْنِهَا الْأَهْرَارُ حَلَّيْنَ فِيهَا أَبْدًا  
﴿كُلْمَنْ فِيهَا أَرْوَحْ مُطَهَّرَةً وَنَدِيجَلَمْنَ طَلَّا ظَلِيلًا﴾

¶But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening.¶[4:57]

Allāh often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allāh mentioned the description of Paradise here, He next said,

﴿فَلَكُمْ عِقْبَى الدِّينَ أَنْقَرُوا وَعَقْبَى الْكُفَّارِ أَنَارُوا﴾

**«this is the end (final destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.»**

Allāh said in another Āyah ,

﴿لَا يَسْتَوِي أَعْذُبُ النَّارِ وَأَعْذُبُ الْجَنَّةَ أَشَدُ الجَنَّةَ هُمُ الظَّالِمُونَ﴾

<sup>[1]</sup> Ahmad 4:367, An-Nasā'ī in Al-Kubrā 1178.

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾ [59:20]

﴿وَالَّذِينَ مُتَقْرَبُونَ إِلَيْنَا بِمَا أَنْزَلَنَا لَكُمْ بَعْضُهُمْ قُلْ إِنَّا  
أَمْرَتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَغَابِ﴾ ٢٦ ﴿وَكَذَلِكَ أَنْزَلَنَا هُنَّا عَرَبِيَّا  
وَلَئِنْ أَتَيْتَ أَهْوَاهُمْ بَمَدَّ مَا جَاءَكَ مِنَ الْوَيْلِ مَا لَكَ مِنْ رَوْلَى وَلَا وَاقِفَ﴾ ٢٧

﴿36. Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the Ahzâb (Confederates) those who reject a part thereof. Say: "I am commanded only to worship Allâh and not to join partners with Him. To Him I call and to Him is my return."﴾

﴿37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wâlî (protector) or defender against Allâh.﴾

**The Truthful Ones from among the People of the Scriptures rejoice at what Allâh has revealed to Muhammad ﷺ**

Allâh said,

﴿وَالَّذِينَ مُتَقْرَبُونَ إِلَيْنَا﴾

﴿Those to whom We have given the Book,﴾ and they adhere by it,

﴿يُفْرَحُونَ بِمَا أَنْزَلَنَا لَكُمْ﴾

﴿rejoice at what has been revealed unto you,﴾

i.e. the Qur'ân, because they have evidence in their Books affirming the truth of the Qur'ân and conveying the good news of its imminent revelation, just as Allâh said in another Ayah,

﴿وَالَّذِينَ مُتَقْرَبُونَ إِلَيْنَا بِتَلْوِيهِ حَقَّ يَلْدَرِيهِ﴾

﴿Those to whom We gave the Book recite it as it should be recited.﴾ [2:121]

Allâh said,

﴿فَلْ يَأْمُرُوا بِمَا يَهْبِطُ إِلَيْهِمْ أَوْ لَا يَنْهَا﴾

﴿Say: "Believe in it (the Qur'an) or do not believe."﴾ [17:107], until,

﴿إِنَّمَا كَانَ وَعْدُ رَبِّنَا لَمْفُولًا﴾

﴿Truly, the promise of our Lord must be fulfilled.﴾ [17:109]

meaning, Allāh's promise to us in our Books to send Muḥammad ﷺ is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how truthful is His promise, all the thanks are due to Him,

﴿وَيَخْرُجُونَ لِلأَذْقَانِ يَبْكُونَ وَرَبِّهِمْ خُشُوعًا﴾

﴿And they fall down on their faces weeping and it increases their humility.﴾ [17:109]

Allāh said next,

﴿وَمِنَ الْأَخْزَابِ مَنْ يُنْكِرُ بَعْضَهُ﴾

﴿but there are among the Ahzāb (Confederates) those who reject a part thereof.﴾

meaning, 'There are those among the sects who disbelieve in some of what was revealed to you (O Muḥammad).' Mujāhid said that,

﴿وَمِنَ الْأَخْزَابِ﴾

﴿but there are among the Ahzāb (Confederates)﴾, refers to Jews and Christians,

﴿مَنْ يُنْكِرُ بَعْضَهُ﴾

﴿those who reject a part thereof﴾, meaning, 'They reject a part of the truth that came down to you - O Muḥammad.' Similar was reported from Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam.<sup>[1]</sup> Allāh said in similar Āyāt,

﴿وَإِنَّمَا أَنْهَاكُنَّا بِمَا لَمْ يَرَوْنَ يَأْتِهِمْ بِالْأَدُدِ﴾

﴿And there are, certainly, among the People of the Scripture,

<sup>[1]</sup> At-Tabari 16:474. Meaning Allāh has not done those things mentioned in Āyāt no 31.

*those who believe in Allāh.» [3:199]*

Allāh said next,

﴿قُلْ إِنَّمَا أُرِثْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ﴾

*«Say: "I am commanded only to worship Allāh and not to join partners with Him..."»*

meaning, 'I (Muhammad) was sent with the religion of worshipping Allāh alone without partners, just as the Messengers before me,

﴿إِنَّمَا أَنْذِرْتُكُمْ مَّا كُنْتُمْ تَعْمَلُونَ﴾

*«To Him (alone) I call», I call the people to His path,*

﴿وَإِلَيْهِ تَرْجِعُوا﴾

*«and to Him is my return.» final destination and destiny.'*

Allāh said,

﴿وَكَذَلِكَ أَنزَلْنَاكُمْ كُلَّا عِزِيزًا﴾

*«And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic.»*

Allāh says, 'Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur'ān, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,

﴿لَا يَأْتِيهِ الْبَطُولُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

*«Falsehood cannot come to it from before it or behind it: (it is sent down by the All-Wise, Worthy of all praise.)» [41:42]*

Allāh's statement,

﴿وَلَمْ يَأْتِنَّ أَهْوَاءَهُمْ﴾

*«Were you to follow their (vain) desires», means, their opinions,*

﴿بَعْدَ مَا جَاءَكُمْ مِّنَ الْعِلْمِ﴾

*«after the knowledge which has come to you» from Allāh, all praise to Him,*

﴿هُنَّا لَكَ مِنَ اللَّهِ مِنْ رَّبِّكَ وَلَا كَاذِبٌ﴾

٢٥٤

الْمُنْذِرُ

سورة العنكبوت

ٰ مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَقْوِنُونَ تَعْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
 أَكَمَهَا دَأْبُمْ وَظَاهَرَتْ لَكَ عَقْنَى الَّذِينَ أَتَفَوْا وَعَفُوا  
 الْكُفَّارُنَ آتَانَارٌ ٣٧ وَالَّذِينَ مَا تَنَاهُمُ الْكِتَابَ يَقْرَهُونَ  
 إِسَاءُرِيلَ إِلَيْكَ وَمِنَ الْأَخْرَابِ مَنْ يُشَكُّ بِعَصَمَةٍ قُلْ إِنَّمَا أَنْزَلْتَ  
 أَنْ أَعْبُدَ اللَّهَ وَلَا أَشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَلَا إِشْدَوْ مَعَابٍ ٣٨  
 وَكَذَلِكَ أَنْزَلْنَاهُ حَكَمًا عَرَبِيًّا وَلَمْ يَنْتَعَثْ أَهْوَاءُهُمْ بَعْدَمَا  
 جَاءَكُمْ مِنَ الْعِلْمِ مَا لَكُمْ مِنْ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍِ ٣٩ وَلَقَدْ  
 أَنْزَلْنَا مُرَسَّلًا مِنْ قَبْلِكَ وَحَصَّلْنَا لَهُمْ أَزْوَاجًا وَزَرْبَةٍ وَمَا كَانَ  
 لِرَسُولٍ أَنْ يَأْتِيَ بِغَايَةٍ إِلَّا يَأْذِنُ اللَّهُ لِكُلِّ أَجْلِكَ تَبَّ٤٠  
 يَتَحَوَّلُ اللَّهُ مَا يَشَاءُ وَيَنْتَهِ وَعِنْدَهُ أُمُّ الْكِتَابِ ٤١  
 وَإِنْ مَا نَرِيْتَكَ بَعْضَ الَّذِي نَعْدُهُمْ أَوْ نَتَوْفِيْنَكَ فَإِنَّمَا عَلَيْكَ  
 الْبَلْغَ وَعَلَيْنَا الْحِسَابُ ٤٢ أَوْ نَرِيْنَهُ أَنَّا نَأْتَى الْأَرْضَ نَنْصُصُهَا  
 مِنْ أَطْرَافِهَا وَاللَّهُ يُحَكِّمُ لَمَّا مُعَقَّبَ لِحَكْمِهِ وَهُوَ سَرِيعٌ  
 الْحِسَابٍ ٤٣ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلَيْلَهُ الْمَكْرُ جَيْعَانًا  
 يَعْلَمُ مَا تَكْبِيْتُ كُلُّ نَفْسٍ وَسَيْعَمُ الْكُفَّارُ لِمَنْ عَقَنَ الدَّارِ ٤٤

then you will not have any Wālī (protector) or defender against Allāh.»

This part of the Ayah warns people of knowledge against following the paths of misguidance after they had gained knowledge in (and abided by) the Prophetic Sunnah and the path of Muḥammad, may Allāh's best peace and blessings be on him.

«وَلَقَدْ أَنْزَلْنَا رُسُلًا مِنْ قَبْلِكَ  
 وَحَصَّلْنَا لَهُمْ أَزْوَاجًا وَزَرْبَةٍ وَمَا كَانَ  
 لِرَسُولٍ أَنْ يَأْتِيَ بِغَايَةٍ إِلَّا يَأْذِنُ اللَّهُ  
 لِكُلِّ أَجْلِكَ تَبَّ٤٠ يَتَحَوَّلُ  
 اللَّهُ مَا يَشَاءُ وَيَنْتَهِ وَعِنْدَهُ أُمُّ الْكِتَابِ ٤١

438. And indeed

We sent Messengers before you, and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allāh's leave. (For) every matter there is a decree (from Allāh).»

439. Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.»

### All Prophets and Messengers were Humans

Allāh says, 'Just as We have sent you O Muḥammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring.' Allāh said to the most honorable and Final Messenger,

﴿فَلَمْ يَكُنْ أَنَا بَشَرٌ فَلَكُمْ بِمَا تَعْمَلُونَ﴾

«Say: "I am only a man like you. It has been revealed to me."» [18:110]

It is recorded in the Two *Sahîhs* that the Messenger of Allâh ﷺ said,

«أَمَّا أَنَا فَأَصُومُ وَأَنْظُرُ، وَأَقُومُ وَأَنَامُ، وَأَكُلُ اللَّحْمَ، وَأَتَرْوَجُ النِّسَاءَ، فَمَنْ رَغَبَ عَنْ سُنْنِي فَلَنْ يَنْهَا مِنِّي»

«As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my Sunnah is not of mine.»<sup>(1)</sup>

**No Prophet can bring a Miracle except by Allâh's Leave**  
Allâh said,

﴿وَمَا كَانَ لِرَسُولِي أَنْ يُلْفِي بَعْثَةً إِلَّا بِإِذْنِ اللَّهِ﴾

«And it was not for a Messenger to bring a sign except by Allâh's leave.»

meaning, no Prophet could have brought a miracle to his people except by Allâh's permission and will, for this matter is only decided by Allâh the Exalted and Most Honored, not the Prophets; surely Allâh does what He wills and decides what He wills.

﴿لِكُلِّ أَجْلٍ كِتَابٌ﴾

«(For) every matter there is a decree (from Allâh).»

for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allâh,

﴿وَالَّذِي تَعْلَمَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ بِيَدِهِ﴾

«Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allâh.» [22:70]

<sup>(1)</sup> *Fath Al-Bâri* 9:5, *Muslim* 2:1020.

**Meaning of Allāh blotting out what He wills and confirming what He wills of the Book**

Allāh said,

﴿بَنْحُرُوا اللَّهُ مَا يَشَاءُ﴾

﴿Allāh blots out what He wills﴾ of the divinely revealed Books,

﴿وَتَبِعِيتُ﴾

﴿and confirms﴾, until the Qur'ān, revealed from Allāh to His Messenger peace be upon him, abrogated them all.

Mujāhid commented;

﴿بَنْحُرُوا اللَّهُ مَا يَشَاءُ وَتَبِعِيتُ﴾

﴿Allāh blots out what He wills and confirms (what He wills).﴾

"Except life and death, misery and happiness [i.e., faith and disbelief], for they do not change."<sup>[1]</sup> Mansūr said that he asked Mujāhid, "Some of us say in their supplication, 'O Allāh! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones.'" Mujāhid said, "This supplication is good." I met him a year or more later and repeated the same question to him and he recited these Āyāt,

﴿إِنَّا أَنزَلْنَا فِي لَيْلَةٍ مُّبَارَكَةً﴾

﴿We sent it (this Qur'an) down on a blessed night.﴾

Mujāhid commented next, "During Laylatul-Qadr (Night of the Decrees), Allāh decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills. As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change."<sup>[2]</sup> Al-A'mash narrated that Abu Wā'il, Shaqiq bin Salamah said that he used to recite this supplication often, "O Allāh, if You wrote us among the wretched ones, remove this status from us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and

[1] At-Tabari 16:479.

[2] At-Tabari 16:480.

confirm what You will, and with You is the Mother of the Book.<sup>[1]</sup> Ibn Jarīr At-Tabārī collected this. Similar statements were collected from ‘Umar bin Al-Khaṭṭāb and ‘Abdullāh bin Mas’ūd, indicating that Allāh blots out (or abrogates) and affirms what He wills in the Book of Records. What further supports this meaning is that Imām Ahmad recorded that Thawbān said that the Messenger of Allāh ﷺ said,

إِنَّ الرَّبِيعَلَىٰ لِتَعْرِمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ، وَلَا يَرُدُّ الْفَدَارَ إِلَّا الدُّعَاءُ، وَلَا يَنْبُدُ فِي  
الْغَنَرِ إِلَّا الْبَرُّ

*“A man might be deprived of a provision (that was written for him) because of a sin that he commits; only supplication changes Al-Qadar (Predestination); and only Birr (righteousness). can increase the life span.”*

An-Nasā’ī and Ibn Mājah collected this *Hadīth*.<sup>[2]</sup> There is also a *Hadīth* recorded in the *Sahīh* that affirms that maintaining the ties of the womb increases the life span.<sup>[3]</sup>

Al-‘Awfi reported that Ibn ‘Abbās said about Allāh’s statement,

﴿يَسْخُرُ اللَّهُ مَا يَشَاءُ وَيَنْهَا مَا يَنْهَا لَمْ يَكُنْ لَّهُ

*﴿Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.﴾*

“A man might work in Allāh’s obedience for a while but he reverts to the disobedience of Him and then dies while misguided. This is what Allāh blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allāh. This is what Allāh confirms.”<sup>[4]</sup> It was also reported that Sa’id bin Jubayr said that this Āyah is in the meaning of another Āyah,

﴿يَغْفِرُ لِمَنْ يَشَاءُ وَيَنْهَا مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

*﴿Then He forgives whom He wills and punishes whom He*

[1] At-Tabārī 16:481.

[2] Ahmad 5:227, Ibn Mājah no. 90.

[3] Muslim no. 2557.

[4] At-Tabārī 16:483.

wills. And Allāh is able to do all things.»<sup>[11]</sup> [2:284]

﴿وَلَنْ مَا تُرِيدُكَ بَعْضَ الَّذِي تَيَّدُهُمْ أَوْ تَنْهَقُكَ فَإِنَّا عَلَيْكَ أَلْتَهُنْ وَعَلَيْنَا الْحِسَابُ ﴾ ﴿أَوْمَ بَرَزَ أَنَا نَأْنِي الْأَرْضَ تَنْصُصَهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَخْتَمُ لَا مُؤْمِنٌ لِشَكِيمٍ وَهُوَ سَرِيعُ الْحِسَابِ﴾

¶40. Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.»

¶41. See they not that We gradually reduce the land from its outlying borders. And Allāh judges, there is none to put back His judgement, and He is swift at reckoning.»

### Punishment is by Allāh, and the Messenger's Job is only to convey the Message

Allāh said to His Messenger ﷺ,

﴿وَلَنْ مَا تُرِيدُكَ﴾

¶Whether We show you» O Muḥammad, part of the disgrace and humiliation We have promised your enemies in this life,

﴿أَوْ تَنْهَقُكَ﴾

¶or cause you to die» before that,

﴿فَإِنَّا عَلَيْكَ أَلْتَهُنْ﴾

¶your duty is only to convey» We have only sent you to convey to them Allāh's Message, and by doing so, you will have fulfilled the mission that was ordained on you,

﴿وَعَلَيْنَا الْحِسَابُ﴾

¶and on Us is the reckoning», their reckoning and recompense is on Us.' Allāh said in similar Ayāt,

﴿فَذَكِّرْ إِنَّا أَنَّ مُذَكِّرًا لَنَّتْ عَلَيْهِمْ يُصْبِغُهُمْ إِلَّا مَنْ تَوَلَّ وَكَرِرَ فَيَمْذُبُهُ اللَّهُ الظَّالِمُ الْأَكْبَرُ﴾

﴿إِنَّ اللَّهَ إِنَّمَاتِهِ مِنْ أَنَّ عَلَيْنَا حِسَابُهُمْ﴾

¶So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and

<sup>[11]</sup> Al-Qurtubi 9:331.

*disbelieves. Then Allāh will punish him with the greatest punishment. Verily, to Us will be their return, Then verily, for Us will be their reckoning.*» [88:21-26]

Allāh said next,

﴿وَلَمْ يَرَأُوا أَنَّا نَأْمِنُ الْأَرْضَ نَنْصُبُهَا مِنْ أَنْدَارِهَا﴾

«See they not that We gradually reduce the land from its outlying borders.»

Ibn ‘Abbās commented, “See they not that We are granting land after land to Muḥammad (ﷺ)?”<sup>[1]</sup> Al-Ḥasan and Aḍ-Ḍaḥḥāk commented that this Āyah refers to Muslims gaining the upper hand over idolators,<sup>[2]</sup> just as Allāh said in another Āyah,

﴿وَلَئِنْذَ أَفْلَكْنَا مَا حَوْلَكَ فَنَّ الْقَرَى﴾

«And indeed We have destroyed towns round about you.» [46:27]

﴿وَقَدْ مَكَرَ الَّذِينَ بَنَ قَبْلِهِمْ فَلَيْلَهُ الْكَثُرُ جَيْعَنَتْ يَمْلِكُهُ مَا تَكْيَبَ كُلُّ نَفْسٍ وَسَبَقَهُ الْكَثُرُ لِمَنْ عَنْقَ الْأَنْوَارِ﴾

«42. And verily, those before them did devise plots, but all planning is Allāh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).»

### The Disbelievers plot, but the Believers gain the Good End

Allāh says,

﴿وَقَدْ مَكَرَ الَّذِينَ بَنَ قَبْلِهِمْ﴾

«And verily, those before them did devise plots,»

against their Messengers, they wanted to expel them from their land, but Allāh devised plots against the disbelievers and gave the good end to those who fear Him. Allāh said in other Āyāt,

﴿وَإِذَا يَنْكُرُونَ يَكْفُرُوا يُنْشِئُوكُمْ أَوْ يَقْتُلُوكُمْ وَيُنْكِرُونَ وَيُنكِرُونَ اللَّهَ وَاللَّهُ خَيْرٌ﴾

<sup>[1]</sup> At-Tabari 16:493.

<sup>[2]</sup> At-Tabari 16:494.

النَّكِيرُ ﴿١﴾

﴿And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.﴾ [8:30], and,

﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَقُمْ لَا يَتَمَرُّونَ ﴾ فَانْظُرْ كَيْنَكَ عَيْنَهُ  
مَكْرُهُمْ أَنَا دَمَرْتُهُمْ وَقَوْمُهُمْ لَغَيْبَنَ﴾

﴿So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.﴾ [27:50,51]

Allāh said next,

﴿بِسْمِ اللَّهِ رَبِّ الْعَالَمِينَ﴾

﴿He knows what every person earns,﴾

meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work,

(وَبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

and the *Kāfir* (disbeliever) will know

﴿أَلَّا كُفَّارُ﴾

or the *Kuffār* (disbelievers) according to another way of reciting,

﴿لِمَنْ عَنِيَ اللَّارِ﴾

﴿who gets the good end.﴾ who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allāh.

﴿وَيَقُولُ الظَّالِمُ كُفَّرُوا لَنْتَ مُرْسَلًا قُلْ كَيْنَ يَا شَهِيدًا بَيْنِ رَبِّنَكُمْ وَنَنْ عِنْدُمْ  
عِلْمُ الْكِتَابِ﴾

﴿43. And those who disbelieved, say: "You are not a Messenger." Say: "Sufficient as a witness between me and you is Allāh and those too who have knowledge of the Scripture."﴾

**Allāh and those who have Knowledge of the Scripture  
are Sufficient as Witness to the Message of the Prophet**



Allāh says, the disbelievers reject you and say,

﴿لَنْتَ مِنْ كُلِّ أُنْهَى﴾

﴿You are not a Messenger.﴾ from Allāh,

﴿فَقُلْ كَمْنَ يَأْلَهُ شَهِيدًا بَيْنِ رَبِّكُمْ﴾

﴿Say: "Sufficient as a witness between me and you is  
Allāh..."﴾

meaning, say, 'Allāh is sufficient for me and He is the witness over me and you. He is witness that I (Muhammad) have conveyed the Message from Him and over you, O rejecters, to the falsehood that you invent.' Allāh said,

﴿وَمَنْ عِنْدُ عِلْمٍ أُكْتَبَ﴾

﴿and those too who have knowledge of the Scripture.﴾

This refers to 'Abdullāh bin Salām, according to Mujāhid.<sup>[1]</sup> However, this opinion is not plausible, since this Āyah was revealed in Makkah and 'Abdullāh bin Salam embraced Islām soon after the Prophet ﷺ emigrated to Al-Madinah. A more suitable explanation is that narrated by Al-'Awfi from Ibn 'Abbās that this Āyah refers to Jews and Christians.<sup>[2]</sup> Qatādah said that among them are, 'Abdullāh bin Salām, Salmān (Al-Fārisī) and Tamīm Ad-Dārī.<sup>[3]</sup>

The correct view is that this Āyah,

﴿وَمَنْ عِنْدُ﴾

﴿and those too who have...﴾, refers to the scholars of the People of the Scriptures who find the description of Muhammad ﷺ in their Books and the good news of his advent that were conveyed to them by their Prophets. Allāh said in other Āyāt,

﴿وَرَحْمَتِي وَسَعَتْ كُلُّ مَنْ وَفَسَكَبَهَا لِلَّذِينَ يَنْهَوْنَ وَيَنْهَا الْرَّكْزَةُ وَالَّذِينَ هُمْ بِإِيمَنِنَا﴾

[1] At-Tabari 16:502.

[2] Ibid.

[3] At-Tabari 16:503.

بِوْصُونَ لِمَنِ يَتَّعَثِّرُ الرَّسُولُ الَّذِي أَمْرَى إِلَيْهِمْ مَحْدُودَةً مَكْثُورًا عِنْدَهُمْ فِي التَّوْرِيدِ  
وَالْإِنْجِيلِ ﴿٤﴾

﴿And My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt; Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrāh and the Injil.﴾ [7:156-157] and,

﴿فَوَرَّ يَغْنِي لَمْ بَلِيَّ أَنْ يَسْلَمَ عَلَيْنَا بَنِي إِسْرَائِيلَ ﴾

﴿It is not a sign to them that the learned scholars of the Children of Israel knew it (as true)?﴾ [26:197]

There are similar Āyāt that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books.

This is the end of Sūrat Ar-Ra'd, and all praise is due to Allāh and all favors are from Him.

## The Tafsīr of Sūrah Ibrāhīm (Chapter - 14)

Which was revealed in Makkah



might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.»

«2. Allāh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.»

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
In the Name of Allāh,  
the Most Gracious, the  
Most Merciful.

﴿إِنَّ رَبَّكَ نَعْزِيزُهُ إِنَّكَ لَنْ تَخْرُجَ إِنَّمَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَادِنْ رَبِّهِمْ إِلَى صَرَاطِ الْعَزِيزِ الْحَمِيدِ ۚ﴾  
اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَرَبِّ الْكُفَّارِ مِنْ عَذَابٍ شَدِيدٍ ۖ  
شَدِيدٌ ۖ اللَّهُمَّ يَسْتَحْيُونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَعْوِنُونَ عَوْنَاجًا أَوْ لَيْكَ فِي ضَلَالٍ بَعْدِ يَعْلَمْ ۖ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمَهُ لِسَبِّنَ لَهُمْ فَيُضْلِلُ اللَّهُ مِنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۚ﴾  
وَلَقَدْ أَرْسَلْنَا مُوْسَى بِاَيْنَتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَدَكِّرْهُمْ بِاَيْتِمْ اللَّهُمَّ إِنَّ فِي ذَلِكَ لَيْكَ لِكُلِّ صَبَارٍ شَكُورٍ ۚ﴾

41. Alif-Lām-Rā.  
(This is) a Book  
which We have  
revealed unto you  
in order that you

﴿3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allāh and seek crookedness therein - they are far astray.﴾

### Describing the Qur'ān and warning Those Who defy it

Previously we discussed the meaning of the separate letters that appear in the beginnings of some Sūrahs.

﴿كِتَابٌ أَنزَلْنَا إِلَيْكُمْ﴾

﴿(This is) a Book which We have revealed unto you...﴾

Allāh says, This is a Book that We have revealed to you, O Muḥammad. This 'Book', is the Glorious Qur'ān, the most honored Book, that Allāh sent down from heaven to the most honored Messenger of Allāh sent to all the people of the earth, Arabs and non-Arabs alike,

﴿إِلَنْفَجَ النَّاسَ إِنَّ الظَّلَمَنَتِ إِلَى الظُّرُورِ﴾

﴿in order that you might lead mankind out of darkness into light﴾

We sent you, O Muḥammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

﴿أَنَّهُ وَلِيَ الْبَرِّ مَا مَأْمَنُوا بِغَيْرِهِمْ إِنَّ الظَّلَمَنَتِ إِلَى الظُّرُورِ وَالَّذِينَ كَفَرُوا أَزْلَمُهُمْ أَنَّهُنَّ لَهُنَّ عَذَابٌ أَلِيمٌ إِنَّ الظَّلَمَنَتِ يُغَيِّرُهُمْ مِنَ الظُّرُورِ إِلَى الظَّلَمَنَتِ﴾

﴿Allāh is the Wālī (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyā (supporters and helpers) are Tāghūt (false deities), they bring them out from light into darkness.﴾ [2:257], and,

﴿هُوَ الَّذِي يُرِثُ عَلَى عَبْدِهِ مَا كَانَتْ يَسْتَشْتَرِي لِغَرِيْبَكَ فَإِنَّ الظَّلَمَنَتِ إِلَى الظُّرُورِ﴾

﴿It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light.﴾ [57:9]

Allāh said next,

﴿يَارَبِّنَا رَبِّنَا﴾

﴿by their Lord's leave﴾, He guides those whom He destined to be guided by the hand of His Messenger ﷺ, whom He

sent to guide them by His command,

﴿إِنَّ صَرْطَنِ الْعَزِيزِ﴾

﴿to the path of the All-Mighty,﴾

Who can never be resisted or overpowered. Rather, Allāh is Irresistible above everything and everyone else,

﴿الْمُجِيد﴾

﴿the Praised.﴾ Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys. Allāh's statement,

﴿أَللّٰهُ الَّذِي لَمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿Allāh to Whom belongs all that is in the heavens and all that is in the earth!﴾, is similar to,

﴿فَلَمْ يَكُنْ لَّهَا أَنَّا شَاءَ إِنِّي رَسُولُ اللَّهِ إِبَّاكُمْ جَبِيعًا الَّذِي لَمْ مُلِكَ السَّمَاوَاتِ وَالْأَرْضَ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth.﴾ [7:158]

Allāh's statement,

﴿وَوَنِيلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ﴾

﴿And woe unto the disbelievers from a severe torment.﴾

means, 'woe to them on the Day of Judgment because they defied you, O Muḥammad, and rejected you.' Allāh described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

﴿وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ﴾

﴿and hinder (men) from the path of Allāh﴾, from following the Messengers,

﴿وَيَسْعُونَهَا عَوْجَانًا﴾

﴿and seek crookedness therein﴾ they seek to make Allāh's path crooked, even though it is straight itself and does not deviate

on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا يُلَهِّي سَبَّابِي قَوْمَهُ فَيُعَذِّلُ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَمَنْ أَنْزَلَ مِنْ بَعْدِ الْحَكْمِ فَإِنَّهُ لَا يُنَزَّلُ﴾

﴿4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.﴾

### **Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation**

Allāh is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with. Allāh said next,

﴿فَيُعَذِّلُ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

﴿Then Allāh misleads whom He wills and guides whom He wills.﴾

after the proof and evidence have been established for the people, Allāh misguides whom He wills from the path of guidance and guides whom He wills to the truth,

﴿وَمَنْ أَنْزَلَ مِنْ بَعْدِ الْحَكْمِ فَإِنَّهُ لَا يُنَزَّلُ﴾

﴿And He is the All-Mighty,﴾ whatever He wills occurs and whatever He does not will never occurs,

﴿أَنْتَ أَعْلَمُ﴾

﴿the All-Wise.﴾ in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance. This is from Allāh's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muḥammad bin ‘Abdullāh, Allāh's Messenger, peace and blessings be upon him, was sent to all people. It is recorded in the Two Ṣaḥīḥs that Jābir said that the Messenger of Allāh ﷺ said,

«أَغْيَطْتُ خَمْسًا لَمْ يَنْطَهِنْ أَخْدَ مِنَ الْأَنْبِيَاءَ قَبْلِي: نُصِرْتُ بِالرُّغْبِ مَسِيرَةَ شَهْرٍ، وَجَوَلْتُ لَيْلَ الْأَرْضِ مَسِيرًا وَظَهَورًا، وَأَجْلَتُ لَيْلَ الْفَتَاهِ وَلَمْ تُحَلِّ لِأَخْدَ قَبْلِي، وَأَغْيَطْتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يَتَعَثُّ إِلَى قَزْمِهِ خَاصَّةً وَيَعْثُثُ إِلَى النَّاسِ عَامَّةً»

*«I have been given five things which were not given to anyone else before me. Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for worship and a purifier. The war booty has been made lawful for me and it was not lawful for anyone else before me. I have been given the right of Intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only, but I have been sent to all mankind.»<sup>[11]</sup>* Allâh said,

﴿فَلَمْ يَكُنْ لَّهُ إِلَيْكُمْ جِيلًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allâh...» [7:158]

﴿وَلَقَدْ أَرْسَلْنَا مُؤْمِنَ يَقَائِنَتَا أَنْ أَخْرِجَ قَوْمَكَ مِنَ الظُّلْمَاتِ إِلَى النُّورِ وَذَكَرْنَاهُمْ يَأْتِنُمُ اللَّهَ بِكَ فِي ذَلِكَ لَتَبَّئِ لِكُلِّ مَسْبَارٍ شَكُورٌ﴾

﴿5. And indeed We sent Mûsâ with Our Âyât (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allâh. Truly, therein are Âyât for every patient, thankful (person)."»

### Story of Mûsâ and His People

Allâh says here, 'Just as We sent you (O, Muhammâd) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Mûsâ to the Children of Israel with Our Âyât (signs, or miracles).' Mujâhid said that this part of the Âyah refers to the nine miracles.

﴿أَنْ أَخْرِجَ قَوْمَكَ﴾

﴿Bring out your people﴾ he is being commanded;

<sup>[11]</sup> *Fath Al-Bâri* 1:519, *Muslim* 1:370.

﴿أَخْرِجْ قَوْمَكَ مِنَ الظُّلْمَاتِ إِلَى النُّورِ﴾

﴿Bring out your people from darkness into light,﴾

call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

﴿وَذَكِّرْهُمْ بِآيَاتِنَا﴾

﴿and remind them of the annals (or days) of Allāh﴾

remind them (O Mūsā) of Allāh's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir'awn and his injustice, tyranny and brutality. This is when Allāh delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties. Mujāhid, Qatādah and several others said this.<sup>[1]</sup>

Allāh said next,

﴿إِنَّ فِي ذَلِكَ لَذِكْرٌ لِكُلِّ مُسْتَأْنِدٍ شَكُورٍ﴾

﴿Truly, therein are Āyāt for every patient, thankful (person).﴾

Allāh says, 'Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir'awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity. Qatādah said, "Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it."<sup>[2]</sup> It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«إِنَّ أَمْرَ الْمُؤْمِنِ كُلَّهُ عَجَبٌ، لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضُرًّا هُوَ صَابِرٌ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّا هُوَ شَكُورٌ، فَكَانَ خَيْرًا لَهُ»

«Verily, all of the matter of the believer is amazing, for every decision that Allāh decrees for him is good for him. If an affliction strikes him, he is patient and this is good for him; if a bounty is given to him, he is thankful and this is

<sup>[1]</sup> At-Tabari 16:521.

<sup>[2]</sup> At-Tabari 16:523.

٢٥٦

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُ رَأْيَنِّي إِنَّمَا أَنْتُمْ  
إِذْ أَجْهَنَّكُمْ مِنْ مَالِ فِرْعَوْنَ يَسْوُ مُونَّكُمْ سَوْءَ الْعَذَابِ  
وَيُدَخِّلُونَ أَبْنَاءَكُمْ وَرِسْتَخِيُونَ نِسَاءَكُمْ وَفِي  
ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١﴾ وَإِذْ تَأْذَنَ  
رَبِّكُمْ لَهُ شَكَرَتْهُ لَأَزِيدَنَّكُمْ وَلَيْنَ كَفْرَتْهُ إِنَّ  
عَذَابِي لَشَدِيدٌ ﴿٢﴾ وَقَالَ مُوسَى إِنِّي تَكْفُرُ أَنْتَمْ وَمَنْ فِي الْأَرْضِ  
جَمِيعًا إِنَّ اللَّهَ لَغَنِيْ حَمِيدٌ ﴿٣﴾ الْأَنْتَيَاكُمْ بِنَوْا الَّذِينَ  
مِنْ قَبْلِكُمْ قَوْرُبُوْجَ وَعَادِ وَنَسُودُ وَالَّذِينَ مِنْ  
بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ  
فَرَدُوا إِيْدِيهِمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِآيَاتِ رَسُولِهِ  
يَهُدُوْهُ وَإِنَّا لَيْلَيْشَكَرْتَهُنَا عَوْنَّا إِلَيْهِ مُرِيبٌ ﴿٤﴾ قَالَتْ  
رَسُولُهُمْ إِنَّ اللَّهَ شَكَرَ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ  
لِغَفْرَانِكُمْ مِنْ ذُؤُوبِكُمْ وَيُؤْخِرُكُمْ إِلَى أَجْلٍ  
مُسْمَى قَالُوا إِنَّا أَنْتَ لَا بَشَرٌ مِنْ أَنْتَ ثَرِيْبُونَ أَنْ تَصْدُوْنَا  
عَمَّا كَاتَ يَعْبُدُ إِلَيْا فَأَنْتَ أُنْوَّا إِسْلَطَنَ مُرِيبٌ ﴿٥﴾

and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord."»

﴿7. And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe."»

﴿8. And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise."»

Allāh states that Mūsā reminded his people about Allāh's annals and days and of Allāh's favors and bounties that He bestowed on them, when He saved them from Fir'awn and his

good for him.﴾<sup>[11]</sup>

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُ رَأْيَنِّي إِنَّمَا أَنْتُمْ  
يَنْسَةَ اللَّهِ عَلَيْكُمْ إِذْ أَجْهَنَّكُمْ  
مِنْ مَالِ فِرْعَوْنَ يَسْوُ مُونَّكُمْ سَوْءَ  
الْعَذَابِ وَيُدَخِّلُونَ أَبْنَاءَكُمْ  
وَرِسْتَخِيُونَ نِسَاءَكُمْ وَفِي  
ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١﴾ وَإِذْ تَأْذَنَ  
رَبِّكُمْ لَهُ شَكَرَتْهُ لَأَزِيدَنَّكُمْ وَلَيْنَ كَفْرَتْهُ إِنَّ  
عَذَابِي لَشَدِيدٌ ﴿٢﴾ وَقَالَ مُوسَى إِنِّي تَكْفُرُ أَنْتَمْ وَمَنْ فِي الْأَرْضِ  
جَمِيعًا إِنَّ اللَّهَ لَغَنِيْ حَمِيدٌ ﴿٣﴾ الْأَنْتَيَاكُمْ بِنَوْا الَّذِينَ  
مِنْ قَبْلِكُمْ قَوْرُبُوْجَ وَعَادِ وَنَسُودُ وَالَّذِينَ مِنْ  
بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ  
فَرَدُوا إِيْدِيهِمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِآيَاتِ رَسُولِهِ  
يَهُدُوْهُ وَإِنَّا لَيْلَيْشَكَرْتَهُنَا عَوْنَّا إِلَيْهِ مُرِيبٌ ﴿٤﴾

﴿6. And (remember) when Mūsā said to his people: "Call to mind Allah's favor to you, when He delivered you from Fir'awn's people who were afflicting you with horrible torment,

<sup>[11]</sup> Muslim 4:2295.

people and the torment and disgrace they used to exert on them. They used to slaughter whomever they could find among their sons and let their females live. Allāh delivered them from all this torment, and this is a great bounty, indeed. This is why Allāh described this affliction,

﴿وَفِي ذَلِكُمْ بَلَاءٌ إِنْ تَرَكُمْ عَظِيمٌ﴾

﴿and in it was a tremendous trial from your Lord.﴾

‘for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.’ Some scholars said that this part of the Āyah means, ‘what Fir’awn used to do to you was a tremendous

﴿بَلَاءٌ﴾

﴿trial.﴾ Both meanings might be considered here and Allāh knows best. Allāh said in another Āyah ,

﴿وَبَلَوْتُهُمْ بِالْمُسْتَقْبَاتِ لِمَلَئُوهُمْ بِرَجْمُونَ﴾

﴿And We tried them with good and evil in order that they might turn (to Allāh).﴾ [7:168] Allāh’s statement next,

﴿وَإِذْ تَأَذَّكَ رَبِيعُكُمْ﴾

﴿And (remember) when your Lord proclaimed﴾

means, proclaimed and made known His promise to you. It is possible that this Āyah means, your Lord has vowed and sworn by His might, grace and exaltness. Allāh said in a similar Āyah ,

﴿وَإِذْ تَأَذَّكَ رَبِيعُكُمْ لَتَعْلَمَنَّ عَلَيْهِمْ إِنَّ يَوْمَ الْقِيَامَةِ﴾

﴿And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection.﴾ [7:167]

Allāh said,

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

﴿If you give thanks, I will give you more;﴾

meaning, ‘if you appreciate My favor on you, I will give you more of it,

﴿وَلَئِن كَفَرْتُمْ﴾

﴿but if you are thankless﴾ if you are not thankful for My favors, covering and denying, them,

﴿إِنَّ عَبْدَيِ لَتَنْهِيَ﴾

﴿verily, My punishment is indeed severe﴾, by depriving you of the favor and punishing you for being unappreciative of it.' A Hadith states that,

«إِنَّ الْعَبْدَ لَيُخْرِمُ الرُّزْقَ بِالذُّنُوبِ يُصْبِيْهُ»

«A servant might be deprived of a provision (that was written for him) because of a sin that he commits.»

Allah said,

﴿وَقَالَ مُوسَى إِنْ تَكْفِرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جِئْنَا بِكُمْ اللَّهُ لَكُمْ حَيْدٌ﴾

«And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise."»

Allah does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,

﴿إِنْ تَكْفِرُوا فَإِنَّ اللَّهَ عَنِّيْ عَنْكُمْ﴾

«If you disbelieve, then verily, Allah is not in need of you» [39:7] and,

﴿فَكَفَرُوا وَتَوَلُّوا وَأَسْتَغْنَى اللَّهُ وَأَكْثَرُهُمْ عَنِّيْ حَيْدٌ﴾

«So they disbelieved and turned away. But Allah was not in need (of them). And Allah is Rich (free of all needs), Worthy of all praise.» [64:6]

In his *Sahih*, Muslim recorded that Abu Dharr said that the Messenger of Allah ﷺ said that his Lord the Exalted and Most Honored said,

«يَا عَبْدَيِ لَنْ أَنْ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنْحَنْكُمْ كَانُوا عَلَى أَنْقِي قَلْبِ رَجُلٍ وَاجِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عَبْدَيِ لَنْ أَنْ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنْحَنْكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاجِدٍ مِنْكُمْ، مَا نَقْصَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عَبْدَيِ لَنْ أَنْ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنْحَنْكُمْ قَامُوا فِي صَعِيدٍ وَاجِدٍ، فَسَأْلُونِي، فَأَغْطِئُنِي كُلًّا إِنْسَانٌ مَسْأَلَةٌ، مَا نَقْصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْمَحْيَطُ إِذَا أَذْجَلَ الْبَخْرَ»

"O My servants. If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least. O My servants! If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least. O My servants! If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean."<sup>[11]</sup>

Verily, all praise and glory are due to Allāh, the Rich [free of need], the Worthy of all praise.

﴿وَلَئِنْ يَأْكُمْ بَعْدًا الْأَيُوبَ إِنْ قِيلَحُكْمُ قُرْبَةِ ثُوحِ وَعَكَادِ وَتَسْوُدِ وَالْأَيُوبَ إِنْ مِنْ بَدِيفِهِمْ لَا  
يَلْتَهِمُ إِلَّا اللَّهُ جَاهَتْهُمْ رُسُلُهُمْ بِالْبَيْنَاتِ فَرَدُوا أَثْيَبِهِمْ فِي أَنْزِفِهِمْ وَقَالُوا إِنَّا كُنَّا  
بِإِيمَانِنَا بِهِ وَإِنَّا لَنِي شَاهِدُونَ مِنْتَ نَذْعُوتَ إِلَيْهِ مُرْبِبٌ﴾

¶9. Has not the news reached you, of those before you, the people of Nūh, 'Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."<sup>¶</sup>

### **Earlier Nations disbelieved in Their Prophets**

Allāh narrated to this *Ummah* (followers of Muhammad ﷺ) the stories of the people of Prophet Nūh, 'Ād and Thamūd, and other ancient nations that belied their Messengers. Only Allāh knows the count of these nations,

﴿جَاءَهُمْ رُسُلُهُمْ بِالْبَيْنَاتِ﴾

¶*To them came their Messengers with clear proofs,*

they brought them evidences and plain, tremendous proofs and signs. Ibn Ishāq reported that 'Amr bin Maymūn said that

[11] Muslim 4:1994.

'Abdullâh said about Allâh's statement,

﴿لَا يَعْلَمُهُمْ إِلَّا اللَّهُ﴾

«None knows them but Allâh.»

"The genealogists utter lies."<sup>[1]</sup> This is why 'Urwah bin Az-Zubayr said, "We did not find anyone who knows the forefathers of Ma'dd bin 'Adnân."<sup>[2]</sup>

### **Meaning of, "They put Their Hands in Their Mouths"**

Allâh said next,

﴿فَقَالُوا إِنَّمَا يَنْهَا فِي أَفْوَاهِهِنَّ﴾

«but they put their hands in their mouths»

It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allâh, the Exalted and Most Honored. It is also said that it means, they placed their hands on their mouths in denial of the Messengers. It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage. Mujhâid, Muhammad bin Ka'b and Qatâdah said that they belied the Messengers and refuted their call with their mouths.<sup>[3]</sup> I (Ibn Kathîr) say that Mujâhid's *Tafsîr* is supported by the completion of the narrative,

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُنزِلْنَا يٰ إِبْرَاهِيمَ﴾

«and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."»

Al-'Awfi reported that Ibn 'Abbâs said, "When they heard Allâh's Word, they were amazed and placed their hands on their mouths,"<sup>[4]</sup>

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُنزِلْنَا يٰ إِبْرَاهِيمَ﴾

«and said: "Verily, we disbelieve in that with which you have been sent."»

[1] At-Tabari 16:528.

[2] Tafsîr Al-Qurtûbi 9:344.

[3] At-Tabari 16:534.

[4] At-Tabari 16:533.

الْعَلَيْهِ الْحَمْدُ  
سُبْرَةُ الْمُتَّقِينَ

٢٥٧

فَأَلَّا لَهُمْ رُسُلُهُمْ إِنْ تَعْنَى الْأَبْشُرُ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَعْنُى عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِكُمْ بِسُلْطَنٍ إِلَّا يَأْذِنُ اللَّهُ وَعَلَى اللَّهِ فَلِيَسْتُكْلِمُ الْمُؤْمِنُونَ  
 ١١ وَمَا لَكُمُ الْأَنْوَكَلَ عَلَى اللَّهِ وَقَدْ هَدَنَا شَبَلَّا  
 وَلَنَصِيرَكُمْ عَلَى مَا مَا ذِي شُورُونَا وَعَلَى اللَّهِ فَلِيَسْتُكْلِمُ الْمُؤْمِنُونَ  
 ١٢ وَقَالَ الَّذِينَ كَفَرُوا رَسُولُهُمْ لَخَرِجْنَاهُمْ مِنْ أَنْضِسَنَا فَلَمَّا تَأْتُهُمْ إِلَيْهِمْ رَبُّهُمْ لَهُمْ كَنَّ الظَّالِمِينَ  
 ١٣ وَلَنَتَكِنْتُمْ كُمُ الْأَرْضِ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَابِي وَحَافَ وَعِيدٌ  
 ١٤ وَخَابَ كُلُّ جَنَابَرْ عَنِيدٌ  
 ١٥ مِنْ وَرَآيِهِ جَهَنَّمْ وَسَقَنَ مِنْ مَاؤ صَكِيدِي  
 ١٦ يَتَجَرَّعُهُ وَلَا يَكُادُ شَيْغَهُ  
 وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيْتٍ وَمِنْ  
 وَرَآيِهِ عَذَابٌ غَلِيلٌ  
 ١٧ مِثْلُ الْأَيْنِ كَفَرُوا بِإِرْبَيْهِمْ أَعْمَلَهُمْ كَمَا دَأَبْتَهُمْ  
 مِنَ اكْسَبُوا عَلَى شَيْءٍ وَذَلِكَ هُوَ الْأَضْلَلُ الْعَيْدُ

They said, We do not believe what you brought us, and have strong doubt in its authenticity.'

﴿ قَالَ رُسُلُهُمْ أَفِي اللَّهِ شَكْ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِتَغْرِبَ لَكُمْ مِنْ ذُوْبِكُمْ وَرَجِرَكُمْ إِلَّا أَجْلَ شَسْنَى قَالُوا إِنْ أَنْشَأْتَ إِلَّا بَشَرَ مِنْهَا تُرِيدُنَّ أَنْ صَدُّوْنَا عَنَّا كَانَتْ بَعْدُ مِنْ أَيْمَانِكُمْ فَأَنْتُمْ يَسْلُطُونَ مُؤْمِنِينَ ﴾ قَالَ لَهُمْ مُؤْمِنُونَ إِنْ تَعْنَى إِلَّا بَشَرَ مِنْهُمْ كَنَّ الْأَنْوَكَلَ عَلَى اللَّهِ وَقَدْ هَدَنَا شَبَلَّا وَلَنَصِيرَكُمْ عَلَى مَا مَا ذِي شُورُونَا وَعَلَى اللَّهِ فَلِيَسْتُكْلِمُ الْمُؤْمِنُونَ وَقَدْ هَدَنَا شَبَلَّا وَلَنَصِيرَكُمْ عَلَى مَا مَا ذِي شُورُونَا وَعَلَى اللَّهِ فَلِيَسْتُكْلِمُ الْمُؤْمِنُونَ ﴾

¶ 10. Their Messengers said: "(What!) Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority." ﴿

¶ 11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His grace to whom He wills of His servants. It is not ours to bring you an authority (proof) except by the permission of Allâh. And in Allâh (alone) let the believers put their trust." ﴿

¶ 12. "And why should we not put our trust in Allâh while He

indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (alone) let those who trust, put their trust."»

## **The Argument between the Prophets and the Disbelievers**

Allah narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allah alone without partners, the Messengers said,

﴿أَفَ أَنْجَلَ اللَّهُ شَكُورًا﴾

«(What!) Can there be a doubt about Allāh...?»

about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures? Verily, none besides Allāh is worthy of worship, alone without partners with Him.

Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allāh. Their Messengers said to them,

﴿He calls you that He may forgive you of your sins﴾ in the Hereafter.

وَنُؤْخِرُكُمْ إِلَى أَجَلٍ مُّسَمًّى

**﴿and give you respite for a term appointed.﴾**, in this worldly life. Allah said in other Ayat,

**﴿وَلَنْ أَسْتَفِرُوا رَبَّكُمْ ثُمَّ تُوَلُّ إِلَيْهِ يَتَّقِمُ مُشَكًا إِلَّا لِبُلْ شَعَّى رَوْزَتْ كُلَّ ذِي فَضْلٍ فَضْلَهُمْ﴾**

*¶Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.¶* [10:3]

However, their nations went on arguing against their prophethood, after they had to submit to the first evidence (that Allāh Alone created everything).

**Disbelievers reject Prophethood because the Messengers were Humans!**

Their nations said,

﴿إِنْ أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا﴾

«You are no more than human beings like us!»

so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

﴿فَأَنْتُمْ بِشَطَاطِنِ مُّهَمَّةٍ﴾

«Then bring us a clear authority», a miracle of our choice.

﴿فَأَنْتَ لَهُمْ رُسُلُنَا إِنْ تَعْنَى إِلَّا بَشَرٌ مِّنْ أَنْحَاضِنَا﴾

«Their Messengers said to them: "We are no more than human beings like you..."»

affirming that truly, they were only human being like their nations,

﴿وَلِكُنَّ اللَّهُ يَعْلَمُ عَلَى مَنْ يَكْتُمُ مِنْ عِبَادَتِهِ﴾

«but Allāh bestows His grace to whom He wills of His servants», with prophethood and messengership which is His choice,

﴿وَرَبُّنَا كَانَ لَنَا أَنْ تَأْتِيَكُمْ بِشَطَاطِنِ﴾

«It is not ours to bring you an authority» according to your choice,

﴿إِلَّا يَأْذِنُ اللَّهُ﴾

«except by the permission of Allāh», after we beg Him and He provides us with a miracle,

﴿وَعَلَى اللَّهِ فَلِيَسْتَوْكِلُ الظَّاهِرُونَ﴾

«And in Allāh (alone) let the believers put their trust» in all their affairs. Their Messengers said to them next,

﴿وَرَبُّنَا أَلَا نَتَوَكَّلُ عَلَى اللَّهِ﴾

«And why should we not put our trust in Allāh», after He had guided us to the best, most clear and plain way,

﴿وَنَقْصِرُ عَلَى مَا ذَبَّحْنَا نَحْنُ﴾

«And we shall certainly bear with patience all the hurt you may cause

us, such as foolish actions and abusive statements,

﴿وَعَلَى اللَّهِ فَلِيَتَوَكَّلُ الظَّاهِرُونَ﴾

¶ and in Allāh (alone) let those who trust, put their trust. ¶

﴿وَقَالَ الَّذِينَ كَفَرُوا لِرَسُولِهِمْ لَنَخْرُجَنَّ مِنْ أَيْضَا أَوْ نَتَوَدَّكَ فِي مَيْتَنَا فَأَرْسَخَ إِيمَانَهُمْ رَبِّهِمْ لَهُمْ كُلُّ أَنْطَلِيلِهِمْ ۝ وَلَسْكَنُوكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِئَنَّ حَادَكَ مَقَابِي وَحَادَهُمْ وَعِيدَ ۝ وَلَسْتَنْتَهُ وَحَادَ كُلُّ بَيْتَكَارٍ عَنْ يَوْمِهِ ۝ مِنْ دَرَابِيبِهِ جَهَنَّمُ وَشَقَقُهُ مِنْ مَأْوَى صَدِيقِهِ ۝ يَتَجَزَّعُهُ وَلَا يَحْكَادُ يُشَيْعُهُ وَيَأْيِيهُ النَّزْعُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِيَسِيرٍ ۝ وَمِنْ دَرَابِيبِهِ عَذَابٌ غَلِيظٌ ۝﴾

¶ 13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the wrongdoers." ¶

¶ 14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat." ¶

¶ 15. And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction. ¶

¶ 16. In front of him is Hell, and he will be made to drink boiling, festering water. ¶

¶ 17. He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment. ¶

### **Disbelieving Nations threaten Their Messengers with Expulsion**

Allāh narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banishment. For instance, the people of Prophet Shu'ayb, peace be upon him, said to him and to those who believed in him,

﴿لَنُخْرُجَنَّكَ يَشْبِهُهُ الَّذِينَ مَاءُوا مَكَنَّا مِنْ قَرْبَتِنَا﴾

¶ We shall certainly drive you out from our town, O Shu'ayb, and those who have believed with you. ¶ [7:88]

The people of Prophet Lüt, peace be upon him, said,

﴿أَخْرِجُوهَا مَا لَمْ تُوْلِدْ مِنْ قَرِيبِكُمْ﴾

﴿Drive out the family of Lut from your city.﴾ [27:56]

Allāh said about the idolators of Quraysh,

﴿وَإِنْ كَانُوا لَيَسْفِرُوكُمْ مِنَ الْأَرْضِ يُخْرِجُوكُمْ مِنْهَا فَإِذَا لَا يَتَّسِعُكُمْ طَلَقُكُمْ إِلَّا﴾  
﴿فَلِلَّهِ أَكْبَرُ﴾

﴿And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while.﴾ [17:76] and,

﴿وَإِذَا يَتَكَبَّرُ بِكُمُ الظَّالِمُونَ كَفَرُوا لِيُخْرِجُوكُمْ أَوْ يَقْتُلُوكُمْ وَيَسْكُنُوكُمْ وَيَسْكُنُ اللَّهُ أَوْلَى أَنْ تَبْرُدُونَ﴾

﴿And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.﴾ [8:30]

Allāh gave victory and aid to His Messenger ﷺ after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allāh, the Exalted. Allāh kept granting His Messenger ﷺ more dominance until He opened for him Makkah, which sought to expel him. Allāh gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allāh in large crowds and in a very short time Allāh's Word and religion became high over all other religions, from the eastern and western parts of the world. Hence Allāh's statement,

﴿فَأَرْسَلْنَا إِلَيْنَمْ رَبِيعَ الظَّلَّالِينَ﴾  
﴿وَتَسْجِنْتُمُ الْأَرْضَ مِنْ تَحْوِيمٍ﴾

﴿So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them."﴾ [14:13,14]

Allāh said in other Āyāt,

﴿وَلَقَدْ سَبَقَتْ كُلُّكُمْ لِبِيادِنَا الْمُرْسَلِينَ﴾  
﴿إِنَّمَا جَعَلْنَا لَمَّا مُتَّمَ النَّسْرَةَ﴾

﴿And, verily, Our Word has gone forth of old for Our

servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors.» [37:171-173],

﴿كَتَبَ اللَّهُ لِأَغْلَقَ لَا يُرْسِلُ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allāh is All-Powerful, All-Mighty."» [58:21]

﴿وَلَقَدْ كَتَبْنَا فِي الزُّبُرِ مِنْ تَعْدِيدِ الظِّكَرِ﴾

﴿And indeed We have written in Az-Zabūr after Adh-Dhikr.» [21:05]

﴿فَالَّذِينَ يَقُولُونَ أَسْتَعِينُو بِاللَّهِ وَأَصْرِيكُمْ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْمُتَّقِيَّةُ لِلْمُتَّقِيَّاتِ﴾

﴿Musa said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for the those who have Taqwā."» [7:128] and,

﴿وَأَرَزَقْنَا الْقَوْمَ الْيَهُودَ كَاثُورًا بِنَسْخَفَهُنَّا مُشَرِّكَ الْأَكْبَرِ وَنَكَرْبِهِنَّا أُلَئِي بَرْكَاتِنَا فِيهَا وَنَكَّتْ رَبِّكَ الْحُكْمَ عَلَى بَقِيَّةِ إِسْرَائِيلَ يَسَا صَرِيفًا وَدَمَرْنَا مَا كَانَ يَقْسِنُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْمَلُونَ﴾

﴿And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun and his people erected.» [7:137]

Allah said next,

﴿ذَلِكَ لِئَنَّ حَافِظَ مَقَابِي وَعَنَّافَ وَعِيدَ﴾

﴿This is for him who fears standing before Me and also fears My threat.»

this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment. Allāh said in other instances,

﴿فَلَمَّا مَنْ طَغَىٰ ۚ وَأَذْرَ لِلْجَنَّةِ الْأُنْبَيَا ۚ فَلَئِنْ لَتَسْعِمَ هِيَ النَّارِ ۚ وَلَمَّا مَنْ خَانَ نَفَّاعَ رَبِّهِ دَنَّهُ ۚ فَإِنَّ الْجَنَّةَ هِيَ النَّارِ ۚ﴾

﴿Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.﴾[79:37-41] and,

﴿وَلَمَّا مَنْ خَانَ نَفَّاعَ رَبِّهِ جَنَّانٌ ۚ﴾

﴿But for him who fears the standing before his Lord, there will be two Gardens.﴾[55:46]

Allāh said next,

﴿رَاسْتَخْرَاجُوا ۚ﴾

﴿And they sought victory and help﴾ refers to the Messengers who sought the help and victory of their Lord over their nations, according to ‘Abdullāh bin ‘Abbās, Mujāhid and Qatādah.<sup>[1]</sup> ‘Abdur-Rahmān bin Zayd bin Aslam said that this Āyah refers to the nations, invoking Allāh’s victory against themselves!<sup>[2]</sup> Some idolators said,

﴿اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ بِنِ عِدْكَ فَأَنْبِلْنَا حِجَارَةً بِنِ السَّكُلَّ أَوْ أَنْتَنَا ۖ بِسَذَابَ الْيَرَبِّ ۚ﴾

﴿O Allāh ! If this (Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.﴾ [8:32]

It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allāh against themselves on the day of Badr, and the Messenger of Allāh ﷺ invoked Him for victory and support. Allāh said to the idolators then,

﴿إِنْ تَسْتَأْتِحُوا فَنَذِّلْ جَاهَدُكُمُ الْكَسْحُ ۗ وَإِنْ تَنْهَوْ فَهُوَ نَزِّ لَكُمْ ۗ﴾

﴿(O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it

<sup>[1]</sup> At-Tabari 16:544-545.

<sup>[2]</sup> At-Tabari 16:545.

*will be better for you.» [8:19]*

Allâh knows best. Allâh said next,

﴿وَكُلُّ بَشَارٍ عَنِيدٌ﴾

*«and every obstinate, arrogant dictator was brought to a complete loss and destruction.»*

those who were arrogant and rebelled against the truth. Allâh said in other Âyât,

﴿أَلَيْنَا فِي جَهَنَّمَ كُلُّ كَفَّارٍ عَنِيدٍ ﴿١٦﴾ شَاعَ لِلتَّغْيِيرِ مُتَنَبِّهٌ ثَرِيبٌ ﴿١٧﴾ الَّذِي جَعَلَ مَعَ أَنْوَارِ إِلَهَهَا مَا نَرَى  
فَأَلَيْنَا فِي الْمَذَبِبِ الْمُتَبَدِّلِ ﴿١٨﴾﴾

*«(Allâh will say to the angels): "Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allâh. Then both of you cast him in the severe torment."» [50:24-26]*

The Prophet ﷺ said,

﴿إِنَّمَا يُؤْتَى بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ، تَكَادِي الْخَلَاقَينِ، فَتَحُولُّ إِنِّي وَكُلُّتُ بِكُلِّ جَهَنَّمِ عَنِيدٍ﴾

*«On the Day of Resurrection, Jahannam (Hellfire) will be brought and it will call the creatures, saying, "I was given the responsibility of every rebellious tyrant."»<sup>[1]</sup>*

Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allâh, the Mighty, the Able for victory.

Allâh said next,

﴿فَنِينَ رَدَابِهِ، جَهَنَّمُ﴾

*«In front of him is Hell,» Allâh says that Jahannam is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,*

﴿وَتَقْنَنَ مِنْ تَأْوِيْلِ صَدِّيقِهِ﴾

*«and he will be made to drink boiling, festering water.»* in the Fire, his only drink will be from *Hamîm* and *Ghassâq*, the former is very hot and the latter is very cold and rotten. Allâh said in another instance,

<sup>[1]</sup> At-Tirmidhi nos. 2573,2574.

﴿هَذَا قَبْدُولُوهُ حَمِيمٌ وَغَسَّاقٌ وَمَاخِرٌ مِنْ شَكَبَةٍ أَوْحَى﴾

«This is so! Then let them taste it - Hamīm and Ghassāq. And other (torments) of similar kind all together!» [38:57-58]

Mujāhid and Ikrimah said that this festering water is made of puss and blood.<sup>(11)</sup>

Allāh said in other Āyāt,

﴿وَسُقُوا نَاهٍ حَبْسًا نَفْطَعْ أَنْهَاءَهُمْ﴾

«And be given to drink boiling water so that it cuts up their bowels.» [47:15] and,

﴿وَلَمْ يَسْتَفِئُوا بَطَّافُوا بِسَاءَ كَالْمَهْلِ بَثَرِي الْأُرْجُوْهُ﴾

«And if they ask for help, they will be granted water like boiling oil, that will scald their faces.» [18:29]

Allāh's statement,

﴿بَتَرْعَمْ﴾

«He will sip it unwillingly», indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

﴿وَلَمْ تَقْتَعِ منْ حَمِيدِهِ﴾

«And for them are hooked rods of iron.» [22:21]

Allāh said next,

﴿وَلَا يَحْكَادُ بَيْبَمَهُ﴾

«and he will find great difficulty in swallowing it down his throat,»

meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

﴿وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ نَكَانْ﴾

«and death will come to him from every side,»

his organs, limbs and entire body will suffer pain because of this drink. 'Amr bin Maymūn bin Mahrān commented, "Every

<sup>(11)</sup> At-Tabari 16:548.

bone, nerve and blood vessel.”<sup>[1]</sup>

Ad-Dahhâk reported that Ibn ‘Abbâs commented on Allâh’s statement,

﴿وَيُأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ﴾

«and death will come to him from every side,»

“All types of torment that Allâh will punish him with on the Day of Resurrection in the fire of *Jahannam* will come to him carrying death, if he were to die. However, he will not die because Allâh the Exalted said,

﴿لَا يُفْسَدُ مِنْ عَذَابِهِمْ وَلَا يُعْنَى عَنْهُمْ مِنْ عَذَابِهِمْ﴾

«Neither will it affect them that they die nor shall its torment be lightened for them»[35:36].<sup>[2]</sup>

Therefore, according to Ibn ‘Abbâs, may Allâh be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment. Hence Allâh’s statement here,

﴿وَيُأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِسَيِّئٍ﴾

«and death will come to him from every side, yet he will not die,»

Allâh said,

﴿زَوْرٌ وَرَآبِهِ عَذَابٌ غَلِظٌ﴾

«and in front of him, will be a great torment.»

even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter. Allâh described the tree of *Zaqqûm*,

﴿إِنَّهَا سَجَرَةٌ تَخْرُجُ فِي أَسْلِيلِ الْمَنْعِيرِ ﴿١﴾ طَلَّمُهَا كَانَهُ رَمُوسُ الشَّبَطِينِ ﴿٢﴾ فَأَتَاهُمْ لَا يَكُونُونَ بِنَتِيَّا مَالِكُونَ وَبِنَتِيَّا الظَّلَّمُونَ ﴿٣﴾ ثُمَّ إِنَّ لَهُنَّ عَلَيْهَا لَثُوْبًا يَنْهَا بِنَ حَمِيرٍ ﴿٤﴾ ثُمَّ إِنَّ مَرْجَمَهُمْ لَأَلَّا لَيَنْجُوُنَّ ﴿٥﴾

<sup>[1]</sup> Ad-Durr Al-Manthûr 5:16.

<sup>[2]</sup> Ad-Durr Al-Manthûr 5:16.

﴿Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayātīn; Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell.﴾[37:64-68]

Allāh states that they will either be eating from the Zaqqūm, drinking the Hamūm, or being tormented in the Fire, again and again; we seek refuge with Allāh from all of this. Allāh also said,

﴿هَذِهِ جَهَنَّمُ الَّتِي يَكْتُبُ لَهَا الظَّمِيرُونَ إِنَّمَا يَطْرُدُونَ بَيْنَهَا وَبَيْنَ حَسِيرَ مَاءِ حَمَّامٍ﴾

﴿This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!﴾[55:43-44],

﴿إِنَّمَا سَعَرَتِ الرَّقُومُ طَعَامُ الْأَثِيمِ كَالْمُهْلِ يَقْلِبُ فِي الْأَبْطُولِنَ كَفَلَ الْحَسِيرَ حَذْرَةً فَأَغْنَيْلُهُ إِلَى سَوَادِ الْجَحِيرِ ثُمَّ سُبُّوا فَوْقَ رَأْيِهِ مِنْ عَنَابِ الْحَسِيرِ ذَلِكَ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ إِنَّ هَذَا مَا كُنْتُ يَوْمَ تَشَوَّدُ﴾

﴿Verily, the tree of Zaqqūm will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were the mighty, the generous! Verily, this is that whereof you used to doubt!"﴾[44:43-50],

﴿وَأَنْهَىَ الْأَشْمَالَ مَا أَنْهَىَ أَشْمَالَ فِي سُوْرَ وَحِسِيرَ وَظَلَلَ مِنْ تَحْمِيرِ لَا يَأْرُدُ وَلَا كَرِيمَ﴾

﴿And those on the Left Hand - how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant.﴾[56:41-44], and,

﴿هَذَا وَإِنَّ لِلَّذِينَ لَئِنْ مَنَّا جَهَنَّمَ بَصَلَوْهَا فَإِنَّ الْهَادِ هَذَا قَبْدُوقُ حَبِيبَ وَعَنَّاقَ وَأَسْأَرَ مِنْ شَكْلِهِ أَذْرَاجَ﴾

﴿This is so! And for the Tāghūn will be an evil final return. Hell! Where they will burn, and worst is that place to rest!

*This is so! Then let them taste it Hamîm and Ghassâq. And other (torments) of similar kind all together!» [38:55-58]*

There are many other similar Âyât that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allâh the Exalted knows, as just recompense,

﴿وَمَا رَبُّكَ بِظَلَمٍ لِّلْعَذَابِ﴾

«And your Lord is not at all unjust to (His) slaves.» [41:46]

﴿هَنَالِئُ الْأَوْيُوتِ كَفَرُوا بِرِبِّهِمْ أَعْنَتُهُمْ كَرِيمًا أَشْتَدَّ بِهِ النَّجْعُ فِي يَوْمٍ عَاصِفٌ لَا يَقِيرُونَ مِمَّا كَسَبُوا عَلَى شَفَاعَةِ ذَلِكَ هُوَ الْأَشْدَلُ الْعَذَابُ﴾

¶18. *The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).»*

### A Parable for the Deeds of the Disbelievers

This is a parable that Allâh has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards. Allâh said,

﴿هَنَالِئُ الْأَوْيُوتِ كَفَرُوا بِرِبِّهِمْ أَعْنَتُهُمْ﴾

«The parable of those who disbelieved in their Lord is that their works»

on the Day of Judgment, when they will seek their rewards from Allâh the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

﴿فِي يَوْمٍ عَاصِفٍ﴾

«on a stormy day;» They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind. Allâh said in other Âyât,

﴿وَقُدِّنَا إِنْ مَا عَبَلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَكَاءً مَنْشُورًا﴾

﴿And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾ [25:23],

﴿كَمْلُ مَا يُفْعَلُونَ فِي هَذِهِ الْبَيْوَةِ الْأَدُنِيَّةِ كَمْلَ بَعْضِ فَيْنَا صُرُّ أَصَابَتْ حَرَثَ قَوْمٍ طَلَّمُوا أَنْفُسَهُمْ نَأْلَمَكُنَّهُ وَمَا طَلَّمُهُمْ اللَّهُ وَلَكِنَّ أَنْفُسَهُمْ يَطْلَمُونَ﴾

﴿The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allāh wronged them not, but they wronged themselves.﴾ [3:117] and,

﴿يَأَيُّهَا الَّذِينَ تَأْمُنُوا لَا تُنْظَلُوا سَدَاقَتِكُمْ بِالْأَيْنِ وَالْأَدَى كَمَلُ الَّذِي يُنْفَقُ مَالُهُ رِفَاهُ أَنَّاسٌ وَلَا يَعْنِي بِاللهِ وَالْيَوْمِ الْآخِرِ فَمَلَأُوا سَفَوانَ عَلَيْهِ ثَرَاثٌ فَأَسَابَهُ وَابْلُ مَرَكَمٌ مَلَدَّا لَا يَقْدِرُوكُمْ عَلَى شَيْءٍ وَمَنْتَ كَسَبْتُمْ وَاللهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِ﴾

﴿O you who believe! Do not render in vain your Ṣadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.﴾ [2:264]

Allāh said in this Āyah,

﴿ذَلِكَ هُوَ الضَّلَالُ الْبَيِّنُ﴾

﴿That is the straying, far away from the right path.﴾

meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most,

﴿ذَلِكَ هُوَ الضَّلَالُ الْبَيِّنُ﴾

﴿That is the straying, far away from the right path.﴾

﴿أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَسِّأْ بِذِكْرِكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَلِكَ عَلَى اللَّهِ يَعْزِيزُ﴾

﴿19. Do you not see that Allāh has created the heavens and the

*earth with truth? If He wills, He can remove you and bring (in your place) a new creation!»*

﴿20. And for Allāh that is not hard or difficult.﴾

### Proof that Resurrection occurs after Death

Allāh affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs. Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals?

﴿أَرَأَيْتَ بِرْقًا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَمْ يَعْلَمْ بِهِنَّ يُقْدِيرُ عَلَىٰ أَنْ يَعْنِي  
الْمَوْتَ بَعْدَ إِلَّا مَنْ كُلَّ مَنْ وَقَبِيرٌ﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely, is able to do all things.﴾[46:33],

﴿أَرَأَيْتَ إِنَّ الْإِنْسَانَ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ حَسِيدٌ ثَمَنٌ ﴿١﴾ وَرَبَّنَا مَثَلًا وَرَبَّنَا  
خَلْقَهُ فَالَّذِي مَنْ يُغَيِّرُ الْبَلَمَةَ وَهُوَ رَبِيعَتُهُ ﴿٢﴾ قُلْ يَعْمَلُهَا الَّذِي أَنْشَأَهَا أَوْلَىٰ سَرَّهُ وَكُوْلَهُ يَكُلُ  
خَلْقَهُ عَلِيَّهُ ﴿٣﴾ الَّذِي جَعَلَ لَكُنْ مِنَ الشَّجَرِ الْأَحْصَنِ نَارًا فَإِذَا أَشَدَ مِنْهُ مُنْدُرُونَ ﴿٤﴾  
أَوْلَئِنَّ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ يُقْدِيرُ عَلَىٰ أَنْ يَعْلَمَ مِنْهُمْ بَلْ وَهُوَ الْخَلَقُ  
الْعَلِيُّهُ ﴿٥﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَبَكُوْلُهُ ﴿٦﴾ فَسُبْحَانَ الَّذِي يَبْدُو  
مَلْكُوكُثُ كُلَّ مَنْ وَالْيَمِينُ تَعْمَلُونَ﴾

﴿Does not man see that We have created him from Nutfah (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. Is not He

Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.»[36:77-83]

Allāh's statement,

﴿إِنْ يَشَاءُ يُدْهِنُكُمْ وَيَأْتِي بِعَلَوٍ جَدِيدٍ وَمَا ذَلِكَ عَلَى اللَّهِ يَعْزِيزُهُ﴾

«If He wills, He can remove you and bring (in your place) a new creation! And for Allāh that is not hard or difficult.»

means, it is not hard or impossible for Allāh to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you. Allāh said in other Āyāt,

﴿يَأَيُّهَا النَّاسُ أَنْتُمُ الظَّمَرَاءُ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ إِنْ يَشَاءُ يُدْهِنُكُمْ وَيَأْتِي  
بِعَلَوٍ جَدِيدٍ وَمَا ذَلِكَ عَلَى اللَّهِ يَعْزِيزُهُ﴾

«O mankind! It is you who stand in need of Allāh. But Allāh is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allāh.»[35:15-17],

﴿وَإِذَا تَرَوْنَا بَسْتَبِيلَ قَوْنَا غَرِبَنَمْ ثُدَّ لَا بَكُونَرَا أَشْلَكَ﴾

«And if you turn away, He will exchange you for some other people and they will not be your likes.» [47:38]

﴿يَأَيُّهَا أَيُّهَا مَا نَسِيْنَا مِنْ بَشَّرٍ وَمِنْكُمْ عَنِ دِينِهِ فَتَوَكَّلْنَا إِلَيْهِ يَقْتُلُهُمْ وَيُحْيِيهِمْ﴾

«O you who believe! Whoever from among you turns back from his religion, Allāh will bring a people whom He will love and they will love Him.»[5:54] and,

﴿إِنْ يَشَاءُ يُدْهِنُكُمْ أَيُّهَا النَّاسُ وَيَأْتِي بِخَارِجَتْ وَكَانَ اللَّهُ عَلَى ذَلِكَ فَقِيرًا﴾

«If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.»[4:133]

٢٥٨

وَبَرِزُوا لِلْجَمِيعِ مَفَالِ الْصَّعْدَقَةِ لِلَّذِينَ أَسْتَكْبَرُوا  
 يَدْهُنُكُمْ وَيَأْتِي مَحْلُقَ جَدِيدٍ ﴿١١﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعِزِيزٍ  
 وَبَرِزُوا لِلْجَمِيعِ مَفَالِ الْصَّعْدَقَةِ لِلَّذِينَ أَسْتَكْبَرُوا  
 إِنَّا كُنَّا مُعْنَيِّنِي بِعَافَهُنَّ أَنْشَدَ مُغْنِيْنَ عَنَّا مِنْ عَذَابِ اللَّهِ  
 مِنْ مَعِيْنَ وَقَالُوا تَوَهَّدَنَا اللَّهُ لَمْ يَنْتَكُمْ سَوَاءً عَلَيْنَا  
 أَجْزَعَنَا أَمْ صَبَرَنَا مَا أَنَا مِنْ مُحِيمِنٍ ﴿١٢﴾ وَقَالَ الشَّيْطَانُ  
 لَمَاقْفُي الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِيقِ وَوَعَدْتُكُمْ  
 فَأَخْلَقْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ شَطَاطِنٍ إِلَّا أَنْ دَعَوْتُكُمْ  
 فَأَسْتَجَبْتُكُمْ فَلَا تَلُومُونِي وَلَوْمُوا أَنْفُسَكُمْ مَا أَنَا  
 يَعْصِيْخُكُمْ وَمَا أَنْتُمْ يَعْصِيْخُونِي إِنِّي كَفَرْتُ بِمَا  
 أَشْرَكَتُ شُؤُونِي مِنْ قَبْلِ إِنَّ الظَّالِمِيْنَ لَهُمْ عَذَابُ اللَّهِ  
 وَأُدْخِلَ الظَّالِمِيْنَ مَا آتَيْنَاهُمْ وَعَمِلُوا الصَّنْعَلَ حَتَّى  
 يَتَبَرَّجُوا مِنْ تَخْبِيَّهَا الْأَنْتَرُ خَلِدِيْنَ فِيهَا يَادِنَ رَبِّهِمْ تَعْجِيْنَهُمْ  
 فِيهَا سَلَمٌ ﴿١٣﴾ أَلَمْ تَرَكِفَ ضَرَبَ اللَّهُ مثلاً كَلْمَةً طَيْبَةً  
 كَشْجَرَةً طَيْبَةً أَصْلُهَا ثَاثَةٌ وَقَرْعَهَا فِي السَّكَاءِ ﴿١٤﴾

(torments) with patience; there is no place of refuge for us."»

### Disbelieving Chiefs and Their Followers will dispute in the Fire

Allâh said,

﴿وَبَرِزُوا﴾

«And they shall appear» meaning, all the creatures, the wicked and the righteous among them, will appear before Allâh the One, the Irresistible. They will be gathered on a flat plain that does not have anything those present could use for cover,

﴿قَنَالَ الْصَّعْدَقَةِ﴾

«then the weak will say» the followers who used to obey their chiefs, leaders and notables will say,

﴿وَبَرِزُوا لِلْجَمِيعِ مَفَالِ الْصَّعْدَقَةِ لِلَّذِينَ أَسْتَكْبَرُوا  
 لِلَّذِينَ أَسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ  
 بِمَا فَهَلَ أَشَدُ شُفُونَ عَنَّا وَنِ  
 عَذَابَ اللَّهِ مِنْ شُفُونَ قَالُوا تَوَ  
 هَدَنَا اللَّهُ لَمْ يَنْتَكُمْ سَوَاءً  
 عَلَيْنَا أَعْرِغْنَا أَمْ صَبَرْنَا مَا لَنَا  
 مِنْ مَعِيشِنَ ﴾١١﴾

¶ 21. And they all shall appear before Allâh; then the weak will say to those who were arrogant: "Verily, we were following you; can you avail us anything against Allâh's torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these

﴿لِلَّذِينَ أَنْتَקُبْرَز﴾

﴿to those who were arrogant﴾ who rebelled against worshipping Allāh alone without partners and obeying the Messengers,

﴿إِنَّا كُنَّا لَكُمْ بِهَا﴾

﴿Verily, we were following you,﴾ we obeyed your orders and implemented them,

﴿فَهَلْ أَنْدَثْتُمْ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ فَوْقٍ﴾

﴿can you avail us anything against Allāh's torment?﴾

They will ask, 'can you prevent any of Allāh's torment from striking us as you used to promise and vow to us?' The leaders will say in response,

﴿لَوْ مَدَّنَا اللَّهُ لَمْ يَنْعِمْ﴾

‘﴿Had Allāh guided us, we would have guided you.﴾

but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers,

﴿سَوَاءٌ عَلَيْنَا أَبْرَغْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيبِن﴾

﴿It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.﴾

we have no means of escape from what we are in, whether we face it with patience or grief.'

I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allāh said in other Āyāt,

﴿وَإِذْ يَخْالُونَ فِي الْأَرْضِ قَيْمَلُ الصُّعْدَنِ لِلَّذِينَ أَنْتَكُبْرَزْ إِنَّا كُنَّا لَكُمْ بِهَا فَهَلْ أَنْدَثْتُمْ مِنْفُوتْ عَنَّا نَصِيبًا مِنَ النَّارِ﴾ قَالَ الَّذِينَ أَنْتَكُبْرَزْ إِنَّا كُلُّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْمُكَافَلِين﴾

﴿And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily,

Allâh has judged between (His) servants!"» [40:47-48],

﴿فَلَمَّا أَذْنَبُوا فِي أَسْرِهِ قَدْ خَلَتْ بْنَ قَبْلِكُمْ بَنَ الْجِنِّ وَالْإِبْرِيزِ فِي الْأَثَرِ طَلَّا دَخَلَتْ أَنْتَ أَعْنَتْ أَعْنَتْهَا حَتَّى إِذَا أَذَرْكُوا فِيهَا جَهِنَّمَ فَأَكَلَتْ أَنْزَهَتْهُ لِأَوْلَانِهِمْ رَبَّنَا هَذِهِ أَسْلُونَا فَقَاتِلُنَا عَذَابًا ضَنَّنَا بَيْنَ الْأَثَرِ قَالَ لِكُوْنَتْ صَنَعَتْ ذَلِكَ لَا تَقْلِمُونَ ﴿٤٧﴾ وَقَاتَ أَنْزَهَتْ لِأَخْرَهَتْهُ فَتَّا كَانَ لِكُرْ عَلَيْنَا بَنَ فَقِيلَ فَنَذَقُوا الْمَذَابَ بِمَا كَنْتُمْ تَكْسِبُونَ ﴿٤٨﴾﴾

«(Allâh) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not." The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."» [7:38-39], and,

﴿رَبَّنَا إِنَّا أَطَمَنَّا سَادَتْنَا وَكَبَرَتْنَا فَأَصْلُونَا السَّيْلَا ﴿٤٩﴾ رَبَّنَا مَا تَبَرَّمَ ضَغَقَنِي مِنَ الْمَذَابِ وَالْأَنْتَمْ لَمَّا كَبِيرًا ﴿٥٠﴾﴾

«Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment and curse them with a mighty curse!» [33:67-68]

Disbelievers will also dispute on the Day of Gathering,

﴿وَلَوْ تَرَى إِذَا الظَّالِمُونَ مَوْقُورُونَ عِنْدَ رِيَّقِهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضِ الْقُولِ بَعْثُولُ الْأَيْرَتِ أَشْضِعُهُمْ إِلَيْنَاهُ أَسْتَكْبِرُهُمْ لَوْلَا أَنْتَ لَكُمْ مُؤْمِنَاتِ ﴿٥١﴾ قَالَ الَّذِينَ أَسْتَكْبِرُهُمْ لِلَّذِينَ أَشْضِعُهُمْ أَخْنَ مَكَدَنَكُرْ عَنِ الْمَدْنَى بَعْدَ إِذْ جَاءَكُرْ بَلْ كُشْ شُجَرَيْنَ ﴿٥٢﴾ وَقَالَ الَّذِينَ أَشْضِعُهُمْ لِلَّذِينَ أَسْتَكْبِرُهُمْ بَلْ مَكْرُ أَيْلَلِ وَالنَّهَارِ لَذِ تَأْمُرُنَا أَنْ تَكْفُرْ بِاللَّهِ وَيَجْعَلَ لَهُ أَنْدَادًا وَأَسْرَارًا النَّدَاءَةَ لَنَا رَأَوْا الْمَذَابَ وَجَعَلَنَا الْأَغْلَلَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يَجْرِيَنَ إِلَّا مَا كَانُوا يَسْمَلُونَ ﴿٥٣﴾﴾

«But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we certainly

have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were wrongdoers." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allāh and set up rivals to Him!" And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?» [34:31-33]

﴿وَقَالَ الشَّيْطَنُ لَهَا قُلْيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْقُوَّاتِ وَعَدْتُكُمْ فَلَظْفَتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ بِنِ سُلْطَنِي إِلَّا أَنْ دَعَوْتُكُمْ فَأَسْتَجَبْتُكُمْ لَيْ نَلَّ ثَلَوْمُونِ وَلَوْمَرَا أَنْشَكُمْ تَأْ أَنَا يُضْغِيْكُمْ وَمَا أَنْدَ يُمْضِيْكُمْ إِنِّي سَكَرْتُ بِمَا لَنْزَكَتُكُمْ مِنْ تَبْلِ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾ وَأَدْبَلَ اللَّيْلَنِ مَأْمُونًا وَعَمَلُوا أَمْتَلَعْتَ جَثَثَتْ بَغْرِيْرِي مِنْ تَحْيَهَا الْأَنْتَرَ خَلِيلِيْنِ فِيهَا يَأْذِنُ رَبِّيْتَ تَحْسِيْمُ فِيهَا سَكَنٌ ﴾

¶22. And Shaytān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shaytān) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers."»

¶23. And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: "Salām (peace!)."»

### **Shaytān disowns His Followers on the Day of Resurrection**

Allāh narrates to us what Iblis will say to his followers after Allāh finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allāh curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,

﴿إِنَّ اللَّهَ وَعَدَكُمْ وَعْدًا لَّتَقْرَأُونَ﴾

‘*Verily, Allāh promised you a promise of truth.*’

by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allāh’s promise was true and correct news, while I promised you then betrayed you.’ Allāh said in another Āyah,

﴿يَأَيُّهُمْ وَيَأْتُهُمْ وَمَا يَوْمَئِنُونَ إِلَّا غُرْبَانٌ﴾

‘*He (Shayṭān) makes promises to them, and arouses in them false desires; and Shayṭān’s promises are nothing but deceptions.*’ [4:120]

﴿وَمَا كَانَ لِّي عَلَيْكُم مِّنْ سُلْطَنَةٍ﴾

‘*I had no authority over you.*’

*Shayṭān* will say, ‘I had no proof for what I called you to, nor evidence for what I promised you,

﴿إِلَّا أَنْ دَعَوْتُكُمْ فَأَنْسَجَنْتُكُمْ لِي﴾

‘*except that I called you, and you responded to me.*’

even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

﴿فَلَا تَلُومُونِي﴾

‘*So blame me not, today,*

﴿وَلَوْمَرَا أَنْشَأْتَنِي﴾

‘*but blame yourselves.*’, because it is your fault for defying the proofs and following me in the falsehood that I called you to.’ *Shayṭān* will say next,

﴿إِنَّمَا أَنَا بِمُغْرِبِكُمْ﴾

‘*I cannot help you,* I cannot benefit, save, or deliver you from what you are suffering,

﴿وَإِنَّمَا أَنَا بِمُغْرِبِكُمْ﴾

‘*nor can you help me,* nor can you save me and deliver me

from the torment and punishment I am suffering,

﴿إِنِّي كَفَرْتُ بِمَا لَنْزَكَمْتُ مِنْ قَبْلِهِ﴾

﴿I deny your former act of associating me (Shayṭān) as a partner with Allāh.﴾

or because you associated me with Allāh before,’ according to Qatādah.<sup>[1]</sup> Ibn Jarīr commented; ‘I deny being a partner with Allāh, the Exalted and Most Honored.’<sup>[2]</sup> This opinion is the most plausible, for Allāh said in other Āyāt,

﴿وَمَنْ أَنْسَلُ مِنْ بَدْعِهِ مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِنَّكَ تَوَرُّ الْقَبَائِمَ وَهُمْ عَنْ دُعَائِهِنَّ غَنِيٌّلُونَ لَوْلَا خَيْرُ النَّاسِ كَافَرُوا لَمْ أَعْلَمَ وَكَانُوا يَسْأَلُونَهُمْ كُفَّارُنَّ﴾

﴿And who is more astray than one who calls on others besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾[46:5-6] and,

﴿كَلَّا سَيَكْفُرُونَ بِيَسْأَلُونَهُمْ وَيَكُونُونَ عَلَيْهِمْ ضَلَالًا﴾

﴿Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them.﴾[19:82]

Allāh said next,

﴿إِنَّ الظَّالِمِينَ﴾

﴿Verily, the wrongdoers﴾, who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the Āyah narrates the speech that Shayṭān will deliver to the people of the Fire after they enter it, as we stated. ‘Āmir Ash-Sha’bi said, “On the Day of Resurrection, two speakers will address the people. Allāh the Exalted will say to ‘Isā, son of Maryam,

﴿أَنْتَ قُلْتَ لِلنَّاسِ أَنْتَمُ رَبُّونِي وَأَنِّي إِلَهُكَمْ مِنْ دُونِ اللَّهِ﴾

﴿Did you say unto men: “Worship me and my mother as two gods besides Allāh?”﴾ [5:116] until,

[1] At-Tabari 16:564.

[2] At-Tabari 16:561.

﴿فَلَمَّا كَانَ لِيَوْمٌ يَقْعُدُ الصَّدِيقُونَ عَنْهُمْ﴾

﴿Allâh will say: "This is a Day on which the truthful will profit from their truth."﴾ [5:119]

Shaytân, may Allâh curse him, will stand and address the people,

﴿وَمَا كَانَ لِي عَلَيْكُمْ بِنَ شَطَاطِنِ إِلَّا أَنْ دَعَوْتُمْ فَأَنْجَسْتُمْ لِي﴾

﴿I had no authority over you except that I called you, and you responded to me.﴾<sup>[11]</sup>

Allâh next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shaytân address them, then He mentioned the final destination of the happy ones,

﴿وَأُذْلِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ حَتَّىٰ تَمَرِي مِنْ قَبْلِهَا الْأَنْهَارُ﴾

﴿And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,﴾

wherever they wish them to flow and wherever they may be,

﴿خَلِيلَةَ فِيهَا﴾

﴿to dwell therein for ever,﴾ and will never transfer or be transferred from it,

﴿إِذَا دَخَلُوكُمْ مُّؤْمِنِينَ فِيهَا سَلَامٌ﴾

﴿with the permission of their Lord. Their greeting therein will be: "Salâm (peace!)."\﴾ Allâh said in other Âyât,

﴿كَمَّ إِذَا جَاءُوهَا وَفُتحَتْ أَبْوَابُهَا وَقَالَ رَبُّهُ مَنْ خَرَقَنَا سَلَامٌ عَلَيْكُمْ﴾

﴿Till, when they reach it, and its gates will be opened and its keepers will say: "Salâmun 'Alaykum (peace be upon you!)"﴾ [39:73]

﴿وَالنَّٰئِكَةُ بَدْلُونَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ﴾

﴿And angels shall enter unto them from every gate (saying): "Salâmun 'Alaykum (peace be upon you!)."\﴾ [13:23-24]

<sup>[11]</sup> At-Tabari 16:562.

﴿وَرَبِّكُمْ فِيهَا خَيْرٌ وَسَلَامٌ﴾

«Therein they shall be met with greetings and the word of peace and respect.» [25:75]

﴿دَعْوَتُهُمْ فِيهَا سَلَامًا اللَّهُمَّ وَبِحَمْدِهِمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَتُهُمْ أَنَّ الْمُسْتَدِّ يُؤْتَ زِينَةً  
الثَّالِثَةَ﴾

«Their way of request therein will be Subḥānaka Allāhumma (glory to you, O Allāh) and Salām (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillāhi Rabbil-'Ālamīn [all praise to Allāh the Lord of that exists].» [10:10].

﴿إِنَّمَا تَرَكَتُ صَرَبَةَ اللَّهِ مُنْكَرًا كُلَّمَةً طَيِّبَةً كَتَبْكَرَفَ طَيِّبَةً أَسْلَمَهَا ثَلَاثَةً وَزَعْمَانًا فِي  
الْمُكَلَّفَاتِ﴾

﴿تُوقِّتُ أَكْلَاهَا كُلَّ جِنْ جِنْ يَأْذِنُ رَبِّهِمْ وَيَغْرِيَهُمْ اللَّهُ الْأَكْبَارُ يَلْتَاهُنَّ  
بِتَنَكِيرِهِنَّ﴾

﴿وَشَلَّ كُلَّمَةً خَيْرَةً كَتَبْكَرَفَ خَيْرَةً لَجَنَّتَ بَنْ قَوْقَى الْأَرْضِ مَا لَهَا مِنْ  
مُّكَارَبَاتِ﴾

«24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.»

«25. Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.»

«26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.»

### The Parable of the Word of Islām and the Word of Kufr

'Ali bin Abi Talhah reported that 'Abdullāh bin 'Abbās commented that Allāh's statement,

﴿مُنْكَرًا كُلَّمَةً طَيِّبَةً﴾

«a parable: a goodly word», refers to testifying to *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) while,

﴿كَتَبْكَرَفَ طَيِّبَةً﴾

«as a goodly tree», refers to the believer, and that,

﴿أَنْتُمْ لَا تُؤْمِنُونَ﴾

«whose root is firmly fixed», indicates that *Lâ ilâha illallâh*, (none has the right to be worshipped but Allâh) is firm in the believers' heart,

﴿وَرُعْدُهَا فِي السَّمَاوَاتِ﴾

«and its branches (reach) to the sky.»

with which the believer's works are ascended to heaven.<sup>[1]</sup> Similar is said by Ad-Dâhhâk, Saîd bin Jubayr, Ikrimah, Mujâhid and several others.<sup>[2]</sup> They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night.

Al-Bukhâri recorded that 'Abdullâh bin 'Umar said, "We were with the Messenger of Allâh ﷺ when he asked,

«أَخْبَرُونِي عَنْ شَجَرَةٍ شُفَيْهٍ - أَوْ - كَالرَّجُلِ الْمُسْلِمِ لَا يَتَحَشَّثُ وَرَقْهَا صَبِيَّاً وَلَا  
شَنَاءً، وَتُؤْتِي أَكْلَهَا كُلًّا حِينَ يَأْذِنُ رَبُّهَا»

«Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.»<sup>»</sup>

Ibn 'Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and 'Umar did not talk. When they did not give an answer, the Messenger of Allâh ﷺ said,

«هِيَ الْمُسْلِمُ»

«It is the date palm tree.» When we departed, I said to 'Umar, 'My father, by Allâh! I thought that it was the date tree.' He said, 'Why did you not speak then?' I said, 'I saw you were silent and I felt shy to say anything.' 'Umar said, 'Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).'<sup>»[3]</sup>

<sup>[1]</sup> At-Tabari 16:567.

<sup>[2]</sup> At-Tabari 16:572-573.

<sup>[3]</sup> Fath Al-Bâri 8:228.

'Abdullāh bin 'Abbās said that,

﴿كَنْجَرَةٌ طَيْنَةٌ﴾

﴿as a goodly tree﴾, is a tree in Paradise.<sup>[1]</sup> Allāh said next,

﴿فُتُقَ أَكْهَمَ كُلَّ حِينٍ﴾

﴿Giving its fruit at all times,﴾ It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

﴿بِإِذْنِ رَبِّهَا﴾

﴿by the leave of its Lord,﴾ thus earning perfection and becoming beneficial, plentiful, pure and blessed,

﴿وَيَقُولُ اللَّهُ أَلَا إِنَّمَا يَأْتِي أَهْمَنَتْ بِنَكْرَنْ﴾

﴿and Allāh sets forth parables for mankind in order that they may remember.﴾

Allāh said next,

﴿وَمُثْلُ كَلْمَةٍ حَيْثُ كَنْجَرَةٌ حَيْثُنَةٌ﴾

﴿And the parable of an evil word is that of an evil tree﴾

describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, 'Ash-Shiryān'. Shu'bāh narrated that Mu'awiyah bin Abi Qurrah narrated that Anas bin Mālik said that it is the colocynth tree.<sup>[2]</sup> Allāh said,

﴿أَبْنَتْ﴾

﴿uprooted﴾, meaning, was cutoff from the root,

﴿مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَارِبٍ﴾

﴿from the surface of earth, having no stability.﴾

therefore, existing without basis or stability, just like *Kufr* (disbelief), for it does not have a basis or roots. Surely, the

<sup>[1]</sup> At-Tabari 16:573.

<sup>[2]</sup> At-Tabari 16:569.

works of the disbelievers will never ascend nor will any of them be accepted.

﴿يَتَبَّعُ اللَّهُ أَلَيْكُمْ مَا أَنْشَأُوا بِالْقُوَّةِ الْثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيَغْسِلُ اللَّهُ أَنْظَارِهِنَّ وَيَقْعُدُ اللَّهُ مَا يَتَكَبَّرُونَ﴾

﴿27. Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allâh will cause the wrongdoers to go astray, and Allâh does what He wills.﴾

### Allâh keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Al-Bukhâri recorded that Al-Barâ bin 'Âzib, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said,

«الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ تَوْلُهُ»

﴿يَتَبَّعُ اللَّهُ أَلَيْكُمْ مَا أَنْشَأُوا بِالْقُوَّةِ الْثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

«When the Muslim is questioned in the grave, he will testify that, 'Lâ ilâha illâl-lâh', and that Muhammâd is Allâh's Messenger, hence Allâh's statement,

﴿Allâh will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.﴾<sup>[1]</sup>

Muslim and the rest of the Group recorded it.<sup>[2]</sup>

Imâm Ahmad recorded that Al-Barâ bin 'Âzib said, "We went with the Messenger of Allâh ﷺ to attend a funeral procession of an Ansâri man. We reached the grave site when it had not yet been completed. The Messenger of Allâh ﷺ sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet ﷺ was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

«إِنَّكُمْ دُرُجُوا بِإِيمَانِكُمْ مِنْ عَذَابِ النَّارِ»

<sup>[1]</sup> Fath Al-Bâri 8:229.

<sup>[2]</sup> Muslim 4:2201, Abu Dâwud 5:112, Tuhfât Al-Ahwâdhi 8:547, An-Nasâ'i in As-Sunan Al-Kubrâ 6:372.

«Seek refuge with Allāh from the punishment of the grave.»

He said next,

إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي اِنْقِطَاعٍ مِنَ الدُّنْيَا وَإِفْرَادِهِ مِنَ الْآخِرَةِ، تَرَزُّلُ إِلَيْهِ مَلَائِكَةٌ  
مِنَ السَّمَاءِ يَضْرِبُ الْوُجُوهَ، كَانُوا وُجُوهُهُمُ الشَّفَّافُونَ، مَعَهُمْ كَفَنٌ مِنْ أَكْفَافِ الْجَنَّةِ،  
وَخَنْوَطٌ مِنْ خَنْوَطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا مِنْهُ مَدًّا الْبَصَرِ، ثُمَّ يَجْهِيُهُ مَلَكُ الْمَوْتَ حَتَّى  
يَجْلِسَ عَنْ دَرَأِيهِ، فَيَقُولُ: أَيْتَهَا النَّفْسُ الطَّيِّبَةُ الْأُخْرَى جِئِيَ إِلَى مَغْفِرَةِ مِنَ اللَّهِ وَرَضْوَانِ  
- قَالَ - : فَتَخْرُجُ تَسْبِيلُ، كَمَا تَسْبِيلُ الْقَطْرَةِ مِنْ فِي السَّقَاءِ، فَيَأْخُذُهَا، فَإِذَا أَخْدَمَهَا  
لَمْ يَدْعُهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُهَا فَيَجْعَلُهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ  
الْخَنْوَطِ، وَيَخْرُجُ مِنْهَا كَأَطْبِعِ شَحْنَةِ مِنْكِ وَجَدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَضْعُدُونَ  
إِلَيْهَا فَلَا يَمْرُونَ بِهَا، يَغْنِي عَلَى مَلَأِ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الطَّيِّبَةُ؟  
فَيَقُولُونَ: فَلَوْلَانُ بْنُ فَلَوْلَانٍ يَا خَيْرَ أَشْمَاءِ الَّتِي كَانُوا يَسْمُونَهَا فِي الدُّنْيَا حَتَّى  
يَسْتَهُوُا بِهِ إِلَى السَّمَاءِ الدُّنْيَا قَيْسَرَتِهِنَّ لَهُ، فَيَقْتَلُهُ فَيَسْتَعِيْدُهُ مِنْ كُلِّ سَمَاءٍ مُّرْبُوْبُهَا  
إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يَتَقَهَّقَ بِهَا إِلَى السَّمَاءِ السَّابِقَةِ، فَيَقُولُ اللَّهُ: اكْتُبْرَا  
كِتَابَ عَبْدِي فِي عَلَيْنِ وَأَعِيدُهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَنَفَّيْهَا أَعِيدُهُمْ،  
وَمِنْهَا أَخْرَجْتُهُمْ نَارَةً أُخْرَى، قَالَ: فَتَعَادُ رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكًا يَدْعُهُ فَيَجْلِسُهُ  
فَيَقُولُانِ لَهُ: مَنْ رَبِّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولُانِ لَهُ: مَا وَبَنْكَ؟ فَيَقُولُ: وَبَنِي  
الْإِسْلَامِ، فَيَقُولُانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بَعَثْتَ فِيْكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ،  
فَيَقُولُانِ لَهُ: وَمَا عِلْمُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَفْتَأَتْ بِهِ وَاصْدَقْتُ، فَيَنْتَدِي مَنْأَوِ  
مِنَ السَّمَاءِ: أَنْ صَدَقَ عَبْدِي فَأَفْرِسُوهُ مِنَ الْجَنَّةِ، وَأَلْسِسُوهُ مِنَ الْجَنَّةِ، وَاقْتُلُوهُ  
بَابًا إِلَى الْجَنَّةِ - قَالَ - : فَيَأْتِيهِ مِنْ رَزْجِهِ وَطَبِيعَاهَا وَرَفِعَتْ لَهُ فِي قَبْرِهِ مَدًّا بَصَرِهِ  
وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الْتَّبَابِ، طَيْبُ الرُّبَيعِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسْرُكَ،  
مَدًّا يَوْمَكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ لَهُ: مَنْ أَنْتَ فَوْجِهُكَ الْوَجْهُ الَّذِي يَأْتِي  
بِالْخَيْرِ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ، فَيَقُولُ: رَبُّ أَقْمَ السَّاعَةَ رَبُّ أَقْمِ السَّاعَةِ،  
حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي .

«When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for

enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allāh's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Tayyib (good) soul?" They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," - calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allāh, the Exalted and Ever High, will say, "List my servants record in 'Illiyyīn<sup>[1]</sup> and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again." The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Allāh is my Lord." They will ask him, "What is your religion?" He will say, "My religion is Islām." They will say to him, "What do you say about this man (Prophet Muhammad) who was sent to you?" He will say, "He is the Messenger of Allāh." They will ask him, "And what proof do you have about it?" He will say, "I read the Book of Allāh (the Qur'ān), and had faith and belief in him." Then, a caller (Allāh) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquillity and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome

<sup>[1]</sup> See Sūrat Al-Muṭafifīn 83:18-21.

*clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news?" He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth."*

قالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي اقْطَاعٍ مِنَ الدُّنْيَا وَإِفْتَالٍ مِنَ الْآخِرَةِ، تَزَلَّ إِلَيْهِ مَلَائِكَةً مِنَ السَّمَاءِ سُودَ الْمُجْوَهِ مَعَهُمُ الْمُشْرُحُ، فَجَلَّسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتَ فَيَجْلِسُ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيْتَهَا النُّفُسُ الْخَيْثَةُ، اخْرُجْ إِلَى سَخْطِ مِنَ اللَّهِ وَغَضْبِ - قَالَ - : فَتَرَقَ فِي جَسْدِهِ فَيَتَرَعَّسُ السَّقْدُونُ مِنَ الصُّوفِ الْمُبْلُولِ، فَيَأْخُذُهُمْ فَإِذَا أَخْتَدَهُمْ لَمْ يَدْعُوهُمْ فِي يَدِهِ طَرْفَةً عَنْ حَتَّى يَجْعَلُوهُمْ فِي يَدِكَّ الْمُشْرُحِ، فَيَخْرُجُ مِنْهَا كَأَنَّهُنْ رَبِيعٌ حِيفَةٌ وَجَدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَضْعُدُونَ بِهَا، فَلَا يَمْرُونَ بِهَا عَلَى مَلَأِ مِنَ الْمَلَادِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الْخَيْثَةُ؟ فَيَقُولُونَ: فَلَادُ بْنُ فُلَانٍ يَأْقُبُ أَشْتَاهِيهِ الَّتِي كَانَ يُسَمِّي بِهَا فِي الدُّنْيَا، حَتَّى يُسَمِّي بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْتَفْسِحُ لَهُ فَلَا يُمْسِحُ لَهُ - ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَنْقَعْ لَنَمْ أَوْبَاثُ الشَّهَادَةِ وَلَا يَدْكُلُونَ الْجَنَّةَ حَتَّى يَلْجُعَ الْجَنَّلَ فِي سَمَاءِ الْكَبَابِ» فَيَقُولُ اللَّهُ: اكْتُبُوا كِتَابَهُ فِي سَجِينٍ فِي الْأَرْضِ الْمُشْرُلِ، فَتَطْرُخُ رُوْحَمَةً طَرْخَةً - ثُمَّ قَرَأَ «وَمَنْ يُشَرِّكُ بِاللَّهِ فَكَانَ أَنَّهَا حَرَّةٌ مِنَ السَّمَاءِ فَتَخْطُلُهُ الطَّيْرُ أَوْ تَهْوِي يَدُ الْرَّبِيعِ فِي مَكَانٍ سَجِينٍ» فَتَعَادُ رُوْحَمَةً فِي جَسْدِهِ، وَيَأْتِيهِ مَلَائِكَةٌ فَيَجْلِسُهُمْ وَيَقُولُونَ لَهُ: مَنْ زَيْكَ؟ فَيَقُولُ: هَاهُهُ لَا أَذْرِي، فَيَقُولُونَ لَهُ: مَا هَذِهِ الرَّجُلُ الَّذِي بَعْثَتْ فِيْكُمْ؟ فَيَقُولُ: هَاهُهُ لَا أَذْرِي، فَيَتَادِي مَنَادٍ مِنَ السَّمَاءِ: أَنْ كَذَبَ عَبْدِي فَأَفْرَشُوهُ مِنَ الثَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى الثَّارِ، فَيَأْتِيهِ مِنْ حَرْمَهَا وَسُمُومَهَا، وَيَضْبِطُ عَلَيْهِ قَبْرَةً حَتَّى تَخْتَلِفَ فِيْهِ أَصْلَاغُهُ، وَيَأْتِيهِ رَجُلٌ قَبْيُ الْوَجْهِ، فَيَبْعَثُ الْبَيْابِ، مُنْتَهِي الرَّبِيعِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسْوُكَ، هَذَا يَوْمُكَ الَّذِي كُنْتُ تُوعَدُ، فَيَقُولُ: وَمَنْ أَنْتَ، فَوَجْهُكَ الرَّوْجَةُ يَجِيءُ بِالشَّرِّ؟ فَيَقُولُ: أَنَا عَمَلُكَ الْخَيْثُ، فَيَقُولُ: رَبُّ لَا تُقْبِلِ السَّاعَةَ»

*"And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the*

Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musūḥ,<sup>[1]</sup> and will sit as far from him as the sight reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allāh and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musūḥ. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul?" The angels will respond, "He is such person son of such person," – calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied. "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle." [7:40] Allāh will declare, "List his record in Sijjīn<sup>[2]</sup> in the lowest earth." The wicked soul will then be thrown [from heaven]. "And whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place." [22:31] His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion?", and he will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "Oh, oh, I do not know!" A caller (Allāh) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting

<sup>[1]</sup> The Musūḥ: a piece of thick, hard cloth made from animal hides.

<sup>[2]</sup> See Sūrat Al-Muṭafifīn 83:8.

*smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil?" He will say, "I am your evil work." He will therefore cry, "O, my Lord! Do not commence the Hour!"*

Abu Dāwud and Ibn Mājah collected this *Hadīth*.<sup>[1]</sup>

In his *Musnād*, Imām ‘Abd bin Ḥumayd recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْ أَصْحَابِهِ، وَإِنَّهُ لَيَسْمَعُ قَرْزَعَ نَعَالِيهِمْ، فَيَأْتِيهِ مَلَكَانْ فَيَقُولُانِي فَيَقُولُانِ لَهُ: مَا كُنْتَ تَثْوِلُ فِي هَذَا الرَّجُلِ؟ قَالَ: فَأَنَا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، قَالَ: فَيَقُولُ لَهُ: افْتَرِزْ إِلَى مَقْعِدِكَ مِنَ التَّابِرِ قَدْ أَنْذَلَكَ اللَّهُ بِمَقْعِدِكَ مِنَ الْجَنَّةِ

«Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, 'What do you say about this man (Muhammad)?' As for the believer, he will say, 'I bear witness that He is Allāh's servant and Messenger.' He will be told, 'Look at your seat in the Fire, Allāh has replaced it for you with a seat in Paradise.'

The Prophet ﷺ said next,

«فَتَرَاهُمَا جَيْبِيَا»

«So he will see both seats.»

Qatādah added, “We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement.”<sup>[2]</sup> Muslim collected this *Hadīth* also from ‘Abd bin Ḥumayd, while An-Nasā’ī collected it from Yunūs bin Muḥammad bin Al-Mu’addah.<sup>[3]</sup>

Al-Ḥafīẓ Abu ʻIsā At-Tirmidhi, may Allāh grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

<sup>[1]</sup> Ahmad 4:287, *Sunan Abu Dāwud* 3:546, An-Nasā’ī 4:78, Ibn Mājah 1:494

<sup>[2]</sup> *Al-Muntakhab* by ‘Abd bin Ḥumayd, no. 1178.

<sup>[3]</sup> Muslim no. 2870, An-Nasā’ī, 4:97.

إِذَا قُبِّلَ الْمَيْتُ - أَوْ قَالَ: أَخْدُكُمْ - أَنَّهُ مَلْكَانْ أَشْرَقَانْ أَزْرَقَانْ، يَقُولُ لِأَخْدِيمَنَا مُنْكِرٌ وَالْأُخْرِ تَكِيرٌ، فَيَقُولُونَ: مَا كُنْتَ تَثُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: مَا كَانَ يَقُولُ هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فَيَقُولُونَ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَثُولُ هَذَا، ثُمَّ يُفْسِحُ لَهُ فِي قَبْرِهِ شَبَّعُونَ ذِرَاعَاهُ فِي سَبَبِينَ، وَيَئُورُ لَهُ فِيهِ، ثُمَّ يَقُولُ لَهُ: نَمَ، فَيَقُولُونَ: أَرْجِعْ إِلَى أَهْلِي فَأُخْبِرُهُمْ، فَيَقُولُونَ: نَمَ نَوْمَةُ الْمَرْوُسِ الَّذِي لَا يُوْقِطُهُ إِلَّا أَحَبُّ أَهْلَهُ إِلَيْهِ حَتَّى يَبْعَثَ اللَّهُ مِنْ مَضْجِعِهِ ذَلِكَ، وَإِنْ كَانَ مَنَافِقاً قَالَ: سَمِعْتَ النَّاسَ يَقُولُونَ: قَلْتُ مِثْلَهُمْ لَا أَنْدَرِي، فَيَقُولُونَ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَثُولُ هَذَا، يَقُولُ لِلْأَذْرَضِ: اتَّبِعِي عَلَيَّ فَنَاتِشْ عَلَيَّ حَتَّى تَخْلِفَ أَخْلَاعَهُ، فَلَا يَرَأُ فِيهَا مَعْذِلَةً حَتَّى يَبْعَثَ اللَّهُ مِنْ مَضْجِعِهِ ذَلِكَ،

*When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called 'Munkir' and the other is called 'Nakir'. They will ask him, 'What did you say about this man (Muhammad)?' He will reply, 'What he used to say, that he is Allāh's servant and Messenger. I bear witness that there is no true deity except Allāh and that Muhammad is His servant and Messenger.' They will say, 'We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him. He will be told, 'Sleep,' but he will reply, 'Let me go back to my family in order that I tell them.' They will say, 'Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allāh resurrects him from that sleep.' If he was a hypocrite, his answer will be, 'I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, 'We know that you used to say that.' The earth will be commanded, 'Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allāh resurrects him from his sleep.<sup>[1]</sup>*

At-Tirmidhi said, "This ḥadīth is ḥasan, ḡarīb."

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

**«بَيَّنَتْ اللَّهُ الَّذِينَ مَأْتُوا بِالْقَوْلِ الشَّائِرِ فِي الْمَبْيَنِ الَّذِينَ وَفَّيَ الْأَخْرَزَ»**

[1] At-Tirmidhi no. 1071.

﴿Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴾

ذلِكَ إِذَا قِيلَ لَهُ فِي الْقَبْرِ مَنْ رَبُّكَ، وَمَا دِينُكَ، وَمَنْ نَبِيُّكَ؟ فَيَقُولُونَ: رَبُّنَا اللَّهُ، وَدِينُنَا إِلَيْهِ الْإِسْلَامُ، وَنَبِيُّنَا مُحَمَّدٌ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ، فَآمَنَّا بِهِ وَصَدَقْنَا، فَيَقُولُ لَهُ: صَدَقْتَ، عَلَى هَذَا عَشْتَ، وَعَلَيْهِ مِثْ، وَعَلَيْهِ تُبَعَّثُ.

«When he will be asked in the grave, 'Who is your Lord? What is your religion? Who is your Prophet?' He will reply, 'Allāh is my Lord, Islām is my religion and Muḥammad is my Prophet who brought the clear proofs from Allāh. I believed in him and had faith in him.' He will be told, 'You have said the truth; you have lived on this, died on it and will be resurrected on it.'»<sup>[1]</sup>

Ibn Jarīr At-Ṭabarī recorded that Abu Hurayrah said that the Prophet ﷺ said,

وَالَّذِي نَفِيَ يَكُوْنُ، إِنَّ الْمُبْتَأَ لَيَسْمَعُ خَفْقَ يَنْعَالِكُمْ حِينَ تُؤْلَوْنَ عَنْهُ مُذْبِرِيْنَ، فَإِنْ كَانَ مُؤْمِنًا كَانَتِ الصَّلَاةُ عِنْدَ رَأْسِهِ وَالرَّكْعَةُ عِنْ يَمِينِهِ وَالصَّوْمُ عِنْ يَسَارِهِ وَكَانَ يَغْلُبُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ وَالصَّلَاةِ وَالْمَعْرُوفِ وَالْإِخْسَانِ إِلَى النَّاسِ عِنْدَ رِجْلِيهِ، فَيُؤْتَى مِنْ قِبْلِ رَأْسِهِ، فَيَقُولُ الصَّلَاةُ: مَا قِبْلِي مَذْخَلٌ، فَيُؤْتَى عِنْ يَمِينِهِ فَيَقُولُ الرَّكْعَةُ: مَا قِبْلِي مَذْخَلٌ، فَيُؤْتَى عِنْ يَسَارِهِ فَيَقُولُ الصَّيَّامُ: مَا قِبْلِي مَذْخَلٌ، فَيُؤْتَى عِنْدَ رِجْلِيهِ فَيَقُولُ فَغْلُ الْخَيْرَاتِ: مَا قِبْلِي مَذْخَلٌ، فَيَقُولُ لَهُ: اجْلِسْ، فَيَجْلِسُ فَذَمِّلَتْ لَهُ الشَّمْسُ فَذَمِّلَتْ لِلْفَرْرِبِ، فَيَقُولُ لَهُ: أَخْبِرْنَا عَنْنَا شَأْلَكْ، فَيَقُولُ: دَعْنِي حَتَّى أَصْلِي، فَيَقُولُ لَهُ: إِنَّكَ سَقْفَلُ، فَأَخْبِرْنَا عَمَّا شَأْلَكْ، فَيَقُولُ: وَعَمَّ شَأْلَوْنِي؟ فَيَقُولُ: أَرَأَيْتَ هَذَا الرَّجُلَ الَّذِي كَانَ فِيْكُمْ مَاذَا تَقُولُ بِهِ، وَمَاذَا تَشَهِّدُ بِهِ عَلَيْهِ؟ فَيَقُولُونَ: أَمْحَدْدُ؟ فَيَقُولُ لَهُ: نَعَمْ، فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَاهُ، فَيَقُولُ لَهُ: عَلَى ذَلِكَ حَسِيْرَةٌ وَعَلَى ذَلِكَ مِثْ، وَعَلَيْهِ تَبَعُّثُ إِنْ شَاءَ اللَّهُ، ثُمَّ يُسْتَحْشِي لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيَنْزُرُ لَهُ فِيهِ، وَيُسْتَحْشِي لَهُ بَابُ إِلَى الْجَنَّةِ فَيَقُولُ لَهُ: انْظُرْ إِلَى مَا أَعْدَ اللَّهُ لَكَ فِيهَا، فَيَرِدَادُ غَيْطَةً وَمُسْوِرًا، ثُمَّ تُجْعَلُ نَسْمَةً فِي النَّسْمِ الطَّيْبِ، وَهِيَ طَيْرٌ خَضْرَ تَعْلُقُ بِشَجَرِ الْجَنَّةِ، وَيَعْدُ الْجَسَدُ إِلَى مَا بَدِيَهُ مِنَ التَّرَابِ».

<sup>[1]</sup> At-Tabarī 16:596.

**«By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him. If he is a believer, the prayer will stand by his head, Zakāh to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet. He will be approached from his head, and the prayer will declare, 'No entrance from my side.' He will be approached from his right, and Zakāh will declare, 'There is no entrance from my side.' He will be approached from his left, and the fast will declare, 'There is no entrance from my side.' He will be approached from his feet, and the acts of righteousness will declare, 'There is no entrance from our side.' He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set. He will be told, 'Tell us about what we are going to ask you.' He will say, 'Leave me until I pray.' He will be told, 'You will pray, but first tell us what we want to know.' He will ask, 'What are your questions?' He will be told, 'This man who was sent among you, what do you say about him and what is your testimony about him?' He will ask, 'Muhammad?' He will be answered in the positive and he will reply, 'I bear witness that he is the Messenger of Allāh and that he has brought us the proofs from our Lord. We believed in him.' He will be told, 'This is the way you lived and died and Allāh willing, you will be resurrected on it.' His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise. He will be told, 'Look at what Allāh has prepared for you in it.' He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allāh said,**

**﴿بَيْتَ اللَّهِ الَّذِي هُمْ بِالْقَوْلِ أَشَدُّ فِي الْجَنَّةِ الَّذِي وَفَّى الْأَخْرَى﴾**

**«Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.»<sup>[1]</sup>**

Ibn Ḥibbān collected this ḥadīth, and his narration added the

<sup>[1]</sup> At-Ṭabarī 16:596.

٢٥٩

نُوقِ أَكْلُهَا كُلَّ يَوْمٍ بِإِذْنِ رَبِّهَا وَيَصْرِيبُ اللَّهُ الْأَمَانَالَّتَّا  
 لِلنَّاسِ لَعَلَّهُمْ تَذَكَّرُونَ ۝ وَمَثُلُ كَمَةٍ حَيْشَةٍ  
 كَشْجَرَةٍ حَيْشَةٍ أَجْتَثَتْ مِنْ قَوْقَ الأَرْضِ مَا لَهَا مِنْ قَرَارٍ  
 ۝ شَيْئَتِ اللَّهِ الَّذِينَ مَأْتُوا بِالْقُولِ الشَّائِبِ فِي الْحَيَاةِ  
 الَّذِينَ أَوْفُوا فِي الْآخِرَةِ وَيُضَلُّ اللَّهُ الْأَظْلَمِينَ وَيَقْعُلُ  
 اللَّهُ مَا يَشَاءُ ۝ ۝ أَنْ تَرَى إِلَى الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفَّارًا  
 وَأَحْلَوْا قُوْمَهُمْ دَارَ الْبَوَارِ ۝ جَهَنَّمْ يَصْلُوْنَهَا وَيُنْسِ  
 الْقَرَارُ ۝ وَجَعَلُوا يَوْمَ أَنْدَادًا يُضْلُوْنَ عَنْ سَبِيلِهِ قُلْ  
 تَسْعَوْ فَإِنَّ مَهِيرَكُمْ إِلَى الْأَنَارِ ۝ قُلْ لِعَبَادَى الَّذِينَ  
 مَأْتُوا بِقِيمَوْا الصَّلَاةَ وَيُنْفُوْمَا مَارَزَ قَنَهُمْ سِرَّاً وَعَلَيْهَ  
 مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ الْأَبْيَعِ فِيهِ وَلَا يَنْلَلُ ۝ اللَّهُ الَّذِي خَلَقَ  
 السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ  
 بِهِ مِنَ الْتَّرَبَ زِفَّا لَكُمْ وَسَخَّرَ لَكُمُ الْفَلَكَ لِتَجْرِي  
 فِي الْبَحْرِ يَأْمُرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ۝ وَسَخَّرَ لَكُمْ  
 الشَّمْسَ وَالْقَمَرَ دَيْبِينَ وَسَخَّرَ لَكُمُ الْأَيْلَ وَالْأَنْهَارَ ۝

disbeliever's answer and his torment.<sup>[1]</sup>

'Abdur-Razzāq recorded that Tāwūs said,

﴿يَسْتَشْهِدُ اللَّهُ الَّذِينَ مَأْتُوا بِالْقُولِ  
 الشَّائِبِ فِي الْحَيَاةِ الدُّنْيَا﴾

«Allāh will keep firm those who believe, with the word that stands firm in this world,» is in reference to *Lā ilāha illā Allāh*, while,

﴿وَفِي الْآخِرَةِ﴾

«and in the Hereafter» is in reference to the questioning in the grave.<sup>[2]</sup> Qatādah commented, “As for this life, Allāh will make them firm on the way of righteousness and good deeds,

﴿وَفِي الْآخِرَةِ﴾

«and in the Hereafter.» in the grave.<sup>[3]</sup> Several others among the Salaf said the same.<sup>[4]</sup>

﴿أَنْ تَرَى إِلَى الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفَّارًا وَأَحْلَوْا قُوْمَهُمْ دَارَ الْبَوَارِ ۝ جَهَنَّمْ يَصْلُوْنَهَا وَيُنْسِ  
 الْقَرَارُ ۝ وَجَعَلُوا يَوْمَ أَنْدَادًا يُضْلُوْنَ عَنْ سَبِيلِهِ قُلْ تَسْعَوْ فَإِنَّ  
 مَهِيرَكُمْ إِلَى الْأَنَارِ ۝﴾

¶28. Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muhammad ﷺ) and

[1] Ibn Ḥibbān 5:45.

[2] 'Abdur-Razzāq 2:342.

[3] At-Tabari 16:602.

[4] At-Tabari 16:602.

*his Message of Islâm), and caused their people to dwell in the house of destruction?»*

﴿29. Hell, in which they will burn, - and what an evil place to settle in!﴾

﴿30. And they set up rivals to Allâh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"﴾

### The Recompense of Those Who have changed the Blessings of Allâh into Disbelief

Al-Bukhâri said, "Allâh's statement,

﴿أَنْتَ تَرَى إِلَى الَّذِينَ بَدَّلُوا يَنْعَمُ اللَّهُ كُفَّارٌ﴾

﴿Have you not seen those who have changed the blessings of Allâh into disbelief...﴾, means, do you have knowledge in. Allâh said in other Ayât,

﴿أَنْتَ تَرَى كُفَّارٌ﴾

﴿Saw you not how.﴾ and,

﴿أَنْتَ تَرَى إِلَى الَّذِينَ حَرَجُوا﴾

﴿Did you not think of those who went forth.﴾

﴿فَوْلَادًا بِرَبِّانِي﴾

﴿A lost people﴾ [25:18]

Ali bin 'Abdullâh narrated that Sufyân said that 'Amr said that 'Atâ said that he heard Ibn 'Abbâs saying that,

﴿أَنْتَ تَرَى إِلَى الَّذِينَ بَدَّلُوا يَنْعَمُ اللَّهُ كُفَّارٌ﴾

"﴿Have you not seen those who have changed the blessings of Allâh into disbelief﴾, is in reference to the people of Makkah."<sup>[1]</sup>

Ibn Abi Hâtim recorded that Abu At-Tufayl said that Ibn Al-Kawwâ' asked 'Ali about Allâh's statement,

﴿الَّذِينَ بَدَّلُوا يَنْعَمُ اللَّهُ كُفَّارٌ وَاحْسَلُوا قَوْمَهُمْ دَارَ أَنْبَارٍ﴾

﴿those who have changed the blessings of Allâh into disbelief, and caused their people to dwell in the house of destruction﴾

<sup>[1]</sup> Fath Al-Bâri 8:229.

and 'Ali said that it refers to the disbelievers of Quraysh on the day of Badr.<sup>[1]</sup>

He also said that the blessing of Allāh was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction.<sup>[2]</sup> This includes all disbelievers, for Allāh sent Muhammad ﷺ as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire.

Allāh said next,

﴿وَجَعَلُوا لِلّهِ أَنَادِيَ لِيُشْرِكُوا عَنْ سَبِيلِهِ﴾

«And they set up rivals to Allāh, to mislead from His path!»

meaning, they set up partners to Allāh whom they worship besides Him and called the people to worship them. Allāh threatened them and warned them by the words of His Prophet ﷺ,

﴿فَلْ تَتَّمِّنُوا فَلَئِنْ مَصِيرَكُمْ إِلَى الْأَنَارِ﴾

«Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"»

'Whatever you are able to do in this life, then do it, for no matter what will happen,

﴿فَإِنَّ مَصِيرَكُمْ إِلَى الْأَنَارِ﴾

«But certainly, your destination is the (Hell) Fire!»

for to Us will be your destination and end.' Allāh said in other Āyāt,

﴿نَسِّنَاهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِذَا عَذَابٍ غَلِظٍ﴾

«We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment.»[31:24] and,

﴿فَمَنْتَعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مُرْجَعُهُمْ ثُمَّ نُذَاقُهُمُ الْعَذَابَ الشَّوِيدَ بِمَا كَانُوا يَكْفُرُونَ﴾

«(A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest

<sup>[1]</sup> At-Tabari 17:6.

<sup>[2]</sup> Ibn Abi Hātim 12273.

*torment because they used to disbelieve.» [10:70]*

﴿ثُلُّ لَيْسَادِيَ الَّذِينَ مَأْسَرُوا بِعِبَرُوا الصَّلَاةَ وَتَنْقِرُوا مِمَّا رَزَقْنَاهُمْ سِرًا وَعَلَيْهِمْ يَنْ قَبْلَ أَنْ يَأْتِيَ  
يَوْمَ لَا يَبْعَثُ فِيهِ وَلَا خَلَلٌ﴾

*¶31. Say to My servants who have believed, that they should perform the Salâh, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.»*

### The Command for Prayer and Charity

Allâh orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allâh alone, without partners, and to spend from the provisions that He has granted them, by paying the due Zakâh, spending on relatives and being kind to all others. Establishing the prayer requires performing it on time, perfectly, preserving its act of bowing having humility during it, and preserving its prostrations. Allâh has ordained spending from what He granted, in secret and public, so that the people save themselves,

﴿فَنِنَ قَبْلَ أَنْ يَأْتِيَ يَوْمَ﴾

*«before the coming of a Day», the Day of Resurrection,*

﴿لَا بَعْثُ فِيهِ وَلَا خَلَلٌ﴾

*«on which there will be neither mutual bargaining nor befriending.»*

on which no ransom will be accepted from anyone, if he seeks to buy himself. Allâh said in another Ayah,

﴿فَالَّذِيمْ لَا يُؤْخَذُ مِنْكُمْ فِدَيَةً وَلَا مِنَ الَّذِينَ كَفَرُوا﴾

*«So this Day no ransom shall be taken from you, nor of those who disbelieved.» [57:15] Allâh said here,*

﴿لَا خَلَلٌ﴾

*«nor befriending.»* Ibn Jarîr commented, “Allâh says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there

will be fairness and justice.”<sup>[1]</sup>

Qatādah said, “Allāh knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allāh’s sake, their friendship should be maintained, but if it was for other than Allāh, their friendship is bound to be cutoff.”<sup>[2]</sup> I say that the meaning of this, is that Allāh the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth’s fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allāh while a disbeliever. Allāh the Exalted said,

﴿وَأَنْتُمْ يَوْمًا لَا تَجِدُونِي شَفِيلًا وَلَا يَقْبَلُونِي مِنْهَا عَذْلٌ إِلَّا شَفَعْتُمْ لَكُمْ وَلَا هُمْ

يُصْرَهُونَ ﴾

﴿And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.﴾[2:123] and,

﴿يَأَيُّهَا الَّذِينَ مَاءَمُوا أَنفُقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خَلَّةٌ وَلَا شَفَعَةٌ وَالْكُفَّارُ هُمُ الظَّالِمُونَ﴾

﴿O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.﴾[2:254]

﴿إِنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَا هُوَ فَآخِرَحَ يَوْمًا وَسَخَّرَ لَكُمُ الْفَلَكَ لِتَجْرِي فِي الْأَرْضِ يَأْمُرُهُ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿١﴾ وَسَخَّرَ لَكُمُ النَّسَاءَ وَالْأَنْعَمَ دَيْبَيْنَ وَسَخَّرَ لَكُمُ الْأَيْلَلَ وَالنَّهَارَ ﴿٢﴾ وَمَا أَنْتُمْ بِمَا سَأَلْتُكُمْ وَإِنْ تَمْشُوا يَمْشِيَ اللَّهُ لَا يَخْصُمُ أَيْكُمْ إِنَّ الْإِنْسَانَ لَظَلَمٌ كَثَرًا﴾

﴿32. Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His

[1] At-Tabari 17:12.

[2] At-Tabari 17:12.

*command; and He has made rivers (also) to be of service to you.»*

**﴿33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.﴾**

**﴿34. And He gave you of all that you asked for, and if you [try to] count the blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful.﴾**

### Describing Some of Allâh's Tremendous Favors

Allâh mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allâh also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allâh also created the rivers that flow through the earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

﴿وَسَخَّرَ لَكُمُ النَّحْرَ وَالنَّسَمَةَ وَالقَمَرَ دَاهِيَنَ﴾

*«And He has made the sun and the moon, both constantly pursuing their courses», rotating by night and by day,*

﴿لَا أَشْفَعُ بَيْنِي لَمَّا أَنْ تَدْرِكَ النَّهَارُ وَلَا أَبْلُلُ سَابِقَ النَّهَارِ وَلَلَّهُ فِي فَلَقِي يَسْبِحُونَ﴾

*«It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.»* [36:40] and,

﴿يَتَسْبِحُ أَبْلُلُ النَّهَارِ يَطْلُبُهُ حِينَئِا وَالنَّسَمَةَ وَالنَّسَمَةَ وَالثُّجُومُ مُسْخَرُونَ إِنَّمَا هُوَ إِلَّا لَهُ الْفَلَقُ وَالْأَنْزُلُ بِإِذْنِ اللَّهِ رَبِّ الْعَالَمِينَ﴾

*«He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allâh, the Lord of all that exists!»* [7:54]

The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

﴿بُرْلَجُ اللَّيْلَ فِي النَّهَارِ وَبُرْلَجُ النَّهَارِ فِي اللَّيْلِ﴾

﴿(Allāh ) merges the night into day, and merges the day into night.﴾ [35:13] and,

﴿وَسَخَّرَ الشَّمْسَ وَالقَمَرَ كُلَّ بَجْرِي لِأَجْكِلِ مُكْثَيًّا إِذَا هُنَّ الْغَفِيرُ﴾

﴿And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.﴾ [39:5]

Allāh said next,

﴿وَإِنَّكُمْ بِنَ كُلِّ نَا سَائِشُونَ﴾

﴿And He gave you of all that you asked for﴾, He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

﴿وَإِنْ شَدُّوا يَنْفَتَ أَنَّهُ لَا يَحْشُورُهَا﴾

﴿and if you [try to] count the blessings of Allāh, never will you be able to count them.﴾

Allāh states that the servants are never able to count His blessings, let alone thank Him duly for them. In *Sahīh Al-Bukhārī* it is recorded that the Messenger of Allāh ﷺ used to supplicate;

﴿اللَّهُمَّ لَكَ الْحَمْدُ عَبْرَ مَكْفُونٍ وَلَا مُؤْتَعِي وَلَا مُشْغَلٍ عَنْهُ رَبَّنَا﴾

«O Allāh ! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!»<sup>[1]</sup>

It was reported that Prophet Dāwud, peace be upon him, used to say in his supplication, “O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me?” Allāh the Exalted answered him, “Now, you have thanked Me sufficiently, O Dāwud,” meaning, ‘when you

<sup>[1]</sup> *Fath Al-Bārī* 9 :493.

البِرَّ الْمُتَّقِدُ  
٢٦٠

وَهَذَا كُلُّ مَا سَأَلْتُهُ وَإِنْ تَعْذُّ وَأَيْمَنَ اللَّهُ  
لَا تَخْصُّنِي أَبَدًا إِنَّكَ لَظَلُومٌ كَفَّارٌ ﴿١﴾ وَإِذْ  
قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذَا الْبَلَدَ مَائِنًا وَاجْتَبِي وَبِقَوْنَى  
أَنْ تَعْبُدَ الْأَضْنَامَ ﴿٢﴾ رَبِّي إِنَّهُنَّ أَصْلَانٌ كَثِيرًا مِنْ أَنْتَ أَنْتَ  
فَمَنْ يَعْنِي فِيَهُنَّ بِقَوْنَى وَمَنْ عَصَانِي فَإِنَّكَ غَنُورٌ رَحِيمٌ ﴿٣﴾  
رَبَّنَا إِنِّي أَشْكَنْتُ مِنْ دُرْيَقِي يَوَادِ عَبْرَذِي دَرْعَ عَنْ دَبَّنِيكَ  
الْحَسْرَمَ رَبَّنَا قَيْمُوْا الْأَصْلَوَةَ فَاجْعَلْ أُونَدَةَ مِنْ أَنَّاسِ  
تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الشَّمَرَاتِ لَعَلَّهُمْ شَكُورُونَ ﴿٤﴾  
رَبَّنَا إِنَّكَ تَعْلَمُ مَا تَعْنِي وَمَا تَعْلَمُنَّ وَمَا يَعْنِي عَلَى اللَّهِ مِنْ شَغْوَ  
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي  
عَلَى الْكَبِيرِ اسْتَعْيَلَ وَاسْحَقَ إِنْ رَبِّي لَسَيْعُ الدَّاعِلَهَ ﴿٦﴾  
رَبِّي أَجْعَلْنِي مُقِيمَ الْأَصْلَوَةَ وَمِنْ دُرْيَقِي رَبَّنَا وَقَبَّلَ  
دُعَاءَهُ ﴿٧﴾ رَبَّنَا أَعْفَرْنِي وَلَوْلَيَّدِي وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ  
الْحِسَابُ ﴿٨﴾ وَلَا تَخْسِبْ إِنَّ اللَّهَ عَنْ فِلَاعَمَا يَقْسِمُ  
الظَّالِمُونَ إِنَّا بَوْحُرُهُمْ لَوْمَرْ شَخْصُ فِيهِ الْأَبْصَرُ ﴿٩﴾

admitted that you will never be able to duly thank Me.'

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذَا الْبَلَدَ مَائِنًا وَاجْتَبِي وَبِقَوْنَى  
أَنْ تَعْبُدَ الْأَضْنَامَ ﴿١﴾ رَبِّي إِنَّهُنَّ  
أَصْلَانٌ كَثِيرًا مِنْ أَنَّاسِنِي فَمَنْ يَعْنِي  
فِيَهُنَّ بِقَوْنَى وَمَنْ عَصَانِي فَإِنَّكَ غَنُورٌ  
رَحِيمٌ ﴿٢﴾﴾

¶ 35. And (remember) when Ibrâhîm said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols."

¶ 36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still

You are indeed Oft-Forgiving, Most Merciful." ¶

### Ibrâhîm's Supplication to Allâh when He brought Ismâ'îl to Makkah

Allâh mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allâh alone, without partners. He also states that Ibrâhîm, who established the city, has disowned those who worship others besides Allâh, and that he begged Allâh to make Makkah peaceful and secure,

﴿رَبِّي أَجْعَلْ هَذَا الْبَلَدَ مَائِنًا﴾

¶ O my Lord! Make this city (Makkah) of peace and security, ¶

and Allāh accepted his supplication. Allāh said in other Ayāt,

﴿أَوْلَمْ يَرَوْا أَنَّا جَعَلْنَا حَكَمًا مُّبِينًا﴾

﴿Have they not seen that We have made (Makkah) a secure sanctuary.﴾ [29:67] and,

﴿إِنَّ أَوَّلَ بَيْتٍ وَضَعَ لِلنَّاسِ اللَّهُ يَسْكُنُهُ مَبَارِكًا وَهُدًى لِلنَّاسِ إِنَّ فِي مَا يَنْتَهُ مَنَامٌ إِلَزَاحٌ وَإِنَّ دَخَلَهُ كَانَ مَانِئًا﴾

﴿Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamīn. In it are manifest signs, the Maqām of Ibrāhīm; whosoever enters it, he attains security.﴾ [3:96]

Allāh said here that Ibrāhīm supplicated,

﴿وَرَبِّي أَجْعَلْنَاهُ هَذَا الْبَلَدَ مَانِئًا﴾

﴿O my Lord! Make this city (Makkah) a place of peace and security,﴾ saying, “this city”, after he established it, and this is why he said afterwards,

﴿الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِشْتَقِيلَ وَإِسْتَحْقَ﴾

﴿All praise is due to Allāh, Who has given me in old age Ismā'īl and Ishāq.﴾ [14:39]

It is well-known that Ismā'īl was thirteen years older than Ishāq. When Ibrāhīm took Ismā'īl and his mother to Makkah, while Ismā'īl was still young enough to nurse, he supplicated to Allāh,

﴿رَبِّي لَبِقَلْ كَذَّا بَنَّهُ مَانِئًا﴾

﴿O my Lord! Make this city (Makkah) a place of peace and security.﴾ [2:126] as we explained in Sūrat Al-Baqarah.

Ibrāhīm then said,

﴿وَاجْبَرْنِي وَبَنَّهُ أَنْ تَشْدُدَ الْأَصْنَامَ﴾

﴿and keep me and my sons away from worshipping idols.﴾

It is proper for whoever supplicates to Allāh to also ask for the benefit of his parents and offspring, as well as himself. Ibrāhīm next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allāh; if Allāh wills, He will

punish them, and if He wills, He will forgive them. 'Isâ, peace be upon him, said similar words,

﴿إِن تُعَذِّبْهُمْ فَإِنَّمَا عِبَادَكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْمَغِيرُ الْحَكِيمُ﴾

«If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise.» [5:118]

This supplication refers this and all matters to Allâh, not that it is actually going to happen. 'Abdullâh bin 'Amr narrated that the Messenger of Allâh ﷺ recited Ibrâhîm's supplication,

﴿وَرَبِّ إِنَّمَا أَخْلَقْنَا كَيْفًا مِّنَ النَّاسِ﴾

«O my Lord! They have indeed led astray many among mankind.», and the supplication of 'Isâ,

﴿إِن تُعَذِّبْهُمْ فَإِنَّمَا عِبَادَكَ﴾

«If You punish them, they are Your servants.» [5:118]  
then raised his hands and said,

«اللَّهُمَّ أَمْتَنِي، اللَّهُمَّ أَمْتَنِي، اللَّهُمَّ أَمْتَنِي»

«O Allâh, Save my Ummah! O, Allâh, Save my Ummah! O, Allâh, Save my Ummah!»

and cried. Allâh said to the angel Jibrîl, "O Jibrîl, go to Muhammâd, and Your Lord has more knowledge, and ask him what makes him cry." Jibrîl came to the Prophet ﷺ and asked him, and he repeated to him what he said (in his supplication). Allâh said, "Go to Muhammâd and tell him this; We will make you pleased with your Ummah, O Muhammâd, and will not treat them in a way you dislike."<sup>[1]</sup>

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرَ ذِي رَزْعٍ عِنْدَ بَيْنِكَ الْحَرَمَ رَبَّنَا لِيُقْبِلُوا الصَّلَاةُ﴾

﴿فَاجْعَلْ أَنْفَدَهُ مِنْ النَّاسِ تَهْوِي إِلَيْهِمْ وَأَرْقَهُمْ مِنْ أَنْتَرَتْ لَعَلَّهُمْ يَنْتَكِرُونَ﴾

«37. "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Salâh. So fill some hearts among

<sup>[1]</sup> Muslim 1:191.

*men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.♦*

This Āyah indicates that this was different supplication than the first one that Ibrāhīm said when he left Hajar and her son Ismā'īl in Makkah, before the Sacred House was built.<sup>[1]</sup> This prayer, it appears, was said after the House was built, begging Allāh and seeking His favor, and He is the Exalted and Most Honored. Ibrāhīm said here,

﴿عَنْ بَيْنِ الْمُحَرَّمٍ﴾

*«by Your Sacred House...» then he,*

﴿وَرَبَّ لِيُبِسُوا الصَّلَاةَ﴾

*«O our Lord, that they may perform Ṣalāh.»*

Ibn Jarīr At-Ṭabārī commented that this, “Refers to his earlier statement,

﴿الْمُحَرَّمٍ﴾

*“the Sacred...»*, meaning, ‘You have made this House Sacred so that people establish the prayer next to it,’

﴿فَاجْعَلْ أَقْيَادَهُ مِنْ أَنَّابِسٍ تَحْوِي إِلَيْهِمْ﴾

*«So fill some hearts among men with love towards them,»*

Ibn 'Abbās, Mujaḥid and Sa'īd bin Jubayr said, “Had Ibrāhīm said, ‘The hearts of mankind’, Persians, Romans, the Jews, the Christians and all other people would have gathered around it.”<sup>[2]</sup> However, Ibrāhīm said,

﴿مِنْ أَنَّابِسٍ﴾

*«among men»*, thus making it exclusive to Muslims only. He said next,

﴿وَأَرْزُقْهُمْ مِنْ الشَّمَائِلِ﴾

*«and (O Allāh) provide them with fruits»*

<sup>[1]</sup> See Al-Bukhārī no. 3364, where it is clear that Ibrāhīm said this supplication when he first arrived in Makkah leaving his wife and Ismā'īl.

<sup>[2]</sup> At-Ṭabārī 17:25-26.

in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat. Allâh accepted Ibrâhîm's supplication,

﴿أَوْلَئِنَّ شَكِّنَ لَهُمْ حَرَيْنَا مَاءِنَا يَجْعَلُ إِلَيْهِ شَرَثٌ كُلُّ شَفَوْ زَنْجَنَ قَنْ لَهُنَّا﴾

﴿Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves.﴾ [28:57]

This only indicates Allâh's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allâh accepted the supplication of the *Khalîl* - Allâh's intimate friend, Prophet Ibrâhîm, peace be upon him.

﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا تَعْنِي وَمَا تُبَلِّغُ وَمَا يَعْنِي عَلَى اللَّهِ مِنْ شَفَوْ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ  
الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكَبِيرِ إِسْكِينًا وَإِنْسَحَقَ إِنَّ رَبِّي لَسَيِّعُ الدُّعَاءِ  
أَسْهَلَنِي مُفْسِدَ الْأَصْلَوَةِ وَمِنْ ذُرْيَتِي رَبَّنَا وَتَقَبَّلْ دُعَائِنِي رَبَّنَا أَغْفِرْ لِي فِي الْأَرْضِ  
وَالْمَوْعِدِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

﴿38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh."﴾

﴿39. "All praise is due to Allâh, Who has given me in old age Ismâ'il and Ishâq. Verily, my Lord is indeed the All-Hearer of invocations."﴾

﴿40. "O my Lord! Make me one who performs Salâh, and (also) from my offspring, our Lord! And accept my invocation."﴾

﴿41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."﴾

Ibn Jarîr At-Tabâri said, "Allâh said that Ibrâhîm, His *Khalîl*, said,

﴿رَبَّنَا إِنَّكَ شَكِّنَ لَهُمْ مَا تَعْنِي وَمَا تُبَلِّغُ﴾

﴿O our Lord! Certainly, You know what we conceal and what we reveal.﴾

meaning, You know the intention behind my supplication for

the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven." He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

﴿الْحَمْدُ لِلّٰهِ رَبِّ الْعٰالٰمِينَ وَسَبَبَ لِي عَلٰى الْكِبَرِ إِسْتِعْلَمَ وَإِنْجَنَّتِي إِنَّ رَبِّي لَسَيِّعُ الدُّعٰوٰةِ﴾

«All praise is due to Allāh, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.»

'He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring.' Ibrāhīm said next,

﴿وَرَبِّنِي أَبْصَلِنِي مُبَشِّرَةً الشَّرِفَةِ﴾

«O my Lord! Make me one who performs Ṣalāh,» preserving its obligations and limits,

﴿وَرَبِّنِي دُرْجَاتِي﴾

«and (also) from my offspring,» make them among those who establish the prayer, as well,

﴿وَرَبِّنَا وَتَبَّقِيلَ دُعَائِنَا﴾

«our Lord! And accept my invocation.» all of my invocation which I invoked You with herein,

﴿وَرَبِّنَا أَغْفِرْ لِي وَلِوَالِدَيَ﴾

«Our Lord! Forgive me and my parents,»

Ibrāhīm said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allāh,

﴿وَرَأْلَمَّوْمَيْنَ﴾

«and the believers,» all of them,

﴿وَبِيَوْمِ يَقْشُمُ الْحَسَابَ﴾

«on the Day when the reckoning will be established.»

on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.

فَوْلَا تَحْسِنَ اللَّهُ شَيْئاً عَنَّا يَعْلَمُ الظَّالِمُونَ إِنَّمَا يُخْرِجُكُمْ لِيَوْمٍ تُنَسَّقُ فِيهِ  
الْأَيْضَرُ ﴿١٦﴾ مُهَاجِرِينَ مُغَيِّبِينَ لَا يُرَى نَهِمُ طَرْفَهُمْ وَأَيْمَانُهُمْ هَوَاهُمْ

﴿42. Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.﴾

﴿43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.﴾

### Allāh gives Respite to the Disbelievers and is never unaware of what They do

Allāh says, 'O Muḥammad, do not think that Allāh is unaware of what the unjust disbelievers do. Do not think because Allāh gave them respite and delayed their punishment that He is unaware or ignoring punishing them for what they do. Rather, Allāh keeps full account of this for them and keeps it on record against them,

﴿إِنَّمَا يُخْرِجُكُمْ لِيَوْمٍ تُنَسَّقُ فِيهِ الْأَيْضَرُ﴾

﴿but He gives them respite up to a Day when the eyes will stare in horror.﴾

from the horror of the Day of Resurrection.' Allāh next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

﴿مُهَاجِرِينَ﴾

﴿hastening forward﴾, in a hurry. Allāh said in other Āyāt,

﴿مُهَاجِرِينَ إِلَى اللَّاعَ﴾

﴿Hastening towards the caller.﴾ [54:8]

﴿بِوَمَبْرُ يَتَمُوتُ اللَّاعِ لَا يَعْنِي لَهُ﴾

﴿On that Day mankind will follow strictly Allāh's caller, no crookedness will they show him.﴾ [20:108] until,

﴿وَنَسَتَ الْأَرْجُو لِلْنَّبِيِّ الْقَوِيِّ﴾

﴿And (all) faces shall be humbled before the Ever Living, the

Sustainer. ﴿ [20:111]

Allāh said: another Āyah,

﴿ يَوْمَ يَخْرُجُونَ مِنَ الْأَنْتَكَيْرَةِ ﴾

﴿ The Day when they will come out of the graves quickly. ﴾ ﴿ [70:43] ﴾

Allāh said next,

﴿ ثُمَّ يَرْجِعُونَ رُؤُسَهُمْ ﴾

﴿ with necks outstretched ﴾ meaning, raising their heads up, according to Ibn ‘Abbās, Mujaħid and several others.<sup>[1]</sup> Allāh said next,

﴿ لَا يَرْجِعُ إِلَيْهِمْ طَرْفَهُمْ ﴾

﴿ their gaze returning not towards them ﴾

meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allāh from this end. This is why Allāh said,

﴿ وَأَقْدَمُوهُمْ هَرَاءً ﴾

﴿ and their hearts empty. ﴾ meaning, their hearts are empty due to extreme fear and fright. Qatādah and several others said that the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear.<sup>[2]</sup> Allāh said next to His Messenger ﷺ,

﴿ وَلَذِرَ الْكَاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَغْرَنَتَنَا بِحُبِّكَ دُعَوْنَا وَشَيَعَ الرِّشْلُ أَوْلَمْ نَكُرُوا أَفْسَنْمُ بَنْ قَبْلُ مَا لَكُمْ بِنَ زَوَالٍ ﴿ ١٦﴾ وَسَكَنَتْ فِي سَكِينِ الَّذِينَ ظَلَمُوا أَشْهَدَنَا وَتَبَّكَ لَكُمْ كَيْفَ فَعَلَنَا يَهْدِ وَصَرَنَا لَكُمْ الْأَنْسَارَ ﴿ ١٧﴾ وَقَدْ مَكَرُوا مَكْرُومُ وَعَنَّ أَنْوَ مَكْرُومُ وَإِنْ كَانَ مَكْرُومُ لَيَنْوَلْ مِنْهُ الْجِيلَ ﴾

44. And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and

<sup>[1]</sup> At-Tabari 17:31-32.

<sup>[2]</sup> At-Tabari 17:34.

*follow the Messengers!" (It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."*»

﴿45. And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you.﴾

﴿46. Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains from their places.﴾

### **There will be no Respite after the Coming of the Torment**

Allâh mentions what those who committed injustice against themselves will say when they witness the torment,

﴿رَبَّا أَخِرَّنَا إِنْ أَجْكِلُ فَرِيبَ يُمْتَدِّ دَعْوَتَكَ وَشَجَاعَ الْرَّسُولِ﴾

«Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!»

Allâh said in other Âyât,

﴿حَتَّىٰ إِذَا جَاءَهُمُ الْمَوْتُ قَالَ رَبِّنَا أَنْتَ مُوْلَانَا﴾

«Until, when death comes to one of them, he says: "My Lord! Send me back."» [23:99] and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَهْمَكُرُ عَوْنَاكُمْ﴾

«O you who believe! Let not your properties divert you.» [63:9-10]

Allâh described the condition of the wrongdoers on the Day of Gathering, when He said,

﴿وَلَئِنْ رَأَىٰ إِذَا الْمُتَجْزِئُونَ نَاكِشُوا دُرُّهُمِينَ﴾

«And if you only could see when the criminals shall hang their heads.» [32:12],

﴿وَلَئِنْ رَأَىٰ إِذَا دُرْثُوا عَلَى الْأَنْوَارِ فَقَالُوا ثُرْدٌ وَلَا كَفُرْبَرٌ يُغَيِّرُ رَبِّيَا﴾

«If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Âyât of Our Lord..."!» [6:27] and,

﴿وَمُمْبَلِّغُونَ فِيهَا﴾

﴿Therein they will cry.﴾ [35:27] Allah refuted their statement here,

﴿أَرَلَمْ نَكُرُوا أَفْسَنْمَ بَنْ قَبْلَ مَا لَكُمْ بَنْ زَوَالٍ﴾

﴿Had you not sworn aforetime that you would not leave.﴾

Allāh says, 'Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning? Therefore, taste this torment because of what you vowed before.' Mujāhid commented that,

﴿مَا لَكُمْ بَنْ زَوَالٍ﴾

﴿that you would not leave.﴾ refers to leaving this worldly life to the Hereafter.<sup>[11]</sup> Allāh also said,

﴿وَأَقْسَمُوا بِاللَّهِ جَهَنَّمَ لَا يَبْعَثُ اللَّهُ مَنْ يَمْرُثُ﴾

﴿And they swear by Allāh with their strongest oaths, that Allāh will not raise up him who dies.﴾ [16:38]

Allāh said next,

﴿وَرَسَّكْتُمْ فِي مَسَكِينِ الَّذِينَ ظَلَمْتُمْ أَفْسَدْتُمْ رَبِّكُمْ كُلَّ فَعَلَّا بِهِنْدَ وَضَرَّبْتُمْ لَكُمُ الْأَمْثَالَ﴾

﴿And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.﴾

Allāh says, 'you have witnessed or heard of the news of what happened to the earlier disbelieving nations, but you did not draw a lesson from their end, nor did what We punished them provide an example for you.'

﴿جَحَنَّمَةُ بَلِلَّهِ فَمَا شَاءَ اللَّهُ أَعْلَمُ﴾

﴿Perfect wisdom but the warners benefit then not.﴾ [54:5] Shu'bāh narrated that Abu Ishāq said that 'Abdur-Rahmān bin Dābil said that 'Ali bin Abi Ṭālib commented on Allāh's statement,

﴿وَإِنْ كَانَ مَسْكُومْ لَتَرْوَى مِنْهُ الْمُبَالِلُ﴾

<sup>[11]</sup> At-Tabari 17:36.

﴿though their plot was not such as to remove the mountains from their places.﴾

“He who disputed with Ibrāhīm about his Lord, took two eaglets and raised them until they became adult eagels. Then he tied each eagel’s leg to a wooden box with ropes and left them go hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat on its tip. So, the two eagles started flying. The king asked his companion to tell him what he was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So, the king brought the staff closer to the eagels and they started landing slowly. This is why Allāh said,

(إِنَّمَا مَكْرُومُهُ لِتَرْوَلَ مِنَ الْجِبَالِ)

‘though their plot was hardly one to remove the mountains from their places.’”<sup>[1]</sup>

Mujāhid also mentioned that this story was about Nebuchadnezzar, and that when the king’s sight was far away from earth and its people, he was called, ‘O tyrant one! Where are you headed to?’ He became afraid and brought the staff closer to the eagels, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allāh said,

﴿إِنَّمَا مَكْرُومُهُ لِتَرْوَلَ مِنَ الْجِبَالِ﴾

﴿though their plot was not such as to remove the mountains from their places.﴾<sup>[2]</sup>

Ibn Jurayj narrated that Mujāhid recited this Āyah in a way that means, “though their plot was such as to remove the mountains from their places.”

However, Al-‘Awfi reported that Ibn ‘Abbās said that,

﴿إِنَّمَا مَكْرُومُهُ لِتَرْوَلَ مِنَ الْجِبَالِ﴾

﴿though their plot was not such as to remove the mountains from their places.﴾

indicates that their plot was not such as to remove the mountains from their places. Similar was said by Al-Hasan Al-

<sup>[1]</sup> At-Tabari 17:39.

<sup>[2]</sup> At-Tabari 17:39.

Baṣrī. Ibn Jarīr reasoned that, “Associating others with Allāh and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them.” I (Ibn Kathīr) said, this meaning is similar to Allāh’s statement,

﴿وَلَا تَنْسِنَ فِي الْأَرْضِ مَرَّسًا إِنَّكَ لَنْ تُفْرِقَ الْأَرْضَ وَلَكَ شَيْئٌ لِّيُبَالَ طَوْلًا﴾

«And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.» [17:37]

There is another way of explaining this Āyah; ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that,

﴿وَإِنْ كَانَ مَكْشُوفٌ لَّيَزُولُ مِنْهُ أَثْبَالُ﴾

«though their plot was not such as to remove the mountains from their places.»

refers to their Shirk, for Allāh said in another Āyah,

﴿هَنَّكَادَ السَّمَاوَاتُ يَنْتَزَعُونَ مِنْهُ﴾

«Whereby the heavens are almost torn.»<sup>[1]</sup> [19:90]

Ad-Dahhāk and Qatādah said similarly.<sup>[2]</sup>

فَلَا تَحْسِنَ اللَّهُ خَلِقَ وَغَدَرَ رَسُولُهُ إِنَّ اللَّهَ عَزِيزٌ ذُو اِتِّيَّابٍ ۝ يَوْمَ يُنَذَّلُ الْأَرْضُ عَبْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَسَرُّدُوا بِلَوْلَهِ الْهَمَارِ ۝

«47. So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.»

«48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allāh, the One, the Irresistible.»

### Allāh never breaks a Promise

Allāh affirms His promise,

﴿فَلَا تَحْسِنَ اللَّهُ خَلِقَ وَغَدَرَ رَسُولُهُ﴾

«So think not that Allāh will fail to keep His promise to His

<sup>[1]</sup> At-Tabari 17:41.

<sup>[2]</sup> At-Tabari 17:41.

*Messengers.»*

His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allâh affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him. Allâh affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

﴿وَلَئِنْ يُمْهِدُ لِلنَّاسِ بِالنُّورِ﴾

«Woe that Day to the deniers!» [77:15]

Allâh said here,

﴿يَوْمَ يُبَدِّلُ الْأَرْضَ عَبْرَ الْأَرْضِ وَالسَّمَاوَاتِ﴾

«On the Day when the earth will be changed to another earth and so will be the heavens.»

meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize. It is recorded in the Two *Şâhihs* that Sahl bin Sa'd said that the Messenger of Allâh ﷺ said,

«يُخْتَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ يَتَضَاءَ عَفَرًا كَعْزَصَةُ الْقَنَى لَيْسَ فِيهَا مُنْكَمَّٰهُ لِأَحَدٍ»

«On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.»<sup>[11]</sup>

Imâm Ahmad recorded that 'A'ishah said, "I was the first among all people who asked the Messenger of Allâh ﷺ about this Ayah,

﴿يَوْمَ يُبَدِّلُ الْأَرْضَ عَبْرَ الْأَرْضِ وَالسَّمَاوَاتِ﴾

«On the Day when the earth will be changed to another earth and so will be the heavens.»

saying, 'O Allâh's Messenger! Where will the people be then?' He said,

«عَلَى الصَّرَاطِ»

<sup>[11]</sup> *Fath al-Bâri* 11:379, *Muslim* 4:2150.

«On the *Sīrat*,»<sup>[1]</sup> Muslim, but not Al-Bukhārī, collected this *Hadīth*. At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said “*Hasan Ṣaḥīḥ*”.<sup>[2]</sup>

Imām Muslim bin Al-Hajjāj recorded in his *Ṣaḥīḥ* that Thawbān the servant of the Messenger of Allāh ﷺ said, “I was standing next to the Messenger of Allāh when a Jewish rabbi came to him and said, ‘Peace be to you, O Muḥammad.’ I pushed him with such a force that almost caused him to fall down and he asked me why I did that. I said, ‘Why did you not say, ‘O Messenger of Allāh?’’ The Jew said, ‘We call him by the name which his family gave him.’ The Messenger of Allāh ﷺ said,

«إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي»

«*Muhammad* is indeed the name which my family gave me.»

The Jew said, ‘I came to ask you about something.’ The Messenger of Allāh ﷺ replied,

«أَيْقُنْتَ شَيْئًا إِنْ حَدَثْتَكُ»

«Would it benefit you if I replied to your question?»

He said, ‘I will hear it with my ear.’ The Messenger of Allāh ﷺ poked the ground with a staff he had and said,

«سَلْ»

«Ask.» The Jew said, ‘Where will the people be when the earth will be changed to another earth and so will the heavens?’ The Messenger of Allāh ﷺ said,

«هُمْ فِي الظُّلْمَةِ دُونَ الْجَنَّةِ»، قَالَ: فَمَنْ أُولُ النَّاسِ إِجازَةً؟ قَالَ: «فَقَرَاءُ الْهَاجِرِينَ»، قَالَ الْيَهُودِيُّ: فَمَا تَحْفَظُهُمْ حِينَ يَدْخُلُونَ الْجَنَّةَ؟ قَالَ: «زِيَادَةُ كَبِيرٍ»، قَالَ: فَمَا غَذَاؤُهُمْ فِي إِثْرِهَا؟ قَالَ: «يَتَّحَرُّ لَهُمْ تَوْرُزُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا»، قَالَ: فَمَا شَرَابُهُمْ عَلَيْهِ؟ قَالَ: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلَسِيلًا». قَالَ:

صَدَقَتْ، قَالَ: وَجَنَتْ أَسَالُكَ عَنْ شَيْءٍ، لَا يَعْلَمُهُ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ إِلَّا نَبِيٌّ أَوْ

[1] Ahmad 6:35. *Sīrat* originally means ‘a road’; it also means the bridge that will be laid across Hellfire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

[2] Muslim 4:2150, *Tuhfat Al-Ahwadhi* 8:548, Ibn Mājah 2:1430.

رجل أو رجلان. قال: «أيتفعل إِنْ خَدْتُكَ؟» قال: أسمع بادني. قال: جئت أسائلك عن الولد، قال: «مَاء الرُّجُلِ أَبْيَضُ، وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا فَعَلَا مَنْيَ الرُّجُلِ مَنْيَ الْمَرْأَةِ، أَذْكُرْ إِيَّا ذِيَّنَ اللَّهَ تَنَاهَى، وَإِذَا عَلَّ مَنْيَ الْمَرْأَةِ مَنْيَ الرُّجُلِ، أَنَّكَ يَأْذِنُ لِلَّهِ» قال اليهودي: لقد صدق وإنك لنبي ثم انصرف، فقال رسول الله ﷺ: «لَقَدْ سَأَلْتَنِي هَذَا عَنِ الدِّيْنِ سَأَلْتَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ؛ مِنْهُ حَتَّى اللَّهُ يُبَدِّلَهُ»

«In the darkness before the Bridge (Jasr).» He asked, 'Who will be the first to pass it?' He said, «The poor emigrants (Muhaŷirîn).» He asked, 'What will their (refreshment) be when they enter Paradise?' He said, «The caul of fish liver.» He asked, 'What will they have after that?' He said, 'A bull of Paradise which grazed through its pathways will be slaughtered for them.» He asked, 'From what will they drink?' He said, «From a fountain whose name is Sâlsabil.» He said, 'You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.' He said, «Would you benefit by me informing you about it?» He replied, 'I would listen. I have come to ask you about the child.' He ﷺ said, «The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allâh's permission. When the woman's discharge is greater than the man's, it becomes a female by Allâh's permission.» The Jew said, 'You have told the truth and are indeed a Prophet.' Then he left. So Allâh's Messenger ﷺ said; «He asked me such things that I had no knowledge of it until Allâh gave it to me.»<sup>[1]</sup>

Allâh said next,

﴿وَبَرُزُوا إِلَيْهِ﴾

«and they will appear before Allâh», describing when the creatures will be resurrected before Allâh from their graves,

﴿أَرْجِعُ الْفَهَارِ﴾

<sup>[1]</sup> Muslim no. 315.

سورة إبراهيم

٤٩

مُهْطِعِينَ مُقْبِعِينَ وَسِيمَ لَا يَرَدُ إِلَيْهِمْ طَرْفَهُمْ وَأَقْدِيرُهُمْ  
هُوَهُمْ ۝ وَإِنَّ رَبَّ الْأَنْتَسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ  
ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَى أَجْكَلٍ فَرِبِّيْ حَبْتُ دَعْوَتَكَ وَشَيْعَ  
الرَّسُّلَ أَوْلَمْ تَكُونُ أَقْسَمُهُمْ مِنْ قَبْلِ مَا لَكُمْ  
مِنْ زَوَالٍ ۝ وَسَكَنْتُمْ فِي مَسَكِينَ الَّذِينَ ظَلَمُوا  
أَنْفُسَهُمْ وَبَيْنَ لَكُمْ كَيْفَ فَعَلَنَا بِهِمْ وَصَرَبْنَا  
لَكُمُ الْأَمْثَالَ ۝ وَقَدْ مَكْرُوْمَكْرُوْهُمْ وَعِنْدَ اللَّهِ  
مَكْرُوْهُمْ وَإِنْ كَانَ مَكْرُوْهُمْ لَرْتُوْلَ مِنْهُ الْمُبَالَ  
فَلَا تَخْسِبَنَّ اللَّهُ خَلِفَ وَغَيْرِهِ رَسُّلُهُ إِنَّ اللَّهَ عَزِيزٌ  
ذُو اِنْتِقَامٍ ۝ يَوْمَ يُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالْمَوْتُ  
وَبَرْزَوْلَهُ الْوَحِيدُ الْقَهَّارُ ۝ وَتَرَى الْمُجْرِمُونَ يَوْمَ يُمْسِيْ  
مُقْرَبِيْنَ فِي الْأَصْفَادِ ۝ سَرَابِيلُهُمْ مِنْ قَطِيرَانِ وَتَقْشِيْ  
وَجُوهُهُمُ الْأَثَارُ ۝ لِيَخْرِيْ اللَّهُ كُلُّ نَفْسٍ مَا كَسْبَتْ  
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ هَذَا بَلَغَنَّ لِلنَّاسِ وَلَيُذَرُوْ  
يَهُ وَلَيَعْلَمُوْا أَنَّهُ هُوَ إِلَهُ وَحْدَهُ وَلَيَذَرُ كُلُّ أَلْأَتِيبِ

the One, the Irresistible.» Who has full power and control over all things and to Whom the necks and minds are subservient.

﴿وَتَرَى الْمُجْرِمُونَ يَوْمَ يُمْسِيْ مُقْرَبِيْنَ  
فِي الْأَصْفَادِ ۝ سَرَابِيلُهُمْ مِنْ  
قَطِيرَانِ وَتَقْشِيْ وَجُوهُهُمُ الْأَثَارُ ۝  
لِيَخْرِيْ اللَّهُ كُلُّ نَفْسٍ مَا كَسْبَتْ  
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝﴾

49. And you will see the criminals that Day, Muqarranūn (bound together) in fetters.»

50. Their garments will be of Qatirān (tar), and fire will cover their faces.»

51. That Allāh may require each person according to what he has earned. Truly, Allāh is

swift at reckoning.»

### The Condition of the criminals on the Day of Resurrection

Allāh said,

«يَوْمَ يُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالْمَوْتُ

«On the Day when the earth will be changed to another earth and so will be the heavens»

'and the creations will be brought before their Lord, and you, O Muḥammad, will witness the criminals who committed the crimes of Kufr and mischief,'

﴿مُتَّقِرِّينَ﴾

﴿Muqarranîn﴾ bound together, each with his or her like, just as Allâh said,

﴿أَخْرِجُوا الَّذِينَ كَلَّا مِنْهُمْ وَلَا زَوْجُهُمْ﴾

﴿Assemble those who did wrong, together with their companions.﴾ [37:22]

﴿وَإِذَا أُنْثُوا مُنْتَهٰيَةً مُتَّقِرِّينَ دَعَاهُمْ مُنَّالِكَ شُورَا﴾

﴿And when the souls are joined with their bodies.﴾ [81:7],

﴿وَإِذَا أُنْثُوا مِنْهُمْ مَكَانًا مُنْتَهٰيَةً مُتَّقِرِّينَ دَعَاهُمْ مُنَّالِكَ شُورَا﴾

﴿And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.﴾ [25:13] and,

﴿وَالشَّيَاطِينُ كُلُّ بَلَاءٍ وَّغَوْصٌ وَّلَعْبُهُمْ مُمَرِّينَ فِي الْأَمْفَادِ﴾

﴿And also the Shayâṭîn from the Jinn (including) every kind of builder and diver, and also others bound in fetters.﴾ [38:37-38]

Allâh said next,

﴿سَرَابِيلُهُمْ مِنْ قَطِيرَانٍ﴾

﴿Their garments will be of Qatîrân (pitch),﴾

that is used to coat camels. Qatâdah commented that Qatîrân (tar) is one of the fastest objects to catch fire. Ibn 'Abbâs used to say that the Qatîrân, mentioned in the Âyah, is dissolved lead.<sup>[1]</sup> It is possible that this Âyah reads as:

﴿سَرَابِيلُهُمْ مِنْ قَطِيرَانٍ﴾

referring to heated lead that has reached tremendous heat, according to Mujâhid, Ikrimah, Saïd bin Jubayr Al-Hasan and Qatâdah.<sup>[2]</sup> Allâh said next,

﴿وَتَقْشِنَ شَيْوَهُمْ أَنَّارًا﴾

﴿and fire will cover their faces﴾, which is similar to His other

<sup>[1]</sup> At-Tabari 17:56.

<sup>[2]</sup> At-Tabari 17:55-56.

statement,

﴿لَنَحْقُمُ وُجُوهَهُمْ أَنْذَرْ وَهُمْ فِيهَا كَلِيمُونَ﴾

«The Fire will burn their faces, and therein they will grin, with displaced lips.» [23:104]

Imām Ahmad recorded that Yāḥyā bin Abi Ishaq said that Abān bin Yazid said that Yāḥyā bin Abi Kathir said that Zayd bin Abi Salām said that Abu Mālik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

﴿أَرْبَعٌ فِي أُمَّةٍ مِّنْ أُمَّةِ الْجَاهِلِيَّةِ لَا يَرْكُوْهُنَّ: الْفَخْرُ بِالْأَخْتَابِ، وَالطَّغْيَانُ فِي الْأَنْسَابِ، وَالْأَنْتِسْفَاءُ بِالشُّجُورِ، وَالْبَاتِحَةُ عَلَى النَّبِيِّ، وَالثَّائِحَةُ إِذَا لَمْ شَبَ قَبْلَ مَوْتِهَا، ثَقَامُ يَوْمِ الْقِيَامَةِ وَعَلَيْهَا سِرْنَانٌ مِّنْ قَطْرَانٍ وَدُرْزٍ مِّنْ جَرَبٍ﴾

«Four characteristics from the time of Jahiliyyah will remain in my Ummah, since they will not abandon them: boasting about their family lineage, discrediting family ties, seeking rain through the stars, and wailing for their dead. Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of Qatirān and a cloak of mange.»<sup>[1]</sup>

Muslim collected this Ḥadīth.<sup>[2]</sup>

Allāh said next,

﴿لِيَعْزِزَ اللَّهُ كُلُّ نَفْسٍ مَا كَسَبَتْ﴾

«That Allāh may requite each person according to what he has earned.»

meaning, on the Day of Resurrection. Allāh said in another Āyah,

﴿لِيَعْزِزَ اللَّهُ أَسْتَوْا بِمَا عَمِلُوا﴾

«That He may requite those who do evil with that which they have done.» [53:31] Allāh said here,

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

«Truly, Allāh is swift at reckoning.»

<sup>[1]</sup> Ahmad 5:342.

<sup>[2]</sup> Muslim 2:644.

when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

﴿هُنَّا خَلَقْتُمْ وَلَا بَعْثَرْتُمْ إِلَّا كَيْفَيْتُمْ وَجِدْنَاهُ﴾

«The creation of you all and the resurrection of you all are only as a single person.» [31:28]

And this is why Mujâhid said,

﴿سَرِيعُ الْحِسَابِ﴾

«*swift at reckoning*», means “keeping count.”

﴿هُنَّا لَكُنْ لِلنَّاسِ وَلَيَشَدُّوْنَا يَوْمَ وَلَيَعْلَمُوْنَا أَنَّا هُوَ إِلَهٌ وَاحِدٌ وَلَيَذَكَّرُ أُولُو الْأَيْمَانُ﴾

¶52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.»

Allâh states that this Qur'ân is a Message for mankind,

﴿لِأُنْذِنَّكُمْ بِهِ وَمَنْ يَتَّبِعُ﴾

«(So) that I may therewith warn you and whomsoever it may reach.» [6:19]

This Qur'ân is for all mankind and the Jinns, just as Allâh said in the beginning of this Sûrah,

﴿إِنَّ رَبَّكَ مَنْ يَتَنزَّلُ بِكُنْ لِتُنَزِّلَ الْأَنْبَاءَ مِنَ الظُّلْمَاتِ إِلَى الْفُرُورِ﴾

«Alif-Lâm-Râ. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light.» [14:1]

Allâh said next,

﴿وَلَيَشَدُّوْنَا يَوْمَ﴾

«in order that they may be warned thereby», or to receive and draw lessons from it,

﴿وَلَيَعْلَمُوْنَا أَنَّا هُوَ إِلَهٌ وَاحِدٌ﴾

﴿and that they may know that He is the only One God﴾ using its proofs and evidences that testify that there is no true deity except Allāh,

﴿وَلِذِكْرِ أُولَئِكَ الْأَنْبِيَاءِ﴾

﴿and that men of understanding may take heed.﴾ meaning those who have good minds.

This is the end of the *Tafsīr* of *Sūrah Ibrāhīm*, and all praise is due to Allāh.

## The Tafsīr of Sūrat Al-Hijr (Chapter - 15)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿أَرَأَيْتَ الْكِتَابَ وَقُرْءَانَ مُئِنِّينَ ۝ رُسُلًا يَوْمَ الْيَمِنِ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝ ذَرْهُمْ يَأْكُلُونَ وَيَشْتَعِلُونَ وَلِنَهِمُ الْأَمْلَ فَسُوقَ يَعْمَلُونَ ۝﴾

﴿1. Alif-Lām-Rā. These are Āyāt of the Book and a plain Qur'ān.﴾

﴿2. How much would those who disbelieved wish that they had been Muslims.﴾

﴿3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!﴾

### The Disbelievers will someday wish that They had been Muslims

We have already discussed the letters which appear at the beginning of some Sūrahs. Allāh said:

﴿رُسُلًا يَوْمَ الْيَمِنِ كَفَرُوا﴾

﴿How much would those who disbelieved wish﴾

Here Allāh tells us that they will regret having lived in disbelief, and will wish that they had been Muslims in this world.

Regarding Allāh's saying,

﴿رُسُلًا يَوْمَ الْيَمِنِ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝﴾

﴿How much would those who disbelieved wish that they had been Muslims.﴾

Sufyān Ath-Thawri reported from Salamah bin Kuhayl, who reported from Abi Az-Za'rā', from 'Abdullāh, who said: "This is

about the *Jahannamiyyūn* (the sinners among the believers who will stay in Hell for some time), when they [the disbelievers] see them being brought out of Hell.”<sup>[1]</sup>

﴿رَبِّنَا يَوْمَ أَكْفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾

«How much would those who disbelieved wish that they had been Muslims.»

Ibn Jarīr reported that Ibn ‘Abbās and Anas bin Mālik explained that this Āyah refers to the Day when Allāh will detain the sinful Muslims in Hell along with the idolators. He said: “The idolators will say to them, ‘What you used to worship on earth has not helped you.’ Then by virtue of His mercy, Allāh will be angry for their sake, and He will remove them [from it]. That is when

﴿رَبِّنَا يَوْمَ أَكْفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾

«How much would those who disbelieved wish that they had been Muslims.»<sup>[2]</sup>

﴿ذَرْهُمْ يَأْكُلُوا وَتَسْتَهْوِيْهِمْ﴾

«Leave them to eat and enjoy» this is a stern and definitive threat for them, like His saying,

﴿قُلْ تَسْعُوا فَإِنَّ مَوْيِرَكُمْ إِلَى النَّارِ﴾

«Say: “Enjoy your brief life! But certainly, your destination is the Fire!”» [14:30]

﴿كُلُّوا وَتَسْهُوْنَ بِلِلَّهِ إِنَّكُمْ شَجَرَةُ نَارٍ﴾

«(O disbelievers!) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the guilty.»[77:46]

Allāh says:

﴿وَتَنْهِيْهُمُ الْأَنْجَلُ﴾

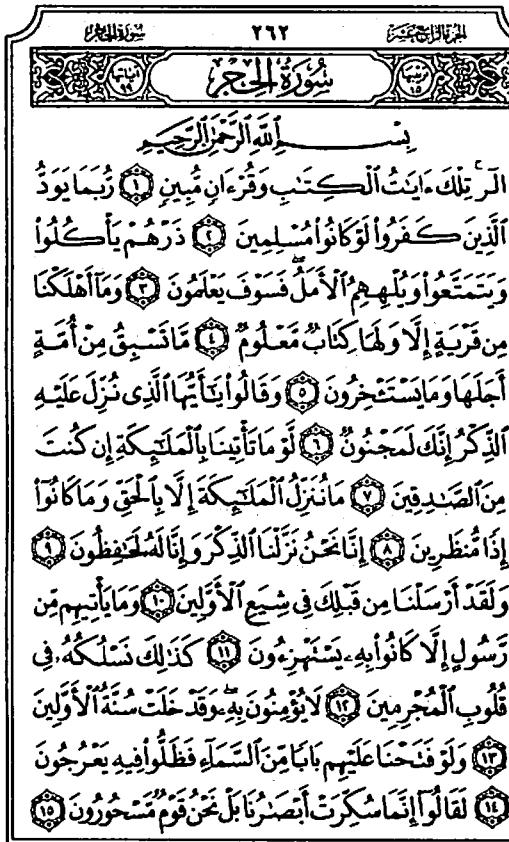
«let them be preoccupied with false hope.»

i.e., distracted from repentance and turning to Allāh, for

﴿فَسَوْتَ يَقْدَمُونَ﴾

<sup>[1]</sup> At-Tabari 17:62.

<sup>[2]</sup> At-Tabari 17:62.



«They will soon come to know!» that is, their punishment.

﴿وَمَا أَهْلَكَنَا مِنْ قَرْيَةٍ إِلَّا وَمَا  
كَانَتْ مَقْلُومٌ ۝ مَا تَبَيَّنَ مِنْ  
أَشْعَرَ أَجْنَابَهَا وَمَا يَسْتَقْبِلُونَ ۝﴾

the time for a nation's destruction has come, He never delays it, and He never moves its appointed time forward. This was a message and a warning to the people of Makkah, telling them to give up their *Shirk*, their stubbornness and disbelief for which they deserved to be destroyed.

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الْكِتَابُ إِنَّكَ لَغَنِيْتُمْ ۝ لَوْ مَا تَأْتِنَا بِالْكِتَابِ كُنْتَ إِنْ كُنْتَ مِنْ  
الْمُصَدِّقِينَ ۝ مَا نُزِّلَ الْكِتَابُ إِلَّا بِالْحِقْقَةِ وَمَا كَانُوا إِذَا شَنَطُوكُنْ ۝ إِنَّا نَعْنُ نُزِّلَنَا الْكِتَابُ  
رَبِّنَا لَمْ نُنَظِّرْنَا ۝﴾

۴۶. And they say: "O you (*Muhammad*) to whom the *Dhikr* (the *Qur'an*) has been revealed! Verily, you are a madman!" ۝

۴۷. "Why do you not bring angels to us if you are of the truthful?" ۝

﴿8. We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!﴾

﴿9. Verily, We, it is We Who revealed the Dhikr (i.e. the Qur'an) and surely We will guard it (from corruption).﴾

### The Accusation that the Prophet ﷺ was a Madman and Demands for Him to bring down Angels

Allāh tells us about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words:

﴿وَيَأْتِيَ الَّذِي شَرَلَ عَلَيْهِ الْذِكْرُ﴾

﴿O you (Muhammad) to whom the Dhikr (the Qur'an) has been revealed!﴾ i.e., the one who claims to receive it.

﴿إِنَّكَ لَمُجْرِمٌ﴾

﴿Verily, you are a mad man!﴾ i.e., by your invitation to us to follow you and leave the way of our forefathers.

﴿فَلَنَّ مَا تَأْتِنَا بِالْحَقِيقَةِ﴾

﴿Why do you not bring angels to us?﴾ i.e., to bear witness to the accuracy of what you have brought to us is true, if you are really telling the truth? This is similar to what Pharaoh said:

﴿فَلَوْلَا أَتَيْتَنَا نَذِيرًا أَوْ جَهَنَّمَ مُسْتَكْبِرِينَ﴾

﴿Why then are not golden bracelets bestowed on him, or angels sent along with him?﴾ (43:53).

And Allāh said:

﴿وَقَالَ الَّذِينَ لَا يُرْشُوذُونَ لِقَاتَنَا تَوْلَأَ أَنْزَلَ عَلَيْنَا الْحَقِيقَةَ أَوْ زَرَى رَسُولًا لَقَدْ أَنْشَكَبِرُوا فِي أَنْشِئِنَمْ  
وَعَنْ عُثْرَةَ كَبِيرًا ﴿١١﴾ يَوْمَ يَرَوْنَ الْحَقِيقَةَ لَا يَبْرُؤُونَ تَعْبُرُونَ وَغَوَّلُونَ جَهَنَّمَ تَخْجُرُوا﴾

﴿And those who do not expect a meeting with Us (i.e., those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. On the Day that they do see the angels - there will be no good news given on that day to the guilty. And they (angels) will say: "All kinds of glad tidings are forbidden for you."﴾ (25:21-22)

For this reason Allāh said:

﴿نَّا نُنَزِّلُ الْكِتَابَ إِلَّا بِالْحَقِّ وَمَا كَانَ أَنْوَارُهُ إِلَّا مُنَظَّرٍ﴾ ﴿٨﴾

﴿We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!﴾

Mujāhid said in this Āyah:

﴿نَّا نُنَزِّلُ الْكِتَابَ إِلَّا بِالْحَقِّ﴾

﴿We do not send the angels down except with the truth﴾

“[i.e.,] with the Message and the punishment.”<sup>[1]</sup> Then Allāh, may He be exalted, stated that He is the One Who revealed the Dhikr to him, which is the Qur’ān, and He is protecting it from being changed or altered.

﴿وَلَمَّا أَرَيْنَا مِنْ قَبْلِكَ فِي شَيْءٍ الْأَوَّلِينَ﴾ ﴿٩﴾ وَمَا يُنَزِّلُ إِلَّا كَانُوا يُنْهَا  
بِشَهْرِ دُونَ﴾ ﴿١٠﴾ كَذَلِكَ شَلَّكُمْ فِي قُلُوبِ الظَّاهِرِينَ﴾ ﴿١١﴾ لَا يُؤْمِنُونَ يُوَدُّونَ وَقَدْ خَلَقْنَا  
الْأَوَّلِينَ﴾ ﴿١٢﴾

﴿10. Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities.﴾

﴿11. And there never came a Messenger to them but that they mocked him.﴾

﴿12. Thus We allow it to enter the hearts of the guilty.﴾

﴿13. They would not believe in it (the Qur’ān); and already the example of the ancients has gone forth.﴾

### The Idolators of Every Nation made a Mockery of their Messengers

Consoling His Messenger ﷺ for the rejection of the disbelieving Quraysh, Allāh says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him. Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance.

﴿كَذَلِكَ شَلَّكُمْ فِي قُلُوبِ الظَّاهِرِينَ﴾

﴿Thus We allow it to enter the hearts of the guilty.﴾

<sup>[1]</sup> At-Tabari 17:68.

Anas and Al-Hasan Al-Baṣrī said that this referred to *Shirk*.<sup>[1]</sup>

﴿وَرَدَ عَلَّتْ شَمَةُ الْأَوَّلِينَ﴾

¶ and already the example of the ancients has gone forth. ¶

meaning the destruction wrought by Allāh on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known.

﴿وَرَدَ مَنْهَنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ نَظَرُوا فِيهِ يَقْرُبُونَ ﴿١﴾ لَفَلَوْا إِنَّا شَكَرْتُ أَبْصَرَنَا بَلْ تَنْعَنَ قَوْمٌ تَسْخَرُونَ ﴿٢﴾﴾

¶ 14. And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long). ¶

¶ 15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched." ¶

### The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see

Allāh explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Rather, they would say:

﴿إِنَّا شَكَرْتُ أَبْصَرَنَا﴾

¶ Our eyes have been (as if) dazzled. ¶

Mujāhid, Ibn Kathīr and Ad-Dahhāk said, "[this means] our vision has been blocked."<sup>[2]</sup> Qatādah narrated that Ibn ‘Abbās said, "[this means] our eyesight has been taken away." Al-‘Awfi reported that Ibn ‘Abbās said, "[this means] we were confused and put under a spell."<sup>[3]</sup>

﴿شَكَرْتُ أَبْصَرَنَا﴾

¶ Our eyes have been (as if) dazzled. ¶

[1] At-Tabari 17:70.

[2] At-Tabari 17:74.

[3] At-Tabari 17:75.

٢٦٣

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَرَبَّتْهَا لِلتَّنْظِيرِ ۝  
وَحَفَظْنَاهَا مِنْ كُلِّ شَيْطَنٍ رَّجِيمٍ ۝ إِلَّا مَنْ أَسْرَقَ النَّعْ  
فَأَبْعَثَهُ شَهَابٌ مِّنْ ۝ وَالْأَرْضَ مَدَّنَاهَا وَأَقْتَسَنَاهَا  
رَقْسًا وَأَبْسَنَاهَا مِنْ كُلِّ شَيْءٍ وَمَوْزِفَنِ ۝ وَجَعَلْنَا الْكُفَّارَ  
مَعْنِشَ وَمَنْ لَشَمَ لَهُ بِرْزَقَنِ ۝ وَإِنْ مَنْ شَئَ إِلَّا عَنَّا  
خَرَأْنَاهُ وَمَا نَزَّلْنَاهُ إِلَّا يَقْدَرُ مَعْلُومٌ ۝ وَأَرْسَلْنَا الرِّيحَ  
لَوْقَحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاهَةً فَأَسْقَيْنَاهُ كُمْهُ وَمَا أَنْشَمَ لَهُ  
يَخْرِبَنِ ۝ وَإِنَّا نَحْنُ شَيْئٌ وَنَمْسِطُ وَنَنْهَا الْوَرَقَنِ ۝  
وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمَنِ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَخْرِفَنِ ۝  
وَإِنْ رَبِّكَ هُوَ يَحْشُرُهُمْ إِلَيْهِ حَكْمُ عَلِمٍ ۝ وَلَقَدْ خَلَقْنَا إِلَيْنَاهُ  
مِنْ صَلْصَلٍ مِنْ حَمَّا مَسْتُونِ ۝ وَلِلْجَانِ خَلَقْنَاهُ مِنْ قَبْلِ مِنْ تَأْرِ  
السَّمُورِ ۝ وَإِذَا قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِنْ  
صَلْصَلٍ مِنْ حَمَّا مَسْتُونِ ۝ فَإِذَا سَوَّتْهُ وَنَفَخْتُ فِيهِ مِنْ  
رُوحِي فَقَعَ عَلَهُ سَجِيدَنِ ۝ سَجَدَ الْمَلَائِكَةُ كُلُّهُمْ  
أَجْمَعُونِ ۝ إِلَّا إِلِيَّسَ إِنْ أَنِ يَكُونَ مَعَ السَّاجِدِينَ ۝

Ibn Zayd said: "The one who is dazzled [lit. intoxicated] is the one who cannot reason."

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا  
وَرَبَّتْهَا لِلتَّنْظِيرِ ۝ وَحَفَظْنَاهَا  
مِنْ كُلِّ شَيْطَنٍ رَّجِيمٍ ۝ إِلَّا مَنْ  
أَسْرَقَ النَّعْصَنِ فَأَبْعَثَهُ شَهَابٌ  
مِّنْ ۝ وَالْأَرْضَ مَدَّنَاهَا وَأَقْتَسَنَاهَا  
فِيهَا رَقْسًا وَأَبْسَنَاهَا فِيهَا مِنْ كُلِّ  
شَيْءٍ وَمَوْزِفَنِ ۝ وَجَعَلْنَا لَكُوْنَاهَا  
مَعْنِشَ وَمَنْ لَشَمَ لَهُ بِرْزَقَنِ ۝﴾

﴿16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.﴾

﴿17. And We have guarded it (near heaven) from every outcast Shaytan (devil).﴾

﴿18. Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.﴾

﴿19. And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow in it, in due proportion.﴾

﴿20. And in it We have provided means of living, for you and for those whom you provide not.﴾

### The Power of Allāh and His Signs in the Heavens and on Earth

To those who ponder, and look repeatedly at the dazzling signs and wonders that are to be seen in the creation, Allāh mentions His creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with

which He has adorned it. Here, Mujāhid and Qatādah said that *Burūj* [big stars] refers to the heavenly bodies.<sup>[1]</sup> (I say): This is like the Āyah :

﴿بَارِكَ اللَّهُ بِحَمْلِ فِي السَّمَاوَاتِ بُرُوجٍ﴾

﴿Blessed be He Who has placed the big stars in the heavens.﴾  
[25:61]

'Atiyah Al-'Awfi said: "*Burūj* here refers to sentinel fortresses."<sup>[2]</sup> He made the "shooting stars" to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear "shooting star" comes to him and destroys him. He may already have passed on whatever he heard before the fire hit him, to another devil below him; the latter will then take it to his friends [among humans], as is stated in the *Sahīh*.

Explaining this Āyah, Al-Bukhāri reported from Abu Hurayrah that the Prophet ﷺ said:

«إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاوَاتِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا حُضْمَانًا لِقَزْلِهِ كَانَةً سَلِيلَةً عَلَى صَفَرَانٍ»

«When Allāh decrees any matter in heaven, the angels beat their wings in submission to His Word, [with a sound like] a chain [beating] on a smooth rock.”<sup>1</sup>

(‘Ali and other subnarrators said, “The sound reaches them.”) “When the fright leaves their (angels’ hearts, they (angels) are asked: ‘What did your Lord say?’ They respond: ‘The truth. And He is the Most High, the Most Great.’ So those who hope to hear something listen, and they are standing one above the other.” Sufyān [the narrator] described them with a gesture, spreading the fingers of his right hand and holding it in such a way that the fingers were above one another. “Sometimes the flaming fire hits one of these listeners before he is able to convey what he has heard to the one who is beneath him, and he is burned up, or sometimes the fire does not hit him until he has pit on to the one beneath him,

<sup>[1]</sup> At-Tabari 17:77.

<sup>[2]</sup> Al-Baghawi 3:45.

so he brings it to the earth." Perhaps Sufyân said: "...until it reaches the earth and he puts it into the mouth of the sorcerer or fortune-teller, so that after telling a hundred lies he gets something right, and the people say, 'Did he not tell us that on such and such a day such and such would happen, and we found it to be the truth among the statements which were heard from heaven.'"<sup>[1]</sup> Then Allâh mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that he has placed in it, and the plants and fruits that He causes to grow in their appropriate locations.

﴿وَمِن كُلِّ شَيْءٍ مُّتَنَفِّذٍ﴾

﴿all kinds of things in due proportion.﴾

Ibn 'Abbâs said that this means with their predetermined proportions. This was also the opinion of Sa'îd bin Jubayr, 'Ikrimah, Abu Mâlik, Mujâhid, Al-Hâkim bin 'Utaybah, Al-Hasan bin Muhammad, Abu Sâlih and Qatâdah.<sup>[2]</sup>

﴿وَرَأَيْنَا لَكُم فِيهَا مَهِنَّشٍ﴾

﴿And We have provided therein means of living, for you﴾

Here Allâh mentions that He created the earth with different means of provisions and livelihood of all kinds.

﴿وَمَن أَنْشَئْتُ لَمْ يَرْزُقْنَ﴾

﴿and for those whom you provide not.﴾

Mujâhid said, "This refers to the riding animals and the cattle."<sup>[3]</sup> Ibn Jarîr said, "They are slaves, men and women, as well as the animals and the cattle. The meaning is that Allâh, may He be exalted, is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allâh alone."<sup>[4]</sup>

[1] *Fath Al-Bâri* 8:231.

[2] At-Tabari 17:79-81.

[3] At-Tabari 17:82.

[4] At-Tabari 17:82.

﴿وَنَّا مِنْ شَفَّةٍ إِلَّا عِنْدَنَا خَرَابَتُهُ وَمَا نَزَّلْنَاهُ إِلَّا يَقْدِرُ مُتَلَوِّرٌ ﴾ وَأَرَسَّنَا الْيَمَّاحَ لِتَنْعَجَ فَأَزَّلَنَا بَنَ الْكَسَّالَ مَاءَهُ فَلَقَبَتْكُو وَمَا أَشْنَدَ لَهُ بِعَذَّرِينَ ﴾ وَلَمَّا تَنَعَّجَ ثُمَّيْنِيَ وَتُؤْثِيَتْ وَخَنَّيْنِيَ الْوَرَثُونَ ﴾ وَلَقَدْ عَلِمْنَا الْمُسْتَبِينَ يَنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَخِرِينَ ﴾ وَلَمَّا رَبَكَ هُوَ بِحَسْرَمِهِ إِنَّهُ سَكِيمٌ كَلِيمٌ ﴾<sup>10</sup>

﴿21. And there is not a thing, but the supplies for it are with Us, and We do not send it down but in a known measure.﴾

﴿22. And We send the winds fertilizing, then We cause the water to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its supply.﴾

﴿23. And certainly We! It is We Who give life, and cause death, and We are the Inheritors.﴾

﴿24. And indeed, We know the first generations of you who have passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.﴾

﴿25. And verily, your Lord will gather them together. Truly, He is Most Wise, (and) Knowing.﴾

### The Supplies for All Things are with Allāh

Allāh tells us that He is the Owner of all things, and that everything is easy for Him. He has the supplies for all things with Him.

﴿وَرَبِّنَا نَزَّلَهُ، إِلَّا يَقْدِرُ مُتَلَوِّرٌ﴾

﴿and We do not send it down but in a known measure.﴾

meaning, as He wills and as He wants. Doing so out of His great wisdom and mercy towards His servants, in a way that He is under no obligation to do. But He has decreed mercy for Himself. Yazid bin Abi Ziyād reported from Abu Juḥayfah that ‘Abdullāh said: “No year has more rain than another, but Allāh divides the rain between them as He wills, it rains here a year and there a year. Then he recited:

﴿وَنَّا مِنْ شَفَّةٍ إِلَّا عِنْدَنَا خَرَابَتُهُ﴾

﴿And there is not a thing, but the supplies for it are with Us...﴾

Reported by Ibn Jarīr.<sup>[1]</sup>

### **Benefits of the Winds**

﴿وَرَزَقْنَا الْيَتَمَّ لِرَزْقٍ﴾

«And We send the winds fertilizing.»

i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms. These winds are mentioned here in the plural form because they give results, unlike the barren wind (*Ar-Rīh Al-'Aqīm*, see *Adh-Dhāriyāt* 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things.

﴿وَرَزَقْنَا الْيَتَمَّ لِرَزْقٍ﴾

«And We sent the winds fertilizing.»

'Abdullāh bin Mas'ūd said, "The wind is sent bearing water from the sky, then it fertilizes the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously."<sup>[2]</sup> This was also the opinion of Ibn 'Abbās, Ibrāhīm An-Nakha'i and Qatādah.<sup>[3]</sup> Ad-Dahhāk said: "Allāh sends it to the clouds and it gets fertilized and becomes full of water."<sup>[4]</sup> 'Ubayd bin 'Umayr Al-Laythi said: "Allāh sends the wind which stirs up the earth, then Allāh sends the wind which raises clouds, then Allāh sends the wind which forms clouds, then Allāh sends the fertilizing wind which pollinates the trees. Then he recited,

﴿وَرَزَقْنَا الْيَتَمَّ لِرَزْقٍ﴾

«And We sent the winds fertilizing.»<sup>[5]</sup>

[1] At-Tabari 17:84.

[2] At-Tabari 17:86.

[3] At-Tabari 17:87-88.

[4] At-Tabari 17:88

[5] Ibid.

### Fresh Water is a Blessing from Allāh

﴿فَنَذَّرْتَكُمْ﴾

«and We give it to you to drink,» This means, “and We send it down to you fresh and sweet, so that you can drink it; if We had wished, We could have made it salty (and undrinkable)”, as Allāh points out in another Āyah in Sūrat Al-Wāqi’ah, where He says:

﴿أَوَلَمْ يَرَوْا إِنَّ اللَّهَ الَّذِي تَسْأَلُونَ ۝ أَلَمْ يَرَوْا إِنَّ الْمَرْءَ أَمْ غَنِّ الْمُزَّارُونَ ۝ لَوْ شَاءَ جَعَلَهُ أَبْلَافًا فَلَوْلَا شَكَرُوتَ ۝﴾

«Tell Me! The water that you drink, is it you who cause it to come down from the rain clouds, or are We the cause of it coming down? If We willed, We verily could make it salty (and undrinkable), why then do you not give thanks (to Allāh)?» (56:68-70).

And Allāh says:

﴿مَنْ أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِي وَبَسُورٍ ۝﴾

«He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.» (16:10)

﴿وَكَمْ أَنْشَدَ لَهُ بَغْرِيزِينَ ۝﴾

«and it is not you who are the owners of its supply.»

The meaning is, “You are not taking care of it; rather We send it down and take care of it for you, making springs and wells flourish on the earth.” If Allāh so willed, He could make it disappear, but by His mercy He sends it down and makes it fresh and sweet, maintaining the springs, wells, rivers and so on, so that they may drink from it all year long, water their livestock and irrigate their crops.

### The Power of Allāh to initiate and renew Creation

﴿وَإِنَّا لَنَخْلُقُ شَيْئًا وَيُبْيِثُ ۝﴾

«And certainly We! We it is Who give life, and cause death,»

Here Allāh tells us of His power to initiate creation and renew it. He is the One Who brings life to creatures out of

nothingness, then He causes them to die, then He will resurrect all of them on the Day when He will gather them together. He also tells us that He will inherit the earth and everyone on it, and then it is to Him that they will return. Then He tells us about His perfect knowledge of them, the first and the last of them. He says

﴿وَلَقَدْ عِلِّمْنَا الْمُتَّقِينَ مِنْكُمْ﴾

﴿And indeed, We know the first generations of you who had passed away...﴾

Ibn ‘Abbâs said, “The first generations are all those who have passed away since the time of Ādâm. The present generations and those who will come afterward refer to those who are alive now and who are yet to come, until the Day of Resurrection.”<sup>[1]</sup>

Something similar was narrated from Ikrimah, Mujâhid, Ad-Dâhâk, Qatâdah, Muhammâd bin Ka'b, Ash-Shâ'bi and others.<sup>[2]</sup>

Ibn Jarîr reported from Muhammâd bin Abî Ma'shar, from his father, that he heard ‘Awn bin ‘Abdullâh discussing the following Ayah with Muhammâd bin Ka'b:

﴿وَلَقَدْ عِلِّمْنَا الْمُتَّقِينَ مِنْكُمْ وَلَقَدْ عِلِّمْنَا الْمُتَّقِينَ﴾

﴿And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards﴾

and it was stated that it refers to the rows for prayer. Muhammâd bin Ka'b said, “This is not the case.

﴿وَلَقَدْ عِلِّمْنَا الْمُتَّقِينَ مِنْكُمْ﴾

﴿And indeed, We know the first generations of you who had passed away﴾ it refers to those who are dead or have been killed, and;

﴿الْمُتَّقِينَ﴾

﴿and also those who will come afterwards﴾ meaning those who have yet to be created.

﴿وَلَأَرَى إِنَّكَ هُوَ يَعْلَمُ مِمَّا هُوَ سَعِّدَ عَلَيْهِ﴾

<sup>[1]</sup> At-Tabâri 17:91.

<sup>[2]</sup> At-Tabâri 17:90-92.

﴿And verily your Lord will gather them together. Truly, He is Most Wise, (and) Knowing﴾.

'Awn bin 'Abdullāh said, "May Allāh help you and reward you with good."<sup>[1]</sup>

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ مَلْصَلٍ يَنْهَى حَمَّلَ مَسْتُرِّي وَلَقَدْ خَلَقْنَاهُ مِنْ قَبْلٍ مِنْ تَأْرِي﴾  
السَّمْوَاهُ

﴿26. And indeed, We created man from dried (sounding) clay of altered mud.﴾

﴿27. And the Jinn, We created earlier from the smokeless flame of fire.﴾

### The Substances from which Mankind and Jinns were created

Ibn 'Abbās, Mujāhid and Qatādah said that *Ṣalsāl* means dry mud.<sup>[2]</sup> The apparent meaning is similar to the Āyah:

﴿خَلَقَ الْإِنْسَانَ مِنْ مَلْصَلٍ كَالْفَخَارِ وَخَلَقَ الْجِنَّاً مِنْ مَارِجٍ فِي تَأْرِي﴾

﴿He created man (Ādam) from sounding clay like the potter's clay, And He created the Jinns from a smokeless flame of fire.﴾  
(55:14-15)

It was also reported from Mujāhid that,

﴿مَلْصَلٍ﴾

﴿dried (sounding) clay﴾ means "putrid",<sup>[3]</sup> but it is more appropriate to interpret an Āyah with another Āyah.

﴿يَنْهَى حَمَّلَ مَسْتُرِّي﴾

﴿of altered mud﴾ means the dried clay that comes from mud, which is soil. "Altered" here means smooth.

﴿وَلَقَدْ خَلَقْنَاهُ مِنْ قَبْلٍ﴾

﴿And the Jinn, We created earlier﴾ means before creating humans.

[1] At-Tabari 17:90.

[2] At-Tabari 17:96.

[3] At-Tabari 17:97.

﴿مِنْ نَارٍ لَّسْعُورٍ﴾

﴿from the smokeless flame of fire.﴾ Ibn ‘Abbâs said, “It is the smokeless flame that kills.”<sup>[1]</sup> Abu Dâwud At-Tayâlisi said that Shu’bah narrated to them from Abu Ishâq, who said: “I visited ‘Umar Al-Âsamm when he was sick, and he said: ‘Shall I not tell you a Ḥadîth that I heard from ‘Abdullâh bin Mas’ûd? He said: This smokeless flame is one of the seventy parts of the smokeless fire from which the Jinn were created. Then he recited,

﴿وَلَنَّا خَلَقْنَا مِنْ قَلْبٍ مِّنْ نَارٍ لَّسْعُورٍ﴾

﴿And the Jinn, We created earlier from the smokeless flame of fire.﴾<sup>[2]</sup>

The following is found in the *Sahîh*,

﴿خَلَقْنَا الْمَلَائِكَةَ مِنْ نُورٍ، وَخَلَقْنَا الْجَانِبَ مِنْ مَارِجٍ مِّنْ نَارٍ، وَخَلَقْنَا آدَمَ مِنْ مَيَّأَ وَصَفَ لَكُمْ﴾

﴿The angels were created from light, the Jinn were created from a smokeless flame of fire, and Âdâm was created from that which has been described to you.﴾<sup>[3]</sup>

The Âyah is intended to point out the noble nature, good essence and pure origin of Âdâm.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ بَنْكَرًا مِّنْ صَلْصَلٍ فَنْحَلَ مَشْتُوْنِ ﴿١﴾ إِنَّمَا سَوْءَتْهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَنَفَخْتُ لَهُ سَيِّدِنَا ﴿٢﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ لِعَمَّوْنَ ﴿٣﴾ إِلَّا إِنَّهُ أَنَّ أَنْ يَكُونَ مَعَ السَّيِّدِينَ ﴿٤﴾ قَالَ يَتَابِلِيُّشُ مَا لَكَ أَنَّكُنَّ مَعَ السَّيِّدِينَ ﴿٥﴾ قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِشَرِّ خَلْقَتَهُ مِنْ صَلْصَلٍ فَنْحَلَ مَشْتُوْنِ ﴿٦﴾﴾

﴿28. And (remember) when your Lord said to the angels: “I am going to create a man (Âdâm) from dried (sounding) clay of altered mud.”﴾

﴿29. “So, when I have fashioned him completely and breathed into him (Âdâm) of My spirit (the soul which I created for

<sup>[1]</sup> At-Tabari 17:99.

<sup>[2]</sup> At-Tabari 16:21.

<sup>[3]</sup> Muslim 4:2294.

him,) then fall down, prostrating yourselves before him."»

﴿30. So the angels prostrated themselves, all of them together.﴾

﴿31. Except Iblis (Shayṭān) - he refused to be among the prostrate.﴾

﴿32. (Allāh) said: "O Iblis! What is your reason for not being among the prostrate?"﴾

﴿33. [Iblis] said: "I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud."﴾

### The creation of Ādam, the Command to the Angels to prostrate to Him, and the Rebellion of Iblis

Allāh informs us of how He mentioned Ādam to His angels before He created him, and how He honored him by commanding the angels to prostrate to him. He mentions how His enemy Iblis, amidst all the angels, refused to prostrate to him out of envy, disbelief, stubbornness, arrogance, and false pride. This is why Iblis said:

﴿أَنْ أَكُنْ لِأَشْجُدَ لِيَسْرِ حَلَقَتُمْ بِنَ مَلَكِيَّةِ مَنْ حَمَلْتُمُونِ﴾

﴿I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.﴾

this is like when he said,

﴿أَنَا خَيْرٌ مِنْهُ مَلَقَتُمِي مِنْ شَارِ وَمَلَقَتُمِي مِنْ طَيْرٍ﴾

﴿I am better than him (Ādam), You created me from Fire and him You created from clay.﴾(7:12)

and

﴿أَوْ يَنْكِدُ هَذَا الَّذِي كَعَّبْتَ عَنِ﴾

﴿“Do you see this one whom You have honored above me...?”﴾  
[17:62]

﴿فَالَّذِي نَخْرَجْتَ مِنْهَا فَإِنَّكَ رَجِيمٌ﴾ ﴿وَإِنَّ مَلَكَ الْأَنْفَلَةَ إِلَكَ يَوْمَ الْقِيَامَةِ﴾ ﴿فَالَّذِي رَأَيْتَ فَأَنْظِرْنَاهُ إِلَكَ يَوْمَ يَقْسِطُونَ﴾ ﴿فَالَّذِي فَانْكَدَ مِنَ النَّظَرِ﴾ ﴿إِلَكَ يَوْمَ الْقِيَامَةِ الْمُغْرُورُ﴾

﴿34. (Allāh) said: "Then leave, for verily, you are an outcast."﴾

﴿34. (Allāh) said: "Then leave, for verily, you are an outcast."﴾

﴿35. "And verily, the curse shall be upon you until the Day of Recompense."﴾

﴿36. [Iblîs] said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected."﴾

﴿37. Allâh said: "Then verily, you are of those reprieved,"﴾

﴿38. "Until the Day of the time appointed."﴾

### The Expulsion of Iblîs from Jannah, and His Reprieve until the Day of Resurrection

Allah tells us how He issued an unconditional command to Iblîs to leave the position he held among the highest of heights. He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would hound him until the Day of Resurrection. It was reported that Sa'îd bin Jubayr said: "When Allah cursed Iblîs, his image into something different from that of the angels, and he made a sound like a bell. Every bell that rings on this earth until the Day of Resurrection is part of that. This was reported by Ibn Abi Hâtîm.

﴿قَالَ رَبِّنَا أَغْرَيْتَنِي لِأَرْيَنَّهُمْ فِي الْأَرْضِ وَلَا عِرْبَتَنِيمْ أَجْعَنَّهُمْ إِلَّا يُبَكِّدُوكَ شَنْهُمْ الْمُشْكُوْنَ﴾ ﴿٦﴾ قَالَ هَذَا صِرَاطٌ عَلَىٰ مُسْتَقِرٍّ ﴿٧﴾ إِنَّ عَبْدَكَ لَئِنْ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الظَّالِمِينَ ﴿٨﴾ قَالَ جَهَنَّمْ لَوْزِعْتُمْ أَجْعَنَّهُمْ ﴿٩﴾ لَمَّا سَبَعَةُ أَيَّارٍ لِكُلِّ بَكَ شَنْهُمْ جُنَاحَةً ﴿١٠﴾

﴿٦-١٠﴾

﴿39. [Iblîs] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all."﴾

﴿40. "Except Your chosen (guided) servants among them."﴾

﴿41. (Allâh) said: "This is the way which will lead straight to Me."﴾

﴿42. "Certainly, you shall have no authority over My servants, except those of the astray who follow you."﴾

﴿43. And surely, Hell is the place promised for them all.﴾

﴿44. It has seven gates, for each of those gates is a class assigned.﴾

### The Threat of Iblis to tempt Mankind, and Allāh's Promise of Hell for him

Allāh informed about the rebellion and arrogance of Iblis, in that he said to the Lord:

﴿لَهَا أَغْرَيْتَنِي﴾

﴿Because You misled me,﴾ i.e., because You misled me and misguided me.

﴿لَأُذْرِكَنَّ لَهُمْ﴾

﴿I shall indeed adorn the path of error for them﴾ meaning, for the progeny of Ādām.

﴿فِي الْأَرْضِ﴾

﴿on the earth,﴾ meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin.

﴿وَلَأُغُرِّبَنَّهُمْ أَعْجَمِينَ﴾

﴿and I shall mislead them all.﴾ meaning - just as You have misled me and have ordained that for me.

﴿إِلَّا يَكُونُكَ بِنَهْمِ الْمُخْلَصِينَ﴾

﴿Except Your chosen, (guided) servants among them.﴾ This is like the Āyah:

﴿أَرَدْيْتَ هَذَا الَّذِي كَسَّرْتَ عَنِ الْبَشَرَيْنِ إِنْ يَوْمَ الْقِيَمَةِ لَا تَحْتَكَنَّ ذِرَّتَهُ إِلَّا  
قَبْلَكَ﴾

﴿“Do you see this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring, all but a few!”﴾ (17:62).

﴿فَلَعْنَ﴾

﴿(Allāh) said,﴾ i.e., threatening and warning Iblis.

﴿هَذَا صِرَاطٌ عَلَىٰ مُسْتَقِرٍ﴾

﴿This is the way which will lead straight to Me.﴾

means, ‘all of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you.’

This is like the Ayah:

﴿إِنَّ رَبَّكَ لِيَالِي زَوْجٍ﴾

﴿Verily, your Lord is ever watchful.﴾ (89:14)

and

﴿وَعَلَى اللَّهِ فَضْلُّ الْتَّكِبِ﴾

﴿And it is up to Allâh to show the right way.﴾ (16:9)

﴿إِنَّ عَبْدَهُ لَيَسَ لَهُ عَلَيْهِ شُلْطَنٌ﴾

﴿Certainly, you shall have no authority over My servants﴾ meaning, 'you will have no way to reach those for whom I have decreed guidance.'

﴿إِلَّا مَنْ أَنْتَكَ مِنَ الظَّالِمِينَ﴾

﴿except those of the astray who follow you.﴾

Ibn Jarîr mentioned that Yazîd bin Qusayt said: "The Prophets used to have *Masjids* outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allâh decreed. Then he would ask Him about whatever was concerning him. Once while a Prophet was in his place of worship, the enemy of Allâh - meaning Iblîs - came and sat between him and the *Qiblah* (direction of prayer). The Prophet said, 'I seek refuge with Allâh from the accursed *Shayṭân*.' [The enemy of Allâh said, 'Do you know who you are seeking refuge from? Here he is!' The Prophet said, 'I seek refuge with Allâh from the accursed *Shayṭân*', and he repeated that three times. Then the enemy of Allâh said, 'Tell me about anything in which you will be saved from me.' The Prophet twice said, 'No, you tell me about something in which you can overpower the son of Ādam?' Each of them was insisting that the other answer first, then the Prophet said, Allâh says,

﴿إِنَّ عَبْدَهُ لَيَسَ لَهُ عَلَيْهِ شُلْطَنٌ إِلَّا مَنْ أَنْتَكَ مِنَ الظَّالِمِينَ﴾

﴿Certainly, you shall have no authority over My servants, except those of the astray who follow you.﴾

The enemy of Allâh said, 'I heard this before you were even born.' The Prophet said, 'And Allâh says,

﴿وَإِنَّا يَنْهَاكُ مِنَ الشَّيْطَنِ تَنْزَعُ فَانْتَهِدْ بِاللَّهِ إِنَّمَا سَبِيلُ عَلَيْهِ﴾

«And if an evil whisper comes to you from Shayṭān then seek refuge with Allāh. Verily, He is All-Hearing, All-Knowing» (7:200).

By Allāh, I never sense that you are near but I seek refuge with Allāh from you.' The enemy of Allāh said, 'You have spoken the truth. In this way you will be saved from me.' The Prophet said, 'Tell me in what ways you overpower the son of Ādām.' He said, 'I seize him at times of anger and times of desire.'<sup>[1]</sup>

﴿وَإِنَّ جَهَنَّمَ لَمَرْعَدُمْ لَمَعِينٍ﴾

«And surely, Hell is the place promised for them all.»

meaning, Hell is the abode designated for all those who follow Iblīs, as Allāh says in the Qur'ān:

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَخْرَابِ فَاللَّهُ أَمْوَالُهُمْ﴾

«but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place.»(11:17)

### The Gates of Hell are Seven

Then Allāh tells us that Hell has seven gates:

﴿لَكُلُّ بَابٍ مِنْهُمْ جُزَءٌ مَقْسُومٌ﴾

«for each of those gates is a (special) class (of sinners) assigned.»

means, for each gate a portion of the followers of Iblīs have been decreed, and they will have no choice in the matter. May Allāh save us from that. Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds.

Ibn Abi Hatim recorded that Samurah bin Jundub reported from the Prophet ﷺ about,

﴿لَكُلُّ بَابٍ مِنْهُمْ جُزَءٌ مَقْسُومٌ﴾

<sup>[1]</sup> At-Tabarī 17:105.

٢٦٤

الْمَلَائِكَةُ

قَالَ لَهُمْ مَاكَ أَلَا تَكُونُونَ مَعَ السَّاجِدِينَ ﴿١﴾ قَالَ لَهُمْ أَكُنْ  
لِأَسْجُدَ لِشَرِّ حَلْقَتِهِ، مِنْ صَلَصَلٍ مِنْ حَمَّامَتْسُونَ ﴿٢﴾ قَالَ  
فَأَخْرُجْ مِنْهَا إِنَّكَ رَجِيمٌ ﴿٣﴾ وَإِنَّ عَلَيْكَ الْعَذَابَ إِلَى يَوْمِ  
الْيَقْظَةِ ﴿٤﴾ قَالَ رَبِّي فَأَنْظُرْ فِي إِلَيْكَ يَوْمَ يُبَعَّثُونَ ﴿٥﴾ قَالَ فَإِنَّكَ  
مِنَ الْمُطْرَقِينَ ﴿٦﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٧﴾ قَالَ رَبِّي مَا  
أَغْرَيْتَنِي لِأَزْرِنَ لَهُمْ فِي الْأَرْضِ وَلَا غَرَبَنِي أَجْعَنْ  
إِلَى الْعَبَادَةِ كَمِنْهُمُ الْمُخَصِّصِينَ ﴿٨﴾ قَالَ هَذَا صَرْطَ عَلَى  
مُسْتَقِيمٍ ﴿٩﴾ إِنَّ عَبَادَيِ اللَّهِ عَنْهُمْ سُلْطَانٌ إِلَّا مَنْ  
أَتَّهَكَ مِنَ الْمَاوِينَ ﴿١٠﴾ وَإِنَّ جَهَنَّمَ لَمْ يَوْدُهُمْ أَجَعَنْ  
لِمَاسَبَعَةَ أَبْوَابِ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿١١﴾ إِنَّ  
الْمُشْتَقِينَ فِي جَنَّتٍ وَعَيْوَنٍ ﴿١٢﴾ أَذْخُلُوهَا سَلَدْرَاءَ مَبْيَنَ  
وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ عَلِيٍّ إِحْرَنَاعَلَى شُرُرِ مَقْتَلِينَ  
لَا يَمْسِهِمْ فِيهَا نَصْبٌ وَمَا هُمْ مِنْهَا بُخْرَجِينَ ﴿١٣﴾  
نَعِيْ عَبَادَيِ إِنَّهُ أَنَا الْفَقُورُ الرَّجِيمُ ﴿١٤﴾ وَإِنَّ عَذَابِي  
هُوَ الْعَذَابُ الْأَلِيمُ ﴿١٥﴾ وَنَتَّهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ

for each of those gates  
is a class assigned.»

He said,

إِنَّ مِنْ أَهْلِ النَّارِ مَنْ تَأْخُذُهُ  
النَّارُ إِلَى كُنْتِيَّهُ، إِنَّ مِنْهُمْ مَنْ  
تَأْخُذُهُ النَّارُ إِلَى حَجْزَتِهِ  
وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى  
نَرَافِيهِ

Among the people of  
Hell are those whom the  
Fire will swallow up to  
the ankles, and those  
whom it will swallow up  
to the waist, and those  
whom it will swallow up  
to the collarbone.

The degree of which  
will depend upon  
their deeds. This is  
like the Ayah;

لِكُلِّ بَابٍ يَنْتَهِ جُزْءٌ  
مَقْسُومٌ

for each of those gates is a class assigned.»

إِنَّ الْمُتَّقِينَ فِي جَنَّتٍ وَعَيْوَنٍ ﴿١﴾ أَذْخُلُوهَا سَلَدْرَاءَ مَبْيَنَ  
وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ عَلِيٍّ  
إِحْرَنَاعَلَى شُرُرِ مَقْتَلِينَ ﴿٢﴾ لَا يَمْسِهِمْ فِيهَا نَصْبٌ وَمَا هُمْ مِنْهَا بُخْرَجِينَ ﴿٣﴾  
عَبَادَيِ إِنَّهُ أَنَا الْفَقُورُ الرَّجِيمُ ﴿٤﴾ وَإِنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥﴾

45. Truly, those who have Taqwā, will dwell in Gardens and water springs.»

46. (It will be said to them): "Enter it in peace and security."»

47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.»

﴿48. No sense of fatigue shall touch them, nor shall they be asked to leave it.﴾

﴿49. Declare to My servants that I am truly the Forgiving, the Most Merciful.﴾

﴿50. And that My torment is indeed the most painful torment.﴾

### Description of the People of Paradise

Since Allāh mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs.

﴿أَذْلَّكُمَا بِسَلَامٍ﴾

﴿Enter it in peace﴾ meaning free of all problems.

﴿أَمْنِينَ﴾

﴿and security.﴾ meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

﴿وَنَرَقْنَا مَا فِي صُدُورِهِمْ يَنْهِي يَخْرُقْنَا عَلَى شُرُبِ تَنَقَّبِهِنَّ﴾

﴿And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.﴾

Al-Qāsim narrated that Abu Umāmah said: "The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allāh will remove whatever hatred the world has left in their hearts."<sup>[1]</sup> Then he recited:

﴿وَنَرَقْنَا مَا فِي صُدُورِهِمْ يَنْهِي غُلَمَانَ﴾

﴿And We shall remove any deep feeling of bitterness from their breasts.﴾

This is how it was narrated in this report, but Al-Qāsim bin 'Abdur-Rahmān is weak in his reports from Abu Umāmah. However, this is in accord with the report in the Ṣaḥīḥ where

<sup>[1]</sup> At-Ṭabarī 17:107.

Qatādah says, "Abu Al-Mutawakkil An-Nāji told us that Abu Sa'īd Al-Khudri told them that the Messenger of Allāh ﷺ said:

«يُخْلَصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُجْسِدُونَ عَلَىٰ نَفَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ. فَيَقْتَصُ لِيَغْضِبُهُمْ مِنْ بَعْضِ مَظَالِمٍ كَانَتْ يَتَّهِمُونَ فِي الدُّنْيَا حَتَّىٰ إِذَا هُذِبُوا رَفَقُوا، أَذْنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ»

«The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.»<sup>[1]</sup>

﴿لَا يَمْثُمُنَّ فِيهَا نَصَبٌ﴾

«No sense of fatigue shall touch them» meaning no harm or hardship, as was reported in the Ṣaḥīḥs:

«أَنَّ اللَّهَ أَمَرَنِي أَنْ أَبْشِرَ خَدِيجَةَ بِيَتِتِ فِي الْجَنَّةِ مِنْ قَصْبٍ لَا صَبَبَ فِيهِ وَلَا نَصَبَ»

«Allāh commanded me to tell Khadijah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.»<sup>[2]</sup>

﴿وَنَّا هُمْ بِهَا يَسْخَرُونَ﴾

«nor shall they (ever) be asked to leave it.» As was reported in the Hadīth:

«يُقَالُ: يَا أَهْلَ الْجَنَّةِ! إِنَّكُمْ أَنْ تَصْحُوا فَلَا تَمْرُضُوا أَبَدًا، وَإِنَّكُمْ أَنْ تَبِسُّوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّكُمْ أَنْ تَبَيِّنُوا فَلَا تَهْرُمُوا أَبَدًا، وَإِنَّكُمْ أَنْ تُقْيمُوا فَلَا تَطْعُمُوا أَبَدًا»

«It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will stay here and never leave.»<sup>[3]</sup>

<sup>[1]</sup> Al-Bukhārī no. 6535.

<sup>[2]</sup> Fath Al-Bārī 7:166, Muslim 4:1887.

<sup>[3]</sup> Muslim 4:2182.

سورة الحجرات  
٢٦٥

إِذَا دَخَلُوا عَلَيْهِ فَقَالُوا أَسْلَمَ مَا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ٥١ قَالُوا لَا تَوْجَلْ إِنَّا بَشَرٌ كَيْفَ لَمْ يَعْلَمْ عَلَيْهِ ٥٢ قَالَ أَبْشِرْ تُمُونِي عَلَى أَنْ مَسَقَ الْكَبِيرَ فِيمَ بَشِّرُونَ ٥٣ فَالْوَابْشِرْ نَنَكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَنْطَيْبِ ٥٤ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا أَصْلَوْتَ ٥٥ قَالَ فَمَا خَطَبْكُمْ أَيْمَانُ الْمَرْسَلُونَ ٥٦ قَالُوا إِنَّا أَزْسَلَنَا إِلَى قَوْمٍ شَجَرِيْنَ ٥٧ إِلَّا أَلْوَطَ إِنَّا مَنْجُوهُمْ أَجْمَعِينَ ٥٨ إِلَّا أَمْرَأَتُهُ قَدْرَنَا إِنَّهَا لَمَوْنَ الْغَدِيرِ ٥٩ فَلَمَاجَأَهُمْ إِلَّا لَوْطُ الْمَرْسَلُونَ ٦٠ قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ ٦١ فَالْوَابْلِ حَتَّنَكَ بِمَا كَانُوا فِيهِ يَمْرُونَ ٦٢ وَأَتَيْتُكَ بِالْعَقِّ وَإِنَّ الصَّدْقَوْنَ ٦٣ فَأَشَرَ يَأْنِلَكَ بِقَلْعَيْنِ مِنَ الْأَيْلِ وَأَتَيْتُهُمْ وَلَا يَقْنَطُتْ مِنْكُوْهُمْ وَأَمْضَوْهُمْ ثَوْمَرُونَ ٦٤ وَفَصَبَّنَا إِلَيْهِ ذَلِكَ الْأَمْرَأَ دَأِبَرَ هَنْلَوَاهَ مَقْطُوعَ مُضْبِحِينَ ٦٥ وَجَاهَ أَهْلُ الْمَيْنَكَةَ يَسْتَبِّرُونَ ٦٦ قَالَ إِنَّ هَنْلَوَاهَ ضَيْفٌ فَلَا تَقْضَحُونَ ٦٧ وَلَقَوْهُمُ اللَّهُ وَلَا تَخْرُونَ ٦٨ فَالْوَالِمْ شَهَكَ عَنِ الْمَنَمِيْنَ ٦٩

Allāh says:

﴿خَلِيلِنَ فِيهَا لَا يَعْوَنُ عَنْهَا جَوَاهِرُ﴾

﴿Wherein they shall dwell (forever). They will have no desire to be removed from it.﴾ (18:108)

﴿يَقْنَطُ عِيَادَوْ أَنَّا التَّغْفِيرُ الْجَاهِدُ وَلَمَّا عَنَّا هُوَ الْمَدَابُ الْأَيْمَدُ﴾

﴿Declare to My servants, that I am truly the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.﴾

meaning, ‘O Muhammad, tell My servants that I am the source of mercy and I

am the source of punishment.’ Similar Āyāt to this have already been quoted above, which indicate that we must always be in a state between hope (for Allāh’s mercy) and fear (of His punishment).

﴿وَتَبَثَّهُمْ عَنْ ضَبْبِ إِبْرَاهِيمَ ٦١ إِذَا دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ٦٢ قَالَ إِنَّا بَشَرٌ كَيْفَ لَمْ يَعْلَمْ عَلَيْهِ ٦٣ قَالَ أَبْشِرْ تُمُونِي عَلَى أَنْ مَسَقَ الْكَبِيرَ فِيمَ بَشِّرُونَ ٦٤ قَالُوا بَشَرَنَكَ بِالْعَقِّ نَلَّا تَكُنْ مِنَ الْقَنْطَيْبِ ٦٥ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا أَصْلَوْتَ ٦٦﴾

﴿51. And tell them about the guests (i.e., the angels) of Ibrāhīm.﴾

﴿52. When they entered upon him, and said: “Salāman (peace!).” He said: “Indeed we are frightened of you.”﴾

﴿53. They said: "Do not be afraid! We bring you the good news of a boy possessing much knowledge and wisdom."﴾

﴿54. He said: "Do you give me this good news while old age has overtaken me? Of what then is your news about?"﴾

﴿55. They said: "We give you good news in truth. So do not be of those who despair."﴾

﴿56. He said: "And who despairs of the mercy of his Lord except those who are astray?"﴾

### The Guests of Ibrāhīm and their Good News of a Son for Him

Allāh is saying: Tell them, O Muḥammad, about the story of

﴿صَبَّابٌ إِنْزَهُمْ﴾

﴿the guests of Ibrāhīm.﴾

﴿وَلَمَّا عَلِمُوا فَتَأْلُوا سَكَنًا قَالَ إِنَّمَا يَنْكُمْ وَجْهُونَ﴾

﴿they entered upon him, and said: "Salāman (peace!)." He said: "Indeed we are frightened of you!"﴾

meaning that they were scared. The reason for their fear has been mentioned previously, which is that they noticed that these guests did not eat of the food that was offered, which was a fattened calf.

﴿فَتَأْلُوا لَا تَرْجِعُنَّ﴾

﴿They said: "Do not be afraid!..."﴾ meaning, do not be scared.

﴿وَتَسْرُدُهُ يَقْتَلُهُ عَلَيْهِ﴾

﴿We bring you the good news of a boy possessing much knowledge and wisdom.﴾

this refers to Ishāq, as was previously mentioned in Sūrat Hūd. Then

﴿فَإِنَّمَا﴾

﴿He said﴾ meaning he spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old:

﴿أَبْشِرْتُمُونِي عَلَى أَنْ تَسْئِي الْكَبَرَ قَبْدَ لَيْلَتِهِنَّ﴾

﴿Do you give me this good news while old age has overtaken me? Of what then is your news about?﴾

They responded by confirming the good news they had brought, good news after good news:

﴿فَأَلْوَأُ بَشَّرْتَنَا بِالْحَقِّ فَلَا تَكُنْ فِي النَّاسِيَةِ﴾

﴿They said: "We give you good news in truth. So do not be of those who despair."﴾

﴿فَأَلْوَأُ خَطَبْتُمُ أَنْبَأْنَا الرَّسُولُ﴾ فَأَلْوَأُ إِنَّا أَرْسَلْنَا إِنْ قَوْمٌ شَجَرِيدَتْ إِلَّا مَا لَوْطٌ إِنَّا لَنَبْشُرُنَّمْ أَهْمَيَتْ إِلَّا أَنْزَلْنَاهُ مَذَرَّاتْ إِنَّا لَمَنَ النَّذِيرِ﴾

﴿57. He said: "What then is the business for which you have come, O messengers?"﴾

﴿58. They said: "We have been sent to a guilty people."﴾

﴿59. "(All) except the family of Lüt, all of whom we are to save (from the destruction)."﴾

﴿60. "Except for his wife, of whom We have<sup>(11)</sup> decreed that she shall be of those who remain behind."﴾

### The Reason why the Angels came

Allāh tells us that after Ibrāhīm had calmed down from the excitement of this good news, he started to ask them why they had come to him. They said,

﴿إِنَّا أَرْسَلْنَا إِنْ قَوْمٌ شَجَرِيدَتْ﴾

﴿We have been sent to a guilty people.﴾

meaning the people of Lüt. They told him that they were going to save the family of Lüt from among those people, except for his wife, because she was one of those who were doomed. Thus it was said,

﴿إِلَّا أَنْزَلْنَاهُ مَذَرَّاتْ إِنَّا لَمَنَ النَّذِيرِ﴾

<sup>(11)</sup> "Qaddarnā" meaning, "we have determined" is interpreted by the scholars of *Tafsīr* as it has been translated. They say that the angels speak in this form because of their closeness to Allāh, a status of which other creatures do not have the honor. See the *Tafsīr* of At-Tabarī.

﴿Except for his wife, of whom We have decreed that she shall be of those who remain behind.﴾

i.e., she was one of those who would be left behind and will be destroyed.

﴿فَلَمَّا جَاءَهُ مَا أَنْذَلْنَا لِلرَّسُولِ فَقَالَ إِنَّكُمْ قَوْمٌ شَّكَرُونَ ﴿١٧﴾ قَالَ إِنَّمَا يَأْتِكُمْ بِمَا كُنْتُمْ فِيهِ تَسْتَدِعُونَ ﴿١٨﴾ وَإِنَّكُمْ بِالْحَقِّ رِيلًا لَمْ يَرُوْا فِيهِ بَيْتَرُوتَ ﴿١٩﴾﴾

﴿61. Then when the messengers (the angels) came to the family of Lüt﴾

﴿62. He (Lüt) said: "Verily, you are people unknown to me."﴾

﴿63. They said: "Nay, we have come to you with that (torment) which they have been doubting."﴾

﴿64. "And we have brought you the truth and certainly we tell the truth."﴾

### **The Angels coming to Lüt**

Allāh tells us about when the angels came to Lüt in the form of young men with handsome faces. When they entered his home, he said:

﴿إِنَّكُمْ قَوْمٌ شَّكَرُونَ ﴿١٧﴾ قَالَ إِنَّمَا يَأْتِكُمْ بِمَا كُنْتُمْ فِيهِ بَيْتَرُوتَ ﴿١٨﴾﴾

﴿"Verily, you are people unknown to me." They said: "Nay, we have come to you with that (torment) which they have been doubting."﴾

meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

﴿وَإِنَّكُمْ بِالْحَقِّ﴾

﴿And we have brought you the truth﴾ is like the Āyah,

﴿مَا نَرِدُ الْمُلْكَةَ إِلَّا بِالْحَقِّ﴾

﴿We do not send the angels down except with the truth﴾ [15:8]  
and

﴿رِيلًا لَمْ يَرُوْا فِيهِ بَيْتَرُوتَ﴾

﴿and certainly, we tell the truth.﴾

They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.

﴿فَأَنْذِرْ بِإِمْلَكِ يَقْطُلُهُ مِنَ الظَّلَلِ وَأَتْبِعْ أَدْبَرَهُمْ وَلَا يَلْتَفِتْ وَمَنْ كَانَ لَهُ دُونَهُ وَامْضُوا حِثْ تُؤْمِنُونَ﴾  
 ﴿وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنْ دَارِ هَزَّلَةَ مَقْطُوعَ شَفَّارِينَ﴾

﴿65. "Then travel for a portion of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."﴾

﴿66. And We made this decree known to him that those (sinners) would be rooted out in the early morning.﴾

### Lüt is ordered to leave with His Family during the Night

Allāh tells us that His angels ordered Lüt to set out after part of the night had passed. They told him to walk behind them, to protect them. Similarly, the Messenger of Allāh ﷺ would walk in the rear of the army on military campaigns, in order to help the weak and carry those who had no means of transport.

﴿وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ﴾

﴿and let no one amongst you look back,﴾

meaning - when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance is coming to them.

﴿وَامْضُوا حِثْ تُؤْمِنُونَ﴾

﴿but go on to where you are ordered.﴾ - it is as if they had a guide with them to show them the way.

﴿وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ﴾

﴿And We made this decree known to him﴾ meaning - We already told him about that.

﴿أَنْ دَارِ هَزَّلَةَ مَقْطُوعَ شَفَّارِينَ﴾

﴿that those (sinners) would be rooted out in the early morning.﴾ meaning in the morning, as in another Āyah:

﴿إِنَّ مَوْعِدَهُمُ الشَّيْخُ الَّذِي الشَّيْخُ يَقُولُ﴾

﴿Indeed, morning is their appointed time. Is not the morning near?﴾ [11:81]

﴿رَبَّهُمْ أَقْلَمُ الْكَوَافِرَ يَتَبَرَّوْنَ﴾ ﴿٦﴾ قَالَ إِنَّ مَهْلَكَهُمْ ضَيْفٌ فَلَا تَنْصَحُونَ ﴿٧﴾ وَأَنْذِرُوهُمْ وَلَا  
غَنِثْرُونَ ﴿٨﴾ قَالُوا إِذَا نَهَكْنَا عَنِ الْمُنَوِّبِ ﴿٩﴾ قَالَ مَهْلَكَهُمْ بَنَاتٍ إِنْ كَانُوا نَذِيلِينَ ﴿١٠﴾ لَمْ يَنْزَلْ  
إِنَّهُمْ لَهُنْ سَكُونٌ يَسْهُونَ ﴿١١﴾

﴿67. And the inhabitants of the city came rejoicing.﴾

﴿68. [Lüt] said: "Verily, these are my guests, so do not shame me."﴾

﴿69. "And have Taqwâ of Allâh, and do not disgrace me."﴾

﴿70. They said: "Did we not forbid you from entertaining any of the 'Âlamîn?"﴾

﴿71. [Lüt] said: "These are my daughters, if you must act (so)."﴾

﴿72. Verily, by your life, in their wild intoxication, they were wandering blindly.﴾

### The People of the City arrive upon the Angels, thinking that they are Men

Allâh tells us about how Lüt's people came to him when they found out about his handsome guests, and they came happily rejoicing about them.

﴿قَالَ إِنَّ مَهْلَكَهُمْ ضَيْفٌ فَلَا تَنْصَحُونَ ﴿٧﴾ وَأَنْذِرُوهُمْ وَلَا  
غَنِثْرُونَ ﴿٨﴾﴾

﴿[Lüt] said: "Verily, these are my guests, so do not shame me. And have Taqwâ of Allâh, and do not disgrace me."﴾

This is what Lüt said to them before he knew that his guests were messengers from Allâh, as mentioned in Sûrat Hûd, but here (in this Sûrah), we have already been told that they are messengers from Allâh, and this is followed by an account of Lüt's people coming and his exchange with them. However, here the conjunction (*wa*, meaning "and") does not imply the sequence of events, especially since there is something to indicate that this is not the case. They said answering him,

﴿إِذَا نَهَكْنَا عَنِ الْمُنَوِّبِ﴾

﴿Did we not forbid you from entertaining (or protecting) any of the 'Âlamîn?﴾

meaning, 'did we not tell you that you should not have anyone

as a guest?’ He reminded them about their womenfolk and what their Lord had created for them in the women of permissible sexual relationships. This issue has already been explained and is no need to repeat the discussion here.<sup>[1]</sup> All of this happened while they were still unaware of the inevitable calamity and punishment that was about to befall them the following morning. Hence Allāh, may He be exalted, said to Muḥammad ﷺ,

﴿لَئِنْ كُنْتُمْ بِسَهْرٍ﴾

﴿Verily, by your life, in their wild intoxication, they were wandering blindly.﴾

Allāh swore by the life of His Prophet ﷺ, which is an immense honor reflecting his high rank and noble status. ‘Amr bin Mālik An-Nakari reported from Abu Al-Jawzā’ that Ibn ‘Abbās said: “Allāh has never created or made or formed any soul that is dearer to him than Muḥammad ﷺ. I never heard that Allāh swore by the life of anyone else. Allāh says,

﴿لَئِنْ كُنْتُمْ بِسَهْرٍ﴾

﴿Verily, by your life, in their wild intoxication, they were wandering blindly.﴾

meaning, by your life and the length of your stay in this world,

﴿إِنْ كُنْتُمْ بِسَهْرٍ﴾

﴿in their wild intoxication, they were wandering blindly.﴾<sup>[2]</sup>

This was reported by Ibn Jarīr. Qatādah said:

﴿لَئِنْ كُنْتُمْ بِسَهْرٍ﴾

﴿in their wild intoxication﴾ “It means - in their misguided state;

﴿بِسَهْرٍ﴾

﴿they were wandering blindly﴾ means - they were playing.”<sup>[3]</sup> ‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās said:

﴿لَئِنْ كُنْتُمْ بِسَهْرٍ﴾

<sup>[1]</sup> See the *Tafsīr* of Sūrah Hūd.

<sup>[2]</sup> At-Tabārī 17:118.

<sup>[3]</sup> At-Tabārī 17:119.

This is the pricing sound that came to them when the sun rose, which was accompanied by the city being flipped upside

¶ So the Sayyāh overtook them

لِلْمُؤْمِنِينَ

Allah said:

## The Destruction of the People of Lot

<sup>477</sup>. Surely, there is indeed a sign in that for the believers.

¶76. And surely, they were right on the highroad.

¶75. Surely, in this are signs for those who see.»

clay upon them. ¶

474. And We turned them inside down and

473. So the Sayyāh overtook them at the

ଶ୍ରୀ ମହାତ୍ମା ଗାଁନ୍ଧିଜ ପଦ୍ମନାଭ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

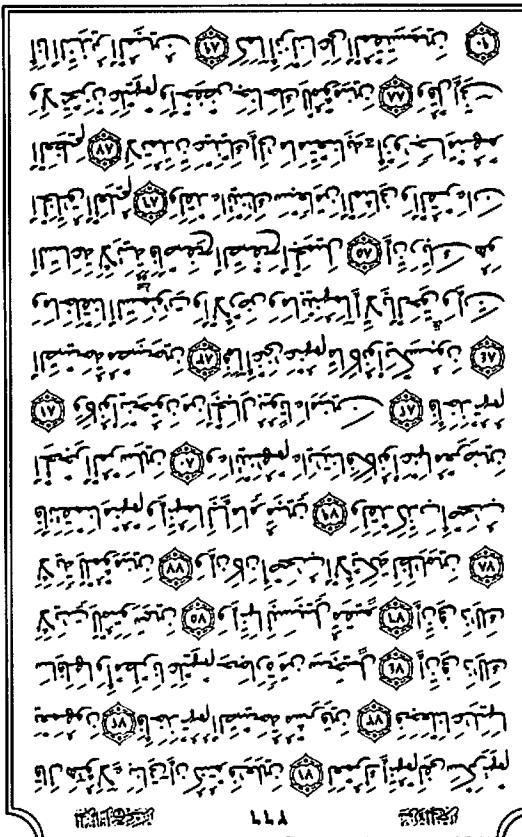
which may be used.

they were wandering kindly means that they were cap-

فِيْنَ الْهَرْبَةِ وَالْمُدْرَجِ

means by your life,

Laster Ian Kaitlin



down, and stones of baked clay (*As-Sijūl*) raining down upon them. The discussion of *As-Sijūl* in Sūrah *Hūd* is a sufficient explanation.

Allāh said:

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّطِينَ﴾  
[٧٣]

﴿Surely, in this are signs for those who see.﴾

meaning that the traces of the destruction of that city are easily visible to any one who ponder about it, whether they look at it with physical eyesight or mental and spiritual insight, as Mujāhid said concerning the phrase,

﴿لِلْمُتَوَسِّطِينَ﴾

﴿those who see﴾ he said, “those who have insight and discernment.”<sup>[1]</sup>

It was reported from Ibn ‘Abbās and Ad-Daḥḥāk that it referred to those who look.<sup>[2]</sup> Qatādah said: “those who learn lessons”.<sup>[3]</sup>

﴿لِلْمُتَوَسِّطِينَ﴾

﴿those who see﴾ therefore the meaning is “those who ponder”.

### The City of Sodom on the Highroad

﴿وَإِنَّهَا لِسَبِيلٍ مُّنْهَى﴾  
[٧٤]

﴿And verily, they were right on the highroad.﴾

meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul smelling lake (the Dead Sea), is on a route that is easily accessible until the present day. This is like the Āyah,

﴿وَإِنَّكُمْ لَتَرُونَ عَلَيْهِ مُضِيَّينَ وَإِنَّهُ لَأَنَّهَا سَقَلُوكَ﴾  
[٧٥]

﴿Verily, you pass by them in the morning, and at night. Will you not then reflect?﴾ (37:137-138).

<sup>[1]</sup> At-Tabari 17:120.

<sup>[2]</sup> At-Tabari 17:121.

<sup>[3]</sup> At-Tabari 17:121.

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِلْمُتَّقِينَ﴾

﴿Surely, there is indeed a sign in that for the believers.﴾

meaning, 'All that We did to the people of Lüt, from the destruction and the vengeance, to how We saved Lüt and his family, these are clear signs to those who believe in Allāh and His Messengers.'

﴿وَإِنْ كَانَ أَخْبَثُ الْأَكْبَاثِ لَلَّذِلِيلِينَ﴾

﴿78. And the Dwellers of Al-Aykah, were also wrongdoers.﴾

﴿79. So, We took vengeance on them. They are both on an open route, plain to see.﴾

### The Destruction of the Dwellers of Al-Aykah, the People of Shu'ayb

The Dwellers of *Al-Aykah*, were the people of Shu'ayb. Ad-Dahhāk, Qatādah and others said that *Al-Aykah* refers to intertwined trees.<sup>[1]</sup> Their evildoing included associating partners with Allāh (*Shirk*), banditry and cheating in weights and measures. Allāh punished them with the *Sayhah* (the awful cry or torment), the earthquake, and the torment of the Day of Shadow.<sup>[2]</sup> They lived near the people of Lüt, but at a later time, and the people of Lüt were known to them, which is why Allāh says,

﴿وَإِنَّهُمَا لَيَأْتِيَانِي بِشَيْنَ﴾

﴿They are both on an open route, plain to see.﴾

Ibn 'Abbās, Mujaħid, Ad-Dahhāk and others said, "a visible route."<sup>[3]</sup> This is why, when Shu'ayb warned his people, he said to them,

﴿وَرَبِّنَا قَرْنٌ طُولٌ نَسْكُنُ يَمْبَدِيرٌ﴾

﴿And the people of Lüt are not far off from you!﴾ [11:89]

﴿وَرَبِّنَدْ كَبَّ أَخْبَثُ الْمَجْرِيَ الْمُرْسَلِينَ﴾

[1] At-Tabari 17:125.

[2] Ibn Kathīr explains this later in the *Tafsīr* of *Sūrat Ash-Shu'arā'*.

[3] At-Tabari 17:125.

بَتَحْوَنَ مِنَ الْبَلَلِ بُيُوتًا مَأْبِينَ ﴿٨١﴾ فَأَنْذَنَّهُمُ الْقَبْيَةُ مُنْفَرِقِينَ ﴿٨٢﴾ قَاتِلُ أَغْنَى عَنْهُمْ تَآ كَافُوا  
يَكْسِرُونَ ﴿٨٣﴾

﴿80. And verily, the Dwellers of Al-Hijr denied the Messengers.﴾

﴿81. And We gave them Our signs, but they were averse to them.﴾

﴿82. And they used to hew out dwellings from the mountains, (feeling) secure.﴾

﴿83. But the Ṣayḥah (torment - awful cry) overtook them in the early morning.﴾

﴿84. And all that they used to earn availed them not.﴾

### The Destruction of the Dwellers of Al-Hijr, Who are the People called Thamud

The Dwellers of the Al-Hijr were the people of Thamud who rejected their Prophet, Sālih. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers, thus they are described as rejecting “the Messengers”. Allāh tells us that he (Sālih) brought them signs to prove that what he was telling them was true, such as the she-camel which Allāh created for them out of a solid rock in response to the supplication of Sālih. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. When they rebelled and killed it, he said to them,

﴿تَسْعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ﴾

﴿“Enjoy yourselves in your homes for three days. This is a promise which will not be belied.”﴾ [11:65]

Allāh said:

﴿وَأَنَا شَهُودٌ فَهَدَيْتَهُمْ فَاسْتَحْيُوا الْمَنْ عَلَى الْمَنَى﴾

﴿And as for Thamud, We showed them and made the path of truth clear but they preferred blindness to guidance.﴾ [41:17]

Allāh tells us that,

﴿وَكَانُوا يَتَحْوَنُونَ مِنَ الْبَلَلِ بُيُوتًا مَأْبِينَ﴾

﴿And they used to hew out dwellings from the mountains, (feeling) secure.﴾

meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in the Al-Hijr through which the Messenger of Allāh ﷺ passed on his way to Tabūk. He covered his head and urged his camel to go faster, saying to his Companions:

﴿لَا تَدْخُلُوا بَيْتَ الْقَوْمِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا فَبَأْكُورًا خَشِبَةً أَنْ يُصِيكُمْ مَا أَصَابَهُمْ﴾

﴿Do not enter the dwellings of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you.﴾<sup>[1]</sup>

﴿فَأَخْذُوهُمُ الْمُتَبَّحِهِ مُؤْسِيَهِ﴾

﴿But the Ṣayḥah (torment - awful cry) overtook them in the early morning.﴾ meaning in the morning of the fourth day.

﴿فَقَاتَ عَنْهُمْ مَا كَانُوا يَكْبُرُونَ﴾

﴿And all that they used to earn availed them not.﴾

meaning all of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

﴿وَرَبَّا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا يَنْهَا إِلَّا بِالْحَقِّ وَإِنَّ النَّاسَةَ لَأَنْتَهَا فَاصْنَعْ الصَّفَحَ الْمُسْبِلَ﴾

﴿85. And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook their faults with gracious forgiveness.﴾

﴿86. Verily, your Lord is the Knowing Creator.﴾

<sup>[1]</sup> Ahmad 2:91.

## The World has been created for some Purpose, then the Hour will come

Allāh says,

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ﴾

﴿And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming﴾, i.e., with justice to -

﴿لِيَعْزِيزَ الَّذِينَ أَسْتَوْلُوا بِمَا عَمِلُوا﴾

﴿requite those who do evil with that which they have done﴾ [53:31]

Allāh says,

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكَ ظُلُّ الَّذِينَ كَفَرُوا فَوْزٌ لِلَّذِينَ كَفَرُوا إِنَّ﴾

﴿And We did not create the heaven and the earth, and all that is between them without purpose! That is what those who disbelieve think! Then let those who disbelieve be warned of the Fire!﴾(38:27)

﴿الْحَسِبُونَ أَنَّا خَلَقْنَاكُمْ بَهْرَمًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١٩﴾ فَتَعَلَّمُوا أَنَّهُ اللَّهُ الْعَلِيُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْمَرْءِ الْكَوَافِرِ﴾

﴿“Did you think that We created you in play, and that you would not be brought back to Us?” So exalted be Allāh, the Truth, the King, none has the right to be worshipped but He, the Lord of the Honored Throne!﴾(23:115-116).

Then Allāh informed His Prophet ﷺ about the Hour, and that it will be the faults of the idolators when they insult him and reject the Message that he brings to them. This is like the Āyah,

﴿فَأَنْتَعْنِيهِمْ رَوْلَ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٢٠﴾﴾

﴿So turn away from them, and say: “Salām (Peace!).” But they will come to know﴾ (43:89).

Mujāhid, Qatādah and others said: “This was before fighting was prescribed”. It is as they said, because this Sūrah was revealed in Makkah and fighting was prescribed after the Hījrah.

﴿إِنَّ رَبَّكَ هُوَ الْمَلَكُ الْعَلِيمُ﴾

﴿Verily, your Lord is the Knowing Creator﴾(15:86).

This is a confirmation of the Day of Resurrection and that Allâh, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth, as He says:

﴿أَوَلَيْسَ اللَّهُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ يَقْدِيرُ عَلَى أَنْ يَعْلَمَ مَا فِي أَنْفُسِ الْجِنِّينَ وَهُوَ الْمَلَكُ الْعَلِيمُ إِنَّمَا أَنْهَا أَمْرًا، إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ ﴿أَنَّمَّا يَعْلَمُ حَمْدَنَ الَّذِي يَبْدِي مَا لَكُونُ كُلُّ شَيْءٍ وَلِلَّهِ تُرْجَمُونَ﴾

﴿Is not He, Who created the heavens and the earth able to create the like of them? Yes, indeed! He is the Knowing, Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified and exalted is He above all that they associate with Him, and in whose Hands is the dominion of all things, and to Him you shall return.﴾(36:81-83).

﴿وَلَمَّا أَتَيْتَكَ سَبْعًا مِنَ السَّمَاوَاتِ وَالْأَرْضَ وَالْمَلَائِكَ الظَّاهِرِ﴾ لَا شَدَّدْتَ عَبْدَكَ إِلَّا مَا مَنَّا بِهِ، أَذْوَجْتَ  
مَا نَهَمْتَ وَلَا تَحْزَنْ عَلَيْهِمْ وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾

﴿87. And indeed, We have bestowed upon you seven of the Mathâni,<sup>[11]</sup> and the Grand Qur'ân.﴾

﴿88. Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers.﴾

### A Reminder of the Blessing of the Qur'ân and the Command to focus on its Message

Allâh is saying to His Prophet ﷺ: Since We have given you the Grand Qur'ân, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their

<sup>[11]</sup> Mathâni means "often recited."

rejection of you and their opposition to your religion.

﴿وَلَا خِفْظَ جَنَاحَكَ لَمَنِ اتَّبَعَكَ مِنَ الظَّمَنِيْكَ﴾

﴿And lower your wings to the believers who follow you﴾ (26:215) meaning - be gentle with them, like the Āyah,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَرِيزٌ عَلَيْهِ مَا عَنَّتْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّءِيْسٌ﴾

﴿Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for you, for the believers - he is full of pity, kind and merciful﴾ (9:128).

There were some differences among the scholars over the meaning of "seven of the *Mathāni*". Ibn Mas'ūd, Ibn 'Umar, Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Ad-Dahhāk and others said that they are the seven long (*Sūrahs*), meaning *Al-Baqarah*, *Al-'Imrān*, *An-Nisā'*, *Al-Mā'idah*, *Al-An'ām*, *Al-A'rāf* and *Yūnus*. There are texts to this effect reported from Ibn 'Abbās and Sa'īd bin Jubayr. Sa'īd said: "In them, Allāh explains the obligations, the *Hudūd* (legal limits), stories and rulings." Ibn 'Abbās said, "He explains the parables, stories and lessons."<sup>[1]</sup>

The second opinion is that they (the seven of the *Mathāni*) are *Al-Fatihah*, which is composed of seven Āyāt. This was reported from 'Ali, 'Umar, Ibn Mas'ūd and Ibn 'Abbās. Ibn 'Abbās said: "The *Bismillāh*,<sup>[2]</sup> is completing seven Āyah, which Allāh has given exclusively to you (Muslims)."<sup>[3]</sup> This is also the opinion of Ibrāhīm An-Nakha'i, 'Abdullāh bin 'Umayr, Ibn Abi Mulaykah, Shāhīr bin Ḥawshab, Al-Ḥasan Al-Baṣrī and Mujāhid.<sup>[4]</sup>

Al-Bukhāri, may Allāh have mercy on him, recorded two *Hadiths* on this topic. (The first) was recorded from Abu Sa'īd bin Al-Mu'allā, who said: "The Prophet ﷺ passed by me while I

<sup>[1]</sup> At-Tabari 17:130-132.

<sup>[2]</sup> That is the statement "*Bismillāhir-Rahmānir-Rahīm*", which means, "In the Name of Allāh, the Most Gracious, the Most Merciful." Accordingly, the *Fatihah* comprises seven Āyāt.

<sup>[3]</sup> At-Tabari 17:133.

<sup>[4]</sup> At-Tabari 17:135.

was praying. He called out for me but I did not come until I finished my prayer. Then I came to him, and He asked,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟»

«What stopped you from coming to me?» I said, 'I was praying'. He said,

«أَلَمْ يُعِلِّمَ اللَّهُ

«Did not Allâh say

﴿وَيَأْتِيهَا الَّذِينَ مَأْتُوا أَسْتَجِيبُ لَهُمْ وَلَرَسُولُ إِذَا دَعَكُمْ﴾

«O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he calls you...?» [8:24]

«أَلَا أَعْلَمُكُمْ أَعْظَمُ سُورَةً فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ»

«Shall I not teach you the most magnificent Sûrah before I leave the Masjid?»

Then the Prophet ﷺ went to leave the Masjid, and I reminded him, so he said,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«Al-Hamdu Lillâhi Rabbil-'Âlamîn [All praises and thanks be to Allâh, the Lord of all that exists]»(1:2).

«هي الشیع الشانی و القرآن الذي أورثته»

«This is the seven of the Mathâni and the Qur'ân which I have been given.»

(The second Hadîth) was reported from Abu Hurayrah who said that the Messenger of Allâh ﷺ said:

«أُمُّ الْقُرْآنِ هي الشیع الشانی و القرآن العظيم»

«Umm Al-Qur'ân (the Mother or the Essence of the Qur'ân,) is the seven Mathâni, and the Grand Qur'ân.»<sup>[11]</sup>

This means that *Al-Fâtiha* is the seven Mathâni and the Grand Qur'ân, but this does not contradict the statement that the seven Mathâni are the seven long Sûrahs, because they also share these attributes, as does the whole Qur'ân. As Allâh

<sup>[11]</sup> *Fath Al-Bâri* 8:232.

says,

﴿لَهُمْ أَنْذَلْنَا مِنْهُمْ مُّتَّفِقًا﴾

﴿Allāh has sent down the best statement, a Book (this Qur'ān), its parts resembling each other in goodness and truth, oft-recited﴾ (39:23).

So it is oft-recited in one way, and its parts resemble one another in another way, and this is also the Grand Qur'ān.

﴿لَا تَنْدَدْنَ عَيْنَكَ إِنَّ مَا مَنَّا بِهِ أَزْوَاجًا مِّنْهُمْ﴾

﴿Look not with your eyes ambitiously at what We have given to certain classes of them﴾ [20:131]

meaning, be content with the Grand Qur'ān that Allāh has given to you, and do not long for the luxuries and transient delights that they have.

﴿لَا تَنْدَدْنَ عَيْنَكَ﴾

﴿Look not with your eyes ambitiously﴾

Al-'Awfi reported that Ibn 'Abbās said: "He [in this Āyah] forbade a man to wish for what his companion has."<sup>[1]</sup>

﴿إِنَّ مَا مَنَّا بِهِ أَزْوَاجًا مِّنْهُمْ﴾

﴿at what We have given to certain classes of them,﴾

Mujāhid said: "This refers to the rich."<sup>[2]</sup>

﴿وَقُلْ إِنَّمَا أَنذِرْنَا النَّبِيَّ كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ الَّذِينَ جَعَلُوا الْفَرْدَانَ عَصِيبَنَ لَهُمْ فَوْرَاتٍ لَتَنَاهُمْ أَعْيُنَ عَنَّا كَافِرُوا بِعِلْمِنَا﴾

489. And say (O Muḥammad): "I am indeed a plain warner."

490. As We have sent down on the Muqtasimīn (conspiring confederates),

491. Who have made the Qur'ān into parts.

492. So, by your Lord, We shall certainly call all of them to account.

493. For all that they used to do.

<sup>[1]</sup> At-Tabari 17:141.

<sup>[2]</sup> At-Tabari 17:141.

## The Messenger ﷺ is a Plain Warner

Allāh commanded His Prophet ﷺ to tell the people:

﴿إِنَّمَا أَنْذِرُ النَّبِيًّا مِّنْهُ﴾

«I am indeed a plain warner»

coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allāh sent His punishment and vengeance. In the two *Sahīhs* it is reported from Abu Mūsā that the Prophet ﷺ said:

«إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثْنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا يَقُولُونَ إِنَّمَا زَانَنَا  
الْجِيشُ يَعْيَنِي، فَلَيْسَ أَنَا التَّنَاهِيُّ الْعَرْبِيُّ فَالْجَاءَ الْجَاءَ، فَأَطَاعَهُ طَائِفَةٌ مِّنْ قَوْمِهِ  
فَأَذْهَبُوهُ وَأَنْطَلَقُوا عَلَى مُهْلِكِهِمْ فَنَجَّوْهُ، وَكَذَّبُهُ طَائِفَةٌ مِّنْ قَوْمِهِمْ فَأَضَبَّحُوهُ مَكَانَهُمْ،  
فَصَبَّبُوهُمُ الْجِيشُ فَأَهْلَكُوهُمْ وَاجْتَاهُمْ، فَذَلِكَ مَثَلٌ مِّنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ  
وَمَثَلٌ مِّنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ»

«The parable of myself and that with which Allāh has sent me is that of a man who came to his people and said, 'O people! I have seen the [invading] army with my own eyes, and I am a naked warner, so escape, escape!' Some of his people obeyed him and set out at nightfall, setting off at a slow pace and managing to escape. Others did not believe him and stayed where they were until the next morning when the [invading] army overtook them and destroyed them, wiping them out. This is the parable of the one who obeys me and follows what I have brought, and the example of the one who disobeys me and rejects the truth that I have brought.»<sup>[1]</sup>

## Explanation of “Al-Muqtasimīn”

﴿الْمُقْتَسِمِينَ﴾

«the Muqtasimīn» refers to those who had made a pact to oppose, deny, and insult the Prophets. Similarly, Allāh tells us about the people of Sālih:

﴿فَالَّذِينَ شَرَكُوكُمْ بِاللَّهِ لَنْ يُنْهَىَنَّ وَأَمْلَهُمْ﴾

<sup>[1]</sup> *Fath Al-Bāri* 13:264, *Muslim* 4:1788.

﴿They said, "Swear to one another [Taqāsamu] by Allāh that we shall make a secret night attack on him and his household"﴾ [27:49]

i.e., they plotted to kill him at night. Mujāhid said “Taqāsamu means they swore an oath.”

﴿وَأَقْسَمُوا بِاللَّهِ جَهَنَّمَ أَبْيَضُهُمْ لَا يَبْغُثُ اللَّهَ مِنْ بَعْدِهِ﴾

﴿And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies﴾ (16:38).

﴿أَوْلَمْ نَكُرُوا أَقْسَمُهُمْ بِنَ قَبْلٍ﴾

﴿(It will be said): "Did you not before swear that you would not leave (the world for the Hereafter)﴾ (14:44)

﴿أَتَكُوْنُ أَلَّا إِلَيْهِمْ آتَاهُمْ اللَّهُ يَعْلَمُ﴾

﴿Are they those, of whom you swore that Allāh would never show them mercy﴾ [7:49]

It is as if they took an oath for every single thing that they denied in this world, so they are called the *Muqtasimīn*.

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِظِيمَ﴾

﴿Who have made the Qur'ān into parts.﴾

meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them. Al-Bukhāri reported that Ibn 'Abbās said,

﴿جَعَلُوا الْقُرْآنَ عِظِيمَ﴾

﴿Who have made the Qur'ān into parts.﴾

“They are the People of the Book, who divided the Book into parts, believing in some of it, and rejecting some of it.”<sup>[1]</sup> Some have said that *Al-Muqtasimīn* refers to the Quraysh, that the Qur'ān means this Qur'ān [as opposed to the Scriptures of the People of the Book], and that “made it into parts” referred to what 'Atā' said that some of them said that he (the Prophet ﷺ) was a sorcerer, some said he was crazy, or a soothsayer. These various allegations were the parts. This

<sup>[1]</sup> *Fath Al-Bāri* 8 :233.

opinion was also reported from Ad-Dâhhâk and others.

Muhammad bin Ishâq reported from Ibn 'Abbâs that Al-Walîd bin Al-Mughîrah - holding a noble position among the people - rallied a group of Quraysh behind him when *Al-Mawsim* (the time for pilgrims to meet in Makkah for *Hajj*) had come. He said to them, "O people of Quraysh! The time of *Al-Mawsim* has come, and delegations of Arabs will come to you during this time. They will have heard some things about this companion of yours (meaning the Prophet ﷺ), so agree on one opinion, let there be no contradicting or denials of each other's sayings". They said, "And you, O Abu 'Abd Shâms, give us an opinion and we will say that." He said, "No, you make the suggestions and I will listen." They said, "We say he is a soothsayer." He said, "He is not a soothsayer." They said, "We say he is crazy." He said, "He is not crazy." They said, "We say he is a poet." He said, "He is not a poet." They said, "We say he is a sorcerer." He said, "He is not a sorcerer." They said, "So what should we say?" He said, "By Allâh, what he says is as palatable [to the average person] as something sweet, so you cannot say anything against it without it being obviously false. Therefore the most appropriate thing you can say is that he is a sorcerer." So they left having agreed upon that, and Allâh revealed concerning them:

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِظِيمًا﴾

«Who have made the Qur'ân into parts.» meaning, of different types, and

﴿وَرِبُّكَ لَتَنْهَاهُ أَجْمَعِينَ ﴿١٦﴾ عَنَّا كَانُوا يَعْمَلُونَ﴾

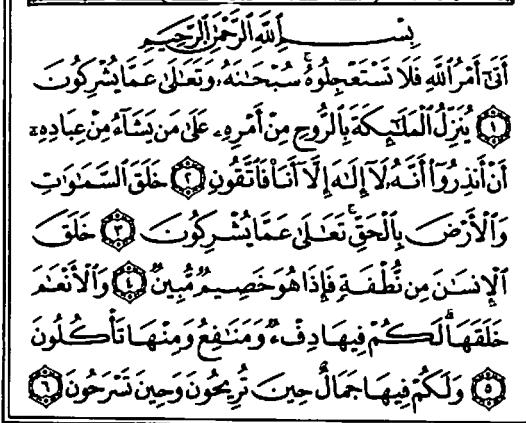
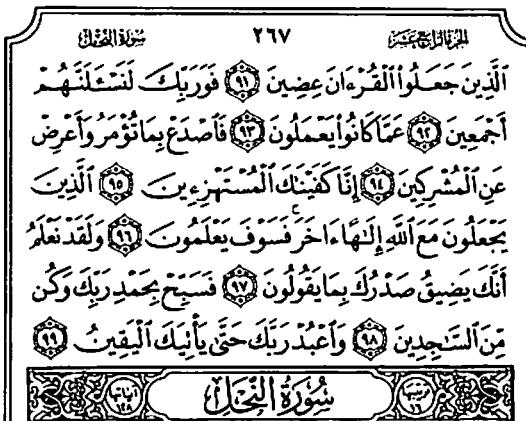
«So, by your Lord, We shall certainly call all of them to account. For all that they used to do»

Those were the group who said that about the Messenger of Allâh ﷺ.<sup>[1]</sup>

﴿وَرِبُّكَ لَتَنْهَاهُ أَجْمَعِينَ ﴿١٧﴾ عَنَّا كَانُوا يَعْمَلُونَ﴾

«So, by your Lord, We shall certainly call all of them to account. For all that they used to do.»

<sup>[1]</sup> Sirâh Ibn Hishâm, 1:288. This narration is not authentic due to one of the narrators being unknown.



Abu Ja'far reported from Ar-Rabī' that Abu Al-'Āliyah said, "All the people will be asked about two things on the Day of Resurrection: what they used to worship, and what their response was to the Messengers."<sup>[1]</sup> 'Ali bin Abi Talhah reported that Ibn 'Abbās said,

﴿فَوْرَ يَدِكَ لِتَعْلَمَنَا هُنَّا مُجْعَيْنَ ۖ  
عَنَّا كَانُوا يَعْمَلُونَ ۖ﴾

«So, by your Lord, We shall certainly call all of them to account. For all that they used to do.» then he said:

﴿بَقِيمَدْ لَا يَتَلَّ عَنْ ذَلِيقِهِ إِنْ  
وَلَا جَانَّ ۖ﴾

«So on that Day no question will be asked of man or Jinn as to his sin» (55:39).

He said, "They will not be asked, 'Did you do such and such?' Because Allāh knows better than they do about that. But He will say, 'Why did you do such and such?'"<sup>[2]</sup>

﴿فَاصْنَعْ بِمَا تَوْرُرَ وَاعْرِضْ عَنِ النَّشَرِ ۖ إِنَّا كَفِيلُكَ الْمُسْتَهْزِئِ ۖ الَّذِينَ يَعْمَلُونَ مَعَ أَنَّهَا مَا خَرَّ سَوْفَ يَعْلَمُونَ ۖ وَلَقَدْ نَعْلَمْ أَنَّكَ يَصْبِقُ صَدْرُكَ بِمَا يَقُولُونَ ۖ فَسَيَحْكُمُ رَبُّكَ وَكُنْ  
مِّنَ السَّاجِدِينَ ۖ وَأَعْبُدْ رَبِّكَ حَقَّ بِإِيمَانِكَ الْقَيْمَثِ ۖ

494. Therefore openly proclaim what you have been

<sup>[1]</sup> At-Tabari 17:150.

<sup>[2]</sup> At-Tabari 17:150.

*commanded, and turn away from the idolators.♦*

﴿95. Truly, We will suffice you against the mockers,♦

﴿96. Who make another god along with Allāh; but they will come to know.♦

﴿97. Indeed, We know that your breast becomes tight because of what they say.♦

﴿98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).♦

﴿99. And worship your Lord until the certainty (i.e. death) comes to you.♦

### **The Command to proclaim the Truth openly**

Allāh commanded His Messenger ﷺ to convey what He sent him with, to proclaim and spread the Message, which means confronting the idolators with it. Ibn ‘Abbās said that the Āyah,

﴿فَأَنْذِلْ بِمَا تُؤْمِنُ﴾

﴿Therefore openly proclaim that what you have been commanded,♦

means, “Go ahead with it.”<sup>[1]</sup> According to another report it means,

﴿أَنْذِلْ مَا تُؤْمِنُ﴾

“Therefore proclaim that which you commanded.”

Mujāhid said, “It is reciting the Qur’ān aloud during prayer.”<sup>[2]</sup> Abu ‘Ubaydah reported that ‘Abdullāh bin Mas’ūd said, “The Prophet ﷺ was still practicing and preaching Islām secretly until this Āyah was revealed:

﴿فَأَنْذِلْ بِمَا تُؤْمِنُ﴾

﴿Therefore openly proclaim that which you are commanded,♦ then he and his Companions came out into the open.”<sup>[3]</sup>

<sup>[1]</sup> At-Tabari 17:151.

<sup>[2]</sup> At-Tabari 17:151.

<sup>[3]</sup> At-Tabari 17:152.

## The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers

Allāh's statement,

﴿وَأَعْزِلُ عَنِ النَّشِيْكِينَ إِنَّا كَفِيلُ النَّسْتَرِينَ﴾

﴿and turn away from idolators. Truly, We will suffice you against the mockers.﴾

meaning - convey that which has been revealed to you by your Lord, and do not pay attention to the idolators who want to turn you away from the signs of Allāh.

﴿وَرُدُّوا تَوْثِيقَ مَيْهَوْرَةَ﴾

﴿They wish that you should compromise for them, so that they would compromise for you﴾ (68:9).

Do not fear them because Allāh will suffice you against them, and He will protect you from them. This is like the Āyah:

﴿يَا أَيُّهَا الرَّسُولُ إِذْنُنِي مَنْ زَيْنَكَ مِنْ زَيْنِكَ وَإِنْ لَّمْ تَقْنُلْ فَمَا بَلَّغْتَ بِسَائِنَهُ وَاللَّهُ يَعْصِمُكَ مِنَ الظَّالِمِينَ﴾

﴿O Messenger! Proclaim that which has been revealed to you from your Lord. And if you do not do it, then you have not conveyed His Message. Allāh will protect you from mankind.﴾ [5:67]

Muhammad bin Ishāq said: "The great ones of the mockers were five people, who were elders and noblemen among their people. From Bani Asad bin 'Abd Al-'Uzzā bin Qusayy there was Al-Aswad bin Al-Mutṭālib Abu Zam'ah. According to what I heard, the Messenger of Allāh (ﷺ) had supplicated against him because of the pain and mockery he had suffered at his hands. He ﷺ had said,

«اللَّهُمَّ أَعْنِمْ بَصَرَهُ، وَأَنْجِلْهُ وَلَدَهُ»

«O Allāh, make him blind and take (the life of) his son.»

From Bani Zahrah there was Al-Aswad bin 'Abd Yaghūth bin Wahb bin 'Abd Manāf bin Zahrah. From Bani Makhzūm there was Al-Walīd bin Al-Mughīrah bin 'Abdullāh bin 'Umar bin Makhzūm. From Bani Sāhm bin 'Amr bin Huṣayṣ bin Ka'b bin

Lu'ayy there was Al-'Âs bin Wâ'il bin Hishâm bin Sa'îd bin Sa'd. From Khuzâ'ah there was Al-Hâarith bin At-Talâtilah bin 'Amr bin Al-Hâarith bin 'Abd 'Amr bin Mâlikân. When their evil went to extremes and their mockery of the Messenger of Allâh ﷺ went too far, Allâh revealed:

﴿فَانذِعْ إِنَّا نُؤْمِنُ وَأَعْرِضْ عَنِ الظَّاهِرِينَ إِنَّا كَفِيلُكَ الْمُسْتَقْبِلِينَ وَالَّذِي يَعْمَلُونَ مَعَ اللَّهِ إِلَهُهَا مَا خَرَّ فَسَوْفَ يَتَمَلَّوْكَ﴾

﴿Therefore openly proclaim that which you are commanded, and turn away from the idolators. Truly, We will suffice you against the mockers, who make another god along with Allâh; but they will come to know.﴾

Ibn Ishâq said: Yazîd bin Rûmân told me that 'Urwah bin Az-Zubayr or one of the other scholars said that Jibril came to the Messenger of Allâh ﷺ when he was performing *Tawâf* around the House (the Ka'bâh). He stood and the Messenger of Allâh ﷺ stood next to him. Al-Aswad bin Al-Mu'tâlib passed by, and he threw a green leaf in his face, and he became blind. Al-Aswad bin 'Abd Yaghûth passed by, and he pointed to his stomach, which swelled up and he died (of dropsy). Al-Walîd bin Al-Mughîrah passed by, and he pointed at a wound on lower of his ankle, which he got two years earlier when He once was trailing his garment and he passed by a man who was feathering his arrows. One of the arrows got caught in his garment and scratched his foot. It was an insignificant wound, but now it opened again and he died of it. Al-'Âs bin Wâ'il passed by, and he pointed to the instep of his foot. He (Al-'Âs) set off on his donkey, heading for At-Tâ'if. He rested by a thorny tree, a thorn pierced his foot and he died from it. Al-Hâarith bin At-Talâtilah passed by and he pointed at his head. It filled with pus and killed him.<sup>[1]</sup>

﴿الَّذِي يَعْمَلُونَ مَعَ اللَّهِ إِلَهُهَا مَا خَرَّ فَسَوْفَ يَتَمَلَّوْكَ﴾

﴿Who make another god along with Allâh; but they will come

<sup>[1]</sup> Sirâh Ibn Hishâm 1:409, 410. This narration is not authentic. Aside from the lack of certainty, 'Urwah was born nineteen years after *Hijrah* at the earliest calculation according to Adh-Dhahabi, (See *As-Siyar*).

*to know.»*

This is a strong warning and grave threat against those who have other deities along with Allāh.

### **Encouragement to bear Difficulties, and the Command to glorify and worship Allāh until Death**

Allāh said,

﴿وَلَقَدْ شَدَّ أَنَّكَ يَعْبُثُ حَذْرَكَ بِمَا يَقُولُونَ ﴾ تَسْتَغْيِيْجٌ يَصْنُوْرِيْكَ وَكُنْ مِّنَ الْمُتَّسِيْهِيْنَ ﴾ۚ﴾

«Indeed, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).»

meaning 'We know, O Muḥammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allāh. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering Allāh, praising Him, glorifying Him, and worshipping Him (which means *Salāh*, or prayer)' Hence Allāh says:

﴿تَسْتَغْيِيْجٌ يَصْنُوْرِيْكَ وَكُنْ مِّنَ الْمُتَّسِيْهِيْنَ ﴾ۚ﴾

«So glorify the praises of your Lord and be of those who prostrate themselves (to Him)»

Imām Ahmād reported from Nu'aym bin Hammār that he heard the Messenger of Allāh ﷺ say: ‘

«فَالَّهُ تَعَالَى يَا ابْنَ آدَمَ! لَا تَغْجُزُ عَنْ أَرْبَعِ رَكَعَاتٍ مِّنْ أَوَّلِ النَّهَارِ أَنْفَكَ آخِرَهُ»

«Allāh said, "O son of Ādām! It is not too difficult for you to perform four Rak'āt at the beginning of the day, (and if you do them,) I will take care of you until the end of it."»<sup>[1]</sup>

﴿وَأَعْنَدْ رَيْكَ حَتَّى يَأْتِيَكَ الْيَقِيْنُ ﴾ۚ﴾

«And worship your Lord until the certainty comes to you»<sup>[2]</sup> (15:99).

Al-Bukhārī said: "Sālim said, '(This means) death.'"<sup>[2]</sup> This

<sup>[1]</sup> Ahmad 5:286.

<sup>[2]</sup> Fath Al-Bārī 8:235.

Sâlim is Sâlim bin 'Abdullâh bin 'Umar. Ibn Jarîr also recorded from Sâlim bin 'Abdullâh,

﴿وَاعْبُدْ رَبِّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

«And worship your Lord until the Yaqîn comes to you.»

He said, “Death.”<sup>[1]</sup> It is reported in the *Şâfi'î* from Umm Al-'Alâ’ - one of the women of the Ansâr - that when the Messenger of Allâh ﷺ entered upon 'Uthmân bin Maz'ûn after he had died, Umm Al-'Alâ’ said, “May the mercy of Allâh be upon you, Abu As-Sâ'ib. My testimony over you is that Allâh has honored you.” The Messenger of Allâh ﷺ said,

﴿وَنَّا يُذْرِيكَ أَنَّ اللَّهَ أَكْرَمُهُ﴾

«How do you know that Allâh has honored him?»

I said, “May my father and mother be sacrificed for you, O Messenger of Allâh! If not him, then who else?” He said,

﴿أَنَّمَا مُرِزْ قَدْ جَاءَهُ الْبَقِيرُ، فَإِنِّي لَأَرْجُو لَهُ الْخَيْرِ﴾

“As far as he is concerned, the death has come to him, and I hope for good for him.”<sup>[2]</sup> This is evidence that the meaning of this Ayah,

﴿وَاعْبُدْ رَبِّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

«And worship your Lord until the certainty comes to you.»

is that acts of worship, such as prayer and the like, are obligatory on man so long as his mind is sound, so he should pray according to his best ability.

It was reported in *Şâfi'î Al-Bukhâri* from 'Imrân bin Hûşayn that the Messenger of Allâh ﷺ said:

﴿صَلُّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنبِ﴾

“Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.”<sup>[3]</sup>

From this we may understand that it is a mistake to interpret *Yaqîn* (the certainty) as *Ma'rîfah* (“spiritual knowing”)

[1] At-Tabârî 17:160.

[2] Fath Al-Bârî 3:137.

[3] Fath Al-Bârî 2:684.

as some of the Sufis do. According to them, when one of them attains the level of *Ma'rifah*, they consider him to be free of these obligations. This is disbelief, misguidance and ignorance. The Prophets - peace be upon them - and their companions, were the most knowledgeable of people about Allāh, about His rights, His attributes, and the glorification that He deserves. But at the same time, they were the people who worshipped Him the most, continuing in good deeds until the time they died. Therefore, what is meant by *Yaqīn* here is death, as we have stated above.

To Allāh be praise and thanks. Praise be to Allāh for His guidance. It is to Him that we turn for help and it is in Him that we put our trust. He is the One Whom we ask to help us to reach the best of circumstances, for He is the Most Generous and Kind.

This is the end of the *Tafsīr* of *Sūrat Al-Hijr*. Praise be to Allāh, the Lord of all that exists.

## The Tafsīr of Sūrat An-Nahl (Chapter - 16)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿أَقْرَبَ أُمُرُّ اللَّهِ فَلَا تُنْقِلُوهُ شَيْخَتْهُ وَقَلَّ عَنَّا بُشِّرُوكُوت﴾

﴿1. The Event ordained by Allāh has indeed come, so do not seek to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.﴾

### Warning about the approach of the Hour

Allāh is informing about the approach of the Hour in the past tense [in Arabic] in order to confirm that it will undoubtedly come to pass. This is like the following Āyāt, in which the verbs appear in the past tense in Arabic:

﴿أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَقَمْ فِي عَنْقَلَةٍ شَفِّرُوكُوت﴾

﴿Mankind's reckoning has drawn near them, while they turn away in heedlessness.﴾[21:1]

﴿أَقْرَبَتِ السَّاعَةُ وَانْشَقَ الْكَوْكَبُ﴾

﴿The Hour has drawn near, and the moon has been cleft.﴾  
[54:1]

﴿فَلَا تُنْقِلُوهُ﴾

﴿so do not seek to hasten it.﴾ means, what was far is now near, so do not try to rush it. As Allāh said,

﴿وَتُنْقِلُوكُنَّ بِالْمَدَابِ رَلَوْلَا أَجَلٌ شَسَّى لَهُمُ الْمَذَابُ وَلِيَأْتُهُمْ بَشَّةٌ وَهُمْ لَا يَشْرُونَ﴾

﴿يُنْقِلُوكُنَّ بِالْمَدَابِ وَلَكُمْ لَهْجَيَّةٌ بِالْكَفِيرِ﴾

﴿And they ask you to hasten the torment (for them), and had it not been for a term appointed, the torment would certainly have

*come to them. And surely, it will come upon them suddenly while they are unaware! They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers» (29:53-54).*

Ibn Abi Hātim reported from 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said:

«تَطْلُعُ عَلَيْكُمْ عِنْدَ السَّاعَةِ سَحَابَةٌ سَرَّادَةٌ مِّثْلَ الثَّرْسِ، فَمَا تَرَالْ تَرَقِيقُ  
فِي السَّمَاءِ ثُمَّ يُنَادِي مُنَادٍ فِيهَا: يَا أَيُّهَا النَّاسُ! فَيَقُولُ النَّاسُ بَغْضَهُمْ عَلَى بَغْضِي:  
مَلِ سَبِيعُهُمْ، فَمَنْهُمْ مَنْ يَقُولُ: نَعَمْ، وَمَنْهُمْ مَنْ يَسْكُنْ، ثُمَّ يُنَادِي الْأَنَّاسَةَ: يَا أَيُّهَا  
النَّاسُ! فَيَقُولُ النَّاسُ بَغْضَهُمْ لِيَغْضِي: هَلْ سَبِيعُهُمْ، فَيَقُولُونَ: نَعَمْ، ثُمَّ يُنَادِي  
الْأَنَّاسَةَ: يَا أَيُّهَا النَّاسُ! أَتَيْ أَمْرُ اللَّهِ فَلَا تَشْتَجِلُوهُ»

«When the Hour approaches, a black cloud resembling a shield will emerge upon from the west. It will continue rising in the sky, then a voice will call out, 'O mankind!' The people will say to one another, 'Did you hear that?' Some will say, 'yes', but others will doubt it. Then a second call will come, 'O mankind!' The people will say to one another, 'Did you hear that?' And they will say, 'Yes.' Then a third call will come, 'O mankind!' The Event ordained by Allāh has indeed come, so do not seek to hasten it.'»

The Messenger of Allāh ﷺ said:

«فَوْلَدِي نَشِيْبِي بَيْدِهِ، إِنَّ الرَّجُلَيْنِ لَيُشَرِّانِ التَّوْبَ فَمَا يَطْوِيَهُ أَبَدًا، وَإِنَّ الرَّجُلَ  
لَيَمْدَدَ حَزْضَهُ فَمَا يَسْقِي فِي شَيْنَا أَبَدًا، وَإِنَّ الرَّجُلَ لَيَخْلُبَ نَاقَةً فَمَا يَسْرِبُهُ أَبَدًا -  
فَإِنْ - وَيَشْتَهِلُ النَّاسُ»

«By the One in Whose Hand is my soul, two men will spread out a cloth, but will never refold it; a man will prepare his trough, but will never water his animals from it; and a man will milk his camel, but will never drink the milk." Then he said, "The people will be distracted."»<sup>[11]</sup>

Then Allāh tells us that He is free from their allegations of partners to their worship of idols, and making equals for Him. Glorified and exalted be He far above that. These are the people who deny the Hour, so He says:

<sup>[11]</sup> Al-Hākim 4:539.

﴿سُبْحَانَهُ وَتَعَالَى عَمَّا يُشَرِّكُونَ﴾

﴿Glorified and Exalted be He above all that they associate as partners with Him.﴾

﴿بِرَبِّ الْكَوَاكِبِ يَارُوحَ مِنْ أَنْبِيَاءِ عَنْ مَنْ يَكْتَبُ مِنْ عِبَادِهِ أَنَّ لَنْدَرَهَا أَنَّهُ لَا إِلَهَ إِلَّا إِنَّهُ﴾

﴿فَأَنَّهُوَنَّ﴾

﴿2. He sends down the angels with the Rûh (revelation) of His command to those servants of His whom He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwâ of Me."﴾

**Allâh sends Whomever He wills with the Message of Tawhîd**

﴿بِرَبِّ الْكَوَاكِبِ يَارُوحَ﴾

﴿He sends down the angels with the Rûh﴾ refers to the revelation. This is like the Ayât:

﴿وَنَذَّلَكَ أَرْجِيَتَ إِلَيْكَ رُوحًا مِنْ أَنْبِيَاءِ مَا كَتَبَ نَذَرِي مَا الْكِتَابُ وَلَا الْآيَاتُنَّ وَلَكِنْ جَعَلْنَاهُ ثُورًا  
تَهْدِي بِهِ مَنْ شَاءَ مِنْ عِبَادَنَا﴾

﴿And thus We have sent to you a Rûh (revelation) by Our command. You knew not what is the Book, nor what is the faith. But We have made it a light by which We guide whomever We will among Our servants.﴾ [43:52]

﴿عَلَى مَنْ يَكْتَبُ مِنْ عِبَادِهِ﴾

﴿to those servants of His whom He wills﴾ meaning the Prophets, as Allâh says:

﴿الَّهُ أَعْلَمُ حِيَثُ يَمْهُلُ رِسَالَتَهُ﴾

﴿Allâh best knows where to place His Message.﴾ [6:124]

﴿الَّهُ يَضْطَلُّ فِي مِنْ الْكَوَاكِبِ رُسُلًا وَمِنْ أَنَّاسِ﴾

﴿Allâh chooses Messengers from angels and from men.﴾ [22:75]

﴿يَلْقَى الرُّوحَ مِنْ أَنْبِيَاءِ عَلَى مَنْ يَكْتَبُ مِنْ عِبَادِهِ يُلْدِرُهُ قَوْمَ الْكَافِرِ ﴿٣﴾ قَوْمٌ هُمْ بَرُونَةٌ لَا يَخْفَى﴾

عَلَى اللَّهِ يَنْتَهُمْ مَنْ هُوَ لِيَنِ الْمُلْكُ الْيَوْمَ يَوْمُ الْزُّجْدِ الْقَهَّارِ ﴿٤﴾

﴿He sends the Rūh (revelation) by His command to whoever among His servants He wills to, that he may warn of the Day of Meeting. The Day when they will (all) come out, nothing about them will be hidden from Allāh. Whose is the kingdom this Day? : It is Allāh's, the One, the Irresistible!﴾ (40:15-16)

﴿فَإِنْ أَنْذِرُوكُمْ﴾

﴿(saying): "Warn..."﴾ meaning that they should alert them.

﴿أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَانْثُرُوهُ﴾

﴿that none has the right to be worshipped but I, so have Taqwā of Me.﴾

means, 'fear My punishment, if you go against My commands and worship anything other than Me.'

﴿خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ فَنَدَلَ عَنَّا بُشِّرِكُوكُنَّ خَلَقَ الْإِنْسَانَ مِنْ شَطْنَةٍ فَإِذَا  
مُوْ حَسِبَهُ مُؤْمِنٌ﴾

﴿3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.﴾

﴿4. He has created man from a Nutfah,<sup>[1]</sup> then behold, this same (man) becomes an open opponent.﴾

### Allāh is the One Who has created the Heavens, the Earth, and Man

Allāh tells us about His creation of the upper realm, which is the heavens, and the lower realm, which is the earth, and everything in them. They have been created for a true purpose, not in vain, so that

﴿لِيَغْرِيَ الَّذِينَ أَنْهَوُا بِمَا عَمِلُوا وَيَعْرِيَ الَّذِينَ أَحْسَنُوا بِالْمُتَّقِيِّ﴾

﴿He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good,

<sup>[1]</sup> Drop of sperm.

*with what is best (i.e. Paradise).» [53:31]*

Then He declares Himself to be above the *Shirk* of those who worship others besides Him. He is independent of His creation, alone with no partner or associate. For this reason He deserves to be worshipped Alone, without partners. Then He mentions how man has been created from a *Nutfah*, i.e., something that is insignificant, weak and has no value - but when man becomes independent and is able to fend for himself - then he begins to dispute with his Lord, may He be exalted, and disbelieves in Him and fights His Messengers. But man was created to be a servant, not an opponent, as Allâh says:

﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ شَرْكًا وَصَهْرًا وَكَانَ زَيْنُكَ فَلَيْرَا﴾ وَسَبَدُونَ مِنْ دُوبٍ  
اللَّهُ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ طَاهِرًا ﴾٤٠﴾

«And it is He Who has created man from water, and gave him descendants, and made Him kindred by marriage, and your Lord is capable (of all things). And they worship besides Allâh, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Shayâṭîn) against his Lord» (25:54-55).

And;

﴿أَوْلَئِنَّ يَرَ إِلَيْنَا أَنَا خَلَقْتُهُ مِنْ نُطْفَةٍ إِذَا هُوَ خَيْرٌ مُّبِينٌ﴾ وَقَرِيبٌ لَّا مُنَكِّرٌ  
خَلَقْتُهُ قَالَ مَنْ يُنْعِي الْعِظَمَ رَبِّي رَبِّي﴾ قُلْ يُنْجِبُهَا الَّذِي أَنْشَأَهَا أُولَئِكَ هُمُ الْمُرَفَّ وَهُوَ بِكُلِّ  
خَلْقٍ عَلِيهِمْ﴾

«Does not man see that We have created him from *Nutfah*. Yet, behold he stands as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them the first time! And He is the knower of every creature!"» (36:77-79).

Imâm Ahmad and Ibn Mâjah reported that Busr bin Jaâhilâsh said: "The Messenger of Allâh ﷺ spat in his palm, then he said,

الْمُرْسَلُونَ

٢٦٨

وَتَخْيِلُ أَنفَالَكُمْ إِنْ بَلَّأُتُكُونُوا بِأَدْلِيْهِ إِلَيْشِقَ  
الْأَنْشِيْسِ إِنْ رَبُّكُمْ لَرَءُوفٌ رَّجِيْمٌ ۝ وَالْغَيْلَ وَالْعَيْلَ  
وَالْحَيْمَرَ لَرَكْبُوهَا وَرَيْزَهَا وَمَخْلُقٌ مَا لَأَتَعْلَمُونَ ۝  
وَعَلَى اللَّوْقَصَدِ الْتَّسْبِيلِ وَمِنْهَا جَاهِيرٌ وَلَوْشَاءٌ لَهُدُوكُمْ  
أَجْعَيْتَ ۝ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ  
شَرَابٌ وَمِنْهُ شَجَرٌ فِي شَيْمُوتٍ ۝ يَبْثِيْتُ لَكُمْ  
بِهِ الرَّزْعَ وَالرَّبْوَنَ وَالنَّخِيلَ وَالْأَغْنَبَ وَمِنْ كُلِّ  
الشَّمَرَاتِ إِنَّ فِي ذَلِكَ لَذِيْةً لِقَوْمٍ يَنْفَكِّرُونَ ۝  
وَسَخَرَ لَكُمْ مِنْهُ الْأَيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالقَمَرَ وَالنَّجْوَمُ  
مُسْخَرَاتٍ يَأْمُرُهُ إِنَّ فِي ذَلِكَ لَذِيْةً لِقَوْمٍ يَعْقُلُونَ  
وَمَادِرَ الْأَكْمَمِ فِي الْأَرْضِ مُخْلِفًا أَلْوَانَهُ إِنَّ  
فِي ذَلِكَ لَذِيْةً لِقَوْمٍ يَدَكْرُونَ ۝ وَهُوَ الَّذِي  
سَخَرَ الْبَخْرَاتِ أَكْلَمَهُنَّا لَحْمَاطِرِيَّا وَسَتَخْرُجُوا  
مِنْهُ جَلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفَلَكَ مَوَاجِرَ فِيهِ  
وَلَتَبْتَعُوا مِنْ فَضْلِهِ وَلَمَّا كُمْ شَكَرُونَ ۝

يَقُولُ اللَّهُ تَعَالَى : ابْنَ آدَمَ أَنِّي  
تَعْجِزُنِي وَقَدْ خَلَقْتَنِي مِنْ مِثْلِ  
هَذِهِ، حَتَّى إِذَا سَوَّيْتَ فَعَدَّلْتَكَ  
مَثْيَتَ بَيْنَ بُرْدَيْكَ وَلِلأَرْضِ  
مِنْكَ وَنِيدَ، فَجَمَعْتَ وَمَنْتَ  
حَتَّى إِذَا بَلَغْتَ الْحَلْقَوْمَ قُلْتَ :  
أَنْصَدْتُ، وَأَتَى أَزَانُ الصَّدَقَةِ

«Allāh, may He be exalted, says: "O son of Adam, how could you be more powerful than I when I have created you from something like this, and when I have fashioned you perfectly and made you complete, you walk wearing your two garments and the earth makes a sound (beneath your feet). You collect money but do not give anything to anyone, then

when the soul of a dying person reaches the throat, you say, 'I want to give in charity', but it is too late for charity."»<sup>[1]</sup>

﴿وَالْأَنْذَدَ خَلَقَهَا لَكُمْ فِيهَا دَفَّةٌ وَمَنْتَعَ وَمِنْهَا تَأْكُلُونَ ۝ وَلَكُمْ فِيهَا جَاهَلَ جِبَتَ  
رُبُّمُونَ وَسِينَ شَرَحُونَ ۝ وَتَخْيِلُ أَنفَالَكُمْ إِنْ بَلَّأُتُكُونُوا بِأَدْلِيْهِ إِلَيْشِقَ  
لَرَءُوفٌ رَّجِيْمٌ ۝﴾

﴿5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and you eat from them.﴾

﴿6. And there is beauty in them for you, when you bring them

<sup>[1]</sup> Ahmad 2:410, Ibn Mājah 2:903.

*home in the evening, and as you lead them forth to pasture (in the morning).»*

*﴿7. And they carry your loads to a land that you could not reach yourselves except with great trouble. Truly, your Lord is full of kindness, Most Merciful.﴾*

### **The Cattle are part of the Creation of Allāh and a Blessing from Him**

Allāh reminds His servants of the blessing in His creation of An'ām, this term includes camels, cows and sheep, as was explained in detail in Sūrat Al-An'ām where the "eight pairs" are mentioned.<sup>[1]</sup> The blessings include the benefits derived from their wool and hair, from which clothes and furnishings are made, from their milk which is drunk, and their young which are eaten. Their beauty is a kind of adornment, thus Allāh says,

﴿وَلَكُمْ فِيهَا جَمَالٌ جِدَّتْ ثِيرَةَ﴾

*«And there is beauty in them for you, when you bring them home in the evening.»*

which is when they are brought back from the pasture in the evening. This is a reference to how their flanks become fat, their udders fill with milk and their humps become bigger.

﴿وَرَبِيعَ تَهْرِونَ﴾

*«and as you lead them forth to pasture (in the morning).»* meaning when you send them out to the pasture in the morning.

﴿وَتَغْيِيلَ أَنَّا لَكُمْ﴾

*«And they carry your loads»* meaning the heavy burdens that you cannot move or carry by yourselves

﴿إِنْ يَلْعَلُ أَنْ تَكُونُوا بِنَفْسِهِ إِلَّا يُشَقِّ الْأَثْقَلُ﴾

*«to a land that you could not reach except with great trouble to yourselves»*

meaning journeys for *Hajj*, *'Umrah*, military campaigns, and journeys for the purpose of trading, and so on. They use these

<sup>[1]</sup> See the *Tafsir* of *Sūrat Al-An'ām* [6:143-144].

animals for all kinds of purposes, for riding and for carrying loads, as Allāh says:

﴿وَإِنَّ لَكُمْ فِي الْأَنْعَمِ لِعِظَةٍ شَفِيكُ مِنَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَتْنِعٌ كَبِيرٌ وَمِنْهَا تَأْكُلُونَ ﴾  
وَتَعْصِيمُهُ وَعَلَى الْفَلَكِ شَكَلُونَ ﴾

«And verily, there is indeed a lesson for you in the An'ām (cattle). We give you to drink (milk) of that which is in their bellies. And there are numerous (other) benefits in them for you. Of them you eat, and on them and on ships you are carried.» (23:21-22)

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَمَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴾  
وَلَبَلَّوْا عَلَيْهَا سَاجِدًا فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفَلَكِ شَكَلُونَ ﴾  
وَرَبِّكُمْ مَاتِيدٌ فَأَيُّ  
مَا يَكْسِبُ اللَّهُ شَكِيرُونَ ﴾

«Allāh, it is He Who has made cattle for you, so that some you may ride, and some you may eat. And you find (many other) benefits in them; you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. And He shows you His Āyāt. Which, then of the Āyāt of Allāh do you deny?» (40:79-81).

Thus here Allāh says, after enumerating these blessings,

﴿إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ﴾

«Truly, your Lord is full of kindness, Most Merciful.»

meaning, your Lord is the One Who has subjugated the An'ām (cattle) to you. This is like the Āyāt:

﴿أَوَلَنْ يَرَوْا أَنَا خَلَقْتُ أَهُمْ مِمَّا عَيْلَتْ أَيْنِيَا أَنْكَسْتُهُمْ لَهَا تَلْكُونَ ﴾  
وَذَلِّلْتُهُمْ لَمَّا فِينَاهَا  
رَجَعْتُهُمْ وَمِنْهَا يَأْكُلُونَ ﴾

«Do they not see, that of what Our Hands have created, We created the An'ām (cattle) for them, so that they may own them, and We subdued them so that they may ride some and they may eat some.» (36:71-72).

﴿وَجَعَلَ لَكُمْ مِنَ الْفَلَكِ وَالْأَنْعَمِ مَا تَرْكِبُونَ ﴾  
لَتَشْرُكُوا عَلَى ظَهُورِهِ ثُمَّ ذَكَرُوا بِنَسْمَةِ رَبِّكُمْ  
إِذَا أَسْتَوْتُمْ عَلَيْهِ وَقَرُولُوا مُسْجِنَ الَّذِي سَحَرَ لَكُمْ هَذَا وَمَا كَسَّلَ لَهُ مُثْرِيفُونَ ﴾  
وَلَا إِلَهَ إِلَّا  
نَّا لِلْمُسْلِمِينَ ﴾

﴿And He made mounts for you out of ships and cattle. In order that you may ride on their backs, and may then remember the favor of your Lord when you mount upon them, and say: "Glory be to the One Who subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!"﴾ (43:12-14)

Ibn ‘Abbās said,

﴿لَكُمْ بِهَا دِفْرٌ﴾

﴿In them there is warmth﴾ refers to clothing;

﴿وَمَنْتَجٌ﴾

﴿and numerous benefits﴾ refers to the ways in which they derive the benefits of food and drink from them.”<sup>[1]</sup>

﴿وَالْئَيْنَ وَالْبَيْنَ وَالْحَمَرَ لِرَكْبَبِهَا وَزِينَةٌ وَمَلْقُ مَا لَا تَعْلَمُونَ﴾

48. And (He has created) horses, mules and donkeys for you to ride, and as an adornment. And He creates (other) things of which you have no knowledge.﴾

This refers to another category of animals that Allāh has created as a blessing for His servants; horses, mules and donkeys, all of which He made for riding and adornment. This is the main purpose for which these animals were created. It was reported in the Two Ṣaḥīḥs that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ forbade us to eat the meat of domestic donkeys, but he allowed us to eat the meat of horses.”<sup>[2]</sup>

Imām Aḥmad and Abu Dāwud reported with two chains of narration, each of which meet the conditions of Muslim, that Jābir said: “On the day of Khaybar we slaughtered horses, mules and donkeys. The Messenger of Allāh ﷺ forbade us from eating the mules and donkeys, but he did not forbid us from eating the horses.”<sup>[3]</sup>

According to Ṣaḥīḥ Muslim, Asmā’ bint Abi Bakr (may Allāh be pleased with them both) said: “At the time of the Messenger

<sup>[1]</sup> At-Ṭabarī 17:168.

<sup>[2]</sup> Fath Al-Bārī 9:570, Muslim 3:1541.

<sup>[3]</sup> Ahmad 3:356, 362, Abu Dāwud 4:149, 151.

of Allāh ﷺ we slaughtered a horse and ate it when we were in Al-Madīnah.<sup>[1]</sup>

﴿وَعَلَّ أَنَّهُ قَضَى أَنْتَبِيلَ وَمِنْهَا جَاءَرْ وَأَنَّ شَاهَ فَهَدَكُمْ أَجَمِيعَ﴾

﴿9. And it is up to Allāh to show the right way. But there are ways that stray. And had He willed, He would have guided you all.﴾

### Explanation of the Different Religious Paths

When Allāh mentioned the animals which may be used for the purpose of physical journeys, He also referred to the moral, religious routes that people may follow. Often in the Qur’ān there is a shift from physical or tangible things to beneficial spiritual and religious matters, as when Allāh says,

﴿وَكَرَّدُوا فَلَمْ يَجِدُوا حِزْرَ الْأَرْضَ الْقَوِيَّةَ﴾

﴿And take a provision (with you) for the journey, but the best provision is Taqwā (piety, righteousness).﴾ [2:197]

And,

﴿بَيْتَنِيْ مَادَمَ فَذَ أَرْلَانَا عَيْكُرْ لِيَسَا بُورِيْ سُوَيْكُمْ وَرِيشَّا وَلِيَشَ الْقَوِيَّ ذِيلَكَ خَيْرَ﴾

﴿O Children of Ādām! We have granted clothing for you to cover yourselves, as well as for adornment; but the raiment of righteousness, that is better.﴾ [7:26]

Since Allāh mentioned cattle and other such animals in this Sūrah, all of which are ridden or can be used in any way necessary, carrying people’s necessities for them to distant places and on difficult journeys - then He mentions the ways which people follow to try to reach Him, and explains that the right way is the one that does reach Him. He says:

﴿وَعَلَّ أَنَّهُ قَضَى أَنْتَبِيلَ﴾

﴿And it is up to Allāh to show the right way.﴾

This is like the Āyāt,

﴿وَرَأَنَ هَذَا يَصْرَطُ مُسْتَقِيمًا فَأَتَيْعُوهُ وَلَا تَئِيمُوا أَشْبَلَ فَتَفَرَّقُ يُكُمْ عَنْ سَيِّلِهِ﴾

﴿And verily, this is My straight path, so follow it, and do not

<sup>[1]</sup> Muslim 3:1541.

*follow the (other) paths, for they will separate you away from His path.» [6:153]*

and,

﴿هَذَا مِرْطَلٌ عَلَى مُتَّبِعِي هُنَّا﴾

﴿(Allāh) said: "This is the way which will lead straight to Me."» (15:41)

﴿وَرَأَلَ اللَّهُ قَصْدًا أَكْبَلَ﴾

﴿And it is up to Allāh to show the right way.»

Mujāhid said: "The true way is up to Allāh."<sup>[1]</sup>

﴿وَرَأَلَ اللَّهُ قَصْدًا أَكْبَلَ﴾

﴿And it is up to Allāh to show the right way.»

Al-'Awfi said that Ibn 'Abbās said: "It is up to Allāh to clarify, to explain the guidance and misguidance." This was also reported by 'Ali bin Abi Talhah, and was also the opinion of Qatādah and Ad-Daḥḥāk.

Hence Allāh said:

﴿وَرَبِّنَاهَا جَانِبَ﴾

﴿But there are ways that stray.» meaning they deviate from the truth. Ibn 'Abbās and others said: "These are the different ways,"<sup>[2]</sup> and various opinions and whims, such as Judaism, Christianity and Zoroastrianism. Ibn Mas'ūd recited it as

(وَمِنْكُمْ جَانِبٌ)

"But among you are those who stray."<sup>[3]</sup>

Then Allāh tells us that all of that happens by His will and decree. He says:

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كَلَّهُمْ جَيْنَاً﴾

﴿And had He willed, He would have guided you all.»

And Allāh says:

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَّ مَنْ فِي الْأَرْضِ كَلَّهُمْ جَيْنَاً﴾

[1] At-Tabari 17:175.

[2] At-Tabari 17:176.

[3] At-Tabari 17:176.

﴿If your Lord had willed, then all who are in the earth would have believed.﴾ [10:99]

﴿وَرَأَنَّ شَاءَ رَبُّكَ لَجَأَنَّ النَّاسَ أَنَّهُ وَجَدَهُ وَلَا يَرَأُونَ مُخْلِبَيْهِ ﴾۝ إِلَّا مَنْ رَحْمَ رَبُّكَ وَلَذِكْ  
خَلَقَهُ وَتَعَطَّتْ كُلَّمَةٌ رَبِّكَ لَا تَلَدَّهُ جَهَنَّمَ بَنْ الْجَنَّةَ وَالْأَيَّامَ أَجْمَعِينَ ﴾۝﴾

﴿And if your Lord had so willed, He could surely, have made humanity one Ummah, but they will not stop disagreeing. Except those for whom your Lord has granted mercy. And it is for this that He did create them; and the Word of your Lord has been fulfilled (i.e. His saying): "Surely, I shall fill Hell with Jinn and men all together."﴾ [11:118-119].

﴿فَمَنِ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَا شَاءَ لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ ثَيْمُونٌ ﴾۝ بَيْت  
لَكُمْ بِهِ الْرَّغْبَةُ وَالرَّيْثُونُ وَالْجَعْلُ وَالْأَغْنَبُ وَمِنْ كُلِّ الشَّرَبَاتِ إِنَّ فِي ذَلِكَ لَذِكْ لِتَفَرَّجَ  
بِتَعْكِيرِنَّ ﴾۝﴾

﴿10. He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.﴾

﴿11. With it He causes crops to grow for you, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.﴾

### The Blessings of Rain, and explaining how it is one of the Signs

When Allāh mentions the blessings of cattle and other animals that He has granted mankind, He then mentions how He has blessed them by sending rain down from the sky above, which has been fulfilling the needs and bringing joy to people and their cattle. Allāh says:

﴿لَكُمْ مِنْهُ شَرَابٌ﴾

﴿from it you drink﴾ meaning, He made it fresh and pure so that they can drink it, not salty and undrinkable.

﴿وَمِنْهُ شَجَرٌ فِيهِ ثَيْمُونٌ﴾

﴿and from it (grows) the vegetation on which you send your cattle to pasture.﴾

meaning, from it He raised plants on which your cattle graze. Ibn 'Abbâs, Ikrimah, Ad-Dâhhâk, Qatâdah and Ibn Zayd, all said that this refers to grazing animals<sup>[1]</sup> including camels.

﴿بَيْتُ لَكُمْ بِالْأَرْضِ وَالزَّيْتونَ وَالنَّجِيلِ وَالْأَعْنَابِ وَمِن كُلِّ الْثَّمَرَاتِ﴾

﴿With it He causes crops to grow for you, olives, date palms, grapes, and every kind of fruit.﴾

meaning, with this one kind of water, He makes the earth sprout plants with different tastes, colors, scents and shapes. For this reason He says,

﴿إِنَّ فِي ذَلِكَ لَذِكَرًا لِقُوَّمٍ يَنْهَا﴾

﴿Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.﴾

meaning, this is a sign and a proof that there is no god besides Allâh, as He says:

﴿أَنَّا نَحْنُ أَنْشَأْنَا الْكَوَافِرَ وَالْأَرْضَ وَأَنَّا لَكُمْ بِنَكَارٍ مَا تَأْتِنَا بِهِ حَتَّىٰ يَقُولُوا إِنَّا  
بَنَاهُنَا مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَةً أَوْ أَنَّهُ مَعَ أَنْتُمْ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ﴾

﴿Is not He (better than your gods) Who created the heavens and the earth, and sends water down for you from the sky, from which We cause wonderful gardens full of beauty and delight to grow? You are not able to cause the growth of their trees. Is there any ilâh (god) with Allâh? Nay, but they are a people who make equals (to Him)!﴾ (27:60).

﴿وَسَخَّرَ لَكُمْ أَلَيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالقَمَرَ وَالنُّجُومَ سَخَّرَتْ يَامِرِهِ إِنَّكُمْ فِي ذَلِكَ  
لَا يَسْتَطُونَ يَقُولُونَ﴾ وَمَا ذَرَّا لَكُمْ فِي الْأَرْضِ مُغْنِيَّا لَوْلَا اللَّهُ أَنْكَرَ فِي ذَلِكَ  
لَا يَأْتِيَ لِقُوَّمٍ يَذَكَّرُونَ﴾

﴿12. And He has subjected the night and the day for you, and the sun and the moon; and the stars are subjected by His command. Surely, in this are proofs for people who understand.﴾

﴿13. And all He has created of varying colors on the earth for you. Verily, in this is a sign for people who reflect.﴾

<sup>[1]</sup> At-Tabari 17:178.

### **Signs in the Subjection of Night and Day, the Sun and the Moon, and in that which grows on Earth**

Allāh mentions the mighty signs and immense blessings to be found in His subjection of night and day, which follow one another; the sun and moon, which revolve; the stars, both fixed and moving through the skies, offering light by which people may find their way in the darkness. Each of (these heavenly bodies) travels in its own orbit, which Allāh has ordained for it, and travels in the manner prescribed for it, without deviating in any way. All of them are under His subjugation, His control and His decree, as Allāh says:

﴿إِنَّ رَبَّكُمْ أَللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَتَةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْمِرْكَبِ يَقْرَئِي  
أَيَّلَ النَّهَارَ بِطَلَّهُ حَتَّىٰ مَا وَالشَّمْسُ وَالْقَمَرُ وَالنَّجْمُ مُسْعَدُونَ يَأْتُونَ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ  
بَلَّا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ﴾

«Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose (Istawā) over the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars (all) subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!» (7:54)

Thus Allāh says;

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

«Surely, in this are proofs for people who understand.»

meaning, they are indications of His immense power and might, for those who think about Allāh and understand His signs.

﴿وَمَا زَرَأْتُمْ فِي الْأَرْضِ مُخْلِفًا لِّوَزْنَهُ﴾

«And whatsoever He has created of varying colors on the earth for you.»

When Allāh points out the features of the skies, He also points out the wondrous things that He has created on earth, the variety of its animals, minerals, plants and inanimate features, all having different colors and shapes, benefits and qualities.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَدْكُحُونَ﴾

﴿Verily, in this is a sign for people who reflect.﴾

meaning (those who remember) the blessings of Allâh and give thanks to Him for them.

﴿وَهُوَ الَّذِي سَخَّرَ الْخَرَفَ لِنَأْكُلُوهُ مِنْهُ لَعْنًا طَرِيًّا وَسَخَّرَ جِبِيلَةً لِتَسْوِينَهَا وَسَخَّرَ النَّفَّالَكَ مَوَاحِدَرَ فِيهِ وَلَتَبْغُوا مِنْ فَضْلِهِ وَلَمَكُنْ تَنْكُرُوكُ ﴿١٦﴾ وَالْقَنْ فِي الْأَرْضِ رَوَيْعَ أَنْ تَبِيدَ يَكُنْ وَأَنْهَا وَسِيلًا لَتَلْكُنْ تَهْتَدُونَ ﴿١٧﴾ وَعَلَمْتُمْ وَإِلَيْنَجُمْ هُمْ تَهْتَدُونَ ﴿١٨﴾ أَفَمَنْ يَخْلُقُ كَمْ لَا يَخْلُقُ أَفَلَا تَنْكُرُونَ ﴿١٩﴾ وَلَمَنْ تَعْذُرَا بِنَعْمَةِ اللَّهِ لَا يَحْشُوْهَا إِنَّ اللَّهَ لِمَفْعُورٍ رَحِيمٌ ﴿٢٠﴾﴾

¶14. And He it is Who subjected the sea (to you), that you may eat from the fresh tender meat, and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek from His bounty and that you may perhaps be grateful.﴾

¶15. And He has driven firm standing mountains into the earth, lest it should shake with you; and rivers and roads, that you may guide yourselves.

¶16. And (by the) landmarks; and by the stars, they guide themselves.﴾

¶17. Is then He Who creates the same as one who creates, not? Will you not then reflect?﴾

¶18. And if you would try to count the favors of Allâh, you would never be able to count them. Truly, Allâh is Forgiving, Most Merciful.﴾

### **Signs in the Oceans, Mountains, Rivers, Roads and Stars**

Allâh tells us how He has subjected the seas, with their waves lapping the shores, and how He blesses His servants by subjecting the seas for them so that they may travel on them, and by putting fish and whales in them, by making their flesh permissible to eat - whether they are caught alive or dead - at all times, including when people are in a state of *Ihrâm*. He has created pearls and precious jewels in the oceans, and made it easy for His servants to recover ornaments that they can wear from the ocean floor. He made the sea such that it carries the ships which plow through it. He is the One Who taught mankind to make ships, which is the inheritance of

their forefather Nūh. He was the first one to travel by ship, he was taught how to make them, then people took this knowledge from him and passed it down from generation to generation through the centuries, so that they could travel from country to country and from place to place, bringing goods from here to there and from there to here. Thus Allāh says:

﴿وَلَتَبْغُوا مِنْ فَضْلِهِ وَلَمَّا تُنَذَّرُونَ﴾

«*that you may seek from His bounty and that you may perhaps be grateful.*» - for His bounty and blessings.

Then Allāh mentions the earth and how He placed in it mountains standing firm, which make it stable and keep it from shaking in such a manner that the creatures dwelling on it would not be able to live. Hence Allāh says,

﴿وَلَيَأْكُلُ الْأَرْضَ أَنْسَهَا وَسَبَلَ﴾

«*And the mountains He has fixed firmly.*» (79:32).

﴿وَأَنْهَرَ رَبِيعًا وَسَبَلَ﴾

«*and rivers and roads*» meaning He has made rivers which flow from one place to another, bringing provision for His servants. The rivers arise in one place, and bring provision to people living in another place. They flow through lands and fields and wildernesses, through mountains and hills, until they reach the land whose people they are meant to benefit. They meander across the land, left and right, north and south, east and west - rivers great and small - flowing sometimes and ceasing sometimes, flowing from their sources to the places where the water gathers, flowing rapidly or moving slowly, as decreed by Allāh. There is no god besides Him and no Lord except Him. He also made roads or routes along which people travel from one land or city to another, and He even made gaps in the mountains so that there would be routes between them, as He says:

﴿وَحَمَّلْنَا فِيهَا فِي جَابِيَّا سُبُلًا﴾

«*And We placed broad highways for them to pass through.*» [21:31]

﴿وَعَلَّمَتْ﴾

﴿And landmarks﴾ meaning, signs like great mountains and small hills, and so on, things that land and sea travelers use to find their way if they get lost.

﴿وَإِلَيْهِمْ هُمْ يَنْتَدِرُونَ﴾

﴿and by the stars (during the night), they (mankind) guide themselves.﴾

meaning, in the darkness of the night. This was the opinion of Ibn 'Abbās.<sup>[11]</sup>

### **Worship is Allāh's Right**

Then Allāh tells us of His greatness, and that worship should be directed to Him alone, not to any of the idols which do not create but are rather themselves created. Thus He says

﴿أَفَنْ يَعْلَمُ كُنْ لَا يَعْلَمُ أَفَلَا تَكْرُونَ﴾

﴿Is then He, Who creates, the same as one who does not create? Will you not then reflect?﴾(16:17).

Then He shows His servants some of the many blessings He granted for them, and the many kinds of things that He has done for them. He says;

﴿وَرَبُّنَّ مُتَّدِرًا يَنْسَأُ اللَّهُ لَا يَخْصُمُهُ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ﴾

﴿And if you would try to count the favors of Allāh, you would never be able to count them. Truly, Allāh is Forgiving, Most Merciful.﴾ (16:18)

meaning that He pardons and forgives them. If He were to ask you to thank Him for all of His blessings, you would not be able to do so, and if He were to command you to do so, you would be incapable of it. If He punishes you, He is never unjust in His punishment, but He is Forgiving and Most Merciful, He forgives much and rewards for little. Ibn Jarīr said: "It means that Allāh is Forgiving when you fail to thank Him properly, if you repent and turn to Him in obedience, and strive to do that which pleases Him. He is Merciful to you and

<sup>[11]</sup> At-Tabari 17:185.

النَّاطِقُونَ

٢٦٩

وَالْقَنْفُ في الْأَرْضِ رَوَسِيْ أَنْ تَمِيدَ بِكُمْ وَأَنْهَرَ أَوْسَبَلَا  
لَعْلَكُمْ تَهَدَّدُونَ ﴿١٩﴾ وَعَلَمْتُ وَإِنَّجِيمَهُمْ يَمْتَدُونَ  
أَفَمَنْ يَخْلُقُ كُنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُوْتَ ﴿٢٠﴾ وَإِنْ  
تَمَدُّوْنَ نَفْسَهُمْ اللَّهُ لَا يَخْصُّهُمْ إِنَّ اللَّهَ لَمْ يَغُورْرِحِمْ  
وَاللَّهُ يَعْلَمُ مَا يَسْرُوْتُ وَمَا يَعْلَمُوْتُ ﴿٢١﴾ وَالَّذِينَ يَدْعُونَ  
مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يَخْلُقُونَ ﴿٢٢﴾ أَنُوْتُ عَيْرَ  
لَشَيْئًا وَمَا يَشْعُرُوْكَ أَيَّانَ يَعْنُوْتُ ﴿٢٣﴾ إِنَّهُمْ كُلُّهُمْ إِلَهٌ وَحْدَهُ  
فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُّهُمْ مُشْكِرَهُ وَهُمْ مُشْكِرُوْنَ  
لَأَجْرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يَسْرُوْتُ وَمَا يَعْلَمُوْتُ إِنَّهُ  
لَا يَحِبُّ الْمُسْتَكِرِيْنَ ﴿٢٤﴾ وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ  
فَالْوَالْأَسْطِيرُ الْأَوَّلِيْنَ ﴿٢٥﴾ لِيَخْسِلُوا أَفْزَارَهُمْ كَامِلَهُ  
يَوْمَ الْقِيَمَةِ وَمِنْ أَفْزَارِ الَّذِينَ يُعْلِمُونَهُمْ بِغَيْرِ عِلْمٍ أَلَا  
سَاءَ مَا يَرُوْنَ ﴿٢٦﴾ قَدْ مَسَكَرَ الَّذِينَ مِنْ قِبَلِهِمْ  
فَاقَ اللَّهُ بِتِبْيَاهِمْ تِبْيَانَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ  
مِنْ فَوْقِهِمْ وَأَتَنَهَمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٧﴾

does not punish you if you turn to Him and repent.”<sup>[1]</sup>

﴿وَاللَّهُ يَعْلَمُ مَا تُشْرُكُونَ وَمَا  
تُلْهُوكُنَّ ﴾ وَالَّذِينَ يَتَعَرَّفُونَ مِنْ  
دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ  
يُخْلُقُونَ ﴾ أَنُوْتُ عَيْرَ لَشَيْئًا وَمَا  
يَعْرُوتُ أَيَّانَ يَعْنُوْتُ ﴾ ﴾

﴿19. And Allāh knows what you conceal and what you reveal.﴾

﴿20. Those whom they invoke besides Allāh have not created anything, but are themselves created.﴾

﴿21. (They are) dead, not alive; and they do not know when they will be resurrected.﴾

Allāh tells us that He knows what is hidden in people's hearts as

well as what is apparent. He will reward or punish everyone for their deeds on the Day of Resurrection. If their deeds are good then they will be rewarded, and if their deeds are evil, then they will be punished.

### The gods of the Idolators are Created, they do not create

Then Allāh tells us that the idols which people call on instead of Him cannot create anything, they are themselves created, as Al-Khalil (Ibrāhim) said:

﴿أَنْبَدَنَّ مَا تَخْسِلُونَ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

“Do you worship that which you (yourselves) carve? While

<sup>[1]</sup> At-Tabari 17:187.

Allâh has created you and what you make!"» (37:-96).

﴿أَمْوَاتٌ عَنِ الْحَيَاةِ﴾

«(They are) dead, not alive» means, they are inanimate and lifeless, they do not hear, see, or think.

﴿وَرَبُّنَا يَشْعُرُكُمْ أَيَّانَ يُبَشِّرُوكُمْ﴾

«and they know not when they will be resurrected.»

meaning, they do not know when the Hour will come, so how can anyone hope for any benefit or reward from these idols? They should hope for it from the One Who knows all things and is the Creator of all things.

﴿إِنَّهُمْ لِلّٰهِ وَحْدَهُ مُتَّابِقُونَ لَا يَقُولُونَ إِلَّا خَرَقَ قُلُوبُهُمْ شَكِيرٌ وَّهُمْ مُشَكِّرُوْنَ لَا جَنَّمَ أَكَلَهُمْ بَلْ أَكَلُوهُمْ وَمَا يَعْلَمُونَ إِنَّهُ لَا يُحِبُّ الْمُتَكَبِّرِينَ﴾

¶22. Your god is one God. But for those who believe not in the Hereafter, their hearts are in denial, and they are proud.»

¶23. Certainly, Allâh knows what they conceal and what they reveal. Truly, He does not like the proud.»

### **None is to be worshipped except Allâh**

Allâh tells us that there is none to be worshipped besides Him, the One, the Unique, the Lone, the Self-Sufficient. He tells us that the hearts of the disbelievers deny that and are astonished by that:

﴿أَجَسَّلَ الْأَلْهَمَ إِلَيْهَا وَجَهَهَا إِنْ هَذَا لَنَّقُوْنَ جَهَابِ﴾

«"Has he made the gods (all) into One God?! Verily, this is a curious thing!"» (38:5).

﴿وَإِذَا ذُكِرَ اللّٰهُ وَسَمِّهُ أَشْمَاءُ أَنْوَارٍ لَا يُؤْمِنُونَ إِلَّا خَرَقَ قُلُوبُهُمْ مِّنْ دُولَهُمْ إِنَّمَا هُمْ يَسْتَبِّهُونَ﴾

«And when Allâh alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those besides Him are mentioned, behold, they rejoice!» (39:45).

﴿وَهُمْ مُشَكِّرُوْنَ﴾

«and they are proud» meaning they are too proud to worship

Allāh, and their hearts reject the idea of singling Him out, as Allāh says:

﴿إِنَّ الَّذِينَ يُسْتَكِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَلِيلٍ﴾

﴿Verily! Those who scorn My worship they will surely enter Hell in humiliation!﴾ [40:60]

So here, Allāh says;

﴿لَا جَرَمَ﴾

﴿Certainly﴾, meaning truly,

﴿فَإِنَّ اللَّهَ يَعْلَمُ مَا يَعْصِي وَمَا يَنْهَا﴾

﴿Allāh knows what they conceal and what they reveal.﴾ meaning He will requite them for that in full.

﴿إِنَّمَا لَا يُحِبُّ الْمُتَكَبِّرُونَ﴾

﴿Truly, He does not like the proud.﴾

﴿وَإِذَا قِيلَ لَهُمْ نَادَاهُ أَنْزَلَ رِزْكًا فَالْأَنْظَرُوا لَهُمْ أَنْوَافَ الْأَوْلَى كَمَا يَحْسِنُوا إِنْجِلَالًا أَزْوَاجَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمَنْ أَزْوَارَ الَّذِينَ يُضْلِلُونَهُمْ بِغَيْرِ عِلْمٍ أَلَا كَذَّابٌ مَا يَرْوُكُنَّ﴾

﴿24. And when it is said to them: "What is it that your Lord has revealed?" They say: "Tales of the men of old!"﴾

﴿25. They will bear their own burdens in full on the Day of Resurrection, and also the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!﴾

### The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation

Allāh informs us that when it is said to those liars,

﴿نَادَاهُمْ أَنْزَلَ رِزْكًا نَالُوا﴾

﴿"What is it that your Lord has revealed?" They say,﴾ not wanting to answer,

﴿أَنْسَطَرُوا الْأَوْلَى﴾

﴿"Tales of the men of old!"﴾

meaning nothing is revealed to him, what he is reciting to us is just tales of the men of old, taken from the previous Books.

**As Allāh says,**

**وَقَالُوا أَسْطِرُ الْأَوْلَيْنَ أَكْتَبْهَا فَهِيَ تُثْلِنُ عَلَيْهِ بُكْرَةً وَأَصِيلًاً**

﴿And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴾ (25:5)

i.e., they tell lies against the Messenger ﷺ and say things contradicting one another, but all of it is false, as Allāh says.

﴿أَنْظُرْ كِفَ ضَرِبُوا لَكَ الْأَنْتَالْ فَضَلُوا فَلَا يَسْتَطِعُونَ سَيِّلًا﴾

¶Look at the parables they make of you, so they have gone astray, and they are not able to find the right way.¶(17:48)

Once they have gone beyond the bounds of the truth, whatever they say will be in error. They used to say that he (the Prophet ﷺ) was a sorcerer, a poet, a soothsayer, or a madman, then they settled on an idea proposed by their leader, an individual known as Al-Walīd bin Al-Mughīrah Al-Makhzūmī, when:

لئنکر و ستر **۱۰** نیل کنند **۱۱** نم فیل بکنند **۱۲** نم نظر **۱۳** نم عین دستر **۱۴** نم آفر  
آنستگر **۱۵** قمار باز همان آنستگر پیزد **۱۶**

¶He thought, and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way; then he turned back, and was proud. Then he said: "This is nothing but the magic of old."» (74:18-24)

meaning something that had been transmitted and passed down. So they dispersed having agreed on this opinion, may Allāh punish them.

(لِتَعْلَمُوا أَوْزَارَهُمْ كَمَا يَعْلَمُ اللَّهُ وَمَنْ أَرْبَأَ اللَّذِينَ يَضْلُّونَهُمْ بِعَيْرٍ عَلَيْهِ)

¶They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.»

meaning, 'We decreed that they would say that, so they will carry the burden of their own sins and some of the burden of those who followed them and agreed with them,' i.e., they will be held guilty not only for going astray themselves, but also for tempting others and having them follow them. As it says in

a Ḥadīth:

وَمَنْ دَعَا إِلَى هُدًىٰ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْرِهِ مَنْ اتَّبَعَهُ، لَا يَنْفَضُذُ ذَلِكُمْ مِنْ أَجْرِهِمْ شَيْئاً، وَمَنْ دَعَا إِلَى ضَلَالٍ كَانَ عَلَيْهِ مِنَ الْأَثْمِ مِثْلُ أَثْمِهِ مَنْ اتَّبَعَهُ، لَا يَنْفَضُذُ ذَلِكُمْ مِنْ أَثْمِهِمْ شَيْئاً

«Whoever invites people to guidance, he will receive a reward like that of those who follow him, without diminishing their reward in the least. And whoever invites people to misguidance, he will bear a burden of sin like that of those who follow him, without diminishing their burden in the least.»<sup>[1]</sup>

Allāh says;

﴿وَلَيَعْلُمَنَّ أَقْتَالَهُمْ وَأَقْتَالًا مَعَ أَقْتَالِهِمْ وَلَيَسْتَأْنَنَّ يَوْمَ الْقِيَامَةِ عَنَّا كَانُوا يَفْرُطُونَ﴾

«They shall bear their own loads, and other loads besides their own; and they shall be questioned about their false allegations on the Day of Resurrection.» (29:13)

Al-'Awfi reported from Ibn 'Abbās that it is like the Āyah:

﴿لِتَحْمِلُوا أُوزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَذْرَارِ الَّذِينَ بَيْلَدُوكُمْ بِغَيْرِ عِلْمٍ﴾

«That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.» (16:25)

Allāh says,

﴿وَلَيَعْلُمَنَّ أَقْتَالَهُمْ وَأَقْتَالًا مَعَ أَقْتَالِهِمْ﴾

«They shall bear their own loads, and other loads besides their own.» (29:13).<sup>[2]</sup>

Mujāhid said: "They will bear the burden of their own sins, and they will bear the sins of those who obeyed them, but that will not lessen the punishment of those who obeyed them at all."<sup>[3]</sup>

﴿فَذَادَ مَكْرُرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَفَ لَهُمْ بِئْسَهُمْ مِنْ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ الْشَّفَّافُ بِنْ قَوْفِهِ وَأَنْهَمَ الْعَذَابَ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾ ثُمَّ يَوْمَ الْقِيَامَةِ بِغَيْرِهِ وَيَقُولُ أَيْنَ

<sup>[1]</sup> Muslim 4:2060.

<sup>[2]</sup> At-Tabari 17:191.

<sup>[3]</sup> At-Tabari 17:190.

شَرِكَتِي الَّتِينَ كُنْتُ مَعَهُمْ فِيهِمْ قَالَ الْأَيُّوبُ أَفَرَا تَلِدُ إِنَّ الظَّفَرَ الْيَوْمَ وَالشَّوَّمُ عَلَى الْكُفَّارِ ﴿٧﴾

﴿26. Those before them indeed plotted, but Allāh struck at the foundation of their building, the roof fell down upon them from above them, and the torment overtook them from directions they did not perceive.﴾

﴿27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners, those over which you caused so much discord?" Those who have been given the knowledge will say: "Indeed it is a Day of disgrace and misery for the disbelievers."﴾

### Discussion about what the previous Peoples did, and what was done to Them

﴿فَذَكَرُوا مَكَرَ الظَّرِيرَاتِ مِنْ قَبْلِهِنَّ﴾

﴿Those before them indeed plotted,﴾

Al-'Awfi reported that Ibn 'Abbās said: "This refers to Namrūd (Nimrod), who built the tower."<sup>[1]</sup> Others said that it refers to Būkhtanassar (Nebuchadnezzar). The correct view is that this is said by way of example, to refute what was done by those who disbelieved in Allāh and associated others in worship with Him. As Nūh said,

﴿وَذَكَرُوا مَكَراً كَبِيراً﴾

﴿"And they have hatched a mighty scheme."﴾ (71:22)

meaning, they used all sorts of ploys to misguide their people, and tempted them to join them in their *Shirk* via all possible means. On the Day of Resurrection their followers will say to them:

﴿إِنَّ مَكَراً أَيْلَمْ وَالنَّهُمَّ إِنَّا نَأْمُرُنَا أَنْ تَكُونَ بِأَنَّهُ رَجُلُ لَهُ أَنْدَادٌ﴾

﴿"Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!"﴾ (34:33)

<sup>[1]</sup> At-Tabari 17:193.

﴿فَأَفَ اللَّهُ بُنِيَتْهُمْ بِمِنْ أَنْوَاعِهِ﴾

﴿but Allāh struck at the foundation of their building.﴾

meaning, He uprooted it and brought their efforts to naught. This is like the Āyah:

﴿كُلَّمَا أَوْقَدُوا نَارًا لِّتُرْبِطَ الْفَلَامَةَ اللَّهُ﴾

﴿Every time they kindled the fire of war, Allāh extinguished it.﴾ [5:64]

and

﴿فَإِنَّهُمْ أَنَّهُمْ مِنْ حَيْثُ لَمْ يَعْتَبِرُوا وَذَاقُوا فِي قُلُوبِهِمُ الْأَغْرِبَ بِمَا يَحْرِبُونَ بِيُؤْمِنُهُمْ بِأَنْذِرْهُمْ وَأَنْبِيَّهُمْ أَلْمَؤْمِنِينَ فَأَعْنَمُوا بِكَافِلِ الْأَبْصَرِ﴾

﴿But Allāh's (torment) reached them from a place where they were not expecting it, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. So then take admonition, O you with eyes (to see).﴾ [59:2]

Allāh says here:

﴿فَأَفَ اللَّهُ بُنِيَتْهُمْ بِمِنْ أَنْوَاعِهِ عَنْهُمُ الْسَّقْفُ مِنْ فَرْقِهِمْ وَأَنَّهُمْ أَلْمَادُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَقُولُ الْيَوْمَ الْقِيَمَةُ بِغَيْرِهِمْ﴾

﴿but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. Then, on the Day of Resurrection, He will disgrace them﴾ [16:26-27]

meaning, He will expose their scandalous deeds and what they used to hide in their hearts, and He will bring it out in the open. As He says,

﴿يَوْمَ تَبَيَّنُ أَنَّ لَهُمْ فَضْلًا﴾

﴿The Day when all the secrets will be (exposed and) examined.﴾ [86:9]

They will be displayed and made known, as found in the Two *Sahīhs*, where Ibn 'Umar reported that the Messenger of Allāh ﷺ said:

﴿يَنْصَبُ لِكُلِّ غَادِرٍ لِوَاهٍ يَوْمَ الْقِيَامَةِ عِنْدَ اشْتِهِيَّ بِقَدْرِ غَدَرِيَّهُ، فَيَقُولُ: هَذِهِ غَدَرَةُ فُلَانٍ﴾

ابن فلان

«On the Day of Resurrection a banner will be set up by his backside for every deceitful person, (whose size is) in accordance with the amount of his deceit. It be said, "This is the one who deceived so-and-so, the son of so-and-so."»<sup>[1]</sup>

Thus, what they used to plot in secret will be made public. Allāh will humiliate them before all of His creation, and the Lord will say to them, in rebuke and reprimand;

﴿أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتَ تُشَغِّلُ فِيهِمْ﴾

﴿Where are My (so-called) partners, those over which you caused so much discord?﴾

meaning, you fought and made enemies for their sake, so where are they now to help and save you?

﴿فَهَلْ يَعْلَمُونَ أَوْ يَنْسِيُونَ﴾

﴿Can they help you or (even) help themselves?﴾ [26:93]

﴿فَإِنْ لَمْ يَنْفُذْ وَلَا نَافِر﴾

﴿Then will (man) have no power, nor any helper.﴾ [86:10]

When evidence and proof is established against them, and the Word (of Allāh) is justified against them, and they will be unable to give any excuse, realizing that escape is impossible, then

﴿فَالَّذِينَ أَدْوَى الْمَرْدَ﴾

﴿Those who have been given the knowledge will say﴾

who are the leaders in this world and the Hereafter and who know about the truth in this world and the Hereafter - will say,

﴿إِنَّ الْجُنُودَ الْيَوْمَ رَاثِسَةٌ عَلَى الْكَافِرِينَ﴾

﴿Indeed it is a Day of disgrace and misery for the disbelievers.﴾

meaning, today those who disbelieved in Allāh and worshipped others who have no power either to benefit or to harm them are now surrounded by disgrace and punishment.

<sup>[1]</sup> Fath Al-Bāri 10:578 Muslim 3:1360.

﴿الَّذِينَ تَوَفَّهُمُ الْمُلْكَةُ طَالِبَتْ أَنْفُسَهُمْ فَأَنْفَرُوا أَنْفُسَهُمْ مَا كَثُرَ تَمَلَّ مِنْ شَيْءٍ لَكُنَّ إِنَّ اللَّهَ عَلَيْهِ بِمَا كَثُرَ تَمَلَّ مَوْلاً ۝ فَادْخُلُوهُ أَنْوَبَ جَهَنَّمَ خَلِيلِكُمْ فِيهَا ظَلَقَنَ مَوْيَ الشَّكَرِيَّةِ ۝﴾

﴿28. Those whose lives the angels take while they are doing wrong to themselves. Then, they will (falsely) submit (saying): "We did not do any evil." (The angels will reply): "Yes! Truly, Allāh is Most Knowing of what you did."﴾

﴿29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant."﴾

### The Condition of the Disbeliever during and after Death

Allāh informs us of the state of the idolators who are doing wrong to themselves when death approaches and the angels come to seize their evil souls.

﴿فَأَنْفَرُوا أَنْفُسَهُمْ﴾

﴿Then, they will (falsely) submit﴾ meaning, they will make it appear as if they used to listen and obey by saying,

﴿هُنَّا كَثُرَ تَمَلَّ مِنْ شَيْءٍ﴾

﴿We did not do any evil.﴾ Similarly, on the Day of Resurrection, they will say,

﴿وَلَقَوْنَا يَوْمًا كَمَا مُنْزَكِينَ﴾

﴿By Allāh, our Lord, we were not idolators.﴾ [6:23]

﴿يَوْمَ يَقُولُ اللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ لَمَّا كَانُوا يَجْلِدُونَ لَهُمْ﴾

﴿On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you.﴾ [58:18]

Allāh says, rejecting what they say,

﴿لَكُنَّ إِنَّ اللَّهَ عَلَيْهِ بِمَا كَثُرَ تَمَلَّ مَوْلَانَ ۝ فَادْخُلُوهُ أَنْوَبَ جَهَنَّمَ خَلِيلِكُمْ فِيهَا ظَلَقَنَ مَوْيَ الشَّكَرِيَّةِ ۝﴾

﴿مَوْيَ الشَّكَرِيَّةِ ۝﴾

﴿"Yes! Truly, Allāh is Most Knowing of what you did. So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant."﴾ (16:28-29),

meaning, a miserable position in the abode of humiliation for

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٧٠

ثُمَّ يَوْمَ الْقِيَامَةِ يَخْرِبُهُمْ وَيَقُولُ أَيْنَ شُرَكَاءُكُمُ الَّذِينَ كُشِّرْتُمْ فَسَقَوْتُمْ فِيهِمْ قَالَ الَّذِينَ أَوْزَعُوا النِّفَرَ إِنَّ الْخَرْيَ أَلْيَومَ وَالشَّوَّءَ عَلَى الْكَفَّارِينَ ﴿١﴾ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ طَالِبِي أَنفُسِهِمْ قَالَ الْقَوْلَ السَّلَّمَ مَا كَانُوا نَعْمَلُ مِنْ سُوءٍ لَكُمْ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُشِّرْتُمْ قَمْلُونَ ﴿٢﴾ فَادْخُلُوا النَّارَ جَهَنَّمَ خَلِيلِي فِيهَا فَلَيْسَ مَثْوَيَ الْمُتَكَبِّرِ ﴿٣﴾ وَقَدْ ﴿٤﴾ لِلَّذِينَ أَتَقْرَأُوا مَاذَا أُنْزَلَ رَبِّكُمْ قَالَ الْأُخْرَى الَّذِينَ أَخْسَرُوا هَذِهِ الدُّنْيَا أَحَسَنَهُ وَلَدَأْرُ الْآخِرَةِ خَيْرٌ وَلَيْعَمْ دَارُ الْمُتَقْبِرِينَ ﴿٥﴾ جَئَتْ عَنِّي بَدْخُلُونَهَا بَغْرِي مِنْ تَحْتِهَا الْأَنْهَرُ رَبِّكُمْ فِيهَا مَا يَأْتُهُمْ وَكَذَلِكَ يَجْزِي اللَّهُ الْمُتَقْبِرِينَ ﴿٦﴾ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ طَيْبِي يَقُولُونَ سَلَامٌ عَلَيْكُمْ فَادْخُلُوا الْجَنَّةَ إِمَّا كُشِّرْتُمْ قَمْلُونَ ﴿٧﴾ هَلْ يَنْظَرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَنِي أَمْرِي رَبِّكَ ذَلِكَ فَعَلَ الَّذِينَ مِنْ قِبْلِهِمْ وَمَاظَلَهُمْ اللَّهُ وَلَكِنْ كَعَلَ الْأَنْفُسِهِمْ يَظْلِمُونَ ﴿٨﴾ فَاصَابَهُمْ سَيِّئَاتٌ مَاعْمَلُوا وَحَافَ بِهِمْ مَا كَانُوا يَهْدِي بِهِمْ يَسْتَهِزُهُونَ ﴿٩﴾

those who were too arrogant to pay attention to the signs of Allâh and follow His Messengers. They will enter Hell from the day they die with their souls, and their bodies will feel the heat and hot winds of their graves. When the Day of Resurrection comes, their souls will be reunited with their bodies, to abide forever in the fire of Hell, and

﴿لَا يُقْسِنَ طَلَقِهِمْ فَبُشِّرُوا وَلَا يُخْفَى عَنْهُمْ مِنْ عَذَابِهِ﴾

﴿It will not be complete enough to kill them nor shall its torment be lightened for them.﴾ (35:36)

As Allâh says,

﴿النَّارُ يَعْرُضُونَ عَلَيْهَا عَذَّرًا وَعَشَّرًا وَيَوْمَ تَقُومُ النَّاسُ إِذْ خُلُقُوا مَالِ فِرْعَوْنَ أَشَدَّ

النَّذَابِ ﴿١﴾

﴿The Fire, they are exposed to it morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"﴾ (40:46).

﴿وَقَدْ ﴿٢﴾ لِلَّذِينَ أَتَقْرَأُوا مَاذَا أُنْزَلَ رَبِّكُمْ فَأُلْوَى سِرْدَرُ الْلَّذِينَ أَخْسَرُوا هَذِهِ الدُّنْيَا حَسَنةً وَلَدَأْرُ الْآخِرَةِ خَيْرٌ وَلَيْعَمْ دَارُ الشَّفَقِينَ ﴿٣﴾ جَئَتْ عَنِّي بَدْخُلُونَهَا بَغْرِي مِنْ تَحْتِهَا الْأَنْهَرُ رَبِّكُمْ فِيهَا مَا يَأْتُهُمْ وَكَذَلِكَ يَجْزِي اللَّهُ الْمُتَقْبِرِينَ ﴿٤﴾ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ طَيْبِي يَقُولُونَ سَلَامٌ عَلَيْكُمْ فَادْخُلُوا الْجَنَّةَ إِمَّا كُشِّرْتُمْ قَمْلُونَ ﴿٥﴾

﴿30. And (when) it is said to those who had Taqwā (piety and righteousness), "What is it that your Lord has revealed?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of those who have Taqwā.﴾

﴿31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, in it they will have all that they wish. Thus Allāh rewards those who have Taqwā.﴾

﴿32. Those whose lives the angels take while they are in a pious state saying (to them) "Salāmun 'Alaikum (peace be on you!). Enter Paradise because of what (good) you used to do (in the world).")﴾

### **What the Pious say about the Revelation, their Reward and their Condition during and after Death**

Here we are told about the blessed, as opposed to the doomed, who, when they are asked,

﴿كَانُوا أَنْزَلَ رِبِّكُمْ﴾

﴿What is it that your Lord has revealed?﴾

they will reluctantly answer, "He did not reveal anything, these are just the fables of old." But the blessed, on the other hand, will say, "That which is good," meaning - He revealed something good, meaning mercy and blessings for those who followed it and believed in it. Then we are told about Allāh's promise to His servants which He revealed to His Messengers. He says:

﴿لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ﴾

﴿For those who do good in this world, there is good﴾

This is like the Āyah,

﴿مَنْ عَمِلَ صَالِحًا تِنَّ ذَكَرٌ أَوْ أُنْفَقَ وَهُوَ مُؤْمِنٌ فَلَنَعْلَمَنَّهُ حَيَاةً طَيِّبَةً وَلَنَعْزِيزَنَّهُ أَتْسَرَهُمْ﴾  
﴿بِأَخْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

﴿Whoever works righteousness - whether male or female - while being a true believer verily, to him We will give a good life, and We shall certainly reward them in proportion to the best of

*what they used to do.» (16:97),*

which means that whoever does good in this world, Allâh will reward him for his good deeds in this world and in the next. Then we are told that the home of the Hereafter will be better, i.e., better than the life of this world, and that the reward in the Hereafter will be more complete than the reward in this life, as Allâh says,

﴿وَكَلَّ الْيَتَمْ أُوفِيَ الْأَمْمَ وَلَا يَكُنْ ثُوابُ اللَّهِ خَيْرٌ﴾

«But those who were given (religious) knowledge said: "Woe to you! The reward of Allâh (in the Hereafter) is better» [28:80] and,

﴿وَمَا يَعْنَدَ اللَّهُ خَيْرٌ لِلأَبْرَارِ﴾

«and what is with Allâh for the righteous is better.» [3:198] and;

﴿وَالآخِرَةُ خَيْرٌ وَالْفِتنَةُ﴾

«Although the Hereafter is better and enduring» (87:17). Allâh said to His Messenger ﷺ:

﴿وَالآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَى﴾

«And indeed the Hereafter is better for you than the present» (93:4).

Then Allâh describes the abode of the Hereafter, saying,

﴿وَلَنَّمِ دَارَ الْمُؤْمِنِينَ﴾

«And excellent indeed will be the home (i.e. Paradise) of those who have Taqwâ.»

﴿جَنَّتُ عَذْنَ﴾

«'Adn (Eden) Paradise (Gardens of Eternity)» refers to the home of the *Muttaqûn*, i.e., in the Hereafter they will have Gardens of Eternity in which they will dwell forever.

﴿جَنَّرِي بَنْ تَحْتَهَا آلَّهَنَرَ﴾

«under which rivers flow» meaning, between its trees and palaces.

﴿لَمْ فِيهَا مَا يَتَاهُرَ﴾

﴿in it they will have all that they wish﴾ this is like the Āyah:

﴿وَفِيهَا مَا تَشْتَهِي الْأَنْفُسُ وَلَكُلُّ الْأَكْبَارِ وَأَنْشَرَ فِيهَا خَلِيلُوك﴾

﴿in it (there will be) all that souls could desire, and all that eyes could delight in, and in it you will live forever.﴾ [43:71]

﴿كُلُّكُمْ يُبَغِّزِي اللَّهُ الْمُقْبَرِينَ﴾

﴿Thus Allāh rewards those who have Taqwā.﴾

meaning, this is how Allāh rewards everyone who believes in Him, fears Him, and does good deeds.

Then Allāh tells us about their condition when death approaches them in a good state, i.e., free from Shirk, impurity and all evil. The angels greet them and give them the good news of Paradise, as Allāh says:

﴿إِنَّ الَّذِينَ قَاتَلُوا رَبَّنَا لَمَّا آتَيْنَاهُمُ التَّبَكُّرَ أَلَا خَافُوا وَلَا حَرَجَنَا وَأَنْشَرُوا بِالْجَنَّةِ الَّتِي كَنْتُ تُوعِدُونَ ﴿١٧﴾ تَعْنَى أُولَئِكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَعُونَ ﴿١٨﴾ تَعْنَى مِنْ عَوْنَرِ تَرْجُومِ ﴿١٩﴾﴾

﴿Verily, those who say: "Our Lord is Allāh (alone)," and then behave righteously, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the good news of Paradise as you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. In it you shall have (all) that your souls desire, and in it you shall have (all) that you ask for. An entertainment from (Allāh), the Oft-Forgiving, Most Merciful."﴾(41:30:32)

We have already referred to the *Hadīths* that have been reported on the taking of the soul of the believer and the soul of the disbeliever, when we discussed the Āyah,

﴿يَئِنَّ اللَّهُ الَّذِي مَأْتَاهُ بِالْقَوْلِ الْأَثَابِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُنَصِّلُ اللَّهُ الظَّالِمِينَ وَيَعْلَمُ اللَّهُ مَا يَكْرَهُ ﴿٢٠﴾﴾

﴿Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter. And Allāh will cause the wrongdoers to stray, and Allāh does as He wills.﴾ (14:27)

﴿مَن يَنْظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمُتَبَكِّةَ أَوْ يَأْتِيَ أَمْرًا رَّيِّفًا كَذَلِكَ فَعَلَّ الَّذِينَ مِن قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلِكُنْ كَانُوا أَنفَسُهُمْ يَظْلِمُونَ﴾ فَأَسَابِيْهُمْ سَيِّئَاتٌ مَا عَمِلُوا وَعَافَ يَوْمَ مَا كَانُوا يَدْعُونَ ﴾١١﴾

﴿33. Are they but waiting for the angels to come to them, or there comes the command of your Lord? Thus did those before them. And Allâh did not wrong them, but they were wronging themselves.﴾

﴿34. Then, they were afflicted by their evil deeds, and they were surrounded by that which they used to mock.﴾

### The Disbelievers' Refrain from Faith means that They were simply awaiting Punishment

Threatening the idolators for their persistence in falsehood and their conceited delusions about this world, Allâh says: Are these people waiting only for the angels to come and take their souls? Qatâdah<sup>[1]</sup> said:

﴿أَوْ يَأْتِيَ أَمْرًا رَّيِّفًا﴾

﴿Or there comes the command of your Lord?﴾ means the Day of Resurrection and the terror that they will go through.

﴿كَذَلِكَ فَعَلَّ الَّذِينَ مِن قَبْلِهِمْ﴾

﴿Thus did those before them.﴾ means, thus did their predecessors and those who were like them among the idolators persist in their *Shirk*, until they tasted the wrath of Allâh and experienced the punishment and torment that they suffered.

﴿وَنَاهَا ظَلَمَهُ اللَّهُ﴾

﴿And Allâh did not wrong them.﴾ because by sending His Messengers and revealing His Books He gave them enough warning and clearly demonstrated His proofs to them.

﴿وَلِكُنْ كَانُوا أَنفَسُهُمْ يَظْلِمُونَ﴾

﴿but they were wronging themselves.﴾ meaning, by opposing the Messengers and denying what they brought. For this reason

<sup>[1]</sup> At-Tabari 17:199.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ الَّذِينَ أَشْرَكُوا لِتَوْشَاءَ أَلَّهَ مَا عَبَدَنَا مِنْ دُونِهِ، مِنْ  
شَّقْ وَمُخْنَقْ وَلَا مَأْبَأْ تَوْلَاهُ لَا حَرَمَنَا مِنْ دُونِهِ، مِنْ شَقْ وَكَذِيلَكَ  
فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَ الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ  
وَلَقَدْ بَعْثَنَا فِي كُلِّ أُمَّةٍ رَسُولاً أَنِ اعْبُدُوا اللَّهَ  
وَلَجَحَتِنَا الظَّنُوتُ فِيهِمْ مَنْ هَدَى اللَّهُ وَمَنْهُمْ مَنْ  
حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ  
كَانَ عِنْقَةُ الشَّكَرِيَّينَ ﴿٣٥﴾ إِنْ تَعْرِضُ عَلَى هَذِهِنَّمْ  
فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضْلِلُ وَمَا هُمْ بِنَصِيرٍ  
وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ لَا يَبْعَثُ اللَّهُ مِنْ يَمُوتُ بَلْ  
وَعْدَ اللَّهِ حَقُّا وَلَكُنَّ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ  
لِيَبْتَلُنَّهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ  
كَانُوا كَذِيْنَ ﴿٣٦﴾ إِنَّمَا قَوْلُنَا لِتَوْلَهُ وَإِذَا أَرَدْنَاهُ أَنْ نَقُولَ  
لَهُمْ فَيَكُونُ ﴿٣٧﴾ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ تَعْذِيزِ الظُّلُمُوْرِ  
لَبِيَّنَهُمْ فِي الدُّرْيَا حَسَنَةٌ وَلَا جُرْمٌ لِآخِرَةٍ أَكْبَرُهُمْ كَانُوا  
يَعْلَمُونَ ﴿٣٨﴾ الَّذِينَ صَرَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

Allāh's punishment tormented them.

﴿وَسَاقَ يَوْمَ﴾

﴿they were surrounded﴾ meaning, they were overwhelmed by the painful torment.

﴿هُنَا كَانُوا يَهْرُبُونَ﴾

﴿by that which they used to mock.﴾ meaning, they used to make fun of the Messengers when they warned them Allāh's punishment, and for this it will be said to them on the Day of Resurrection:

﴿هُنُّدُوَّنَ الَّذِي كَشَّ يَهْرُبُ  
كَذِيْرُونَ﴾

﴿This is the Fire which you used to belie.﴾ (52:14).

﴿وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدَنَا مِنْ دُونِهِ مِنْ شَقْ وَمُخْنَقْ وَلَا مَاتَازَا وَلَا حَرَمَنَا مِنْ دُونِهِ مِنْ شَقْ وَ  
كَذِيلَكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَ الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ  
أَقْبَرُ رَسُولاً أَنِ اعْبُدُوا اللَّهَ وَلَجَحَتِنَا الظَّنُوتُ فِيهِمْ مَنْ هَدَى اللَّهُ وَمَنْهُمْ مَنْ  
حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عِنْقَةُ الشَّكَرِيَّينَ ﴿٣٩﴾ إِنْ تَعْرِضُ عَلَى<sup>هَذِهِنَّمْ</sup>  
مَدَنَهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضْلِلُ وَمَا لَهُمْ مِنْ نَصِيرٍ﴾

435. And those who worshipped others with Allāh said: "If Allāh had so willed, neither we nor our fathers would have worshipped any but Him nor would we have forbidden anything without (a command from) Him." Those before them did the same. Then! Are the Messengers charged with anything but to

*clearly convey the Message?»*

﴿36. And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allâh (Alone), and shun the Taghût (all false deities)." Then among them were some whom Allâh guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).﴾

﴿37. [Even] if you desire that they be guided, then verily, Allâh does not guide those whom He allowed to stray, and they will have no helpers.﴾

### **The Idolators Argument that their Shirk was Divinely decreed, and the Refutation of this Claim**

Allâh tells us about the idolators delusion over their Shirk, and the excuse they claimed for it based on the idea that it is ordained by divine decree. He says:

﴿لَزِّ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُوَبِّيْهِ. إِنْ تَقُولُ لَنَّا مُبَاشِرُّا وَلَا حَرَّقْنَا مِنْ دُوَبِّيْهِ. إِنْ

﴿تَحْمِلُونَ﴾

«(They say:) "If Allâh had so willed, neither we nor our fathers would have worshipped any but Him, nor would we have forbidden anything without (a command from) Him."»

They had superstitious customs dealing with certain animals, e.g. the *Bâhirah*<sup>[1]</sup> the *Sâ'ibah* and the *Waşîlah* and other things that they had invented and innovated by themselves, with no revealed authority. The essence of what they said was: "If Allâh hated what we did, He would have stopped by punishing us, and He would not have enabled us to do it." Rejecting their confusing ideas, Allâh says:

﴿فَنَّالَ عَلَى الرُّسُلِ إِلَّا أَبْلَغُوا النِّبِيْرِ﴾

«Are the Messengers charged with anything but to clearly convey the Message?»

meaning, the matter is not as you claim. It is not the case that Allâh did not rebuke your behavior; rather, He did rebuke you, and in the strongest possible terms, and He emphatically

<sup>[1]</sup> See the *Tafsîr* of *Sûrah Yûnus* nos. 59-60.

forbade you from such behavior. To every nation - that is, to every generation, to every community of people - He sent a Messenger. All of the Messengers called their people to worship Allāh (Alone) as well as forbidding them from worshipping anything or anybody except for Him.

﴿أَبْرَأْتُمْ أَعْبُدُوا اللَّهَ وَاجْتَنَبُوا الظَّنَّوْرَتِ﴾

«Worship Allāh (Alone), and shun the Tāghūt (all false deities).»

Allāh continued sending Messengers to mankind with this Message, from the first incidence of *Shirk* that appeared among the Children of Ādam, in the people to whom Nūh was sent - the first Messenger sent by Allāh to the people of this earth - until He sent the final Messenger, Muḥammad ﷺ, whose call was addressed to both men and Jinn, in the east and in the west. All of the Messengers brought the same Message, as Allāh says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

«And We did not send any Messenger before you (O Muḥammad) but We revealed to him (saying): None has the right to be worshipped but I (Allāh), so worship Me (alone and none else).» (21:25)

﴿وَرَسَّلْنَا مِنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَا أَجْعَلْنَا مِنْ دُونِ الرَّحْمَنِ مَا لِلَّهِ يَصْدِقُونِ﴾

«And ask (O Muḥammad) those Messengers of Ours whom We sent before you: "Did We ever appointed to be worshipped besides the Most Gracious (Allāh)??"» (43:45)

And in this Āyah, Allāh says:

﴿وَلَقَدْ بَثَّنَا فِي كُلِّ أُمَّةٍ رَسُولاً أَبْرَأْنَا أَعْبُدُوا اللَّهَ وَاجْتَنَبُوا الظَّنَّوْرَتِ﴾

«And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allāh (alone), and shun the Tāghūt (all false deities).»

So how could any of the idolators say,

﴿أَنَّ شَاهَ اللَّهُ مَا عَبَدَنَا مِنْ دُونِهِ مِنْ شَيْءٍ﴾

«If Allāh had so willed, we would not have worshipped any but Him,»

The legislative will of Allâh is clear and cannot be taken as an excuse by them, because He had forbidden them to do that upon the tongue of His Messengers, but by His universal will [i.e., by which He allows things to occur even though they do not please Him] He allowed them to do that as it was decreed for them. So there is no argument in that for them. Allâh created Hell and its people both the *Shayâtin* (devils) and disbelievers, but He does not like His servants to disbelieve. And this point constitutes the strongest proof and the most unquestionable wisdom.

Then Allâh informs us that He rebuked them with punishment in this world, after the Messengers issued their warning, thus He says:

﴿تَبَّاعِنُهُمْ مَنْ هَدَى اللَّهُ وَمَنْهُمْ مَنْ حَفَّتْ عَلَيْهِ الصَّلَةُ فَسَبِّوْا فِي الْأَرْضِ فَأَنْظَرُوا كَبَّاً كَانَ عَيْنَةً لِّلْكَافِرِ﴾

*«Then among them were some whom Allâh guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).»*

This means: ask about what happened to those who went against the Messengers and rejected the truth, see how:

﴿وَذَرْ أَلَّا يَعْلَمْ بِمَا لِلْكَافِرِ أَمْلَأْنَاهُمْ﴾

*«Allâh destroyed them completely, and a similar (end awaits) the disbelievers.»* (47:10)

and,

﴿وَلَئِنْ كَذَّبَ الَّذِينَ يَنْقِلُونَهُمْ لَكَفَّرَ كَانَ نَجْوَى﴾

*«And indeed those before them belied (the Messengers of Allâh), so then how terrible was My denial (punishment)?»* (67:18)

Then Allâh told His Messenger ﷺ that His eagerness to guide them will be of no benefit to them if Allâh wills that they should be misguided, as He says:

﴿وَمَنْ يُرِيدَ اللَّهُ فَتَّأْتِهِمْ فَلَمْ تُمْلِكْ لَهُ مِنَ اللَّهِ شَيْئًا﴾

*«And for whoever Allâh wills to try with error, you can do nothing for him against Allâh»* (5:41).

Nûh said to his people:

﴿لَا يَنْفَعُكُمْ نَصْيَحَةٌ إِنْ أَرَدْتُ أَنْ أَصْحَّ لَكُمْ إِنْ كَانَ اللَّهُ بِرِّيْبُكُمْ﴾

﴿“And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray.”﴾(11:34).

In this Āyah, Allāh says:

﴿إِنْ تَخْرِصُ عَلَىٰ هُدَيْنَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُهْلِكُ﴾

﴿(Even) if you desire that they be guided, then verily, Allāh does not guide those whom He allowed to stray,﴾ As Allāh says:

﴿فَمَنْ يُضْلِلِ اللَّهُ فَكَلَّمَاهَايَ لَمْ يَرْدُهُمْ فِي طَغْيَانِهِمْ يَعْلَمُونَ﴾

﴿Whomsoever Allāh allows to stray, then there is no guide for him; and He lets them wander blindly in their transgressions.﴾ (7:186)

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِيلَ رِزْكٍ لَا يُؤْمِنُونَ وَلَرَجَاءُهُمْ كُلُّ مَا يَرَوْا  
النَّاسُ أَلْيَمُونَ﴾

﴿Truly! Those deserving the Word (wrath) of your Lord will not believe, even if every sign should come to them - until they see the painful torment﴾ (10:96-97).

﴿فَإِنَّ اللَّهَ﴾

﴿then verily, Allāh﴾ meaning, this is the way in which Allāh does things. If He wills a thing, then it happens, and if He does not will a thing, then it does not happen. For this reason Allāh says:

﴿لَا يَهْدِي مَنْ يُهْلِكُ﴾

﴿Allāh does not guide those whom He allowed to stray,﴾ meaning the one whom He has caused to go astray, so who can guide him apart from Allāh? No one.

﴿وَمَا لَهُ مِنْ نَّصِيرٍ﴾

﴿And they will have no helpers.﴾ means, they will have no one to save them from the punishment of Allāh,

﴿أَلَا لَهُ الْفُلُقُ وَالْأَمْرُ بِإِذْنِ اللَّهِ رَبِّ الْعَالَمِينَ﴾

﴿Surely, His is the creation and commandment. Blessed is

Allâh, the Lord of all that exists!» (7:54).

﴿وَأَسْأَلُوا يَا شَهِيدَ جَنَّتِهِمْ لَا يَبْقَى أَنَّهُ مِنْ يَمْرُثُ بَنَ وَغَدَا عَلَيْهِ حَنَّا وَلِكَنْ أَكْثَرُهُمْ أَنَّهُمْ لَا يَعْلَمُونَ ﴾٢٧﴿ إِنَّمَا لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَإِنَّمَا الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذَّابِينَ ﴾٢٨﴿ إِنَّمَا قَوْلُنَا لِتَقْرَئُوهُ إِنَّمَا أَرَدْنَا أَنْ تَفَرُّ لَهُ كُنْ فَيَكُوْنُ ﴾٢٩﴾

¶38. And they swear by Allâh with their strongest oaths, that Allâh will not raise up one who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.»

¶39. In order that He may make clear to them what they differed over, and so that those who disbelieved may know that they were liars.»

¶40. Verily, Our Word to a thing when We intend it, is only that We say unto it: "Be!" - and it is.»

### The Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allâh

Allâh tells us that the idolators swore by Allâh their strongest oaths, meaning that they made oaths swore fervently that Allâh would not resurrect the one who died. They considered that to be improbable, and did not believe the Messengers when they told them about that, swearing that it could not happen. Allâh said, refuting them:

﴿بَلْ﴾

¶Yes», meaning it will indeed happen,

﴿وَرَبَّنَا عَلَيْهِ حَنَّا﴾

¶a promise (binding) upon Him in truth,» - meaning it is inevitable,

﴿وَلِكَنْ أَكْثَرُ أَنَّهُمْ لَا يَمْلُؤُنَ﴾

¶but most of mankind know not.» means, because of their ignorance they oppose the Messengers and fall into disbelief. Then Allâh mentions His wisdom and the reason why He will resurrect mankind physically on the Day of Calling (between the people of Fire and of Paradise). He says,

﴿إِنَّمَا لَهُمُ﴾

﴿In order that He may make clear to them﴾ means, to mankind,

﴿الَّذِي يَعْلَمُونَ فِيهِ﴾

﴿what they differed over,﴾ means, every dispute.

﴿لِيَغْرِيَ الَّذِينَ أَشْوَى بِهَا عَيْلًا وَمَزِيَّ الَّذِينَ أَسْتَرُوا بِالْمُسْقَى﴾

﴿that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).﴾ (53:31)

﴿وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ﴾

﴿and so that those who disbelieved may know that they were liars.﴾ meaning that they lied in their oaths and their swearing that Allāh would not resurrect those who die. Thus they will be pushed down by force to the Fire with horrible force on the Day of Resurrection, and the guards of Hell will say to them:

﴿هَذِهِ النَّارُ الَّتِي كُشِّدْتُمَا تَكَبُّرُونَ ﴿١﴾ أَفَيْسِرُ هَذَا أَمْ أَنْتُ لَا تَبْيَهُونَ ﴿٢﴾ أَسْأَلُوكُمْ  
فَأَسْبِرُوا أَزْ لَا تَصِرُّوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تَعْبُرُونَ مَا كُشِّدَ شَكَرَةً﴾

﴿This is the Fire which you used to belie. Is this magic or do you not see? Taste its heat, and whether you are tolerant of it or intolerant of it - it is all the same. You are only being requited for what you have done.﴾ (52:14-16).

Then Allāh tells us about His ability to do whatever He wills, and that nothing is impossible for Him on earth or in heaven. When He wants a thing, all He has to do is say to it "Be!" and it is. The Resurrection is one such thing, when He wants it to happen, all He will have to do is issue the command once, and it will happen as He wills, as He says:

﴿وَمَا أَمْرَنَا إِلَّا وَجْهَةً لَنْجَحَ يَالْبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye﴾ (54:50)

and,

﴿مَا خَلَقْنَاهُمْ وَلَا بَعثَنَا إِلَّا كَافِرُوا وَجِيلَوْ﴾

﴿The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person.﴾ [31:28]

And in this Āyah, Allāh says:

﴿إِنَّا قَوْلُنَا لِتُقْرَأُ وَإِذَا أَرْدَنَا أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ﴾

«Verily, Our Word to a thing when We intend it, is only that We say to it: "Be!" - and it is.»

meaning, We issue the command once, and then it happens.

Allâh does not need to repeat or confirm whatever He commands, because there is nothing that can stop Him or oppose Him. He is the One, the Compelling, the Almighty, whose power, might and dominion have subjected all things. None has the right to be worshipped except Him, and there is no Lord other than Him.

﴿وَالَّذِينَ هَاجَرُوا فِي أَنْوَارٍ مِّنْ بَعْدِ مَا ظَلَمُوا لَتُبَوَّلُوكُمْ فِي الدُّنْيَا حَسَنَةٌ وَلَا يَجِدُ الْآخِرَةَ أَكْبَرُ لَهُ كَانُوا بَلَّمُونَ ﴾ ﴿الَّذِينَ صَابَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

«41. And as for those who emigrated for the cause of Allâh, after they had been wronged, We will certainly give them good residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!»

«42. (They are) those who remained patient, and put their trust in their Lord.»

### The Reward of the Muhâjirîn

Allâh tells us about the reward of those who migrated for His sake, seeking His pleasure, those who left their homeland behind, brothers and friends, hoping for the reward of Allâh. This may have been revealed concerning those who migrated to Ethiopia, those whose persecution at the hands of their own people in Makkah was so extreme that they left them and went to Ethiopia so that they would be able to worship their Lord. Among the most prominent of these migrants were Uthmân bin 'Affân and his wife Ruqayyah, the daughter of the Messenger of Allâh ﷺ, Ja'far bin Abi Tâlib, the cousin of the Messenger ﷺ, and Abu Salamah bin 'Abdul-Asad, among a group of almost eighty sincere and faithful men and women, may Allâh be pleased with them. Allâh promised them a great reward in this world and the next. Allâh said:

﴿لَتُبَوَّلُوكُمْ فِي الدُّنْيَا حَسَنَةٌ﴾

«We will certainly give them good residence in this world,»

Ibn 'Abbās, Ash-Sha'bī and Qatādah said: (this means) "Al-Madinah."<sup>[1]</sup> It was also said that it meant "good provision". This was the opinion of Mujāhid.<sup>[2]</sup> There is no contradiction between these two opinions, for they left their homes and wealth, but Allāh compensated them with something better in this world. Whoever gives up something for the sake of Allāh, Allāh compensates him with something that is better for him than that, and this is what happened. He gave them power throughout the land and caused them to rule over the people, so they became governors and rulers, and each of them became a leader of the pious. Allāh tells us that His reward for the Muhājirūn in the Hereafter is greater than that which He gave them in this world, as He says:

﴿لَا يَرْجُوا الْآخِرَةَ أَكْثَرُهُمْ﴾

**﴿but indeed the reward of the Hereafter will be greater﴾**

meaning, greater than that which We have given you in this world.

﴿أَوْ كَانُوا يَعْلَمُونَ﴾

*{if they but knew!}*

means, if those who stayed behind and did not migrate with them only knew what Allāh prepared for those who obeyed Him and followed His Messenger ﷺ. Then Allāh describes them as:

﴿الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ بَتَوَكَّلُونَ﴾

*¶those who remained patient, and put their trust in their Lord.» (16:42),*

meaning, they bore their people's persecution with patience, putting their trust in Allāh Who made their end good in this world and the Hereafter.

**فَوْمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا يَحِلُّ لِلنَّاسِ نُوحٌ أَهْلَ الذِّكْرِ إِنْ كُثُرُ لَا يَشْعُونُ**

**بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْذَلَا إِلَيْكَ الْذِكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَتَعْلَمُوا بِمَا فَعَلُوكُمْ ۝**

¶43. And We sent not (as Our Messengers) before you (O

<sup>[11]</sup> At-Tabari 17:205, 206.

<sup>[2]</sup> At-Tabari 17:206.

*Muhammad) any but men, whom We sent revelation. So ask Ahl Adh-Dhikr, if you know not.»*

**﴿44. With clear signs and Books (We sent the Messengers). And We have also revealed the Dhikr to you so that you may clearly explain to men what was revealed to them, and that perhaps they may reflect.﴾**

### Only Human Messengers have been Sent

Ad-Dāḥhāk said, reporting from Ibn ‘Abbās: “When Allāh sent Muḥammad ﷺ as a Messenger, the Arabs, or some of them, denied him and said, ‘Allāh is too great to send a human being as a Messenger.’ Then Allāh revealed:

﴿أَكَانَ لِلنَّاسِ عَجَباً أَنْ يُنَزَّلَ مِنْهُمْ آنِيْرُ آنَّا﴾

**﴿Is it a wonder to people that We have sent Our Inspiration to a man from among themselves (saying): "Warn mankind..."﴾**  
and He said,

﴿وَرَبَّا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِبَّا لَا تُوحِّدُ إِلَيْهِمْ فَتَفَلَّوْا أَهْلَ الْبَيْكَ إِنْ كُثُرَ لَا  
شَمَوْنُونَ﴾

**﴿And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We sent Revelation. So ask Ahl Adh-Dhikr, if you know not.﴾**

meaning, (ask) the people of the previous Books, were the Messengers that were sent to them humans or angels? If they were angels, then you have the right to find this strange, but if they were human, then you have no grounds to deny that Muḥammad ﷺ is a Messenger.

Allāh says:

﴿وَرَبَّا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِبَّا لَا تُوحِّدُ إِلَيْهِمْ مِنْ أَهْلِ الْأَرْضِ﴾

**﴿And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships.﴾**  
[12:109]

and not from among the people of heaven as you say.<sup>[11]</sup> It was reported by Mujāhid from Ibn ‘Abbās that what is meant

<sup>[11]</sup> At-Tabari 17:208.

by Ahl Adh-Dhikr is the People of the Book.<sup>[1]</sup> This is as Allāh says:

﴿فَلَمْ يُنْبَهُ إِلَّا بَشَرٌ رَّسُولٌ ﴾ وَمَا يَعْلَمُ النَّاسُ أَنْ يَقُولُوا إِذْ جَاءُوكُمُ الْهُدَىٰ  
إِلَّا أَنْ قَالُوا أَبَيْتَ اللَّهُ بَشَرٌ رَّسُولٌ ﴾

﴿Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger?" And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?"﴾ (17:93-94)

﴿وَمَا أَرْسَلْنَا بِكَ إِلَّا بَشَرًا لَا يَأْكُلُ الرَّقَمَ وَيَسْتَهِنُ فِي الْأَسْوَاقِ﴾

﴿And We never sent before you (O Muḥammad) any of the Messengers but verily, they ate food and walked in the markets.﴾ (25:20)

﴿وَمَا جَعَلْنَاهُمْ جِئْنًا لَا يَأْكُلُونَ أَطْعَامًا وَمَا كَانُوا خَالِدِينَ﴾

﴿And We did not create them (the Messengers, with) bodies that did not eat food, nor were they immortals.﴾ (21:8)

﴿فَلَمْ يَكُنْ مِّنَ الْأَرْضِ﴾

﴿Say (O Muḥammad): "I am not a new thing among the Messengers."﴾ [46:9],

﴿فَلَمْ يَكُنْ أَنَا بَشَرٌ وَّلَكُنْ بُشَّرٌ إِلَّيْ﴾

﴿Say (O Muḥammad): "I am only a man like you. It has been revealed to me."﴾ [18:110]

Then Allāh informs those who doubt that a Messenger can be a human to ask those who have knowledge of the previous Scriptures about the Prophets who came before: were their Prophets humans or angels? Then Allāh mentions that He has sent them,

﴿بِالْبَيِّنَاتِ﴾

﴿with clear signs﴾, meaning proof and evidence, and

﴿وَالزَّكُورُ﴾

<sup>[1]</sup> At-Tabari 17:208.

﴿and Books [Zubur]﴾, meaning Scriptures. Ibn 'Abbās, Mujaħid, Ad-Dahhāk and others<sup>[1]</sup> said: Zubur is the plural of Zabūr, and the Arabs say, Zaburtul-Kitāb meaning, "I wrote the book." Allāh says:

﴿وَكُلُّ شَيْءٍ وَنَفْسُهُ فِي الْأَرْضِ﴾

﴿And everything they have done is noted in (their) Records (of deeds) [Zubur]﴾ (54:52)

﴿وَلَقَدْ كَتَبْنَا فِي الْأَرْضِ مِنْ بَعْدِ أَنْذَرْنَا أَنَّ الْأَرْضَ يَرْثِيَهَا عِبَادِي الصَّالِحُونَ﴾

﴿And indeed We have written in Az-Zabūr<sup>[2]</sup> after the Dhikr<sup>[3]</sup> that My righteous servant shall inherit the land (i.e. the land of Paradise).﴾ (21:105)

Then Allāh says:

﴿وَأَرْزَقْنَا إِلَيْكَ الْذِكْرَ﴾

﴿And We have also revealed the Dhikr to you﴾, meaning the Qur'ān,

﴿إِنَّمَا نَزَّلَ عَلَيْكُم مِّنَ الْكِتَابِ مَا نَزَّلَ إِلَيْكُم مِّنْهُ﴾

﴿so that you may clearly explain to men what was revealed to them,﴾

meaning, sent down from their Lord, because you know the meaning of what Allāh has revealed to you, and because of your understanding and adherence to it, and because We know that you are the best of creation and the leader of the Children of Ādām. So that you may explain in detail what has been mentioned in brief, and explain what is not clear.

﴿وَلَئِنْهُمْ بِغَافِرَاتٍ﴾

<sup>[1]</sup> At-Tabārī 17:211

<sup>[2]</sup> Here the meaning includes all the revealed Holy Books the Tawrāh (Torah), the Injil (Gospel), the Zabūr (Psalms), the Qur'ān, as it is interpreted by the scholars of Tafsīr. See the explanation of Sūrat Al-Anbiyā', no. 105 for the details.

<sup>[3]</sup> In this Āyah, Adh-Dhikr is explained by the scholars with the same meaning as Al-Lawh Al-Mahfūz, the Preserved Tablet upon which all of the divine decree has been recorded. See the previous reference.

٢٧٢

وَمَا أَرْسَلْنَا إِنْ قَبْلَكَ إِلَّا رِجَالًا لِّأُنْوَحِي إِلَيْهِمْ فَشَنَّلُوا أَهْلَ  
الَّذِي كَرِكَانْ كُشَّمْ لَا تَعْمَلُونَ ٤٥١ بِالْبَيْتِنَتْ وَالْزَّبِرْ وَأَرْلَنَا إِلَيْكَ  
الَّذِكَرْ لِتَبِينَ لِلنَّاسِ مَاتِرْلَأَنِيْمْ وَلَعَلَّهُمْ يَتَكَبَّرُونَ  
أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيْنَاتْ أَنْ يَتَسَبِّفَ اللَّهُمْ الْأَرْضَ  
أَوْ يَأْتِيهِمُ الْمَذَادُ بِمِنْ حَيْثُ لَا يَشْعُرُونَ ٤٥٢ أَوْ يَأْخُذُهُمْ  
فِي تَقْلِيْمِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ٤٥٣ أَوْ يَأْخُذُهُمْ عَلَى تَحْقِيقِهِ فَإِنَّ  
رِّيَكُمْ لَرُوفْ رَجِيْمْ ٤٥٤ أَوْ لَمَرِيرَقَا إِلَى سَالْخَلَقَ اللَّهُمْ مِنْ شَغِيْرِهِ  
يَنْقَيْمَأَظْلَلَهُ عَنِ الْيَمِينِ وَالشَّمَاءِلِ سُجَدَ اللَّهُ وَهُمْ دَحْرُونَ  
٤٥٥ وَلَلَّهِ يَسْجُدُ مَافِ الْسَّمَوَاتِ وَمَافِ الْأَرْضِ مِنْ دَائِرَةِ  
وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْرِيْنَ ٤٥٦ يَخَافُونَ نَهَمَ مِنْ فَرْقِهِمْ  
وَيَقْلُونَ مَا يُؤْمِرُونَ ٤٥٧ وَقَالَ اللَّهُ لَا تَنْجِدُوا إِلَيْهِنَّ  
أَنْتُنَّ إِنَّمَا هُوَ إِنْجِدَفَانِي فَارْهَبُونَ ٤٥٨ وَلَهُ مَا فِي الْمَوْتِ  
وَالْأَرْضِ وَلَهُ الَّذِينَ وَاصْبَأَنِيْغَنِيَّ اللَّهُ نَنْقُونَ ٤٥٩ وَمَا يَكُمْ مِنْ  
نَعْمَةٍ فِيْنَ اللَّهُ نَمَّ إِذَا سَكَمَ الْحَرَقَ فَإِلَيْهِ يَجْتَرُونَ ٤٦٠ شَدَّ  
إِذَا كَشَفَ الْفَرَّعَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرِبِّهِمْ يَسْرِيْكُونَ  
٤٦١

*perceive it?»*

46. Or that He may punish them in the midst of their going to and fro (in their livelihood), so that there be no escape for them (from Allāh's punishment)?»

47. Or that He may punish them where they fear it most? Indeed, Your Lord is full of kindness, Most Merciful.»

### How the Guilty can feel Secure

Allāh informs us about His patience, and how He delays the punishment for the sinners who do evil things and call others to do likewise, plotting to call others to do evil - even though He is able to make the earth swallow them or to bring His wrath upon them.

«بِنَ حَيْثُ لَا يَشْعُرُونَ»

«so that perhaps they may reflect.» meaning, they should examine themselves and be guided by it, so that they may attain the victory of salvation in this world and the next.

«أَنَّمِنَ الَّذِينَ مَكَرُوا السَّيْنَاتْ أَنْ  
يَتَسَبِّفَ اللَّهُمْ الْأَرْضَ أَوْ يَأْتِيْهِمْ  
الْمَذَادُ بِمِنْ حَيْثُ لَا يَشْعُرُونَ ٤٥٣  
أَوْ يَأْخُذُهُمْ فِي تَقْلِيْمِهِمْ فَإِنَّمَا هُمْ  
يَمْعِزِيْنَ ٤٥٤ أَوْ يَأْخُذُهُمْ عَلَى تَحْقِيقِهِ  
فَإِنَّ رِّيَكُمْ لَرُوفْ رَجِيْمْ ٤٥٥»

445. Do then those who devise evil plots feel secure that Allāh will not cause them to sink into the earth, or that torment will not seize them from where they do not

«from where they do not perceive it», meaning in such a way that they do not know where it comes from. As Allāh says:

﴿مَا أَنْتُ مَنْ فِي السَّمَاءِ أَنْ يَعْلَمَ بِكُمُ الْأَرْضَ فَلَمَّا هُوَ تُمَرَّرٌ إِنَّمَا أَنْتُ مَنْ فِي السَّمَاءِ أَنْ يُرِيكُمْ عَذَابَنَا فَتَسْتَدِعُونَ كَيْفَ تَبْرُرُونَ ﴾<sup>١١</sup>

«Do you feel secure that He Who is over the heaven (Allāh), will not cause you to sink into the earth, when it quakes? Or do you feel secure that He Who is over the heaven (Allāh), will not send a storm of stones upon you? Then you shall know how My warning really is.» (67:16-17).

﴿فَإِنْ يَأْنَذُوكُمْ فِي تَشْيَهِنَّ﴾

«Or that He may punish them in the midst of their going to and fro»

meaning, when they are busy with their daily business, travel, and other distracting activities. Qatādah and As-Suddi said:

﴿تَشْيَهِنَّ﴾

«Their going to and fro» means their journeys.<sup>[11]</sup> As Allāh says:

﴿أَتَأَوْنَ أَهْلَ الْقَرْقَعَ أَنْ يَأْتِيهِمْ بَأْشَنَا يَئِنَّا وَهُمْ نَائِمُونَ إِنَّمَا أَنْتُ مَنْ أَهْلَ الْقَرْقَعَ أَنْ يَأْتِيهِمْ بَأْشَنَا ضَحَى وَهُمْ يَلْمَبُونَ ﴾<sup>١٢</sup>

«Did the people of the towns feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns feel secure against the coming of Our punishment in the forenoon while they were playing?» (7:97-98)

﴿فَمَا مُمْبَغِزِينَ﴾

«so that there be no escape for them (from Allāh's punishment)?» meaning, it is not impossible for Allāh, no matter what their situation.

﴿فَأَوْ يَأْخُذُهُنَّ عَلَى تَحْسُنِهِنَّ﴾

«Or that He may punish them where they fear it most?» meaning, or Allāh will take from them what they most fear,

<sup>[11]</sup> At-Tabari 17:213.

which is even more frightening, because when the thing you most fear to happen does happen, this is even worse. Hence Al-'Awfi reported that Ibn 'Abbās said that,

﴿أَوْ يَأْتِهُمْ عَلَىٰ مُّغْرِبِهِ﴾

﴿Or that He may punish them where they fear it most?﴾

means that Allāh is saying: If I wish, I can take him after the death of his companion and after he has become frightened of that.<sup>[11]</sup> This was also reported from Mujāhid, Ad-Daḥḥāk, Qatādah and others.<sup>[12]</sup>

Then Allāh says:

﴿فَإِنَّ رَبَّكَمُ لَرَءُوفٌ رَّحِيمٌ﴾

﴿Indeed your Lord is full of kindness, Most Merciful.﴾ meaning, because He does not hasten to punish, as was reported in the Two Ṣahīhs:

﴿لَا أَخَدُ أَضَبْرًا عَلَىٰ أَنَّى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ بِزَرْفَهُمْ وَيَعْلَمُهُمْ﴾

«No one is more patient in the case of hearing offensive speech than Allāh, for they attribute to Him a son, while He [alone] is giving them provision and good health.»<sup>[3]</sup>

And it is also recorded in Two Ṣahīhs,

﴿إِنَّ اللَّهَ لَيُنْلِي لِلظَّالِمِينَ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُنْلِيَهُ﴾

«Allāh will let the wrongdoer continue until, when He begins to punish him, He will never let him go.»

Then the Messenger of Allāh ﷺ recited:

﴿رَبَّكَذِلَكَ أَنْذَرَكَ إِذَا أَخَذَ الشَّرِيْرَ وَهِيَ طَلِيلَةٌ إِنَّ أَنْذَهَهُ لَيْسَ شَدِيدًّا﴾

«Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Indeed, His punishment is painful, (and) severe» (11:102)<sup>[4]</sup>

And Allāh says:

<sup>[11]</sup> At-Tabari 17:214.

<sup>[12]</sup> At-Tabari 17:215.

<sup>[3]</sup> Fath Al-Bārī 13:372, Muslim 4:2160.

<sup>[4]</sup> Fath Al-Bārī 8:205, Muslim 4:1997.

﴿وَكَيْنَ مِنْ قَرِيبَةِ أَنْتَ لَمَّا وَهَ ظَالِمٌ ثُمَّ أَنْذَنَاهَا وَإِلَيَّ الْمُحْسِدُونَ﴾ ﴿٤٨﴾

﴿And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to Me is the (final) return (of all).﴾ (22:48)

﴿أَوَلَنْ يَرَوَا إِنَّ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْقُضُوا بِنَفْسِهِمْ ظَلَالَهُ عَنِ الْجَيْبِينَ وَالشَّمَائِيلِ سُبَّلًا يَوْمًا وَلَيْلًا وَلَا يَرْجِعُونَ﴾ ﴿٤٩﴾ وَلَهُ بَشْجُودٌ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَانِيَةٍ وَالنَّاهِكَةَ وَهُنَّ لَا يَشْكُرُونَ ﴿٥٠﴾ يَنْقُضُونَ نَعْمَلَتِهِمْ مِنْ قَوِيمَةٍ وَيَقْعُلُونَ مَا يُؤْمِنُونَ ﴿٥١﴾

﴿48. Have they not observed things that Allâh has created: (how) their shadows shift from right to left, prostrating to Allâh while they are humble?﴾

﴿49. And to Allâh prostrate all that are in the heavens and all that are in the earth, the moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].﴾

﴿50. They fear their Lord above them, and they do what they are commanded.﴾

### Everything prostrates to Allâh

Allâh informs us about His might, majesty and pride, meaning that all things submit themselves to Him and every created being - animate and inanimate, as well as the responsible - humans and Jinns, and the angels - all humble themselves before Him. He tells us that everything that has a shadow leaning to the right and the left, i.e., in the morning and the evening, is by its shadow, prostrating to Allâh. Mujâhid said, "When the sun passes its zenith, everything prostrates to Allâh, may He be glorified."<sup>[1]</sup> This was also said by Qatâdah, Aqd-Dâhâk and others.<sup>[2]</sup>

﴿وَرَبُّ دَجْرَنَ﴾

﴿while they are humble﴾ means, they are in a state of humility. Mujâhid also said: "The prostration of every thing is its shadow",<sup>[3]</sup> and he mentioned the mountains and said that

[1] At-Tabari 17:217.

[2] At-Tabari 17:217.

[3] Ibid.

their prostrations are their shadows. Abu Ghālib Ash-Shaybānī said: "The waves of the sea are its prayers". It is as if reason is attributed to these inanimate objects when they are described as prostrating, so Allāh says:

﴿وَلَهُ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَائِرٍ﴾

﴿And to Allāh prostrate all that are in the heavens and all that are in the earth, of the moving creatures﴾

As Allāh says:

﴿وَرَبُّهُ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْخًا وَكَمَا وَظَلَلُوكُمْ بِالنَّدْرَ وَالآمَالِ﴾

﴿And to Allāh (alone) all who are in the heavens and the earth fall in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.﴾ (13:15)

﴿وَالنَّبِيَّكُمْ وَمُمْ لَا يَسْتَكِنُونَ﴾

﴿and the angels, and they are not proud.﴾ means, they prostrate to Allāh and are not too proud to worship Him.

﴿يَعْلَمُونَ رَبَّهُمْ مِنْ قَوْمِهِ﴾

﴿They fear their Lord above them﴾ means, they prostrate out of fear of their Lord, may He be glorified.

﴿وَرَبِّكُمُونَ مَا يُؤْمِنُونَ﴾

﴿and they do what they are commanded.﴾ meaning they continually obey Allāh, doing what He tells them to do and avoiding that which He forbids.

﴿وَقَالَ اللَّهُ لَا تَشْرِدُوا إِلَيْنَاهُ أَئْتُنَّا هُوَ إِلَهُ وَلَدٌ لَّا يَسْتَشْرِفُ فَإِنْ عَبَرُوكُمْ فَإِنَّ اللَّهَ مَا مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الَّذِينَ وَاصْبَأْتُمْ لَهُ شَرَفَتُمْ وَمَا يُكُمْ بِمِنْ يَشْكُرُ فَمَنْ أَنْتُمْ إِنَّمَا مَشْكُمُ الْفَحْرَ فَلَيَهُ تَعْبُرُونَ ثُمَّ إِنَّمَا كَفَفَ الْفَحْرَ عَنْكُمْ إِنَّمَا فَرِيقَ يَنْكُرُ بِمَا يُرَيُّهُمْ بَشِّرُوكُونَ يَنْكُرُوا بِمَا يَأْتِيهِمْ فَتَسْتَوْ فَتَلْمِزُونَ﴾

﴿51. And Allāh said "Do not worship two gods. Indeed, He (Allāh) is only One God. Then fear Me Alone.﴾

﴿52. To Him belongs all that is in the heavens and the earth and the religion. Will you then fear any other than Allāh?﴾

﴿53. And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry

*aloud for help.»*

﴿54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh).﴾

﴿55. So they are ungrateful for that which We have given them! Then enjoy yourselves but you will soon come to know.﴾

### **Allāh Alone is Deserving of Worship**

Allāh tells us that there is no god but He, and that no one else should be worshipped except Him, alone, without partners, for He is the Sovereign, Creator, and Lord of all things.

﴿وَلَا إِلَهَ إِلَّا هُوَ وَمَا يُشَرِّكُ بِهِ﴾

*«His is the religion Wāṣiba»*

Ibn ‘Abbās, Mujāhid, Ikrimah, Maymūn bin Mahrān, As-Suddi, Qatādah and others said that this means forever.<sup>[1]</sup> It was also reported that Ibn ‘Abbās said, “It means obligatory.”<sup>[2]</sup> Mujāhid said: “It means purely for Him,” i.e., worship is due to Him Alone, from whoever is in the heavens and on earth. As Allāh says:

﴿أَفَقَدَ وَيْنَ الَّذِي يَنْبَغِي وَلَهُ أَنْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ رَجْرِيْنَ﴾

﴿Do they seek other than the religion of Allāh, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.﴾ (3:83)

This is in accordance with the opinion of Ibn ‘Abbās and Ikrimah, which is that this Āyah is merely stating the case. According to the opinion of Mujāhid, it is by way of instruction, i.e., it is saying: You had better fear associating partners in worship with Me, and be sincere in your obedience to Me. As Allāh says:

﴿أَلَا يَوْمَ الْزِيْنُ لِلْكَافِرِ﴾

[1] At-Tabari 17:222.

[2] At-Tabari 17:223.

﴿Surely, the pure religion (sincere devotion) is for Allāh only.﴾  
(39:3)

Then Allāh tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them.

﴿فَإِذَا سَكُمَ الظُّرُفُ فَلَا يَبْدِئُ تَهْنِئَةً﴾

﴿Then, when harm touches you, to Him you cry aloud for help.﴾

meaning because you know that none has the power to remove that harm except for Him, so when you are harmed, you turn to ask Him for help and beg Him for aid. As Allāh says:

﴿وَإِذَا سَكُمَ الظُّرُفُ فِي الْبَرِّ مَثُلَّ مَنْ تَدْعُونَ إِلَّا إِذَا دَعَاهُمْ أَنْتَمْ كَانَ الْأَقْرَبُونَ﴾  
﴿كُفَّارٌ﴾

﴿And when harm touches you at sea, those that you call upon vanish, except for Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.﴾(17:67)

Here, Allāh tells us:

﴿فَإِذَا كَشَفَ الظُّرُفَ عَنْكُمْ إِذَا فَرِيقٌ يَنْكُرُونَ ﴿٤٦﴾ يُكَفِّرُوا بِمَا أُنزَلَ لَهُمْ﴾

﴿Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh). So they are ungrateful for that which We have given them!﴾  
(16:54-55)

It was said that the *Lām* here (translated as “So”) is an indicator of sequence, or that it serves an explanatory function, meaning, ‘We decreed that they would conceal the truth and deny the blessings that Allāh has bestowed upon them. He is the One Who bestows blessings and the One Who removes distress.’ Then Allāh threatens them, saying:

﴿فَتَسْعُوا﴾

﴿Then enjoy yourselves﴾ meaning, do what you like and enjoy what you have for a little while.

﴿فَتَسْعُ مُلْمَمَةً﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
سورة النحل  
٢٧٣

لَيُكْفِرُوا بِإِيمَانِهِنَّمُ فَمَسْعِيَ افْسُوفٍ سَلَمُونَ ﴿٦﴾ وَيَجْعَلُونَ  
لِمَا لَا يَعْلَمُونَ تَصْبِيبًا مَمَارِزَ قَتْهُمْ تَأْلِهَةً لِتَشْفَلَنَ عَمَّا كَسْتَهُ  
تَقْرُونَ ﴿٧﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنِينَ سَبِيلَهُنَّهُ وَلَهُمْ مَا يَشْتَهُونَ  
وَإِذَا بَشَّرَ أَهْدُهُمْ بِالْأَنْقَضَ طَلَّ وَجْهُهُ مُسْدَداً وَهُوَ كَظِيمٌ  
سَوْرَتِي مِنَ الْقَوْمِ مِنْ سُوءٍ مَا يُشَرِّبُهُ أَئْسِكُهُ عَلَى هُوبٍ  
أَمْ يَدِسُهُ فِي التُّرَابِ إِلَّا سَاءَ مَا يَتَعَمَّلُونَ ﴿٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ  
بِالآخِرَةِ مُثْلُ السَّوْءِ وَلَهُمُ الْمُثْلُ الْأَعْلَى وَهُوَ الْمَرِيزُ الْحَكِيمُ  
وَلَوْزَوْلَاحَنَ اللَّهُ أَنَّاسٌ بِظُلْمِهِ مَاتَرَكَ عَلَيْهَا مِنْ دَائِبَةٍ وَلِكَنْ  
يُوَحِّرُهُمْ إِنَّ أَجْلَ مُسْعَى فَإِذَا جَاءَهُمْ لَا يَسْتَخِرُونَ  
سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿١١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرُهُونَ  
وَتَصِيفُ الْسَّيِّنَتِمُ الْكِبَرَ أَنَّ لَهُمُ الْمُسْنَى لِاجْرَمَ أَنَّ  
لَهُمُ الْأَنَارَ وَأَنَّهُمْ مُقْرَطُونَ ﴿١٣﴾ تَأْلِهَةً لَقَدْ أَرْسَلْنَا إِلَيْهِنَّمِنْ  
قَبْلَكَ فَرِزَنْ لَهُمُ الشَّيْطَنُ أَعْلَاهُمْ فَهُوَ لِهِمُ الْيَوْمُ وَلَهُنَّ  
عَذَابٌ أَلِيمٌ ﴿١٤﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَبَ إِلَّا لِتُشَيَّنَ لَهُ  
الَّذِي أَخْتَلَفُوا فِيهِ وَهُدَى وَرَحْمَةً لِقَوْمٍ يَرْمَوْنَ

﴿but you will soon come to know.﴾ meaning the consequences of that.

وَيَجْعَلُونَ لِيَا لَا يَعْلَمُونَ تَصْبِيبًا مَسَا  
رَقْتَهُمْ تَأْلِهَةً لِتَشْفَلَنَ عَمَّا كَسْتَهُ  
تَقْرُونَ ﴿٧﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنِينَ  
شَبَّحْتُمْ وَلَهُمْ مَا يَتَشَهَّدُ ﴿٩﴾ وَإِذَا  
بَشَّرَ أَهْدُهُمْ بِالْأَنْقَضَ طَلَّ وَجْهُهُ  
سَوْرَةً وَقَرَ كَظِيمٌ ﴿١١﴾ بَتَوْرَى مِنَ  
الْقَوْمِ مِنْ سُوءٍ مَا يُشَرِّبُهُ أَئْسِكُهُ  
عَلَى هُوبٍ أَذْ يَدْسُهُ فِي التُّرَابِ إِلَّا  
سَاءَ مَا يَتَعَمَّلُونَ ﴿١٣﴾ لِلَّذِينَ لَا يُؤْمِنُونَ  
بِالآخِرَةِ مُثْلُ السَّوْءِ وَلَهُمُ الْمُ  
أَعْلَى وَقَرَ الْمَرِيزُ الْحَكِيمُ ﴿١٤﴾

¶ 56. And they assign a portion of that which We have provided them with, to what they have no knowledge of (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate. ¶

¶ 57. And they assign daughters to Allâh! Glorified (and Exalted) is He (above all that they associate with Him!). And for themselves (they assign) what they desire; ¶

¶ 58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inner grief! ¶

¶ 59. He hides himself from the people because of the evil of what he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision. ¶

¶ 60. For those who do not believe in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise. ¶

**Among the Behavior of the Idolators was vowing to Things that Allāh had provided for Them to their gods**

Allāh tells us about some of the heinous deeds of those who used to perform baseless worship of other gods besides Him, such as idols and statues, with no grounds for doing so. They gave their idols a share of that which Allāh had provided for them,

﴿فَقَالُوا هَذَا لِلّهِ يَرْعِيهِنَّ وَهَذَا لِشَرِكَائِهِنَّ فَمَا كَانَ لِشَرِكَائِهِنَّ فَلَا يَصِلُ إِلَىٰ  
اللّهِ وَمَا كَانَ لِلّهِ فَمَوْرِبُ بَيْسِلُ إِلَىٰ شَرِكَائِهِنَّ كَمَا مَا يَحْكُمُونَ﴾ ﴿٦﴾

﴿They say: "This is for Allāh," according to their claim, "and this is for our partners." But the share of their "partners" is not directed to Allāh, while the share of Allāh is directed to their "partners"! How evil is that with which they judge!﴾ (6:136)

That is they assigned a share for their idols as well as Allāh, but they gave preference to their gods over Him, so Allāh swore by His Almighty Self to question them about these lies and fabrications. He will most certainly call them to account for it and give them the unrelenting punishment in the fire of Hell. So He says,

﴿أَتَلَمْ لَتَشْكِلُنَّ عَنَّا كُنْتُمْ تَتَنَزَّلُونَ﴾

﴿By Allāh, you shall certainly be questioned about (all) that you used to fabricate.﴾

Then Allāh tells us how they used to regard the angels, who are servants of the Most Merciful, as being female, and that they considered them to be Allāh's daughters, and they worshipped them with Him. In all of the above, they made very serious errors. They attributed offspring to Him when He has no offspring, then they assigned Him the kind of offspring they regarded as inferior, namely daughters, which they did not even want for themselves, as He said:

﴿إِنَّمَا الْمَذَرُ وَلِلْأَنْثَىٰ إِنَّمَا إِلَيْنَا قُنْطَةٌ ضَيْرَىٰ﴾ ﴿٢٢﴾

﴿Are the males for you and the females for Him? That is indeed an unfair division!﴾ (53:21-22)

And Allāh says here:

﴿وَجَعَلُوا لِلّٰهِ الْبَنَاتَ شَيْخَةً﴾

﴿And they assign daughters unto Allâh! Glorified (and Exalted) is He.﴾ meaning, above their claims and fabrications.

﴿أَلَا إِنَّمَا مِنَ الْكٰفِرِينَ الَّذِينَ يَقُولُونَ إِنَّ رَبَّهُمْ رَبُّهُنَّا وَاللّٰهُ أَنْطَقَ النَّاسَ عَلٰى الْأَسْبَابِ إِنَّمَا لَكُمْ كُنْتُمْ خَلُقُوكُمْ﴾

﴿But no! It is from their falsehood that they say: "Allâh has begotten." They are certainly liars! Has He (then) chosen daughters rather than sons? What is the matter with you? How do you decide?﴾ (37:151-154)

﴿وَلَهُمْ نَّا بَشَّرْتَ﴾

﴿And for themselves, what they desire;﴾

meaning they choose the males for themselves, rejecting the daughters that they assign to Allâh. Exalted be Allâh far above what they say!

### **The Idolators' Abhorrence for Daughters**

﴿وَإِذَا بَيْرَ أَنْدَمَ هُلُوقٌ ظَلَّ وَجْهُهُ مُسْوَدًا﴾

﴿And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark﴾ meaning with distress and grief.

﴿وَهُوَ كَظِيمٌ﴾

﴿and he is filled with inner grief!﴾ meaning he is silent because of the intensity of the grief he feels.

﴿يَتَوَزَّعُ مِنَ الْغُرْمِ﴾

﴿He hides himself from the people﴾ meaning he does not want anyone to see him.

﴿فِي مَرْءَةٍ نَّا بَيْرَ بِرَّ أَنْتَكُمْ عَلٰى هُنْبٰ أَوْ بَشَّرٰ فِي الْأَرْضِ﴾

﴿because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth?﴾

meaning should he keep her, humiliating her, not letting her inherit from him and not taking care of her, preferring his

male children over her?

﴿أَذْنَبُوكُنَّ﴾

﴿or bury her in the earth?﴾ meaning bury her alive, as they used to do during the days of ignorance. How could they dislike something so intensely, yet attribute it to Allāh?

﴿وَلَا سَاءَ مَا يَنْكُونُ﴾

﴿Certainly, evil is their decision.﴾ meaning how evil are the words they say, the way they want to share things out and the things they attribute to Him. As Allāh says:

﴿وَإِذَا مُبَرَّأَ أَهْدُمُهُمْ بِمَا صَرَبُ لِلرَّجُلِينَ مُثَلًا ظَلَّ وَجْهُهُ مُسَوِّدًا وَهُوَ كَظِيمٌ﴾

﴿And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allāh), his face becomes dark, and he is filled with grief!﴾ (43:17).

Here, Allāh says:

﴿لِلَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ مُثَلُ السَّوْءِ﴾

﴿For those who do not believe in the Hereafter there is an evil description,﴾

meaning, only imperfection is to be attributed to

﴿وَهُوَ أَكْلَمُ الْأَكْلَمِ﴾

﴿and for Allāh is the highest description﴾ meaning He is absolutely perfect in all ways and this absolute perfection is His Alone.

﴿وَهُوَ أَعْزَيزُ الْحَكْمَةِ﴾

﴿And He is the All-Mighty, the All-Wise.﴾

﴿وَلَوْ يُؤْمِنَ اللَّهُ أَنفَاسٌ يُظْهِرُهُمْ تَأْزِكُهُمْ بِأَنَّ دَائِنَ وَلَكِنْ يُؤْخِذُهُمْ إِنَّ لَجُلُّ شَكَّٰ فَإِذَا جَاءَهُمْ لَبِلَهُمْ لَا يَتَبَخِّرُونَ سَاعَةً وَلَا يَسْتَدِعُونَ﴾ وَيَعْمَلُونَ لِهُ مَا يَكْرُهُونَ وَيَصِيفُ الْبَشَّرُونَ الْكُوْبَ أَنَّ لَهُمْ لَتَئِنْ لَا جُنَاحَ لِنَمْ لَمْ الْأَنَارَ وَأَنَّهُمْ مُغْرَطُونَ﴾

¶61. And if Allāh were to punish (all) mankind for their wrongdoing, He would not leave on it (the earth) a single moving creature, but He defers them to an appointed term; and when their term comes, they can neither delay nor advance it an hour (or a moment).﴾

﴿62. They assign to Allāh that which they dislike (for themselves), and their tongues assert the lie that the better things will be theirs. No doubt the Fire is for them, and they will be forsaken.﴾

### Allāh does not immediately punish for Disobedience

Allāh tells us about His patience with His creatures, even though they do wrong. If He were to punish them for what they have done, there would be no living creature left on the face of the earth, i.e., He would have destroyed every animal on earth after destroying the sons of Ādām. But the Lord - magnificent is His glory - is forbearing and He covers people's faults. He waits until the appointed time, i.e., He does not rush to punish them. If He did, then there would be no one left. Ibn Jarīr reported that Abu Salamah said: "Abu Hurayrah heard a man saying, 'The wrongdoer harms no one but himself.' He turned to him and said, 'That is not true, by Allāh! Even the buzzard dies in its nest because of the sins of the wrongdoer.'"<sup>[1]</sup>

### They attribute to Allāh what They Themselves dislike

﴿وَيُعْلَمُونَ بِاللّٰهِ مَا يَكْرِهُونَ﴾

﴿They assign to Allāh that which they dislike (for themselves),﴾ meaning, daughters, and partners, who are merely His servants, yet none of them would like to have someone sharing in his wealth.

﴿وَتَقْسِطُ الْأَيْنَمُ الْكَبِيرُ أَكْثَرُهُمْ لِلّٰهِ الظّالِمُونَ﴾

﴿and their tongues assert the lie that the better things will be theirs.﴾

This is a denunciation of their claims that better things will be theirs in this world, and in the Hereafter. Allāh tells us about what some of them said, as in the Āyat:

﴿وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مَا رَغَبَ فَلَمَّا تَرَكَهُ مِنْهُ إِنَّهُ لَيَتُوْمَ كَفُورٌ ۝ وَلَئِنْ أَذَقْنَا نَفْسًا بَقْدَ صَرَّةَ مَسْتَهْ يَقُولُنَّ ذَهَبَ السَّيْنَاتُ عَنِّي إِنَّهُ لَقَرْحٌ فَهُوَرٌ ۝﴾

<sup>[1]</sup> At-Tabari 17:231.

﴿And if We give man a taste of mercy from Us, and then take it from him, verily! He is hopelessly, ungrateful. But if We let him taste of goodness after harm has touched him, he is sure to say : "Ills have departed from me." Surely, he is cheerful, and boastful (ungrateful to Allāh).﴾ (11:9-10)

﴿وَلَئِنْ أَذْفَتْنَاهُ رَحْمَةً فَيَأْتِي مِنْ بَعْدِهِ ضَرَّاً هَذَا لِي وَمَا أَطْلَنَ الْأَسَاطِيرَ قَائِمَةً وَلَئِنْ  
رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لِلْحُكْمِيْنَ الظَّالِمُونَ كَفَرُوا بِمَا عَمِلُوا وَلَدُنْهُمْ مِنْ عَذَابٍ﴾

غَلِيظٌ

﴿And if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say : "This is due to me; I do not think that the Hour will occur. But if I am brought back to my Lord, then , with Him, there will surely be the best for me." Then, We will certainly show the disbelievers what they have done, and We shall make them taste severe torment.﴾ (41:50)

﴿أَفَرَبَتْ الَّذِي كَفَرَ بِإِيمَانِنَا وَقَالَ لَوْلَيْكَ مَا لِوَلَدَنَا﴾

﴿Have you seen the one who disbelieved in Our Āyāt and said : "I shall certainly be given wealth and children (if I came back to life)."﴾ (19:77)

Allāh tells us about one of the two men:

﴿وَمَنْ جَنَحَ وَهُوَ ظَالِمٌ يُنْقِي. قَالَ مَا أَطْلَنَ أَنْ يَبْدَءَ هَذِهِ أَبْدَاءَ ﴿٢٧﴾ وَمَا أَطْلَنَ الْكَاعَةَ  
قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى رَبِّي لَأَبْدَأَ خَيْرًا يَنْهَا مُنْقَلَّا ﴿٢٨﴾﴾

﴿He went into his garden while wronging himself. He said : "I do not think that this will ever perish. And I do not think that the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), then surely, I shall find better than this when I return to Him."﴾ (18:35-36)

These people combined bad deeds with the false hopes of being rewarded with good for those bad deeds, which is impossible.

Thus Allāh refuted their false hopes, when He said:

﴿لَا جُنَاحَ﴾

﴿No doubt﴾, meaning, truly it is inevitable that

﴿أَنَّ لَمْ يَرُوا﴾

﴿for them is the Fire﴾, meaning, on the Day of Resurrection.

﴿وَإِنَّمَا نَهْلَلُونَ﴾

﴿and they will be forsaken﴾. Mujaâhid, Sa'îd bin Jubayr, Qatâdah and others said: "This means they will be forgotten and neglected there."<sup>[1]</sup> This is like the Âyah:

﴿فَالْيَوْمَ نَسْهَلُ كُلَّا شَوَّلًا بِوَهَّةِ هَذَا﴾

﴿So today We forget them just as they forgot meeting on this day of theirs.﴾ (7:51).

It was also reported from Qatâdah that,

﴿نَهْلَلُونَ﴾

﴿they will be forsaken﴾ means 'they are hastened into the Fire'.<sup>[2]</sup> There is no contradiction between the two, because they will be hastened into the Fire on the Day of Resurrection, then they will be forgotten there, i.e., left to dwell there for eternity.

﴿أَتَلَيْلَ لَقَدْ أَرْسَلْنَا إِنَّ أَشَدَّ مِنْ قَبْلِكَ فَرِيزَ لَمْ الشَّيْطَنَ أَعْنَثَهُ فَهُوَ وَلِيُّمِ الْيَوْمِ وَلَدَنَ عَذَابُ الْيَوْمِ﴾ رَبَّا أَرْزَكَ عَلَيْكَ الْكِتَابَ إِلَّا لِشَيْئَنَ لَمْشَيْنَ الَّذِي أَخْلَقَنَا فِيهِ وَعْدَنَ وَرَمَّةَ لِغَوْرِي بِوَمَشَوْكَ ﴿وَلَكَ أَنْزَلَ مِنَ السَّمَاءِ مَا شَاءَ بِالْأَرْضِ بَدَدَ مَوْتَيْنَ إِنَّ فِي ذَلِكَ لَذَّةٌ لِتَقْرَبِي﴾  
﴿يَسْمَوْنَ﴾

﴿63. By Allâh, We indeed sent (Messengers) to the nations before you, but Shaytân made their deeds seeming fair to them. So today he is their helper, and theirs will be a painful torment.﴾

﴿64. And We have not revealed the Book to you, except that you may clearly explain to them those things in which they differ, and (as) a guidance and a mercy for a people who believe.﴾

﴿65. And Allâh sends water down from the sky, then He revives the earth with it after its death. Surely that is a sign for people who listen.﴾

[1] At-Tabari 17:233.

[2] At-Tabari 17:234.

## Finding Consolation in the Reminder of Those Who came before

Allāh says, 'He sent Messengers to the nations of the past, and they were rejected. You, O Muhammad, have an example in your brothers among the Messengers, so do not be distressed by your people's rejection. As for the idolators' rejection of the Messengers, the reason for this is that the Shaytān made their deeds attractive to them.'

﴿فَهُوَ رَبِّهِمْ الْيَوْمَ﴾

«So today he (Shaytān) is their helper,» meaning they will be suffering punishment while Shaytān is their only helper, and he cannot save them, so they have no one to answer their calls for help, and theirs is a painful punishment.

## The Reason why the Qur'ān was revealed

Then Allāh says to His Messenger ﷺ that He has revealed the Book to him to explain the truth to mankind in matters which they dispute over. So the Qur'ān is a decisive arbitrator for every issue that they argue about.

﴿وَرَحْمَةً﴾

«and (as) a guidance» meaning, for their hearts.

﴿وَرَحْمَةً﴾

«and a mercy» meaning, for the one who adheres to it.

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِّقَوْمٍ يَتَسَمَّعُونَ﴾

«for a people who believe.» Just as Allāh causes the Qur'ān to bring life to hearts that were dead from disbelief, so He brings the earth to life after it has died, by sending down water from the sky.

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِّقَوْمٍ يَتَسَمَّعُونَ﴾

«Surely that is a sign for people who listen.» meaning those who understand the words and their meanings.

﴿لَذِكْرًا لِّكُلِّ فِي الْأَرْضِ لِمَنِ اتَّقَى فِي بَطْوَاهِ وَمَنِ تَبَّى فَرِيَاهُ وَدَعَاهُ لَبَّا خَالِصًا سَائِنَا  
وَمِنْ نَزَارَتِ النَّجَفِ وَالْأَنْجَابِ تَنَاهِيَةً وَمَنْ سَكَرَ وَرَنَانَا حَسَانًا إِنَّ فِي ذَلِكَ لَذِكْرًا  
لِلشَّرِيكِينَ﴾

﴿لَقَرْبَةٌ بِمَذْدُونَ﴾

﴿66. And there is indeed a lesson for you in the An'ām (cattle). We have made a drink for you out of what is in its belly, from between excretions and blood, pure milk; palatable to the drinkers.﴾

﴿67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. There is indeed a sign in this for those of reason.﴾

### **Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine**

﴿وَإِنَّ لَكُمْ﴾

﴿there is for you﴾ - O mankind -

﴿فِي الْأَنْعَامِ﴾

﴿in the cattle﴾ - meaning camels, cows and sheep,

﴿أَنْبَاتِ﴾

﴿a lesson﴾ meaning a sign and an evidence of the wisdom, power, mercy and kindness of the Creator.

﴿شَيْئاً كَيْفَ يَتَنَزَّلُ بِطْهِرٍ﴾

﴿We have made a drink for you out of what is in its belly﴾

meaning its singular forms refers to one cattle, or it could refer to the whole species. For cattle are the creatures which provide a drink from what is in their bellies and in another Ayah it is 'in their bellies.' Either way is plausible.

He said,

﴿وَمِنْ بَيْنِ فَرْثَةٍ وَدَمْرَةٍ خَالِطَاهُ﴾

﴿from between excretions and blood, pure milk;﴾

meaning it is free of blood, and is pure in its whiteness, taste and sweetness. It is between excrement and blood in the belly of the animal, but each of them goes its own way after the food has been fully digested in its stomach. The blood goes to the veins, the milk goes to the udder, the urine goes to the bladder and the feces goes to the anus. None of them gets

mixed with another after separating, and none of them is affected by the other.

﴿أَنَّ حَالِصًا مَابِهَا لِلشَّرِبِينَ﴾

«pure milk; palatable to the drinkers.» meaning nothing to cause one to choke on it.

When Allāh mentions milk and how He has made it a palatable drink for mankind, He follows this with a reference to the drinks that people make from the fruits of the date palm and grapevine, and what they used to do with intoxicating *Nabidh* (drink made from dates) before it was forbidden. Thus He reminds them of His blessings, and says:

﴿وَمِنْ شَرَبَتِ النَّخِيلَ وَالْأَعْنَبَ تَشَدُّدُونَ مِنْهُ سَكَرٌ﴾

«And from the fruits of date palms and grapes, you derive strong drink»

This indicates that it was permissible to drink it before it was forbidden. It also indicates that strong drink (i.e., intoxicating drink) derived from dates is the same as strong drink derived from grapes. Also forbidden are strong drinks derived from wheat, barley, corn and honey, as is explained in detail in the Sunnah.

﴿سَكَرٌ وَرِزْقًا حَسَنًا﴾

«strong drink and a goodly provision.»

Ibn ‘Abbās said: “Strong drink is the product of these two fruits that is forbidden, and the good provision is what is permitted of them.”<sup>[1]</sup> According to another report: “Strong drink is its unlawful, and the goodly provision is its lawful,”<sup>[2]</sup> referring to the fruits when they are dried, like dates and raisins, or products derived from them such as molasses, vinegar and wine (of grapes, dates) which are permissible to drink before they become strong (becomes alcoholic), as was stated in the Sunnah.

﴿إِنَّ فِي ذَلِكَ لِآيَةً لِفَوْجِ بَقَلْوَنْ﴾

«There is indeed a sign in this for those of reason.»

<sup>[1]</sup> At-Tabari 17:241.

<sup>[2]</sup> At-Tabari 17:242.

٢٧٤      سورة العنكبوت

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَا هُوَ بِأَخْيَابِ الْأَرْضِ بَدْمَوْهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقُوْمٍ يَسْمَعُونَ ﴿١٩﴾ وَإِنَّ لِكُفَّارِ الْأَنْفُسِ لِعْبَرَةً تُشْكِرُهُمَا فِي بُطُونِهِ مِنْ بَيْنِ فَرِثَ وَدِرِّ لَبَنِ الْحَصَادِ الْمَسَرِّيَّينَ ﴿٢٠﴾ وَمِنْ شَرَبَتِ الْمَخْيلِ وَالْأَعْنَبِ بَنَادِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقُوْمٍ يَعْقُلُونَ ﴿٢١﴾ وَأَوْحَى رَبُّكَ إِلَيْكَ إِنَّ الْعَقْلَ أَنْ أَعْجَزَى مِنَ الْبَيْلَلِ بِيُوْنَا وَمِنَ الشَّجَرِ وَمَا يَعْرِشُونَ ﴿٢٢﴾

وَمِنْ كُلِّ الشَّرَبَاتِ فَأَنْسَلَكِ شَبَلَ رَبِّكَ ذُلْلًا بَخْرَجَ مِنْ بُطُونِهَا شَرَابٌ مُخْلِفٌ لِوَلَّهِ فِيهِ شَفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقُوْمٍ يَنْفَكِرُونَ ﴿٢٣﴾ وَاللَّهُ خَلَقَكُمْ فَمَنْ كُنْ مِنْ بَرِدَلِ الْأَذْلِ الْمُمْرِرِ لِكَ لَا يَعْلَمُ بَعْدَ عَلِيِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ فَيَرِى ﴿٢٤﴾ وَاللَّهُ فَضَلَّ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الظَّرِفُ فَضَلَّ أَرَادِي رَزْقُهُمْ عَلَى مَا مَلَكَتْ أَيْمَنُهُمْ فَهُنَّ فِيهِ سَوَاءٌ أَفَيْنَعَمَ اللَّهُ بِمَحْدُورِكَ ﴿٢٥﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَرْوَاحِكُمْ شَمَّبَنَ وَحَدَّدَهُ وَرَرَقَكُمْ مِنْ الْطَّيَّبَاتِ أَفَوَالِبَنِطِيلِ يُؤْمِنُونَ وَيُنْعَمُنَ اللَّهُ هُمْ يَكْفُرُونَ ﴿٢٦﴾

It is appropriate to mention reason here, because it is the noblest feature of man. Hence Allāh forbade this *Ummah* from drinking intoxicants, in order to protect their ability to reason. Allāh says:

﴿وَجَعَلْنَا فِيهَا حَسَنَتْ مِنْ تَجْسِلِ  
وَاعْتَبِرْ وَفَجَرْنَا فِيهَا مِنَ الْعَيْنِينَ ﴾  
لِيَأْكُلُوا مِنْ شَرَابٍ وَمَا عَمِلَتْهُ  
أَبِيَّهِمْ أَفَلَا يَتَكَبَّرُونَ ﴾  
الَّذِي خَلَقَ الْأَرْضَ كَلَّهَا مِنَا  
شَيْئَتْ الْأَرْضُ وَمَنْ أَنْشَيْهُ دَمَّا  
لَا يَعْلَمُونَ ﴾

﴿And We placed gardens of date palms and grapes in it, and We caused springs of water to gush forth in it. So that they

may eat of its fruit - while their hands did not make it. Will they not then give thanks? Glory be to Him Who created all the pairs of that which the earth produces, as well as their own (human) kind (male and female), and of that which they know not.﴾ (36:34-36)

﴿رَأَوْنَ رَبُّكَ إِلَيْكَ إِنْ أَعْجَزَى مِنَ الْبَيْلَلِ بِيُوْنَا وَمِنَ الشَّجَرِ وَمَا يَعْرِشُونَ ﴾  
الشَّرَبَاتِ فَأَنْسَلَكِ شَبَلَ رَبِّكَ ذُلْلًا بَخْرَجَ مِنْ بُطُونِهَا شَرَابٌ مُخْلِفٌ لِوَلَّهِ فِيهِ شَفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقُوْمٍ يَنْفَكِرُونَ ﴾

﴿68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect."﴾

﴿69. "Then, eat of all fruits, and follow the routes that your Lord made easy (for you)." There comes forth from their bellies,

*a drink of varying colors, in which there is a cure for men.  
There is indeed a sign in that for people who reflect.»*

### In the Bee and its Honey there is Blessing and a Lesson

What is meant by inspiration here is guidance. The bee is guided to make its home in the mountains, in trees and in structures erected by man. The bee's home is a solid structure, with its hexagonal shapes and interlocking forms there is no looseness in its combs. Then Allāh decrees that the bee will have permission to eat from all fruits and to follow the ways which Allāh has made easy for it,<sup>[1]</sup> wherever it wants to go in the vast spaces of the wilderness, valleys and high mountains. Then each bee comes back to its hive without swerving to the right or left, it comes straight back to its home where its offspring and honey are. It makes wax from its wings, and regurgitates honey from its mouth, and lays eggs from its rear, then the next morning it goes out to the fields again.

﴿فَنَلَّكَ شَبَلَ رِيَكَ دُلَّا﴾

*«and follow the routes of your Lord made easy (for you)»*

Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam said: "This means, in an obedient way",<sup>[2]</sup> understanding it to be a description of the route of migration. Ibn Zayd said that this is like the Āyah:

﴿وَرَأَلَّكَهَا فَلَمْ قَوَنَتْ دُلَّا هُنْ دُونَنْ بَالَّكَنْ دُونَنْ﴾

*«And We have subdued them for them so that some they may ride and some they may eat.» (36:72)<sup>[3]</sup>*

He said: "Do you not see that they move the bees' home from one land to another, and the bees follow them?" The first opinion is clearly the more likely, as it describes the routes that the bees follow, i.e., 'follow these routes as they are easy'

<sup>[1]</sup> The word translated here as "made easy" is *Dhululan*. This may be understood as meaning "made easy", in which case it refers to the routes followed by the bees, or it may be understood as meaning "subjugated", in which case it refers to the bees themselves. These two scholarly interpretations are the two opinions discussed here.

<sup>[2]</sup> At-Tabari 17:249.

<sup>[3]</sup> At-Tabari 17:249.

for you.' This was stated by Mujâhid. Ibn Jarîr said that both opinions are correct.<sup>[1]</sup>

﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْنِكٌ الْوَتَنِ فِيهِ شِفَاءٌ لِّلنَّاسِ﴾

*«There comes forth from their bellies, a drink of varying colors, wherein is healing for men.»*

[meaning, honey, that is] white, yellow, red, or of other good colors, depending on the different things that the bees eat.

﴿فِيهِ شِفَاءٌ لِّلنَّاسِ﴾

*«in which there is a cure for men.»*

meaning there is a cure in honey for diseases that people suffer from. Some of those who spoke about the study of Prophetic medicine said that if [Allâh] had said, 'in which there is the cure for men', then it would be the remedy for all diseases, but He said, 'in which there is a cure for men', meaning that it is the right treatment for every "cold" disease, because it is "hot", and a disease should be treated with its opposite.

Al-Bukhâri and Muslim recorded in their *Sahîhs* from Qatâdah from Abu Al-Mutawakkil 'Ali bin Dâwud An-Nâji from Abu Sa'id Al-Khuḍrî that a man came to the Messenger of Allâh ﷺ and said, "My brother is suffering from diarrhea". He said,

«اشقيه عسلًا»

*«Give him honey to drink.»* The man went and gave him honey, then he came back and said, "O Messenger of Allâh! I gave him honey to drink, and he only got worse." The Prophet ﷺ said,

«اذْهَبْ فَأَسْقُو فَأَشْفَعْ عَسْلَادًا»

*«Go and give him honey to drink.»* So he went and gave him honey, then he came back and said, "O Messenger of Allâh! it only made him worse." The Prophet ﷺ said,

«صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ، اذْهَبْ فَأَشْفَعْ عَسْلَادًا»

*«Allâh speaks the truth and your brother's stomach is lying. Go and give him honey to drink.»*

So he went and gave him honey, and he recovered.<sup>[2]</sup>

[1] At-Tabâri 17:249.

[2] *Fath Al-Bâri* 10:178, Muslim 4:1732.

It is reported in the Two *Šaḥīhs* from ‘Ā’ishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ used to like sweet things and honey.<sup>[1]</sup> This is the wording of Al-Bukhāri, who also reported in his *Šaḥīh* from Ibn ‘Abbās that the Messenger of Allāh ﷺ said:

«الشفاء في ثلاثة: في شرطة مخجم، أو شربة عسل، أو كتلة بثار، وأنهى أمني عن الكثي»

«Healing is to be found in three things: the cut made by the copper, or drinking honey, or in branding with fire (cauterizing), but I have forbidden my Ummah to use branding.»<sup>[2]</sup>

﴿إِنَّ فِي ذَلِكَ لَذِكَرًا لِّقَوْمٍ يَنْفَكِرُونَ﴾

﴿There is indeed a sign in that for people who reflect.﴾

meaning in the fact that Allāh inspires this weak little creature to travel through the vast fields and feed from every kind of fruit, then gather it for wax and honey, which are some of the best things, in this is a sign for people who think about the might and power of the bee’s Creator Who causes all of this to happen. From this they learn that He is the Initiator, the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, the Most Merciful.

﴿وَوَاللهُ خَلَقَكُمْ فَمَنْ يُرِيدُ إِنَّ أَذْلَلَ النَّعْمَرَ لَكُمْ لَا يَمْلَأُ بَعْدَ عِلْمٍ شَيْئاً إِنَّ اللهَ عَلِيمٌ فَبِرِّزَ﴾

﴿70. And Allāh created you and then He will cause you to die; and among you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allāh is Knowing, capable of all things.﴾

### In Man there is a Lesson

Allāh tells us that He is controlling the affairs of His servants. He is the One Who created them out of nothing, then He will cause them to die. But there are some of them that He allows to grow old, which is a physical weakness, as Allāh says:

<sup>[1]</sup> *Fath Al-Bāri* 10:81, *Muslim* 2:1101.

<sup>[2]</sup> *Fath Al-Bāri* 10:143.

﴿أَنَّهُ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً﴾

﴿Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness﴾ (30:54)

﴿لِكُمْ لَا يَتَّسِعُ بَعْدَ عِلْمٍ شَيْئًا﴾

﴿so that they know nothing after having known.﴾

meaning, after he knew things, he will reach a stage where he knows nothing because of weakness of mind due to old age and senility. Thus Al-Bukhāri, when commenting on this Āyah, reported a narration from Anas bin Mālik that the Messenger of Allāh ﷺ used to pray:

«أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكُسْلِ وَالْهَرَمِ، وَأَزْدَلُ الْعُمُرِ وَعَذَابَ النَّفِرِ، وَفِتْنَةَ الدَّجَّالِ وَفِتْنَةَ الْمُحْيَا وَالْمُمَاتِ»

“I seek refuge with You from miserliness, laziness, old age, senility, the punishment of the grave, the Fitnah of the Dajjāl and the trials of life and death.”<sup>(1)</sup>

Zuhayr bin Abi Sulmā said, in his famous Mu'allaqah:<sup>(2)</sup>  
“I became exhausted from the responsibilities of life. Whoever lives for eighty years, no wonder he is tired.  
I saw death hitting people like a crazed camel, and whoever it hit dies, but whoever is not hit lives until he grows old.”

﴿وَإِنَّ اللَّهَ لَفَخِلَعَ عَلَى بَعْضِكُمْ فِي الْرِّيزِقِ مَا أَلَيْكُمْ فَتَشَلُّا بِرَأْذِي رِزْقِهِمْ عَلَى مَا مَلَكُوكُمْ إِنْ شِئْتُمْ فَمَنْ فِي سَوَاءٍ أَفِينَمُهُ اللَّهُ يَعْلَمُ مَوْلَانَكُمْ﴾

﴿71. And Allāh honored some of you over others with wealth and properties. Then, those who are so honored will by no means hand over their wealth and properties to those (captives of war) whom their right hands possess, so that they may be equal with them in that. Do they then deny the favor of Allāh?﴾

<sup>(1)</sup> Fath Al-Bāri 8:239

<sup>(2)</sup> Mu'allaqah (lit. “suspended”): during the days of Jāhiliyyah, poetry, in the form of the Qasidahs or odes, was the only means of literary expression. Seven Qasidahs which were masterpieces of their genre were suspended on the walls of the Ka'bah. They are known as the “Seven Mu'allaqāt”.

## There is a Sign and a Blessing in Matters of People's Livelihood

Allāh explains to the idolators the ignorance and disbelief involved in their claim that Allāh has partners while also admitting that these partners are His servants. In their *Talbiyah*<sup>[1]</sup> for *Hajj*, they used to say, "Here I am, there are no partners for You except Your own partner, You own him and everything he owns." Allāh says, denouncing them: 'You would not accept for your servant to have an equal share in your wealth, so how is it that Allāh would accept His servant to be His equal in divinity and glory? As Allāh says elsewhere:

﴿فَضَرَبَ لَكُمْ شَمَالًا مِنْ أَنْشِئْكُمْ هَلْ لَكُمْ مَا مَلَكْتُ إِنْ شِئْكُمْ بِنِ شَرْكَةٍ فِي مَا رَزَقْنَاكُمْ  
فَإِنَّمَا يُرِيدُ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَمَا يُرِيدُونَكُمْ﴾

*«He sets forth a parable for you from yourselves: Do you have partners among those whom your right hands possess (i.e. your servant) to share as equals in the wealth We have granted you, those whom you fear as you fear each other?»* (30:28)

Al-'Awfi reported that Ibn 'Abbās mentioned this Āyah, saying, "Allāh is saying - If they did not want their servant to have a share with them in their wealth and wives, how can My servant have a share with Me in My power?" Thus Allāh says:

﴿أَفَيُنَسِّئُ اللَّهُ يَعْمَدُونَ﴾

*«Do they then deny the favor of Allāh?»*<sup>[2]</sup>

According to another report, Ibn 'Abbās said: "How can they accept for Me that which they do not accept for themselves?"

﴿أَفَيُنَسِّئُ اللَّهُ يَعْمَدُونَ﴾

*«Do they then deny the favor of Allāh?»*

meaning, they assign to Allāh a share of the tilth and cattle which He has created. They denied His blessings and associated others in worship with Him. Al-Ḥasan Al-Basri said: "Umar bin Al-Khaṭṭāb wrote this letter to Abu Mūsā Al-Ash'ari: Be content with your provision in this world, for the Most

[1] The audible supplication uttered upon the commencement of the *Hajj* rites, "Here I am O Allāh..."

[2] At-Tabari 17:252.

Merciful has honored some of His servants over others in terms of provision as a test of both. The one who has been given plenty is being tested to see if he will give thanks to Allâh and fulfill the duties which are his by virtue of his wealth..." It was reported by Ibn Abî Hâtim.

﴿رَأَاهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَنفُسِكُمْ بَيْنَ وَهَنَدَةَ وَرَزْقَكُمْ بَيْنَ الْأَطْيَبَاتِ أَفَإِلَيْهِ يُؤْمِنُونَ وَيَنْفَعُ اللَّهُمَّ يَكُفُّونَ﴾ (٧٢)

¶72. And Allâh has made for you mates of your own kind, and has made for you, from your mates, sons and grandsons, and has granted you good provisions. Do they then believe in false deities and deny favor of Allâh? ¶

### Among His Blessings and Signs are Mates, Children and Grandchildren

Allâh mentions the blessing He has bestowed upon His servant by giving them mates from among themselves, mates of their own kind. If He had given them mates of another kind, there would be no harmony, love and mercy between them. But out of His mercy He has made the Children of Ādâm male and female, and has made the females wives or mates for the males. Then Allâh mentions that from these wives He creates children and grandchildren, one's children's children. This was the opinion of Ibn 'Abbâs, 'Ikrimah, Al-Hasan, Ad-Dâhhâk and Ibn Zayd.<sup>[1]</sup>

Shu'bâh said, narrating from Abu Bishr from Sa'îd bin Jubayr from Ibn 'Abbâs: "Children and grandchildren, who are one's children and one's children's children."<sup>[2]</sup> It was also said that this means servants and helpers, or it means sons-in-law or in-laws. I say: if we understand

﴿وَهَنَدَةَ وَرَزْقَكُمْ بَيْنَ الْأَطْيَبَاتِ﴾

¶grandsons to refer back to wives, then it must mean children, children's children, and sons-in-law, because they are the husbands of one's daughter or the children of one's wife.

﴿وَرَزْقَكُمْ بَيْنَ الْأَطْيَبَاتِ﴾

<sup>[1]</sup> At-Tabari 17:256, 257.

<sup>[2]</sup> At-Tabari 17:257.

﴿and has granted you good provisions.﴾ meaning your food and drink. Then Allāh denounces those who associate others in worship with the One Who bestows blessings on them:

﴿أَلَا يَأْتِي لِلْمُجْرِمُونَ﴾

﴿Do they then believe in false deities﴾, meaning idols and rivals to Allāh

﴿وَيَنْسَبُ اللَّهُ مُهْمَّةً يَكْفُرُونَ﴾

﴿and deny the favor of Allāh?﴾ meaning, by concealing the blessings that Allāh has given them and attributing them to others. According to a Ṣaḥīḥ Ḥadīth, the Prophet ﷺ said:

«إِنَّ اللَّهَ يَقُولُ لِلنَّبِيِّ يَوْمَ الْقِيَامَةِ مُمْتَنًا عَلَيْهِ: أَلَمْ أَرْزُقْكَ؟ أَلَمْ أُخْرِمْكَ؟ أَلَمْ أَسْخِرْ لَكَ الْخَيْلَ وَالْإِبلَ، وَأَذْرَكَ تَرَأْسَ وَتَرْبِيعَ»

«Allāh will say to His servant on the Day of Resurrection, reminding him of His blessings: "Did I not give you a wife? Did I not honor you? Did I not subject horses and camels to your use, and cause you to occupy a position of leadership and honor?"»<sup>[1]</sup>

﴿وَيَسْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَتَكَلَّ لَهُمْ يَرْثُونَ مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَشْتَطِعُونَ<sup>١٦</sup> فَلَا تَشْرِيفُ يَلِيهِ الْأَنْثَالُ إِنَّ اللَّهَ يَعْلَمُ وَأَنَّهُ لَا يَنْأَمُونَ<sup>١٧</sup>﴾

﴿73. And they worship others besides Allāh such as do not have power to grant them any provision from the heavens or the earth nor the ability to do so.﴾

﴿74. So do not give examples on behalf of Allāh. Truly, Allāh knows and you know not.﴾

### Denouncing the Worship of anything besides Allāh

Allāh tells us about the *Mushrikīn* who worship others besides Him, even though He alone is the bountiful Provider, the Creator and Sustainer, without partners or associates, but they still worship idols and make rivals for Him. He says:

﴿هُنَّا لَا يَتَكَلَّ لَهُمْ يَرْثُونَ مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا﴾

<sup>[1]</sup> Muslim 4:2279.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيَعْدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ  
وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِعُونَ ﴿٧٦﴾ فَلَا تَنْصِرْ فِيُولَاهُ الْأَمْمَالُ  
إِنَّ اللَّهَ يَعْلَمُ وَأَنْتَ لَا تَعْلَمُونَ ﴿٧٧﴾ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا  
مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مَا تَرَى فَقَاسَهَا  
فَهُوَ شَيْقٌ مِنْهُ سِرًا وَجَهْرًا هَلْ يَسْتَوْكُ الْعَمَدُ لِلَّهِ  
بِأَكْثَرِهِمْ لَا يَعْلَمُونَ ﴿٧٨﴾ وَصَرَبَ اللَّهُ مَثَلًا رَجُلَيْنَ  
أَحَدُهُمَا أَبْنَكُمْ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كُلُّ عَلَى  
مَوْلَاهُ إِنْ شَاءْ يُوجِّهُهُ لَا يَأْتِ بِغَيْرِهِ هُوَ وَمَنْ  
يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِرٍ ﴿٧٩﴾ وَلَهُ عَيْنٌ  
السَّمَوَاتِ وَالْأَرْضِ وَمَا أَنْرَى السَّاعَةَ إِلَّا كَلَّمَ الْبَصَرِ  
أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ وَقَدِيرٌ ﴿٨٠﴾ وَاللَّهُ  
أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ  
لَكُمْ أَسْمَعَ وَالْأَبْصَرَ وَالْأَفْعَدَ هَلْ كُلُّكُمْ شَنَكُورٌ  
الْفَيْرَاوَى إِلَى الطَّيْرِ مُسْخَرٌ فِي جَوَّ السَّمَاءِ  
مَا يَعْسِكُهُنَّ إِلَّا اللَّهُ أَنْ فِي ذَلِكَ لَا يَدْرِي لِقَوْمٌ يَوْمَئِنُونَ ﴿٨١﴾

such as do not have power to grant them any provision from the heavens or the earth»

meaning, nobody can cause rain to fall, or make plants and trees grow. They cannot do these things for themselves, even if they wanted to. Thus Allāh says:

﴿فَلَا تَنْصِرُوا اللَّهَ الْأَنَّا﴾

«So do not give examples on behalf of Allāh.» meaning, do not set up rivals to Him or describe anything as being like Him.

﴿إِنَّ اللَّهَ يَعْلَمُ وَأَنْتَ لَا تَعْلَمُونَ﴾

«Truly, Allāh knows and you know not.»

meaning, He knows and bears witness that there is no god but Him, but you are ignorant and associate others in worship with Him.

﴿ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مَا رَزَقَهُ حَسَنًا نَهْرًا  
يُشْفَقُ مِنْهُ سِرًا وَجَهْرًا هَلْ يَسْتَوْكُ الْعَمَدُ لِلَّهِ بِأَكْثَرِهِمْ لَا يَعْلَمُونَ﴾

75. Allāh gives the example of a servant under the possession of another, he has no power of any sort, and a man on whom We have bestowed good provisions from Us, and he spends from that secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allāh. Nay! (But) most of them know not.»

### The Example of the Believer and the Disbeliever, or the Idol and the True God

Al-'Awfi reported that Ibn 'Abbās said: "This is the example which Allāh gives of the disbeliever and the believer."<sup>[1]</sup> This was also the view of Qatādah<sup>[2]</sup> and Ibn Jarīr.<sup>[3]</sup> The servant who has no power over anything is like the disbeliever, and the one who is given good provisions and spends of them secretly and openly is like the believer. Ibn Abī Nājīh reported that Mujaħid said: "This is an example given of the idol and the True God - can they be the same?"<sup>[4]</sup> Once the difference between them is so clear and so obvious, no one can be unaware of it except the one who is foolish. Allāh says:

﴿لَمْ يَرَهُمْ بِلَّا يَتَّمَسَّ﴾

﴿All the praises and thanks are to Allāh. Nay! (But) most of them know not.﴾

﴿وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَمْدَهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلُّ عَلَى مَوْلَاهُ إِنَّمَا يُوَجِّهُهُ لَا يَأْتِ بِعِنْدِهِ هُوَ وَمَنْ يَأْمُرُ بِالْمُتَّقِلِّ وَهُوَ عَلَى صِرَاطِ نَصِيفٍ﴾

﴿76. And Allāh gives an example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice, and is himself on the straight path?﴾

### Another Example

Mujaħid said, "This also refers to idols and the True God, may He be exalted." Meaning that the idol is dumb and cannot speak or say anything, good or otherwise. It cannot do anything at all, no words, no action, it is dependent and is a burden on its master.

﴿إِنَّمَا يُوَجِّهُهُ﴾

[1] At-Tabari 17:261.

[2] At-Tabari 17:261.

[3] At-Tabari 17:263.

[4] At-Tabari 17:263.

﴿whichever way he directs him,﴾ meaning, wherever he sends him  
 ﴿لَا يأْتُ بِغَيْرِهِ﴾

﴿he brings no good.﴾ meaning, he does not succeed in what he wants.

﴿مَنْ يَسْتَوِي﴾

﴿Is such a man equal?﴾ meaning, a man who has these attributes  
 ﴿وَمَنْ يَأْمُرُ بِالْمُنْكَرِ﴾

﴿to one who commands justice﴾ meaning fairness, one whose words are true and whose deeds are righteous.

﴿وَهُوَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴿and is himself on the straight path?﴾ Al-'Awfi reported that Ibn 'Abbās said: "This is also an example of the disbeliever and the believer", as in the previous Ayah.

﴿وَوَلَوْلَوْ غَيْبُ الْشَّمَائِيلِ وَالْأَذْيَنِ وَمَا أَنْتُ أَنْثَرُ الْبَصَرَ أَزْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ وَقَدِيرٌ﴾ W وَاللَّهُ لَخَرَعُوكُمْ مِّنْ بَطْرُونَ أَمْهَنْتُكُمْ لَا تَعْلَمُونَكُمْ شَيْئًا وَيَعْلَمُ لَكُمْ الْشَّمْعَ وَالْأَصْمَرَ وَالْأَقْيَدَةَ لَعَلَكُمْ تَشْكُرُونَ ﴿٦﴾ اللَّهُ يَرَاهُ إِلَيْهِ الظَّيْرُ مُسْخَرُونَ فِي جَوَّ اسْكَنَاهُمْ نَّا يَتَسْكُنُنَّ إِلَّا لِلَّهِ إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّتَوَمَّرُ بِرَوْمَوْتَ ﴿٧﴾

﴿77. And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is able to do all things.﴾

﴿78. And Allāh has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts, that you might give thanks.﴾

﴿79. Do they not see the birds held (flying) in the midst of the sky? None holds them up but Allāh. Verily, in this are clear signs for people who believe.﴾

### The Unseen belongs to Allāh and only He has Knowledge of the Hour

Allāh tells us of the perfection of His knowledge and ability to do all things, by telling us that He alone knows the Unseen of the heavens and the earth. No one knows anything about such things except for what Allāh informs about as He wills.

His complete power, which no one can oppose or resist, means that when He wants a thing, He only has to say to it "Be!" and it is, as Allāh says:

﴿وَمَا أَنْزَلْنَا إِلَّا وَحْدَةً كَلْمَحْ بِالْبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ (54:50)

meaning, whatever He wills happens in blinking. Thus Allāh says here:

﴿وَمَا أَنْزَلْنَا إِلَّا كَلْمَحْ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ وَّ قَدِيرٌ﴾

﴿And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is Able to do all things.﴾

Elsewhere, Allāh says:

﴿هُنَّا خَلَقْتُمُوهُمْ وَلَا يَعْلَمُونَ إِلَّا كَلْمَحَ وَجْهٍ﴾

﴿The processes of creating you all and resurrecting you all are but like that of (the creation and resurrection of) a single person.﴾ (31:28)

### Among the Favors Allāh has granted People are Hearing, Sight and the Heart

Then Allāh mentions His blessings to His servants in that He brought them from their mothers' wombs not knowing a thing, then He gives them hearing to recognize voices, sight to see visible things and hearts - meaning reason - whose seat, according to the correct view, is the heart, although it was also said that its seat is the brain. With his reason, a person can distinguish between what is harmful and what is beneficial. These abilities and senses develop gradually in man. The more he grows, the more his hearing, vision and reason increase, until they reach their peak. Allāh has created these faculties in man to enable him to worship his Lord, so he uses all these organs, abilities and strengths to obey his Master.

Al-Bukhāri reported in his Ṣaḥīḥ from Abu Hurayrah that the Messenger of Allāh ﷺ said:

يَقُولُ تَعَالَى : مَنْ غَادَ لِي وَلَيَا فَقَدْ بَارَزَنِي بِالْخَزِيبِ ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَفْضَلُ مِنْ أَذَاءِ مَا افْتَرَضْتُ عَلَيْهِ ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالثَّوَافِلِ حَتَّى أَجْبَهُ ،

فَإِنَّ أَحَبِّنَاهُ مُكْثُرًا شَمْعَهُ الَّذِي يَشْمَعُ بِهِ، وَيَصْرُهُ الَّذِي يَصْرُ بِهِ، وَيَنْدَهُ الَّذِي يَنْطِلِعُ  
بِهِ، وَرِجْلَهُ الَّذِي يَمْشِي بِهِ، وَلَيْنَ سَائِنِي لِأَغْعِلِهِ، وَلَيْنَ دَعَانِي لِأَجْسِيَهُ، وَلَيْنَ  
أَسْتَقَادَ بِي لِأَعْيَدَهُ، وَمَا تَرَدَّثُ فِي شَنِيٍّ وَأَنَا فَاعِلُهُ تَرَدُّدِي فِي قَبْضِ نَفْسِي عَنِي  
الْمُؤْمِنِ يَتَكَبَّرُ الْمَوْتُ وَأَكْرَهُ مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ

«Allâh says: "Whoever takes My friend as an enemy, has declared war on Me. My servant does not draw near to Me with anything better than his doing that which I have enjoined upon him, and My servant keeps drawing near to Me by doing Nawâfi (supererogatory) deeds until I love him. And when I love him, I am his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask Me for anything, I would give it to him, if he were to call on Me, I would respond, if he were to seek Me for refuge I would surely grant him it. I do not hesitate to do anything as I hesitate to take the soul of My believing servant, because he hates death and I hate to upset him, but it is inevitable."»<sup>[1]</sup>

The meaning of the *Hadîth* is that when a person is sincere in his obedience towards Allâh, all his deeds are done for the sake of Allâh, so he only hears for the sake of Allâh, he only sees for the sake of Allâh - meaning he only listens to or looks at what has been allowed by Allâh. He does not strike or walk except in obedience to Allâh, seeking Allâh's help in all of these things. Thus in some versions of the *Hadîth*, narrated outside the *Sahîh*, after the phrase "his foot with which he walks", there is added:

«فِي يَشْمَعُ، وَبِي يَصْرُ، وَبِي يَنْطِلِعُ، وَبِي يَمْشِي»

«So through Me he hears, through Me he sees, through Me he strikes and through Me he walks.»<sup>[2]</sup>

Thus Allâh says:

﴿وَجَعَلَ لَكُمُ الْأَنْوَافَ وَالْأَذْنَارَ وَالْأَنْفُسَ لَمَّا كُنْتُمْ تَشْكُرُونَ﴾

«And He gave you hearing, sight, and hearts that you might

<sup>[1]</sup> *Fath Al-Bâri* 11:348.

<sup>[2]</sup> *Fath Al-Bâri* 11:352.

give thanks.»

Elsewhere, He says:

﴿قُلْ مَوْلَى الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ الْأَسْمَاعَ وَالْأَعْيُنَ وَالْأَفْئِدَةَ فَلَمَّا تَشَكَّرُونَ ﴾ ٢٤  
﴿ذَرُوكُمْ فِي الْأَرْضِ وَإِنَّكُمْ تُخْشِيْنَهُ﴾ ٢٥

«Say it is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter).» (67:23-24)

### In the Subjection of the Birds in the Sky there is a Sign

Then Allāh tells His servants to look at the birds held (flying) in the sky, between heaven and earth, and how He has caused them to fly with their wings in the sky. They are held up only by Him, it is He Who gave them the strength to do that, subjecting the air to carry them and support them. As Allāh says in Sūrat Al-Mulk:

﴿أَرَأَتُمْ بِرْبَاطِ الْأَنْعَامِ فَوْقَهُمْ مُنْتَهٍ وَلَا يَقْبَضُنَّ مَا يُتَكَبَّرُنَّ إِنَّمَا يُكَلِّ فَنَمْ  
بَصِيرٌ﴾ ١٩

«Do they not see the birds above them, spreading their wings out and folding them in? None holds them up except the Most Gracious (Allāh). Verily, He is the All-Seer of everything.» (67:19)

And here Allāh says:

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِّقَوْمٍ يَقُولُونَ﴾

«Verily, in this are clear signs for people who believe.»

﴿وَإِنَّ اللَّهَ جَعَلَ لَكُمْ يَوْمَ يُبَيِّنُكُمْ سَكَانًا وَجَعَلَ لَكُمْ مِنْ أَنْثُرِهِ بُيُوتًا تَشَخَّصُهُنَّا بَوْمَ  
ظَهِيرَتِكُمْ وَبَوْمَ إِفَاءِكُمْ وَمِنْ أَمْوَالِهِنَّا وَأَرْبَابِهِنَّا وَأَشْعَارِهِنَّا أَنْتُمْ وَمَنْتَمْ إِنَّكُمْ حَسِينٌ  
وَاللَّهُ جَعَلَ لَكُمْ مِنَّا خَلْقًا طَلْلَلًا وَعَمَلَ لَكُمْ مِنَ الْجِبَالِ أَكْشَنَنَا وَجَعَلَ لَكُمْ سَرَبِلًا  
تَقْبِحُكُمُ الْحَرَرُ وَسَرَبِلًا تَقْبِحُكُمْ بَأْسَنُكُمْ كَذِيلَكُمْ بَيْثُ شَسَنَهُ عَبَّكُمْ تَلَكُمْ  
شَلِيشُوكَمْ فَإِنْ تُؤْلِمُوا فَإِنَّمَا عَلَيْكُمُ الْبَلْغُ الْمُبِينُ  
﴿فَإِنْ تَعْرُونَ يَقْرَئُونَ يَقْرَئُ اللَّهُ ثُمَّ يُحَكِّرُونَ  
وَأَكْثَرُهُمُ الْكَافِرُونَ﴾ ٨٠

«80. And Allāh had made your homes a place of rest for you,

*and made dwellings for you out of the hides of the cattle which you find so light when you travel and when you camp; and furnishings and articles of convenience out of their wool, fur, and hair - comfort for a while.»*

﴿81. And Allāh has made shade for you out of that which He has created, and He has made places of refuge in the mountains for you, and Hē has made garments for you to protect you from the heat, and coats of mail to protect you from your violence. Thus does He perfect His favor for you, that you may submit yourselves to His will.﴾

﴿82. Then, if they turn away, your duty (O Muhammad) is only to convey (the Message) in a clear way.﴾

﴿83. They recognize the grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers.﴾

### **Homes, Furnishings and Clothing are also Blessings from Allāh**

Allāh mentions His great blessings for His servant in that He has given them homes to dwell in and protect themselves with, in which they find all kinds of benefits. He has also given them homes from the hides of cattle, i.e., leather, which are light and easy to carry on journeys and can be erected wherever they stop, whether they are traveling or are settled. Thus Allāh says:

﴿تَسْتَخْفِفُونَهَا يَوْمَ طَعْنَتْكُمْ وَرَوْمَ إِقَامَتْكُمْ﴾

*«which you find so light when you travel and when you camp;»*

﴿وَمِنْ أَصْرَافِهَا وَأَزْبَارِهَا وَأَشْعَارِهَا﴾

*«out of their wool, fur and hair»* refers to sheep, camels and goats respectively.

﴿أَنَّ﴾

*«furnishings»* meaning what you take from them, i.e., wealth. It was also said that it means articles of convenience, or clothing. The correct view is more general in meaning than this; it means that you make carpets, clothing and other things from their wool, hair etc., which you use as wealth and for trade. Ibn

'Abbās said: 'Al-Athath means articles of convenience and comfort.'<sup>[1]</sup> This was also the view of Mujāhid, Ikrimah, Sa'īd bin Jubayr, Al-Hasan, 'Atiyah Al-'Awfi, 'Aṭā' Al-Khurasāni, Ad-Daḥhāk and Qatādah. The phrase,

﴿إِلَّا حِنْز﴾

«for a while» means, until the appointed time.

### Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allāh

﴿وَرَأْتَهُ جَعَلَ لَكُمْ بَيْنَ أَنْوَافِ الظَّلَالِ﴾

«And Allāh has made shade for you out of that which He has created,»

Qatādah said: "This means trees."<sup>[2]</sup>

﴿وَجَعَلَ لَكُمْ مِنَ النَّجْدَاتِ أَنْوَافَ﴾

«and He has made places of refuge in the mountains for you,» meaning fortresses and strongholds.

﴿جَعَلَ لَكُمْ سَبِيلَ تَبَرُّكُمُ الْحَرَقَ﴾

«and He has made garments for you to protect you from the heat,» meaning clothing of cotton, linen and wool.

﴿وَسَبِيلَ تَبَرُّكُمُ بَاسْتَكُمْ﴾

«and coats of mail to protect you from your violence.» such as shields made of layers of sheet iron, coats of mail and so on.

﴿كَذَلِكَ يُبَشِّرُنَا عَنْكُمْ﴾

«Thus does He perfect His favor for you,»

meaning, thus He gives you what you need to go about your business, so that this will help you to worship and obey Him.

﴿فَلَكُمْ شَلَوْرُكُمْ﴾

«that you may submit yourselves to His will». This is interpreted by the majority to mean submitting to Allāh or becoming Muslim.

<sup>[1]</sup> At-Tabari 17:268.

<sup>[2]</sup> At-Tabari 17:269.

الْمُرْسَلُونَ

٢٧٦

وَاللَّهُ جَعَلَ لَكُم مِّنْ بَيْرَتِكُمْ سَكَانًا وَجَعَلَ لَكُم مِّنْ جُلُودِ  
الْأَنْعَمِ بُيوْتًا شَخْفَوْنَاهَا يَوْمَ طَعَنْكُمْ وَيَوْمَ إِقْامَتِكُمْ  
وَمِنْ أَصْوَافَهَا وَأَوْبَارِهَا وَأَشْعَارِهَا آثَاثًا وَمَتَعَالِيَّ حِينَ  
وَاللَّهُ جَعَلَ لَكُم مِّنْ مَا تَحْلُقُ ظَلَلًا وَجَعَلَ لَكُم  
مِّنْ الْجِيَّابِ أَكْنَتَنَا وَجَعَلَ لَكُم سَرَبِيلَ تَقْيِيمَكُمْ  
الْحَرَّ وَسَرَبِيلَ تَقْيِيمَكُمْ بِأَسْكَمْ كَذَلِكَ يُتَرَكُمْ  
عَلَيْكُمْ أَعْلَمُكُمْ شَلَمُونَ ﴿٤﴾ إِنَّمَا تُولُوا فِي أَنْشَاعِيَّكُمْ  
الْبَلْغَ الْمُبِينَ ﴿٥﴾ يَعْرِفُونَ نَعْمَلَ اللَّهَ شَمِينَ كَرُونَهَا  
وَأَكْنَتَهُمُ الْكَفَرُونَ ﴿٦﴾ وَيَوْمَ يَنْعَثُ مِنْ كُلِّ أُمَّةٍ  
شَهِيدًا ثُلَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْبُونَ  
وَإِذَا رَأَاهُمْ طَلَمُوا الْعَذَابَ فَلَا يُحْقِفُ عَنْهُمْ وَلَا هُمْ  
يُنْظَرُونَ ﴿٧﴾ وَإِذَا رَأَاهُمْ أَذْرَى الَّذِينَ كَانُوا نَعْمَلُ مِنْ دُونِكُمْ  
فَالْأَوْارِيَّاتِ هُلَّا شَرَكَ أَذْرَى الَّذِينَ كَانُوا نَعْمَلُ مِنْ دُونِكُمْ  
فَأَنْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَذِبُونَ ﴿٨﴾ وَلَقَوْا  
إِلَى اللَّهِ بِوَمِيدَ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْرُونَ ﴿٩﴾

**All the Messenger has to do is convey the Message**

﴿إِنَّمَا تُولُوا﴾

«Then, if they turn away,» meaning, after this declaration and reminder, do not worry about them.

﴿فَإِنَّمَا عَلَيْكُمُ الْبَلْغُ الْمُبِينُ﴾

«your duty (O Muhammad) is only to convey (the Message) in a clear way»,

and you have delivered the Message to them.

﴿يَعْرِفُونَ نَعْمَلَ اللَّهَ شَمِينَ  
بِكَرُونَهَا﴾

«They recognize the grace of Allāh, yet they deny it»

meaning they know that Allāh is the One Who grants these blessings to them, and that He is Bountiful towards them, but they still deny this by worshipping others besides Him and thinking that their help and provisions come from others besides Him.

﴿وَأَكْنَتُمُ الْكَفَرُونَ﴾

«(and most of them are disbelievers.)»

﴿وَيَوْمَ يَنْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُلَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْبُونَ ﴿٤﴾ وَإِذَا  
رَأَاهُمْ طَلَمُوا الْعَذَابَ فَلَا يُحْقِفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٥﴾ وَإِذَا رَأَاهُمْ أَذْرَى الَّذِينَ كَانُوا  
شَرَكَاهُمْ فَالْأَوْارِيَّاتِ هُلَّا شَرَكَ أَذْرَى الَّذِينَ كَانُوا نَعْمَلُ مِنْ دُونِكُمْ فَأَنْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ  
لَكَذِبُونَ ﴿٦﴾ وَلَقَوْا إِلَى اللَّهِ بِوَمِيدَ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَنْتَهُونَ ﴿٧﴾ الَّذِينَ كَفَرُوا

وَكُثُرًا عَنْ سَبِيلِ اللَّهِ رَزَدْتُهُمْ عَذَابًا فَوْقَ الْمَلَائِكَةِ يَتَأَذَّى بِفَيْدُوكَ ﴿٨٤﴾

﴿84. And on the Day when We resurrect a witness from each nation, then those who disbelieve will not be given leave, nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness.﴾

﴿85. And once those who did wrong see the torment, it will not decrease for them, nor will they be given respite.﴾

﴿86. And when those who associated partners with Allāh see their partners, they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw back their statement at them (saying): "You indeed are liars!"﴾

﴿87. And they will offer (their full) submission to Allāh on that Day, and what they falsely invented will wander away from them.﴾

﴿88. Those who disbelieved and tried to obstruct the path of Allāh, for them We will add torment on top of the torment because of the corruption they spread.﴾

### The Plight of the Idolators on the Day of Judgement

Allāh tells us about the predicament of the idolators on the Day when they will be resurrected in the realm of the Hereafter. He will raise a witness from every nation - that is - their Prophet, to testify about their response to the Message he conveyed from Allāh.

﴿فَنَهَا لَا يُؤْتَشُ لِلَّذِينَ كَفَرُوا﴾

﴿then, those who disbelieved will not be given leave.﴾

meaning, they will not be allowed to offer any excuse, as Allāh says:

﴿هُنَّا يَوْمٌ لَا يَبْطِئُونَ ﴿٩٥﴾ وَلَا يُؤْتَنُ لَهُمْ مِقْنَدُرُونَ ﴿٩٦﴾﴾

﴿That will be a Day when they do not speak. And they will not be permitted to present any excuse﴾ (77:35-36).

Hence, Allāh says:

﴿وَلَا هُمْ يُسْتَغْفِرُونَ ﴿٩٧﴾ وَلَمَّا رَأَاهُمْ ظَمْآنًا﴾

﴿nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness. And once those who did wrong see﴾ meaning those who associated others in worship with Allāh,

﴿الْمَنَابَ لَا يُخَفِّتُ عَنْهُمْ﴾

﴿the torment, it will not decrease for them,﴾ meaning it will not be reduced for them even for a moment.

﴿وَلَا مُبْرُرَاتْ﴾

﴿nor will they be given respite.﴾

meaning, it will not be delayed for them, rather they will be taken quickly from the place of gathering, with no calling to account. Then Hell will be brought forth, pulled by seventy thousand ropes, each of which is held by seventy thousand angels, and a neck will stretch forth from Hell towards the people, and it will expel a gust of hot air. No one will be left but will fall to his knees. Then it (the neck that is stretched forth) will say, "I have been entrusted to deal with every stubborn, arrogant one who joined another god with Allāh," and so and so, mentioning different types of people, as was reported in the *Hadīth*. Then it will come down upon them and pick them up from where they are standing as a bird picks up a seed. Allāh says:

﴿إِنَّمَا رَأَيْتُمْ مِنْ تَكَانَ يَوْمَ تَمْوَعُوا لَمَّا تَسْطَعُوا وَذَرْبَكُوكَ﴾ ١٧ ﴿وَلَا أَفْلَأَ مِنْهَا سَكَنًا مُسْبِقًا مُشَرِّقَيْنَ﴾  
 دَعْوَةُ هُنَالِكَ شُبُرُوكَ ١٨ ﴿لَا نَدْعُو الْيَوْمَ شُبُرُوكَ وَجِيدًا وَادْعُوا شُبُرُوكَ كَشِيرُوكَ﴾ ١٩

﴿When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they are thrown into a narrow part of it, chained together, they will cry for destruction. Today, do not scream for one destruction, but scream repeatedly for destruction.﴾ (25:12-14)

﴿وَرَبِّا الْمُتَخَرِّجُونَ أَنَّارَ قَطْنُورَا أَهْمَ مُوَاقِعُهَا وَلَمْ يَجِدُوا عَنْهَا مُسْرِفًا﴾ ٢٠

﴿And the guilty shall see the Fire and apprehend that they are about to fall into it. And they will find no way to avoid it.﴾ (18:53)

﴿لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يُكْثِرُونَ عَنْ دُجُوهِهِمُ الْأَنَارَ وَلَا عَنْ طَهُورِهِنَّ وَلَا هُنْ يُنَصِّرُونَ﴾ ٢١  
 بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهِمُهُمْ فَلَا يَسْتَطِعُونَ رَدَّهَا وَلَا هُنْ يُنَظَّرُونَ﴾ ٢٢

﴿If only those who disbelieved knew (about the time) when they will not be able to protect their faces nor their backs from the Fire, and they have no help. Nay, it (the Fire) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they have any respite.﴾ (21:39-40)

### The gods of the Idolators will disown Them at the Time when They need them most

Then Allāh tells us that their gods will disown them\* when they need them most. He says:

﴿وَلَا رَبَّ لِيَرْبُّ أَشْرَكُوا شُرَكَاءَنِّي﴾

﴿And when those who associated partners with Allāh see their partners﴾

meaning, those whom they used to worship in this world.'

﴿فَالْأُولَئِكَ هُنَّا هُنَّا شُرَكَاؤُنَا الَّذِينَ كَانُوا يَنْدَعُونَا مِنْ دُونِنَا فَأَلْقَوْا إِلَيْهِمُ الْفَرْسَ إِنَّمَا تَكْنِزُونَ﴾

﴿they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw their statements back at them (saying): "You are indeed liars!"﴾

i.e., those gods will say to them, 'you are lying. We never commanded you to worship us.' Allāh says:

﴿وَمَنْ أَنْفَلَ مِنْ يَنْدَعُونَا مِنْ دُونِنَا لَا يُتَبَّعُ لَهُ إِنَّ بَوْبَ الْيَقِينَةَ وَهُمْ عَنْ دُعَائِنَا غَنِيٌّلُونَ ﴿٦﴾ وَإِذَا حُسِرَ النَّاسُ كَانُوا لَهُمْ أَعْذَابَهُ وَكَانُوا يَنْدَعُونَ كُفَّارِنَ﴾

﴿And who is more astray than one who calls upon others besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their invocations to them? And when the people are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worship.﴾ (46:5-6)

﴿وَأَنْتُمْ مِنْ دُوبَ أَنْتُمْ مَالِهَةُ لَيَكُونُوا لَهُمْ عِزًا ﴿٧﴾ لَلَا سَيْكَفُرُونَ يَنْدَعُونَ وَلَيَكُونُونَ عَلَيْهِمْ ضَدًا﴾

﴿And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their

worship, and become their adversaries (on the Day of Resurrection).» (19:81-82)

*Al-Khalil* [Ibrāhīm] said:

﴿لَئِنْ يَوْمَ الْقِيَامَةِ يُكَفِّرُ بِعَصْمَهُ بِغَيْرِهِ﴾

«but on the Day of Resurrection, you will disown each other» [29:25]

And Allāh says:

﴿وَمَنِ اذْعَنَا شَرَكَةً لَّهُ﴾

«And it will be said (to them): "Call upon your partners"» [28:64]

And there are many other similar Āyāt.

**Everything will surrender to Allāh on the Day of Resurrection**

﴿وَأَنْتُمْ إِلَى اللَّهِ بُوَجِيدُ أَنْتُمْ﴾

«And they will offer (their full) submission to Allāh on that Day,»

Qatādah and Ikrimah said: "They will humble themselves and surrender on that Day,"<sup>(11)</sup> i.e., they will all surrender to Allāh, there will not be anyone who does not hear and obey. As Allāh says:

﴿أَنْجِنَّ يَوْمَ زَانِبِرِ يَوْمَ يَأْتُونَا﴾

«How clearly will they see and hear, the Day when they will appear before Us!» [19:38]

meaning, they will see and hear better than they have ever seen and heard before.

And Allāh says:

﴿وَلَئِنْ نَرَى إِذَا الظَّاجِنُونَ نَاكِشُوا رُءُوبِهِمْ عِنْدَ رَبِّهِمْ زَانِبَةً أَبْصَرَنَا وَسَمِعَنَا﴾

«And if you only could see when the guilty hang their heads before their Lord (saying): "Our Lord! We have now seen and heard."» [32:12]

<sup>(11)</sup> At-Tabari 17:276.

﴿وَعَنِتَ الْوَجْهُ لِلْعَنِ الْفَظُورِ﴾

﴿And (all) faces shall be humbled before the Ever Living, the Sustainer.﴾ [20:111]

meaning, they will humble and submit themselves.

﴿وَأَقْرَبُوا إِلَى اللَّهِ بِمِيقَاتِهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْسَدُونَ﴾

﴿And they will offer (their full) submission to Allāh on that Day, and what they falsely invented will wander away from them.﴾

The things that they used to worship which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to turn to.

### **Those among the Idolators who corrupted Others will receive a Greater Punishment**

Then Allāh tells us:

﴿الَّذِينَ كَفَرُوا وَصَنَعُوا عَنْ سَبِيلِ اللَّهِ يُذْهَبُونَ عَنَّا﴾

﴿Those who disbelieved and tried to obstruct the path of Allāh, for them We will add torment.﴾

meaning one punishment for their disbelief and another punishment for turning others away from following the truth, as Allāh says:

﴿وَمُمْهَلُونَ عَنْهُ وَمُشَوِّقُونَ عَنْهُ﴾

﴿And they prevent others from him and they themselves keep away from him.﴾ [6:26]

meaning they forbade others to follow him and they themselves shunned him, but:

﴿وَإِنْ يَكُنْ لَا أَنْشِئُنَّ رَبَّا يَقْنِيُنَ﴾

﴿they destroyed only themselves, while they do not realize it.﴾

This is evidence that there will be varying levels of punishment for the disbelievers, just as there will be varying degrees of Paradise for the believers, as Allāh says:

﴿فَالِّيْكُنْ صَنَعْتُ وَلَكُنْ لَا تَمْلَئُنَ﴾

﴿For each one there is double (torment), but you know not.﴾

[7:38]

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِ مِنْ أَنفُسِهِمْ وَجَنَّا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَرَأَنَا عَلَيْكَ الْكِتَابَ يَتَسَبَّبُ إِلَيْكَ شَيْءٌ وَهُدُّى وَرَحْمَةً وَنُذِرَ لِلْمُسْتَبِينَ﴾ [٨٩]

﴿89. And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammâd) as a witness against these. And We have revealed the Book (the Qur'ân) to you as an explanation of everything, a guidance, a mercy, and good news for the Muslims.﴾

### **Every Prophet will bear Witness against his Nation on the Day of Resurrection**

Allâh addressed His servant and Messenger Muhammâd ﷺ, saying:

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِ مِنْ أَنفُسِهِمْ وَجَنَّا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ﴾

﴿And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammâd) as a witness against these.﴾,

meaning, your *Ummah*. The *Âyah* means: remember that Day and its terrors, and the great honor and high position that Allâh has bestowed upon you. This *Âyah* is like the *Âyah* with which 'Abdullâh bin Mas'ûd ended when he recited to the Messenger of Allâh ﷺ from the beginning of *Sûrat An-Nisâ'*. When he reached the *Âyah*:

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجَنَّا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾

﴿How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammâd) as a witness against these?﴾ [4:41]

the Messenger of Allâh ﷺ said to him:

«*حَسْبُكَ*»

«Enough.» Ibn Mas'ûd said: "I turned to him and saw his eyes streaming with tears."<sup>[1]</sup>

[1] *Fath Al-Bâri* 8:99.

## The Qur'ān explains Everything

﴿وَرَزَقْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ﴾

﴿And We revealed the Book (the Qur'ān) to you as an explanation of everything.﴾

Ibn Mas'ūd said: “[Allāh] made it clear that in this Qur'ān there is complete knowledge and about everything.”<sup>[1]</sup> The Qur'ān contains all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.

﴿وَهُدًى﴾

﴿a guidance﴾ means, for their hearts.

﴿وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ﴾

﴿a mercy, and good news for the Muslims.﴾

Al-Awzā'i said:

﴿وَرَزَقْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ﴾

﴿And We have revealed the Book (the Qur'ān) as an explanation of everything.﴾

meaning, with the Sunnah.<sup>[2]</sup>

This is the reason why the phrase,

﴿وَرَجَّلَنَا عَلَيْكَ الْكِتَابَ﴾

﴿And We have revealed the Book to you﴾ is mentioned immediately after the phrase,

﴿وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ﴾

﴿And We shall bring you (O Muhammad) as a witness against these.﴾

the meaning - and Allāh knows best - is that the One Who obligated you to convey the Book which He revealed to you, will also ask you about that on the Day of Resurrection.

<sup>[1]</sup> At-Tabari 17:269.

<sup>[2]</sup> Ad-Durr Al-Manthūr 5:158.

﴿فَنَسْأَلُنَّ الَّذِينَ أُرْسِلَ إِلَيْهِ وَنَسْأَلُنَّ الْمَرْسَلِينَ﴾

﴿Then We shall indeed question those (people) to whom it (the Book) was sent and We shall indeed question the Messengers.﴾ (7:6)

﴿وَرَبِّكَ لَتَشَائِهُنَّ أَجْمَعِينَ ﴾ عَنَا كَافُرُ بَعْضُهُونَ ﴽ﴾

﴿So by your Lord We question them all about what they did.﴾ (15:92-92)

﴿وَقَوْمٌ يَجْمِعُ اللَّهُ الرَّسُولَ فَيَقُولُ مَاذَا أَجْبَرْتَ قَالُوا لَا عَلِمْنَا إِنَّكَ أَنْتَ عَلَيْهِ الْغَيُوبُ﴾

﴿On the Day when Allâh gathers the Messengers together and says to them: "What was the response you received (to your Message)?" They will say: "We have no knowledge, indeed only You are the Knower of all that is hidden."﴾ (5:109)

And Allâh says:

﴿إِنَّ اللَّهَيْ فَرَضَ عَلَيْكَ التَّزْكِيَةَ زَانَكَ إِنْ مَعَاهُ﴾

﴿Verily, He Who obligated the Qur'ân upon you (O Muhammad) will surely bring you back to the return.﴾ [28:85]

meaning, the One Who gave you the obligation of conveying the Qur'ân will bring you back to Him, and your return will be on the Day of Resurrection, and He will question you about you commission of the duty He gave you. This is one of the opinions, and it presents a good understanding of it.

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْمُنْدُلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَادِ وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْمُنْبَحِرِ يُعَذِّبُكُمْ لَمَّا كُنْتُمْ تَذَكَّرُونَ﴾

﴿90. Verily, Allâh orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed.﴾

### The Command to be Fair and Kind

Allâh tells us that He commands His servant to be just, i.e., fair and moderate, and that He encourages kindness and good treatment. As He says:

﴿وَإِنْ عَاقَسْتَ مُعَاقِبًا يُمْثِلُ مَا عَوْقَبْتَ يَدَهُ وَلَئِنْ صَبَرْتُمْ لَهُمْ خَيْرٌ لِلصَّابِرِينَ﴾

﴿And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.﴾ (16:126)

﴿وَلَا جُنُاحَ لِمَنْ يَعْمَلُ مِنْهُ فَمَنْ عَفَّا وَأَمْلَأَ حِلْمًا عَلَى اللَّهِ أَعُولَى﴾

﴿The recompense for an offense is an offense the like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh.﴾ [42:40]

﴿وَالْجُرُوحُ فِصَاصٌ فَمَنْ تَصْنَعُ بِهِ فَهُوَ كَفَارَةً لِذَلِكَ﴾

﴿and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall count as atonement for him.﴾ [5:45]

And there are other Āyāt which support the institution of justice in Islām, as well as encouraging a fair and generous attitude.

### The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny

﴿وَبَيْانُ ذِي الْقُرْبَاتِ﴾

﴿and giving (help) to relatives,﴾ meaning that Allāh is commanding us to uphold the ties of kinship, as He says:

﴿وَإِنَّمَا الْقُرْبَةَ حَلَّةُ وَالْمِسْكِينُ وَآتَيْنَاهُ السَّبِيلَ وَلَا تُبَدِّلْنَاهُ بِزِيرًا﴾

﴿And give the relative his due and to the poor and to the wayfarer. But do not spend wastefully in the manner of a spendthrift.﴾ (17:26)

﴿وَرَبِّنَعَنْ النَّحْشَاءِ وَالْمُنْكَرِ﴾

﴿and He forbids immoral sins, and evil﴾

Fahshā' refers to all things that are forbidden, and Munkar refers to those forbidden deeds that are committed openly by the one who does them. Hence Allāh says elsewhere:

﴿فَلَمَّا حَرَمَ رَبِّ الْغَوَّابَ مَا ظَهَرَ بِهَا وَمَا بَطَّنَ﴾

﴿Say (O Muḥammad): “(But) the things that my Lord has indeed forbidden are the indecencies, whether committed openly

*or secretly» (7:33)*

*Baghy* refers to aggression towards people. In a *Hadîth*, the Prophet ﷺ said:

«مَنْ ذَنِبَ أَجْدَرَ أَنْ يُعَذَّبَ اللَّهُ عَفْوَتْهُ فِي الدُّنْيَا مَعَ مَا يَدْخُلُ لِصَاحِبِهِ فِي الْآخِرَةِ  
مِنَ النُّبُيُّ وَقَطْبِيَّةِ الرَّاجِمِ»

«There is no sin more deserving of having its punishment hastened in this world, as well as what is reserved in the Hereafter for the one who does it, than tyrannical aggression and cutting the ties of kinship.»<sup>[1]</sup>

﴿يَنْهَا﴾

﴿He admonishes you,﴾ meaning, He commands what He commands you of good and He forbids what He forbids you of evil;

﴿لَئِكُمْ تَذَكَّرُونَ﴾

﴿so that perhaps you may take heed﴾

Ash-Shâ'bi reported that Shatiyr bin Shâkl said: "I heard Ibn Mas'ûd say: 'The most comprehensive Ayah in the Qur'an is in Sûrat An-Nahl:'

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْمُعْدُلِ وَالْإِحْسَانِ﴾

﴿Verily, Allâh enjoins justice and kindness...»<sup>[2]</sup> It was reported by Ibn Jarîr.

### The Eyewitness Account of 'Uthmân

Concerning the revelation of this Ayah, Imâm Ahmad reported a *Hasan Hadîth* from 'Abdullâh bin 'Abbâs who said: "While the Messenger of Allâh ﷺ was sitting in the courtyard of his house, 'Uthmân bin Maz'un passed by and smiled at the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said to him,

﴿أَلَا تَنْجِلُ؟﴾

«Won't you sit down?»

He said, 'Certainly.' So the Messenger of Allâh ﷺ sat facing

<sup>[1]</sup> Abu Dâwud 5:208.

<sup>[2]</sup> At-Tabâri 17:280.

them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allāh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allāh says:

﴿وَمَنْ أَظْلَمُ مِنْ إِنْجَاحِ اللَّهِ كَذِبًا أَوْ كَذَبَ بِالْحَقِّ لَمَّا جَاءَهُمْ﴾

«And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him?»

There is no one who will be more severely punished than one who tells lies about Allāh and says that Allāh revealed something to him at the time when Allāh did not reveal anything to him, or says, 'I shall reveal something like that which Allāh revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allāh says:

﴿وَالَّذِينَ فِي جَهَنَّمْ شَرِيكُونَ لِنَكَبَرِينَ﴾

«Is there not a dwelling in Hell for the disbelievers?»

Then Allāh says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا﴾

«As for those who strive hard for Us,»

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

﴿لَنَهْبِرْ يَهْبِمْ شَبَّانَ﴾

«We will surely guide them to Our paths.»

means, 'We will help them to follow Our path in this world and the Hereafter.'

Ibn Abi Hātim narrated that 'Abbās Al-Hamdāni Abu Ahmad – one of the people of 'Akka (Palestine) – said, concerning the Āyah:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْبِرْ يَهْبِمْ شَبَّانَ وَلَئِنْ اللَّهُ لَعَّ الْمُخَيَّبِينَ﴾

«As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allāh is with the doers of good.»

الْمُبَارَكَةُ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٧٧

الَّذِينَ كَفَرُوا وَاصْدَأُوا عَنْ سَبِيلِ اللَّهِ زَرْدَتْهُمْ عَذَابًا فَوْقَ  
الْعَذَابِ بِمَا كَانُوا يَفْسِدُونَ ﴿١﴾ وَيَوْمَ نَبْعَثُ فِي كُلِّ  
أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ  
هُنُولَاءِ وَرَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبَيَّنَالكُلُّ شَيْءٌ وَهُدًى  
وَرَحْمَةٌ وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٢﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْمُعْدِلِ  
وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَاتِ وَيَنْهَا عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعْنَاهُمْ تَذَكُّرُونَ  
﴿٣﴾ وَأَوْفُوا بِمَا عَاهَدْتُمْ إِذَا عَاهَدْتُمْ  
وَلَا تَنْقُضُوا الْأَيْمَنَ بَعْدَ تَوْكِيدِهَا  
وَقَدْ جَعَلْنَا اللَّهَ عَلَيْكُمْ كُلِّاً  
إِنَّ اللَّهَ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤﴾  
وَلَا تَكُونُوا كَالَّذِي تَنْقُضُ  
غَزَّلَهُمْ بِعَدْفُونَ أَنْكَنَتْهُمْ دَخْلًا  
بَيْنَكُمْ أَنْ تَكُونُ أَنْتُمْ هُنَّ أَرْبَعٌ مِنْ أَمْمَةٍ إِنَّمَا يُوكِلُكُمْ  
الَّلَّهُ يَعْلَمُ وَلِيَسْتَانَ لِكُرْبَوْمَ الْقِبْلَةَ مَا كُلْتُمْ فِيهِ مُخْلِقُوْنَ  
وَلَوْسَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَا كُنْ يُضْلَلُ مَنْ  
يَشَاءُ وَيَهُدِي مَنْ يَشَاءُ وَلَتَشَانَ عَمَّا كُشْتُرْتُمُوْنَ  
﴿٥﴾

'Uthmân said: That was when faith was established in my heart and I began to love Muhammad ﷺ.<sup>[1]</sup>

It is a *Hasan Hadith* having a good connected chain of narrators in which their hearing it from each other is clear.

﴿وَأَوْفُوا بِمَا عَاهَدْتُمْ إِذَا عَاهَدْتُمْ  
وَلَا تَنْقُضُوا الْأَيْمَنَ بَعْدَ تَوْكِيدِهَا  
وَقَدْ جَعَلْنَا اللَّهَ عَلَيْكُمْ كُلِّاً  
إِنَّ اللَّهَ يَعْلَمُ مَا تَصْنَعُونَ  
وَلَا تَكُونُوا كَالَّذِي تَنْقُضُ  
مَا يَعْلَمُ وَلِيَسْتَانَ لِتَشَانَ  
بَيْنَكُمْ مُحَلًا يَنْكُمْ أَنْ تَكُونَ  
أَنْتُمْ هُنَّ أَرْبَعٌ مِنْ أَمْمَةٍ إِنَّمَا  
يَتَوْكِدُ اللَّهُ يَعْلَمُ وَلِيَسْتَانَ لِكُرْبَوْمَ  
الْقِبْلَةَ مَا كُشْتُرْتُمْ فِيهِ مُخْلِقُوْنَ﴾

﴿91. And fulfill the covenants (taken in the Name of) Allâh when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allâh as your guarantor. Verily, Allâh knows what you do.﴾

﴿92. And do not be like the one who undoes the thread which

<sup>[1]</sup> Ahmad 1:318. This *Hadith* has some deficiencies in its narration leading Al-Albâni to grade it weak in *Da'if Al-Adab Al-Mufrad*, as well as Al-Arnâ'ût in his notes on the *Musnad*. The first deficiency is one of its narrators, Shahr bin Hawshab, who was considered weak by a number of the scholars, the second deficiency was mentioned by Ahmad Shâkir who graded its chain *Sâhih*, but pointed out that it is one of the *Mursal* narrations of Ibn 'Abbâs since he did not see 'Uthmân bin Maz'un.

*she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allāh only tests you by this, and on the Day of Resurrection, He will certainly clarify that which used to differ over.»*

### The Command to fulfill the Covenant

This is one of the commands of Allāh, to fulfill covenants, keep promises and to fulfill oaths after confirming them. Thus Allāh says:

﴿وَلَا تُنفِضُوا الْأَيْمَنَ بَعْدَ تَوْكِيدِهَا﴾

«*And do not break the oaths after you have confirmed them.»*

There is no conflict between this and the Āyāt:

﴿وَلَا يَعْصِمُوا اللَّهُ عِزْمَةُ أَيْمَنِكُمْ﴾

«*And do not use Allāh as an excuse in your oaths.» [2:224]*

﴿وَذَلِكَ مَكْثُرٌ أَيْمَنُكُمْ إِذَا حَلَّتْ دَائِنُكُمْ وَأَخْفَطُوكُمْ أَيْمَنُكُمْ﴾

«*That is the expiation for oaths when you have sworn. And protect your oaths.» [5:89]*

meaning, do not forgo your oaths without offering the penance.

There is also no conflict between this Āyah (16:91) and the Ḥadīth reported in the Two Ṣahīhs according to which the Prophet ﷺ said:

«إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَخْلِفُ عَلَى بَيْبَنِ فَارِزِي غَيْرِهَا خَيْرًا مِنْهَا إِلَّا أَبْتَأْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلُنَّهَا - وَفِي رِوَايَةِ - وَكَفَرْتُ عَنْ بَيْبَنِي»

«*By Allāh, if Allāh wills, I will not swear an oath and then realize that something else is better, but I do that which is better and find a way to free myself from the oath. According to another report he said: "and I offer penance for my oath."»*<sup>[11]</sup>

There is no contradiction at all between all of these texts and the Āyah under discussion here, which is:

<sup>[11]</sup> *Fath Al-Bārī* 11:525, *Muslim* 3:1269.

﴿وَلَا تُنْفِصُوا الْأَيْمَنَ بَعْدَ تَوْكِيدِهَا﴾

﴿and do not break the oaths after you have confirmed them﴾

because these are the kinds of oaths that have to do with covenants and promises, not the kind that have to do with urging oneself to do something or preventing him from doing something. Therefore Mujāhid said concerning this Āyah:

﴿وَلَا تُنْفِصُوا الْأَيْمَنَ بَعْدَ تَوْكِيدِهَا﴾

﴿and do not break the oaths after you have confirmed them﴾

“The oath here refers to oaths made during *Jāhiliyyah*.<sup>[1]</sup> This supports the *Hadīth* recorded by Imām Ahmad from Jubayr bin Muṭ‘im, who said that the Messenger of Allāh ﷺ said:

«لَا جُلْفَ فِي الْإِسْلَامِ، وَأَيْمَنٌ جَلْفٌ كَانَ فِي الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَرِدُهُ الْإِسْلَامُ إِلَّا  
شَذَّدَ»

«There is no oath in *Islām*, and any oath made during the *Jāhiliyyah* is only reinforced by *Islām*.<sup>[2]</sup>

This was also reported by Muslim.<sup>[3]</sup> The meaning is that *Islām* does not need oaths as they were used by the people of the *Jāhiliyyah*; adherence to *Islām* is sufficient to do away with any need for what they used to customarily give oaths for.

In the Two *Saḥīhs* it was reported that Anas said: “The Messenger of Allāh ﷺ swore the treaty of allegiance between the Muhājirin (emigrants) and the Ansār (helpers) in our house.”<sup>[4]</sup> This means that he established brotherhood between them, and they used to inherit from one another, until Allāh abrogated that. And Allāh knows best.

﴿إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ﴾

﴿Verily, Allāh knows what you do.﴾

This is a warning and a threat to those who break their oaths after confirming them.

<sup>[1]</sup> At-Ṭabarī 17:282.

<sup>[2]</sup> Ahmad 4:83.

<sup>[3]</sup> Muslim 4:1961.

<sup>[4]</sup> *Fath Al-Bārī* 4:552, Muslim 4:1960.

﴿وَلَا تَكُونُوا كَالْفَرِيقَةِ غَزَّلَهَا مِنْ بَعْدِ فُرُوهُ أَنْكَاثَهَا﴾

﴿And do not be like the one who undoes the thread which she has spun, after it has become strong.﴾

'Abdullāh bin Kathīr and As-Suddi said: "This was a foolish woman in Makkah. Everytime she spun thread and made it strong, she would undo it again."<sup>[1]</sup> Mujāhid, Qatādah and Ibn Zayd said: "This is like the one who breaks a covenant after confirming it."<sup>[2]</sup> This view is more correct and more apparent, whether or not there was a woman in Makkah who undid her thread after spinning it. The word *Ankāthan* could be referring back to the word translated as "undoes", reinforcing the meaning, or it could be the predicate of the verb "to be", meaning, do not be *Ankāthan*, the plural of *Nakth* (breach, violation), from the word *Nākith* (perfidious). Hence after this, Allāh says:

﴿شَيْءُوكُمْ أَبْيَضُ دَخْلًا يَتَكَبَّرُونَ﴾

﴿by taking your oaths as a means of deception among yourselves﴾ meaning for the purposes of cheating and tricking one another.

﴿أَنْ تَكُونَ أَنْتُمْ فِي أَرْبَعٍ مِّنْ أَنْتُمْ﴾

﴿when one group is more numerous than another group.﴾

meaning, you swear an oath with some people if they are more in number than you, so that they can trust you, but when you are able to betray them you do so. Allāh forbids that, by showing a case where treachery might be expected or excused, but He forbids it. If treachery is forbidden in such a case, then in cases where one is in a position of strength it is forbidden more emphatically.

Mujāhid said: "They used to enter into alliances and covenants, then find other parties who were more powerful and more numerous, so they would cancel the alliance with the first group and make an alliance with the second who were more powerful and more numerous. This is what they were forbidden to do." Ad-Ḍāḥḥāk, Qatādah and Ibn Zayd said something similar.

<sup>[1]</sup> At-Ṭabarī 17:285.

<sup>[2]</sup> At-Ṭabarī 17:285.

سورة العنكبوت

٢٧٨

وَلَا تَنْجِذُوا أَيْمَنَكُمْ دَحْلَانِيَّنَكُمْ فَتَرَى قَدْمَ بَعْدَ ثُورَتَهَا  
وَتَذَوَّقُوا الشَّوَّهَ بِمَا صَدَّدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ  
عَظِيمٌ ﴿١﴾ وَلَا تَشْرُوا بِعَهْدِ اللَّهِ ثُمَّ نَاقِلِّاً إِنَّمَا عِنْدَ اللَّهِ  
هُوَ خَيْرٌ لَكُمْ إِنْ كَثُرْتُمْ تَعْلَمُونَ ﴿٢﴾ مَا عِنْدَكُمْ يَنْفَدُ  
وَمَا عِنْدَ اللَّهِ يَأْفِي وَلَنْجِزِينَ الَّذِينَ صَدَرُوا أَجْرَهُمْ يَأْخُسِنُ  
مَا كَانُوا يَعْمَلُونَ ﴿٣﴾ مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ  
أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنْجِزِيهِ حَيَاةً طَيِّبَةً وَلَنْجِزِيهِمْ  
أَجْرَهُمْ يَأْخُسِنُ مَا كَانُوا يَعْمَلُونَ ﴿٤﴾ فَإِذَا قِرَأْتُمُ الْقُرْآنَ  
فَاسْتَعْذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٥﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَنٌ  
عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦﴾ إِنَّمَا  
سُلْطَنُهُ عَلَى الَّذِينَ يَتَوَلَّنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ  
وَإِذَا بَدَلَنَا آيَةً مَكَانَةً مَا يَأْتِهِ اللَّهُ أَعْلَمُ  
يَسَّرْتُ فَالْوَالِئَاتُ مُفْتَرِّبٍ أَكْثَرُهُ لَا يَعْلَمُونَ  
فُلْ نَرَلَهُ رُوحُ الْقُدُسٌ مِنْ زَيْلَكَ بِالْحَقِّ يُثْبِتُ  
الَّذِينَ آمَنُوا وَهُدَى وَيُشَرِّدُ الْمُسْلِمِينَ ﴿٧﴾

﴿إِنَّمَا يَنْذَرُ اللَّهُ بِهِ﴾

﴿Allāh only tests you by this﴾ Sa‘id bin Jubayr said: “This means (you are tested) by the large numbers.”<sup>[1]</sup>

This was reported by Ibn Abi Ḥatim. Ibn Jarīr said: “It means (you are being tested) by His command to you to adhere to your covenants.”

﴿وَلَيَسْتَنِتْ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ  
فِيهِ تَعْلِقُونَ﴾

﴿And on the Day of Resurrection, He will certainly clarify that which you differed over.﴾ Everyone will be rewarded or punished in accordance with his deeds, good or evil.<sup>[2]</sup>

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَجَهَةً وَلَكُمْ يُضْلَلُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتَشَأُّنَّ  
عَنَّا كُنْتُمْ مُشَلُّونَ ﴿٨﴾ وَلَا تَنْجِذُوا أَيْمَنَكُمْ دَحْلَانِيَّنَكُمْ فَتَرَى قَدْمَ بَعْدَ ثُورَتَهَا  
بِمَا صَدَّدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩﴾ وَلَا تَشْرُوا بِعَهْدِ اللَّهِ ثُمَّ نَاقِلِّاً إِنَّمَا  
عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كَثُرْتُمْ تَعْلَمُونَ ﴿١٠﴾ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ يَأْفِي وَلَنْجِزِينَ  
الَّذِينَ صَدَرُوا أَجْرَهُمْ يَأْخُسِنُ مَا كَانُوا يَعْمَلُونَ ﴿١١﴾

493. And had Allāh willed, He would have made you (all) one nation, but He allows whom He wills to stray and He guides whom He wills. But you shall certainly be called to account for what you used to do.﴾

<sup>[1]</sup> Ad-Durr Al-Manthūr 5:163.

<sup>[2]</sup> At-Tabari 17:287.

﴿94. And do not make your oaths a means of deception among yourselves, resulting in the slip of a foot after it was firmly planted, and you taste the evil of having hindered from the path of Allāh, and you will suffer a terrible punishment.﴾

﴿95. And do not use an oath by Allāh for the purchase of little value, what is with Allāh is better for you if you only knew.﴾

﴿96. Whatever you have will be exhausted, and what is with Allāh will remain. And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.﴾

**If Allāh had willed, He would have made all of Humanity one Nation**

Allāh says:

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ

﴿And had Allāh willed, He would have made you﴾ meaning - O mankind,

﴿أُنَّةً وَاحِدَةً﴾

﴿(all) one nation,﴾ This is like the Āyah:

﴿وَلَوْ شَاءَ رَبُّكَ لَأَنَّ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَيْتَمَا﴾

﴿And had your Lord willed, all of those on earth would have believed together.﴾ [10:99],

meaning, He could have created harmony among them, and there would not be any differences, conflicts or hatred between them.

﴿وَلَوْ شَاءَ رَبُّكَ جَعَلَ النَّاسَ أُنَّةً وَاحِدَةً لَا يَرَوْنَ مُخْتَلِفَاتٍ﴾ إِلَّا مَنْ تَحْمَمَ رَبُّكَ وَلَذِكْ  
﴿كُلُّهُمْ

﴿And if your Lord had so willed, He would surely, have made mankind one Ummah [nation or community], but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy, and for that did He create them.﴾ (11:118-119)

Similarly, Allāh says here:

﴿وَلَكِنْ يُضْلِلُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

﴿but He allows whom He wills to stray and He guides whom He wills.﴾

Then on the Day of Resurrection, He will ask them all about their deeds, and will reward or punish them even equal to a scaly thread in the long slit of a date stone or the size of a speck on the back of a date stone, or even a thin membrane of the date stone.

### **The Prohibition on taking an Oath for Purposes of Treachery**

Then Allâh warns His servant against taking oaths as means of deception, i.e., using them for treacherous purposes, lest a foot should slip after being firmly planted. This is an analogy describing one who was on the right path but then deviated and slipped from the path of guidance because of an unfulfilled oath that involved hindering people from the path of Allâh. This is because if a disbeliever were to find that after having agreed to a covenant, then the believer betrayed him, then the believer will have hindered him from entering Islâm. Thus Allâh says:

﴿وَنَذِرُوا اللَّهَ بِمَا حَدَّثُتْهُ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ أَعَظَّمٌ﴾

﴿and you taste the evil of having hindered from the path of Allâh, and you will suffer a terrible punishment.﴾

### **Do not break Oaths for the sake of Worldly Gain**

Then Allâh says:

﴿فَلَا تُشْرِكُوا بِمَهْبِبِ اللَّهِ ثُمَّا قُلُّا﴾

﴿And do not use an oath by Allâh for the purchase of little value.﴾

meaning, do not neglect an oath sworn in the Name of Allâh for the sake of this world and its attractions, for they are few, and even if the son of Ādam were to gain this world and all that is in it, that which is with Allâh is better for him, i.e., the reward of Allâh is better for the one who puts his hope in Him, believes in Him, seeks Him and fulfills his oaths in the hope of that which Allâh has promised. This is why Allâh says:

﴿إِن كُلُّ شَيْءٍ لَّمْ يُؤْتَ مَا عِنْدَهُ بَنِدَّ﴾

﴿if you only knew. Whatever you have will be exhausted,﴾ meaning, it will come to an end and will vanish, because it is only there for a certain, limited time.

﴿فَمَا عِنْدَ اللَّهِ بَاقٍ﴾

﴿and what is with Allāh will remain.﴾

meaning, His reward for you in Paradise will remain, without interruption or end, because it is eternal and will never change nor disappear.

﴿وَلَنْ يُغَيِّرَ اللَّهُنَّ مَا كَانُوا يَعْمَلُونَ﴾

﴿And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.﴾

Here the Lord swears, with the *Lām* of affirmation, that He will reward the patient for the best of their deeds, i.e., He will forgive them for their bad deeds.

﴿مَنْ عَيْلَ صَلِিমًا مِنْ ذَكَرٍ أَزْ أَنْتَ وَهُوَ مُؤْمِنٌ فَلَنْ يُجِنَّبَ حَيَاةً طَيِّبَةً وَلَنْ يُجِنَّبَهُ لَعْرُومٌ﴾

﴿بَخْرَىٰ مَا كَانُوا يَعْمَلُونَ﴾

﴿97. Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.﴾

### **Righteous Deeds and their Reward**

This is a promise from Allāh to those Children of Ādām, male or female, who do righteous deeds - deeds in accordance with the Book of Allāh and the Sunnah of His Prophet ﷺ, with a heart that believes in Allāh and His Messenger ﷺ, while believing that these deeds are commanded and enjoined by Allāh. Allāh promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter. The good life includes feeling tranquillity in all aspects of life. It has been reported that Ibn ‘Abbās and a group (of scholars) interpreted it to mean good, lawful provisions. It was reported that ‘Ali bin Abi Ṭālib interpreted as contentment. This was also the opinion of Ibn ‘Abbās, Ikrimah and Wahb bin Munabbih. ‘Ali bin Abi Ṭalhah

recorded from Ibn ‘Abbâs that it meant happiness. Al-Hasan, Mujâhid and Qatâdah said: “None gets [this] good life [mentioned] except in Paradise.” Ad-Dâhhâk said: “It means lawful provisions and worship in this life”. Ad-Dâhhâk also said: “It means working to obey Allâh and finding joy in that.” The correct view is that a good life includes all of these things. as found in the *Hadîth* recorded by Imâm Ahmad from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ said:

﴿فَمَنْ أَفْلَحَ مِنْ أُنْسَلَمَ، وَرُزِقَ كَفَافًا، وَقَنَعَهُ اللَّهُ بِمَا آتَاهُ﴾

“He who submits [becomes a Muslim] has succeeded, is given sufficient provisions, and is content with Allâh for what he is given.”<sup>[1]</sup>

It was also recorded by Muslim.<sup>[2]</sup>

﴿فَإِنَّمَا رَأَيْتَ الظُّرُفَانَ فَأَسْتَوْدَ يَالَّهُ مِنَ الشَّبَّيلِينَ الرَّجِيمِ ﴿٦﴾ إِنَّمَا لَيْسَ لَهُ سُلْطَنًا عَلَى الْأَرْضِ مَأْمُونًا وَعَلَى رَبِيعَنَدِ يَتَوَكَّلُونَ ﴿٧﴾ إِنَّمَا سُلْطَنَتِهُ عَلَى الْأَوْرَكِ يَتَوَلَّهُنَّهُ وَالَّذِينَ مُمْرِنُونَ ﴿٨﴾ مُشَرِّكُونَ ﴿٩﴾﴾

﴿98. So when you recite the Qur’ân, seek refuge with Allâh from Shaytân, the outcast.﴾

﴿99. Verily, he has no power over those who believe and put their trust only in their Lord.﴾

﴿100. His power is only over those who obey and follow him (Shaytân), and those who join partners with Him (Allâh).﴾

### The Command to seek Refuge with Allâh before reciting the Qur’ân

This is a command from Allâh to His servants upon the tongue of His Prophet ﷺ, telling them that when they want to read Qur’ân, they should seek refuge with Allâh from the cursed *Shaytân*. The *Hadîths* mentioned about seeking refuge with Allâh (*Isti’âdhah*), were quoted in our discussion at the beginning of this *Tafsîr*, praise be to Allâh. The reason for seeking refuge with Allâh before reading is that the reader should not get confused or mixed up, and that the *Shaytân*

<sup>[1]</sup> Ahmad 2:268.

<sup>[2]</sup> Muslim 2:730.

would not confuse him or stop him from thinking about and pondering over the meaning of what he reads. Hence the majority of scholars said that refuge should be sought with Allāh before starting to read.

﴿إِنَّمَا لَيْسَ لَهُ سُلْطَنًا عَلَى الَّذِينَ يَأْمُنُوا وَعَلَى رَبِّيهِمْ يَتَوَكَّلُونَ﴾

﴿Verily, he has no power over those who believe and put their trust only in their Lord.﴾

Ath-Thawri said: "He has no power to make them commit a sin they will not repent from."<sup>[1]</sup> Others said: it means that he has no argument for them. Others said it is like the Āyah:

﴿إِلَّا يَسْكُدُكَ مِنْهُمُ الْمُنْخَصِّعُونَ﴾

﴿Except Your chosen servants amongst them.﴾ [15:40]

﴿إِنَّمَا سُلْطَنُهُ عَلَى الَّذِينَ يَتَوَلَّنَّهُ﴾

﴿His power is only over those who obey and follow him (Shaytān).﴾

Mujāhid said: "Those who obey him."<sup>[2]</sup> Others said, "Those who take him as their protector instead of Allāh."

﴿وَالَّذِينَ هُمْ بِهِ مُشَرِّكُونَ﴾

﴿and those who join partners with Him.﴾ means, those who associate others in worship with Allāh.

﴿وَإِنَّمَا يَدَلِّلُنَا بِآيَةَ نَحْكَمَكَ مَا يَأْتِيَ وَاللهُ أَعْلَمُ بِمَا يَبْرِئُ فَالْوَارِثُ إِنَّمَا أَنْتَ مُفْتَأِرٌ بِنَلْٰئِكَ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ قُلْ نَرَأَهُ رُوحُ النَّبِيِّنِ مِنْ زَيْنَكَ بِالْمُقْرَبِ يُبَيِّنُ الَّذِينَ يَأْمُنُوا  
﴿وَهُدًى وَشَرِيْعَةٍ لِلْمُسْلِمِينَ﴾

﴿101. And when We change a verse in place of another - and Allāh knows best what He reveals - they (the disbelievers) say: "You (O Muhammad) are but a forger." Rather, most of them know not.﴾

﴿102. Say (O Muhammad); "Rūh-ul-Qudus has brought it (the Qur'ān) down from your Lord with truth." for the conviction of those who believe, and as a guide and good news for the Muslims.﴾

[1] At-Tabari 17:294.

[2] At-Tabari 17:294.

### The Idolators' Accusation that the Prophet ﷺ was a Liar since some Āyât were abrogated, and the Refutation of their Claim

Allâh tells us of the weak minds of the idolators, and their lack of faith and conviction. He explains that it is impossible for them to have faith when He has decreed that they are doomed. When they saw that some rulings had been changed by being abrogated, they said to the Messenger of Allâh ﷺ:

﴿إِنَّمَا أَنْتَ مُفْتَرٌ﴾

﴿You are but a forger﴾ meaning one who tells lies. But Allâh is the Lord Who does whatever He wills, and rules as He wants.

﴿بَلْ نَحْنُ عَلَيْهِ بَشِّارٌ﴾

﴿And when We change a verse (of the Qur'ân) in place of another﴾

Mujâhid said: this means, "We remove one and put another in its place."<sup>[1]</sup> Qatâdah said: this is like the Āyah:

﴿فَنَسْخَ وَيْلَةً أَزْلَمَهَا﴾

﴿Whatever verse We change [abrogate] or omit [the abrogated]...﴾ (2:106).<sup>[2]</sup>

Allâh said, in response to them:

﴿فَقُلْ نَزَّلَهُ رُوحُ الْقُدُّسِ﴾

﴿Say: "Rûh-ul-Qudus has brought it..."﴾ meaning, Jibrîl,

﴿مِنْ رَبِّكَ يَأْلَمُونَ﴾

﴿from your Lord with truth,﴾ meaning, with truthfulness and justice

﴿لِتُبَيِّنَ لِلَّذِينَ مَامَثُوا﴾

﴿for the conviction of those who believe,﴾

so that they will believe what was revealed earlier and what was revealed later, and humble themselves towards Allâh.

[1] At-Tabâri 17:297.

[2] At-Tabâri 17:297.

النَّاهِيُّ عَنِ الْمُنْكَرِ  
سُورَةُ النَّاهِيٍّ عَنِ الْمُنْكَرِ  
٢٧٩

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يَعْلَمُهُ بَشَّارُ سَاتُ  
الَّذِي يُلْحِدُونَ إِلَيْهِ أَغْجَبَنِي وَهَذَا إِسَانُ عَرَفَتُ  
ثَيْثَ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِقَاتِنَتِ اللَّهِ لَا يَهْدِيهِمْ  
اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ إِنَّمَا يَفْتَرِي الْكَذَبَ الَّذِينَ  
لَا يُؤْمِنُونَ بِقَاتِنَتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَذَّابُونَ  
مِنْ كَفَّرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مِنْ أُخْنَرَةِ  
وَقَبْلَهُ مُظْمِنُونَ بِالْإِيمَانِ وَلَكِنْ مِنْ شَرَحِ الْكُفُرِ صَدَرَ  
فَعَلَيْهِمْ عَذَابٌ مِنْ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ  
ذَلِكَ يَأْنِمُهُمْ أَسْتَحْبُوا الْحَيَاةَ الَّتِي أَعْلَى الْآخِرَةَ  
وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢﴾ أُولَئِكَ  
الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَعَاهُمْ وَأَصْدَرُوهُمْ  
وَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٣﴾ لَا جُرْمَ أَنَّهُمْ فِي  
الْآخِرَةِ هُمُ الْخَسِيرُونَ ﴿٤﴾ ثَرَاثُ رَبِّكَ  
الَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فَتَنَّا شَاءَ جَنَاحَدُوا  
وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لِغَفْوَرٍ رَّحِيمٌ  
﴿٥﴾

﴿وَهُدًى وَشَرَعٌ لِلْمُسْلِمِينَ﴾

«and as a guide and good news for the Muslims.»

meaning He has made it a guide and good news to the Muslims who believe in Allāh and His Messengers.

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا  
يَعْلَمُهُ بَشَّارُ سَاتُ الَّذِي  
يُلْحِدُونَ إِلَيْهِ أَغْجَبَنِي وَهَذَا  
إِسَانُ عَرَفَتُ ثَيْثَ﴾

«103. And indeed We know that they (polytheists and pagans) say : "It is only a human being who teaches him." The tongue of the man they refer to is foreign, while this (the Qur'ān) is (in) a clear Arabic tongue.»

### The Idolators' Claim that the Qur'ān was taught by a Human, and the Refutation of their Claim

Allāh tells us about the idolators' lies, allegations, and slander when they claimed that this Qur'ān which Muḥammad ﷺ had recited for them, was actually taught to him by a human. They referred to a foreign (i.e., non-Arab) man who lived among them as the servant of some of the clans of Quraysh and who used to sell goods by Aṣ-Ṣafā. Maybe the Messenger of Allāh ﷺ used to sit with him sometimes and talk to him a little, but he was a foreigner who did not know much Arabic, only enough simple phrases to answer questions when he had to. So in refutation of their claims of fabrication, Allāh said:

﴿إِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَغْجَبَنِي وَهَذَا إِسَانُ عَرَفَتُ ثَيْثَ﴾

﴿The tongue of the man they refer to is foreign, while this (the Qur'ân) is a (in) clear Arabic tongue.﴾

meaning, how could it be that this Qur'ân with its eloquent style and perfect meanings, which is more perfect than any Book revealed to any previously sent Prophet, have been learnt from a foreigner who hardly speaks the language? No one with the slightest amount of common sense would say such a thing.

﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِرَبِّنَٰتِهِمْ لَا يَنْهَا عَنَّا إِلَيْهِمْ إِنَّمَا يَنْهَا  
الْكَذِيبُ الَّذِينَ لَا يُؤْمِنُونَ بِرَبِّنَٰتِهِمْ وَأَوْلَئِكَ مُّمُّهَدُوْنَ﴾

﴿104. Verily, those who do not believe in Allâh's Âyât (signs, or revelation), Allâh will not guide them, and theirs will be a painful punishment.﴾

﴿105. It is only those who do not believe in Allâh's Âyât who fabricate the falsehood, and it is they who are liars.﴾

Allâh tells us that He does not guide those who turn away from remembering Him and who are heedless of that which He revealed to His Messenger ﷺ, those who have no intention of believing in that which he has brought from Allâh. This kind of people will never be guided to faith by the signs of Allâh and the Message which He sent His Messengers in this world, and they will suffer a painful and severe punishment in the Hereafter. Then Allâh informs us that His Messenger ﷺ is not a forger nor a liar, because the one who fabricates falsehood about Allâh and His Messenger ﷺ is the most evil of creatures.

﴿الَّذِينَ لَا يُؤْمِنُونَ بِرَبِّنَٰتِهِمْ﴾

﴿Verily, those who do not believe in Allâh's Âyât,﴾

Allâh will not guide them, and theirs will be a painful punishment, meaning, the disbelievers and heretics who are known to the people as liars. The Messenger Muhammâd ﷺ, on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness and no one among them had any doubts about that - to such an extent that they always addressed him as *Al-Amîn* (the Trustworthy) Muhammâd. Thus when Heraclius, the king of the Romans, asked Abu Sufyân about the attributes of the Messenger of Allâh ﷺ, one of the things he said to him was,

"Did you ever accuse him of lying before he made his claim?" Abu Sufyān said, "No". Heraclius said, "He would refrain from lying about people and then go and fabricate lies about Allāh?"

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَنْشَأَهُ اللَّهُ وَلَا كُنَّ مَنْ شَرَحَ بِالْكُفُرِ سَذِّلَهُمْ غَضَبُنِي إِنَّ اللَّهَ وَلَهُ عَذَابٌ عَظِيمٌ ۝ دَلِكَ يَا نَاهُمْ أَسْتَحْبُوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكُفَّارِ ۝ أَرْتَهُمْ الَّذِينَ طَبَعَ اللَّهُ عَلَى ثُلُوبِهِمْ دَسْتِهِمْ وَأَنْصِرُهُمْ لَأَفْتَاهُكُمُ الْمُنْقَلِبُونَ ۝ لَا جُنَاحَ لِأَنَّهُمْ فِي الْآخِرَةِ هُمُ الْمُغْرَرُونَ ۝﴾

¶106. Whoever disbelieves in Allāh after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allāh, and theirs will be a terrible torment.»

¶107. That is because they preferred the life of this world over that of the Hereafter. And Allāh does not guide the people who disbelieve.»

¶108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal over. And they are the heedless!»

¶109. No doubt, in the Hereafter they will be the losers.»

### Allāh's Wrath against the Apostate, except for the One Who is forced into Disbelief

Allāh tells us that He is angry with them who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief finding peace in that, because they understood the faith yet they still turned away from it. They will suffer severe punishment in the Hereafter, because they preferred this life to the Hereafter, and they left the faith for the sake of this world and Allāh did not guide their hearts and help them to stand firm in the true religion. He put a seal on their hearts so that they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so that they would not benefit from them. Their faculties did not help them at all, so they are unaware of what is going to happen to them.

«No doubt» means, it is inevitable, and no wonder that those who are like this -

﴿أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَيْرُونَ﴾

«in the Hereafter, they will be the losers.» meaning, they will lose themselves and their families on the Day of Resurrection.

﴿إِلَّا مَنْ أَنْهَا رَوْبَرَةً نَطَقُوا بِالْأَيْمَنِ﴾

«except one who was forced while his heart is at peace with the faith»

This is an exception in the case of one who utters statements of disbelief and verbally agrees with the *Mushrikīn* because he is forced to do so by the beatings and abuse to which he is subjected, but his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allāh and His Messenger ﷺ.

The scholars agreed that if a person is forced into disbelief, it is permissible for him to either go along with them in the interests of self-preservation, or to refuse, as Bilāl did when they were inflicting all sorts of torture on him, even placing a huge rock on his chest in the intense heat and telling him to admit others as partners with Allāh. He refused, saying, "Alone, Alone." And he said, "By Allāh, if I knew any word more annoying to you than this, I would say it." May Allāh be pleased with him.

Similarly, when the Liar Mūsāylimah asked Ḥabīb bin Zayd Al-Anṣārī, "Do you bear witness that Muḥammad is the Messenger of Allāh?" He said, "Yes." Then Mūsāylimah asked, "Do you bear witness that I am the messenger of Allāh?" Ḥabīb said, "I do not hear you." Mūsāylimah kept cutting him, piece by piece, but he remained steadfast insisting on his words.<sup>[1]</sup>

It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Hāfiẓ Ibn ‘Asākir in his biography of ‘Abdullāh bin Ḥudhāfah Al-Sahmi, one of the Companions. He said that he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in

<sup>[1]</sup> Asad Al-Ghābah 1049.

marriage." 'Abdullāh said: "If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muḥammad ﷺ even for an instant, I would not do it." The king said, "Then I will kill you." 'Abdullāh said, "It is up to you." The king gave orders that he should be crucified, and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up. Then, while 'Abdullāh was watching, one of the Muslim prisoners was brought out and thrown into it, until all that was left of him was scorched bones. The king ordered him to become a Christian, but he still refused. Then he ordered that 'Abdullāh be thrown into the vessel, and he was brought back to the pulley to be thrown in. 'Abdullāh wept, and the king hoped that he would respond to him, so he called him, but 'Abdullāh said, "I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allāh; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allāh." According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, "What stopped you from eating?" 'Abdullāh said, "It is permissible for me [under these circumstances], but I did not want to give you the opportunity to gloat." The king said to him, "Kiss my head and I will let you go." 'Abdullāh said, "And will you release all the Muslim prisoners with me?" The king said, "Yes." So 'Abdullāh kissed his head and he released him and all the other Muslim prisoners he was holding. When he came back, 'Umar bin Al-Khaṭṭāb said, "Every Muslim should kiss the head of 'Abdullāh bin Ḥudhāfah, and I will be the first to do so." And he stood up and kissed his head. May Allāh be pleased with them both.<sup>[1]</sup>

هُنَّا إِنَّ رَبَّكَ لِلَّيْلَتِينَ مَاجِرُوا مِنْ بَعْدِ مَا فَتَحْنَا لَهُ جَنَاحِدُوا وَصَبَرُوا إِنَّ  
رَبَّكَ يَنْهَا لَنَفَرُوا تَجْمِعَةً ﴿١٠٩﴾ يَوْمَ تَأْفَى كُلُّ نَفْرٍ مُّغَيَّبُ عَنْ شَفَاعَةِ وَقَوْنَى

[1] Al-Ḥāfiẓ (Ibn Ḥajar) mentioned this story in brief in *Al-Īṣābah* (4641), and attributed it to Al-Bayhaqī.

كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُنَّ لَا يُظْلَمُونَ ﴿١١﴾

﴿110. Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihād, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.﴾

﴿111. (Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly.﴾

### The One who is forced to renounce Islām will be forgiven if He does Righteous Deeds afterwards

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allāh. They joined the believers and fought with them against the disbelievers, bearing hardship with patience. Allāh tells them that after this, meaning after their giving in when put to the test, He will forgive them and show mercy to them when they are resurrected.

﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِمَا حَمَدَتْ﴾

﴿(Remember) the Day when every person will come pleading﴾ meaning making a case in his own defence.

﴿عَنْ شَيْءٍ﴾

﴿for himself.﴾ means, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife.

﴿وَرَوْقَنْ كُلُّ نَفْسٍ مَا عَمِلَتْ﴾

﴿and every one will be paid in full for what he did,﴾ meaning whatever he did, good or evil.

﴿وَهُنَّ لَا يُظْلَمُونَ﴾

﴿and they will not be dealt with unjustly.﴾

meaning there will be no decrease in the reward for good, and no increase in the punishment for evil. They will not be dealt

ଶ୍ରୀ ମୁଖ ଜୀବନ ପିତ୍ର

କାହାର ପାଇଁ କାହାର ଲାଗୁ ହେବାର ଜାମାନାଙ୍କ କିମ୍ବା କିମ୍ବା କିମ୍ବା

This example refers to the people of Makkah, which had been secure, peaceful and stable, a secure sanctuary while men were being snatched away from everywhere outside of it. Whoever entered Makkah, he was safe, and he had no need to fear, as Allah said:

## The Example of Makka

*while they were wrongdoers.*

cause of what they did. ¶ 113. There has come to them a Messenger from among themselves, but they denied him, so the torment seized them

4112. And Allah gives the example of a town-ship (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allah. So Allah made it taste extreme hunger (famine) and fear, be-

With unjustice in the  
shghtest way.



﴿And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established a secure sanctuary (Makkah) for them, to which are brought fruits of all kinds, a provision from Ourselves.﴾ [28:57]

Similarly, Allâh says here:

﴿يَأَيُّهَا يَرْذُفُهَا رَعْدًا﴾

﴿its provision coming to it in abundance﴾ meaning, with ease and in plenty,

﴿فِنْ كُلِّ مَكَانٍ نَحْكُمُرُّتْ بِأَنْشِرِ اللَّهِ﴾

﴿from every place, but it (its people) denied the favors of Allâh.﴾

meaning, they denied the blessings of Allâh towards them, the greatest of which was Muhammâd ﷺ being sent to them, as Allâh said:

﴿إِنَّمَا تَرَى إِلَى الْأَبْيَانِ بَدَأُوا بِنَفْسَهُمْ أَنْكَرُوا وَأَسْلَوْا فَوَهْمُهُمْ دَارَ الْبَوَارِ ۚ جَهَنَّمْ بَقْسَلَنَّهُمْ وَيَنْسِكُ السَّرَّارُ ۚ﴾

﴿Have you not seen those who have changed the favors of Allâh into disbelief, and caused their people to dwell in the abode of destruction; Hell, in which they will burn, - and what an evil place to settle in!﴾ (14:28-29).

Hence Allâh replaced their former blessings with the opposite, and said:

﴿فَأَذَقْهَا اللَّهُ لِيَاسَ الْجُوعَ وَالْخَوْفَ﴾

﴿So Allâh made it taste extreme hunger (famine) and fear,﴾

meaning, He inflicted it and made them taste of hunger after fruits of all kinds and provision in abundance from every place had been brought to it. This was when they defied the Messenger of Allâh ﷺ and insisted on opposing him, so he supplicated against them, asking Allâh to send them seven years like the seven years of Yûsuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed, and they ate 'Alhaz', which is the hair of the camel mixed with its blood when it is slaughtered.

﴿وَالْحَوْفُ﴾

﴿and fear﴾. This refers to the fact that their sense of security was replaced with fear of the Messenger of Allāh ﷺ and his Companions after they had migrated to Al-Madīnah. They feared the power and the attack of his armies, and they started to lose and face the destruction of everything that belonged to them, until Allāh made it possible for His Messenger ﷺ to conquer Makkah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger ﷺ that Allāh sent to them from among themselves. He reminded them of this blessing in the Āyah:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا وَمَنْ أَفْشَمْهُمْ﴾

«Indeed, Allāh blessed the believers when He sent Messenger from among themselves to them.» (3:164)

and,

﴿فَاتَّقُوا اللَّهَ يَكْوُنُ الْأَنْبِيَاءُ لِلنَّاسِ مَائِزًا قَدْ أَرْزَلَ اللَّهُ إِبْرَاهِيمَ ذَكْرًا رَسُولًا﴾

«So have Taqwā of Allāh! O men of understanding who have believed, Allāh has indeed revealed to you a reminder (this Qur'ān). (And has also sent to you) a Messenger.» [65:10-11]

and:

﴿كَمْ أَرْسَلْنَا فِيهِمْ رَسُولًا مِنْكُمْ يَتَلَوَّ عَلَيْكُمْ هَمِيمًا وَرَزِيقًا مِنْ دُنْيَتِكُمْ الْكِتَابَ وَالْحِكْمَةَ﴾

«Similarly (as a blessing), We have sent a Messenger to you from among you, reciting Our Āyāt to you, and purifying you, and teaching you the Book (the Qur'ān) and the Hikmah (i.e. Sunnah).» Until

﴿وَلَا يَكْفُرُونَ﴾

«and do not be ungrateful.» [2:151-152]

Allāh changed the situation of the disbelievers and made it the opposite of what it had been, so they lived in fear after being secure, they were hungry after having plenty of provisions. After the believers lived in fear, Allāh granted them security, giving them ample provisions after they lived in poverty, making them rulers, governors and leaders of mankind. This is what we say about the example that was given of the people of Makkah. It was also the opinion of Al-

'Awfi and Ibn 'Abbâs,<sup>[1]</sup> Mujâhid, Qatâdah, 'Abdur-Rahmân bin Zayd bin Aslam, and Mâlik narrated it from Az-Zuhri as well. May Allâh have mercy on them all.<sup>[2]</sup>

﴿فَلْكُم مِّنَا رِزْقُكُمْ اللَّهُ حَلَالٌ طَيْبٌ وَّنَكِرُوا يَنْعِمَ اللَّهُ إِنْ كَثُرَ إِيمَانُهُمْ  
تَسْبِيحُونَ ﴾ إِنَّا حَرَمَ عَلَيْكُمُ الْيَتِيمَةَ وَاللَّمَّ وَلَحْمَ الْخَنْدِيرِ وَمَا أَهْلَ لِتَبَرُّ اللَّهِ بِهِ  
فَمَنْ أَسْطَرَ عَيْنَيْهِ بَغْ وَلَا عَادَ فَلَكَ اللَّهُ الْعُوْرُ رَحِيمٌ ﴾ وَلَا نَهُلُوا لِمَا تَعِصُّنَا  
الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَمٌ لَتَفَرُّوا عَلَى اللَّهِ الْكَذِبِ إِنَّ الَّذِينَ يَفْرُّونَ عَلَى اللَّهِ الْكَذِبَ لَا  
يَعْلَمُونَ ﴾ مَنْعِنْ قَلِيلٌ وَمَنْ عَدَابُ الْآخِرَةِ ﴾﴾

﴿114. So eat of the lawful and good food which Allâh has provided for you. And be grateful for Allâh's favor, if it is He Whom you worship.﴾

﴿115. He has only forbidden dead flesh, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allâh. But if one is forced by necessity, without willful disobedience, nor transgressing, then, Allâh is Pardoning, Most Merciful.﴾

﴿116. And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allâh. Verily, those who invent lies against Allâh, will never succeed.﴾

﴿117. A passing brief enjoyment (will be theirs), but they will suffer a painful torment.﴾

### The Command to eat Lawful Provisions and to be Thankful, and an Explanation of what is Unlawful

Allâh orders His believing servants to eat the good and lawful things that He has provided, and to give thanks to Him for that, for He is the Giver and Originator of all favors, Who alone deserves to be worshipped, having no partners or associate. Then Allâh mentions what He has forbidden things which harm them in both religious and worldly affairs, i.e., dead meat, blood and the flesh of pigs.

<sup>[1]</sup> At-Tabari 17:309.

<sup>[2]</sup> At-Tabari 17:310.

﴿وَمَا أَهْلَكَ لِنَفْرَ اللَّهِ بِهِ﴾

«and any animal which is slaughtered as a sacrifice for other than Allāh.»

meaning, it was slaughtered with the mention of a name other than that of Allāh.

Nevertheless,

﴿فَمَنْ أَضْطَرَ﴾

«But if one is forced by necessity.» meaning, if one needs to do it, without deliberately disobeying or transgressing, then,

﴿فَإِنَّ اللَّهَ عَفُوفٌ تَعَصِّمُ﴾

«Allāh is Pardoning, Most Merciful.» We have already discussed a similar Āyah in Sūrat Al-Baqarah, and there is no need to repeat it here. And to Allāh be praise.

Then Allāh forbids us to follow the ways of the idolators who declare things to be permitted or forbidden based upon their own whims and whatever names they agree on, such as the *Bahīrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), the *Sā'ibah* (a she-camel let loose for free pasture for their false gods, idols, etc., and nothing was allowed to be carried on it), the *Waṣīlah* (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) and the *Hām* (a stallion camel freed from work for the sake of their idols, after it had finished a number of acts of copulation assigned for it), and so on. All of these were laws and customs that were invented during *jāhiliyyah*. Then Allāh says:

﴿وَلَا تُفَرِّجُ لِيَّا تَحِيفُ الْأَسْتَهْمُ الْكَبِيبُ هَذَا حَلْلٌ وَهَذَا حَرَامٌ لِتَقْتُلُوا عَلَى اللَّهِ الْكَوْبَبُ﴾

«And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allāh.»

This includes everyone who comes up with an innovation (*Bid'ah*) for which he has no evidence from the *Shari'ah*, or whoever declares something lawful that Allāh has forbidden, or whoever declares something unlawful that Allāh has permitted, only because it suits his opinions or whim to do so.

﴿لِمَا تَصْفُ﴾

«describe what...»

meaning, do not speak lies because of what your tongues put forth. Then Allâh warns against that by saying:

﴿إِنَّ الَّذِينَ يَقْتَرُونَ عَلَى اللَّهِ الْكَيْبَ لَا يُنْجِعُونَ﴾

«Verily, those who invent lies against Allâh, will never succeed.»

meaning, either in this world or the Hereafter. As for this world, it is transient pleasure, and in the Hereafter, theirs will be a severe punishment, as Allâh says:

﴿نَسِّعْنَاهُمْ قَبْلًا ثُمَّ نَضْطَرُنَّهُمْ إِلَى عَذَابٍ غَيْظِنَا﴾

«We let them enjoy for a little while, then in the end We will drive them into an unrelenting punishment.» (31:24)

and

﴿إِنَّ الَّذِينَ يَقْتَرُونَ عَلَى اللَّهِ الْكَيْبَ لَا يُنْجِعُونَ ۖ إِنَّمَا مُنْعَنٌ فِي الدُّنْيَا ثُمَّ إِذَا  
مَرِحْمُهُمْ ثُمَّ أُنْذِيَهُمُ الْعَذَابُ الشَّدِيدُ بِمَا كَانُوا يَكْفُرُونَ﴾

«Verily, those who invent a lie against Allâh, will never be successful. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they disbelieved.» (10:69-70)

﴿وَقَالَ اللَّهُنَّ هَادُوا حَرَمْنَا مَا قَسَسْنَا عَلَيْكَ مِنْ قَبْلٍ وَمَا ظَلَّنَاهُمْ وَلَئِنْ كَانُوا أَنفُسَهُمْ  
يَظْلِمُونَ ۖ إِنَّمَا يَأْكُلُكُمُ الْأَيَّارُ عَلَيْهَا الشَّوْرَىٰ يَجْهَلُونَ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَنْشَأْنُوهَا  
إِنَّ رَبِّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ﴾

¶118. And for those who are Jews, We have forbidden such things as We have mentioned to you before.<sup>[1]</sup> And We did not wrong them, but they wronged themselves.»

¶119. Then, your Lord for those who did evil out of ignorance and afterward repent and do righteous deeds - verily, after that, your Lord is Pardoning, Most Merciful.»

<sup>[1]</sup> See Al-An'âm 6:146.

### Some Good Things were Forbidden for the Jews

After mentioning that He has forbidden us to eat dead meat, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh, and after making allowances for cases of necessity - which is part of making things easy for this *Ummah*, because Allāh desires ease for us, not hardship - Allāh then mentions what He forbade for the Jews in their laws before they were abrogated, and the restrictions, limitations and difficulties involved therein. He tells us:

﴿وَعَلَى الَّذِينَ هَادُوا حَرَمْنَا مَا فَضَّلْنَا عَلَيْكُم مِّنْ قَبْلِهِ﴾

«And for those who are Jews, We have forbidden such things as We have mentioned to you before.»

meaning in Sūrat Al-An'ām, where Allāh says:

﴿وَعَلَى الَّذِينَ هَادُوا حَرَمْنَا كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالنَّسَاءِ حَرَمْنَا عَلَيْهِمْ شَوْهِدَنَا إِلَّا مَا حَسِّنَتُمْ ظُلُمُورُهُنَّا﴾

«And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs» Until,

﴿أَصَدِيقُونَ﴾

«We are indeed truthful» [6:146] Hence Allāh says here:

﴿وَرَنَا ظَانَتْهُمْ﴾

«And We did not wrong them,» meaning, in the restrictions that We imposed upon them.

﴿وَلِكُنْ كَانُوا أَنفَسُهُمْ يَظْلِمُونَ﴾

«but they wronged themselves.» meaning, they deserved that. This is like the Āyah:

﴿وَقُطِلُوا مِنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيْبَاتٍ أَجْلَتْ لَهُمْ وَيَصْدِرُونَ عَنْ سَبِيلِ اللَّهِ﴾

﴿كَيْرَانٌ﴾

«Because of the wrong committed of those who were Jews, We prohibited certain good foods which had been lawful for them - and (also) for their hindering many from Allāh's way.» (4:160)

سورة العنكبوت  
٢٨١

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الصَّوْةَ بِمَا هَلَّ مِنْ تَابُورٍ مِّنْ  
بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا الْغَفُورُ رَّحِيمٌ  
إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَائِمًا لِلَّهِ حَسِيْنًا وَلَرَبِّكَ مِنَ الْمُشْرِكِينَ  
شَاكِرًا لِلْأَنْعُومَةِ لِجَنَاحِهِ وَهَذِهِ إِلَى صِرَاطِ مُسْتَقِيمٍ  
وَأَتَيْتُهُ فِي الدُّنْيَا حَسِنَةً وَلَهُ فِي الْآخِرَةِ لِئَنَّ الظَّالِمِينَ  
ثُمَّ أَوْجَبْتُ إِلَيْكَ أَنْ أَتْبِعَ مِلَّةَ إِبْرَاهِيمَ حَسِيْنًا وَمَا كَانَ  
مِنَ الْمُشْرِكِينَ إِنَّمَا جُلِّيَ السَّبْطُ عَلَى الَّذِينَ  
أَخْتَلُوا فِرْغَافِيَّةً وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا  
كَانُوا فِيهِ يَخْتَلِفُونَ إِذْ أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ  
وَالْمَوْعِظَةِ الْحَسِنَةِ وَحَدِّلْهُمْ بِالْيَقِينِ هُنَّ أَحْسَنُ إِنَّ رَبَّكَ  
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهَمَّدِينَ  
وَإِنْ عَاقَسْتَهُ فَمَا قَبْلَهُ بِأَيْمَنٍ مَا عُوْقَبَ شَمَّرْتَهُ وَلَئِنْ صَرَّتْ  
لَهُوَ خَرْرٌ لِلصَّنَدِيرِينَ وَأَصْبَرْتَ وَمَا صَبَرْتَ إِلَيْهِ اللَّهُ  
وَلَا تَخْرُنَ عَيْنَهُ وَلَا تَلْكُ فِي ضَيْقٍ مَّا يَمْكُرُونَ  
إِنَّ اللَّهَ مَعَ الَّذِينَ أَتَقْفَوْا وَالَّذِينَ هُمْ مُخْسِنُونَ

Then Allâh tells us, honoring and reminding believers who have sinned of His blessings, that whoever among them repents, He will accept his repentance, as He says:

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا<sup>١</sup>  
الصَّوْةَ بِمَا هَلَّ مِنْ<sup>٢</sup>﴾

﴿Then, your Lord for those who did evil out of ignorance﴾

Some of the Salaf said that this means that everyone who disobeys Allah is ignorant.

﴿ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ<sup>٣</sup>  
وَأَصْلَحُوا مَا<sup>٤</sup>﴾

﴿and afterward repent and do righteous deeds﴾

meaning, they give up the sins they used to commit and turn to doing acts of obedience to Allâh.

﴿إِنَّ رَبَّكَ مِنْ بَعْدِهَا﴾

﴿verily, after that, your Lord is...﴾ means, after that mistake

﴿لَغْفُورٌ رَّحِيمٌ﴾

﴿...Pardoning, Most Merciful.﴾

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَائِمًا لِلَّهِ حَسِيْنًا وَلَرَبِّكَ مِنَ النَّشِيْرِينَ<sup>١</sup> شَاكِرًا لِلْأَنْعُومَةِ لِجَنَاحِهِ<sup>٢</sup>  
وَهَذِهِ إِلَى صِرَاطِ شَتَّيْنِ<sup>٣</sup> وَمَا تَيْنَتُهُ فِي الدُّنْيَا حَسَنَةٌ وَلَهُ فِي الْآخِرَةِ لِئَنَّ الظَّالِمِينَ<sup>٤</sup> ثُمَّ  
أَوْجَبْتُ إِلَيْكَ أَنْ أَتْبِعَ مِلَّةَ إِبْرَاهِيمَ حَسِيْنًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ<sup>٥</sup>﴾

﴿120. Verily, Ibrâhîm was (himself) an Ummah, obedient to

Allāh, a Hanif (monotheist), and he was not one of the idolators.»

﴿121. (He was) thankful for His favors. He (Allāh) chose him and guided him to a straight path.﴾

﴿122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.﴾

﴿123. Then, We have sent the revelation to you: "Follow the religion of Ibrāhīm (he was a) Hanif, and he was not one of the idolators."﴾

### The Khalīl (Close Friend) of Allāh

Allāh praises His servant, Messenger and close friend Ibrāhīm, the Imām of the Hanifs the father of the Prophets, and Allāh declares Ibrāhīm's innocence of the idolators, Jews or Christians. Allāh says:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أَنَّهُ فَارِسٌ لِّلَّهِ حَمِيلًا﴾

﴿Verily, Ibrāhīm was (himself) an Ummah, obedient to Allāh, a : Hanif (monotheist).﴾

Ummah here means the leader who is followed. Qānit (obedient to Allāh) means humble and obedient. Hanif means one who deliberately steers clear of Shirk in favor of Tawhīd. Hence Allāh says:

﴿كَرِيْرٌ بَلْ مِنَ الظَّنَّكِيرِينَ﴾

﴿and he was not one of the idolators.﴾

Mujāhid said: "Ummah [here] means that he was a nation on his own."

﴿شَاكِرًا لِّأَنَّمِيلَةً﴾

﴿(He was) thankful for His favors.﴾

means, he gave thanks for the blessings that Allāh gave him. As Allāh says:

﴿تَبَرَّهِ إِلَيْهِ الَّذِي وَقَرَّ﴾

﴿And of Ibrāhīm the one who fulfilled.﴾ (53:37)

which means that he did everything that Allāh commanded him to do.

﴿أَجْبَنَهُ﴾

﴿He (Allâh) chose him﴾ means, He selected him, as Allâh says :

﴿وَلَقَدْ مَاتَنَا إِبْرَاهِيمَ رُشْدًا مِّنْ قَبْلُ وَكَانَ يَوْمَ عَلَيْنَا أَوْلَىٰ بِالْعِلْمِ﴾

﴿And before, We indeed gave Ibrâhîm his integrity, and We were indeed most knowledgeable about him﴾(21:51).

Then Allâh says:

﴿وَهَدَنَا إِنْ جَرَطْتُ مُشْتَقِمَ﴾

﴿and guided him to a straight path.﴾

which means to worship Allâh alone, without partners or associate, in the manner that He prescribed and which pleases Him.

﴿وَمَا نَهَا فِي الدُّنْيَا حَسَنَةً﴾

﴿And We gave him good in this world,﴾

meaning, 'We granted him all that a believer may require for a good and complete life in this world.'

﴿وَإِنَّهُ فِي الْآخِرَةِ لَيْسَ الشَّالِبُونَ﴾

﴿and in the Hereafter he shall be of the righteous.﴾

Concerning the Âyah:

﴿وَمَا نَهَا فِي الدُّنْيَا حَسَنَةً﴾

﴿And We gave him good in this world,﴾

Mujâhid said: "This means a truthful tongue."

﴿فَثُمَّ أَوْجَبْنَا إِلَيْكَ أَنْ أَتْبِعَ مِلَّةَ إِبْرَاهِيمَ حَسِينًا﴾

﴿Then, We have sent the revelation to you : "Follow the religion of Ibrâhîm (he was a) Hanîf...”﴾

meaning, 'because of his perfection, greatness, and the soundness of his Tawhîd and his way, We revealed to you, O Seal of the Messengers and Leader of the Prophets ﷺ,'

﴿أَنْ أَتْبِعَ مِلَّةَ إِبْرَاهِيمَ حَسِينًا وَمَا كَانَ مِنَ الظَّالِمِينَ﴾

﴿Follow the religion of Ibrâhîm (he was a) Hanîf and he was not of the idolators.﴾

This is like the Âyah in Sûrat Al-An'âm :

﴿قُلْ إِنِّي هَدَىٰ نَفْسَهُ إِلَّا صِرَاطٌ مُّسْتَقِرٌ بِّيَمَا فِيهَا إِنَّمَا يُنَاهِيٰهُ حَيْثُماً وَمَا كَانَ مِنْ أَنْشَرِكِينَ﴾

﴿Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, (he was a) Hanif and he was not of the idolators."﴾ (6:161).

Then Allāh rebukes the Jews,

﴿إِنَّا جُئْنَا أَنْبَتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لِيَخْكُمْ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

﴿124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.﴾

### The Prescription of the Sabbath for the Jews

There is no doubt that for every nation, Allāh prescribed one day of the week for people to gather to worship Him. For this Ummah He prescribed Friday, because it is the sixth day, on which Allāh completed and perfected His creation. On this day He gathered and completed His blessings for His servants. It was said that Allāh prescribed this day for the Children of Israel through His Prophet Mūsā, but they changed it and chose Saturday because it was the day on which the Creator did not create anything, as He had completed His creation on Friday. Allāh made observance of the Sabbath obligatory for them in the laws of the Tawrāh (Torah), telling them to keep the Sabbath. At the same time, He told them to follow Muḥammad ﷺ when he was sent, and took their promises and covenant to that effect. Hence Allāh says:

﴿إِنَّا جُئْنَا أَنْبَتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ﴾

﴿The Sabbath was only prescribed for those who differed concerning it,﴾

Mujāhid said: "They observed the Sabbath (Saturday) and ignored Friday."<sup>11</sup> Then they continued to observe Saturday until Allāh sent 'Isā bin Maryam. It was said that he told them

<sup>11</sup> At-Tabari 17:320.

to change it to Sunday, and it was also said that he did not forsake the laws of the Tawrah except for a few rulings which were abrogated, and he continued to observe the Sabbath until he was taken up (into heaven). Afterwards, the Christians at the time of Constantine were the ones who changed it to Sunday in order to be different from the Jews, and they started to pray towards the east instead of facing the Dome (i.e., Jerusalem). And Allāh knows best.

It was reported in the Two Ṣaḥīḥs that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

«نَحْنُ الْآخِرُونَ الشَّاغِقُونَ يَوْمَ الْقِيَامَةِ، يَتَذَكَّرُ أَنَّهُمْ أَرْتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ اللَّهُ عَلَيْهِمْ فَأَخْتَلَفُوا فِيهِ، فَهَدَانَا اللَّهُ لَهُ، فَالثَّالِثُ لَنَا فِيهِ تَبَعُّ  
الْيَهُودُ غَدَّاً وَالْأَصْسَارِي بَغْدَ غَدِّ»

«We are the last, but we will be the first on the Day of Resurrection, even though they were given the Book before us. This is the day that Allāh obligated upon them, but they differed concerning it. Allāh guided us to this day, and the people observe their days after us, the Jews on the following day and the Christians on the day after that.»<sup>[1]</sup>

This version was recorded by Al-Bukhārī.

It was reported that Abu Hurayrah and Hudhayfah said that the Messenger of Allāh ﷺ said:

«أَضَلَّ اللَّهُ عَنِ النَّجْمَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَّلَكَ هُنْ تَبَعُّ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدِّينِ، وَالْأُولَئِنَّ يَوْمَ الْقِيَامَةِ، وَالْمُفْضِيُّ بِيَتْهُمْ قَبْلَ الْخَلْقِ»

«Allāh let the people who came before us stray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allāh brought us and guided us to Friday. So now there are Friday, Saturday and Sunday, thus they will follow us on the Day of Resurrection. We are the last of the people of this world, but will be the first on the Day of Resurrection, and will be the first to be judged, before all of creation.»<sup>[2]</sup>

<sup>[1]</sup> Fath Al-Bārī 11:526, Muslim 2:586.

<sup>[2]</sup> Muslim 2:586.

It was reported by Muslim.

﴿أَقِعْ إِنْ سَبِيلَ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْمُسَنَّةِ وَخَدِيلَهُمْ بِإِلَيْهِ هُنَّ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ يَعْنَى ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهَتَّمِينَ﴾<sup>[11]</sup>

¶125. Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best. Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.»

### The Command to invite people to Allāh with Wisdom and Good Preaching

Allāh commands His Messenger Muḥammad ﷺ to invite the people to Allāh with *Hikmah* (wisdom). Ibn Jarīr said: "That is what was revealed to him from the Book and the Sunnah."

﴿وَالْمَوْعِظَةِ الْمُسَنَّةِ﴾

¶*and fair preaching* meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'ān,<sup>[11]</sup> which he is to tell them about in order to warn them of the punishment of Allāh.

﴿وَخَدِيلَهُمْ بِإِلَيْهِ هُنَّ أَحْسَنُ﴾

¶*and argue with them with that which is best.*»

meaning, if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech, as Allāh says elsewhere:

﴿فَرَبَّ شَجَرًا أَفْلَى الْكِتَابِ إِلَّا يَأْتِيَ هُنَّ أَمْنَى إِلَّا الَّذِينَ طَلَبُوا مِنْهُمْ﴾

¶*And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.*» [29:46]

Allāh commanded him to speak gently, as He commanded Mūsā and Hārūn to do when he sent them to Pharaoh, as He said:

﴿فَقُولَا لَهُ قَوْلًا لَّيْكَ لَئَلَّهُ يَتَذَكَّرُ أَوْ يَتَشَفَّى﴾

¶*And speak to him mildly, perhaps he may accept admonition*

<sup>[11]</sup> At-Tabari 17:321.

or fear (Allâh)» [20:44].

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ﴾

﴿Truly, your Lord best knows who has strayed from His path,﴾ meaning, Allâh already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise). This has already been written with Him and the matter is finished, so call them to Allâh, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

﴿إِنَّكَ لَا تَهْدِي مَنْ أَخْبَتْ﴾

﴿You cannot guide whom you love﴾ [28:56]

﴿أَئِنَّ عَلَيْكَ حُدُثُكَ وَلَعِنَّ اللَّهُ بِهِدِيَ مَنْ يَشَاءُ﴾

﴿It is not up to you to guide them, but Allâh guides whom He wills.﴾ [2:72]

﴿وَإِنْ عَاقَبْتُمُوا بِمِثْلِ مَا عَوْفَضْتُمْ يَدَهُ وَإِنْ صَرَّبْتُمْ لَهُ حَذْرًا لِنَصْرَتِهِنَّ ۝ وَاصْبِرْ  
وَمَا صَبَرْتُ إِلَّا يَأْتِيَ اللَّهُ وَلَا تَحْزِنْ عَلَيْهِنَّ وَلَا تُنكِثْ فِي صَنْفِنَّ يَسْتَأْنِفُونَ ۝ إِنَّ اللَّهَ مَعَ  
الَّذِينَ آتَقْنَا وَالَّذِينَ هُمْ شَمِسُونَ ۝﴾

﴿126. And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.﴾

﴿127. And be patient, and your patience will not be, but by the help of Allâh. And do not grieve over them, and do not be distressed by their plots.﴾

﴿128. Truly, Allâh is with those who have Taqwâ, and the doers of good.﴾<sup>[11]</sup>

### The Command for Equality in Punishment

Allâh commands justice in punishment and equity in settling the cases of rights. 'Abdur-Razzâq recorded that, concerning the Âyah,

﴿فَسَاقُوا بِمِثْلِ مَا عَوْفَضْتُمْ يَدَهُ﴾

<sup>[11]</sup> See the Tafsîr of Sûrat At-Tawbah 9:120.

﴿then punish them with the like of that with which you were afflicted.﴾

Ibn Sirin said, "If a man among you takes something from you, then you should take something similar from him."<sup>[1]</sup> This was also the opinion of Mujāhid, Ibrāhīm, Al-Ḥasan Al-Baṣrī, and others.<sup>[2]</sup> Ibn Jarīr also favored this opinion. Ibn Zayd said: "They had been commanded to forgive the idolators, then some men became Muslim who were strong and powerful. They said, 'O Messenger of Allāh, if only Allāh would give us permission, we would sort out these dogs!' Then this Āyah was revealed, then it was latter abrogated by the command to engage in Jihād."<sup>[3]</sup>

﴿وَاصْبِرْ وَمَا صَدَّكَ إِلَّا بِاللَّهِ﴾

﴿And be patient, and your patience will not be but by the help of Allāh.﴾

This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree, and power of Allāh. Then Allāh says:

﴿وَلَا تَحْزُنْ عَلَيْهِمْ﴾

﴿And do not grieve over them,﴾ meaning, those who oppose you, for Allāh has decreed that this should happen.

﴿وَلَا تَنْكُفْ فِي صَبَقِ﴾

﴿and do not be distressed﴾ means do not be worried or upset.

﴿إِنَّمَا يَنْكُرُونَ﴾

﴿by their plots.﴾ meaning; because of the efforts they are putting into opposing you and causing you harm, for Allāh is protecting, helping, and supporting you, and He will cause you to prevail and defeat them.

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ أَتَقَوْا وَالَّذِينَ هُمْ شَهِيدُونَ﴾

﴿Truly, Allāh is with those who have Taqwā, and the doers of good.﴾

[1] 'Abdur-Razzāq, 2:361.

[2] At-Tabari 17:524, 525.

[3] At-Tabari 17:324.

meaning; He is with them in the sense of supporting them, helping them and guiding them. This is a special kind of "being with", as Allâh says elsewhere:

﴿وَإِذْ يُوحىٰ إِلَيْكَ أَنِّي مَعَكُمْ فَتَبَرُّوا الظَّالِمِينَ مَا مَأْتُوا﴾

﴿(Remember) when your Lord revealed to the angels, "Verily, I am with you, so support those who believe."﴾ [8:12]

And Allâh said to Mûsâ and Hârûn:

﴿لَا خَفَّا لِي أَنِّي سَمِعْتَ أَنْسَنَ وَأَرَى﴾

﴿Fear not, verily I am with you both, hearing and seeing.﴾ [20:46]

The Prophet ﷺ said to (Abu Bakr) Aš-Šiddîq when they were in the cave:

﴿لَا تَخْرُنْ إِنَّ اللَّهَ مَعَنَا﴾

«Do not worry, Allâh is with us.»<sup>[1]</sup>

The general kind of "being with" some one, or something is by means of seeing, hearing and knowing, as Allâh says:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَإِنَّ اللَّهَ يَعْلَمُ مَا يَصْنَعُ﴾

﴿And He is with you wherever you may be. And Allâh sees whatever you do.﴾ [57:4]

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكْحُلُثُ مِنْ بَحْرٍ إِلَّا هُوَ رَاهِنْهُ  
وَلَا حَمْسَةٌ إِلَّا هُوَ مَوْسِعُهُمْ وَلَا أَذَنَ لِي ذَلِكَ وَلَا أَكُنْ إِلَّا هُوَ مَعْهُدُ أَيْنَ مَا كَانُوا﴾

﴿Have you not seen that Allâh knows whatever is in the heavens and whatever is on the earth? There is no secret counsel of three but He is their fourth, - nor of five but He is their sixth, - nor of less than that or more, but He is with them wherever they may be.﴾ [58:7]

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْ قُرْآنٍ وَلَا شَمَلْوَنَ مِنْ عَيْلٍ إِلَّا كَنَّا عَلَيْكُمْ شُهُودًا﴾

﴿You will not be in any circumstance, nor recite any portion of the Qur'ân, nor having done any deeds, but We are witnessing you.﴾ [10:61]

<sup>[1]</sup> Fath Al-Bâri 7:11.

﴿وَالَّذِينَ اتَّقَوا﴾

﴿those who have Taqwā﴾ means, they keep away from that which is forbidden.

﴿وَالَّذِينَ هُمْ شَفِيعُوكُمْ﴾

﴿and the doers of good.﴾ meaning they do deeds of obedience to Allāh. These are the ones whom Allāh takes care of, He gives them support, and helps them to prevail over their enemies and opponents.

This is end of the *Tafsīr* of *Sūrat An-Nahl*. To Allāh be praise and blessings, and peace and blessings be upon Muhammad and his family and Companions.

## The *Tafsīr* of *Sūrat Al-Isrā'* (Chapter - 17)

Which was revealed in Makkah

### The Virtues of *Sūrat Al-Isrā'*

Imām Al-Ḥāfiẓ Abu ‘Abdullāh Muḥammad bin Ismā’il Al-Bukhāri recorded that Ibn Mas’ūd رَضِيَ اللَّهُ عَنْهُ said concerning *Surah Bani Isrā’il* (i.e., *Sūrat Al-Isrā'*), *Al-Kahf* and *Maryam*: “They are among the earliest and most beautiful *Sūrahs* and they are my treasure.”<sup>[1]</sup>

Imām Aḥmad recorded that ‘A’ishah said: “The Messenger of Allāh ﷺ used to fast until we would say, he does not want to break his fast, then he would not fast until we would say, he does not want to fast, and he used to recite *Bani Isrā’il* and *Az-Zumar* every night.”<sup>[2]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿شَهَدَ اللَّهُ أَنَّهُ أَنْتَ مَوْلَانَا إِنَّا نَسْأَلُكَ إِنَّكَ مَوْلَانَا إِنَّكَ بِرَبِّنَا  
خَلَقْنَا لَنَا مِنْ مَا يَنْتَهِي مِنْ كُلِّ شَيْءٍ إِنَّمَا هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿1. Glorified be He Who took His servant for a Journey by Night from Al-Masjid Al-Harām to Al-Masjid Al-Aqṣā, the neighborhood whereof We have blessed, in order that We might show him of Our Āyāt. Verily, He is the All-Hearer, the All-Seer.﴾

### The *Isrā'* (Night Journey)

Allāh glorifies Himself, for His ability to do that which none but He can do, for there is no God but He and no Lord besides Him.

<sup>[1]</sup> *Fath Al-Bāri* 8:655.

<sup>[2]</sup> Ahmad 6:189.



﴿الَّذِي أَسْرَى بِعَبْدِهِ﴾

«Who took His servant for a Journey» refers to Muhammad ﷺ

﴿لِيَلَامِنَ﴾

«by Night» means, in the depths of the night.

﴿مِنْ السَّمِيدِ الْحَرَامِ﴾

«from Al-Masjid Al-Harām» means the Masjid in Makkah.

﴿إِلَى السَّمِيدِ الْأَقْصَا﴾

«to Al-Masjid Al-Aqṣā», means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrāhīm Al-Khalil. The Prophets all gathered there, and he (Muhammad ﷺ) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allāh be upon him and upon them.

﴿الَّذِي بَرَّكَ حَوْلَهُ﴾

«the neighborhood whereof We have blessed» means, its agricultural produce and fruits are blessed

﴿لِنُزِّيهُ﴾

«in order that We might show him», i.e., Muhammad ﷺ

﴿مِنْ مَا يَنْتَهِ﴾

«of Our Āyāt.» i.e., great signs. As Allāh says:

﴿لَقَدْ رَأَى مِنْ مَا يَنْتَهِي إِلَيْهِ الْكُبُرَ﴾

﴿Indeed he did see of the greatest signs, of his Lord (Allah).﴾  
(53:18)

We will mention below what was narrated in the Sunnah concerning this.

﴿إِنَّمَا هُوَ السَّمِيعُ الْعَسِيرُ﴾

﴿Verily, He is the All-Hearer, the All-Seer.﴾

means, He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter.

### Hadiths about Al-Isrā'

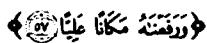
#### The Report of Anas bin Mālik

Imām Ahmad reported from Anas bin Mālik that the Messenger of Allah ﷺ said:

«أَتَيْتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ فَوْقَ الْجَمَارِ وَدُونَ الْبَطْلِ، يَصْبِعُ حَافِرَةً عِنْدَ مُنْتَهِي طَرَفِهِ، فَرَبِّكُتُهُ فَسَارَ بِي حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ، فَرَبَطْتُ الدَّابَّةَ بِالْحَلْقَةِ الَّتِي يَرْبِطُ فِيهَا الْأَنْسَاءُ، ثُمَّ دَخَلْتُ فَصَلَّيْتُ فِي رَمَّتِينِ ثُمَّ خَرَجْتُ فَأَتَانِي چَبَرِيلُ يَأْتِيَهُ مِنْ خَمْرٍ وَيَأْتِيَهُ مِنْ لَبِنِ، فَأَخْتَرْتُ اللَّبَنَ فَقَالَ چَبَرِيلُ: أَصْبَحْتَ الْفِطْرَةَ. قَالَ: ثُمَّ عَرَجْتُ بِي إِلَى السَّمَاءِ الَّذِيَا نَاسَتْهُ چَبَرِيلُ فَقَبِيلُ لَهُ: مَنْ أَنْتَ؟ قَالَ: چَبَرِيلُ فَقَبِيلُ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قَبِيلٌ فَقَبِيلُ لَهُ: فَرَحَبَ بِي وَدَعَاهُ لِي بِخَيْرٍ، ثُمَّ عَرَجْتُ بِنَا إِلَى السَّمَاءِ التَّالِيَةِ فَأَشْتَقَّتْهُ چَبَرِيلُ فَقَبِيلُ لَهُ: مَنْ أَنْتَ؟ قَالَ: چَبَرِيلُ فَقَبِيلٌ فَقَبِيلُ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قَبِيلٌ فَقَبِيلُ لَهُ: فَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: فَقَدْ أُرْسِلَ إِلَيْهِ فَقَبَعَ لَنَا فَإِذَا أَنَا بِأَنْتِي الْخَالَةَ بِخَيْرٍ وَعَيْسَى فَرَحَبَ بِي وَدَعَاهُ لِي بِخَيْرٍ ثُمَّ عَرَجْتُ بِنَا إِلَى السَّمَاءِ التَّالِيَةِ فَأَشْتَقَّتْهُ چَبَرِيلُ فَقَبِيلُ لَهُ: مَنْ أَنْتَ؟ قَالَ: چَبَرِيلُ، قَبِيلٌ فَقَبِيلٌ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قَبِيلٌ فَقَبِيلٌ لَهُ: فَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: فَقَدْ أُرْسِلَ إِلَيْهِ فَقَبَعَ لَنَا فَإِذَا أَنَا بِأَنْتِي الْخَالَةَ بِخَيْرٍ شَطَرَ الْخَنْ إِلَيْهِ فَقَبَعَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ فَقَدْ أُغْنِيَ شَطَرَ الْخَنْ فَرَحَبَ بِي وَدَعَاهُ لِي بِخَيْرٍ، ثُمَّ عَرَجْتُ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَأَشْتَقَّتْهُ چَبَرِيلُ فَقَبِيلٌ: مَنْ أَنْتَ؟ قَالَ: چَبَرِيلُ قَبِيلٌ فَقَبِيلٌ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قَبِيلٌ فَقَبِيلٌ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: فَقَدْ بُعِثَ إِلَيْهِ فَقَبَعَ لَنَا فَإِذَا أَنَا بِأَدْرِيسٍ فَرَحَبَ بِي وَدَعَاهُ لِي بِخَيْرٍ، ثُمَّ قَالَ:

يَقُولُ اللَّهُ تَعَالَى :

«Al-Burāq was brought to me, and it was a white animal bigger than a donkey and smaller than a mule. One stride of this creature covered a distance as far as it could see. I rode on it and it took me to Bayt Al-Maqdis (Jerusalem), where I tethered it at the hitching post of the Prophets. Then I entered and prayed two Rak'ahs there, and came out. Jibril brought me a vessel of wine and a vessel of milk, and I chose the milk. Jibril said: 'You have chosen the Fitrah (natural instinct).' Then I was taken up to the first heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ādam, who welcomed me and prayed for good for me. Then I was taken up to the second heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.'? So it was opened for us, and there I saw the two maternal cousins, Yahyā and 'Isā, who welcomed me and prayed for good for me. Then I was taken up to the third heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Yūsuf, who had been given the beautiful half. He welcomed me and prayed for good for me. Then I was taken up to the fourth heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Idrīs, who welcomed me and prayed for good for me. - then (the Prophet ﷺ) said: Allāh says:



﴿And We raised him to a high station﴾ (19:57).

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَأَشْتَفَعَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ فَقِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ فِيلَ: وَقَدْ أَزِيلَ إِلَيْهِ؟ قَالَ: فَذَبَّعْتُ إِلَيْهِ. فَتَسْعَى لَنَا فَإِذَا أَنَا بِهَارُونَ فَرَحَبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَأَشْتَفَعَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ فَقِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ فِيلَ: وَقَدْ بَعْتُ إِلَيْهِ؟ قَالَ: فَذَبَّعْتُ إِلَيْهِ. فَتَسْعَى لَنَا فَإِذَا أَنَا بِمُوسَى عَلَيْهِ السَّلَامُ فَرَحَبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَأَشْتَفَعَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ فَقِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ فِيلَ: وَقَدْ بَعْتُ إِلَيْهِ؟ قَالَ: فَذَبَّعْتُ إِلَيْهِ. فَتَسْعَى لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ مُسْتَندٌ إِلَى الْبَيْتِ الْمُغْمُورِ، وَإِذَا هُوَ يَذْخُلُ كُلَّ يَوْمٍ سَبْعَوْنَ أَلْفَ مَلَكًا لَمْ لَا يَمْرُدُونَ إِلَيْهِ، ثُمَّ ذَهَبَ بِي إِلَى سِدْرَةِ الْمُتْنَهِ فَإِذَا وَرَقْهَا كَأَذَانِ الْفَيْلَةِ، وَإِذَا نَمَرْهَا كَالْقَلَالِ، فَلَمَّا غَشِيَّهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَّهَا تَغَيَّرَتْ فَنَا أَخَدْ مِنْ خَلْقِ اللَّهِ تَعَالَى يَسْتَطِيعُ أَنْ يَصْفِهَا مِنْ حُسْنِهَا.

قَالَ: فَأَوْتَحِي اللَّهَ إِلَيَّ مَا أَرْسَخِي، وَقَدْ فَرَضَ عَلَيَّ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ حَسْبِينَ صَلَوةً فَنَزَّلَتْ حَتَّى انتَهَيَ إِلَى مُوسَى، قَالَ: مَا فَرَضَ رَبُّكَ عَلَى أَمْئَلِكَ؟ قَلَّتْ: حَسْبِينَ صَلَوةً فِي كُلِّ يَوْمٍ وَلَيْلَةً، قَالَ: ازْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّشْفِيفَ لِأَمْئَلِكَ، فَإِنْ أَنْتَكَ لَا تُطْبِقُ ذَلِكَ وَإِنِّي أَنْتَيْ فَنَزَّلْتُكَ قَدْ بَلُوْثَ بْنِ إِسْرَائِيلَ وَخَبْرُهُمْ، قَالَ: فَرَجَعْتُ إِلَى رَبِّي فَقَلَّتْ أَنِي رَبْ خَفْفَ عَنْ أَسْتَيْ فَحَطَ عَنِي خَمْسَةً، فَنَزَّلَتْ حَتَّى انتَهَيَ إِلَى مُوسَى فَقَالَ: مَا فَعَلْتَ؟ قَلَّتْ: فَذَحَطْ عَنِي خَمْسَةً قَالَ: إِنْ أَمْئَلَكَ لَا تُطْبِقُ ذَلِكَ فَازْجِعْ إِلَيَّ مَا فَعَلْتَ؟ قَلَّتْ: فَذَحَطْ عَنِي خَمْسَةً قَالَ: إِنْ أَمْئَلَكَ لَا تُطْبِقُ ذَلِكَ فَازْجِعْ إِلَيَّ رَبِّكَ فَاسْأَلْهُ التَّشْفِيفَ لِأَمْئَلِكَ، قَالَ: فَلَمْ أَزَّلْ أَزْجِعَ بَيْنَ رَبِّي وَبَيْنَ مُوسَى وَبَهْطُ عَنِي خَمْسَةً حَتَّى قَالَ: يَا مُحَمَّدُ مِنْ خَمْسَ صَلَواتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ يَكُلُّ صَلَوةً عَشْرَ، فَيُلْكَ خَمْسُونَ صَلَوةً وَمِنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلُهَا كُبِيَّتَ لَهُ حَسَنَةٌ، فَإِنْ عَمَلَهَا كُبِيَّتَ عَشْرًا، وَمِنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلُهَا لَمْ تُكْبَ شَيْئًا، فَإِنْ عَمَلَهَا كُبِيَّتَ سَيِّئَةً وَاحِدَةً، فَنَزَّلَتْ حَتَّى انتَهَيَ إِلَى مُوسَى فَأَخْبَرَهُ، قَالَ: ازْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّشْفِيفَ لِأَمْئَلِكَ فَإِنْ أَمْئَلَكَ لَا تُطْبِقُ ذَلِكَ، قَالَ رَسُولُ اللَّهِ تَعَالَى: «الْقَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَخْتَيْتُ».

[Then he resumed his narrative:] «Then I was taken up to the fifth heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his

Mission started?' He said, 'His Mission has started.? So it was opened for us, and there I saw Hārūn, who welcomed me and prayed for good for me. Then I was taken up to the sixth heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.? So it was opened for us, and there I saw Mūsā, who welcomed me and prayed for good for me. Then I was taken up to the seventh heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ibrāhīm, who was leaning back against the Much-Frequented House (Al-Bayt Al-Ma'mūr). Every day seventy thousand angels enter it, then they never come back to it again. Then I was taken to Sidrat Al-Muntahā (the Lote tree beyond which none may pass), and its leaves were like the leaves [ears] of elephants and its fruits were like jugs, and when it was veiled with whatever it was veiled with by the command of Allāh, it changed, and none of the creatures of Allāh can describe it because it is so beautiful.

Then Allāh revealed that which He revealed to me. He enjoined on me fifty prayers every day and night. I came down until I reached Mūsā, and he said, 'What did your Lord enjoin on your Ummah?' I said, 'Fifty prayers everyday and night.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Israel and found out how they were.' So I went back to my Lord and said, 'O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five. I came back down until I met Mūsā and he asked me, 'What did you do?' I said, '(My Lord) reduced (my burden) by five.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah.' I kept going back between my Lord and Mūsā, and (my Lord) reduced it by five each time, until He said, 'O Muhammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers. Whoever wants to do

*something good then does not do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him. Whoever wants to do something evil and does not do it, no evil deed will be recorded for him, and if he does it, one evil deed will be recorded for him.' I came down until I reached Mūsā, and told him about this. He said: 'Go back to your Lord and ask him to reduce (the burden) for your Ummah, for they will never be able to do that.' I had kept going back to my Lord until I felt too shy.<sup>[1]</sup> This version was also recorded by Muslim.<sup>[2]</sup>*

Imām Ahmad recorded Anas saying that *Al-Burāq* was brought to the Prophet ﷺ on the Night of the *Isrā'* with his saddle and reins ready for riding. The animal shied, and Jibril said to him: "Why are you doing this? By Allāh, no one has ever ridden you who is more honored by Allāh than him." At this, *Al-Burāq* started to sweat. This was also recorded by At-Tirmidhi, who said it is *Gharīb*.<sup>[3]</sup>

Aḥmad also recorded that Anas said: "The Messenger of Allāh ﷺ said:

الَّمَا عَرَجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَزُّ يَقْنُمُ لَهُمْ أَفْنَارٌ مِّنْ نُحَاسٍ يَخْمِشُونَ بِهَا  
وَجُوْهُهُمْ وَصُدُورُهُمْ، قَلَّتْ: مَنْ هُؤُلَاءِ يَا جِبْرِيل؟ قَالَ: هُؤُلَاءِ الَّذِينَ يَأْكُلُونَ  
لُحُومَ النَّاسِ وَيَقْعُونَ فِي أَغْرَاضِهِمْ

*"When I was taken up to my Lord (during Al-Mi'rāj), I passed by people who had nails of copper with which they were scratching their faces and chests. I asked, 'Who are these, O Jibril?' He said, 'These are those who ate the flesh of the people [i.e., backbiting] and slandered their honor.'*<sup>[4]</sup>

This was also recorded by Abu Dāwud.<sup>[5]</sup> Anas also said that the Messenger of Allāh ﷺ said:

<sup>[1]</sup> Aḥmad 3:148.

<sup>[2]</sup> Muslim 1:145.

<sup>[3]</sup> At-Tirmidhi, no. 3131.

<sup>[4]</sup> Aḥmad 3:224.

<sup>[5]</sup> Abu Dāwud 4878.

«مَرَّتْ لَيْلَةً أُنْزِيَ إِلَى عَلَى مُوسَى عَلَيْهِ السَّلَامُ قَائِمًا يُصَلِّي فِي قَبْرِهِ»

«On the night when I was taken on my Night Journey (*Al-Isrā'*), I passed by Mūsā, who was standing, praying in his grave.<sup>[1]</sup> This was also recorded by Muslim.<sup>[2]</sup>

### The Report of Anas bin Mālik from Mālik bin Ṣa'ṣa'ah

Imām Ahmād recorded that Anas bin Mālik said that Mālik bin Ṣa'ṣa'ah told him that the Prophet of Allāh ﷺ told them about the night in which he was taken on the Night Journey (*Al-Isrā'*). He said:

«بَيْنَمَا أَنَا فِي الْحَطَبِيْمِ - وَرَبِّيْمَا قَالَ قَاتَادَةُ: فِي الْجَبَرِ - مُضْطَجِعًا إِذْ أَتَانِي أَبِي، لَجَأْتُ يَقُولُ لِصَاحِبِيْهِ الْأَوْسْطَى بَيْنَ الْلَّادَةِ - قَالَ - فَأَتَانِي فَقَدَ - سَيَغْتَ قَاتَادَةُ يَقُولُ: فَشَقَّ - مَا بَيْنَ هَذِهِ إِلَى هَذِهِ»

«While I was lying down in Al-Haṭīm (or maybe, Qatādah said, in Al-Hijr) 'someone came to me and said to his companion, 'The one who is in the middle of these three.' He came to me and opened me.»

I [one of the narrators] heard Qatādah say, 'split me - from here to here.' Qatādah said: "I said to Al-Jārūd, who was beside me, 'What does that mean?' He said, 'From the top of his chest to below his navel', and I heard him say, 'from his throat to below his navel'. The Prophet ﷺ said:

«فَاسْتَخْرَجَ قَلْبِي - قَالَ - فَأَتَيْتُ بِطَنْشَتْ مِنْ ذَمَبِ مَثْلُوَةً إِيمَانًا وَجَحْمَةً فَغَسَلَ قَلْبِيْمِ حُشْبِيْمِ أَبْعَدَ ثُمَّ أَتَيْتُ بِدَائِيْهِ دُونَ الْبَغْلِ وَفَرَقَ الْجَمَارِ أَيْضَنَ»

«He took out my heart and brought a golden vessel filled with faith and wisdom. He washed my heart then filled it up and put it back, then a white animal was brought to me that was smaller than a mule and larger than a donkey.»

Al-Jārūd said, 'Was this *Al-Burāq*, O Abu Hamzah?' He said, 'Yes, and its stride covered a distance as far as it could see.' The Prophet ﷺ said:

[1] Ahmād 3:120.

[2] Muslim 2375.

فَخِلْمَتْ عَلَيْهِ فَانطَقَ بِي جِبْرِيلُ عَلَيْهِ السَّلَامُ حَتَّى أَتَى بِي إِلَى السَّمَاءِ الْدُّنْيَا  
فَانْفَتَحَ، فَقَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قَالَ: أَوْ  
قَدْ أَرْسَلْتِ إِلَيْهِ؟ قَالَ: نَعَمْ فَقَالَ: مَرْجِبًا بِهِ وَلَيَغُمَ الْمُجِيءُ جَاءَ - قَالَ - فَتَفَتَّحَ لَنَا  
فَلَمَّا خَلَضْتُ فَإِذَا فِيهَا آدُمُ عَلَيْهِ السَّلَامُ، قَالَ: هَذَا أَبُوكَ آدُمُ فَسَلَّمَ عَلَيْهِ، فَسَلَّمَتْ  
عَلَيْهِ فَرَدَ السَّلَامُ ثُمَّ قَالَ: مَرْجِبًا بِالْأَبِينِ الصَّالِحِ وَالثَّيْنِ الصَّالِحِ، قَالَ - فَلَمَّا  
تَجَازَّتْهُ بَكَى قَالَ لَهُ: مَا يَبْكِيكَ؟ قَالَ: أَبْكِي لَأَنَّ غَلَامًا بَعْثَتْ بِنِعْدِي يَدْخُلُ الْجَهَنَّمَ  
مِنْ أَمْيَّهِ أَكْثَرَ مِمَّا يَدْخُلُهَا مِنْ أَمْيَّهِ، قَالَ: ثُمَّ صَبَعَتْ حَتَّى أَتَى السَّمَاءَ السَّابِعَةَ  
فَانْفَتَحَ فَقَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قَالَ: أَوْ  
قَدْ بَعْثَتْ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْجِبًا بِهِ وَلَيَغُمَ الْمُجِيءُ جَاءَ، قَالَ: فَتَفَتَّحَ لَنَا فَلَمَّا  
خَلَضْتُ فَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ تَقَالَ: هَذَا إِبْرَاهِيمُ فَسَلَّمَ عَلَيْهِ قَالَ: فَسَلَّمَتْ عَلَيْهِ  
فَرَدَ السَّلَامُ، ثُمَّ قَالَ: مَرْجِبًا بِالْأَبِينِ الصَّالِحِ وَالثَّيْنِ الصَّالِحِ - قَالَ - ثُمَّ رُفِعَتِ إِلَيَّ  
سِدْرَةُ الْمُسْتَقْبَلِيَّةِ فَإِذَا تَبَعَّهَا مِثْلُ قَلَالِ هَجَرَ، وَإِذَا وَرَقَّهَا مِثْلُ آذَانِ الْفَيْلَةِ، تَقَالَ: مَا  
هَذَا يَا جِبْرِيلُ؟ قَالَ: وَإِذَا أَرَبَّهُ أَنْهَارٌ: نَهَرَانِ بَاطِنَانِ وَنَهَرَانِ ظَاهِرَانِ، فَقَلَّتْ: مَا  
هَذَا يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهَرَانِ فِي الْجَهَنَّمَ، وَأَمَّا الظَّاهِرَانِ فَالْأَرْبَلُ وَالْفَرَاثَ  
- قَالَ - ثُمَّ رُفِعَ إِلَيَّ الْبَيْتِ الْمُنْعَمُورِ

*I was mounted upon it and Jibril brought me to the first heaven, and asked for it to be opened. It was said, 'Who is this?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Adam. (Jibril) said, 'This is your father Adam, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to the fifth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Hârûn. (Jibril) said, 'This is Hârûn, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.'*

*Then I was taken up to the sixth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Mūsā. (Jibril) said, 'This is Mūsā, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' When I passed by him, he wept, and it was said to him, 'Why are you weeping?' He said, 'I am weeping because a young man was sent after me and more people from his Ummah than from mine will enter Paradise.' Then I was taken up to the seventh heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad'. It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Ibrāhīm. (Jibril) said, 'This is Ibrāhīm, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to Sidrat Al-Muntahā, whose fruits like the clay jugs of Hajar (a region in Arabia) and its leaves were like the ears of elephants. (Jibril) said: 'This is Sidrat Al-Muntahā.' And there were four rivers, two hidden and two visible. I said, 'What is this, O Jibril?' He said, 'The two hidden rivers are rivers in Paradise, and the two visible rivers are the Nile and the Euphrates.' Then I was shown Al-Bayt Al-Ma'mūr.»*

Qatādah said: Al-Hasan told us narrating from Abu Hurayrah that the Prophet ﷺ saw Al-Bayt Al-Ma'mūr. Each day seventy thousand angels enter it, then they never return from it. Then he continued to narrate the *Hadīth* of Anas;

فَتَمَّ أَيْثَ بِإِنَاءٍ مِّنْ خَمْرٍ وَإِنَاءٍ مِّنْ لَبِنٍ وَإِنَاءٍ مِّنْ عَسَلٍ . - قَالَ - فَأَخْذَتُ اللَّبَنَ  
 قَالَ: هَذِهِ الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأَمْتَكَ - قَالَ - ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَاةُ خَمْبِينَ  
 صَلَاةً كُلَّ يَوْمٍ - قَالَ - فَتَرَكْتُ خَتْيَ أَيْثَ مُوسَى، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى  
 أَمْتَكَ؟ قَالَ: قَتَلْتُ: خَمْبِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أَمْتَكَ لَا تَشْنَطِعُ خَمْبِينَ  
 صَلَاةً وَإِنِّي مَذْخَرِبُ النَّاسِ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَازْجَنَّ

إِلَيْ رَبِّكَ فَاسْأَلُهُ التَّحْفِيفَ لِأَمْيَكَ - قَالَ - فَرَجَعْتُ فَوْضَعَ عَنِي عَشْرًا - قَالَ - إِلَيْ رَبِّكَ فَاسْأَلُهُ التَّحْفِيفَ لِأَمْيَكَ - قَالَ - يَمِّ أَمِرْتُ؟ قُلْتُ: بِأَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أَمْتَكَ لَا تَسْتَطِعُ أَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَيَّرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةَ، فَازْجَعْتُ إِلَيْ رَبِّكَ فَاسْأَلُهُ التَّحْفِيفَ لِأَمْيَكَ - قَالَ - فَرَجَعْتُ فَوْضَعَ عَنِي عَشْرًا أُخْرَى، فَرَجَعْتُ إِلَيْ رَبِّكَ فَاسْأَلُهُ التَّحْفِيفَ لِأَمْيَكَ - قَالَ - فَرَجَعْتُ فَوْضَعَ عَنِي عَشْرًا أُخْرَى، فَرَجَعْتُ إِلَيْ رَبِّكَ فَاسْأَلُهُ التَّحْفِيفَ لِأَمْيَكَ - قَالَ - يَمِّ أَمِرْتُ بِعِشْرِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أَمْتَكَ لَا تَسْتَطِعُ عِشْرِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَيَّرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةَ، فَازْجَعْتُ إِلَيْ رَبِّكَ فَاسْأَلُهُ التَّحْفِيفَ لِأَمْيَكَ - قَالَ - فَرَجَعْتُ فَوْضَعَ عَنِي عَشْرًا أُخْرَى، فَرَجَعْتُ إِلَيْ رَبِّكَ فَاسْأَلُهُ التَّحْفِيفَ لِأَمْيَكَ - قَالَ - فَرَجَعْتُ فَوْضَعَ عَنِي عَشْرًا أُخْرَى، فَرَجَعْتُ إِلَيْ رَبِّكَ فَاسْأَلُهُ التَّحْفِيفَ لِأَمْيَكَ - قَالَ: يَمِّ أَمِرْتُ بِعِشْرِ صَلَاوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَيَّرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةَ، فَازْجَعْتُ إِلَيْ رَبِّكَ فَاسْأَلُهُ التَّحْفِيفَ لِأَمْيَكَ - قَالَ - فَرَجَعْتُ فَأُمِرْتُ بِعِشْرِ صَلَاوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَيْ رَبِّكَ فَاسْأَلُهُ التَّحْفِيفَ لِأَمْيَكَ - قَالَ: يَمِّ أَمِرْتُ؟ قُلْتُ: أُمِرْتُ بِعِشْرِ صَلَاوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ أَمْتَكَ لَا تَسْتَطِعُ لِعِشْرِ صَلَاوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ أَمْتَكَ لَا تَسْتَطِعُ لِعِشْرِ صَلَاوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَيَّرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةَ، فَازْجَعْتُ إِلَيْ رَبِّكَ فَاسْأَلُهُ التَّحْفِيفَ لِأَمْيَكَ - قَالَ - قُلْتُ: قَدْ سَأَلْتُ رَبِّي حَتَّى اسْتَحْتَيْتُ، وَلَكِنْ أَرْضِي وَأَسْلَمْ، فَقَذَّثَ فَنَادَى مَنَادِ: قَدْ أَنْفَقْتُ فِي بَصَرِي وَخَفَقْتُ عَنْ عِيَادِي،

*"Then I was brought a vessel of wine, a vessel of milk and a vessel of honey. I chose the milk, and he [Iibrîl] said, 'This is the Fitrah (natural instinct) on which you and your Ummah will be.' Then the prayer was enjoined upon me, fifty prayers each day. I came down until I reached Mûsâ, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'Fifty prayers each day.' He said, 'Your Ummah will not be able to do fifty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your*

*Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Forty prayers each day.' He said, 'Your Ummah will not be able to do forty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'I was commanded to do thirty prayers each day.' He said, 'Your Ummah will not be able to do thirty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Twenty prayers each day.' He said, 'Your Ummah will not be able to do twenty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten more. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Ten prayers each day.' He said, 'Your Ummah will not be able to do ten prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and I was commanded to do five prayers every day. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Five prayers each day.' He said, 'Your Ummah will not be able to do five prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' I said, 'I have asked my Lord until I feel too shy. I accept this and submit to Him.' Then a voice called out: 'My order has been decreed and I have reduced the burden on My servants.'*<sup>[1]</sup> *Similar narrations were recorded in the*

<sup>[1]</sup> Ahmad 4:208.

Two *Sâhihs*.<sup>[1]</sup>

### The Report of Anas from Abu Dharr

Al-Bukhâri recorded that Anas bin Mâlik said: Abu Dharr used to tell us that the Messenger of Allâh ﷺ said:

«فُرِجَ عَنْ سَقْفِ بَيْتِيْ وَأَنَا بِمَكَّةَ، فَنَزَّلَ جِبْرِيلُ فَقَرَّجَ صَدْرِيْ ثُمَّ غَسَّلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَشْتِيْ مِنْ ذَكَبِ مُمْكِنِيْ جِحَمَّةَ وَإِيمَانًا، فَأَفْرَغَهُ فِي صَدْرِيْ، ثُمَّ أَطْبَقَهُ ثُمَّ أَخْدَى بِيَدِيْ فَقَرَّجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ تَعْيَيْ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَرْسِلْ إِلَيْهِ؟ قَالَ: نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَشْوَدَهُ وَعَلَى يَسَارِهِ أَشْوَدَهُ، إِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحْكٌ وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَّ، قَالَ: مَرْجَبًا بِالثَّيْنِ الصَّالِحِ وَالْأَبْنِ الصَّالِحِ - قَالَ - قُلْتُ لِجِبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا آدُمْ وَهَذِهِ الأَشْوَدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ تَسْمُّ بَيْنِهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَشْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ التَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحْكٌ، وَإِذَا نَظَرَ عَنْ شِمَالِهِ بَكَّ، ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَذَكَرَ الْحَدِيثَ قَالَ: «ثُمَّ مَرَزَّتْ بِإِبْرَاهِيمَ قَالَ: مَرْجَبًا بِالثَّيْنِ الصَّالِحِ وَالْأَبْنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ».

*«The roof of my house was opened while I was in Makkah, and Jibril came down and opened my chest, then he washed it with Zamzam water. Then he brought a vessel of gold filled with wisdom and faith, and poured it into my chest, then he closed it up. Then he took me by the hand and took me up to the lowest heaven. When we came to the lowest heaven, Jibril said to its keeper, 'Open up!' He said, 'Who is this?' He said, 'Jibril.' He said, 'Is there anyone with you?' He said, 'Yes, Muhammad is with me.' He said, 'Has his Mission started?' He said, 'Yes.' When it was opened, we went up into the first heaven, where I saw a man sitting with a multitude to his right and another to his left. When he looked to his right he smiled, and when he looked to his left, he wept. He said, 'Welcome to the righteous Prophet and the righteous son.' I said to Jibril, 'Who is this?' He*

[1] *Fath Al-Bâri* 6:348, *Muslim* 1:151.

said, 'This is Ādām, and these multitudes to his right and left are the souls of his descendants. The people on his right include the people of Paradise, and the people on his left include the people of Hell, so when he looks to his right he smiles, and when he looks to his left he weeps.' Then he took me up to the second heaven...Then we passed by Ibrāhīm, who said, 'Welcome to the righteous Prophet and the righteous son.' I said, 'Who is this?' He said, 'This is Ibrāhīm.'

Az-Zuhri said: Ibn Ḥazm told me that Ibn ‘Abbās and Abu Ḥabbah Al-Anṣāri used to say: the Prophet ﷺ narrated here -

«لَمْ يُرِجَّ بِي حَتَّى ظَهَرْتُ لِمُشْتَوِي أَسْنَمٍ فِيهِ صَرِيفَ الْأَفْلَامِ»

«Then I was taken up until I reached a level where I could hear the sound of the pens.»

Ibn Hazm and Anas bin Mālik said: the Messenger of Allāh ﷺ said:

«فَقَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَزَّثَ عَلَى مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ: مَا قَرَضَ اللَّهُ عَلَى أُمَّتِكَ؟ قُلْتُ: قَرَضَ خَمْسِينَ صَلَاةً، قَالَ مُوسَى: فَازْجِعْ إِلَى رَبِّكَ فَإِنَّ أَنْتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطَرْهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطَرْهَا، فَقَالَ: ازْجِعْ إِلَى رَبِّكَ، فَإِنَّ أَنْتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطَرْهَا، فَرَجَعْتُ إِلَيْهِ فَقَالَ: ازْجِعْ إِلَى رَبِّكَ فَإِنَّ أَنْتَكَ لَا تُطِيقُ ذَلِكَ، فَرَاجَعْتُهُ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُدْلِلُ الْقُولُ لَدَيْهِ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: ازْجِعْ إِلَى رَبِّكَ، قُلْتُ: قَدْ اسْتَخَيَّتُ مِنْ رَبِّي، ثُمَّ أَنْطَلَقَ بِي حَتَّى انتَهَى إِلَى سِدْرَةِ الْمُتْهَى فَغَشِّيَاهَا أَلْوَانٌ لَا أُدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ الْأَلْوَانِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

«Allāh enjoined upon my Ummah fifty prayers. I came back with this (message) until I passed by Mūsā, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'He enjoined fifty prayers.' Mūsā said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He reduced it by half. Then I came back to Mūsā and said, 'It has been reduced by half.' He said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and it was reduced by half. I came back to him, and he said, 'Go back to

*your Lord, for your Ummah will not be able to do that.' So I went back, and He said: 'They are five but equal in reward to fifty, for My word does not change.' I came back to Mūsā and he said, 'Go back to your Lord.' I said, 'I feel too shy before my Lord.' Then I was taken up until I reached Sidrat Al-Muntahā, which was veiled in indescribable colors. Then I entered Paradise, in which I saw nets of pearls and its soil of musk.»*

This version was recorded by Al-Bukhāri in the Book of Prayer. He also reported in the Book of *Tafsīr*, under the discussion of *Bani Isrā'īl* (i.e., *Sūrat Al-Isrā'*), the Book of *Hajj* and the Stories of the Prophets, via different chains of narration from Yūnus. Muslim recorded similar *Hadiths* in his *Ṣaḥīḥ* in the Book of Faith.<sup>[1]</sup>

Imām Aḥmad recorded that 'Abdullāh bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, if he saw his Lord?" He said, "I did ask him that, and he said,

﴿فَلَمْ رَأَيْتُ نُورًا، أَنَّى أَرَاهُ﴾

«I saw it as light, how could I see Him?»

This is how it was narrated in the report of Imām Aḥmad.<sup>[2]</sup> Muslim recorded that 'Abdullāh bin Shaqīq said that Abu Dharr said: "I asked the Messenger of Allāh ﷺ, 'Did you see your Lord?' He said,

﴿نُورٌ أَنَّى أَرَاهُ﴾

«(I saw) a light, how could I see Him?»<sup>[3]</sup>

'Abdullāh bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, 'Did you see your Lord?' Abu Dharr said, "I asked him that, and he said,

﴿وَرَأَيْتُ نُورًا﴾

<sup>[1]</sup> *Fath Al-Bārī* 1:547, 3:576, 6:431, Muslim 1:148.

<sup>[2]</sup> Ahmad 5:147.

<sup>[3]</sup> Muslim 1:161.

«I saw light.»<sup>[1]</sup>

### The Report of Jābir bin ‘Abdullāh

Imām Ahmād recorded that Jābir bin ‘Abdullāh said that he heard the Messenger of Allāh ﷺ say:

«لَمَّا كَذَّبُنِي قُرَيْشٌ حِينَ أَسْرَى إِلَى بَيْتِ الْمَقْدِسِ، ثُمَّتُ فِي الْجَهَنَّمِ فَجَلَّ اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنْظَرْتُ إِلَيْهِ»

«When Quraysh did not believe that I had been taken on the Night Journey to Bayt Al-Maqdis, I stood up in Al-Hijr and Allāh displayed Bayt Al-Maqdis before me, so I told them about its features while I was looking at it.»<sup>[2]</sup>

This was also reported in the Two Ṣaḥīḥs with different chains of narration.<sup>[3]</sup> According to Al-Bayhaqī, Ibn Shihāb said: Abu Salamah bin ‘Abdur-Rahmān said: Some people from Quraish went to Abu Bakr and said, “Have you heard what your companion is saying? He is claiming that he went to Bayt Al-Maqdis and came back to Makkah in one night!” Abu Bakr said, “Did he say that?” They said, “Yes.” Abu Bakr said, “Then I bear witness that if he said that, he is speaking the truth.” They said, “You believe that he went to Ash-Shām [Greater Syria] in one night and came back to Makkah before morning?” He said, “Yes, I believe him with regard to something even more than that. I believe him with regard to the revelation that comes to him from heaven.” Abu Salamah said, from then on Abu Bakr was known as Aṣ-Ṣiddiq (the true believer).<sup>[4]</sup>

### The Report of ‘Abdullāh bin ‘Abbās

Imām Ahmād recorded that Ibn ‘Abbās said:

“On the night when the Messenger of Allāh ﷺ was taken on his Night Journey, he entered Paradise, in some part of which he heard a sound. He said, ‘O Jibrīl, what is this?’ He said,

[1] Muslim 1:161.

[2] Ahmād 3:377.

[3] Al-Bukhārī no. 4710, Muslim no. 170

[4] Dalā'il An-Nubuwah 2:359

This is Bilāl, the *Mu'adhdhin*.' When the Prophet ﷺ came back to the people, he said,

فَذَ أَفْلَحَ بِلَالٌ، رَأَيْتُ لَمْ كَذَا وَكَذَا

*„Bilāl has succeeded, I saw that he will have such and such.“*

He [the Prophet ﷺ] was met by Mūsā, who welcomed him and said, 'Welcome to the Unlettered Prophet.' He was a tall, dark man with lank hair coming down to his ears or above his ears. He said, 'Who is this, O Jibril?' He said, 'This is Mūsā.' Then he went on and met a venerable, distinguished old man, who welcomed him and greeted him with *Salām*, and all of them were greeting him. He said, 'Who is this, O Jibril?' He said, 'This is your father Ibrāhim.' Then he looked into Hell and saw some people eating rotten meat. He said, 'Who are these people, O Jibril?' He said, 'They are those who used to eat the flesh of the people [i.e., backbiting].' He saw a man who was very red and dark blue, and said, 'Who is this, O Jibril?' He said, 'This is the one who slaughtered the she-camel (of Sālih).' When the Messenger of Allāh ﷺ came to Al-Masjid Al-Aqṣā, he stood up to pray, and all the Prophets gathered and prayed with him. When he finished, he was brought two cups, one on his right and one on his left, one containing milk and one containing honey. He took the milk and drank it, and the one who was carrying the cup said, 'You have chosen the *Fitrah* (natural instinct).'<sup>[1]</sup>

The chain of narrators is *Ṣaḥīḥ*, although they (Al-Bukhārī and Muslim) did not record it.

Imām Aḥmad reported that Ibn 'Abbās said:

"The Messenger of Allāh ﷺ was taken on the Night Journey to Bayt Al-Maqdis, then he came back and told them about his journey and the features of Bayt Al-Maqdis and the caravan (of Quraysh). Some people said, 'We do not believe what Muḥammad is saying,' and they left Islam and became disbelievers. Allāh destroyed them when He destroyed Abu Jahl. Abu Jahl said: 'Muḥammad is trying to scare us with the tree of *Zaqqūm*; bring some dates and butter and let us have some *Zaqqūm*!' The Prophet ﷺ also saw the *Dajjāl* in his true form, in real life, not in a dream, and he saw 'Isā, Mūsā and

<sup>[1]</sup> Ahmad 1:257.

Ibrāhīm. The Prophet ﷺ was asked about the Dajjāl, and he said:

رَأَيْتُ فِيلَمَانِيَا أَفْتَرَ هِجَانًا، إِنْهَا عَيْنِيَةٌ قَائِمَةٌ كَأَنَّهَا كَوَافِكَ دُرْيَ، كَأَنَّ شَغَرَ رَأْيِي  
أَغْصَانُ شَجَرَةٍ، وَرَأَيْتُ عِيسَى عَلَيْهِ السَّلَامُ [شَابًّا] أَيْضَنَ، جَعْدَ الرَّأْسِ خَيْدَ  
الْبَصَرِ، وَمَبْطَنُ الْخَلْقِ، وَرَأَيْتُ مُوسَى عَلَيْهِ السَّلَامُ أَشْحَمَ آدَمَ، كَثِيرُ الشَّغَرِ، شَدِيدُ  
الْخَلْقِ، وَنَظَرَتُ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَلَمْ أَنْظِرْتُ إِلَيْهِ مِنْهُ إِلَّا نَظَرَتُ إِلَيْهِ مِنْهُ  
حَتَّى كَأَنَّهُ صَاحِبُكُمْ، قَالَ جِبْرِيلُ: سَلَّمْ عَلَى أَبِيكَ، فَسَلَّمْتُ عَلَيْهِ،

*“I saw him as a tall and huge man, with a whitish complexion. One of his eyes stood out like a shining star. The hair on his head looked like the branches of a tree. And I saw 'Isā, white with curly hair and an intense gaze, of average build. I saw Mūsā, dark-skinned, with a lot of hair and a strong build. I looked at Ibrāhīm and did not see anything in him that I do not see in myself; it is as if he were your companion [meaning himself]. Jibril said: 'Greet your father with Salām,' so I greeted him with Salām.”*

This was also recorded by An-Nasā'i from the Ḥadīth of Abu Zayd Thābit bin Yazīd from Hilāl, who is Ibn Khabbāb,<sup>[11]</sup> and it is a *Ṣaḥīḥ* chain of narrators.

Al-Bayhaqi recorded that Abu Al-Āliyah said: “The cousin of your Prophet ﷺ, Ibn 'Abbās narrated to us from the Messenger of Allāh ﷺ, he said: Allah's Messenger ﷺ said,

رَأَيْتُ لَيْلَةً أَشْرِيَ بْنَ مُوسَى بْنَ عَمْرَانَ رَجُلًا طَرَا لَا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَوْءَةِ،  
وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْزَةِ وَالْأَيْاضِ سَبْطَ  
الرَّأْسِ،

*“On the night when I was taken on the Night Journey, I saw Mūsā bin 'Imrān, a tall, curly-haired man, as if he was from the tribe of Shānu'ah. And I saw 'Isā bin Maryam, of medium stature, white with a reddish complexion, with straight hair.”*

And he was shown Mālik, the keeper of Hell, and the Dajjāl, with the signs that Allāh revealed to him.’ He said,

﴿فَلَا تَكُنْ فِي مَرْيَقٍ مِنْ لِفَاتِي﴾

[11] Ahmad 1:384, An-Nasā'i in Al-Kubrā 11484.

﴿So be not you in doubt of meeting him.﴾ [32:33]

Qatādah used to interpret this to mean that the Prophet of Allāh ﷺ met Mūsā.

﴿وَجَعَلْنَاهُ مَهْدِيًّا لِّبَنَةِ إِسْرَائِيلَ﴾

﴿And We made it [or him] a guide to the Children of Israel﴾ [32:33]

Qatādah said: “(This means) Allāh made Mūsā a guide for the Children of Israel.”<sup>[1]</sup> Muslim reported this in his Ṣaḥīḥ, and Al-Bukhārī and Muslim recorded a shorter version from Qatādah.<sup>[2]</sup>

Imām Aḥmad also recorded that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said:

«لَمَّا كَانَ يَوْمَةُ أُشْرِيَ بي، فَأَخْبَثْتُ بِكُلِّ نَفْيٍ وَعَزَفْتُ أَنْ أَتَأْسَ مُكَذِّبِي،

«On the night when I was taken on the Night Journey, I woke up in Makkah the next morning having anxiety that, I knew that the people would not believe me.»

He kept away from people, feeling anxious and sad, then the enemy of Allāh Abu Jahl passed by him and came to sit with him, saying mockingly, ‘Is there anything new?’ The Messenger of Allāh ﷺ said,

«لَقَمْ»

«Yes». He said, ‘What is it?’ He said,

«إِنِّي أُشْرِيَ بي اللَّهُمَّ»

«I was taken on a Journey last night.» He said, ‘Where to?’ He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

«To Bayt Al-Maqdis.» He said, ‘Then this morning you were among us?’ He said,

«لَقَمْ»

<sup>[1]</sup> Dalā'il An-Nubuwwah 2:386. [i.e., Qatādah understood the pronoun to refer to Mūsā, not to the Tawrāh].

<sup>[2]</sup> Al-Bukhārī 3239, Muslim 165.

«Yes». Abu Jahl did not want to say to his face that he was lying, lest he deny saying it when he called other people to hear him, so he said: 'Do you think that if I call your people, you will tell them about what happened?' The Messenger of Allāh ﷺ said,

«تَعْمَلُونَ»

«Yes.» Abu Jahl said, 'O people of Bani Ka'b bin Lu'ay!' People got up from where they were sitting and came to join them. Abu Jahl said, 'Tell your people what you told me.' The Messenger of Allāh ﷺ said:

«إِنِّي أَنْزَلْتُ بِي الْبَيْتَ»

«I was taken on a Journey last night.» They said, 'Where to?' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

«To Bayt Al-Maqdis.» They said, 'Then this morning you were among us?' He said,

«تَعْمَلُونَ»

«Yes». They began to clap their hands together and put their hands on their heads in astonishment at this "lie" - as they claimed it to be. They said, 'Can you describe the sanctuary to us?' Among them were some who had travelled to that land and seen the sanctuary, so the Messenger of Allāh ﷺ said,

«فَمَا زِلتُ أَنْتَ هَنَئِي إِلَيْكُمْ عَلَيَّ بِتَغْصُنِ النَّعْتِ - قَالَ - فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ إِلَيْهِ حَتَّىٰ وُضِعَ دُونَ دَارِ عَقِيلٍ - أَوْ عَقَابٍ - فَنَعْتَهُ وَأَنَا أَنْظُرُ إِلَيْهِ - قَالَ - وَكَانَ مَعَهُ هَذَا نَعْتٌ لَمْ أَخْفَطْهُ - قَالَ - فَقَالَ الْقَوْمُ: أَمَا النَّعْتُ فَوَاللَّهِ لَكُمْ أَصَابَ فِيهِ»

«I started to describe it, until I reached a point where I was not sure about some of the details, but then the sanctuary was brought close and placed near the house of 'Uqayl - or 'Iqāl - so I could look at it and describe the details.»

I could not remember those description. The people said, 'As for the description, by Allāh he has got it right.'<sup>[1]</sup> This was recorded by An-Nasā'i and Al-Bayhaqi.<sup>[2]</sup>

<sup>[1]</sup> Ahmad 1:309.

<sup>[2]</sup> An-Nasā'i in Al-Kubrā : 11285, Dalā'il An-Nubuuwwah 2:363.

### The Report of ‘Abdullâh bin Mas‘ûd

Al-Hâfiẓ Abu Bakr Al-Bayhaqî reported that ‘Abdullâh bin Mas‘ûd said: “When the Messenger of Allâh ﷺ was taken on the Night Journey, he went as far as *Sidrat Al-Muntahâ*, which is in the sixth heaven. Everything that ascends stops there, until it is taken from that point, and everything that comes down stops there, until it is taken from there.”

﴿لَذِّ يَعْشَى الْيَنْدَرَةُ مَا يَقْتَنِي﴾

﴿When that covered As-Sidrat Al-Muntahâ which did cover it!﴾  
[53:16]

Ibn Mas‘ûd said: “It is covered with gold butterflies. The Messenger of Allâh ﷺ was given the five prayers and the final Âyât of *Sûrat Al-Baqarah*, and forgiveness was granted for major sins to those who do not associate anything in worship with Allâh.” This was recorded by Muslim in his *Šâhîh*.

### The Report of Abu Hurayrah

Al-Bukhâri and Muslim reported in their *Šâhîhs* that Abu Hurayrah said: the Messenger of Allâh ﷺ said:

«جِئْنَ أَنْزِيَ بِي، لَقِيْتُ مُوسَى عَلَيْهِ السَّلَامُ - فَتَعَنَّتَ، فَإِذَا رَجُلٌ حَبِيبٌ قَالَ -  
مُضطَرِّبٌ رَجُلُ الرَّأْسِ كَائِنٌ مِنْ رِجَالِ شَوْهَةٍ، قَالَ: وَلَقِيْتُ عِيسَى - فَتَعَنَّتَ  
الثَّيْرَةُ قَالَ - رَبِيعَةُ أَخْمَرٌ كَائِنًا خَرَجَ مِنْ دِيمَاسِ - يَعْنِي حَمَانًا، قَالَ - وَلَقِيْتُ  
إِبْرَاهِيمَ وَأَنَا أَشْبَهُهُ وَلَدِيهِ، قَالَ: وَأَتَيْتُ إِبَانَاهِينِ فِي أَخْدِهِمَا لَبَنَ وَفِي الْآخِرِ خَمْرَ،  
قَبِيلَ لِي: خُذْ أَيْهُمَا شِئْتَ، فَأَخْذَتُ الْأَبْنَى فَشَرِبَتْ، قَبِيلَ لِي: هُدِيْتُ الْفِطْرَةَ - أَوْ  
أَصْبَحْتُ الْفِطْرَةَ - أَمَا إِنْكَ لَنْ أَخْذَتِ الْخَمْرَ غَوْثَ أَمْتَكَ»

«When I was taken on the Night Journey, I met Mûsâ.» He described him as a man - I think he said - a curly-haired man, as if he were from the tribe of Shanû’ah. «And I met ‘Isâ.» And the Prophet ﷺ described him as being of average height, with a reddish complexion, as if he had just come out of the bath. «And I met Ibrâhîm, and I am the one who resembles him most among his children. I was brought two vessels, one containing milk and the other containing wine. It was said to me, 'Take whichever one you want.' So I took the

*milk and drank it, and it was said to me, 'You have been guided to the Fitrah - or - You have chosen the Fitrah. If you had chosen the wine, your Ummah would have gone astray.'*<sup>[1]</sup>

They also recorded it with another chain of narrators. Muslim recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

*"لَقَدْ رَأَيْتِنِي فِي الْحَجَرِ وَقَرَئُنِي شَنَالْنِي عَنْ مَسْرَايِ، فَسَأَلْوَنِي عَنْ أَشْيَاءٍ مِّنْ بَيْتِ الْمُقْدِسِ لَمْ أَنْتَهَا، فَكَرِبْتُ [كُرْبَةً] مَا كُرِبْتُ بِهِنْهُ قُطُّ، فَرَفَعَهُ اللَّهُ إِلَيَّ أَنْظَرْ إِلَيْهِ مَا سَأَلْوَنِي عَنْ شَيْءٍ إِلَّا أَبْتَاهُمْ بِهِ، وَقَدْ رَأَيْتِنِي فِي جَمَاعَةٍ مِّنَ الْأَنْبِيَاءِ، وَإِذَا مُوسَى قَائِمٌ يُصْلِي، وَإِذَا هُوَ رَجُلٌ جَعْدٌ كَانَهُ مِنْ رَجَالِ شَوَّةَ، وَإِذَا عَيْنِي ابْنُ مَرْيَمَ قَائِمٌ يُصْلِي أَفْرَبُ النَّاسِ شَبَّهَا بِهِ عَزْوَةُ بْنُ مَشْعُودٍ التَّقِيُّ، وَإِذَا إِبْرَاهِيمَ قَائِمٌ يُصْلِي أَفْرَبُ النَّاسِ شَبَّهَا بِهِ صَاحِبُكُمْ - يَعْنِي نَفْسَهُ - فَخَاتَ الصَّلَاةَ فَأَمْنَثْتُمْ، فَلَمَّا قَرَغَتِ قَالَ قَابِلٌ : يَا مُحَمَّدُ إِنَّا مَالِكُ خَازِنٍ جَهَنَّمَ، [فَلَمَّا عَلَيْهِ] فَالْتَّقَتِ إِلَيْهِ قَبَدَلَنِي بِالسَّلَامِ"*

*"I remember being in Al-Hijr, and the Quraysh were asking me about my Night Journey. They asked me things about Bayt Al-Maqdis that I was not sure of, and I felt more anxious and stressed then than I have ever felt. Then Allāh raised up Bayt Al-Maqdis for me to see, and there was nothing they asked me about but I told them about it. And I remember being in a gathering of the Prophets. Mūsā was standing there praying, and he was a man with curly hair, as if he were one of the men of Shānū'ah. I saw 'Isā bin Maryam standing there praying, and the one who most resembles him is 'Urwah bin Mas'ūd Ath-Thaqafī. And I saw Ibrāhīm standing there praying, and the one who most resembles him is your companion (meaning himself). Then the time for prayer came, and I led them in prayer. When I finished, a voice said, 'O Muḥammad, this is Mālik, the keeper of Hell,' so I turned to him, and he greeted me first."*<sup>[2]</sup>

[1] *Fath Al-Bārī* 6:493, Muslim 1:154.

[2] Muslim 1:156.

**The Time that *Isrā'* took place, and the Fact that it included both Body and Soul, when the Prophet ﷺ was awake, not in a Dream**

Mūsā bin ‘Uqbah said, narrating from Az-Zuhri: “The *Isrā'* happened one year before the *Hijrah*.<sup>[1]</sup> This was also the opinion of ‘Urwah.<sup>[2]</sup> As-Suddi said: “It happened sixteen months before the *Hijrah*.<sup>[3]</sup>

The truth is that the Prophet ﷺ was taken on the Night Journey when he was awake, not in a dream, and he went from Makkah to Bayt Al-Maqdis riding on *Al-Burāq*. When he reached the door of the sanctuary, he tied up his animal by the door and entered, where he prayed two *Rak'ahs* to ‘greet the *Masjid*'. Then the *Mi'rāj* was brought to him, which is a ladder with steps which one climbs up. So he went up on it to the first heaven, then he went up to the rest of the seven heavens. In each heaven he was welcomed by the most pious of its inhabitants, and he greeted the Prophets who were in the various heavens according to their positions and status. He passed by Mūsā, the one who spoke with Allāh, in the sixth heaven, and Ibrāhīm, the close friend (*Khalil*) of Allāh in the seventh heaven. Then he surpassed them and all the Prophets in status and reached a level where he could hear the creaking of the pens, i.e., the pens of destiny which write down what is decreed to happen. He saw *Sidrat Al-Muntahā*, covered by the command of Allāh, and its greatness, its butterflies of gold and various colours, surrounded by the angels. There he saw Jibril in his real form, with six hundred wings. He saw green cushions blocking the horizon. He saw *Al-Bayt Al-Ma'mūr*, and Ibrāhīm Al-Khalil, the builder of the earthly *Ka'bah*, leaning back against it, the heavenly *Ka'bah*; every day, seventy thousand angels enter and worship therein, then they do not return to it until the Day of Resurrection. He saw Paradise and Hell, and Allāh enjoined upon him fifty prayers, then reduced it to five, as an act of mercy and kindness towards His servants. In this is a strong indication of the greatness and virtue of the prayers.

[1] *Dalā'il An-Nubuwwah* 2:355.

[2] *Dalā'il An-Nubuwwah* 2:354.

[3] *Al-Qurtubi*, 10:210.

Then he came back down to Bayt Al-Maqdis, and the Prophets came down with him and he led them in prayer there when the time for prayer came. It may have been the dawn prayer of that day. Some people claim that he led them in prayer in heaven, but the reports seem to say that it was in Bayt Al-Maqdis. In some reports it says that it happened when he first entered (i.e., before ascending into the heavens), but it is more likely that it was after he came back, because when he passed by them in the places in the heavens, he asked Jibril about them, one by one, and Jibril told him about them. This is more appropriate, because he was first required to come before the Divine Presence, so that what Allāh willed could be enjoined upon him and his *Ummah*. When the matter for which he was required had been dealt with, he and his brother-Prophets gathered, and his virtue and high position in relation to them became apparent when he was asked to come forward to lead them, which was when Jibril indicated to him that he should do so.

Then he came out of Bayt Al-Maqdis and rode on *Al-Burāq* back to Makkah in the darkness of the night. And Allāh knows best. As for his being presented with the vessels containing milk and honey, or milk and wine, or milk and water, or all of these, some reports say that this happened in Bayt Al-Maqdis, and others say that it happened in the heavens. It is possible that it happened in both places, because it is like offering food or drink to a guest when he arrives, and Allāh knows best.

The Prophet ﷺ was taken on the Night Journey with body and soul, he was awake, not asleep. The evidence for this is the Āyah:

﴿شَهِدْنَا أَنَّهُ أَنْزَلَ لَنَا مِنْ السَّمَاءِ إِلَيْنَا بِرَبِّكَاهُ حَمْرَةً﴾

«Glorified (and Exalted) be He (Allāh) Who took His servant for a Journey by Night from Al-Masjid Al-Harām to Al-Masjid Al-Aqsā, the neighborhood whereof We have blessed,»

The words “*Subhān Allāh*” (Glorified and exalted be Allāh) are spoken in the case of serious matters. If it had been a dream, it would have been a significant matter and would not have

been so astounding; the disbelievers of the Quraysh would not have hastened to label him a liar and the group of people who had become Muslims would not have deserted the faith. The word 'Abd (servant) refers to both soul and body. Allāh says:

﴿أَنْزَلْنَا إِلَيْكُمْ بِهِمْ بَشِّرًا﴾

﴿took His servant for a Journey by Night﴾ and:

﴿فَوَمَا جَعَلْنَا أَثْرَبَ الْأَنْقَاصِ إِلَّا فِتْنَةً لِلنَّاسِ﴾

﴿And We made not the vision which we showed you but a trial for mankind﴾ [17:60]

Ibn 'Abbās said: "This is the vision that the Messenger of Allāh ﷺ saw with his own eyes during the Journey by Night, and the cursed tree is the tree of *Zaqqūm*." This was recorded by Al-Bukhāri.<sup>[11]</sup> Allāh said:

﴿فَمَا نَأْتَ الْبَصَرَ وَمَا طَغَى﴾ (v. 5)

﴿The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it)﴾ (53:17)

Sight (*Al-Baṣr*) is a physical faculty, not a spiritual one, and he was carried on *Al-Burāq*, a shining white animal. This too indicates a physical journey, because the soul does not need a means of transportation of this nature. And Allāh knows best.

### An Interesting Story

In his book *Dalā'il An-Nubuwah*, Al-Ḥafiz Abu Nu'aym Al-İsbahāni recorded via Muhammād bin 'Umar Al-Wāqidi who said: Mālik bin Abi Ar-Rijjāl told me from 'Amr bin 'Abdullāh that Muhammād bin Ka'b Al-Quraṣī said: "The Messenger of Allāh ﷺ sent Dihyah bin Khalifah to Caesar." He mentioned how he came to him, and described an incident that showed how wise Caesar was. He sent for the Arab merchants who were in Syria and Abu Sufyān Sakhr bin Harb and his companions were brought to him. He asked them the well-known questions that were recorded by Al-Bukhāri and Muslim, as we shall discuss below, and Abu Sufyān tried hard to give the impression that this was an insignificant issue. [The

<sup>[11]</sup> *Fath Al-Bārī* 8:250.

narrator] said that Abu Sufyān [later] said: "By Allāh, nothing stopped me from saying something to Heraclius to make him despise [Muhammad] but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that. Then I told him about the night on which he was taken on the Night Journey. I said: 'O King, shall I not tell you of something from which you will know that he is lying?' He said, 'What is it?' I said: 'He claims that he went out of our land, the land of *Al-Haram*, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came.' The Patriarch of Jerusalem was there, standing next to Caesar. The Patriarch of Jerusalem said: 'I know that night.' Caesar looked at him and said, 'How do you know about this?' He said, 'I never used to sleep at night until I closed the doors of the sanctuary. On that night I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: The lintel and some part of the structure has fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open. The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there. I said to my companions: This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.'" And he mentioned the rest of the *Hadīth*.

In his book *At-Tanwīr fi Mawlid As-Sirāj Al-Munīr*, Al-Ḥafīẓ Abu Al-Khaṭṭāb ‘Umar bin Dihyah mentioned the *Hadīth* of the *Isrā'* narrated from Anas, and spoke well about it, then he said: "The reports of the *Hadīth* of the *Isrā'* reach the level of *Mutawātir*. They were narrated from ‘Umar bin Al-Khaṭṭāb, ‘Ali, Ibn Mas‘ūd, Abu Dharr, Mālik bin Sa’sa’ah, Abu Hurayrah, Abu Sa‘id, Ibn ‘Abbās, Shaddād bin Aws, Ubayy bin Ka'b, ‘Abdur-Rahmān bin Qaraṭ, Abu Ḥabbah Al-Anṣāri, Abu Laylā Al-Anṣāri, ‘Abdullāh bin ‘Amr, Jābir, Ḥudhayfah, Buraydah, Abu Ayyūb, Abu Umāmah, Samurah bin Jundub, Abu Al-Hamrā', Ṣuhayb Ar-Rūmi, Umm Hāni', and ‘Ā’ishah and ‘Asmā', the daughters of Abu Bakr Aṣ-Ṣiddiq, may Allāh be

pleased with them all. Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the *Musnad* collections. Even though some reports do not fulfill the conditions of *Sahih*, nevertheless the Muslims agreed unanimously on the fact that the *Isrā'* happened, and it was rejected only by the heretics and apostates.

﴿بُرِيَّةٌ لِّيُطْفِئُوا نُورَ اللَّهِ يَا أَغْنِيَهُمْ بِنُورٍ وَلَوْ كَثُرَتِ الْكَافِرُونَ﴾

«They intend to put out the Light of Allāh with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it).» (61:8).

﴿وَمَا تَبَرَّ مُوسَى الْكِتَابَ وَجَعَلَنَا هُنَّى لِيَقِنَ إِنْسَوْبِيلَ أَلَا تَحْذِدُوا مِنْ دُوفِي وَكِيلَ﴾

﴿ذُرِيَّةٌ مِّنْ كَحْلَنَا مَعْ شُوْجٍ إِنَّهُ كَانَ عَنَّا سَكُرَّا﴾

«2. And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakil."»

«3. "O offspring of those whom We carried (in the ship) with Nūh! Verily, he was a grateful servant."»

### Mūsā and how He was given the Tawrāh

When Allāh mentions how He took His servant Muḥammad ﷺ, on the Journey by Night, He follows it by mentioning Mūsā, His servant and Messenger who also spoke with Him. Allāh often mentions Muḥammad and Mūsā together, may the peace and blessings of Allāh be upon them both, and he mentions the Tawrāh and the Qur'ān together. So after mentioning the *Isrā'*, He says:

﴿وَمَا تَبَرَّ مُوسَى الْكِتَابَ﴾

«And We gave Mūsā the Scripture», meaning the Tawrāh.

﴿وَجَعَلَنَا﴾

«and made it», meaning the Scripture,

﴿مُدَّى﴾

«a guidance», meaning a guide,

﴿لِيَقِنَ إِنْسَوْبِيلَ أَلَا تَحْذِدُوا﴾

﴿for the Children of Israel (saying): "Take none..."﴾ means, lest they should take,

﴿بِنْ دُونِ رَبِّكُلَا﴾

﴿"... other than Me as (your) Wakil"﴾

means, 'you have no protector, supporter or god besides Me,' because Allāh revealed to every Prophet that he should worship Him alone with no partner or associate. Then Allāh says:

﴿ذُرْتَنَا مِنْ حَمْلَنَا مَعَ نُوحٍ﴾

﴿O offspring of those whom We carried (in the ship) with Nūh﴾ by addressing the descendants of those who were carried in the ship with Nūh there is a reminder of the blessings, as if Allāh is saying: 'O descendants of those whom We saved and carried in the ship with Nūh, follow in the footsteps of your father,

﴿إِنَّمَا كَانَ عَنَّا شُكُورًا﴾

﴿Verily, he was a grateful servant﴾. 'Remember the blessing I have granted you by sending Muhammad.'

Imām Ahmad reported that Anas bin Mālik said: "The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ لَيَرْضى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيَخْمَدَ اللَّهُ عَلَيْهَا»

«Allāh will be pleased with His servant if, when he eats something or drinks something, he praises Allāh for it.»

This was also recorded by Muslim, At-Tirmidhi and An-Nasā'i.<sup>[1]</sup>

Mālik said about Zayd bin Aslam: "He used to praise Allāh in all circumstances." In this context, Al-Bukhāri mentioned the Hadīth of Abu Zar'ah narrating from Abu Hurayrah, who said that the Prophet ﷺ said:

﴿أَنَا سَيِّدُ وَلِدَ آدَمَ يَوْمَ الْقِيَامَةِ﴾

«I will be the leader of the sons of Ādām on the Day of Resurrection...»

<sup>[1]</sup> Muslim 4:2095, Tuhfat Al-Ahwadhi 5:536, An-Nasā'i in Al-Kubrā 4:202.

He quoted the *Hadīth* at length, and in the *Hadīth*, the Prophet ﷺ said:

فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ إِنَّكَ أَنْتَ أُوَلُّ الرَّسُولِ إِلَى أَهْلِ الْأَرْضِ، وَنَذَّرْتَ سَمَاءً  
اللَّهُ عَنْدَكُمْ شَكُورًا، فَأَشْفَعْنَاهُ إِلَيْ رَبِّكَ

"They will come to Nūh and will say, 'O Nūh, you were the first of the Messengers sent to the people of earth, and Allāh called you grateful servant, so intercede for us with your Lord.'"<sup>[1]</sup>

And he quoted the *Hadīth* in full.

وَقَضَيْنَا إِنَّكَ إِنْزَلْتَ لِتُنَذِّرَ فِي الْأَرْضِ مَرْتَبَتَنِي وَلَقَنَنِي عَلَيْكُمْ حَسِيرًا  
فَلَمَّا جَاءَهُ وَغَدَ أُولَئِمَا بَثَنَا عَلَيْكُمْ عِبَادًا لَّأَنَّ أُولَئِينَ شَدِيدُونَ فَجَاسُوا بِخَلَلِ الْأَذْبَارِ وَكَانَ  
وَغَدَا مَقْعُولاً ثُمَّ رَدَّتْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَنْذَرْنَاكُمْ بِأَنَّمُولَ وَبَيْنَكُمْ وَجَعَلْنَاكُمْ أَكْثَرَ  
نَفِيرًا إِنْ أَحَسْنَتْ أَحَسْنَتْ لِأَنَّكُمْ كُنْتُمْ أَسْأَلَمَنَّا فَلَمَّا جَاءَهُ وَغَدَ الْآخِرَةَ لَيَسْرُوا  
وَجُوْهِمْ وَلَتَخْلُوا السَّجْدَةُ كَمَا دَخَلُوكُمْ أَوْلَ مَرَّةً وَلَيُشَرِّدُوكُمْ مَا عَلَيْكُمْ شَيْدًا عَنْ زَيْكُمْ  
أَنْ يَرْجِعُوكُمْ وَلَمْ يُدْعُوكُمْ عَدَنًا وَعَلَّمْنَا جَهَنَّمَ لِلْكُفَّارِ حَسِيرًا ﴿٨﴾

¶4. And We decreed for the Children of Israel in the Scripture: "Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!"»

¶5. So, when the promise came for the first of the two, We sent against you servants of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.»

¶6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.»

¶7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the Masjid as they had entered it before, and to destroy with utter destruction all that fell in their hands.»

¶8. It may be that your Lord may show mercy unto you, but if

<sup>[1]</sup> Fath Al-Bāri 6:431.

*you return (to sins), We shall return (to Our punishment).  
And We have made Hell a prison for the disbelievers.»*

### **It was mentioned in the Tawrāh that the Jews would spread Mischief twice**

Allāh tells us that He made a declaration to the Children of Israel in the Scripture, meaning that He had already told them in the Book which He revealed to them, that they would cause mischief on the earth twice, and would become tyrants and extremely arrogant, meaning they would become shameless oppressors of people, Allāh says:

﴿وَصَنَّيْنَا إِلَيْهِ ذَلِكَ الْأَمْرُ أَنَّ مَاهِرَ هَذِهِ الْمَقْطُوعَ شَفَّيْسِينَ﴾

*«And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.»*(15:66),

meaning, We already told him about that and informed him of it.

### **The First Episode of Mischief caused by the Jews, and their Punishment for it**

﴿فَلَمَّا جَاءَهُ وَعْدُنَا لَهُمَا﴾

*«So, when the promise came for the first of the two»* meaning the first of the two episodes of mischief.

﴿بَثَتْنَا عَلَيْكُمْ عِبَادًا لَّهُ أَنْزَلْنَا بَأْسًا شَدِيدًا﴾

*«We sent against you servants of Ours given to terrible warfare.»*

means, 'We unleashed soldiers against you from among Our creatures who were given to terrible warfare,' i.e., they had great strength and weapons and power. They entered the very innermost parts of your homes, meaning they took possession of your land and invaded the very innermost parts of your homes, going between and through your houses, coming and going freely with no fear of anyone. This was the promise (completely) fulfilled.

The earlier and later commentators differed over the identity of these invaders. Many *Isrā'īliyyāt* (reports from Jewish sources) were narrated about this, but I did not want to make

this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and others may be true, but we have no need of them, praise be to Allâh. What Allâh has told us in His Book (the Qur'ân) is sufficient and we have no need of what is in the other books that came before. Neither Allâh nor His Messenger required us to refer to them. Allâh told His Messenger ﷺ that when (the Jews) committed transgression and aggression, Allâh gave their enemies power over them to destroy their country and enter the innermost parts of their homes. Their humiliation and subjugation was a befitting punishment, and your Lord is never unfair or unjust to His servants. They had rebelled and killed many of the Prophets and scholars. Ibn Jarîr recorded that Yahyâ bin Sa'îd said: "I heard Sa'îd bin Al-Mûsâyyib saying: Nebuchadnezzar conquered Ash-Shâm (Greater Syria, including Palestine), destroying Jerusalem and killing them, then he came to Damascus and found blood boiling in a censer. He asked them: What is this blood? They said: We found our forefathers doing this. Because of that blood, he killed seventy thousand of the believers and others, then the blood stopped boiling."<sup>[1]</sup>

This report is *Sâhih* from Sa'îd bin Al-Mûsâyyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the Tawrâh by heart. He took many prisoners from the sons of the Prophets and others, and did many other things that would take too long to mention here. If we had found anything that was correct or close enough, we could have written it and reported it here. And Allâh knows best.

Then Allâh says:

﴿إِنَّمَا تُحِبُّ لَهُ مَا أَنْتَ تَهْوِي﴾

«(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves."»

As Allâh says elsewhere:

﴿مَنْ عَمِلَ مُحْسِنًا فَلَنْفَتِيهِ وَمَنْ أَنْهَى فَمُلَهِّيَ﴾

«Whosoever does a righteous good deed, it is for (the benefit of) himself; and whosoever does evil, it is against himself.» [45:15]

<sup>[1]</sup> At-Tabari 17:369.

## The Second Episode of Mischief

Then Allāh says:

﴿فَإِذَا جَاءَهُ وَغَدَ الْآخِرَةُ﴾

¶*Then, when the second promise came to pass,* meaning, the second episode of mischief, when your enemies came again,

﴿لِيُكْثِرُوا وَجْهَهُمْ﴾

¶*(We permitted your enemies) to disgrace your faces,* meaning, to humiliate you and subdue you,

﴿وَلَتَخْلُوا أَنْتُمْ﴾

¶*and to enter the Masjid,* meaning, Bayt Al-Maqdis (Jerusalem).

﴿كَمَا دَخَلُوكُمْ أَنْتُمْ﴾

¶*as they had entered it before,* meaning, when they entered the very innermost parts of your homes.

﴿وَلَتُبَدِّلُوا﴾

¶*and to destroy,* wrecking and inflicting ruin upon it.

﴿فَمَا عَلَوْا﴾

¶*all that fell in their hands,* meaning, everything they could get their hands on.

﴿تَشْرِيكًا عَنْ زِكْرِنِي لَنْ يَمْكُرُونَ﴾

¶*with utter destruction. It may be that your Lord may show mercy unto you,* meaning that He may rid you of them.

﴿وَلَنْ عَذَّمْ عَذَّمْ﴾

¶*but if you return (to sins), We shall return (to Our punishment),* meaning, if you return to causing mischief,

﴿عَذَّمْ﴾

¶*We shall return,* means, We will once again punish you in this world, along with the punishment and torment We save for you in the Hereafter.'

﴿وَسَلَّمَنَا جَهَنَّمَ لِلْكَافِرِ حَسِيرًا﴾

٢٨٣

عَنْ رَبِّكُوْا نِيْمَكُرِيْنَ عَدْمُهُمْ عَذَّابًا وَجَهَّمَ لِلْكُفَّارِ  
 حَسِيرًا ﴿١﴾ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلّّٰهِيْ هِيْ أَقْوَمُ وَسِيرًا  
 الْمُؤْمِنُونَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّهُمْ أَجْرًا كَيْرًا ﴿٢﴾  
 وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٣﴾  
 وَيَنْهِيُّ الْإِنْسَانُ بِالشَّرِّ دُعَاءً هُوَ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿٤﴾  
 وَجَعَلْنَا أَيْلَى وَالنَّهَارَ أَيْتَنِيْ فَحْوَنَاءَ إِيْلَى وَجَعَلْنَا إِيْلَى  
 الْهَارِ مُبَصِّرَةً لِتَبَغُّوا فَضْلًا مِنْ رَبِّكُمْ وَلَعَلَّمُوا عَدَدَ  
 الْأَيْتَنَ وَالْمَحَسَابَ وَكُلَّ شَيْءٍ وَفَصَلَّتْهُ تَفْصِيلًا ﴿٥﴾ وَكُثُلَّ  
 إِيْتَنَ الْأَرْتَهُ طَهْرًا فِي عُنْقِهِ وَخَرَجَ لَهُ يَوْمُ الْقِيَمَةِ كَيْتَبَاهَا  
 يَلْقَهُمْ مُشْوِرًا ﴿٦﴾ أَفَرَا كَنْبَكَ كَفَنَ يَنْقِسِكَ الْيَوْمَ عَلَيْكَ حَسِيرًا  
 مِنْ أَهْنَدَى فَإِنَّمَا يَهْدِي لِلنَّفْسِهِ وَمِنْ ضَلَالٍ فَإِنَّمَا يَضْلُلُ  
 عَلَيْهَا وَلَا يُزَرُّ وَارِدَةٌ وَرَزْ أَخْرَى وَمَا كَانَ أَعْدَادِينَ حَقَّ بَعْثَتْ  
 رَسُولًا ﴿٧﴾ وَإِذَا أَرَدْنَا أَنْ شَهِلَّكَ قَرْيَةً أَمْنَامَرَ قِبَلَهَا فَقَسَّافَاهَا  
 فَحَقَّ عَلَيْهَا الْقُولُ فَدَمَرْنَاهَا تَدْمِيرًا ﴿٨﴾ وَكَمْ أَهْلَكَنَا مِنَ  
 الْقُرُونِ مِنْ بَعْدِ ثُوُجٍ وَكَفَرَ بِرِبِّكَ بِدُنُوبِ عِبَادِهِ خَيْرًا بَعِيرًا ﴿٩﴾

﴿And We have made Hell a prison [Haşîr] for the disbelievers.﴾

meaning, a place of permanent detention, a prison which cannot be avoided or escaped. Ibn 'Abbâs said, "Haşîr here means a jail."<sup>[1]</sup> Mujâhid said, "They will be detained in it."<sup>[2]</sup> Others said likewise. Al-Hasan said, "Haşîr means a bed of Fire."<sup>[3]</sup> Qatâdah said: "The Children of Israel returned to aggression, so Allâh sent this group against them, Muhammad ﷺ and his companions, who made them pay the Jizyah,"<sup>[4]</sup> with willing submission, and feeling themselves subdued.<sup>[5]</sup>

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلّّٰهِيْ هِيْ أَقْوَمُ وَسِيرًا  
 كَيْرًا ﴿١﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٢﴾

49. Verily, this Qur'ân guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).<sup>﴾</sup>

40. And that those who do not believe in the Hereafter, for

[1] At-Tabari 17:390.

[2] At-Tabari 17:390.

[3] At-Tabari 17:390.

[4] Jizyah: a tax levied from People of the Book (Jews and Christians) who are under the protection of a Muslim government.

[5] At-Tabari 17:389.

*them We have prepared a painful torment (Hell).»*

### Praising the Qur'ān

Allāh praises His noble Book, the Qur'ān, which He revealed to His Messenger Muḥammad ﷺ. It directs people to the best and clearest of ways.

﴿وَيُبَشِّرُ الْمُتَّقِينَ﴾

*«gives good news to those who believe,» in it a*

﴿الَّذِينَ يَسْلُطُونَ الصَّالِحَاتِ﴾

*«those who do righteous deeds,» in accordance with it, telling them*

﴿فَإِنْ لَمْ تَعْزِزْ كَيْرًا﴾

*«that they will have a great reward,» i.e., on the Day of Resurrection. And He tells*

﴿وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ﴾

*«those who do not believe in the Hereafter,» that*

﴿لَمْ عَذَابًا أَلِيمًا﴾

*«for them is a painful torment,» i.e. on the Day of Resurrection. As Allāh says:*

﴿فَتَنِزَّهُ مِنْ مِكَابِ الْأَسْمَاءِ﴾

*«... then announce to them a painful torment.» [84:24]*

﴿وَيَنْهِيُ الْإِنْسَانَ إِلَيْشِرِ دُعَائِهِ لِمُقْرِنِ وَكَانَ الْإِنْسَانُ غَبُولًا﴾

*«11. And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty.»*

### Man's Haste and Prayers against Himself

Allāh tells us about man's haste and how he sometimes prays against himself or his children or his wealth, praying for something bad to happen for them, or for them to die or be destroyed, invoking curses, etc. If Allāh were to answer his prayer, he would be destroyed because of it, as Allāh says:

﴿وَلَوْ يَسْأَلُ اللَّهُ لِتَسْأِلَ الشَّرَّ﴾

﴿And were Allāh to hasten for mankind the evil...﴾ [10:11]

This is how it was interpreted by Ibn 'Abbās, Mujāhid and Qatādah.<sup>[1]</sup> We have already discussed the *Hadīth*:

**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

**لَا تَذَرُوا عَلَى أَنفُسِكُمْ، وَلَا عَلَى أَمْوَالِكُمْ أَنْ تُؤَاخِذُوهُمْ مِنَ اللَّهِ سَاعَةً إِجْاْيَةٍ**

**بَشَّرَجْبُ فِيهَا**

*“Do not pray against yourselves or your wealth, for that might coincide with a time when Allah answers prayers.”*<sup>[2]</sup>

**What makes the son of Ādam do that is his anxiety and haste.  
Allāh says:**

وَكَانَ الْإِنْسَنُ عَجُولًا

﴿And man is ever hasty.﴾ Salmān Al-Farisi and Ibn ‘Abbās mentioned the story of Ādam, when he wanted to get up before his soul reached his feet. When his soul was breathed into him, it entered his body from his head downwards. When it reached his brain he sneezed, and said, “*Al-Ḥamdu Lillāh*” (praise be to Allāh), and Allāh said, “May your Lord have mercy on you, O Ādam.” When it reached his eyes, he opened them, and when it reached his body and limbs he started to stare at them in wonder. He wanted to get up before it reached his feet, but he could not. He said, “O Lord, make it happen before night comes.”<sup>[3]</sup>

**وَرَجَّلَنَا أَيْلَ وَالثَّمَارِ مَا يَنْتَهُ فَحَسِّنُوا مَا لَهُ أَيْلَ وَسَعَلَنَا مَا يَهُ الْمَهَارِ مَهِيرَةَ لَيَتَنْتَهُ فَصَلَّا مَنْ رَئِسَهُ وَلَتَسْلِمَ عَكَدَ أَسْتَنَ وَلَلْسَابَ وَلَلْغَوَهَ فَصَلَّهُ فَصَلَّاهُ فَصَلَّاهُ**

¶12. And We have appointed the night and the day as two Ayāt (signs). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and to count (periods of time). And We have explained everything (in detail) with full explanation.»

<sup>[1]</sup> At-Tabari 17:393, 394.

<sup>[2]</sup> Muslim 4:2304.

<sup>[3]</sup> At-Tabari 17:394, 395.

### The Night and Day are Signs of the Great Power of Allāh

Allāh reminds us of the great signs that He created, including the alternation of the night and day, so that people may rest at night, and go out and earn a living, do their work, and travel during the day, and so that they may know the number of days, weeks, months and years, so they will know the appointed times for paying debts, doing acts of worship, dealing with transactions, paying rents and so on. Allah says:

﴿يَتَنَبَّئُونَ فَضْلًا مِّنْ رَّبِّكُمْ﴾

«that you may seek bounty from your Lord,» meaning, in your living and travels etc.

﴿وَتَعْلَمُوا عَدَدَ أَيَّامِهِنَّ وَالسَّابِقَاتِ﴾

«and that you may know the number of the years and to count.»

If time stood still and never changed, we would not know any of these things, as Allāh says:

﴿قُلْ أَرَيْتَ إِنْ جَعَلَ اللَّهُ عَلَيْكُمْ أَلَيْلَ سَرِيرًا إِنْ يَوْمَ الْقِيَامَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ بِأَيْمَانِكُمْ  
يُضْيِأُهُ أَفَلَا تَشْكُرُونَ ﴾ قُلْ أَرَيْتَ إِنْ جَعَلَ اللَّهُ عَلَيْكُمْ النَّهَارَ سَرِيرًا إِنْ يَوْمَ  
الْقِيَامَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ بِأَيْمَانِكُمْ يَلْتَمِسُونَ شَكُورًا فِيهِ أَفَلَا تَشْكُرُونَ ﴾ وَمِنْ تَحْمِيدِ  
جَعَلَ لَكُمْ أَلَيْلَ وَالنَّهَارَ لَتَشْكُرُوا فِيهِ وَتَبَغُّرُوا مِنْ فَضْلِهِ وَلَمَلَكُ شَكُورًا ﴾﴾

«Say : "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which god besides Allāh could bring you light? Will you not then hear?" Say : "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which god besides Allāh could bring you night wherein you rest? Will you not then see?" It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.» (28:71-73)

﴿بَارَكَ اللَّهُ الَّذِي جَعَلَ فِي السَّمَاوَاتِ مُرْبَكًا وَجَعَلَ فِيهَا يَمِينَكَا وَفَسَرَ مُثِيرَكَا وَهُوَ الَّذِي جَعَلَ  
أَلَيْلَ وَالنَّهَارَ خَلْفَهُ لَمَنْ أَرَادَ أَنْ يَتَكَبَّرَ أَزَادَ شَكُورًا ﴾﴾

«Blessed be He Who has placed the big stars in the heaven, and has placed therein a great lamp (sun), and a moon giving light.

Allah has made the night a sign having distinguishing features by which it is known. These features include the darkness and the appearance of the moon. The day also has distinguishing features by which it is known. These features include the light of the sun and the moon between them. He made a distinction between the light of the shining sun. He made a distinction between the light of the moon and the light of the sun, so that they may be distinguished from one another, as Allah says:

¶ And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing. (36:37-38)

**¶** He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Verily, He runs (on a fixed course) for an appointed term. Each is the All-Mighty, the Of-Forgiving. [39:5]

(and This is the alternation of night and day.) [23:80]

And He it is Who has put the night and the day in succession,  
for such who desire to remember or desire to show his  
gratitude. (25:61-62)

*light and measured out for it stages that you might know the number of years and to count (periods of time). Allāh did not create this but in truth.*» [10:5] until,

﴿لَأَنَّكُمْ لَغُورٌ بِشَفَوْتِ﴾

﴿Āyāt for those people who keep their duty to Allāh, and fear Him much.» [10:6]

﴿بِتَنَزُّلِكَ عَنِ الْأَمْيَّةِ فَلَمْ يَهُ مَوَاقِعُكُمْ لِلتَّابِعِينَ وَالْمُعَجِّلِينَ﴾

«They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage."» [2:189]

﴿فَحَوَّلَنَا مَا يَأْتِيَ اللَّيْلَ وَجَعَلَنَا مَا يَأْتِيَ النَّهَارَ مُبَيِّرَةً﴾

«Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating,»

Ibn Jurayj reported that ‘Abdullāh bin Kathīr commented on this Āyah: “[It means] the darkness of the night and the twilight of the day.”<sup>[1]</sup> Ibn Jurayj reported that Mujaħid said: “The sun is the sign of the day and the moon is the sign of the night.

﴿فَحَوَّلَنَا مَا يَأْتِيَ اللَّيْلَ﴾

«We have obliterated the sign of the night»

this refers to the moon’s blackness, which is how Allāh has created it.”<sup>[2]</sup>

﴿وَجَعَلَنَا أَلَيْلَ وَالنَّهَارَ مَبِينَ﴾

«And We have appointed the night and the day as two Āyāt.»

Ibn Abi Najīḥ reported that Ibn ‘Abbās said: “By night and day, this is how Allāh created them, may He be glorified.”<sup>[3]</sup>

﴿وَكُلُّ إِنْسَانٍ أَرْسَاهُ اللَّيْلُ فِي غُيَّبَةٍ وَتَرْجِعُ لَهُ يَوْمَ الْقِيَامَةَ كَمَا يَلْقَاهُ مَشْرِرًا ﴿ۚ﴾ أَفَرَأَيْتَ

﴿كَمْ يَنْفَسِيكَ الْيَوْمُ عَلَيْكَ حَيْثِيَا﴾

[1] At-Ṭabarī 17:396.

[2] At-Ṭabarī 17:396.

[3] At-Ṭabarī 17:397.

﴿13. And We have fastened every man's Tâ'irah (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.﴾

﴿14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."﴾

### **Every Person will have the Book of his Deeds with Him**

After mentioning time, and the deeds of the son of Âdám that take place therein, Allâh says:

﴿وَكُلُّ إِنْسَنٍ أَرْتَهُ طَهْرًا فِي مَغْبُثٍ﴾

﴿And We have fastened every man's Tâ'irah (deeds) to his neck.﴾

The word *Tâ'irah* (lit. something that flies) refers to man's deeds which fly from him, as Ibn 'Abbâs, Mujâhid and others said. It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly.<sup>[1]</sup>

﴿فَمَنْ يَعْمَلْ بِشَكَالٍ ذَرَّةً خَيْرًا يَرَهُ ۚ وَمَنْ يَعْمَلْ بِشَكَالٍ ذَرَّةً شَرًّا يَرَهُ ۚ﴾

﴿So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴾ (99:7-8).

Allâh says:

﴿عَنِ الْبَيْنَ وَعَنِ الْقَاعِدَيْنَ ۖ نَا يَلِيهِ مِنْ قَوْلٍ إِلَّا لَذِي رَبِيعٍ عَيْدَنَ ۚ﴾

﴿(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it).﴾ (50:17-18)

﴿وَلَأَنَّ عَلَيْكُمْ لَحُوقُنَّ ۖ كِرَامًا كَرِيمَنَ ۖ يَنْتَهُونَ مَا تَفْعَلُونَ ۚ﴾

﴿But verily, over you (are appointed angels in charge of mankind) to watch you, Kirâman (Honorable) Kâtibin - writing down (your deeds), they know all that you do.﴾ (82:10-12)

﴿إِنَّا بِمَا تَعْمَلُونَ مَا كُنْتُمْ تَسْأَلُونَ ۚ﴾

[1] At-Tabâri 17:398, 400.

﴿You are only being requited for what you used to do.﴾ [52:16]

﴿مَنْ يَصْنَعْ سُوءًا يُجْزَى بِهِ﴾

﴿whosoever works evil, will have the recompense thereof.﴾ [4:123]

The meaning is that the deeds of the sons of Ādam are preserved, whether they are great or small, and they are recorded night and day, morning and evening.

﴿وَتَنْجُوحُ لَمَّا يَوْمَ الْقِيَمَةِ كِتَابًا يَتَّسِعُ مَثْرَارًا﴾

﴿and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.﴾

meaning, 'We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

﴿مَثْرَارًا﴾

﴿wide open﴾ means, it will be open for him and others to read all of his deeds, from the beginning of his life until the end.

﴿بَلْ أَكْثَرُ الْإِنْسَانَ يَوْمَئِذٍ مَا فَلَمْ وَلَدْرَ﴾ بَلْ أَكْثَرُ الْإِنْسَانَ عَلَىٰ فَقِيهِ حَسِيرٌ وَكُوْنُ الْأَنْفَاسِ مَادِيرٌ﴾

﴿On that Day man will be informed of what (deeds) he sent forward, and what (deeds) he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.﴾ (75:13-15)

Allāh says:

﴿أَقْرِأْ كِتَابَكَ كُنْ يَقِيرَكَ الْيَوْمَ عَلَيْكَ حَسِيرًا﴾

﴿(It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."﴾

meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did. Everyone will be able to read his Book, whether he is literate or illiterate.

﴿الْأَرْسَانَ طَهِيرٌ فِي عَنْقِهِ﴾

﴿And We have fastened every man's Tâ'irah (deeds) to his neck,﴾

The neck is mentioned because it is a part of the body that has no counterpart, and when one is restrained by it, he has no escape. Ma'mar narrated from Qatâdah, "His deeds,

﴿وَتَنْجُ لَمْ يَوْمَ الْقِيَمَةِ﴾

﴿and on the Day of Resurrection, We shall bring out for him﴾ We shall bring forth those deeds."

﴿كِتَابًا يَنْتَهُ مَثَرًا﴾

﴿a Book which he will find wide open.﴾ Ma'mar said: Al-Hasan recited,

﴿عَنِ الْبَيْنِ وَعَنِ الْأَعْدَلِ قَيْدٌ﴾

﴿one sitting on the right and one on the left.﴾ [50:17]

[And he said:] "O son of Âdam, your Book has been opened for you, and two noble angels have been entrusted to accompany you, one on your right and one on your left. The one who is on your right records your good deeds, and the one who is on your left records your bad deeds. 'So do whatever you want, a lot or a little, until you die, then I will fold up your Book and tie it to your neck with you in your grave. Then when you come out on the Day of Resurrection, you will find the Book wide open, so read your Book.' By Allâh, the One Who makes you accountable for your own deeds is being perfectly just."<sup>11</sup> These are some of the best words Al-Hasan ever spoke, may Allâh have mercy on him.

﴿فَمَنْ أَفْتَدَ فَإِنَّمَا يَهْدِي لِتَفْسِيرِهِ وَمَنْ صَلَّ فَإِنَّمَا يَعْضُلُ عَلَيْهَا وَلَا تُزَرُ فَارِذَةٌ وَنَذَرٌ أُخْرَى وَمَا

كَمْ مُعَذِّبَاتٍ حَقَّ بَعْدَ رَسُولِهِ﴾

﴿15. Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).﴾

<sup>[11]</sup> At-Tabari 17:400.

## No One will have to bear the Sins of Another

Allāh tells us that whoever is guided and follows the truth, walking in the footsteps of the Prophet ﷺ, he will gain the good consequences of that for himself.

﴿وَمَنْ حَشَّ﴾

*«And whoever goes astray,»* meaning from the truth, deviating from the way of guidance, he is wronging himself and will have to bear the consequences. Then Allāh says:

﴿فَلَا تُرِدُ وَارِدٌ وَذَلِكَ الْغَرْبَةُ﴾

*«No one laden with burdens can bear another's burden.»*

no one will have to bear the sins of another, and he does not wrong anyone besides himself, as Allāh says:

﴿فَوَلَمْ تَعْلَمْ إِنْ حَمِلُوهَا لَا يَحْمِلُ مِنْهَا شَيْءٌ﴾

*«and if one heavily laden calls another to (bear) his load, nothing of it will be lifted»* [35:15]

There is no contradiction between this and other Āyāt:

﴿وَإِنْ يَعْلَمْ أَنْقَلَمْ وَأَنْقَلَمْ لَعْنَ أَنْقَالِمْ﴾

*«And verily, they shall bear their own loads, and other loads besides their own.»* [29:13] and:

﴿وَمِنْ أَوْزَارِ الظَّالِمِينَ بِمَا لَمْ يَعْلَمْ عَلَيْهِ﴾

*«and also of the burdens of those whom they misled without knowledge.»* [16:25]

For those who called others to do evil will bear the sin of their own deviation as well as the sin of those whom they led astray, without detracting the least amount from the burden of those people, and none of this burden shall be removed from them. This is the justice and mercy of Allāh towards His servants. As Allāh says:

﴿وَمَا كَانَ مُعَذِّبِينَ حَتَّىٰ يَنْهَا رَسُولُهُ﴾

*«And We never punish until We have sent a Messenger (to give warning).»*

## No Punishment until a Messenger has been sent

Allâh tells us that out of His justice, He does not punish anyone until He has established proof against him by sending a Messenger to him, as He says:

﴿كُلَّمَا أَتَىٰ فِيهَا قَوْجٌ سَالَمْ حَرَّنَاهَا أَذْ يَأْكُلُ نَبِيًّا ۚ ۖ قَالُوا إِنَّمَا تَدْعُونَا تَذَكِّرَنَا وَقُلْنَا مَا  
رَزَقَ اللَّهُ مِنْ شَاءٍ إِنْ أَشْدَدُ إِلَيْنَا حَذْلِلٌ كَبِيرٌ﴾

﴿Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error.'"﴾ (67:8-9) And,

﴿وَسَيِّئُ الَّذِينَ كُنْزُرُوا إِلَى جَهَنَّمْ رُزْرَعًا حَتَّىٰ إِذَا جَاءُوهَا فُتُحَّتْ أَبْوَابُهَا وَقَالَ لَهُمْ حَرَّنَاهَا  
إِنَّمَا يَأْكُلُ رُؤْسُ نَبِيًّا يَتَلَوَّ عَلَيْكُمْ مَا يَتَلَوُ وَتَرِكُوكُمْ وَتَنِذِّرُوكُمْ لِيَقَاءَ يَوْمَكُمْ هَذَا قَالُوا إِنَّمَا  
وَلَكُنْ حَتَّىٰ كُلَّمَا الْمُنَابَ عَلَى الْكُفَّارِ﴾

﴿And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves - reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!﴾ (39:71) And,

﴿وَهُمْ يَقْطَلُونَ فِيهَا رَبَّاتٍ أَغْرِيَنَا نَسْلَلْ صَلِيلًا عَيْرَ الْأَرْضِ كُثُّرًا نَسْلَلْ أَوْلَادَ شَعِيرَكُمْ مَا  
بَنَدَكُرْ فِيهِ مَنْ تَذَكَّرْ وَجَاهَكُمْ الشَّيْرُ مَذْوَقُوا فَمَا لِلظَّالِمِينَ مِنْ فَسِيرٍ﴾

﴿Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper."﴾ (35:37)

There are other Ayât which indicate that Allâh will not make anyone enter Hell except after sending a Messenger to them.

### The Issue of Small Children who die

Here there arises an issue over which the scholars in earlier and modern times have disagreed, may Allāh have mercy on them. This is the issue of children who die when they are little, and their parents are disbelievers: what happens to them? By the same token, what happens to the insane, the deaf, the senile and those who die during the circumstances of *Futrah*, when no Message reached them? Several *Hadīths* have been narrated on this topic, which I will quote here by the help and support of Allāh.

### The First *Hadīth* from Al-Aswad bin Sari'

Imām Ahmād reported from Al-Aswad bin Sari' that the Messenger of Allāh ﷺ said,

«أربعة يختجرون يوم القيمة: رجل أصم لا يسمع شيئاً، ورجل أخمن، ورجل مات في فترة، فأمّا الأصم فيقول: رب قد جاء الإسلام وما أنسن شيئاً، وأمّا الأخمن فيقول: رب قد جاء الإسلام والصيانت يخذلوني بالغير، وأمّا الهرم فيقول: رب لقد جاء الإسلام وما أغفل شيئاً، وأمّا الذي مات في الفترة فيقول: رب ما أتاني لك رسول. فتأخذ مواتيقهم لطبيعته، فترسل إليهم أن اذحروا النار، فوالذي نفس محمد بيده، لو دخلوا لكانوا بزدا وسلاماً»

«There are four who will present their case on the Day of Resurrection: a deaf man who never heard anything, an insane man, a very old and senile man, and a man who died during the *Fatrah*. As for the deaf man, he will say, "O Lord, Islām came but I never heard anything." As for the insane man, he will say, "O Lord, Islām came and the young boys were throwing camel dung at me." As for the senile man, he will say, "O Lord, Islām came and I did not understand anything." As for the one who died during the *Fatrah*, he will say, "O Lord, no Messenger from You came to me." Allāh will accept their pledge of obedience to Him, then He will send word to them that they should enter the Fire. By the One in Whose Hand is the soul of Muhammad, if they enter it, it will be cool and safe for them.»

There is a similar report with a chain from Qatādah from Al-Hasan from Abu Rāfi' from Abu Hurayrah, but at the end it

says:

﴿فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرَدًا وَسَلَامًا، وَمَنْ لَمْ يَدْخُلْهَا يُشَحَّبُ إِلَيْهَا﴾

«Whoever enters it will find it cool and safe, and whoever does not enter it will be dragged into it.»<sup>[1]</sup>

This was also recorded by Ishāq bin Rāhwayh from Mu‘ādh bin Hishām,<sup>[2]</sup> and by Al-Bayhaqi in *Al-I‘tiqād*. He said: “This is a *Sahīh* chain.”

It was reported by Ibn Jarīr from the *Hadīth* of Ma‘mar from Hammām from Abu Hurayrah, who attributed it to the Prophet ﷺ. Then Abu Hurayrah said: “Recite, if you wish:

﴿وَمَا كَانَ مُعَذَّبِينَ حَتَّىٰ يَتَّقَنُ رَسُولًا﴾

«And We never punish until We have sent a Messenger (to give warning).»<sup>[3]</sup>

This was also narrated by Ma‘mar from ‘Abdullāh bin Tāwūs from his father, from Abu Hurayrah, but it is *Mauqūf* (it was not attributed directly to the Prophet ﷺ).<sup>[4]</sup>

### **The Second *Hadīth* from Abu Hurayrah**

He said that the Messenger of Allāh ﷺ said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبْوَاهُ يُهَرَّدِيهُ أَزْ يُنَصَّارِيهُ أَزْ يُمَجْسِنِيهُ، كَمَا تُشَجِّعُ  
الْأَنْوَاعُ بِهِمْسَةَ جَمِيعَهُ، هَلْ تُجِشُّونَ فِيهَا مِنْ جَذْعَاهُ؟»

«Every newborn is born in a state of *Fitrāh* (the natural state of man), then his parents make him into a Jew or Christian or Zoroastrian, as animals produce whole animals - do you see any that is born mutilated (with something missing)?»

According to one report they said: “O Messenger of Allāh, what about those who die when they are little?” He said,

«اللَّهُ أَعْلَمُ بِمَا كَانُوا يَعْمَلُونَ»

«Allāh knows best what they would have done.»<sup>[5]</sup>

[1] Ahmad 4:24.

[2] At-Tabarānī, 1:287.

[3] At-Tabarī 17:403.

[4] Al-Qurtubī 10:232.

[5] Al-Bukhārī 1385, Muslim 2658.

Imām Ahmād reported from Abu Hurayrah that the Prophet ﷺ as far as I know - the narrator was not sure if it was attributed to Mūsā - said:

«ذَرَارِيُّ الْمُسْلِمِينَ فِي الْجَنَّةِ يَكْفُلُهُمْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ»

«The children of the Muslims are in Paradise, being taken care of by Ibrāhīm.»<sup>[1]</sup>

In Ṣaḥīḥ Muslim it is reported from Ḥiyād bin Ḥammād that the Messenger of Allāh ﷺ said that Allāh said:

«إِنِّي خَلَقْتُ عِبَادِي حُنَافَاءَ»

«I have created My servants as Ḥunafā».<sup>[2]</sup> <sup>[3]</sup> According to another version, the wording is “as Muslims.”

### The Third Ḥadīth from Samurah

In his book *Al-Mustakhraj ‘Ala Al-Bukhāri*, Al-Ḥāfiẓ Abu Bakr Al-Barqānī recorded the Ḥadīth of ‘Awf Al-A’rābi, from Abu Rajā’ Al-‘Uṭārdī from Samurah that the Prophet ﷺ said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ»

«Every newborn is born in a state of *Fitrāh*.»

The people called out to him: “O Messenger of Allāh! What about the children of the idolators” He said,

«وَأُولَادُ الْمُشْرِكِينَ»

«And the children of the idolators too.»<sup>[4]</sup>

At-Tabarānī reported that Samurah said: “We asked the Messenger of Allāh ﷺ about the children of the idolators, and he said,

«هُمْ خَدَنْتُمْ أَفْلَى الْجَنَّةِ»

«They are the servants of the people of Paradise.»<sup>[5]</sup>

<sup>[1]</sup> Ahmad 2:326, *Al-Majma'* 7:219.

<sup>[2]</sup> Naturally inclined towards pure monotheism or *Tawhīd*.

<sup>[3]</sup> Muslim 2865.

<sup>[4]</sup> *Al-Bukhāri* 7047.

<sup>[5]</sup> *Al-Mu'jam Al-Kabīr*, 7:244, *Al-Majma'* 7:219.

### The Fourth *Hadīth* from the Paternal Uncle of Ḥasnā'

Aḥmad reported that Ḥasnā' bint Mu'āwiyah, from Bani Ṣuraym, said that his paternal uncle said to him: "I said, 'O Messenger of Allāh, who is in Paradise' He said,

«الَّتِي فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمُولُودُ فِي الْجَنَّةِ، وَالْوَرِيدُ فِي الْجَنَّةِ»

«Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and baby girls who were buried alive are in Paradise.»<sup>[1]</sup>

### It is *Makrūh* to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of *Shari'ah* may try to speak about it. For this reason some of the scholars did not like to discuss it. This view has been narrated from Ibn 'Abbās, Al-Qāsim bin Muḥammad bin Abi Bakr Aṣ-Ṣiddīq, Muḥammad bin Al-Ḥanafiyah and others.<sup>[2]</sup>

Ibn Ḥibbān recorded in his *Saḥīh* that Jarīr bin Hāzim said: I heard Abu Rajā' Al-'Uṭārdī saying that he heard Ibn 'Abbās (may Allāh be pleased with them both) saying, "While he was on the *Minbar*, the Messenger of Allāh ﷺ said:

«لَا يَزَالُ أَمْرٌ مَذْدُوِّا لِأَئمَّةِ مُرْسَلِيَا - أَزْمَارِيَا - مَا لَمْ يَكُلُّمُوا فِي الْوَلَدَانِ وَالْقُنْدِرَاتِ»

«This Ummah will be fine so long as they do not talk about children and the divine decree.»<sup>[3]</sup>

Ibn Ḥibbān said: "This means talking about the children of the idolators."<sup>[4]</sup> Abu Bakr Al-Bazzār also recorded it via Jarīr bin Hāzim, then he said, "A group narrated it from Abu Rajā' from Ibn 'Abbās, but it is *Mauquūf*".<sup>[5]</sup>

«وَإِذَا أَرَدْنَا أَنْ تُثْلِكَ قَرْنَةً أَمْرَنَا مُتَرَبِّيَا فَسَفَرُوا فِيهَا فَعَوَّلَ عَلَيْهَا الْقُولُ فَدَمَرَتْهَا تَدَبِّرِيَا»<sup>[6]</sup>

﴿16. And when We decide to destroy a town (population), Amarnā those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.﴾

<sup>[1]</sup> Ahmad 5:58, *Al-Majma'* 7:219.

<sup>[2]</sup> Aḥmad 5:73.

<sup>[3]</sup> Ibn Ḥibbān 8:256.

<sup>[4]</sup> *Kashf Al-Astār* 3:35.

### Meanings of *Amarnā*

The commentators differed over the meaning of this word. It was said that the phrase translated here as “*Amarnā* those who live luxuriously. Then, they transgress therein” means, “We send Our decree upon them” as Allāh says elsewhere:

﴿أَنْهَا أَرْسَلْنَا بِكُمْ أَوْ بَعْدَهُمْ﴾

«Our decree reaches it by night or by day»

For [*Amarnā* cannot mean “Our command”] because Allāh does not command or enjoin immorality.

Or, they said it means that Allāh subjugated them to commit immoral deeds, so they deserved the punishment. Or it was said that it means: “We commanded them to obey Us, but they committed immoral sins, so they deserved punishment.” This was reported from Ibn Jurayj from Ibn ‘Abbās,<sup>[1]</sup> and it is also the view of Sa‘d bin Jubayr.<sup>[2]</sup>

﴿أَنْزَلْنَا مُنْزَلًا فَسَوْفَ يَرَوْهُ﴾

«*Amarnā* those who live luxuriously. Then, they transgress therein,»

‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās said: [this means] “We gave power to the evil people, so they committed sin therein (in the town), and because they did that, Allāh destroyed them with the punishment.” This is similar to the Ayah:

﴿وَنَذَّلَكَ جَمِيعًا فِي كُلِّ قَرْبَةٍ أَكْبَرُ مُخْرِجِهِمْ﴾

«And thus We have set up in every town great ones of its wicked people»<sup>[3]</sup> [6:133]

This was also the view of Abu Al-‘Āliyah, Mujāhid and Ar-Rabī’ bin Anas.<sup>[4]</sup>

﴿وَلَذَا أَرَدْنَا أَنْ شَهِلَكَ قَرْبَةً أَمْنًا مُنْزَلًا فَسَوْفَ يَرَوْهُ﴾

«And when We decide to destroy a town (population), *Amarnā*

<sup>[1]</sup> At-Ṭabarī 17:403.

<sup>[2]</sup> At-Ṭabarī 17:403.

<sup>[3]</sup> At-Ṭabarī 17:404.

<sup>[4]</sup> At-Ṭabarī 17:404.

*those who live luxuriously. Then, they transgress therein,»*

Al-'Awfi reported that Ibn 'Abbâs said, (it means) "We increase their numbers."<sup>[1]</sup> This was also the view of Ikrimah, Al-Hasan, Aq-Dâhhâk and Qatâdah,<sup>[2]</sup> and it was reported from Mâlik and Az-Zuhri.

﴿وَكُنْ أَهْلَكْنَا مِنْ الْفُرْوَنَ مِنْ بَعْدِ ثُوعَ وَكُنْ يُرَيْكَ بِذُوبِ عَيَادِو. حَسِيرًا بَصِيرًا﴾

¶17. *And how many generations have We destroyed after Nûh! And sufficient is your Lord as All-Knower and Seer of the sins of His servants.»*

### A Threat to Quraysh

Warning the disbelievers of the Quraysh for rejecting His Messenger Muhammad ﷺ, Allâh says that He destroyed other nations who rejected the Messengers after Nûh. This indicates that during the centuries between Âdam and Nûh, humans were following Islam, as Ibn 'Abbâs said: "Between Âdam and Nûh there were ten generations, during all of which humans were following Islam."<sup>[3]</sup> The meaning (of the Ayah) is: "You disbelievers are not more dear to Allâh than they were, and you have rejected the most noble of the Messengers and the best of creation, so you are more deserving of punishment."

﴿وَكُنْ يُرَيْكَ بِذُوبِ عَيَادِو. حَسِيرًا بَصِيرًا﴾

¶*And sufficient is your Lord as All-Knower and Seer of the sins of His servants.»*

means, He knows everything they do, good and evil, and nothing at all is hidden from Him, may He be glorified and exalted.

﴿فَنَ كَانَ بُرِيدُ السَّاجِلَةَ عَبَّيْنَا لَمْ فِيهَا مَا نَتَاهَ لِنَ تُرِيدُ ثُدَّ جَلَّنَا لَمْ جَهَّمَ يَقْلَدُهَا مَمْوُناً مَنْدُورًا﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَ لَمَا سَعَيْهَا وَهُوَ مُؤْمِنٌ فَأَزْلَكَ كَانَ مَغْيَثَهُ شَكُورًا

¶*18. Whoever desires the quick-passing (transitory enjoyment of*

[1] At-Tabari 17:404.

[2] At-Tabari 17:404, 405.

[3] Al-Majma' 6:318.

*this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected.»*

¶19. *And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated, (rewarded by Allāh).»*

### The Reward of Those who desire this World and Those who desire the Hereafter

Allāh tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allāh wants to have it, and they get what He wills that they should get. This Āyah narrows down the general statements made in other Āyāt. Allāh says:

﴿عَيْنَتَا لَمْ فِيهَا مَا شَاءَ لَئِنْ تُرِيدُنَا لَمْ جِئْنَا لَمْ جَهَنَّمَ﴾

¶*We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell»* meaning, in the Hereafter,

﴿بَسْطَنَاهَا﴾

¶*he will burn therein»* means, he will enter it until it covers him on all sides,

﴿تَنْمُونَاهَا﴾

¶*disgraced»* means, blamed for his bad behaviour and evil deeds, because he chose the transient over the eternal,

﴿نَمُشَرِّزًا﴾

¶*rejected.»* means, far away (from Allāh's mercy), humiliated and put to shame.

﴿وَمَنْ أَرَادَ الْآخِرَةَ﴾

¶*And whoever desires the Hereafter»* wanting the Hereafter and its blessings and delights,

﴿وَمَنْ لَمْ يَسْتَهِنْ﴾

¶*and strives for it, with the necessary effort due for it»*

٢٨٤

مَنْ كَانَ يَرِيدُ الْمُعَاجِلَةَ عَجَلَنَا لَهُ فِيهَا مَا نَشَاءَ إِنْ تَرِيدُ ثُمَّ  
جَعَلَنَا لَهُ جَهَنَّمَ يَصْلَهَا مَذْمُومًا مَذْحُورًا ﴿١٦﴾ وَمَنْ أَرَادَ  
الْآخِرَةَ وَسَعَنَ لَهَا سَعِيًّا هُوَ مُؤْمِنٌ فَأُولَئِكَ كَانُوا  
سَعِيهِمْ مَشْكُورًا ﴿١٧﴾ كَلَّا نَيْدُ هَتْلَاهُ وَهَتْلَاهُ مِنْ عَطَاءِ  
رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿١٨﴾ انْظُرْ كَيْفَ فَضَلَّ  
بَعْضُهُمْ عَلَى بَعْضٍ وَالْآخِرَةُ أَكْبَرُ دَرْجَاتٍ وَأَكْبَرُ تَقْضِيَاتٍ  
﴿١٩﴾ لَا يَجْعَلُ مَعَ اللَّهِ إِلَيْهَا مَاخِرَ فَنَعْدُ مَذْمُومًا مَخْذُولًا  
وَفَضَى رَبِّكَ أَلَا تَعْبُدُ إِلَّا إِيَّاهُ وَإِلَوْلَهُمْ إِنْ يُحْسِنُنَا إِلَيْهَا  
يَلْغَنُ عِنْدَكَ أَكْبَرُ أَحَدُهُمَا إِذَا كَلَّا هُمَا لَأَقْلَلَ لَهُمَا  
أُفَّى وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قُولًا كَرِيمًا ﴿٢٠﴾ وَأَنْخُضْ  
لَهُمَا جَنَاحَ الَّذِي مِنَ الرَّحْمَةِ وَقُلْ رَبِّ إِرْجَهُمَا كَارِيَّا فِي  
صَغِيرِهِا ﴿٢١﴾ رَبِّكَ أَعْلَمُ بِإِيمَانِ شُفُوسِكُرَابِينَ تَكُونُوا صَالِحِينَ  
فَإِنَّهُ كَانَ لِلْأَوَّلِينَ عَفْوُرًا ﴿٢٢﴾ وَمَاتَ ذَا الْقُرْبَى حَقَّهُ  
وَالْمِسْكِينُونَ وَابْنُ السَّبِيلِ وَلَا نَيْدُ زَبِيرًا ﴿٢٣﴾ إِنَّ الْمُبَدِّرِينَ  
كَانُوا إِلَيْهِنَّ الشَّيْطَنِيْنِ وَكَانَ الشَّيْطَنُ لِرَبِّهِ كَثُورًا

seeking it in the right way, which is following the Messenger ﷺ.

﴿وَمَوْ تُقْرِنُهُ﴾

«while he is a believer,» means, his heart has faith, i.e., he believes in the reward and punishment,

﴿فَأُولَئِكَ كَانُوا سَعِيهِمْ  
مَشْكُورًا﴾

«then such are the ones whose striving shall be appreciated, (rewarded by Allâh).»

﴿كَلَّا نَيْدُ هَتْلَاهُ وَهَتْلَاهُ مِنْ  
عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ  
مَحْظُورًا ﴿١٨﴾ انْظُرْ كَيْفَ فَضَلَّ  
بَعْضُهُمْ عَلَى بَعْضٍ وَالْآخِرَةُ أَكْبَرُ  
دَرْجَاتٍ وَأَكْبَرُ تَقْضِيَاتٍ﴾

﴿20. On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden.﴾

﴿21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.﴾

Allâh says:

﴿كَذَلِكَ﴾

«On each» meaning, on each of the two groups, those who desire this world and those who desire the Hereafter, We bestow what they want

﴿فِينَ عَطَاءُ رَبِّكَ﴾

﴿from the bounties of your Lord.﴾

means, He is the One Who is in control of all things, and He is never unjust. He gives to each what he deserves, whether it is eternal happiness or doom. His decree is unstoppable, no one can withhold what He gives or change what He wants. Allāh says:

﴿وَمَا كَانَ عَطَاءُ رَبِّكَ مُنْهَرًا﴾

﴿And the bounties of your Lord can never be forbidden.﴾

meaning, no one can withhold or prevent them. Qatādah said,

﴿وَمَا كَانَ عَطَاءُ رَبِّكَ مُنْهَرًا﴾

﴿And the bounties of your Lord can never be forbidden.﴾

“(It means) they can never decrease”.<sup>[1]</sup>

﴿وَمَا كَانَ عَطَاءُ رَبِّكَ مُنْهَرًا﴾

﴿And the Bounties of your Lord can never be forbidden.﴾

Al-Hasan and others said, “(It means) they can never be prevented.”

Then Allāh says:

﴿أَنْتُرُ كُلَّتَنَا بِعِصْمِهِ عَلَىٰ بَعْضِهِ﴾

﴿See how We prefer one above another,﴾

meaning in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between.

﴿وَالآخِرَةُ أَكْبَرُ دَرْجَاتٍ وَأَكْبَرُ تَقْسِيَاتٍ﴾

﴿and verily, the Hereafter will be greater in degrees and greater in preferment.﴾

means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights. The people of Hell will vary in their positions and levels, just as the people of Paradise will. In

<sup>[1]</sup> At-Tabari 17:410.

Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth. It is recorded in the Two *Sahīhs* that the Prophet ﷺ said:

إِنَّ أَفْلَى الْدَّرَجَاتِ الَّتِي تَرَوْنَ أَهْلَ عَلَيْنَ كَمَا تَرَوْنَ الْكَزَبَ الْغَايَةَ فِي أَفْقَى السَّمَاوَاتِ

«The people of the highest levels (of Paradise) will see the people of 'Illiyyīn<sup>[1]</sup> as if they are looking at distant stars on the horizon.»<sup>[2]</sup>

Allāh says:

﴿وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ قَصْبِيلًا﴾

﴿and verily, the Hereafter will be greater in degrees and greater in preferment.﴾

﴿لَا يَحْمِلُ مَعَ اللَّهِ إِلَهًا مُخْرَجٌ فَنَقْدَدُ مَذْمُومًا مَحْذُولًا﴾

﴿22. Set not up with Allāh any other ilāh (god), or you will sit down reproved, forsaken (in the Hellfire).﴾

### **Do not associate Anything in Worship with Allāh**

Addressing those who are responsible among this *Ummah*, Allāh says, “Do not admit any partner into your worship of your Lord.”

﴿فَنَقْدَدُ مَذْمُومًا﴾

﴿or you will sit down reproved,﴾ meaning, because of associating others with Him.

﴿مَحْذُولًا﴾

﴿forsaken.﴾ means, because the Lord, may He be exalted, will not help you; He will leave you to the one whom you worshipped, and he has no power either to benefit or to harm, because the Only One Who has the power to benefit or to harm is Allāh alone, with no partner or associate. Imām Ahmad reported that 'Abdullāh bin Mas'ūd said: “The Messenger of

<sup>[1]</sup> See *Sūrat Al-Mutaffiḥīn* 83:18-21.

<sup>[2]</sup> *Fath Al-Bārī* 6:368, *Muslim* 4:2177.

Allāh ﷺ said:

«مَنْ أَصَبَّنَهُ فَآتَاهُ فَآتَرَلَهَا بِالنَّاسِ لَمْ تُسَدِّ فَاقَةُهُ، وَمَنْ أَنْزَلَهَا بِإِشْرَاعِهِ أَرْسَلَ اللَّهُ لَهُ بِالغَيْرِيِّ إِمَّا آجَلًا وَإِمَّا غَنِّيَ عَاجِلًا»

*«Whoever is afflicted with poverty and goes and asks people for help, will never get rid of his poverty, but if he asks Allāh for help, then Allāh will grant him the means of independence sooner or later.»<sup>111</sup>*

This was also recorded by Abu Dāwūd and At-Tirmidhi, who said, "Hasan Sahīh Ghārīb".<sup>[2]</sup>

﴿ وَقَعَنْ رَبِّكَ أَلَا تَقْبِدُوا إِلَّا إِيمَانَهُ وَيَا لَوْلَدِيْنِ إِحْسَنْ إِمَانًا يَتَفَغَّنْ عِنْدَكَ الْكَبَرَ أَعْدَهُمَا أَوْ كَلَمَهُمَا فَلَا تَقْعَلْ لَهُمَا أَقْرَبَ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴾ وَأَنْفَضْ  
لَهُمَا حَنَامَ الْأَلْبَلِ مِنَ الرَّحْمَةِ وَقُلْ لَهُمَا اتَّرْجَهُمَا كَمَا دَرَبَنَ سَيِّدَكُمْ ﴾﴾

﴿23. And your Lord has Qadā [decreed] that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.﴾

¶24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."»

### **The Command to Worship Allāh Alone and to be Dutiful to One's Parents**

Allāh commands us to worship Him alone, with no partner or associate. The word *Qadā* [normally having the meaning of decree] here means “commanded”. Mujāhid said that

وَقَضَى

﴿And He has Qadā﴾ means enjoined.<sup>[3]</sup> This is also how Ubayy bin Ka'b, Ibn Mas'ud and Ad-Dahhāk bin Muzāhim recited the Āyah as:

<sup>(1)</sup> Ahmad 1:407.

<sup>[2]</sup> Abu Dāwud 2:296. *Tuhfat al-Ahwadhi* 6:617.

<sup>[3]</sup> At-Tabari 17:414.

﴿وَوَصَّىٰ رَبُّكَ أَلَا تَبْدُوا إِلَيْنَا﴾

"And your Lord has Waṣṣa [enjoined] that you worship none but Him."<sup>[1]</sup>

The idea of worshipping Allāh is connected to the idea of honoring one's parents. Allāh says:

﴿وَبِالْأَنْبَيْتِ إِنَّكُمْ﴾

﴿And that you be dutiful to your parents.﴾ Here He commands good treatment of parents, as He says elsewhere:

﴿إِنَّ أَشْكُنْ لِي وَلِأَنْتَكُمْ إِلَيَّ الْمُصْرِ﴾

﴿give thanks to Me and to your parents. Unto Me is the final destination﴾ [31:14]

﴿إِنَّمَا يَلْقَنْ عِنْدَكُمُ الْكُبَرَ الْمُهُنَّمَةَ أَزْ كَذَنْمَنَا فَلَا تَشَرُّعْنَمَنَا أَنْي﴾

﴿If one of them or both of them attain old age in your life, say not to them a word of disrespect,﴾

means, do not let them hear anything offensive from you, not even say "Uff!" which is the mildest word of disrespect,

﴿وَلَا تَنْهَرْنَمَنَا﴾

﴿and do not reprimand them﴾

means, do not do anything horrible to them.

﴿وَلَا تَنْهَرْنَمَنَا﴾

﴿and do not reprimand them﴾

'Atā' bin Rabāh said that it meant, "Do not raise your hand against them."<sup>[2]</sup> When Allāh forbids speaking and behaving in an obnoxious manner, He commands speaking and behaving in a good manner, so He says:

﴿وَقُلْ لَهُمَا قُولَّا كَسِيَّا﴾

﴿but address them in terms of honor.﴾ meaning gently, kindly, politely, and with respect and appreciation.

﴿وَأَخْفِضْ لَهُمَا جَنَاحَ الْأَنْجَلِ مِنَ الْرَّحْمَةِ﴾

<sup>[1]</sup> At-Tabari 17:413, 414.

<sup>[2]</sup> At-Tabari 17:417.

﴿And lower unto them the wing of submission and humility through mercy,﴾ means, be humble towards them in your actions.

﴿وَقُلْ رَبِّنَا أَرْحَمَهُمَا كَمَا رَبَّيْنَا صَفِيرًا﴾

﴿and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴾

means, say this when they grow old and when they die. Ibn 'Abbās said: "But then Allāh revealed:

﴿فَتَأَكَّلْ لِلَّذِينَ وَالَّذِينَ مَأْتُوا لَكَ بِتَسْغِيرٍ إِلَيْهِمْ كَيْفَ يَعْلَمُونَ﴾

﴿It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators...﴾<sup>[1]</sup> [9:13]

There are many Ḥadīths which speak about honoring one's parents, such as the Ḥadīth narrated through a number of chains of narration from Anas and others, which states that the Prophet ﷺ climbed up on the *Minbar*, and then said, ((Āmīn, Āmīn, Āmīn.)) It was said, "O Messenger of Allāh, why did you say Āmīn?" He said:

«أَتَانِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ رَغْمَ أَنْفُ رَجُلٍ ذُبِّرَتْ عِنْدَهُ قَلْمَ بِعْلَكَ، قُلْ: أَمِينٌ، قَلَّتْ: أَمِينٌ، ثُمَّ قَالَ: رَغْمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ خَرَجَ فَلَمْ يُغْفِرْ لَهُ، قُلْ: أَمِينٌ، قَلَّتْ: أَمِينٌ، ثُمَّ قَالَ: رَغْمَ أَنْفُ رَجُلٍ أَذْكَرَ وَالَّذِيْنَ أَزْدَمْهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ، قُلْ: أَمِينٌ، قَلَّتْ: أَمِينٌ»

«Jibril came to me and said, "O Muḥammad, he is doomed who hears you mentioned and does not say *Šallā* upon you." He said, "Say Āmīn," so I said Āmīn. Then he said, "He is doomed who sees the month of Ramadān come and go, and he has not been forgiven." He said, "Say Āmīn," so I said Āmīn. Then he said, "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter Paradise." He said, "Say Āmīn," so I said Āmīn.»<sup>[2]</sup>

### Another Ḥadīth

Imām Ahmād reported from Abu Hurayrah that the Prophet ﷺ said:

<sup>[1]</sup> At-Tabārī 17:421.

<sup>[2]</sup> Tuhfah Al-Ahwādhī 5:550.

﴿رَغِمَ أَنفُ، ثُمَّ رَغِمَ أَنفُ ثُمَّ رَغِمَ أَنفُ زَجْلٌ أَذْرَكَ أَحَدَ أَبْوَيْهِ أَوْ [يَكُلُّهُما] عِنْدَ الْكِبِيرِ وَلَمْ يَدْخُلِ الْجَنَّةَ﴾

*«He is doomed, he is doomed, he is doomed, the man whose parents, one or both of them, reach old age while he is alive and he does not enter Paradise.»<sup>[1]</sup>*

This version is *Sahīh* although no one recorded it other than Muslim.<sup>[2]</sup>

### Another Ḥadīth

Imām Aḥmad recorded Mu'awiyah bin Jāhimah Aṣ-Ṣalāmi saying that Jāhimah came to the Prophet ﷺ and said: "O Messenger of Allāh, I want to go out to fight and I have come to seek your advice." He said,

«فَهَلْ لَكَ مِنْ أُمٍّ»

*«Do you have a mother?»* He said, "Yes." The Prophet ﷺ said,

«فَالْزُّمْهَا فَإِنَّ الْجَنَّةَ عِنْدَ رِجَائِهَا»

*«Then stay with her, for Paradise is at her feet.»*

Similar incidents were also recorded by others.<sup>[3]</sup> This was recorded by An-Nasā'i and Ibn Mājah.<sup>[4]</sup>

### Another Ḥadīth

Imām Aḥmad recorded that Al-Miqdām bin Ma'dikarib said that the Prophet ﷺ said:

«إِنَّ اللَّهَ يُوصِّيْكُمْ بِاَبَائِكُمْ إِنَّ اللَّهَ يُوصِّيْكُمْ بِاَمَّهَاكُمْ إِنَّ اللَّهَ يُوصِّيْكُمْ بِاَمَّهَاكُمْ إِنَّ اللَّهَ يُوصِّيْكُمْ بِاَمَّهَاكُمْ إِنَّ اللَّهَ يُوصِّيْكُمْ بِاَمَّهَاكُمْ فَالْأَقْرَبُ»

*«Allāh enjoins you concerning your fathers, Allāh enjoins you concerning your mothers, Allāh enjoins you concerning your mothers, Allāh enjoins you concerning your mothers, Allāh*

<sup>[1]</sup> Aḥmad 2:346.

<sup>[2]</sup> Muslim 4:1978.

<sup>[3]</sup> Aḥmad 3:429.

<sup>[4]</sup> An-Nasā'i 6:11, Ibn Mājah 2:930.

enjoins you concerning your close relatives then the next in closeness.<sup>[1]</sup>

This was recorded by Ibn Mājah from the Ḥadīth of ‘Abdullāh bin ‘Ayyāsh.<sup>[2]</sup>

### **Another Ḥadīth**

Aḥmad recorded that a man from Banu Yarbū‘ said: “I came to the Prophet ﷺ while he was talking to the people, and I heard him saying,

هَذِهِ الْمُنْعَطِي النَّلِيَا، أَمْكَ رَأْبَاكَ، وَأَخْتَكَ وَأَخَاكَ، ثُمَّ أَذْنَاكَ أَذْنَاكَ

¶The hand of the one who gives is superior. (Give to) your mother and your father, your sister and your brother, then the closest and next closest.<sup>[3]</sup>

﴿وَرَبِّكُمْ أَغْنَمُ يَسَا فِي شُوْسِكَ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَتَّيْبَتِ عَنْوَادِ﴾

¶25. Your Lord knows best what is in your souls. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him in repentance.﴾

### **Omissions committed against Parents are pardoned with Good Relations and Repentance**

Sa‘id bin Jubayr said: “This refers to a man who said something that he did not think would be offensive to his parents.” According to another report: “He did not mean anything bad by that.”<sup>[4]</sup> So Allāh said:

﴿وَرَبِّكُمْ أَغْنَمُ يَسَا فِي شُوْسِكَ إِن تَكُونُوا صَالِحِينَ﴾

¶Your Lord knows best what is in your souls. If you are righteous,﴾

﴿فَإِنَّهُ كَانَ لِلْأَتَّيْبَتِ عَنْوَادِ﴾

¶He is Ever Most Forgiving to those who turn to Him in repentance.﴾

[1] Aḥmad 4:132.

[2] Ibn Mājah 2:1207.

[3] Aḥmad 4:64.

[4] At-Ṭabarī 17:422.

Qatādah said: "To the obedient who pray."<sup>[1]</sup>

﴿فَإِنَّمَا كَانَ لِلْأُذُنِينَ عَوْرَةً﴾

﴿He is Ever Most Forgiving to those who turn to Him in repentance.﴾

Shu'bāh narrated from Yahyā bin Sa'īd from Sa'īd bin Al-Mūsayyib; "This refers to those who commit sin then repent, and commit sin then repent."<sup>[2]</sup>

'Atā' bin Yasār, Sa'īd bin Jubayr and Mujhāhid said: "They are the ones who return to goodness."<sup>[3]</sup> Mujhāhid narrated from 'Ubayd bin 'Umayr, concerning this Āyah: "This is the one who, when he remembers his sin when he is alone, he seeks the forgiveness of Allāh." Mujhāhid agreed with him on that.<sup>[4]</sup>

Ibn Jarīr said: "The best view on this matter is of those who said that it refers to the one who repents after committing sin, who comes back from disobedience to obedience and who leaves that which Allāh hates for that which He loves and is pleased with."<sup>[5]</sup> What he said is correct, for Allāh says,

﴿إِنَّ إِيمَانَهُمْ هُنَّا﴾

﴿Verily, to Us will be their return﴾ (88:25).

And according to a Ḡāthīḥ Hadīth, the Messenger of Allāh would say when he ﷺ returned from a journey,

﴿أَيُّوبُنَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ﴾

«We have returned repenting, worshipping and praising our Lord.»<sup>[6]</sup>

﴿وَمَاتَ ذَا الْقَرْنَ حَقَّهُ وَالْيَسْكِنَ وَأَنَّ السَّبِيلَ وَلَا تُبَدِّرْ تَبَدِّرًا ﴿٢٧﴾ إِنَّ الظَّاهِرِينَ كَانُوا لِيُخْزَنُ الْأَبْيَطِينَ وَكَانَ الشَّبَقُلُنَ لِرَبِّهِ كُوْرَا ﴿٢٨﴾ فَلَمَّا تَرَصَّنَ عَنْهُمْ أَتَيْدَ رَعْتَرَ بْنَ زَيْنَكَ تَرْجُحُهَا فَقُلْ لَهُمْ قُولَا مَبْشِرًا ﴿٢٩﴾

<sup>[1]</sup> At-Tabari 17:422.

<sup>[2]</sup> At-Tabari 17:423.

<sup>[3]</sup> At-Tabari 17:424, 425.

<sup>[4]</sup> At-Tabari 17:424.

<sup>[5]</sup> At-Tabari 17:425.

<sup>[6]</sup> Fath Al-Bārī 3:724.

﴿26. And give to the kinsman his due, and to the Miskin (poor), and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.﴾

﴿27. Verily, the spendthrifts are brothers of the Shayātīn (devils), and the Shaytān is ever ungrateful to his Lord.﴾

﴿28. And if you turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word.﴾

### The Command to maintain the Ties of Kinship and the Prohibition of Extravagance

When Allāh mentions honoring one's parents, He follows this with the command to treat one's relatives well and to maintain the ties of kinship. According to the *Hadīth*:

«أَمَّكَ وَأَبَاكَ، ثُمَّ أَذْنَاكَ أَذْنَاكَ» وفي رواية «ثُمَّ الْأَقْرَبَ فَالْأَقْرَبَ»

«Your mother and your father, then your closest relatives and the next closest.»<sup>[1]</sup>

According to another *Hadīth*:

«مَنْ أَحَبَّ أَنْ يَتَسَطَّعَ لَهُ فِي دِرْزِهِ وَيَنْتَهِ لَهُ فِي أَجْلِهِ، فَلْيَصِلْ رَحْمَةً»

«Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship.»<sup>[2]</sup>

﴿وَلَا يُبَدِّلْ بَيْرَمًا﴾

﴿But spend not wastefully (your wealth) in the manner of a spendthrift.﴾

When Allāh commands spending, He forbids extravagance. Spending should be moderate, as stated in another Āyah:

﴿وَإِلَيْكُمْ إِنَّمَا أَنْفَقُكُمْ مَنْ شَرِيكُوكُمْ﴾

«And those who, when they spend, are neither extravagant nor stingy». [25:67]

Then He says, to discourage extravagance:

﴿إِنَّ الظَّالِمِينَ كَانُوا إِلَّا خَوْنَ الْشَّيْطَانِينَ﴾

<sup>[1]</sup> Ahmad 2:226.

<sup>[2]</sup> Muslim 4:1982.

﴿Verily, the spendthrifts are brothers of the Shayātīn,﴾

They have this trait in common. Ibn Mas'ūd said: "This refers spending extravagantly when it is not appropriate."<sup>[1]</sup> Ibn 'Abbās said likewise.<sup>[2]</sup> Mujaħid said: "If a man spends all his wealth on appropriate things, then he is not a spendthrift, but if he spends a little inappropriately, then he is a spendthrift."<sup>[3]</sup> Qatādah said: "Extravagance means spending money on sin in disobeying Allāh, and on wrongful and corrupt things."<sup>[4]</sup>

Imām Ahmād recorded that Anas bin Mālik said: "A man came from Banu Tamīm to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, I have a lot of wealth, I have a family, children, and the refinements of city life, so tell me how I should spend and what I should do.' The Messenger of Allāh ﷺ said:

«تُخْرِجُ الزَّكَاةَ مِنْ مَالِكَ إِنْ كَانَ، فَإِنَّهَا طُهْرَةٌ تُطَهِّرُكُمْ، وَتَصْلِيْلُ أَغْرِبَاءِكُمْ، وَتَعْرِفُ حَقَّ الْسَّائِلِ وَالْجَارِ وَالْمُسْكِنِينَ»

«Pay the Zakāh on your wealth if any is due, for it is purification that will make you pure, maintain your ties of kinship, pay attention to the rights of beggars, neighbors and the poor.»

He said: 'O Messenger of Allāh, make it less for me.' He [recited]:

﴿وَمَا تَدْرِي دَانِي الْقُرْبَى حَقَّهُ وَالْمُسْكِنُونَ وَإِنَّ السَّيِّلَ لَا يَبْذُرُ بَذِيرًا﴾

«And give to the kinsman his due, and to the Miskīn (poor) and to the wayfarer. But spend not wastefully in the manner of a spendthrift.»

The man said, 'That is enough for me, O Messenger of Allāh. If I pay Zakāh to your messenger, will I be absolved of that duty before Allāh and His Messenger?' The Messenger of Allāh ﷺ said:

«أَنَّمَا، إِذَا أَدَّيْتَهَا إِلَى رَسُولِي فَقَدْ بَرِئْتَ مِنْهَا وَلَكَ أَجْرُهَا، وَإِنْمَا عَلَى مَنْ بَذَلَهَا»

<sup>[1]</sup> At-Tabārī 17:428.

<sup>[2]</sup> At-Tabārī 17:429.

<sup>[3]</sup> At-Tabārī 17:429.

<sup>[4]</sup> At-Tabārī 17:429.

«Yes, if you give it to my messenger, you will have fulfilled it, and you will have the reward for it, and the sin is on the one who changes it.»<sup>[1]</sup>

﴿وَإِنَّ الْمُبِيدِينَ كَانُوا لَا يَخْوِفُونَ النَّاسَ إِلَّا بِهِمْ﴾

﴿Verily, the spendthrifts are brothers of the Shayātīn,﴾

meaning, they are their brothers in extravagance, foolishness, failing to obey Allāh and committing sin. Allāh said:

﴿وَرَأَنَّ النَّاسَ إِلَيْهِ رَءُوفًا كَفُورًا﴾

﴿and the Shayātīn is ever ungrateful to his Lord.﴾

meaning, he is an ingrate, because he denied the blessings of Allāh and did not obey Him, turning instead to disobedience and rebellion.

﴿وَإِنَّمَا تُرِيدُنَّ عَنْهُمْ أَنْتِهَا وَرَعْدَةً فِي زَيْلِكُمْ﴾

﴿And if you turn away from them and you are awaiting a mercy from your Lord.﴾

If your relatives and those to whom We have commanded you to give, ask you for something, and you do not have anything, and you turn away from them because you have nothing to give,

﴿فَلْ تَأْمِنْ قَوْلًا بِئْشِرَى﴾

﴿then, speak unto them a soft, kind word.﴾

meaning, with a promise. This was the opinion of Mujāhid, Ikrimah, Sa‘id bin Jubayr, Al-Hasan, Qatādah and others.<sup>[2]</sup>

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنْقِكَ وَلَا تَبْطُهُكَ كُلُّ الْبَنِطِ فَتَقْعُدْ مَلْوَأً نَحْسُورًا﴾

﴿إِنَّ رَبَّكَ يَسْتَطِعُ لِيَنْ بَشَاءَ وَيَقْرِئُ لِيَهُ كَانَ يَبْيَادُوهُ خَبِيرًا بِيَسْرَارِهِ﴾

﴿29. And let not your hand be tied (like a miser) to your neck, nor overextend it (like a spendthrift), so that you become blameworthy and in severe poverty.﴾

[1] Ahmad 3:136. Some scholars consider this *Hadith* authentic, although it is not confirmed that its narrator, Sa‘id bin Abi Hilal, actually heard from Anas bin Mālik.

[2] At-Tabari 17:431, 432

﴿30. Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His servants.﴾

### Moderation in Spending

Allāh enjoins moderation in living. He condemns miserliness and forbids extravagance.

﴿وَلَا جُنْحَنْ بَدَكْ مَغْلُونَةِ إِنْ عَيْنَكَ﴾

﴿And let not your hand be tied (like a miser) to your neck,﴾

this means, do not be miserly and stingy, never giving anything to anyone, as the Jews - may the curses of Allāh be upon them - said, "Allāh's Hand is tied up (i.e., He does not give and spend of His bounty)". They attributed miserliness to Him, Exalted and Sanctified be the Most Generous Bestower!

﴿وَلَا تَبْطِهْكَ كُلُّ الْبَسْطَ﴾

﴿nor overextend it (like a spendthrift)﴾

means, nor be extravagant in spending and giving more than you can afford, or paying more than you earn, lest you become blameworthy and find yourself in severe poverty. If you are a miser, people will blame you and condemn you, and no longer rely on you. When you spend more than you can afford, you will find yourself without anything to spend, so you will be worn out, like an animal that cannot walk, so it becomes weak and incapable. It is described as worn out, which is similar in meaning to exhausted. As Allāh says:

﴿فَاتْبِعِ الْبَصَرَ هَلْ زَرَى مِنْ فُلُورِ ﴿٣﴾ ثُمَّ اتْبِعِ الْبَصَرَ كُثُرَ يَنْتَهِ إِلَيْكَ الْبَصَرُ خَاتِمًا وَهُوَ حَسِيدٌ﴾

﴿Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.﴾ (67:3-4)

meaning, unable to see any faults. Similarly, Ibn ‘Abbās, Al-Hasan, Qatādah, Ibn Jurayj, Ibn Zayd and others understood this Āyah as miserliness and extravagance.<sup>[1]</sup> It was reported

<sup>[1]</sup> At-Tabari 17:434, 435.

in the Two *Sahīhs* from the *Hadīth* of Abu Az-Zinād from Al-Araj that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَيْتَانِ مِنْ حَبِيدٍ مِنْ ثُبَيْتَهَا إِلَى تَرَاقِيهِمَا، فَأَمَا الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَقَتْ - أَزْ وَفَرَثْ - عَلَى جَلْدِهِ حَتَّى تُخْفَى بَنَاهُ وَتَنْفَعُ أَثْرَهُ، وَأَمَا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مِنْهَا مَكَانَهَا، فَهُوَ يُؤْسِمُهَا فَلَا تَسْعِ

*“The parable of the miser and the almsgiver is that of two persons wearing iron cloaks from their chests to their collarbones. When the almsgiver gives in charity, the cloak becomes spacious until it covers his whole body to such an extent that it hides his fingertips and covers his tracks (obliterates his tracks - or, his sins will be forgiven). And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, and he tries to widen it, but it does not become wide.”*<sup>[1]</sup>

This version was recorded by Al-Bukhāri in the Book of Zakāh.

In the Two *Sahīhs* it is recorded that Mu‘āwiyah bin Abi Muzarrid narrated from Sa‘d bin Yasār that Abu Hurayrah said: “The Messenger of Allāh ﷺ said:

مَا مِنْ يَوْمٍ يُضْبِحُ الْجَبَادُ فِي إِلَّا وَمَلَكَانِ يَتَرَلَانِ مِنَ السَّمَاءِ يَقُولُ أَخْدُهُمَا: اللَّهُمَّ أَغْطِ مُنْفِقًا حَلْقَهَا، وَيَقُولُ الْأَخْرُ: اللَّهُمَّ أَغْطِ مُنْسِكًا ثَلَفَهَا

*“There is no day when a person wakes up but two angels come down from heaven. One of them says, ‘O Allāh, compensate the one who gives (in charity),’ and the other one says, ‘O Allāh, destroy the one who withholds.’”*

Muslim recorded from Abu Hurayrah that the Prophet ﷺ said:

مَا نَقْصَنَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللَّهُ عَنْدَنَا أَنْفَقَ إِلَّا عَزَّاً، وَمَنْ تَوَاضَعَ شَوَّرَفَهُ اللَّهُ

*“Wealth never decreases because of Ṣadaqah (charity). Allāh never increases a servant who gives in charity except in honor, and whoever is humble for the sake of Allāh, Allāh will raise*

<sup>[1]</sup> *Fath Al-Bāri* 3:358, Muslim 2:708.

him in status.<sup>[1]</sup>

According to a *Hadîth* narrated by Abu Kathîr from 'Abdullâh bin 'Amr, who attributed it to the Prophet ﷺ:

إِنَّكُمْ وَالشَّيْخَ فِلَةً أَخْلَكَ مِنْ كَانَ فَلَكُمْ، أَمْرَكُمْ بِالْبَخْلِ فَبَخْلُوكُمْ، وَأَمْرَكُمْ بِالْقَطْعِيَّةِ قَطْعُوكُمْ، وَأَمْرَكُمْ بِالْفُجُورِ فَفَجَرُوكُمْ

*Beware of stinginess for it destroyed the people who came before you. It commanded them to be miserly, so they were miserly; and it commanded them to cut the ties of kinship, so they cut them; and it commanded them to commit immoral actions, so they did so.*<sup>[2]</sup>

﴿إِنَّ رَبَّكَ يَسْعِدُ الْزَّيْنَ لِمَنْ يَشَاءُ وَيَنْهَا﴾

*«Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).»*

This Ayah is telling us that Allâh is the One Who provides or withholds, the Bestower Who is running the affairs of His creation as He wills. He makes rich whomever He wills, and He makes poor whomever He wills, by the wisdom that is His. He said:

﴿إِنَّهُ كَانَ يَعْلَمُهُ، خَيْرًا بَعْدَ﴾

*«Verily, He is Ever All-Knower, All-Seer of His servants.»*

meaning, He knows and sees who deserves to be rich and who deserves to be poor.

In some cases, richness may be decreed so that a person gets carried away, leading to his own doom. In other cases, poverty may be a punishment. We seek refuge with Allâh from both.

﴿وَلَا تُنْهِنُ أَزْوَادَكُمْ خَشْيَةً إِنَّمَا يُحَمِّلُ عَنْ نَزْعِهِمْ وَلَا يَكُونُ إِنَّ قَاتَلَهُ كَيْرًا﴾

*«31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.»*

[1] Muslim 4:2001.

[2] Ahmad 2:159.

### Prohibition of killing Children

This Āyah indicates that Allāh is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance. The people of Jāhiliyyah would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them more poor. Allāh forbade that and said:

﴿وَلَا تُقتلُوا أُولَئِكُمْ خَشْيَةً إِنْتُمْ﴾

﴿And kill not your children for fear of poverty.﴾

meaning, lest they may make you poor in the future. This is why Allāh mentions the children's provision first:

﴿عَنْ زَرْهُوكُمْ وَإِنَّا هُمْ﴾

﴿We shall provide for them as well as for you.﴾

In Sūrat Al-An'ām, Allāh says:

﴿وَلَا تُقتلُوا أُولَئِكُمْ بِنَتَيْنَتُقَ﴾

﴿kill not your children because of poverty.﴾ [6:151]

﴿عَنْ زَرْهُوكُمْ وَإِنَّا هُمْ﴾

﴿We provide sustenance for you and for them﴾ [6:151]

and,

﴿إِنْ قَاتَلُهُمْ كَانَ حَظْكًا كَبِيرًا﴾

﴿Surely, the killing of them is a great sin.﴾

means, a major sin. In Two Ṣaḥihs it is recorded that 'Abdullāh bin Mas'ūd said: "I said, 'O Messenger of Allāh, which sin is the worst?' He said,

«أَنْ تَجْعَلَ لِلَّهِ بَنِيَا وَمُرَّ خَلْقَكَ . فَلَمَّا سُئِلَ: نُمَّ أَيُّ؟ قَالَ: أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ

يَطْلَمُ مَنْكَ . فَلَمَّا سُئِلَ: نُمَّ أَيُّ؟ قَالَ: أَنْ تُزَانِي بِخَلِيلَةِ جَارِكَ»

«To appoint rivals of Allāh when He has created you.» I asked, 'Then what?' He said, «To kill your child lest he should eat with you.» I asked, 'Then what?' He said, «To commit adultery with your neighbor's wife.»<sup>[1]</sup>

<sup>[1]</sup> Fath Al-Bāri 8:13.

﴿وَلَا تَقْرُبُوا الِّزِّنَةِ إِنَّهُ كَانَ فَحْشَةً وَسَاءَ سَبِيلًا﴾

﴿32. And come not near to unlawful sex. Verily, it is Fāhishah (immoral sin) and an evil way.﴾

### The Command to avoid Zinā (Unlawful Sex) and Everything that leads to it

Allāh says, forbidding His servants to commit Zinā or to approach it or to do anything that may lead to it:

﴿وَلَا تَقْرُبُوا الِّزِّنَةِ إِنَّهُ كَانَ فَحْشَةً﴾

﴿And come not near to unlawful sex. Verily, it is a Fāhishah (immoral sin)﴾ meaning a major sin,

﴿وَسَاءَ سَبِيلًا﴾

﴿and an evil way.﴾ meaning, a terrible way to behave.

Imām Ahmād recorded Abu Umāmah saying that a young man came to the Prophet ﷺ and said, "O Messenger of Allāh! Give me permission to commit Zinā (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet ﷺ said,

«إِذْنُكُمْ»

«Come close» The young man came to him, and he said,

«اجْلِسْ»

«Sit down» so he sat down. The Prophet ﷺ said,

«أَتُنْجِيُّكُمْ لِأُمَّكُمْ»

«Would you like it (unlawful sex) for your mother?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَ لِأُمَّهَا بَعْدَهُمْ»

«Neither do the people like it for their mothers.» The Prophet ﷺ said,

«أَتُنْجِيُّكُمْ لِبَنِتِكُمْ؟»

«Would you like it for your daughter?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُجْبِرُونَهُ لِيَتَابِعُهُمْ»

«Neither do the people like it for their daughters.» The Prophet ﷺ said,

«أَفَتَجِدُهُ لِأَخْيَكَ؟»

«Would you like it for your sister?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُجْبِرُونَهُ لِأَخْوَاهُمْ»

«Neither do the people like it for their sisters.» The Prophet ﷺ said,

«أَفَتَجِدُهُ لِعَمِّيَّكَ؟»

«Would you like it for your paternal aunt?» He said, "No, by Allāh, O Allāh's Messenger! may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُجْبِرُونَهُ لِعَمَّاَتِهِمْ»

«Neither do the people like it for their paternal aunts.» The Prophet ﷺ said,

«أَفَتَجِدُهُ لِخَالِتِكَ؟»

«Would you like it for your maternal aunt?» He said, "No, by Allāh, O Allāh's Messenger! may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُجْبِرُونَهُ لِخَالَاتِهِمْ»

«Neither do the people like it for their maternal aunts.» Then the Prophet ﷺ put his hand on him and said,

«اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَأَخْصِنْ فَرْجَهُ»

«O Allāh, forgive his sin, purify his heart and guard his chastity.» After that the young man never paid attention to anything of that nature.<sup>[1]</sup>

«وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَنَنْهَا مُظْلَمًا فَقَدْ جَعَلْنَا لِوَالِيْهِ سُلْطَنًا فَلَا يَشْرِيفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا»

<sup>[1]</sup> Ahmad 5:256.

﴿33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.﴾

### Prohibition of Unlawful Killing

Allāh forbids killing with no legitimate reason. It was reported in the Two *Sahīhs* that the Messenger of Allāh ﷺ said:

«لَا يَحُلُّ دَمُ امْرِيٍّ وَ مُسْلِمٍ يَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، إِلَّا يُأْخُذَ ثَلَاثٌ: النَّفْسُ بِالنَّفْسِ، وَ الْإِنْسَانُ بِالْإِنْسَانِ، وَ الْمُتَّارِقُ بِالْمُتَّارِقِ لِبَيْتِهِ الْمُتَّارِقِ لِلْجَمَاعَةِ»

«The blood of a Muslim who bears witness to *Lā ilāha illallāh* and that Muhammad is the Messenger of Allāh, is not permissible (to be shed) except in three cases: a soul for a soul (i.e., in the case of murder), an adulterer who is married, and a person who leaves his religion and deserts the *Jamā'ah*.»<sup>[1]</sup>

The following is recorded in the books of the Sunan:

«لَزَوَالُ الدُّنْيَا عِنْدَ اللَّهِ أَهْوَنُ مِنْ قَتْلِ مُسْلِمٍ»

«If the world were to be destroyed, it would be of less importance to Allāh than the killing of a Muslim.»<sup>[2]</sup>

«وَمَنْ قَاتَلَ مَظُولًا فَقَدْ جَعَلَنَا لِرَيْهِ سُلْطَانًا»

«And whoever is killed wrongfully, We have given his heir the authority.»

The authority is over the killer. The heir has the choice; if he wishes, he may have him killed in retaliation, or he may forgive him in return for the payment of the *Diyah* (blood money), or he may forgive him with no payment, as is reported in the *Sunnah*. The great scholar and Imam Ibn 'Abbās understood from the general meaning of this *Āyah* that Mu'āwiya should take power, because he was the heir of 'Uthmān, who had been killed wrongfully, may Allāh be

<sup>[1]</sup> *Fath Al-Bāri* 12:209, *Muslim* 3:1302.

<sup>[2]</sup> *Tuhfat Al-Ahwadhi* 4:256, *An-Nasa'i*, 7:82, *Ibn Mājah* 2:874.

سورة الإسراء  
٢٨٥

وَلَا تُنْهِنُ عَنْهُمْ أَيْتَعَاهُ رَحْمَةً مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قُولًا  
مَّيْسُورًا ﴿١﴾ وَلَا تُجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عَنْقِكَ وَلَا تُبْسِطْهَا  
كُلَّ الْبَسْطِ فَتَنْقَدِدَ مَلُومًا تَخْسُورًا ﴿٢﴾ إِنَّ رَبَّكَ يَبْسِطُ الرِّزْقَ  
لِمَنْ شَاءَ وَيَقْدِرُ إِنَّهُ كَانَ يَعْبَادُهُ خَيْرًا أَصْبَرًا ﴿٣﴾ وَلَا تَنْقُلُوا  
أُولَئِكُمْ خَشْيَةً إِمْلَقَى بَخْرُفُهُمْ وَإِنَّا كُلُّنَا فَنَاهُمْ كَانَ  
خِطْنَا كِبِيرًا ﴿٤﴾ وَلَا تَنْقِرُوا الْزِينَةَ كَانَ فَرَحْشَةً وَسَاءَ  
سِيلًا ﴿٥﴾ وَلَا تَنْقُلُوا النَّفَسَ الَّتِي حَرَمَ اللَّهُ أَلَا يَحْقِرَ وَمِنْ  
قُلُّ مَظْلُومٍ فَقَدْ جَعَلْنَا لَوْلَاهُ سُلْطَانًا فَلَا يَتَسْرِفُ فِي  
الْقَتْلِ إِنَّهُ كَانَ مَصْحُورًا ﴿٦﴾ وَلَا تَنْقِرُوا مَالَ الْيَتَيمِ إِلَيَّ أَتَيَ  
هُنَّ أَحْسَنُ حَنِيْبَلُ أَسْدَهُ وَأَوْفُوا بِالْمَهْدَى إِنَّ الْمَهْدَى كَانَ  
مَتْهُولاً ﴿٧﴾ وَأَوْفُوا الْكَبِيلَ إِذَا كَلَمْ وَرَثُوا بِالْقَسْطَابِ إِنَّ الْمُسْتَقْبَمْ  
ذَلِكَ حَيْدَرٌ أَحْسَنَ تَأْوِيلًا ﴿٨﴾ وَلَا تَنْقُلْ مَا لَيْسَ لَكُمْ بِهِ عَلَمٌ  
إِنَّ السَّمْعَ وَالبَصَرَ وَالنَّوَادِلُ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْتَحْوِلاً ﴿٩﴾  
وَلَا تَنْشِنُ فِي الْأَرْضِ مَرَحِيًّا إِنَّكَ لَنْ تَخْرُقَ الْأَرْضَ وَلَكَ شَيْءٌ  
لِلْجَالِ طُولًا ﴿١٠﴾ كُلُّ ذَلِكَ كَانَ سَيِّئًا عِنْدِ رَبِّكَ مَكْرُوهًا

pleased with him, and Mu‘āwiyah did eventually take power, as Ibn ‘Abbās said on the basis of this Āyah. This is one of the stranger of matters.

﴿فَلَا يُتَرِفُ فِي الْقَتْلِ﴾

﴿But let him not exceed limits in the matter of taking life.﴾

They said: this means the heir should not go to extremes in killing the killer, such as mutilating the body or taking revenge on persons other than the killer.

﴿إِنَّهُ كَانَ مَسْحُورًا﴾

﴿Verily, he is helped.﴾ means, the heir is helped against the

killer by the *Shari‘ah* and by divine decree.

﴿وَلَا تُنْقِرُوا مَالَ الْيَتَيمِ إِلَيَّ أَتَيْ هُنَّ أَنْسَنُ حَنِيْبَلُ أَسْدَهُ وَأَوْفُوا بِالْمَهْدَى إِنَّ الْمَهْدَى كَانَ  
مَتْهُولاً ﴿٧﴾ وَأَوْفُوا الْكَبِيلَ إِذَا كَلَمْ وَرَثُوا بِالْقَسْطَابِ إِنَّكَ حَيْدَرٌ أَحْسَنَ تَأْوِيلًا ﴿٨﴾﴾

﴿34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant will be questioned about.﴾

﴿35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.﴾

## The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures

﴿وَلَا تُقْرِبُوا مَالَ الْيَتَمَّ إِلَّا بِأَيْمَانٍ هِيَ أَحْسَنُ حَقًّا يَعْلَمُ أَشَدَّهُمْ﴾

«And come not near to the orphan's property except to improve it, until he attains the age of full strength.»

meaning, do not dispose of the orphan's wealth except in a proper manner.

﴿وَلَا تَأْكُلُوهَا إِنْ شَاءَنَا وَيَدَارُ أَنْ يَكْرِبُوهَا وَمَنْ كَانَ عَنْهَا لَطِيفًا فَلْيَأْكُلْهَا بِالْمُقْرَبَةِ﴾

«but consume it [the orphan's property] not wastefully and hastily fearing that they should grow up, and whoever (among guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labor).» [4:6]

In *Sahih Muslim* it is recorded that the Messenger of Allāh ﷺ said to Abu Dharr:

«بِاَبَا ذَرٍ اِنِّي اَرَاهُ ضَعِيفًا، فَإِنِّي اُحِبُّ لَكَ مَا اُحِبُّ لِنَفْسِي: لَا تَأْمَرَنَّ عَلَى اثْنَيْنِ، وَلَا تُؤْلِئَنَّ مَالَ الْيَتَمَّ»

«O Abu Dharr, I see that you are weak (in administering), and I like for you that which I like for myself. Do not let yourself be appointed as Amīr over two people, and do not let yourself be appointed as guardian of an orphan's property.»<sup>[11]</sup>

﴿وَأَوْفُوا بِالْمُهُدَّدِ﴾

«And fulfill (every) covenant.» meaning, everything that you promise people, and the covenants that you agree to, because the person who makes a covenant or a promise will be asked about it:

﴿إِنَّ الْمُهُدَّدَ كَانَ مُتَكَبِّرًا﴾

«Verily, the covenant will be questioned about.»

﴿وَأَوْفُوا الْكَلَّمَ إِذَا كُلِّمْ﴾

<sup>[11]</sup> Muslim 3:1458.

﴿And give full measure when you measure.﴾ meaning, do not try to make it weigh less nor wrong people with their belongings.

﴿وَرِزْقًا بِالْقِنْطَالِينِ﴾

﴿and weigh with a balance﴾ meaning scales,

﴿الْمُسَيْئَةِ﴾

﴿that is straight.﴾ meaning that which is not distorted nor that which will cause confusion.

﴿ذَلِكَ خَيْرٌ﴾

﴿that is good﴾ for you, in your daily life and in your Hereafter. So Allāh says:

﴿وَأَحْسَنُ تَأْوِيلَهُ﴾

﴿and better in the end.﴾ meaning, with regard to your ultimate end in the Hereafter.

﴿ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلَهُ﴾

﴿That is good (advantageous) and better in the end.﴾

Sa‘id narrated that Qatādah said that this means “Better in reward and a better end.”<sup>[1]</sup> Ibn ‘Abbās used to say: “O people, you are entrusted with two things for which the people who came before you were destroyed - these weights and measures.”<sup>[2]</sup>

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ يِدٌ عَلَيْهِ إِنَّ الْأَنْجَعَ وَالْبَصَرَ وَالْمَوَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مُشْفِرًا﴾

﴿مُشْفِرًا﴾

﴿36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh).﴾

### Do not speak without Knowledge

‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās said: “This means) do not say (anything of which you have no knowledge).”<sup>[3]</sup> Al-‘Awfi said: “Do not accuse anyone of that of

<sup>[1]</sup> At-Tabari 17:446.

<sup>[2]</sup> At-Tabari 17:446.

<sup>[3]</sup> At-Tabari 17:446.

which you have no knowledge.”<sup>[1]</sup> Muḥammad bin Al-Ḥanafiyyah said: “It means bearing false witness.”<sup>[2]</sup> Qatādah said: “Do not say, ‘I have seen’, when you did not see anything, or ‘I have heard’, when you did not hear anything, or ‘I know’, when you do not know, for Allāh will ask you about all of that.”<sup>[3]</sup> In conclusion, what they said means that Allāh forbids speaking without knowledge and only on the basis of suspicion, which is mere imagination and illusions. As Allāh says:

﴿أَخْتَبِرُوكُلُّمَا بَيْنَ الظَّنِّ إِنَّكُمْ بَتَّشُونَ الظَّنَّ إِنَّهُمْ﴾

«Avoid much suspicion; indeed some suspicions are sins.»  
[49:12]

According to a Ḥadīth:

«إِنَّكُمْ رَبَّالظَّنِ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

«Beware of suspicion, for suspicion is the falsehood of speech.»<sup>[4]</sup>

The following Ḥadīth is found in Sunan Abu Dāwud:

«بِشَنْ مَطْيَّةُ الرَّجُلِ : زَعْمُوا»

«What an evil habit it is for a man to say, ‘They claimed...’»<sup>[5]</sup>

According to another Ḥadīth:

«إِنَّ أَفْرَى النَّفَرِيِّ أَنْ يُرِيَ الرَّجُلُ عَبْتَيْهِ مَا لَمْ تَرَيْ»

«The worst of lies is for a man to claim to have seen something that he has not seen.»<sup>[6]</sup>

In the Ṣaḥīḥ it says:

«مَنْ تَحَلَّمَ حُلْمًا كُلَّفَ يَوْمَ الْقِيَامَةِ أَنْ يَقْنَدَ بَيْنَ شَعِيرَتَيْنِ وَلَيْسَ بِتَاعِلٍ»

«Whoever claims to have seen a dream (when he has not seen) will be told on the Day of Resurrection to make a knot between

[1] At-Tabari 17:447.

[2] At-Tabari 17:447.

[3] At-Tabari 17:446.

[4] Fath Al-Bārī 9:106.

[5] Abu Dāwud 5:254.

[6] Fath Al-Bārī 12:446.

*two barley grains, and he will not be able to do it.*<sup>(11)</sup>

﴿كُلُّ أُولَئِكَ﴾

﴿each of those ones﴾ means these faculties, hearing, sight and the heart,

﴿كُلُّ أُولَئِكَ﴾

﴿will be questioned.﴾ means, the person will be asked about them on the Day of Resurrection, and they will be asked about him and what he did with them.

﴿وَلَا تَنْشِنَ فِي الْأَرْضِ مَرْحَماً إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَكَ تَبْلُغُ الْيَمَالَ طَوْلَهَا﴾  
 ﴿وَلَا تَنْشِنَ فِي الْأَرْضِ مَرْحَماً إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَكَ تَبْلُغُ الْيَمَالَ طَوْلَهَا﴾

﴿37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.﴾

﴿38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.﴾

### Condemnation of strutting

Allāh forbids His servants to strut and walk in a boastful manner:

﴿وَلَا تَنْشِنَ فِي الْأَرْضِ مَرْحَماً﴾

﴿And walk not on the earth with conceit and arrogance.﴾

meaning, walking in boastful manner and acting proud, like those who are arrogant oppressors.

﴿إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ﴾

﴿Verily, you can neither rend nor penetrate the earth.﴾ means, you cannot penetrate the earth with your walking. This was the opinion of Ibn Jarīr.

﴿وَلَكَ تَبْلُغُ الْيَمَالَ طَوْلَهَا﴾

﴿nor can you attain a stature like the mountains in height.﴾ means, with your arrogance, pride and self-admiration. Indeed,

<sup>(11)</sup> *Fath Al-Bārī* 12:446.

such behavior may bring about the opposite of what one pretends to be, as was reported in the *Sahîh*:

«يَسْتَأْذِنُ رَجُلٌ يَنْبَغِي فِيمَنْ كَانَ قَبْلَكُمْ وَعَلَيْهِ بُرْدَانٌ يَتَجَنَّبُ فِيهَا، إِذْ خُيْفَ بِهِ الْأَرْضَ  
فَهُوَ يَتَجَنَّبُ فِيهَا إِلَى يَوْمِ الْحِسَابِ»

«While a man from the people before you was walking arrogantly in his garments, the earth swallowed him and he is still sinking down into it, until the Day of Resurrection.»<sup>[1]</sup>

Allâh also tells us about Qârûn, who went to his people wearing his finery, then Allâh caused the earth to swallow him and his house.

﴿كُلُّ ذَلِكَ كَانَ سَيِّئَةً عِنْدَ رَبِّكَ مَكْرُومًا﴾

«All the bad aspects of these (the above mentioned things) are *Sayi'uhu* [hateful] to your Lord.»

Some scholars recite this as *Sayi'atan*, meaning evil deeds, i.e., everything mentioned is forbidden, from the Ayah,

﴿لَا تَقْتُلُوا أَرْذَلَكُمْ خَلْقَنَا إِنَّمَا﴾

«And kill not your children for fear of poverty» [17:31]

up to this [38] Ayah. So everything that is mentioned here is a *Sayi'ah* (evil deed) for which a person is to be blamed before Allâh, Who does not like or accept these deeds. As for the recitation *Sayi'uhu*, it is a genitive construction, meaning the bad aspects of these i.e., everything mentioned from the Ayah,

﴿وَقَضَى رَبُّكَ أَلَا تَبْدُوا إِلَّا إِيمَانًا﴾

«And your Lord has decreed that you worship none but Him» [17:23]

up to this Ayah, [17:38] meaning that the worst of these mentioned are disliked by Allâh. This was the view of Ibn Jarîr, may Allâh have mercy on him.

[This is the end of Volume Five. Volume Six begins with Ayah number 39 of *Sûrat Al-Isrâ'*.]

<sup>[1]</sup> Muslim 3:1654.